

COMMUNICATING *HALAL* CRISIS IN MALAYSIA: INSIGHTS FROM *JABATAN KEMAJUAN ISLAM MALAYSIA* (JAKIM)

By

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ABSTRACT

COMMUNICATING *HALAL* CRISIS IN MALAYSIA: INSIGHTS FROM *JABATAN KEMAJUAN ISLAM MALAYSIA* (JAKIM)

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Halal consumption is crucial in Malaysia with the Muslim majority country, and *halal* crisis communication has become an important area of focus among the Malaysian government, regulators, and businesses. Hence, the adherence of Islamic teachings and ensuring the acquisition of *halal* goods is a religious obligation for Muslims, and violations can lead to crises that harm reputations and erode consumer trust. However, research on *halal* crisis communication response strategies has been limited. This study focuses on the crisis communication strategy and management of the Department of Islamic Development Malaysia (*Jabatan Kemajuan Islam Malaysia*- JAKIM). The study adopted a qualitative research approach namely qualitative content analysis in analysing *halal* crisis statements from its official portal and Facebook page (*Bahagian Hab Halal, JAKIM*), along with semi-structured interviews with JAKIM's crisis management team, the study applies Image Repair Theory. The findings reveal that JAKIM frequently shifts responsibility by emphasising its limited authority, while adopting a proactive approach involving coordination with internal and external stakeholders to address public concerns. Meanwhile, JAKIM has prioritised transparent communication across various platforms to uphold *halal* integrity. These efforts not only reinforce JAKIM's role as a trusted guardian of *halal* but also enhance the organisation's image and consumer trust through effective crisis communication and enforcement measures. Furthermore, this study advances Image Repair Theory by applying it to *halal* crises, offering insights into how crisis communication safeguards *halal* status and enhances organisation efforts amidst challenges in the industry, particularly for regulatory bodies.

Keywords: JAKIM, *halal* crisis, qualitative research, crisis communication strategy, reputation

Subject Area: HM1106-1171 Interpersonal relations. Social behavior

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LIST OF ABBREVIATIONS

Abbreviations	Definition
PR	Public Relations
JAKIM	Department of Islamic Development Malaysia
JAIN/MAIN	Islamic Religious Department / State Islamic Religious Council
KPDN	Ministry of Domestic Trade and Costs of Living
MAQIS	Malaysian Quarantine and Inspection Services
KKM	Ministry of Health of Malaysia
JKM	Department of Chemistry Malaysia
JPV	Malaysian Veterinary Council
SIRIM	Standard and Industrial Research Institute of Malaysia

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter offers a comprehensive overview of the concepts of *halal* and *toyiban*, *halal* economy, and the impacts of *halal* crisis. It specifically addresses JAKIM's crisis, examining the *halal* and *haram* concepts within Islamic consumption regulations and the *halal* crisis in Malaysia. The chapter provides the needs of crisis communication to clear up the dynamics of *halal* crises, the implications of the *halal* crisis, and the necessity of effective crisis management to mitigate damage to its reputation and enhance stakeholder' communication.

1.1 Background of The Study

Malaysia's ethnic diversity results in religious diversity with ethnic Malays, constituting about 55% of the population, who are constitutionally defined as Muslims by birth (Countrymeters, 2024; Statista Research Department, 2022). Islam is the predominant religion in Malaysia, practised by over 63% of the population identifying, while the remaining 37% follow various non-Muslim religions (Countrymeters, 2024; Statista Research Department, 2022; Aziz & Chok, 2013; Tien, 2022; Mahidin, 2022). This demographic composition highlights the significant role of ethnicity in shaping religious affiliations within the country. Furthermore, Muslims make up about a quarter of the global population, it is unsurprising that *halal* practices significantly impact the *halal* industry and the global economy (Nik Muhammad et al., 2009; Riza et al., 2022). This indirectly translates to the demand for the *halal* products and services both locally and globally.

Halal refers to items and actions that are permissible and allowed within the context of Islam, determined by Sharia Law and Fatwa rules (Fazmin, 2023; Smart Halal, 2020; Tien, 2022), requiring Muslims to adhere to the rules set in all areas of their lives (Syed Marzuki, 2012). The terms *halal* and *halalan toyyiban* are often used interchangeably because of a misconception that all *halal* foods are also *halalan toyyiban*. However, these terms have marked meanings. While *halal toyyiban* means nice, clean, wholesome, healthy, non-exploitative, and ethical in Islam (Abdullah, 2018), it also requires that food and other products be hygienic, secure, nourishing, and balanced (Chik et al., 2018; Darwis, 2019; Syed Marzuki, 2012). Past studies indicate that *Tayyab* means healthy and suitable for consumption, it is a prerequisite for *halal* food (Al-Teinaz et al., 2020). In short, the concept of *halal* provides guidelines for what is permissible, while *toyyiban* ensures that these choices contribute positively to individual well-being and societal ethics. This dual focus helps Muslims navigate their lives in a way that is both lawful and beneficial to their physical and spiritual health (Chik et al., 2018; Fazmin, 2023).

Furthermore, *halal* consumption is crucial to the Muslim community (Norasekin & Jomil, 2020; Handani, 2021; Khairunnisa et al., 2020), with the practice of *halal* food, it must not only be nutritious and prepared from permissible ingredients but also prepared in a clean and hygienic manner. *Halal* practices encompass a wide range of products beyond food items (i.e. meat and poultry), cosmetics, personal care, banking and finance (Smart Halal, 2020; Koty, 2022; Riaz & Chaudry, 2004). This includes food preparation in a hygienic and safe environment and that the slaughtering process adheres to humane animal treatment standards (Smart Halal, 2020; Aziz & Chok, 2013; Nurul et al., 2015). For Muslims, consuming only *halal* food is a fundamental requirement of Islamic teaching (Maedeh & Mazhar, 2010; Syed Marzuki, 2012). The *halal* related issues are growing in importance with *halal* emerging as a

significant market force in many Islamic nations (Farah et al., 2015; Mohd Yusoff, 2024; Syed Marzuki, 2012).

Malaysia has emerged as a global leader in implementing the *halal* standard (“*Malaysia as a Global Leader*,” 2023; Gilbert, 2019; Kaur, 2024; Nik Muhammad et al., 2009; Syed Marzuki, 2012; Zakaria et al., 2016). This significantly influences the growth of *halal* industries globally across various sectors such as food and beverages, finance, pharmaceuticals, cosmetics, tourism and logistics. Therefore, *halal* practices in Malaysia offer a slight advantage to other countries (“*Malaysia as a Global Leader*,” 2023; Sharifah Zannierah, 2012). This can be seen in Malaysia’s Prime Minister Datuk Seri Anwar Ibrahim’s support for Laos Prime Minister, Dr Sonexay Siphandone and Kazakh Tourism National Company JSC chairman Kairat Sadvakassov’s willingness to learn from Malaysia’s approach in *halal* food preparation and service (Gilbert, 2019; Povera et al., 2023).

Malaysia is one of the countries in the Southeast Asian country where the government fully supports efforts to promote the *halal* certification of goods and services (Baharuddin, 2024; Khaleeda, 2024; Tsang, 2017). Furthermore, the *halal* logo holds compelling symbolism for Muslims, particularly in Malaysia (Razif Zaini & Yoyo, 2021). Additionally, Malaysia serves as a noteworthy example for European countries in terms of its role as the global leader in *halal* legislation and the establishment of *halal* standards and policies (Zakaria et al., 2016) as its *halal* certification has gained international recognition (Baizuri et al., 2012; Suhaimee et al., 2019; Zakaria et al., 2016).

The significance of *halal* in Malaysia cannot be overstated. Malaysia’s *halal* certification is crucial for protecting Muslim consumers (Chik et al., 2018; Darwis, 2019) by ensuring goods meet religious obligations. In addition, Malaysia aims to position itself as a global *halal* hub, promoting its importance in the market (“Chinese premier li qiang,” 2024;

“Taiwan pavilion showcases,” 2024; Bernama, 2024 a&b; Nik Muhammad et al., 2009). Escorted by its economic potential, contributing 8.1% to Malaysia’s gross domestic product (GDP) (“Halal industry to expand,” 2023, Malaysian Investment Development Authority, 2021). Prediction of the market value expected to reach RM400 billion by 2030 with a contribution of 11% to Malaysia’s GDP (Chan, 2023). Currently, the food and beverage industry dominate Malaysia’s *halal* economy, totalling RM27.84 billion which represents 46.8% of *halal* exports and marks a significant 57.8% increase since 2021 (“*Halal industry to expand*,” 2023).

In addition, Prime Minister Datuk Seri Anwar Ibrahim underscored the importance of supporting *halal* enterprises, particularly in the global market worth RM 4.68 trillion (US\$1 trillion) (Syed, 2023). The *halal* market had bolstered consumer confidence and trust in certified goods but also led to increased demand (Kaur, 2024; Mohd Yusoff, 2024), and willingness to pay higher price (Caskie & Davis, 2001; Syed Marzuki, 2012). This is certainly true in the case of businesses that display a *halal* labelling, pointing to proven health benefits, and can enhance consumer loyalty and public trust in their goods (Aziz & Chok, 2013; Muflih & Juliana, 2021).

Despite the positive development of the *halal* businesses, there are always chances for a crisis to occur, and it can take many different shapes and forms, regardless of an organisation’s size, reputation, or sector (Ashari et al., 2017; Fearn-Banks, 2017; Marsen, 2020; Priporas & Poimenidis, 2008). While the *halal* business sector is experiencing growth, there is a strong push to establish Malaysia as a global *halal* hub (“Chinese premier li qiang,” 2024; “Halal industry to expand,” 2023; “Taiwan pavilion showcases,” 2024; Bernama, 2024a&b). Consequently, JAKIM has proposed making *halal* certification mandatory for restaurants and food businesses that do not serve pork or alcohol (“Jakim considers mandatory halal,” 2024; Shadique, 2024). This proposal has raised concerns over burden of

time, cost and the voluntary application of *halal* certification among stakeholders (“Restaurant group against mandatory halal certification,” 2024; “Halal certification should be a choice,” 2024; Camoens, 2024). While JAKIM has historically emphasised that *halal* certification is voluntary since its inception in 1974, the issue has sparked a divide among stakeholders (Farah et al., 2015; Lu, 2024).

The crisis centred on the issue of *halal* certification, which is an important aspect of the Islamic law that regulates what Muslims can and cannot eat (Riaz & Chaudry, 2004). For instance, the suspension of Cadbury’s *halal* certification in Malaysia, after it was found that some of its products contained porcine DNA, prompted the Department of Islamic Development of Malaysia (*Jabatan Kemajuan Islam Malaysia*, JAKIM) to initiate an investigation. Among various types of crises, research conducted by Hosseinali-Mirza (2015) identifies product harm crisis as the most frequently discussed type of organisational crisis. This is due to a pious Muslim being supposed to live a primarily *halal* lifestyle and maintain their *halalness* in every situation without raising any questions, including dining out (Mohamed Nasir & Pereira, 2008). They are extremely concerned about the *halalness* of their food, and the Malaysian food market has seen various food suspense because of consumer *halal* concerns (Golnaz et al., 2009; Mohamed et al., 2008; Mohd Fuaad et al., 2022; Tieman, 2011). Meanwhile, the product harm crisis affected the *halal* confidence of consumers (Yu & Chan, 2020), attracted media interest, and escalated into a more complex issue that concerned the organisation (Costello & Furfari, 2008). Thus, there was a notable practice of provocation among the public regarding concerns about *halal* status (“Halal... or not,” 2017; Alserhan, 2010; Heugens et al., 2004; Mohamed Rosli et al., 2023; Rodionova, 2017; Sipalan, 2014; Zainuddin et al., 2024). The crisis has reflected the needs of *halal* crisis management is important in the industry.

Besides, the dissemination of fake or misleading information on social media presents significant risks to organisations' brand image and reputation, particularly regarding the *halal* status of food products, which can lead to public confusion and social unrest (Abas & Ismail, 2018; Moidin et al., 2021). An ineffective crisis communication in response to misinformation may provoke boycotting intentions among consumers, especially as Muslim consumers are inherently motivated to boycott brands perceived as violating Islamic principles (Alserhan, 2010; Heugens et al., 2004; Mohamed Rosli et al., 2023). The *halal* status concern is especially significant for Muslims, as it directly affects their adherence to religious obligations (Tieman, 2017).

Furthermore, miscommunication during crisis (unclear messages) will cause a reputation harm towards the organisation and require a quick response strategy (Hakim, 2023; Tan, 2023; Tong, 2023). Nevertheless, the involvement of stakeholders must explain to the public with transparent communication through media ("We'll eat Cadbury," 2014; "Cadbury is halal," 2014; Rodionova, 2017; Tieman, 2020). It reflects a threat to the reputation which frequently struggles to respond effectively (Cleeren et al., 2017; Hakim, 2023; Tan, 2023; Tong, 2023). According to Krishnamoorthy (2013), public attention will be drawn to the evolution of the crisis once it impacts the organisation. In addition, the author also argues the media's publicity has a negative impact on the organisation's image and reputation as well as its sales and profit if the crisis does not practise proper communication.

An effective crisis response can have positive effects on corporate brand integrity and development (Valackiene, 2010). Nevertheless, concerns about the quality and integrity of *halal* food persist, stemming from challenges in maintaining standards, the risk of questionable materials contaminating products, and a lack of oversight in food standards, all of which are necessary to uphold high *halal* standards (Mohamed et al., 2016). Past study has proven that Muslim consumers tend to trust *halal*-certified businesses, particularly those

certified by JAKIM (Aiedah, 2014; Butt et al., 2020; Khan et al., 2021). Meanwhile, Malaysia's certification requirement for *halal* food is widely recognised (Gilbert, 2019; Nik Muhammad et al., 2009; Zakaria et al., 2016). The implementation of Malaysia *halal* certification created as the complete quality health and sanitary system by adopting the procedures for the slaughtering process and other connected operations as dictated by Islamic jurisdictions (Halal Malaysia, n.d.c; Aziz et al., 2016; Mohamed et al., 2008).

1.2 Problem Statement

In Islamic practice, the consumption of *halal* food is not just vital but also compulsory (Norasekin & Jomil, 2020; Handani, 2021; Khairunnisa et al., 2020). This imperative significantly influences food purchasing decisions, as there is a direct connection between dietary choices and the classification of products as *halal* (Zainalabidin et al., 2013; Dermawan, 2023). Studies indicate that Muslims actively seek *halal* certification when dining out and refrain from consuming a goods if unsure about its *halal* status (Mohamed Nasir & Pereira, 2008). Hence, practice of strong corporate *halal* risk and reputation management are important for increasing and keeping a major market share in Muslim markets (Nurul et al., 2022; Tieman, 2017; Tien, 2022).

In relation to this, marketers are actively promoting a positive image of *halal* products to the broader public. *Halal* marketing has become an important resource for rationalising the thinking of marketers, producers, and governments in order to efficiently develop and market *halal* goods (Mabkhot, 2023; Tien, 2022). Over the past decade, the push marketing on *halal* certification has intensified, with authorities urging small businesses to obtain *halal* registration (Hunter, 2019). However, these advancements can contribute to numerous *halal* crisis in Malaysia that have alarmed consumers, manufacturers, and regulators in which *halal* has become a double-edge sword in the market, a highly charged issue that can potentially

harm a company's reputation (Tieman, 2020). At the same time, many businesses often struggle to foresee and address *halal* issues, resulting in negative media coverage that adversely affects their reputation and revenue (Tieman, 2021).

The vulnerabilities within Malaysia's *halal* certification system, including instances of logo misuse such as falsification, unauthorised use, and expired certifications which pose significant risks (Razif Zaini & Yoyo, 2021). These issues not only expose consumers to the risk of unknowingly consuming unlawful (*haram*) products but also undermine brand reputation and trustworthiness. Furthermore, such *halal* crises have negatively impacted Malaysia's reputation as a global *halal* hub (Ariffin et al., 2021). This underscores the necessity of effective *halal* crisis communication management among related stakeholders.

Halal related topics have generated a state of confusion within the community, often amplified by the irresponsible spread of incorrect or misleading information (Adiani, 2024; Pozlan et al., 2023; Zakaria et al., 2016). Miscommunication among experts during crisis management can directly impact consumer confidence and safety (Villemure et al., 2019). In today's technology age, the dissemination of obsolete information would jeopardise the reputation of organisations in crisis, evoking public mistrust and reliance on misinformation (Lee et al., 2021). Indeed, social media's transformative role in enhancing global connectivity, shaping public opinion, and driving social movements is well-documented (Adiani, 2024; Rozgonjuk et al., 2020).

As users increasingly rely on social media for primary source of news, concerns about the reliability of information have arisen, as the viral spread of emotionally charged content reduces neutrality, triggers emotional responses, and undermines individuals' critical deliberation and analytical thinking (Adeeb & Mirhoseini, 2023; Melchior et al., 2025). According to Wisker (2021), exposure to fake news has the potential to trigger consumer anger, escalating into brand hate through actions such as brand retaliation, brand protests, and

negative electronic word-of-mouth (WOM) (Wan Ismail et al., 2019). Consequently, the exposure to misinformation is considered unfavourable due to its potential to generate negative publicity (Ahluwalia et al. 2000; Dean 2004). In order to gain consumer trust, and prevent harm to reputation and sales, businesses must communicate effectively and transparently (van Asselt et al., 2017). Crisis managers have an ethical obligation to address the community's physical and psychological problems through communication as their primary response (Coombs, 2007). In the discussion of *halal* issues, these matters often attract significant public attention, particularly given the predominance of the Muslim population who practicing high *halal*-conscious (Wan Ismail et al., 2019). Instances have occurred where organisations are accused of non-compliance with *halal* procedures and guidelines, thereby leading to crisis.

In addressing food safety issue is critical, as failure to meet consumers' expectations can lose trust (Syed Marzuki, 2012). During crises, affected individuals often face uncertainty and anxiety, exemplified by incidents involving false reports of non-*halal* food products containing porcine elements (Hadi Sharif & Abdul Ghani, 2019). Such food-related crises in the Malaysian market have been exacerbated by consumer concerns over the integrity of *halal* (Golnaz et al., 2009; Mohamed et al., 2008; Mohd Fuaad et al., 2022; Muhammad et al., 2020; Tieman, 2011). These incidents not only undermine public trust but also jeopardise the credibility of key *halal* certification bodies, such as JAKIM, whose reputation is essential for maintaining consumer confidence and influencing purchasing decision (Wan Ismail et al., 2019). Furthermore, the public confusion over *halal* logos and certification has resulted in local boycotts of establishments suspected of not adhering to *halal* standards, highlighting the need for more accessible counters to address complaints and clarify these issues directly with JAKIM staff (Zainuddin et al., 2024).

In dealing with the *halal* crises, it is crucial for the Malaysian government, authorities, and corporations to prioritise effective *halal* crisis communication (Tieman, 2017), with a particular focus on JAKIM's role. JAKIM must adopt a precautionary approach and stricter regulations (Manning, 2007), alongside a well-developed performance management system that fosters transparency and systematic feedback to enhance organisational commitment, workmanship, and overall effectiveness (Zainuddin et al., 2024). JAKIM has been at the eye of attention, facing both support and criticism for its establishment and operations specifically in *halal* status management (Dermawan, 2023; Farzanna, 2023; Suhaimee et al., 2019; Wan Ismail et al., 2019). JAKIM is a federal agency overseeing Islamic affairs, including *halal* certification, religious education, and other Islamic services (Aziz et al., 2016; Fazmin, 2023; Nik Muhammad et al., 2009). Its authority and influence make JAKIM integral to the effective management of *halal*-related issues.

Effective crisis communication hinges on the provision of accurate, transparent, and timely information (Shankar, 2014; Zafra & Maydell, 2018). This approach is essential in mitigating the escalation of crises driven by misinformation and rumors, which can significantly impact consumer trust (Brataas, 2018; Chattaraj et al., 2021; Ndlela, 2018; van Zoonen & van der Meer, 2015). In the *halal* industry, where consumer trust is deeply entwined with religious and ethical considerations, crisis communication plays an even more important role. Information sharing via communication technology assures that internal members of an organisation access critical information, reinforcing their understanding of *halal* values.

In the consideration of *halal*-conscious consumers are risk-averse, consumer trends and patterns in the *halal* industry are more sophisticated than in the regular market (Rosmiza et al., 2021). Therefore, an organisation's ability to deploy a well-structured crisis response strategy is paramount not only for mitigating short-term reputational damage but also for

sustaining long-term credibility. This underscored the importance of strategic messaging tailored to different stakeholders ensures alignment with both immediate recovery efforts and long-term reputation management (Fearn-Banks, 2017; Polley, 2023; Tieman, 2021). Moreover, the effectiveness of crisis response is determined by an organisation's ability to act promptly while demonstrating transparency, consistency, and accountability (Chattaraj et al., 2021; Oh et al., 2021; Sulistyanto et al., 2020). As a consequence, the absence of a structured crisis response strategy can erode consumer trust, further complicating recovery efforts in the *halal* market.

Overall, various *halal* crises continue to emerge in Malaysia, adversely impacting the *halal* industry, consumer confidence, and corporate reputations. In which crisis management is essential to mitigate challenges and prepare organisations for chaotic situations (Chik et al., 2018; Haupt, 2021). As a principal authority in managing *halal* affairs, JAKIM faces a significant threat to its reputation due to the spread of misleading information about *halal* products on social media. High-profile incidents, such as cases involving porcine DNA, unhygienic food processing practices, and the misuse of *halal* certifications, have eroded trust among Muslim consumers. The dual role of social media as a platform for both credible information and misinformation underscores the urgent need for JAKIM to strengthen its communication strategies, safeguard the integrity of *halal* certification, and restore public confidence.

The increasing frequency of *halal* crises warns that the JAKIM's capacity is securing the *halalness* integrity and maintaining public trust in the organisation's management. Crisis communication in the context of *halal* integrity is particularly critical yet has received little attention. This study seeks to explore the steps and perspectives of JAKIM's crisis management team, allowing public relations practitioners (PR) to tailor their communication efforts effectively. By investigating JAKIM's crisis communication strategies and

management, this research addresses a critical gap in the literature on corporate communication and crisis response in the context of *halal* crises. Ultimately, this study aspires to protect the reputations of JAKIM within the *halal* sector while building trust and credibility with stakeholders, thereby enhancing the effectiveness of crisis communication efforts in the *halal* industry.

1.3 Research Objectives

1. To analyse crisis communication strategies used by JAKIM during *halal* crisis.
2. To examine how JAKIM handles the *halal* crisis.
3. To explore the steps taken by JAKIM in regaining trust and protecting reputation after the *halal* crisis.

1.4 Research Questions

1. What are JAKIM's crisis communication strategies in handling the *halal* crisis?
2. How does JAKIM handle the *halal* crisis?
3. How does JAKIM regain trust and protect its reputation after the *halal* crisis?

1.5 Research Significance

1.5.1 Practical Significance

The study of JAKIM's *halal* crisis communication is important for a number of reasons. Firstly, it highlights the necessity of understanding effective crisis communication strategies, which are vital for addressing public concerns and mitigating the negative impacts on JAKIM's reputation and credibility. Previous research highlights the importance of precise, clear, and timely crisis information dissemination (Shankar, 2014; Zafra & Maydell, 2018).

This study examines JAKIM's insights on crisis communication and management, specifically focusing on how JAKIM navigates *halal*-related crises effectively, ultimately securing consumer trust and maintaining corporate reputation. In the business sector, a well-structured crisis communication strategy fosters stakeholder trust through transparency and authenticity, positioning organisations as reliable entities (Van den Bosch et al., 2005). Meanwhile, effective crisis communication is essential for organisations, as it not only mitigates negative impacts on reputation, finances, and corporate image (van Zoonen & van der Meer, 2015) but also shapes public perception of the corporation (Ehondor & Unakalamba, 2021; Tworzydło et al., 2018). A strong organisational reputation is essential for maintaining public trust during crises (Wiedmann & Buxel, 2005), as it fosters stability and mitigates miscommunication related to role performance (Thomas, 1998), thereby enhancing long-term trustworthiness among stakeholders (Thiessen & Ingenhoff, 2011).

In the context of Malaysia, where *halal* crises intersect deeply with religious, cultural, and economic identities, the implications of effective crisis communication are profound. JAKIM's oversight in regulating *halal* goods necessitates robust communication with various stakeholders, ensuring accurate information dissemination to mitigate crisis impacts and restore public trust in the *halal* system. Moreover, given the public's expectation for transparency and accountability, effective communication becomes critical for organisations aiming to rebuild trust during crises. This study provides a valuable reference point for *halal* stakeholders and future research, emphasising JAKIM's role in shaping effective crisis communication strategies and thereby contributing to the broader discourse on crisis management in *halal* contexts.

1.5.2 Theoretical Significance

This study contributes to the theoretical understanding of crisis response strategies through the lens of Image Repair Theory, emphasising the significance of timely information

dissemination via the media (Arpan & Pompper, 2003) that related to halal status. The crisis in this study refers to situations where the *halal* status of food or products is questioned, effective communication strategies become essential to mitigate potential consequences for consumers adhering to Islamic dietary laws. The halal industry is deeply tied to trust, religious compliance, and consumer confidence, making the management of *halal* crises uniquely complex and sensitive. The application of theory not only helps repair organisation's image but offered a guidance for *halal* practitioner to analyse, formulate effective crisis response strategies, and reinforce the trust in *halal* context. JAKIM, as the certifying authority for *halal* goods and services in Malaysia, faces significant challenges when stakeholders' doubts arise regarding product authenticity. This study analyses crisis communication strategies used by JAKIM during halal crisis. Therefore, JAKIM's crisis communications are important in reassuring consumers that necessary measures are being taken to uphold the halal status of goods. By way of illustration, Afiqah and Siti (2020) stated that it is crucial for public relations to promptly address crises is made clear by the significant degree of public attention that they often attract. Failure to manage a crisis effectively can tarnish an organisation's reputation and harm public trust.

In Malaysia, the halal status extends beyond religious obligations to encompass cultural and societal norms, making effective communication even more vital in reducing public anxiety and concern over halal authenticity (Adekunle & Filson, 2020; Fischer, 2012; Golnaz et al., 2012; Mas & Fauziah, 2016). By adhering to best practices such as designating specific spokespersons for crisis communication, JAKIM can ensure the accuracy of information shared (Coombs, 2007). The application of theory to halal crises contributes to the broader theoretical understanding of crisis communication in culturally and religiously sensitive industries. This application also extends the relevance beyond traditional corporate or political contexts, demonstrating its adaptability to niche industries like halal and the

culture of Islamic value. It highlights how crisis response strategies must be tailored to the unique expectations of stakeholders, such as Muslim consumers, religious authorities, and global markets. Overall, this study elucidates the significance of effective communication strategies in enhancing JAKIM's crisis management efforts, maintaining trust in the halal trust and system, and assuring stakeholders of the authenticity of halal goods (Fazmin, 2023; Tien, 2022). By adopting proactive crisis communication measures, JAKIM can navigate halal crises effectively, reinforcing consumer trust and contributing to the broader discourse on crisis communication within the framework of Image Repair Theory. This application of theory offers actionable insights for halal practitioners while facilitating the theoretical understanding especially the practice of tailored strategies that align with the expectations of stakeholders.

1.6 Operational Definition of Terms

Terms	Definition
Crisis	Unplanned events that directly or potentially threaten our company's reputation; the environment; the health, safety, or welfare of employees; and the health, safety, or welfare of citizens in communities surrounding our plants (Ibrahim et al., 2003).
Crisis Communication	A combination of specific methods and techniques to minimise harm to the company's reputation, crisis communication is the exchange of information between a company and its stakeholders before, during, and after a critical incident (Coombs & Holladay, 2002).
Crisis Communication Strategy	A crisis communication strategy emphasises the importance of disseminating information via mass media as quickly as possible (Arpan & Pompper, 2003).
Crisis Communication Management	Crisis communication management is a strategy that assists an organisation in minimising harm to its reputation and repairing the organisation's image after a crisis (Seeger, 2006).

Public Trust	Public trust is defined as a behaviour of belief by the public towards the profession of the organisation and keeping the promises of the organisation in the public interest (Williams & Olaniran, 1998).
Corporate <i>Halal</i> Reputation	Reputation is essential to any form of industry. Corporate <i>halal</i> reputation is an overall assessment of its previous choices, <i>halal</i> accomplishment, and potential for future <i>halal</i> cooperation (Tieman, 2020).
<i>Halal</i> Crisis	<i>Halal</i> crisis refers to a <i>halal</i> issue in Muslim markets that could undermine a corporate entity are being called into question, necessitating the implementation of crisis management strategies to safeguard the corporate <i>halal</i> reputation and licence to operate rating; infections, noncompliance, or perception problems can all lead to a <i>halal</i> crisis (Tieman & Habir, 2022; Tieman, 2021).
<i>Halal</i> Confidence	<i>Halal</i> confidence is reflecting the consumers' worries about the <i>halalness</i> of food, and more openness in the production and the process and distribution channels (Tieman, 2021; Mohamed et al., 2008).
Image repair theory	Image repair theory refers to a set of approaches employed to rehabilitate an individual's or organisation's reputation when confronted with accusations or crises, suggesting that while an image may be enhanced, it cannot be fully restored in cases of wrongdoing or suspicion (Benoit, 2015a&b).

1.7 Summary

This dissertation investigates JAKIM's crisis response strategies in addressing *halal* crisis. At the same time, explore JAKIM's crisis communication and effort in managing the reputation and trust of companies while facing *halal*-related crises. These crises include incidents such as involving *halal*-certified products, smuggling of non-*halal* meat, and fake *halal* logos in Malaysia. Chapter 1 provides an overview of the ideas of *halal* and *haram* in Islamic dietary regulations, as well as the various types of crises that happened in Malaysia. Three research objectives have been raised to analyse crisis communication strategies used by JAKIM during *halal* crisis, examine how JAKIM handles the *halal* crisis, and explore the

steps taken by JAKIM in regaining trust and protecting reputation after the *halal* crisis. The priority of Muslim life principles of *halal* (permissible) and *haram* (forbidden); so, it is pivotal for JAKIM, as the authority responsible for managing *halal* standards, to ensure the legitimacy and integrity of *halal* practices to fulfil the Islamic dietary obligations. Chapter 2 provides an in-depth analysis of related past studies focused on the role of JAKIM in handling *halal*, *halal* crisis, crisis communication, and crisis response strategies as well.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter offers a comprehensive review of the literature on crisis communication, with the aim of exploring and improving the understanding of its key concepts. Besides, it also provides an overview of the role of JAKIM in establishing *halal* standards, examines the various types of *halal* crises, and discusses their impacts on organizations. Furthermore, the chapter will explore crisis communication strategies, with a particular focus on Image Repair Theory, to analyse how individuals or organisations respond to crises and strategically manage them to minimise damage to their image and reputation.

2.1 JAKIM's Role in The Management of *Halal* Status

Halal standards are a set of guidelines established by Islamic law that define what is permissible for Muslims to consume or use (Halal Malaysia, n.d.b; Zakaria et al., 2016). In Malaysia, regulation of *halal* standards responsibility is uniquely handled by government officials who developed the *halal* certification process, diverging from the typical practice in many countries where the private sector predominates (Pozlan et al., 2023). JAKIM plays a pivotal role in upholding the quality and authenticity of *halal* goods and services in Malaysia (Halal Malaysia, n.d.c; Jabatan Kemajuan Islam Malaysia (JAKIM), 2020; Aziz et al., 2016; Baizuri et al., 2012; Farah et al., 2015; Fazmin, 2023; Mohamed et al., 2020; Tien, 2022).

JAKIM originally established as a secretariat and later becoming a division of the Prime Minister's Department (Aziz et al., 2016; Farah et al., 2015). Since 2011, JAKIM along with the Islamic Religious Department (*Jabatan Agama Islam- JAIN*)/ State Islamic Religious Council (*Majlis Agama Islam Negeri- MAIN*) has been the sole authorised body for

permitting *halal* certificates (Ab Halim & Mohd Salleh, 2018; Soraji et al., 2017; Suhaimee et al., 2019). JAKIM working in cooperation with multiple agencies, including Ministry of Domestic Trade and Costs of Living (*Kementerian Perdagangan Dalam Negeri dan Kos Sara Hidup Malaysia*- KPDN) , Ministry of Health of Malaysia (*Kementerian Kesihatan Malaysia*), Department of Chemistry Malaysia (*Jabatan Kimia Malaysia*), Malaysian Veterinary Council (*Jabatan Perkhidmatan Veterinar*), and Standard and Industrial Research Institute of Malaysia (*Jabatan Standard Malaysia*- SIRIM) (Ab Halim & Mohd Salleh, 2018; Ghazali et al., 2023).

Halal certification serves as a formal verification process that goods and services that meet Islamic law standards, thereby guaranteeing their suitability for Muslim consumers. While the application for *halal* certification is voluntary, JAKIM plays a crucial role in safeguarding the integrity of *halal* products (Farah et al., 2015; Mohamed et al., 2020; Soraji et al., 2017). As the official governing body, JAKIM actively promotes and safeguards the *halal* industry, ensuring compliance through rigorous monitoring of both local and exported products (Fazmin, 2023; Mohamed et al., 2020; Shahdan et al., 2016; Tien, 2022; Zalina et al., 2016).

JAKIM's mandate consists of rigorous inspection and enforcement procedures designed to uphold *halal* standards for Malaysia's Muslim (Mohamed et al., 2020). In the effort to strengthen the *halal* value, JAKIM proposed *Manual Prosedur Pensijilan Halal Malaysia (Domestik)* 2020 with 9 schemes of certification such as Food and beverage products (*produk makanan dan minuman*), Cosmetic products (*produk kosmetik*), and Pharmaceutical products (*produk farmaseutikal*). The schemes discussed as shown in Appendix 1 (Smart Halal, 2020; Koty, 2022). The applications for all *halal* certification are to be done through JAKIM's MYeHALAL system (Muhammad et al., 2020).

In addition, JAKIM distinguishes itself from other government agencies through its authoritative role taking on the central role of certifying *halal* goods to ensure their compliance with Islamic dietary laws (Adham et al., 2022; Aziz et al., 2016; Fazmin, 2023; Nik Muhammad et al., 2009). An effective regulation of *halal* standards by the government is crucial for ensuring food safety and maximising industry benefits (Adekunle & Filson, 2020). This regulatory framework is supported by collaboration among various government agencies, including the Ministry of Domestic Trade and Costs of Living (*Kementerian Perdagangan Dalam Negeri dan Kos Sara Hidup Malaysia- KPDN*), Standard and Industrial Research Institute of Malaysia (*Jabatan Standard Malaysia- SIRIM*) and Malaysian Veterinary Council.

Government agencies provide clear guidelines that help facilitate compliance in food production and handling, thereby sustaining the integrity of *halal* standards (Halal Malaysia, n.d.b; Ghazali et al., 2023). For example, JAKIM's commitment to securing *halal* standards is exemplified by the introduction of the Malaysian *Halal* Standard MS 1500:2004, which outlines clear and practical *halal* compliance standards for the food and beverage industry (Nik Muhammad et al., 2009). Furthermore, past study has indicated that the ASEAN Economic Community (AEC) prioritises food security by ensuring the availability, affordability, and fulfilment of basic dietary demands (Khairunnisa, 2020).

In recent years, the *halal* market has played a significant role in enhancing consumer confidence and trust in certified goods, which in turn has contributed to an increase in demand for *halal* goods (Kaur, 2024; Mohd Yusoff, 2024). This heightened demand is often accompanied by a greater willingness among consumers to pay premium prices for goods that are *halal* certified (Caskie & Davis, 2001; Syed Marzuki, 2012). Furthermore, the presence of *halal* labelling on products not only signals adherence to ethical and religious standards but

also emphasises proven health benefits, which can lead to stronger consumer loyalty and greater public trust in the brand (Aziz & Chok, 2013; Muflih & Juliana, 2021). Hence, the owns of *halal* logo serves as a powerful symbol for Muslims, particularly in Malaysia (Razif Zaini & Yoyo, 2021). The following topics discuss on idea of *halal* logo, and the use of *halal* certification in the industry.

2.1.1 Halal Logo

The use of the *halal* logo in the market is an integral part of the *halal* certification process, ensuring that goods and services meet established *halal* standards. JAKIM's *halal* logo is recognised internationally as a symbol of *halal* compliance and is protected as a “certified mark” under the Trade Marks Act 1976, featuring security measures designed by SIRIM (Nik Muhammad et al., 2009; Ng & Lau, 2022; Zakaria et al., 2016). As the regulatory agency, JAKIM plays the role in ensuring the businesses comply with *halal* standards in order to receive a certificate (Muhd. Munzir et al., 2018).

2.1.2 Halal Regulations

The implementation of *halal* certification in Malaysia is complex, categorised by various standards and practices that impose an immeasurable burden on businesses (Suhaimie et al., 2019). A clear example of these challenges is found in the regulation of *halal* slaughterhouses in Malaysia. The *halal* slaughter process (regulations) mandates that it be conducted by a Muslim in accordance with specific guidelines, including the proper treatment of the trachea (halqum), oesophagus (mari'), and arotid artery and jugular vein (wadajain) (Razaly & Zakaria, 2018). Compliance with these guidelines, as outlined in the MS 1500:2009 *Halal* Food-Production, Preparation, Handling, and Storage-General Guidelines which is essential to ensure customer trust and confidence in *halal* food products (Mohamad Ijaz, 2006).

Nonetheless, some businesses exploit price differentials, purchasing unverified meat to maximise profits, raising concerns about goods' *halal* integrity (Basyir, 2020a). Despite existing Standard Operating Procedures (SOPs), there remains potential for enhancing the security and maintenance of *halal* standards. JAKIM, as a certifying body for slaughterhouses, is responsible for developing and implementing procedures to monitor the *halal* integrity of both local and imported products (Department of Islamic Development Malaysia, 2008; Ghazali et al., 2023). Sustained endeavours are crucial in maintaining the utmost levels of *halal* authenticity and fulfilling the demands of *halal*-aware customers.

In spite of that the limitation of JAKIM's lack of sole power in *halal* issues has resulted in disputes overlapping authorities and competing policies among government agencies (Aziz et al., 2016; Nazim & Yusof, 2023), underscoring the need for effective coordination to ensure their success (Farah et al., 2015). The evidence indicates that JAKIM's enforcement officers operate as "controller" executing *halal* enforcement, but ultimate authority rests with KPDN in legal proceedings (Aziz et al., 2016; Zakaria et al., 2016; Zalina et al., 2016). This oversight responsibility underscores the complexity of *halal* certification due to the varying *halal* standards across different jurisdictions (Azian et al., 2022; Farah et al., 2015; Koty, 2022; Shahdan et al., 2016).

Moreover, JAKIM faces challenges in withdrawing *halal* certifications granted by foreign entities to local enterprises, further illustrating the constraints of its authority (Zalina et al. (2016). The limitations of JAKIM's authority in ensuring the compliance to its standards by foreign *halal* certification bodies, as highlighted by Zalina et al. (2016), are further exemplified by its reliance on cooperation with other authorities, such as JAIN/MAIN and KPDN, in managing the certification of imported *halal* meat, despite its role as the primary *halal* certification body (Aziz et al., 2016; Farah et al., 2015; Koty, 2022; Nurul et al., 2022;

Siti & Mohd Al'Ikhsan, 2015). Non-compliance with these standards can lead to a *halal* crisis, causing reputational damage, legal consequences, and financial losses.

The discussion emphasises the crucial role of JAKIM in managing *halal* crises, especially in situations where the integrity of *halal* is questioned. The following topic will discuss on *halal* crisis, provide examples of *halal* crises in Malaysia, and the effects of failing in addressing the crisis.

2.2 Halal Crisis

Crisis is an unforeseen event that has the potential to cause significant harm to an organisation, drawing public attention and posing considerable risks to various stakeholders, products, services, and reputation (Fearn-Banks, 2017; Hayes, 2024; Ibrahim et al., 2003). Crises can manifest in diverse forms, affecting organisations of all sizes, reputations, and sectors (Ashari et al., 2017; Fearn-Banks, 2017; Marsen, 2020; Priporas & Poimenidis, 2008). While experiencing one crisis does not prevent future challenges, it offers opportunities for learning and growth, aiding in the prevention of future crises (Fearn-Banks, 2017). In the context of *halal* industry, a crisis refers to a circumstance that jeopardises standards or reputation of *halal* goods and services adhering to Islamic dietary laws (Ahmad, 2017a; Tieman, 2021). The following topic disclose examples of *halal* crisis in Malaysia and its impacts towards *halal* status.

2.2.1 Halal Crises in Malaysia

Halal crisis in Malaysia occurred in various forms, which the challenges arising from fraudulent activities, such as the falsification of *halal* logos, unauthorised usage, and the circulation of expired certifications (Razif Zaini & Yoyo, 2021; Syrett, 2022). Even the existence of laws and regulations governing *halal* certification (Aziz et al., 2016; Muhammad et al., 2020), these unethical business practices continue within the industry (Nazim & Yusof,

2023; Razif Zaini & Yoyo, 2021; Syrett, 2022). Hosseinali-Mirza (2015) identifies product harm crisis as the most frequently discussed type of organisational crisis, particularly given the importance of *halal* compliance in the lives of pious Muslims, including dining out (Mohamed Nasir & Pereira, 2008). There are several factors contributing to these ongoing crises.

First, the misuse of *halal* certification lapses in *halal* certification oversight have surfaced. As documented, several food factories have also been reported for not possessing a JAKIM *halal* certificate while using unauthorised *halal* logo, such as confiscating dates with *halal* logo without JAKIM's approval and the discovery of a *keropok* packaging factory using a fake *halal* logo (Koe, 2018; Kumaran, 2018; Mohamad, 2019; Nur Saliawati, 2019; Othman, 2018 a&b; Sheralyn, 2018). In addition, the recent meat cartel case's revelations highlight these ongoing challenges, with unauthorised *halal* logos being used on products without proper approval ("LY Frozen Food, store manager", 2023; Nordin, 2023; Tan, 2021).

Second, the integrity of the *halal* certificates system has been compromised by the presence of fake *halal* certificates and bribery of certification bodies. These issues not only undermined consumer trust but also result in significant financial losses. For example, the *halal*-approved cuts of meat have been repackaged with fake *halal* logos (Basyir, 2021; Chan, 2020), with corruption and bribery leading to estimated financial losses of RM30 million monthly for the government (Dermawan, 2020; Basyir, 2020a&b). The prevalence of fake *halal* certificates continues to be a critical challenge in safeguarding the *halal* authenticity.

Third, *halal* food supply chain in Malaysia has encountered significant challenges, particularly failure to eliminate non-*halal* practices, which risks exposing Muslims consumers to *haram* products (Adam, 2021; Taery, 2020). While the *halal* supply chains aim to minimise contamination risks and ensure transparency, thereby providing Muslim consumers with

robust assurance regarding the integrity of the products they purchase (Tieman, 2011). Nevertheless, the inefficiencies in the livestock breeding sector have fostered increased meat imports (Riza et al., 2022; Samsuddin et al., 2015), thereby threatening the integrity of local *halal* ecosystem. Aggravate this issue, for the past four decades, Malaysian Muslims have unknowingly consumed counterfeit *halal* and *haram* foods (Laporan Penyata Rasmi, 2020; Adam, 2021; Taery, 2020).

Forth, the major issue in securing the *halal* status of food products is the exploitation of market opportunities by amoral businessmen. According to Basyir (2020a) emphasised that some businesses exploit price differentials and purchase unverified meat to maximise profits, undermining the integrity of the *halal* industry. Furthermore, the concern that certain exist some food producers may fail to adhere to the *halal* goods quality standards although having JAKIM's *halal* certification (Ghazali et al., 2023). The claims business exploit have been strongly contested by Ariffin et al. (2021) that balancing religious values with profit is crucial to maintaining industry integrity.

Nonetheless, the industry's focus on profit has led to corruption. For example, the LY Frozen Food Sdn Bhd case, which sold *haram* meat to Muslim consumers ("Meat catel: LY frozen food," 2023; Adam, 2021; Yun, 2023). Reports further reveal illegal importation of non-*halal* certified meat into Malaysia (Laporan Penyata Rasmi, 2020; Taery, 2020). The incidents were facilitated by forged documents such as customs forms, import permits, *halal* certificates, and payment receipts to deceive authorities during inspections (Riza et al., 2022).

Lastly, the food contamination occurred during the food process has further worsen the *halal* crisis. Scandals involving contaminated *halal* meat and cakes has sparked public outrage, particularly against the Islamic organisations responsible for *halal* certification (Hassan, 2021). Meanwhile, many businesses struggle to effectively address *halal* issues,

resulting in negative media coverage that adversely affects their reputation and revenue (Tieman, 2021). These challenges highlight the ongoing issues within Malaysia's *halal* industry, which must address these integrity gaps to maintain consumer trust and *halal* reputation.

2.2.2 Impacts of *Halal* Crisis in Malaysia

Malaysia's *halal* standards have attracted international attention, prompting other countries to explore the possibility of adopting similar practices (Gilbert, 2019; Povera et al., 2023). Nonetheless, the *halal* industry in Malaysia faces significant challenges due to widespread fraudulent activities which surrounding the *halal* crisis (Razif Zaini & Yoyo, 2021; Syrett, 2022). *Halal* crisis can significantly impact businesses, reputation, consumer trust, and the interests of stakeholders including consumers, companies, and the government, who are extremely concerned about the *halalness* of their food. The lack of *halal* awareness among stakeholders, including suppliers, operators, and product manufacturers, who often regard *halal* as merely a quality marker rather than a religious obligation, is a key contributing factor to the rise of *halal* crises (Ab Halim & Mohd Salleh, 2018; Asa, 2019; Riza et al., 2022).

The incidents of food suspense in the Malaysian market, fuelled by consumer concerns over *halal* integrity (Golnaz et al., 2009; Mohamed et al., 2008; Mohd Fuaad et al., 2022; Muhammad et al., 2020; Tieman, 2011). This context has fostered an environment of *halal* fraud with little accountability. Meanwhile, the viral dissemination of *halal* issues has led to increased consumer anxiety and scepticism regarding the goods in question (Dermawan, 2023; Muhammad et al., 2020). Razif Zaini and Yoyo (2021) emphasise the importance of avoiding *halal* crises that cause Muslim consumers to worry about

unknowingly consuming *haram* goods, as such incidents jeopardise trust and reputation in the *halal* sector.

Besides, the product harm crisis has undermined consumer confidence in *halal* certification, increasing public concerns about the authenticity of *halal* status (“Halal... or not,” 2017; Alserhan, 2010; Heugens et al., 2004; Mohamed Rosli et al., 2023; Rodionova, 2017; Sipalan, 2014; Yu & Chan, 2020; Zainuddin et al., 2024). In addition, issues of authenticity and exploitation within the *halal* food industry further threaten its reputation, weaken consumer trust and potentially lead to economic repercussions such as boycotts (Heugens et al., 2004; Mohamed Rosli et al., 2023; Rodionova, 2017).

The majority of Malaysian Muslims who practicing high *halal*-conscious exhibit limited tolerance for *halal* risks, strongly preferring a *halal* environment with minimal risk (Dermawan, 2023; Tieman, 2021; Wan Ismail et al., 2019). While *halal* is clearly defined in Islamic jurisprudence (Syed Marzuki, 2012), issues such as logo misuse and inadequate security measures have led to public concerns and scepticism regarding JAKIM’s effectiveness in overseeing *halal* standards (Dermawan, 2023; Tieman, 2021). Few researchers further identified the cause of rise in counterfeit logos is largely attributed to a lack of understanding regarding *halal* standards (Ab Halim & Mohd Salleh, 2018; Asa, 2019; Riza et al., 2022). The ongoing challenges confronting the *halal* business are exemplified by numerous cases of *halal* status violations, which reveal systemic issues and underscore how the integrity of *halal* certification has been compromised by individuals exploiting the system for personal gain.

Halal crises have raised public concern and uncertainty about the authenticity of *halal* products, necessitating thorough investigations and corrective measures (Riza et al., 2022). The integrity of *halal* has been undermined by various violations and led to significant

challenges, highlighting the critical need for transparent crisis communication and strong regulatory oversight to restore trust and ensure compliance with *halal* standards within the *halal* business. These events underscore the critical needs of effective crisis communication within the industry.

2.3 Halal Crisis Communication

Crisis communication is a specialised area within public relations, incorporating communication studies, management strategies, technical writing, sociological perspectives, and media theory which primary focus centres on examining how companies respond, provide explanations, and utilise media platforms during periods of crisis (Marsen, 2020). Crisis communication plays a crucial role in protecting a company's reputation, involving the exchange of information between the organisation and its stakeholders before, during, and after a critical incident (Aderibigbe & Fragouli, 2020; Claeys & Cauberghe, 2014; Coombs & Holladay, 2002; Huang & Distasto, 2020; Tieman, 2021; Wiedmann & Buxel, 2005). Drawing from the literature on psychological impression development, it is evident that individuals tend to prioritise negative information over positive when assessing a target, particularly within contexts of person perception and product evaluation (Ahluwalia et al., 2000; Alserhan, 2010; Coombs, 2007; Heugens et al., 2004; Mohamed Rosli et al., 2023).

In multi-racial and multi-religious societies, *halal* crisis communication becomes a critical component of maintaining peace, unity, and social stability. Research from Indonesia further underscores the importance of context-aware crisis communication in a multi-religious environment. However, the assurance of *halal* goods and services remains questionable, as the existing legal regulations governing *halal* products are not yet fully optimised to provide adequate legal certainty and avoid any legal confusion (Khan & Haleem, 2016; Rofiah et al., 2024).

In the example *halal* standards within Egypt's 5000 standards, adherence with 543 of these standards is mandatory, as established by internationally recognised institutions such as the international (ISO/IEC), European Standards (EN), and Codex standards (Farag, 2020). Hence, the failure to recognise the understanding of *halal* practices can result in confusion, mistrust, and inter-religious tensions that could exacerbate the crisis rather than resolve it (Ab Halim & Mohd Salleh, 2018; Asa, 2019; Riza et al., 2022). Apart from this, the key factors that contribute to *halal* status challenge in Indonesia such as weak knowledge of business actors, financial preparedness, lack of socialisation, training, and coaching (Rofiah et al., 2024). Moreover, the absence of a centralised regulatory body for *halal* certification has resulted in a multiplication of diverse certification entities, some of which may lack credibility (Azam & Abdullah, 2021).

Central to *halal* crisis communication, emphasising *halal* quality assurance aimed at minimising cross contamination risk, and addressing Muslim consumer perceptions (Fazmin, 2023; Tieman, 2017). For companies operating in the global *halal* market, effective *halal* crisis communication and management is essential to prevent crises and uphold their reputation and success. However, food fraud has been the issue that receive significant attention in recent years due to its increasing prevalence and associated economic costs (Farag, 2020; Manning & Kowalska, 2021). A notable example of crisis management within the food industry that happened in 2013 on horsemeat scandal was fraudulently marketed as beef in Sweden (Falkheimer & Heide, 2015). The crisis management practices emphasised transparency and accountability by promptly acknowledging the issue, issuing public apologies, and implementing stricter supply chain controls to restore consumer confidence. Additionally, a recovery campaign focused on auto-communication, reinforcing the organisation's values and norms, indirectly strengthened external communication and consolidated its core values.

Crises necessitate prompt action to minimise their effects on an organisation's image, reputation, and credibility (Afiqah & Siti, 2020; Sulistyanto et al., 2020). With the example of food fraud cases, an industry collaboration such as certification bodies, retailers, and governance oversight to notify food safety and adulteration hazards, implement controls, design and implement corrective actions, and verify the plan (Manning & Kowalska, 2021). This highlights the critical role of crisis communication, which relies on strategically crafted messaging designed to meet the needs and expectations of stakeholders (Fearn-Banks, 2017; Polley, 2023; Tieman, 2021).

The pillars of *halal* crisis management categorise the potential development of a global *halal* crisis wherein the reputation of companies' *halal* practices is challenged by providing information on *halal* risk reports (Tieman, 2021), with the recognition of risk evaluation should encompass both crisis readiness and the development of stakeholder trust with clear *halal* crisis management model (Chik et al., 2018).

As the growing demand for *halal* products and services, companies are expected to adhere to strict *halal* standards and requirements (Tieman, 2020). Failure to comply with *halal* standards can undermine system integrity and trigger a comprehensive crisis management response, including product recall protocols, communication, leadership, and reputation management (Chik et al., 2018). This is where *halal* crisis management comes into play.

Halal crisis communication is a important area of research for organisations in the *halal* industry. An effective crisis management strategy, key stakeholder engagement, and ensure timely communication that aims to mitigate the negative effects of a *halal*-related crisis. The enhancement of *halal* crisis communication is crucial not only for bolstering consumer confidence but also for maintaining social stability and fostering national unity.

Meanwhile, the choice of communication channel plays a significant role in ensuring the message reaches the public effectively. The following sub-topics underscore the efforts need for effective crisis communication within the industry.

2.3.1 *Halal* Crisis Management

In the business sector, effective and well-structured crisis communication has become indispensable for organisations aiming to protect their reputation, as it enhances stakeholder trust through transparency and authenticity, with trustworthy organisations being perceived as genuine and dependable (Van den Bosch et al., 2005). *Halal* crisis management thus emerges as a systematic approach to managing and mitigating the risks associated with *halal* non-compliance (Ahmad et al., 2017a). It is crucial for companies in the global *halal* market, encompassing a model designed to safeguard organisational reputation through risk identification, preventive measures, and comprehensive crisis management planning.

Once potential risks have been identified, companies must adopt preventive measures to mitigate the effects of a *halal* crisis. As suggested by Tieman and Habir (2022), effective strategies include developing a *halal* management system, providing *halal* training for employees, and conducting regular *halal* audits to ensure adherence to standards. In short, proactive *halal* crisis communication is key to effective management by identifying risks, implementing preventive strategies, and preparing a robust crisis management plan, companies can better navigate potential crises.

Nonetheless, with the series of *halal* cases discussed, it can have serious consequences for its reputation and public trust. Through the implementation of well-structured strategies, organisations can restore consumer trust and ensure long-term credibility in the *halal* market. This sheds light on effective crisis communications requiring strategic messaging tailored to

diverse audiences (Fearn-Banks, 2017; Polley, 2023; Tieman, 2021). Thus, stakeholder management during a crisis plays a crucial role.

2.3.2 Stakeholders Management

Effective communication strategies necessitate that a company's public relations department convey clear messages regarding the crisis to stakeholders, while simultaneously engaging with the public to ensure the message is effectively delivered (Marsen, 2020; Thiessen & Ingenhoff, 2011). The proactive stakeholder relationship management serves as goodwill and essential for effective *halal* crisis management, as it enhances risk management and safeguards a company's reputation (Aderibigbe & Fragouli, 2020; Claeys & Cauberghe, 2014; Coombs & Holladay, 2002; Huang & Distasto, 2020; Tieman, 2021; Wiedmann & Buxel, 2005). Moreover, crisis communication must be handled between internal and external stakeholders which allows for feedback and helps in addressing concerns.

Besides, public's response to a crisis is significantly influenced by the manner in which the organisation frames and presents the information regarding the crisis (Ahmad et al., 2017b; Coombs, 2007). According to Kriyantono (2012) and Manning and Kowalska (2021), who emphasises that prioritising public welfare during a crisis is essential, as safeguarding community interests can mitigate potential backlash and build trust, which is more important than merely protecting organisational reputation. Nonetheless, a few researchers have highlighted that increased attribution of crisis responsibility by stakeholders can lead to negative emotional reactions towards the organisation, potentially resulting in diminished support and reduced purchase intentions (Alserhan, 2010; Coombs, 2007; Heugens et al., 2004; Mohamed Rosli et al., 2023). Consequently, a company must have strong stakeholders' management, as it directly impacts both the organisation's reputation and the public trust.

In the assurance of effective crisis preparedness, organisations should designate spokespersons, develop contingency plans, and adopt comprehensive risk management practices (Khodarahmi, 2009; Mikušová & Horváthová, 2019), which collectively enhance the accuracy of shared information (Coombs, 2007). Additionally, stakeholder participation is also recommended to understand non-expert risk perceptions (Bier, 2000), as the involvement of public in risk solutions to acknowledge trust issue and prevent trust-eroding actions (Hance et al., 1988). Nevertheless, given the worsening nature of *halal* crises, prompt action is essential to address these challenges effectively. An ongoing communication and educational initiatives are necessary to bolster consumer trust (Suhaimee et al., 2019). Recent *halal* crises emphasise the necessity of timely communication throughout the industry.

2.3.3 Timely Communication

In the event of a *halal* crisis, the implementation of a comprehensive crisis management plan becomes imperative. Poorly managed crises can inflict significant harm on a corporation's brand and reputation, especially in experimental settings where respondents are unfamiliar with the evaluator, unlike established brands with pre-existing opinions (Ahluwalia et al., 2000). In order to gain consumer trust, and safeguard their reputation and sales, businesses must prioritise timely and transparent communication (van Asselt et al., 2017).

An effective crisis communication strategies involve gathering and disseminating information to mitigate crisis's severity, especially in maintaining organisations' reputation and credibility (Chattaraj et al., 2021; Coombs, 2015; Oh et al., 2021). These strategies help to protect an organisation's reputation and identify the stakeholder's responses to the crisis (Coombs, 2007). Meanwhile, alleviate public anxiety and prevent the escalation of crises fuelled by rumours and misinformation (Brataas, 2018; Chattaraj et al., 2021; Ndlela, 2018;

van Zoonen & van der Meer, 2015). As the efficacy of crisis communication fundamentally relies on provision of accurate, transparent, and timely information (Shankar, 2014; Zafra & Maydell, 2018), it addresses issues and reduces the risk of misinformation and fraud that could worsen the situation (Akbar et al., 2024).

Previous study highlights the necessity of precise, clear, and timely dissemination of crisis information (Shankar, 2014; Zafra & Maydell, 2018). Strategic crisis communication tailored to specific types of crises, improves the organisation's reputation, eliminates anxiety, and positively influences consumer behaviour (Brataas, 2018; Chattaraj et al., 2021; Coombs et al., 2010). Scholar affirmed that consistent and transparent communication fosters trust between authorities and the public (Veil et al., 2011), while rapid information exchange allows spokesperson to make informed decisions (Coombs, 2015).

In crisis information dissemination, organisations must have a spokesperson to ensure message stability and accuracy, as well as consider at least one contingency plan and be alert to the possibility of a crisis occurring (Khodarahmi, 2009; Mikušová & Horváthová, 2019). These measures contribute to the accuracy of disseminated information (Coombs, 2007). In crisis communication, it is essential for organisations to establish and utilise the appropriate communication channels to effectively engage with the public.

2.3.4 Communication Channel

Communication channel is a choice of platform that organisation choose to connect and/or disseminate information to the stakeholders. In the context of crisis communication, it is essential for organisations to be aware of the opportunities and challenges presented by the dynamic and interactive landscape of social media. The crisis management team must be adequately trained and equipped to efficiently navigate the crisis and mitigate its impact on

the organisation. An effective of media relations management and communication is essential for crisis management and recovery efforts (Avraham, 2020)

Arguments of Coombs (2007) and Wan Ismail et al. (2019) in negative perceptions can drive stakeholders to disengage from an organisation or spread unfavorable opinions. Additionally, Claeys and Cauberghe (2014) further emphasised that can result in adverse outcomes for the organisation's crisis communication strategies. Therefore, comprehending the multifaceted impact of social media is essential for maximising its potential in both routine interactions and critical circumstances.

Social media serves as a powerful tool for information dissemination and facilitate communication (Akbar et al., 2024; Brataas, 2018; Chattaraj et al., 2021; Ndlela, 2018; Shankar, 2014; van Zoonen & van der Meer, 2015; Zafra & Maydell, 2018), which helps in managing public perception and fostering favourable connection (Aisha & Norlaile, 2022; Alexander, 2014; Fearn-Banks, 2017; Oh et al., 2021). Several studies have revealed the transformative impact of social media as a communication channel, highlighting its capacity to enhance global connectivity, shape public opinion, and drive social movements (Adiani, 2024; Rozgonjuk et al., 2020). With the support of Fearn-Banks (2017) stated that news media, primarily social media and television, are powerful tools for influencing public opinion, as it reaches the masses quickly, and the high dependency of audiences on information.

The power of social influence has become even more pronounced during health crises, such as the COVID-19 pandemic (global health crisis), where the public's reliance on timely and accurate information has intensified especially in healthcare, education, business, and communication (Norman et al., 2023). Scholars identified social media like Facebook is one of the vital platforms used by many organisations to provide fast response to stakeholders,

minimise damage and restore organisational reputation (Coombs, 2007; Utz et al., 2013; Pang, 2014). Therefore, the tactical value of social media communication during a crisis cannot be underestimated, these platforms serve as a potent tool for information dissemination and stakeholder engagement (Aisha & Norlaile, 2022; Alexander, 2014; Oh et al., 2021).

In the current technological era, social media operates as a double-edged sword, offering a vast array of information that can either illuminate the truth or propagate misinformation (Adiani, 2024). Aisha and Norlaile (2022) raised the concerns of misinformation spreading, technology failures, and hackers, highlighting organisations should identify the most suitable communication channels in addressing crisis. Meanwhile, the circulation of outdated or inaccurate information poses significant risks to organisations facing crises, evoking public mistrust and an increased reliance on misleading narratives (Lee et al., 2021).

In addition, Moidin et al. (2021) further support the importance of vigilance against misinformation, urging consumers to seek authoritative sources before sharing potentially misleading information, particularly on social media. Exposure to misleading information has the potential to evoke consumer anger (Wisker, 2021), which can escalate into brand hate and negative electronic word-of-mouth (eWOM) (Wan Ismail et al., 2019). Moreover, the widespread dissemination of eWoM has led to unprecedented controversies surrounding products that were previously widely accepted as *halal* by Muslim consumers, raising doubts about their authenticity and compliance with *halal* standards. Thus, effective crisis communication strategies must encompass clear communication channels, clearly portrayal of roles and responsibilities within the crisis management team, and unquestionable measures to contain and resolve the crisis.

As people seek reliable updates and guidance, the role of digital platforms in communicating crisis information has become critical, reinforcing their significance in contemporary discourse. Together, these insights illustrate the integral relationship between social media and effective communication practices in today's digital landscape. Viewing crisis communication through the lens of Image Repair Theory (Benoit, 1995, 2015a&b), it becomes evident that timely information distribution via media channels is crucial (Arpan & Pompper, 2003). In conclusion, the integration of effective communication strategies and timely information dissemination via social media is vital for managing organisational reputation and public trust during crises.

2.4 Crisis Response Strategy

A crisis can significantly threaten an organisation's reputation without healthy crisis communication. In the past, Hance et al. (1988) presented this in their crisis communication manual that underscores the importance of credibility and responsiveness in establishing trust, particularly in low-trust situations. Furthermore, researchers also argue that crisis communication should prioritise active listening to the audience before disseminating new information, while also allowing concerned parties to monitor the uncertain situation. The manual stresses credibility, timely response, and openness are essential elements for effective crisis management. Thus, scholars agree that an organisation's actions and response strategies have a significant impact on its reputation (Benoit, 1995; Coombs, 2015).

Crisis response strategies are essential frameworks that organisations employ to navigate and mitigate the effects of unexpected events that threaten their operations, reputation, and stakeholder trust (Aderibigbe & Fragouli, 2020; Chattaraj et al., 2021; Coombs & Holladay, 2002; Coombs, 2007; Coombs, 2015; Oh et al., 2021; Tieman, 2021). It is a tactics that employed by organisations to frame crisis messages, significantly influencing

consumers' willingness to engage with the information presented (Claeys & Cauberghe, 2014; Huang & Distasto, 2020). Meanwhile, it is crucial for organisations to appoint a designated spokesperson to maintain consistent and accurate message delivered, at the same time, consider at least one contingency plan and be alert to the possibility of a crisis occurring (Khodarahmi, 2009; Mikušová & Horváthová, 2019).

Apart from that, the aim of crisis response strategies is to secure a post-crisis corporate reputation that is as powerful as workable, which directly influencing public perception and corporate reputations (Coombs, 2013). A study by Marsen (2020) supports the idea that effectively managing a crisis requires addressing the characteristics and circumstances of the event from a communication standpoint, such as its type, organisation's responsibility, stakeholders' management, and reputation. As a consequence, crises necessitate immediate response to minimise impacts on image, reputation, and credibility (Sulistyanto et al., 2020); otherwise, determining that a corporation's actions or inactions are directly responsible for an awful event is likely to negatively affect consumer trust and corporation's reputation (Claeys & Cauberghe, 2014; Dean, 2004).

One of the crisis response strategies proposed by Coombs (2006), Situational Crisis Communication Theory (SCCT) found that the primary responses to crises form three groups; Deny, Diminish and Deal, each serving distinct purposes in crisis framing and organisational responsibility, influencing stakeholders' perceptions and organisational reputation management (Marsen 2020; Xu & Liu, 2020). The theory emphasised the strategic crisis communication, tailored to different types of crises, improves the reputation of an organisation, eliminates anxiety, and has a beneficial influence on consumer behaviour (Brataas, 2018; Chattaraj et al., 2021; Coombs et al., 2010).

Prior studies have thoroughly investigated crisis communication strategies, highlighting the effectiveness of denial, diminish (evasion of responsibility strategies), and deal (apology strategy/reducing offensiveness strategies) strategies in managing perceptions during crises (Coombs, 2006; Marsen, 2020; Xu & Liu, 2020). Deny strategies (denial strategies) help establish a crisis frame by serving any perceived connection between the organisation and the crisis, or organisation has no responsibility for the crisis or “scapegoating” (Coombs, 2006; Marsen 2020), such as in cases of rumour crises (Coombs, 2006; Xu & Liu, 2020).

Meanwhile, diminish crisis response (evasion of responsibility strategies) implemented by taking steps that influence stakeholders’ perceptions, claiming that a crisis was unintentionally or caused by a lack of understanding, aiming of minimise the negative impact on the organisation’s reputation (Coombs, 2006; Marsen, 2020; Xu & Liu, 2020). Lastly, deal strategies (apology strategy/reducing offensiveness of event strategies) which help change perceptions of an organisation during a crisis by offering aid to victims and asking their forgiveness (Coombs, 2006; Marsen, 2020; Xu & Liu, 2020). Specifically, employing diminish strategy (evasion of responsibility strategies) for unexpected crises and implementing strategies to prevent crises can enhance an organisation’s reputation.

In addition, effective crisis communication, incorporating strategies for image repair, is crucial for mitigating reputational threats and addressing stakeholder concerns (Benoit, 1995; Coombs, 2015), and it involves employing strategies for image repair (Burns & Bruner, 2009). Instead, it offers a systematic approach to restoring one’s image and reputation amidst challenging circumstances. In the context of marketing, communication strategy’s function act a “spin doctoring” that strategically framing and delivering messages to influence public perception, while marketers simultaneously engage in rebranding initiatives aimed at attracting new target audiences (Avraham, 2013).

In short, the effectiveness of message framing in crisis response strategies often relate with the crisis types and the chosen response strategy, ultimately influencing individuals' involvement in the crisis (Claeys & Cauberghe, 2014). In the past, Coombs (2013) applied a decision tree framework to analyse types of crises, encompassing crisis categorisation, proof of damages, victim status, performance history, and recommended strategies. This framework underscores the clear crisis responsibility to justify or mortify high-crisis situations. Similarly, Benoit's Image Repair Theory offers strategies for addressing crises faced by individuals or organisations, which will be further discussed in the next section, along with examples of its application in various crisis scenarios.

2.4.1 Image Repair Theory

Benoit's Image Repair Theory (2015a&b), originally known as Image Restoration Theory, focuses on restoring a damaged image through strategic crisis communication. It offers a systematic framework for organisations to effectively manage their reputation in response to claims or challenges, rather than relying solely on verbal or written explanations, excuses, or apologies (Burns & Bruner, 2009). According to Hance and Sandman (1988), they emphasised the importance of credibility and responsiveness in building trust. Overall, the theory acknowledges that while an image can be improved, it may not always be possible to fully restore it after accusations or suspicions of misconduct (Benoit, 2015a&b).

Image Repair Theory identifies five key strategies for crisis response when organisations or individuals are accused of wrongdoing: denial, evasion of responsibility, reducing offensiveness, corrective action, and mortification. Denial encompasses both the outright denial of the act or shifting blame to others, while evasion of responsibility involves justifications such as accused, defeasibility (lack of ability or information), provocation (scapegoating), or good intentions.

In addition, the strategy of reducing offensiveness includes tactics like bolstering (emphasising positive attributes), minimisation (reducing the impact of the act), differentiation (positioning the act as less severe than other similar actions), transcendence (reframing the act by placing it in a broader context, thereby justifying it and emphasising the greater purpose or positive intent behind it), attacking accusers, or offering compensation. Corrective action entails taking steps to resolve the issue or prevent its recurrence, while mortification focuses on acknowledging guilt and seeking forgiveness. Please refer to Appendix 2 (Table of Image Repair Theory) for the detail explanation.

Image repair strategies enable organisations to effectively restore their image and address crises by strategically responding to accusations and challenges or crises effectively (Benoit, 1995; Burns & Bruner, 2009; Coombs, 2015). The strategies can be combined, as shown in research indicating that over 90% of cases studied used multiple strategies in crisis communication (Sandlin & Gracyalny, 2018). In the field of crisis management, scholars have comprehensively examined theoretical frameworks and strategies to assist organisations in navigating crises effectively.

A close examination of case studies reveals how these strategies can be applied in real-world scenarios. First, denial strategy by shifting blame. For example, an individual portrayed as a husband who shirks responsibility (e.g., partying) and engages in extramarital affairs. However, he denies this portrayal, framing the divorce as his wife's fault (Moody, 2011). Despite this denial, the public is unlikely to accept the narrative if the individual fails to take responsibility for his actions or issue a timely apology, as this fused media backlash and prolongs reputational damage.

Second, reducing offensiveness strategy (e.g., minimisation, bolstering, compensation, attack accuser & provocation). In the context of organisational crisis, such as BP's oil spill

crisis (Harlow et al., 2011) focused on minimisation strategy by addressing the environmental pollution and implementing cleaning services. Similarly, in the nation's especially in tourism sector. After the terror attacks, the government applied minimisation strategy through media framing to communicate with public in order to recover the country's image and avoiding negative publicity and provoke frustration with media coverage (Avraham, 2013 & 2020). Both examples focus on prioritising their goal while minimising the crisis's impact on image and reputation.

The manner in which organisations respond to crises significantly influences their vulnerability to reputational damage (Benoit, 1995; Coombs, 2015). Effective crisis communication involves openness, active listening to audiences, prevention of trust-eroding actions, information sharing, and public involvement (Khodarahmi, 2009), in which bolstering organisational credibility and resilience. Meanwhile, an individual context in reconciliation stage, the individual employed the bolstering strategy by emphasising her positive traits and reframing her image as a devoted mother, which helped garner public sympathy and rebuild her image as a caring and resilient figure, focused on her children's well-being (Moody, 2011). Furthermore, her attempts to balance career and motherhood through social media also received mixed reactions, highlighting the challenges of managing public perception and maintaining consistency across public.

Apart from this, the strategy of reducing offensiveness including compensation strategy in which the company reimburse victims as component of apology. For instance, BP applied compensation strategy through the engagement with affected stakeholders by providing monetary compensation and seeking forgiveness (Harlow et al., 2011). This approach frames financial compensation as recovery to address the company's environmental damage, but its effectiveness is debated, as compensation alone cannot fully resolve issues of corporate accountability and environmental responsibility. In both organisational and personal

contexts, these strategies highlight the need for a thoughtful and genuine approach to image repair, as superficial or aggressive tactics can worsen the damage.

While the strategy of attack accuser and provocation aimed at reducing offensiveness, being applied in different evident. For example, an individual employee's strategy of attack accuser through a portraying as a victim and averting blame onto her ex-husband and justified her decision to divorce him by accusing him of infidelity and irresponsibility towards the family (Moody, 2011). This tactic aims to shift the blame and reduce her own responsibility. Nevertheless, the husband applied a provocation strategy, acknowledging his mistakes but simultaneously attacking his wife's parenting skills and seeking sole guardianship (Moody, 2011). This approach backfired, as it not only failed to repair his image but also worsen the public's negative perception of him.

Third, the application of corrective action (admitting fault), both organisational and individual applications emphasise efforts to acknowledge and address past errors, highlighting proactive strategies to mitigate future risks. In the organisation context, BP organisation practice the strategy of corrective action by emphasising its efforts to address the oil leakage crisis to the environment through cleanup and correction (Harlow et al., 2011). This strategy underscores BP's commitment to resolve the immediate damage and preventing future incidents.

In the individual context, the individual applied strategy of corrective action, by emphasising that plan to keep her family together although she had an unpleasant marriage, while his husband admitted his fault and emphasized that his family far outweighing any monetary gain (Moody, 2011). Both cases reflect the broader concept of corrective action as a strategy not only to resolve present issues but also to prevent future problems, emphasising the importance of accountability and long-term solutions.

Lastly, the application of mortification strategy which involves admitting fault and seek for forgiveness, has been widely discussed in both organisational and individual contexts, demonstrating a complex interplay between accountability and public perception. A very clear example in the industry, BP company applied mortification strategy by publicly accepted responsibility for the spill and the environmental damage, while actively seeking forgiveness from the public through apologies and provide compensation (Harlow et al., 2011). This approach reflects the company's attempt to repair its disgraced image, although the long-term effectiveness of such efforts has been debated.

Besides, in individual application of mortification often involves public figures navigating image repair, particularly when they issue apologising for a previous apology (the act of saying sorry for saying sorry) which shed light in rhetorical complexities strategy (Compton, 2016). Public figures applied may attempt to apologise not only for their original offense but also for the apology itself, creating a unique rhetorical situation. However, the effectiveness of image repair approaches in fostering perceptions of sincerity and forgiveness in public figures' apologies remain inconsistent (Sandlin & Gracyalny, 2018). This is due to the present of pre-existing biases which drive disengagement and the spread of negative opinions, are reinforced by confirmation bias and further amplified by social media algorithms that recommend content aligning with users' existing beliefs (Coombs, 2007; Wan Ismail et al., 2019).

In the discussion, while both BP and public figures apply mortification as a strategy to address their mistakes, the effectiveness of this approach in cultivating forgiveness and altering public perception remains uncertain with challenges. These challenges are compounded by the complexity of public response, which is influenced by cognitive biases and the rapid dissemination of information through social media channels.

In a nutshell, the literature emphasises the significance of crisis communication strategies, particularly in Image Repair Theory, which provides a systematic approach to addressing allegations. This multi-faceted model helps organisations and individuals navigate crises with event-driven strategies aimed at restoring reputation and public trust. These strategies are tailored to address the perspectives of both the organisation and individual (Avraham, 2020; Compton, 2016; Moody, 2011; Sandlin & Gracyalny, 2018).

In this study, given the frequent occurrence of corporate *halal* crises, the application of Image Repair Theory to analyse JAKIM's crisis response strategy provides insights into their communication efforts and image repair strategies. The theory helps in identifying which strategies applied in specific situation to mitigate damage in reputation and public trust. These approaches enable organisations to effectively restore their image and mitigate the impact of crisis (Benoit, 1995; Burns & Bruner, 2009; Coombs, 2015).

2.5 Effects of *Halal* Crisis Communication To Reputation And Public Trust

Public Relations (PR) professionals are often responsible for safeguarding reputation and establishing trust with key stakeholders (Schreiber, 2011), working closely with media to shape narratives and manage crises affecting their organisations or clients (Mashiah, 2021). Afiqah and Siti (2020) supports the critical role for PR to respond immediately to crisis that gain the eyeball of public attention. In addition, PR professionals employ crisis response strategies to shield a reputation from a crises' ravages (Coombs, 2006; Coombs et al., 2010). In the context of *halal* crisis management is crucial for companies in the global *halal* market, encompassing a model designed to safeguard organisational reputation through risk identification, preventive measures, and comprehensive crisis management planning.

The *halal* crisis management exemplified in the work undertaken by Tieman (2021) suggesting four pillars of *halal* crisis communication in dealing with business reputation and

risk report information: process, control, organisation, and information of *halal*. Effective crisis communication helps an organisation regain the trust of the public, according to Fard and Rostamy (2007) defined public trust as the public's belief in the organisation's profession and its ability to deliver on its promises in the public interest. Crisis communication is a process of clarification of crisis by the organisation to the public. Meanwhile, an effective crisis communication strategies are essential not only for mitigating short-term damage but also for preserving and restoring long-term credibility.

Public trust is foundational to successful business management and overall organisational success (Pirson et al., 2019). Meanwhile, a well-structured company not only cultivates public trust but also delivers valuable services to society (Zainal Abidin et al., 2018). Consequently, enhanced public trust can lead to improved business operations, as it reflects consumer satisfaction with an organisation's products and services.

From the perspective of corporate *halal* reputation, *halal* trust play a critical role. Companies recognized as trustworthy and reliable in their *halal* practices are more likely to attract Muslim consumers and maintain a positive marketplace reputation. According to the earlier study, "*Maintaining and Restoring Public Trust in Government Agencies and their Employees*", Thomas' (1998) comprehensive research concluded that trust in fiduciaries is an essential element of public trust in government and is supported by the fiduciary's unilateral commitment to act in the best interest of the beneficiary. Ethics courses should be included in the basic curriculum of colleges of public policy and administration to heighten public officials' awareness of their fiduciary duty and to give public a reason to trust the government.

In the context of *halal* trust, it refers to Muslim consumers' trust in the goods that are offered in the market based on the *halal* crisis messages concerning *halal* compliance

(Mohamed et al., 2008; Tieman, 2021). According to Tieman (2021), *halal* trust is shaped by several pillars: logos, perfection (*ihsan*), public accountability, trustworthiness, and intention (*niyyah*). For Muslim consumers, *halal* confidence encompasses the belief that a good or service aligns with their religious values.

In the past, research examining factors associated with *halal* trust focused on *halal* as a term used to describe products that are permissible under Islamic law and is an important consideration for Muslim consumers when making purchasing decisions (Aziz & Chok, 2013; Tien, 2022). Hence, organisations certified as *halal* must adhere to Shariah Law in their practices and meet the needs of their Muslim consumer (Mohamed et al., 2020; Tieman, 2011). For this reason, many companies pursue *halal* certification to access this expanding market (Adham et al., 2022; Tien, 2022). However, concerns regarding the authenticity and reliability of certain *halal* certifications have raised issues of trust.

The complexity of *halal* trust stems from multi contributing factors, with one main issue being the lack of standardisation and regulation in the *halal* certification industry (Noordin et al., 2009) and insufficient understanding of *halal* standards (Ab Halim & Mohd Salleh, 2018; Asa, 2019; Riza et al., 2022). Unlike other certification systems, such as organic or fair trade, *halal* certification currently lacks a centralised regulatory body, leading to a diverse range of certification entities, some of which may not be trustworthy. Research by Azam and Abdullah (2021) illustrate this issue by comparing globally acknowledged *halal* standards. They identify that *Halal* Certifying Bodies (HCBs) typically rely on one or more of four main standards: the Malaysian Standard by JAKIM, the *Halal* standard of Singapore by the Islamic Religious Council of Singapore (MUIS), the *Halal* standard of Indonesia by the Indonesian Ulema Council (MUI), and the *Halal* standard by the Standards and Metrology Institute for Islamic Countries (SMIIC), with input from the Organisation of Islamic

Cooperation (OIC) member countries, underscoring the need for enhanced public trust in the certification process.

In response to the *halal* crisis, JAKIM intends to address the non-certified meat cartel problem through enhanced enforcement measures and stricter standard operating procedures (SOP) for *halal* certification (*“Jakim tightening enforcement,”* 2020; Amir, 2020). To this end, JAKIM has classified its actions against violators in the *halal* business into four categories: minor offences, major offences, serious offences, and technical offences, aimed at safeguarding the reputation of *halal* (Aziz et al., 2016). In addition, JAKIM engaged public participation by encouraging consumers to report any unauthorised use of the *halal* trademark through JAKIM or the Public Complaints Management System (*Sistem Pengurusan Aduan Awam* - SiSPAA) (*“Jakim urges consumers to report,”* 2019).

The impact of crises on consumer trust and purchasing behaviour within the *halal* market is significant, complicating the ability of consumers and businesses to discern which certifications are reliable. Additionally, the potential for fraud and corruption exacerbates trust issues, as instances of fake *halal* certificates and bribery of certification bodies have been documented, undermining the integrity of the certification system, and putting consumers at risk. Overall, the complexities surrounding *halal* trust highlight the need for greater standardisation and transparency in the *halal* certification process and *halal* crisis management.

As a consequence, a well-structured crisis communication, organisations can rebuild consumer trust and fortify their reputation within the *halal* market. This underscored the importance of strategic messaging tailored to different stakeholders (Fearn-Banks, 2017; Polley, 2023; Tieman, 2021), which helps ensure that the organisation’s response aligns with both immediate recovery and sustained credibility over time. The ability of an organisation to not only respond promptly but also to demonstrate consistent, transparent, and responsible

actions post-crisis plays a pivotal role in reinforcing its long-term credibility (Chattaraj et al., 2021; Oh et al., 2021; Sulistyanto et al., 2020).

While there are no easy solutions to this problem, industry stakeholders must work collaboratively to enhance trust in the market, ensuring that *halal* products are perceived as reliable and trustworthy options by Muslim consumers (Tien, 2022). In this study, given the frequent occurrence of corporate *halal* crises, the application of Image Repair Theory to analyse JAKIM's crisis response strategy provides insights into their communication efforts and efforts in communicating *halal* crisis.

2.6 Summary

In this chapter, the researcher has critically evaluated the existing literature on JAKIM's role in managing *halal*, concept of *halal*, *halal* crisis communication, and crisis response strategy. The discussion emphasised the importance of effective communication, stakeholder engagement, timely messaging, and communication channel. As organisations encounter more complex crises, the development and implementation of thorough response strategies will be essential for achieving resilience and facilitating recovery. Despite existing research, there is a scarcity of detailed attributes related to *halal* crisis communication. Consequently, this research aims to develop and elaborate on these attributes. A qualitative methodology has been chosen to collect and analyse the data, which will be discussed in the Chapter 3 of this study.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This study deployed a multi-method technique, integrating qualitative content analysis in analysing JAKIM's press releases from official portal and social media (Facebook) and semi-structured interviews from members of JAKIM's crisis management team. This design allows for a comprehensive understanding of crisis management dynamics in the *halal* context. The chapter will cover participants and sampling selection, data collection, data analysis, reliability and validity, and research ethics, ensuring a robust analysis of JAKIM's crisis communication.

3.1 Research Design

A multi-qualitative method being utilized with the combination of qualitative content analysis and semi-structured interview. Qualitative research is “thick-descriptive,” bringing richness and specificity to the discussion by providing researcher with an in-depth study focusing on a small number of events or individuals to analyse how people interpret and comprehend their experiences (Ames et al., 2019; Bhandari, 2020; Creswell, 2003; Fossey et al., 2002; Jackson et al., 2007; Williams & Moser, 2019; Zohrabi, 2013). The current study employed qualitative research, guided by naturalistic inquiry, the study sought to explore real-world phenomena and deepen understanding of the issues at hand (Ketter, 2016). The discussion of research design for qualitative content analysis and semi-structured interviews will be presented in the following subsection.

3.1.1 Research Design for Content Analysis

The study employed a qualitative content analysis method to answer JAKIM's crisis communication strategies used during *halal* crisis. By analysing existing databases and newspaper articles, the study identified patterns in the prevalence of *halal* crises, timing, and the sources of related press statements (Jensen, 2021). According to Avraham (2020) underscored the effectiveness of this method for evaluating promotional materials, including press releases, social media posts, news articles, and marketing initiatives. Content analysis provided a comprehensive understanding of *halal* crisis events, complementing qualitative methods to offer deeper contextual insights. The viewpoint is reinforced by Fearn-Banks (2017), who emphasises that although crisis events may not prevent future occurrences, they present valuable opportunities for organisations to learn and develop, thus improving their crisis management ability. Meanwhile, acknowledging subjectivity, this approach maintains objectivity by allowing readers to reconstruct both the data and the analytical process (Ketter, 2016). Key quotes and sources from JAKIM's press statement in crisis response strategies enhance transparency, enabling independent analysis of the data. Additionally, the study employed Benoit's Image Repair Theory (1995, 2015a&b) to analyse JAKIM's strategies for managing its image and reputation during *halal* crises, leveraging theoretical frameworks to interpret diverse perspectives (O'Connor & Joffe, 2020).

3.1.2 Research Design for Semi-Structured Interview

The study incorporated semi-structured interviews to gather in-depth insights into JAKIM's *halal* crisis communication. This qualitative approach allows the interviewer to move beyond a predetermined set of questions, making it particularly effective for exploring complex *halal* crisis circumstances. Semi-structured interviews facilitate open-ended discussions that capture detailed, contextual data, providing a deeper understanding of

participants' perspectives in *halal* crisis communication (Azungah, 2018; Bengtsson, 2016; Jacob & Furgerson, 2012; Zohrabi, 2013). It is particularly well-suited for understanding crisis communication, as it enables the exploration of the “what,” “how,” and “why” aspects within a diverse *halal* cultural crisis communication context (Jackson et al., 2007; Md. Kausar, 2021).

Semi-structured interview promotes a comfortable, two-way dialogue, encouraging participants to share participants' thoughts freely (Doyle, 2022; Jackson et al., 2007). Moreover, follow-up inquiries are intended to elicit additional information regarding participants' perception, while the interviewer refrains from responding during the interview to facilitate an exploration of practices related to the research objectives (Doyle, 2022). This approach aligns with qualitative crisis research, which emphasises learning from past experiences and strategies, in contrast to quantitative methodologies that focus on post hoc analyses (Mostafa et al., 2004; Fearn-Banks, 2017). Ultimately, the objective of qualitative research is to achieve an in-depth understanding of JAKIM's *halal* crisis communication and how it regained public trust, and protected its reputation, reflecting diverse viewpoints rather than seeking a singular truth (Bengtsson, 2016; Jacob & Furgerson, 2012).

3.2 Sample and Sampling

The chosen sample must possess the necessary qualifications to effectively address the research questions, thereby offering a comprehensive understanding for both the researcher and the reader (Gill, 2020; Morse et al., 2002). Furthermore, the research “sample” must utilise research to investigate an efficient sampling method that ensures a suitable number of samples in order to support the findings (Acharya et al., 2013; Morse et al., 2002; Gill, 2020). Besides, an effective sampling ensures eligibility criteria are met, promotes data saturation, and results in high-quality data while reducing irrelevant information (Morse et al., 2002).

The discussion of sample and sampling for qualitative content analysis and semi-structured interviews will be presented in the following subsection.

3.2.1 Sample for Content Analysis

The first study sample for content analysis that consists of JAKIM's press releases published on its portal (*Portal Rasmi JAKIM, Kenyataan Media*) and social media press releases on its Facebook page (*Bahagian Hab Halal, JAKIM*). The analysis identified patterns in *halal* crises, including JAKIM's crisis communication response strategies, through evaluation of press releases, it provides a comprehensive understanding how these crises were handled and communicated (Jensen, 2021; Avraham, 2020). The portal was chosen for its official statements and the reliability of its information source, while Facebook was selected for its popularity as a communication platform, facilitating targeted outreach and serving as a key channel for disseminating information, particularly on crises underreported by mainstream media (Ahmad et al., 2017b; Aziz et al., 2019).

3.2.2 Sampling Method for Content Analysis

This study used purposive sampling to analyse JAKIM's crisis communication strategies during *halal* crises, focusing on press releases that explain or justify *halal*-related cases. Purposive sampling is ideal for this study as it provides rich, relevant data that aligns with the research questions, enhancing the coherence and relevance of the findings (Acharya et al., 2013; Ames et al., 2019; Marton, 2013; Sim et al., 2018). In addition, press releases serve as vital tools for organisations to inform the public, frame issues, and shape agendas, playing a key role in establishing and restoring corporate reputation (Harlow et al., 2011). Therefore, this study utilises JAKIM's press releases to analyse its *halal* crisis communication strategies.

3.2.3 Sample for Semi-Structured Interview

The second study sample for semi-structured interviews that consisted of members from JAKIM's crisis management team, including representatives from several key departments: Enforcement Section from *Halal* Management Division, Audit Section from *Halal* Management Division, Islamic Affairs Department, and Corporate Communication Department. This sample was a subset of the JAKIM's executives, with individuals selected to represent a broader group relevant to the context of the study (Acharya et al., 2013; Hansen & Machin, 2019). The engagement of the crisis management team enables a multifaceted perspective of the organisation's crisis communication practices, with participants are selected for their expertise and experience in managing communication during crises especially in strategy development, action coordination, and stakeholder engagement during crises (Institute for Public Relations, 2007).

Sample size refers not only to the number of informants but also emphasises selecting individuals who possess relevant experience and expertise related to the research objective (Sim et al., 2018). In this study, four participants were purposefully selected based on their direct involvement and in-depth knowledge of JAKIM's crisis management practices. These participants were specifically chosen for their expertise in *halal* management and crisis communication, enabling them to provide insights into JAKIM's *halal* crisis communication strategies, with a particular focus on how JAKIM navigated the crisis, regained public trust, and mitigated potential damage to its reputation.

The participants selection process focused on individuals with firsthand experience with managing *halal* related crises, particularly those that threatened the public's trust in JAKIM's *halal* process. By choosing participants with such expertise, this study aimed to capture a comprehensive understanding of how JAKIM navigated crises, communicated with

the stakeholders, and restored trust. Each participant's unique perspective helped illuminate the specific actions and decisions taken by JAKIM during these critical situations, which were essential for minimising reputational harm and regaining public trust.

The experienced participants' involvement ensured the information shared reflected the nuances of JAKIM's *halal* crisis communication, which are crucial for understanding crisis management in a governmental context. Thus, the selection of these four participants was integral to capturing the depth of JAKIM's crisis management strategies, particularly their efforts to regain trust and prevent long-term reputational harm.

3.2.4 Sampling Method for Semi-Structured Interview

This study used purposive sampling with criteria focused on selecting JAKIM's executives who had previously been responsible for *halal* cases to ensure rich, relevant data from individuals with specialised knowledge aligned with the research objectives. This method aligns with the concept of "information power" (Acharya et al., 2013; Ames et al., 2019; Creswell et al., 2011; Hansen & Machin, 2019; Sim et al., 2018), which emphasises the value of expert insight in qualitative research. The purposive selection in qualitative evidence synthesis has both advantages and disadvantages, it enables researchers to concentrate on specific research inquiries and choose studies that closely align with foundational research questions, enhancing the coherence and relevance of the synthesis (Acharya et al., 2013; Marton, 2013). However, it also requires careful consideration to avoid bias in participant selection.

In addition, the study incorporated snowball sampling, where initial participants recommended further qualified individuals, optimising the researcher's ability to access knowledgeable sources despite limited resources (Hansen & Machin, 2019; Palinkas et al., 2015). The success of the sampling strategy was contingent on the researcher's clear

understanding of the research objectives, guiding the identification of participants with firsthand experience in *halal* crisis communication, particularly those involved in JAKIM's crisis management team. The identification of suitable participants, researchers reached out via email and phone to JAKIM's research department for assistance. The transparency in the selection criteria is important, necessitating a clear justification for the choices made. Therefore, the sampling frame of this study consisted of members from JAKIM's crisis management team, and the data collection continued until saturation was reached in addressing the research questions.

3.2.4.1 Data Saturation for Semi-Structured Interview

The sample for the interview is following the data saturation theory. Data saturation refers to the concept in the data collection and analysis process, specifically in terms of eliminating 'informational redundancy' or the absence of new data or themes (Braun & Clarke, 2019; Faulkner & Trotter, 2017; Given, 2016; Saunders et al., 2017; Sim et al., 2018). Data saturation was occurred in alignment with research objectives, as the number of interviews conducted with JAKIM's crisis management team remained constant while the new information gained from each interview diminished over time, leading to maximum saturation across the dataset (Braun & Clarke, 2019; Guest et al., 2020; Hennink et al., 2017; Saunders et al., 2017). The contribution of the participants to the study is important because the significance and meaningfulness of any theme are rooted in the dataset and the interpretative process (Braun & Clarke, 2019). In short, saturation was reached after interviewing 4 participants, whose insights into *halal* crisis communication are essential. These participants possess access to relevant data and resources related to crisis communication, enhancing their value as research sampling.

3.3 Data Collection Procedure

3.3.1 Data Collection Procedure for Content Analysis

A systematic collection of all press releases related to the *halal* crisis issued by JAKIM between 2014 and 2023 was conducted. The *halal* crisis press releases were sourced from both *Portal Rasmi JAKIM*, *Kenyataan Media* and social media press releases on its Facebook page (*Bahagian Hab Halal, JAKIM*). This methodological approach allows for a comprehensive analysis of the historical evolution of JAKIM's crisis communication strategies. The data is collected on a monthly basis, and researcher manually identify *halal* crises by searching for the keywords “*halal* crisis,” “*halal* contamination,” “hygiene,” and “*halal* certificate” in each press statement. The chosen time frame reflects the launch of the portal in 2010 and the earliest recorded crisis in 2011, while the timeframe for the Facebook page corresponds to its launch in 2014 and the initial crisis occurring in the same year. Ultimately, 12 press releases were gathered from JAKIM's website, alongside 516 retrieved from its Facebook page.

3.3.2 Data Collection Procedure for Semi-Structured Interview

In this study, semi-structured interviews were conducted to explore JAKIM's crisis communication management within the context of the *halal* crisis in Malaysia. Participants were selected based on their in-depth knowledge of *halal* issues and provide insights into JAKIM's trust and reputation management during crises. The timeframe for this data collection was held between August 1, 2023, and May 31, 2024, spanning nine months. A strategic interview schedule was developed through calling in advance to ensure the availability of time for the interviewee and the confirmation of time for the interview via call and email to the related body. The interviews last 45 to 60 minutes, beginning with demographic questions followed by core inquiries, the steps to develop the interview can be

found in the interview protocol framework. Interviews were recorded for accurate data analysis, and participants were asked to complete personal data protection act and an informed consent form as indicated in Appendix 3 (Informed consent form) and Appendix 4 (Personal data protection act) before participation. The researcher avoided prompting participants regarding study questions to maintain response integrity. A copy of the interview questions can be found in Appendix 5, focused on the participants' roles in managing the *halal* crisis and the steps JAKIM took to regain trust and rebuild its reputation. The transcription of the interview serves as a valuable resource into the societal implications of crisis management within the *halal* context, allowing for nuanced analysis of complex issues throughout the data analysis phase (Kallio et al., 2016).

3.3.2.1 Interview Protocol Framework

Semi-structured interview emphasises skilful questioning and active engagement in conversational style that eliciting rich and crucial perspectives (Jacob & Furgerson, 2012; Qu & Dumay, 2011). Conducting interviews is both an act of respect and keen interest toward individuals' perspectives, along with a systematic effort to genuinely listen to and take in the information shared by interviewees (Edwards & Holland, 2013; Qu & Dumay, 2011). The interview protocol is detailed in Appendix 6 (Interview protocol matrix) and was designed to ensure consistency and trustworthiness in the research process (Amankwaa, 2016; Azungah, 2018), with the guidelines of Interview Protocol Refinement (IPR) framework. IPR consists of four stages that systematically develop and refine interview guides, thereby enhancing the effectiveness of semi-structured interviews (Braaten et al., 2020; Castillo-Montoya, 2016).

First, the protocol was designed to align interview questions with research objectives, focusing on *halal* crisis communication, *halal* trust and *halal* reputation. During the data collection procedure, numerous interview questions developed by the researcher for

interviewees. The main methodology employed in qualitative research involves the utilisation of interviews as a means of collecting personal narratives and diverse aspects of individuals' experiences (Jackson et al., 2007; Jacob & Furgerson, 2012). Interviews were conducted with JAKIM *halal* practitioners, using open-ended questions to gather in-depth insights into their experiences and perspectives. For example, JAKIM's executive share *halal*'s Standard Operating Procedure (SOP) as certifying body, risk management plan, and practices in upholding the *halal* integrity.

Second, the protocol fosters an inquiry-based conversation between the interviewer and the interviewees who are JAKIM's *halal* practitioners. By constructing interview questions differently than research questions, researchers constructed a protocol that facilitates discussion. This is since interview questions are what researchers ask interviewees to determine their understanding of the interview topic, whereas study questions outline what researchers wish to learn about the study. Prior to the interview, personal information such as the participant's name and work experience were gathered to help contextualise the discussion.

Third, the protocol involves receiving feedback on the implied interview protocols and refine the protocol for clarity and reliability. This feedback process aimed to ensure that the interviewee's understanding aligned with the researcher's intended objectives or expectations. In the final phase, a pilot study was conducted with individuals matching the study's sample characteristics to estimate the duration and response capabilities of the interviewees. The interviews focused on open-ended questions to encourage in-depth discussion rather than binary responses from JAKIM's *halal* crisis management team on crisis communication (Doyle, 2022).

Overall, the IPR framework was instrumental in refining the interview process, enhancing the precision of the data collected, and improving the efficiency of the qualitative analysis (Castillo-Montoya, 2016). By systematically refining the interview protocol across its four stages, the framework ensured that the interview questions were aligned with the research objectives and designed to elicit meaningful rich data. The interview protocol emphasised respectful dialogue and active listening, fostering an environment that encouraged open sharing. This approach not only enriched the study's exploration of halal crisis communication but also allowed space for follow-up questions and the exploration of unexpected even relevant insights, ensuring alignment with the research objectives while capturing rich data for future research and practice.

3.4 Data Analysis Procedures

3.4.1 Data Analysis Procedure for Content Analysis

In qualitative content analysis, the process starts with segmenting the original text into meaningful units, which are then condensed, coded, and categorised based on similarities and differences, followed by re-contextualisation, where these units are synthesised into new patterns and analysed within their original context to provide deeper insight (Graneheim & Lundman, 2004; Lidgren et al., 2020). The analysis utilised coding schemes derived from Image Repair Theory, focusing specifically on five primary strategies and fourteen sub-strategies related to crisis communication, as detailed in Appendix 2. The researcher manually identified codes within the statements, categorising each according to the relevant strategy for effective image repair during crises. Official statements were carefully reviewed and classified into the appropriate strategy categories.

The study adopted a manifest approach, concentrating on JAKIM's press statement to extract meaningful information (Bengtsson, 2016). The researcher examines the text with an

open mind to identify significant quotes that addressed the research question. Utilising deductive reasoning, the coding combined relevant details with statements to derive specific conclusions through thematic structures (Azungah, 2018; Bengtsson, 2016). This method ensures alignment between data coding and research objectives, employing theory-based strategies to determine which strategies were used in each crisis.

The analysis was guided by the norms of Image Repair Theory, enabling an examination of the relationship between the message and its context. This facilitated the evaluation of the effectiveness of the strategies employed. According to Azungah (2018), documents are crucial for validating human resource processes, documenting historical context, and assessing informant details, despite potential issues with accessibility and validity. This methodical approach ensured a rigorous and systematic analysis, providing a clear understanding of the strategies used in crisis communication and their alignment with the theoretical framework.

3.4.2 Data Analysis Procedure for Semi-Structured Interview

The interviews were transcribed manually using Microsoft Word. Thematic analysis is applied in this study due to its effectiveness in qualitative research, which arises from its systematic approach that ensures a precise and reliable interpretation of interview data through a well-structured, sequential process. This method fosters a mutual understanding between known information and emerging insights (Morse et al., 2002). Thematic analysis is characterised by its flexibility, allowing adaptation to various research contexts (Braun & Clarke, 2006). As highlighted by Braun and Clarke (2016 & 2019), thematic analysis serves as a foundational tool for qualitative analysis, capable of revealing participants' experiences and societal influences in *halal* crisis communication. The research study analysis offers comprehensive and detailed data essential for the exploration. In this qualitative research, all

discussions were recorded and transcribed, and the author handled the data extraction and analysis in a systematic way. The next step is to read all transcripts carefully and identify arising issues. Repeated readings of the transcriptions were performed to avoid miscoding. The data were extracted manually under thematic headings. With a thematic analysis, researcher formulates themes which are based on the whole data from the interviews. In relation to this, cases were then compared to look for areas of general agreement.

In addition, it has been proven that a systematically conducted thematic analysis can be transparently communicated to others, qualitative researchers must demonstrate that the research analysis was conducted accurately, trustworthily, and professionally in order to be recognised and trusted (Sutton & Austin, 2015). The thematic method is chosen as an appropriate tool to analyse the perspectives of different research participants, highlight similarities and discrepancies, and uncover unexpected insights in *halal* crisis communication. Because it helps the researcher to manage the data in a well-structured way, thematic analysis is usually effective in determining the key elements of a large data collection, resulting in a detailed and well-organised initial report for this analysis. The initial phase of qualitative analysis involves familiarising the interview transcript data through repeated active reading, aimed at uncovering meanings and trends. The repeated active reading prior to coding is supported by Sutton and Austin (2015), who emphasised that the familiarity of data fosters the emergence of ideas and insights in addressing the research questions. Additionally, as highlighted by Kallio et al. (2016) and Forman and Damschroder (2007), researchers must document analytic and reflective thoughts that arise during data immersion, capturing values, preferences, and evolving observations about the research subject. This process not only enriches the analysis but also ensures a comprehensive understanding of the data.

The second phase of qualitative analysis involves creating initial codes through open coding. In this stage, researcher practice a critical method for engaging with and reflecting on

the interview data, enabling the focus on key features while simplifying complex information (Williams & Moser, 2019). The generation of initial codes, informed by both data and theoretical frameworks, prompts necessary revisions and transitions from unstructured to structured data. Researcher practice a systematic focus throughout the analysis ensures the attend thoroughly to each data element, identifying main features that form the foundation of emerging themes across the dataset (Nowell et al., 2017; Williams & Moser, 2019).

The third phase of thematic analysis involves sorting and assembling relevant data into identifiable themes, extracting coded data into concepts that may initially seem splintered when viewed in isolation. Themes serve as essential frameworks that create meaningful connections among significant elements of the material, accurately representing vital aspects of the data in relation to the research questions and reflecting organised significance within the dataset (Braun & Clarke, 2006). At this stage, it is crucial to retain all details and codes, as the potential for themes to be merged, refined, or discarded cannot be determined without a thorough review in the subsequent axial coding step, which aids in effective content categorisation (Braun & Clarke, 2019; Williams & Moser, 2019). This further explains that researcher developed a coding scheme that enables the categorise data into concise, analytically relevant theme. In establishing the coding categories, it identifies the appearance of the data and the reorganisation that supports addressing the research questions in subsequent analysis

Following the initial theme identification, each theme undergoes a rigorous review to assess its credibility and validity, ensuring it accurately encapsulates the meanings derived from the data (Williams & Moser, 2019). The data are then distilled into a manageable set of major themes that cohesively interpret the findings, ensuring clear distinctions among themes through selective coding (Williams & Moser, 2019). In the fifth step, researcher evaluate what aspects of the data each theme captures, their significance, and the underlying reasons

(Bhandari, 2020). A comprehensive analysis of each theme allows the researcher to articulate the narrative each theme conveys (Richards & Hemphill, 2018). Upon fully developing the themes, the researcher prepared for the final review and the composition of the research report with thematic saturation.

3.4.2.1 Thematic Saturation for Semi-Structured Interview

Thematic saturation refers to the stage in data collection where further gathering of information results in minimal or no new themes or insights, signalling that sufficient data has been acquired to draw valid and meaningful conclusions (Braun & Clarke, 2019; Lowe et al., 2018; Saunders et al., 2017). Hence, the study uses a run length strategy to achieve thematic saturation, analysing interview duration to assess new information and calculate the saturation ratio (Guest et al., 2020). According to Guest et al. (2020) longer data collection periods require more interviews to achieve saturation, thereby enhancing the dependability of the results. However, Hennink et al. (2017) note that saturation is multifaceted and stressed the importance of specifying the type of saturation achieved, distinguishing between externally derived categories and inductively derived themes. Ultimately, the study by Hennink et al. (2017) concluded that even with additional participants beyond nine interviews, no new insights or themes emerged from the data, confirming that saturation had been reached. Therefore, this study utilises thematic analysis to address thematic saturation and manage information redundancy, supported by the expertise of scholars in the field.

3.5 Reliability and Validity

3.5.1 Reliability for Content Analysis

The reliability of qualitative content analysis in the study is heavily contingent upon the researcher's personal background and viewpoint. Ensuring reliability requires striking a balance between incorporating the researcher's insights and allowing the original text to

express its inherent meaning without influence or distortion. This approach provides a systematic framework for analysing texts, starting with the manifest content (surface information) and on to the implicit content (underlying information) (Graneheim & Lundman, 2004). As suggested by Kyngäs et al. (2020) stated that to ensure the dependability of the data, researchers should include appendices that detail the categorisation process of content analysis such as tables, figures, and attachments, as it is a reliable resource for readers to assess the categorisation and identify any overlaps between categories.

In addressing the data trustworthiness, the analysis included coding agreement (inter-coder reliability). The usage of coding agreement is usual for solo researchers to assess agreement by engaging a second coder to independently code a subset of the data and compare the result's level of agreement (Forman & Damschroder, 2007; Nili et al., 2020). The practise of inter-coder reliability help researchers to detect and rectify errors in content analysis prior to applying the codes in the development of theories, theoretical frameworks, or measurement models (Nili et al., 2020). In this study, inter-coder agreement was conducted by having a second coder analyse a subset of the data, aligning with established practices to enhance reliability.

The identification of *halal* crisis communication response strategies through a codebook (coding sheet) for JAKIM's content analysis was grounded in Image Repair Theory. Both the researcher and second coder independently applied a manual coding schedule, categorising statements into the respective strategy groups used in JAKIM's crisis communication efforts. The identification of suitable coders must have no involvement in the study but having domain-specific knowledge and some qualitative coding experience (Nili et al., 2020). It allowed the process of coding agreement strengthen the validity of the research findings (Forman & Damschroder, 2007; van Enschoot et al., 2024).

Inter-coder reliability was further ensured through a consensus process. The two coders independently coded the press releases, compared the results, and discussed discrepancies to reach a negotiated agreement. During these discussions, coders elaborated on their rationale for applying specific codes, resolving differences through collaborative dialogue. This rigorous approach not only enhances the credibility of the coding process but also ensures the accurate representation (Jamie & Rathbone, 2022; Nili et al., 2020; van Enschoot et al., 2024) of JAKIM's crisis communication strategies within the framework of Image Repair Theory.

3.5.1.1 Intercoder Reliability Assessment

This study employed a content analysis approach to examine image repair strategies used in crisis communication. Content analysis is a widely recognised method for systematically analysing textual data by identifying patterns, themes, and specific categories within qualitative datasets. Given the nature of this research, ensuring coding consistency and reliability was essential to enhance the validity of the findings. In achieving the data reliability and validating, an intercoder reliability assessment was conducted by inviting two independent coders to analyse a sample of 103 press statements, representing 20% of the total dataset (516 press statements) collected from Facebook's official press statements. A coding scheme based on Benoit's (2015) Image Repair Theory was employed, providing a structured and standardised approach to identifying and classifying crisis communication strategies in the selected press statements.

In assessing intercoder reliability, the two coders independently analysed the same 103 press statements without discussion, ensuring an unbiased classification process. Each coder reviewed the text and assigned key quotes to the relevant image repair strategies, following the predefined coding scheme. After the independent coding process, 93 out of 103 coded

statements were identical, resulting in a percentage agreement of 90%, which indicates a high level of consistency in the coding process.

Following this initial reliability assessment, the coders identified and discussed the discrepancies in the remaining 10% of mismatched codes to reach a final consensus of 100% agreement. Any inconsistencies in the coding process were carefully reviewed, and the coding guidelines were refined to ensure greater clarity and alignment for the full dataset analysis. Once intercoder reliability was established, the remaining 413 press statements were coded independently by a single coder (researcher). However, periodic cross-checks were conducted to maintain consistency and adherence to the refined coding framework. This approach ensured that the coding process remained systematic, reliable, and reproducible throughout the study.

3.5.2 Validity for Content Analysis

In qualitative content analysis, rigor is maintained through principles of truth value, consistency, and applicability, with detailed contextual insights, such as insights from the study setting, enhancing the transferability of findings to other contexts (Hadi & Jose Closs, 2016; Jackson et al., 2007; Morse et al., 2002; Noble & Smith, 2015; Williams & Moser, 2019). The engagement with theory during data collection further strengthens the rigor and reliability of qualitative data (Jamie & Rathbone, 2022). Through the support of a “thick description” approach, which emphasises capturing rich, detailed responses from sample, provides a deeper understanding of how they interpret and make sense of their experiences (Ames et al., 2019; Bhandari, 2020; Creswell, 2003; Fossey et al., 2002; Jackson et al., 2007; Williams & Moser, 2019; Zohrabi, 2013). This method not only adds depth and context to the data but also allows for varied analytical approaches, ranging from content analysis, which explores “what” is communicated, to conversation analysis, which examines “how”

communication occurs (Noble & Smith, 2015). In this study, the validity of the findings is reinforced by the thick descriptive analysis of JAKIM's *halal* crisis press releases, ensuring both the richness and reliability of the data. Moreover, the use of adoption of theoretical framework and structured analytical methods ensures the validity and dependability of the findings, aligning with the study's objective of applying Image Repair Theory to assess JAKIM's crisis communication strategy and its efforts to restore trust and safeguard its reputation following the *halal* crisis (Kyngäs et al., 2020).

All press statements included in this study followed JAKIM's protocol, which mandates communication exclusively in Malay (*Bahasa Melayu*), aligning with the organisation's preference for its native language. Quotations used in the findings have been translated into English for clarity. Ultimately, the content analysis provides valuable insights into crisis communication response strategies framed within Image Repair Theory.

3.5.3 Reliability for Semi-Structured Interview

The term "rigor" refers to the quality of being specific, precise, thorough and exact. According to Maher et al. (2018), reliability of qualitative research hinges on the rigor of its processes. Research indicates that a lack of rigor can render qualitative studies ineffective and less applicable (Hadi & Jose Closs, 2016; Morse et al., 2002; Williams & Moser, 2019), as rigor and truthfulness are foundational to qualitative inquiry (Jackson et al., 2007). Hence, the accuracy and sample size required for achieving model value depend on factors such as the study area, species, and the quality of data used, as well as the chosen modelling techniques (Hernandez et al., 2006; Marton, 2013).

In order to achieve high standards of rigor, researchers must carefully select and apply a referenced study and methodology that aligns with the research objectives (Noble & Smith, 2015). The objective of qualitative research is to minimise bias while enhancing the precision,

authenticity, and dependability of outcomes (Johnson et al., 2020). Conducting semi-structured interviews with clarity and accuracy is essential for eliciting insightful responses (Maher et al., 2018). A thorough evaluation of the research topic, themes, and methodologies enhances the trustworthiness of qualitative research.

3.5.4 Validity for Semi-Structured Interview

The strategy aimed to ensure reliability and validity is the use of thick and rich descriptions, which provide readers with a sense of experiencing the events described. Although a smaller number of participants can be sufficient, their contributions must effectively address the research questions and articulate their insights clearly (Gill, 2020). It means researchers providing detailed information aids readers in assessing the credibility and practical significance of findings (Creswell & Miller, 2000). Engaging with theory to think reflexively throughout data collection can further enhance the rigor and reliability of qualitative data (Jamie & Rathbone, 2022). Researchers are encouraged to develop frameworks for assessing qualitative rigor, which can improve the impact of this vital mode of inquiry (Weckesser & Denny, 2022).

In addition, this research employed member checks, which are important in information credibility and safeguards for trustworthiness (Amankwaa, 2016; Goldbatt et al., 2011; Grosseohme, 2014; Jackson et al., 2007). This strategy involves collaborating with study participants to validate findings, ensuring that data transcripts and generated themes accurately reflect their experiences (Amankwaa, 2016; Goldbatt et al., 2011; Jackson et al., 2007; Morse et al., 2002). To facilitate this validation process, the researcher shared the interview transcripts via email with each participant to confirm the accuracy of the data.

All participant transcripts adhered to JAKIM's protocols, which mandate communication exclusively in Malay (*Bahasa Melayu*), thus reflecting the participants'

linguistic preferences. Quotations presented in the findings have been translated into English for clarity and checked by the proofreader. The analysis captures insights from individual interviewees, with background information anonymised to maintain confidentiality. These interviews have enriched the researcher's understanding of crisis communication concerning *halal*, offering perspectives from experienced professionals in *halal* crisis management.

3.6 Data Record-keeping and Accessibility

Data record-keeping and accessibility are central to the credibility, transparency, and reproducibility of any research study. In this study, the data collected will be made accessible for a period of five years following its completion. This retention period allows for verification, replication, and further analysis, contributing to the overall integrity of the research. However, in accordance with ethical and legal guidelines, all transcripts and recordings will be securely disposed of after the five years retention period. While this disposal is necessary to protect participant privacy and comply with data protection laws, the potential loss of data after this time could impact the future reliability and credibility of the dissertation, as it may limit opportunities for verification or replication of the findings.

3.7 Ethical Consideration

3.7.1 Personal Data Protection Act

In compliance with the Personal Data Protection Act 2010 (Act 709) and the “POL-IPSR-R&D-004 Research Ethics & Code of Conduct” from Universiti Tunku Abdul Rahman (UTAR, 2023), this research ensures strict confidentiality and ethical integrity in handling participant data. Participant information will be protected to prevent potential bias, and informed consent will be obtained before conducting any semi-structured interviews (Mealer & Jones, 2014). Given the nature of qualitative research, interactions between researchers and participants may present ethical challenges, necessitating clear ethical norms

that encompass anonymity, confidentiality, informed consent, and the mutual impact between researchers and participants (Goldbatt et al., 2011), participants will be fully informed about the study protocol and procedures prior to participation (Bhutta, 2004). They will also be made aware of their right to withdraw at any time without consequence (Rubin et al., 2017; Sariah et al., 2019). These ethical safeguards are designed to foster a transparent and respectful interview process, ensuring participants' rights and comfort are prioritised throughout the research (Jacob & Furgerson, 2012). These ethical practices enhance the interview process, allowing moderators to maintain a balanced dynamic and address any challenging situations effectively.

3.7.2 Informed Consent Form

This study includes an informed consent form (Appendix 3) to ensure adherence to ethical research standards and protect participants' human rights (Löfman et al., 2004). The form, adapted from UTAR's official "FM-IPSR-R&D-057 Volunteer Information and Consent Form" (2023), will provide participants with essential information about the researcher's identity, the project's title, objectives, methods, potential risks, and benefits. It will also outline participants' right to withdraw consent at any time without penalty (Rubin et al., 2017; Sariah et al., 2019). Personal data will be kept strictly confidential. Given the qualitative nature of the research, ethical challenges may arise from the interaction between researchers and participants, making it essential to establish clear ethical norms, including anonymity, confidentiality, and informed consent (Goldbatt et al., 2011). These practices aim to maintain ethical integrity while ensuring that the interview process is carried out with respect for participants' rights and sensitivity to their comfort.

3.8 Summary

The research approach used to answer the questions was thoroughly discussed in Chapter 3, detailing the research design, methods of data collection and analysis, as well as samples of the study. The chapter focuses on a multi-method qualitative approach: qualitative content analysis and semi-structured interviews. The content analysis of 12 press releases and 516 Facebook posts, and 4 interviews with JAKIM's crisis communication team. Chapter 4 will provide the findings and discussions of the research questions, analyse participant data and present study results.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.0 Introduction

This chapter aims to present JAKIM's crisis communication response strategies and efforts in securing the corporate reputation and public trust associated with *halal* goods, using both content analysis and semi-structured interview. It provides insights into crisis communication within the *halal* industry, emphasising the importance of safeguarding corporate reputation and maintaining *halal* integrity. Additionally, the chapter discusses JAKIM's crisis communication approach, offering a useful reference for *halal* practitioners and public relations professionals. By contributing to the understanding of crisis communication in *halal*-related contexts, this chapter underscores the need for *halal* businesses to adopt effective crisis communication strategies, thereby supporting the industry's reputation growth and trust.

4.1 Results and Discussions

4.1.1 Analysis of JAKIM's Crisis Communication Strategies During *Halal* Crisis

This research examines JAKIM's crisis communication strategies during *halal* crisis through content analysis of twelve press statements sourced from the JAKIM's portal (*Portal Rasmi JAKIM, Kenyataan Media*) and 516 social media press statements from Facebook page (*Bahagian Hab Halal, JAKIM*). A coding scheme based on Benoit's (2015a&b) Image Repair Theory was developed, categorising strategies into five areas: Denial, Evade Responsibility, Reduce Offensiveness, Corrective Action, and Mortification. Please refer to Appendix 2 (Table of Image Repair Theory) for the detailed explanation. JAKIM employed these strategies to restore its image and reputation with stakeholders.

The analysis recognised the need for tailored approaches to address each crisis. All press statements were originally in Bahasa Melayu, adhering to the agency's protocol. For clarity, quotations used to illustrate findings have been translated from Bahasa Melayu to English. The analysis shedding light on the JAKIM's image repair efforts to rebuild trust and reputation following such crises.

4.1.1.1 Denial Strategy

The content analysis identified denial as the first crisis communication strategy, which is further divided into two categories: simple denial and shifting blame.

4.1.1.1.2 Simple Denial

Simple denial is used when JAKIM denies responsibility for the incident or blame. This tactic was observed in cases of defamation and irresponsible accusations aimed at undermining the integrity of *halal* status. JAKIM clearly expressed its position by initiating investigations and transparently communicating its actions to address public blame.

“The chocolate sample Cadbury Dairy Milk Hazelnut batch (Batch no) 200813 M01HI2, (Batch no) 200813 M01HI2, and Cadbury Dairy Milk Roast Almond (Batch No) 221013 N01RI12 did not interfere with the discovery of porcine DNA” (JAKIM's portal, 2 June 2014)

“Please be advised that there is no clause in the “Manual Procedure for Malaysia *Halal* Certification (Domestic) 2020” or Malaysian *Halal* Management System 2020 that requires the hotel or premises to display the “NON-HALAL-LIFT” labelling” (JAKIM's portal, 6 October 2022)

Considering the incidents discussed, JAKIM strategically use of simple denial by discrediting any accusations and rumours with clear, verifiable evidence that disproves such claims. The clarification helps in minimising the possibility of media backlash. This approach is consistent with past crisis management strategies, where individuals' organisations have denied any wrongdoing, often stating that the alleged events did not perform as claimed (Moody, 2011).

In conclusion, JAKIM's use of the simple denial strategy reflects its efforts to distance itself from responsibility in incidents involving defamation or unfounded accusations that threatened the integrity of *halal* certification. By denying involvement and clearly stating its position, JAKIM took initiative-taking steps to address public concerns. JAKIM underscored transparent investigations and communications as key in defending the credibility of *halal* certification. Scholars affirmed that the efficacy of crisis communication fundamentally relies on provision of accurate, transparent, and timely information (van Asselt et al., 2017; Zafra & Maydell, 2018), at the same time it can alleviate public anxiety (Brataas, 2018; Chattaraj et al., 2021; Ndlela, 2018). However, the continued need for such responses suggests challenges in managing public perceptions and misinformation about *halal* standards. Nonetheless, scholars consistently emphasise the importance of transparent and accurate communication, underscoring the need for precise message delivery and the development of comprehensive crisis contingency plans in reinforcing its long-term credibility (Chattaraj et al., 2021; Mikušová & Horváthová, 2019; Oh et al., 2021; Sulistyanto et al., 2020).

4.1.1.1.2 Shifting Blame

Shifting blame strategy is employed when JAKIM seeks to distance itself from an incident that indirectly affects the organisation, aiming to reduce the offensiveness of the situation. Conversely, in cases involving viral misinformation impacting *halal* status due to

spread among the public, agitation arises, prompting JAKIM employed a strategy of shifting blame. They consistently refuted claims of improper certification, supported by factual evidence such as laboratory reports. This proactive approach aimed to counter misinformation circulated on social media and reinforce the credibility of *halal* status in Malaysia.

Jakim's *Halal* Hub Division has never confirmed that this product contains pork sources. (JAKIM's Facebook, September 19, 2014; September 23, 2014; June 16, 2016 & August 15, 2019)

a supermarket in Street London, England... the product that is the issue is not manufactured in Malaysia. (JAKIM's Facebook, June 28, 2015; May 24, 2017; April 18, 2019; October 3, 2019; November 15, 2020; February 7, 2021; September 25, 2021)

The Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) has visited the OLDTOWN White Coffee branch to conduct further investigation... the investigation by KPDNHEP found that the allegations that went viral through the video were untrue. (JAKIM's Facebook, November 13, 2020)

In conclusion, JAKIM's use of the shifting blame strategy to irresponsible assertion aimed to distance the organisation from incidents involving viral misinformation, particularly regarding *halal* status. The strategies applied by JAKIM aims to combat misinformation, protect its credibility, and reassure public trust thus upholding the integrity. JAKIM rejected false claims and provided evidence such as laboratory reports, JAKIM sought to protect the credibility of *halal*. Nevertheless, scholars have emphasised the importance of remaining vigilant against misinformation, advising consumers to seek authoritative affirmation before spreading potentially misleading content. This highlights the need for continuous efforts from all stakeholders involved (Manning & Kowalska, 2021; Moidin et al., 2021).

JAKIM rejected false claims and provided evidence such as laboratory reports, JAKIM sought to protect the credibility of *halal*. The efforts discussed, the continued spread of misinformation highlights the need for further improvement in public communication and understanding of *halal*. In past study, scholars have emphasised the role of public communication as a primary method for disseminating information during crises which help to manage chaos and mitigate its impact (Marsen, 2020; Compton, 2016; Harlow et al., 2011; Sandlin & Gracyalny, 2018). Public communication not only serves this purpose but also acts as an antidote to control and eliminate rumors and misinformation, providing the public with reliable facts (Brataas, 2018; Ndlela, 2018). However, this strategy may raise questions about transparency, as it places the burden of proof on external parties, without acknowledging internal weaknesses. In the time to address the crisis, the strategies may effectively address public concern but risks undermining long-term public trust and credibility if JAKIM do not address properly.

4.1.1.2 Evade Responsibility Strategy

The second strategy that can be identified is evade responsibility: accused, defeasibility, good intentions, or provocation.

4.1.1.2.1 Accused

JAKIM employs the accused strategy when it attributes an incident to an accident or mishap, offering excuses to explain the situation. In cases where the *halal* status is challenged due to industry non-compliance with Shariah law and resultant doubt on *halal* status, JAKIM applied an accused strategy to address incidents involving the poor food production environments, misinformation delivery, misuse, and falsification of *halal* certification. JAKIM communicates transparently with stakeholders about the incident and provides explanations for any lapses. These findings clearly presented challenges in ensuring the *halal*

integrity of food products and premises. These cases reveal gaps in enforcement, regulation, and public awareness.

The factory was investigated using the Muslim name and was operating in a very dirty condition... A joint operation with the Food Quality Division, Ministry of Health Malaysia, Kedah and the *Halal* Management Division, Department of Islamic Religious Affairs Kedah at 2pm yesterday also confiscated the premises involved for being too dirty (JAKIM's Facebook, February 7, 2017)

“Some food premises listed by irresponsible parties as not *halal* ... aimed at confusing customers, especially Muslim customers.” (JAKIM's Facebook, September 12, 2019)

JAKIM insists that celebratory speech is allowed on products if they are not made for the purpose of being exhibited in premises that have been certified *halal* or on products marked with the *halal* logo. This is because there is no provision regarding the celebration of any festival including Islamic festivals stated in the Malaysian *Halal* Certification Procedure Manual (Domestic) 2020. (JAKIM's Facebook, November 1, 2023)

Based on the analysis, JAKIM emphasised its stand and discovered that the root cause of the incidents by public's ignorance or violation of *halal* standards for personal gain. Scholar had emphasised that *halal* extends beyond Muslim practices and involve non-Muslims with cleanliness being its primary goal (Syed Marzuki, 2016). However, in addressing these incidents, JAKIM's capacity to educate the public remains limited. This highlights JAKIM's ability in enforcement of standards, its efforts to raise public awareness and foster adherence are insufficient, requiring a more complete approach to effectively address such challenges. Regarding the efforts to raise public awareness, scholars had

suggested awareness campaigns aimed to mitigate the adverse effects and reinforcing the organisation's values and norms (Falkheimer & Heide, 2015; Manning & Kowalska, 2021).

4.1.1.2.2 Defeasibility

Defeasibility strategy highlights JAKIM's inability to manage the issues independently, reflecting that the responsibility does not lie solely with the company. JAKIM evades responsibility by applying defeasibility strategy, highlighting its limited ability in making final decisions for the cases that shaken the value of *halal* status. JAKIM responded that *halal* cases tarnish its reputation and credibility as the foremost *halal* certification authority in Malaysia. JAKIM described this dissemination as threatening and potentially harmful to its image both domestically and internationally. This undermines the collaborative effort required to safeguard *halal* status, extending beyond individual endeavour. For instances of food contamination, JAKIM convenes multiple stakeholders, including KPDN, JKM, KKM, JAIN and *Bahagian Keselamatan dan Kualiti Makanan* (BKKM) to address the issue. JAKIM claimed that such incidents happen from the manufacturing lines supplying goods to different markets based on market demands.

“JAKIM considers that the motive behind the dissemination of this photo is malicious and attempts to bring down JAKIM's image and credibility as a Malaysian *halal* certification body that is authoritative and recognised both domestically and abroad. The dissemination of this image may also create a negative impression on JAKIM and may touch religious sensitivities.” (JAKIM's Facebook, January 9, 2014; February 26, 2015; July 31, 2015; January 7, 2017 & November 15, 2020)

accusations by irresponsible parties who claim that the food premises in question have been confirmed as illegal by the Islamic Development Department of Malaysia

(JAKIM). (JAKIM's Facebook, May 19, 2016; January 7, 2017; April 17, 2017; April 21, 2021; November 15, 2020 & September 25, 2021)

Jabatan Kemajuan Islam Malaysia will hold a special meeting with the Kementerian Kesihatan Malaysia (KKM), Jabatan Standard Malaysia (JS) and Jabatan Kimia Malaysia (JKM) in relation to the issue of the discovery of Porcine DNA in two Cadbury chocolate samples... Jakim will also summon the relevant companies to obtain further information in relation to this case. (JAKIM's portal, 25 May 2014)

...a special meeting of the Jawatankuasa Pemandu *Halal* which is composed of various agencies and *halal*-related experts to discuss *halal* issues thoroughly. (JAKIM's portal, 23 December 2020)

Moreover, in 2020, news reports surfaced of smuggled meat being distributed in Muslim markets, causing doubt among consumers about the *halal* status of the meat. JAKIM, evading the responsibility and emphasised the role of stakeholders in upholding the *halal* status. JAKIM, while acknowledging the issue, emphasised the shared responsibility of stakeholders in maintaining *halal* integrity. JAKIM clarified its responsibility is solely to audit the SOP of slaughterhouses rather than permitting the entry of meat into Malaysia's market.

On the issue of smuggle meat...Jabatan Kemajuan Islam Malaysia (JAKIM) would like to emphasise that this case is still under the investigation of the Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP). The importer also needs to submit together the health report from the veterinar authorities of the exporting country and the pass permit import from Malaysian Quarantine and Inspection Services (MAQIS) before the meat and meat products are allowed to enter the market of this country. (JAKIM's portal, 23 December 2020)

Meanwhile, JAKIM clarified the case by implicating the shared responsibility of a foreign *halal* certification body recognised by JAKIM, SICHMA, DAWE, and the Counsellor (Agriculture) at the Embassy of Australia in Malaysia. The involvement of an overseas certification agency stems from the meat being supplied by Australia and the slaughterhouse being located there.

a company certified as *halal* by Malaysia recognised authority in Australia... under investigation of siasatan of Atase *Halal* JAKIM's executive at Australia authority of Australia which is Department of Agriculture, Water and the Environment (DAWE). A discussion between JAKIM and Counsellor (Agriculture), Australian Embassy in Malaysia has also been held on 28 April 2022 to ensure the results of the investigation can be submitted to the Malaysia's government as soon as possible. (JAKIM's portal, 10 May 2022)

These incidents discussed illustrate the ongoing challenges and importance of cooperative efforts in guaranteeing the authenticity of *halal* certification procedures in Malaysia. This reflects JAKIM's capability in enforcing standards, its efforts to raise public awareness and foster adherence are insufficient, requiring a more complete approach to effectively address such challenges. However, scholar argues that defeasibility is a risky approach because while it recognises the limitations of authority, it knowingly gives the impression that the party is not in control (Benoit, 2013).

JAKIM's proactive response, involving enforcement actions and public awareness statements. Nevertheless, effectively dealing with the complex problems of fraud, misinformation, and consumer awareness necessitates ongoing endeavours from all parties involved (Manning & Kowalska, 2021). By engaging in cooperative efforts and persistently

working towards its goals, JAKIM may uphold its status as a reliable and respected entity in the certification of *halal* products.

4.1.1.2.3 Good Intentions

Good intentions strategy highlights JAKIM's efforts in addressing the issue, justifying its actions as aimed at achieving specific outcomes. The approach of good intentions as demonstrated by JAKIM, the organisation informed consumers about the fraudulent use of *halal* logos and advised them to consume the products. Concurrently, JAKIM affirmed the certification status of holders and cautioned against false accusations.

JAKIM consistently educates and guides consumers regarding *halal* certification and authenticity, emphasising verification in food premises and product purchases. For instance, in a media statement, JAKIM clarified food labelling to consumers by creating a list of guidelines for *halal* and *haram* e-codes in response to incidents where certified goods were wrongly accused of being *haram* and caused the trepidation of the public about consuming *haram* food.

Jabatan Kemajuan Islam Malaysia would like to inform the public considering the information that has been widely disseminated specifically through social media regarding the E code that is associated with having pork fat. Not all E-numbers used to make food products are sourced from haram sources. These additives can be plant, synthetic, microbial, natural, chemical and animal-based... (JAKIM's portal, 26 May 2014)

Be careful buying fish balls that do not have a *halal* mark (JAKIM's Facebook, February 13, 2015)

until now McDonald's is a valid certificate holder, and is committed to the *halal* procedures and standards set by JAKIM (JAKIM's Facebook, May 9, 2016 & January 31, 2020)

Muslim consumers are advised to always be careful in choosing the food premises they want to visit and be aware of premises promotions that can confuse consumers. (JAKIM's Facebook, May 21, 2016; December 19, 2016; January 7, 2017; November 15, 2020 & September 25, 2021)

In short, these efforts aim to uphold the integrity of *halal* standards and ensure consumer confidence in the products they consume. JAKIM's strategy focuses on combating misinformation and educating the public about *halal* standards. This supported by Moidin et al. (2021), stressed vigilance against misinformation, urging consumers to seek authoritative confirmation before spreading potentially misleading information, particularly on social media, as this happened caused by several caused which included lack of *halal* awareness, easily influence (Abas & Ismail, 2018; Ariffin et al., 2021; Moidin et al., 2021), and extreme sentiment of racial and religious (Alserhan, 2010; Heugens et al., 2004; Mohamed Rosli et al., 2023). Additionally, scholars emphasised that when actions are driven by organisation with good intentions rather than a harmful agenda, the accused should be held less responsible for any negative outcomes (Ferguson et al., 2018). Therefore, in the efforts of securing and protecting *halal* reputation, JAKIM is advised to maintain a consistent public education campaign, clarifying *halal* standards and discouraging actions that could jeopardise its credibility, such as fraud cases.

4.1.1.2.4 Provocation

Provocation strategy highlights JAKIM's response to the actions of others, employing a tactic of scapegoating. In this analysis, researcher acknowledged JAKIM's limited authority

in handling *halal* cases but identified its proactive strategy through provocation to counteract another cause. For instance, in addressing cases of certified products resulting or accused as haram, JAKIM investigates the cases and refutes false claims. JAKIM reveals the collaborative responsibility of the organisation in preserving the *halal* reputation and status of certified products, highlighting the mutual benefit for business stakeholders.

Since this matter involves the responsibility and integrity of the company, a comprehensive inspection will be made again on the entire product production chain of Cadbury Confectionery (M) Sdn Bhd...complies with Malaysian *halal* certification standards. (JAKIM's portal, 2 June 2014)

All agencies need to take care of the integrity aspect for the benefit of all parties, examples, consumers and industry to maintain the credibility of Malaysia's *halal* certification, covering the aspects of validity and dissemination of information. (JAKIM's portal, 26 May 2022)

Furthermore, in cases involving JAKIM certified to "*haram*" goods and found that the certified company either uses an expired certification or misuses certification. Despite the challenges like misinformation and prejudice, JAKIM's steadfast commitment to upholding *halal* standards remains resolute. By navigating these complexities with vigilance and collaboration, JAKIM reaffirms its role as a trusted *halal* authenticity, safeguarding both religious principles and consumer interests in Malaysia.

This problem arises when there is an irresponsible party spreading the claim that the brand's Raya biscuits are taken from China and misusing the *halal* logo. (JAKIM's Facebook, May 24, 2019)

a food premise in Bukit Bintang, Kuala Lumpur that has fired a non-Muslim employee for wearing a cross necklace after being criticised by netizens. (JAKIM's Facebook, November 21, 2023)

JAKIM also found that the Malaysian *halal* certificate displayed in the video was in the name of Inspirasi Mesra Sdn Bhd. a company registered in Malaysia that expired in 2017 and was not given to a company abroad. (JAKIM's portal, 27 April 2023)

The content analysis reveals JAKIM's evasive responsibility strategies in safeguarding *halal* status in Malaysia. Besides proactive measures, JAKIM adopts a defensive stance, addressing accusations and certification flaws, highlighting challenges in maintaining *halal* standards. Responding with both proactive and defensive approaches, JAKIM aims to enhance enforcement, raise public awareness, and combat misinformation through joint operations and warnings. Scholars have also highlighted that provocation functions as a scapegoating strategy that can diminish public perceptions of an offender's responsibility. If this strategy is accepted by the public, it may even lead to a complete absolution of the organisation's accountability (Ferguson et al., 2018). Besides, JAKIM utilises this provocation strategy to counter false claims, thereby protecting its reputation. Despite ongoing challenges like social media misinformation and discrimination incidents, JAKIM remains committed to upholding *halal* standards.

4.1.1.3 Reduce Offensiveness Strategy

The third strategy that can be identified is to reduce offensiveness: bolstering, minimisation, differentiation, transcendence, attack accuser or compensation. This entails the JAKIM's efforts to clarify and justify its position.

4.1.1.3.1 Bolstering

Bolstering strategy highlights JAKIM's stress its past good works to engage with stakeholders. In the realm of *halal* status JAKIM emphasised consistent collaboration with diverse stakeholders, highlighting the importance of two-way communication, employing a bolstering strategy and verified the *halal* certification holder's validity. For instance, from 2014 to 2017, and again in 2020 and 2021, JAKIM reaffirmed the validity of *halal* certification for well-known brands including MacDonald's, Starbucks, Fanta, and Pepperoni. In addition, JAKIM acknowledges international certification bodies accredited by itself, including MUI, KMF, and IFANCA which further validate the legitimacy of these products.

This product has been certified by MUI, Indonesia where the certification body is a certification body recognised by JAKIM. (JAKIM's Facebook, September 19, 2014; September 23, 2014; June 16, 2016 & August 15, 2019)

Munchys products have a valid *Halal* Certificate (JAKIM's Facebook, February 16, 2015)

Ajinomoto (Malaysia) Berhad company is a holder of a valid Malaysia's *Halal* Certification and has gone through the inspection and monitoring process as well as following the procedures that have been set. (JAKIM's Facebook, May 29, 2015; July 27, 2017 & September 25, 2021)

The Korean Muslim Federation (KMF) is the only Korean *halal* certification body recognised by Jakim...the holder of a valid *halal* certificate (KMF) until now. (JAKIM's Facebook, June 13, 2016)

These collaborative efforts, alongside continuous market monitoring and regulatory measures, demonstrate JAKIM's systematic approach in safeguarding *halal* integrity amid

challenges like social media misinformation. According to Graham et al. (2020) the engagement with the audience through social media and other platforms allows for feedback and helps address concerns. Additionally, the bolstering strategy, as part of crisis response efforts, is supported by scholars who emphasise its focus on prioritising the maintenance of positive and long-term relationships with stakeholders (Ferguson et al., 2018). Thus, JAKIM's proactive steps to ensure that the slaughtering process meets Malaysian standards before authorising the sale of meat, underscoring its commitment to animal welfare as outlined under the JPV. Similarly, Australian authorities also emphasise animal welfare in maintaining the *halal* status of food products.

The procedure for the recognition of meat exports to Malaysia as set by the Department of Veterinary Services (JPV) Malaysia, includes aspects of the welfare of animals for slaughter (animal welfare) and the same aspect is also a priority for the authorities in Australia. Malaysia has a policy on animal welfare and is further strengthened by the *halal* requirements set by JAKIM. (JAKIM's portal, 14 April 2021)

Moreover, JAKIM commends initiatives by certified hospitality establishments, such as differentiate the delivery path and labelled it as *halal*-lift. JAKIM appreciated stakeholders' efforts to preserve *halal* credibility as per "*Manual Prosedur Pensijilan Halal Malaysia (Domestik) 2020.*"

the hotel or premises may establish any *halal* control mechanism that is appropriate for the hotel facility in accordance with the procedures that have been established to maintain the integrity of Malaysian *Halal* Certification. (JAKIM's portal, 6 October 2022)

Despite initial clarifications, repeated inquiries persist, due to a significant knowledge gap regarding *halal* standard and recognised international certification bodies endorsed by JAKIM. This underscores the ongoing necessity for education and awareness initiatives in this crucial area. JAKIM's engagement in auditing overseas certified organisations, and monitoring both local and global products revealed its commitment to stringent *halal* standards, thereby enhancing the organisation's reputation and consumer confidence in Malaysia.

4.1.1.3.2 Minimisation

Minimisation strategy highlights JAKIM's effort to reduce impact of incidents to a minimum. In the analysis of minimisation strategy, JAKIM prioritises solving cases rather than explaining them. In its commitment to maintaining trust in *halal* status, JAKIM advises consumers to refrain from consuming *haram* products for the worthy cause, as stated in a press statement to Muslims.

Any findings by any agency involving *halal* issues must be coordinated with JAKIM/JAIN as the Competent Authority in *halal* certification under the Trade Description Act 2011. Therefore, statements regarding *halal* issues will only be issued by Jakim to avoid confusion among the public. (JAKIM's portal, 26 May 2014)

all SPHM holders, you are advised to refer to JAKIM or JAIN/MAIN first if there is any confusion regarding Malaysian *halal* certification. (JAKIM's Facebook, 16 December 2023)

This Mangalitsa or Mangalica species pig is not a cross between pig and sheep, it is a Hungarian pig species that is a cross between several European pig species. All approved *halal* slaughter plants have gone through strict inspections before being

approved... the provision in the MS1500:2009 standard for *halal* food clearly states that pig excrement including its offspring and derived from it is a category of Mughallazah excrement (February 16, 2015; July 24, 2017 & September 25, 2021)

“Jakim affirms the possibility that it was a photo that was deliberately edited by placing the *Halal* logo. If it is true, Jakim condemns the act because it can bring accusations and slander against Malaysian *Halal* Certification.” (September 29, 2015, November 29, 2015, June 30, 2016, January 7, 2017 September 11, 2019 November 15, 2020 September 25, 2021)

In times of crisis, JAKIM prioritises effective communication to prevent misunderstandings, ensuring timely delivery of key messages; this aligns with the assertion that crisis communication requires rapid, accurate, and transparent messaging to address issues and reduce the risk of misinformation and fraud that could worsen the situation (Akbar et al., 2024; Manning & Kowalska, 2021). Scholars supported that effective crisis communication mitigated the negative effects (van Zoonen, & van der Meer, 2015), meanwhile shapes public perception (Ehondor & Unakalamba, 2021; Tworzydło et al., 2018). Thereby, JAKIM’s attempts to mitigate reputational damage during crisis situations, emphasised the actions taken to examine certified samples and prevent public confusion regarding the product status. In the context of media framing, communication management must employ strategies to minimise negative publicity that could shape public perceptions in a detrimental way. This view is supported by several scholars who emphasise the media’s significant power to shape and influence stakeholder and public perceptions, particularly when it comes to misleading information (Aisha & Norlaile, 2022; Alexander, 2014; Arpan & Pompper, 2003; Lee et al., 2021; Moidin et al., 2021; Oh et al., 2021). In these discussions, JAKIM consistently recognises and appreciates the efforts undertaken by stakeholders to safeguard and uphold *halal* reputation. JAKIM applies a minimisation strategy by clearly

stating the clause. Meanwhile, JAKIM emphasises to its stakeholders the importance of accurate information delivery before message dissemination.

4.1.1.3.3 Differentiation

Differentiation strategy highlights JAKIM's approach to presenting the incident from various perspectives and clearly explaining it to the public. In affirming *halal* status of food and beverages, the public often faces confusion due to product labelling inconsistencies, leading to repeated inquiry. Consequently, JAKIM adopted a differentiation strategy to compile and distinguish food labels particularly those involving E-codes. This initiative aims to educate consumers about food labelling practices while emphasising that the labelling of “no-pork” does not automatically guarantee the *halal* status of the food served. JAKIM emphasises the importance of making informed food choices to prevent misunderstandings or consumption errors.

...if the product is a local product and has a Malaysia Verified *Halal* Certification, then it can be used without hesitation even if it has an E-code. But if the product is not a local product and does not get a Malaysian *halal* verification certificate despite using the same e-code, users are advised to be careful in choosing the product. (JAKIM's portal, 26 May 2014)

management and control of raw materials for product brands and food premises that have their networks in most countries are different. (JAKIM's Facebook, June 28, 2015; May 24, 2017; December 24, 2017; January 31, 2020 & September 25, 2021)

Labels or “no pork” signs, etc. are not a guarantee for the *halal* status of restaurants or food premises (JAKIM's Facebook, June 16, 2016)

Apart from this, JAKIM clarifies situations to audiences using statements from stakeholders to prevent misinformation within the community. Meanwhile, if the existence of viral misinformation misleads the community, JAKIM provides explanations backed by evidence to address the real cases to the public.

Jakim together with JAIS monitoring officers have inspected the supermarket and found that the condition of the chicken described as not being slaughtered was the result of the action of pulling the chicken's head (head puller) to cause the neck skin to stretch. It looked like no slaughter was done. (JAKIM's Facebook, November 10, 2016)

Boxed Milo products allegedly contain something resembling "pig intestines". Based on the explanation given by Nestle Malaysia, it is a lump of milk that is believed to be caused by a damaged product. (JAKIM's Facebook, November 23, 2019)

In the discussion of differences strategy, scholars emphasised that a broader range of response options becomes available when an organisation's crisis is perceived as an unintentional accident. In such cases, the organisation is typically held with minimal responsibility, and the threat to its reputation is considered moderate (Ferguson et al., 2018). This aligns with JAKIM's proactive approach, which plays a crucial role in mitigating potential crisis situations. By actively promoting transparency, JAKIM ensures that the community is well-informed about the *halal* status of consumer goods. Moreover, scholars have emphasised that effective communication improves outcomes and helps mitigate the negative impact on an organisation's reputation and public trust (Huang & DiStaso, 2020; Shankar, 2014; van Asselt et al., 2017; Zafra & Maydell, 2018). This proactive communication helps to reduce ambiguity and fosters a clear understanding among stakeholders, thereby minimising reputational risks during uncertainty times.

4.1.1.3.4 Transcendence

Transcendence strategy highlights JAKIM's justification of an action, aimed at providing a clear explanation to the public. In managing the *halal* crisis investigation, JAKIM demonstrated effective crisis communication through transparent information and employing a transcendence strategy. They diligently followed the rules and regulations governing *halal* certification holders, including the suspension or revocation of certification when deemed necessary. When dealing with incidents abroad, JAKIM adheres to stakeholders to ensure a comprehensive understanding and clarifications of statements. Consequently, JAKIM issued a press release accompanied by an SOP guide, aimed at informing stakeholders about the situation.

Jakim has suspended the *halal* certificate for both products immediately. At the same time, further investigation will be made to identify the source of the pollution. (JAKIM's portal, 24 May 2014)

Starbucks Food Premises is the holder of the Malaysian *Halal* Verification Certificate (SPHM) and the SPHM expiry date is valid until now (JAKIM's Facebook, December 11, 2014; May 10, 2016; March 8, 2016; Oct 11, 2016; January 7, 2017; May 16, 2017; September 3, 2019; September 4, 2019; November 24, 2020 & August 25, 2021)

This issue is still in Thai court action by CICOT over the issue of misuse of the expired *halal* logo (JAKIM's Facebook, September 24, 2016)

Majlis Ugama Islam Singapura (MUIS) is currently investigating the matter and encourages Singaporean Muslims not to speculate further until the investigation is

completed. We would like to remind members of the public not to spread rumours and await further updates from Muis (JAKIM's Facebook, January 28, 2021)

The content analysis reveals that JAKIM's response strategy focused more on problem-solving rather than merely explaining the crisis. Similarly, the transcendence strategy was evident in the Democratic presidential primaries, particularly regarding the economy and the Iraq War. The candidate employed this strategy to reframe the situation, presenting himself as a "war president" and arguing that his economic record should be judged by wartime standards, not peacetime ones. This approach aimed to redirect criticism and mitigate damage to his image (Benoit, 2013).

In comparison, JAKIM's approach addressed public concerns by clearly outlining the issues and detailing the steps taken to resolve them. Based on the content analysis, the findings highlight JAKIM's transparent communication in addressing public concerns. Scholars consistently emphasise the importance of transparent communication, particularly in delivering precise messages, as it plays a crucial role in reinforcing long-term credibility (Akbar et al., 2024; Chattaraj et al., 2021; Manning & Kowalska, 2021; Mikušová & Horváthová, 2019; Oh et al., 2021; Sulistyanto et al., 2020).

4.1.1.3.5 Attack Accuser

Attack accuser strategy highlights JAKIM's response by addressing and disproving the accusations of wrongdoing. During the image repair process, it is common for organisations to deflect responsibility for a crisis. JAKIM, in response to defamations, employed an attack accuser strategy to safeguard its reputation. For instance, JAKIM shifted blame onto their business partners.

In the 2022 incident involving a slaughterhouse in Australia certified SICHMA, recognised by JAKIM, the responsibility for ensuring the *halal* status of the slaughterhouse falls equally on JAKIM. JAKIM emphasised that any failure to meet Malaysia's standards would result in disqualification from supplying meat to Malaysia.

Supreme Islamic Council of *Halal* Meat in Australia Inc. (SICHMA) as the *halal* certification body responsible for the *halal* supervision of the slaughterhouse will be given a show cause letter and faced with the possibility of having its status as a *halal* certification body recognised by JAKIM be revoked if it is failure of complying with Malaysian *halal* standards and procedures. (JAKIM's portal, 14 May 2022)

Additionally, in JAKIM defensive efforts, they highlighted their authority's efforts and repeatedly clarified the non-*halal* shops, advising consumers to avoid any mistakes in consumption.

Naughty Nuri's food premises have clearly stated that they sell pork-based food... A 'Not *Halal*' sign is also displayed at the entrance of the premises. (JAKIM's Facebook, May 21, 2016; December 19, 2016; January 7, 2017; November 15, 2020 & September 25, 2021)

The statement brought attention to a difference in *halal* standards between Malaysia and international organisations (Zakaria et al., 2016). This difference arises because recognised certification bodies employ various schemes, influenced by the absence of local expertise, as mentioned by the participant. On the other hand, the ongoing queries underscore the effectiveness of their communication strategy.

4.1.1.4 Corrective Action Strategy

The fourth strategy analysed is corrective action, which involves acknowledging and addressing past errors, it emphasises proactive efforts to mitigate future risks. JAKIM taken by various authorities in response to instances of misuse or non-compliance with *halal* certification standards reveals a concerted effort to uphold the integrity of *halal* products. Through the revocation of *halal* certificates and imposition of penalties, regulatory bodies aim to enforce adherence to prescribed standards and ensure consumer trust in *halal*-labelled products.

called the company involved and the company has promised to take immediate action regarding the wrongdoing that resulted in their Malaysian *Halal* Certification Certificate being revoked. (JAKIM's Facebook, May 26, 2015)

strict action has been taken by the Korean authorities on the irresponsible attitude of the company involved in the misuse of the *halal* mark (JAKIM's Facebook, August 13, 2016)

the results of the analysis of the Li Chuan Golden Summit brand products that have been confirmed to contain Pig DNA, which are Fish Balls produced by Li Chuan Food Products Pte Ltd and Cuttlefish Balls which are repackaged products of Li Chuan Food Products Pte Ltd by a company in the country of Brunei Darussalam...The Islamic Religious Council of Singapore (MUIS) distributed a circular letter to holders of MUIS *halal* verification certificates to stop the use of the two products involved immediately. (JAKIM's Facebook, February 2, 2021)

In some cases, beyond JAKIM's control, the organisation has demonstrated a commitment to transparency by acknowledging incidents and taking appropriate actions to

address them. The implementation of such strategies not only addresses immediate issues but also seeks to prevent future occurrences, underscoring the importance of accountability and long-term solutions (Harlow et al., 2011; Moody, 2011). Additionally, scholars have found that public relations (PR) professionals prefer corrective action as a crisis response strategy, with a stronger emphasis on relationship management. This indicates that a growing focus on building long-term relationships with stakeholders, rather than solely prioritising the protection of the organization's reputation (Ferguson et al., 2018).

The strategy highlights JAKIM's ability to communicate promptly during crises while consistently educating the industry about the concept of *halal*. However, these incidents reveal JAKIM's shortcomings in industry education since its establishment, due to insufficient public communication. JAKIM's initiatives like seminars and *halal*-related programs, the overall effectiveness of JAKIM's communication strategies remains questionable. Nevertheless, it shows the discrepancies in the effectiveness of *halal* communication. This indicates a need for a more robust and durable approach such as MyHalal, MIHAS, and Global *Halal* Summit. These programmes present valuable opportunities for public outreach and communication, helping to bridge the existing gaps and enhance the overall understanding of *halal* standards.

4.1.1.5 Mortification Strategy

The last strategy analysed is the mortification strategy, it involves admitting fault and seek for forgiveness. JAKIM applied the strategy through involve of acknowledging incidents for non-compliance with *halal* standards and seeking forgiveness of stakeholders. Regulatory bodies seek to rectify the situation, communicating with relevant authorities and stakeholders to mitigate potential harm to consumer trust and product integrity.

Yopokki brand fast-food products exported to Malaysia are not *halal*, Jakim's *Halal* Hub Division has contacted the Indonesian Ulema Council (MUI) to obtain confirmation. (JAKIM's Facebook, July 15, 2016)

pork products marked as *halal* in Korea, Jakim through the *Halal* Hub Division has requested an explanation about it from Jakim's strategic partner in Korea. (JAKIM's Facebook, August 13, 2016)

an apology from the supermarket for the labelling error on products that have a Malaysia's *Halal* Certification. (January 8, 2016 & December 10, 2020)

In conclusion, the mortification strategy plays a crucial role in addressing instances of non-compliance with *halal* status. JAKIM's application of this strategy aim to ensure the integrity of *halal* products and maintain consumer trust in the marketplace. This strategy involves acknowledging faults and seeking forgiveness, it has been employed in the past to demonstrate accountability and foster adjustment of the chaos (Compton, 2016; Harlow et al., 2011; Sandlin & Gracyalny, 2018). Given JAKIM's pivotal role in securing the *halal* status, organisation should be prioritising public welfare during the crisis (Kriyantono, 2012). Such instances underscore Muslim consumers placed the high value on *halal* status, underscoring the necessity for rigorous oversight and transparent communication to ensure that *halal* standards are consistently met and maintained.

4.1.2 JAKIM's Approach to Managing *Halal* Crises

This research employed semi-structured interview to examine JAKIM's efforts in managing the *halal* crisis. In addition, explore the steps JAKIM has implemented to restore public trust and safeguard its reputation in the aftermath of multiple *halal*-related issues. The data collection spanned from August 1, 2023, to May 31, 2024, covering nine months. The

interviews included four JAKIM executives. A copy of the participant's information is provided in below table.

Participant	Gender	Designation	Job description	Years of service
P1	Male	JAKIM's <i>halal</i> management division, assistant director of enforcement section	Conducts inspections and investigations to uphold consumer confidence in <i>halal</i> products.	6
P2	Female	JAKIM's <i>halal</i> management division, assistant director of audit section	Ensures the integrity of <i>halal</i> products through effective certification and compliance management.	10
P3	Female	JAKIM's islamic affairs assistant director	Participates in various programs promoting Islamic values and principles.	6
P4	Female	JAKIM's corporate communication assistant director	Oversees communication strategies, including media relations and branding efforts.	6

The interviews, conducted in Malay Language as the participants' request. They offered valuable insights to the research, offering firsthand knowledge on *halal* crisis communication, efforts in securing reputation, and public trust. The interviews were translated into English for analysis, providing a deeper understanding of JAKIM's governance and crisis management, while also uncovering further details such as their adherence to the ISO 17065 standard as a government servant.

The findings discover that JAKIM's executives follow a structured *halal* handling and crisis communication protocol, with a clear indication cross-power in Malaysia due to the government regulation. Despite their roles, participants highlighted the importance of stakeholder engagement, emphasising timely and transparent communication during *halal* crises. Meanwhile, the use of effective communication channels was key in disseminating

crisis messages, addressing public concerns, and preventing misinformation. The analysis identified few themes of JAKIM's crisis communication covered stakeholders' engagement with government agencies, timely communication, choice of crisis communication channels for broad message delivery, and standardised crisis response procedures.

4.1.2.1 Theme 1: JAKIM's Stakeholders Engagement

The first theme identified in the thematic analysis is stakeholder engagement during crises. JAKIM actively participates in both internal and external communication activities.

That is the internal solution that we made with KKM and that is one of our stakeholders. At the same time, we told our team to make an investigation, meaning that the Monitoring and Enforcement team went to the field to make an investigation.
(P3, Female)

because we will inform this issue, which issue it occurs, so the situation now, is that once there is an issue we will report and discuss together with DG Jakim Coordination, Enforcement and Monitoring JAKIM, Jakim Management Services Division and involved from the Ministry larh...discussion together (P4, Female)

The interview findings highlight the significant role of effective crisis communication in engaging stakeholders, a view that is also supported by existing scholarly literature (Marsen, 2020; Thiessen & Ingenhoff, 2011). They emphasised that public communication remains a primary method for disseminating information during crises. In addition, the crisis management team have specialised knowledge in organisational communication that skilled in formulating strategies, coordinating efforts, and involving relevant parties (Institute for Public Relations, 2007). Therefore, JAKIM's skilled crisis management team in managing stakeholder relationships and mitigating the potential damage to its reputation. By relying on

a structured communication plan, JAKIM's crisis management team coordinates the exchange of information with stakeholders, ensuring that all parties, both internal and external, are kept up to date. This approach not only facilitates the resolution of the crisis but also strengthens stakeholder trust in the organisation's capacity to handle future crises effectively.

Besides, Yue et al. (2024) emphasised that an effective communication with internal stakeholders is crucial for organisations navigating the complexities of nowadays uncertain, complex, and ambiguous work environment. In the context of JAKIM's internal communication, the collaboration between its monitoring and enforcement department and corporate communication plays a pivotal role in crisis management, especially during *halal* crises. For local incidents, the responsibility is transferred to JAIN/MAIN, while international cases are directly handled by JAKIM, engaging stakeholders across various levels of the organisation, from top management to relevant departments. This collaborative approach facilitates both horizontal and vertical communication, ensuring coordinated crisis management. Apart from this, Yue et al. (2024) further highlight that although the adoption of Artificial intelligence (AI) in internal communication lags its use in external communication, it holds significant potential to streamline processes and allow professionals to prioritise essential human interactions. Moreover, internal communication professionals, with their cross-functional expertise, are ideally positioned to lead AI integration within organisations, ensuring that employee voices are adequately represented in decision-making processes.

Second, the engagement of JAKIM in external communication, involving stakeholders such as government agencies (KPDN, JPV, SIRIM), *halal* certification holders, and the public. The engagement ensures a clear understanding and consent of *halal* standards. Concurrently, JAKIM's collaboration with relevant *halal* agencies facilitated updated information dissemination of to the public and addressing concern. Participants described

JAKIM's effort in maintaining the *halal* status by outlining the steps taken and key stakeholders involved in *halal* crisis resolution.

“We have units that work to explain to the public. Malaysian *Halal* communication corporation unit. They will have many larhh programs, programs that explain to the public what *halal* is, what is the importance of *halal*.” (P1, Male)

Other participants echoed similar commitments as “understanding from the community,” “explain to the public and what the standards we use,” and “reduce the anxiety of the public.” Beyond public involvement, JAKIM engaged government agencies in *halal* crisis handling. Participant mentioned the involvement of government agency in safeguarding *halal* status:

The issue is not true, fake. But if he misuses the logo, we will share it with our strategic partners, KPDN enforcers. Because the Trade Descriptions Act is under KPDN. KPDN will ambush together with JAKIM. JAKIM cannot go by ourselves; we are not the enforcer. But KPDN is the authoriser, the power is under them. (P2, Female)

Other participants mentioned involvement from other government agencies, including “the minister,” “explain in parliament,” “contacted the State Department of Islamic Religion (JAIN/MAIN),” “investigation was conducted by MAQIS together with JPV.” These findings align with previous research, indicating that JAKIM's authority extends to domestic cases, necessitating collaboration with agencies like KPDN, JPV and Maqis (Aziz et al., 2016; Farah et al., 2015; Nurul et al., 2022; Siti & Mohd Al'Ikhsan, 2015). JAKIM's efforts to crisis management demonstrates its proactive and structured communication and top-down communication.

In conclusion, JAKIM's active engagement in crisis management aimed to uphold *halal* status and pursue legal action when necessary. The agency's collaborative efforts with various government bodies showed the efforts of JAKIM in securing *halal* reputation and public trust.

4.1.2.2 Theme 2: JAKIM's Timely Communication in Responding *Halal* Crisis

The second theme that identified in the thematic analysis was crisis response. In times of *halal* crisis, JAKIM responds instantaneously by initiating investigations and providing timely responses to address public concerns regarding *halal* status of goods, particularly in cases involving the presence of porcine.

“But we have supporters who will help us to share the answer. Public will use Facebook to share information.” (P2, Female)

“Users at that time seemed calmer for a moment because they knew JAKIM already had information and took action” (P3, Female)

The immediate response to address *halal* status' concerns, JAKIM involved an initial press conference with *halal* stakeholders, underscoring the critical importance of effective crisis management. This aligns with the findings of scholars who emphasise the critical role of timely and efficient crisis communication in maintaining public calm and reducing panic, especially during emergency situations (Akbar et al., 2024). As evidenced by Benoit (1995), Coombs (2015), and Pirson et al. (2019) support that inadequate crisis management can significantly damage an organisation's reputation and erode trust.

In JAKIM's crisis communication, participants emphasised the involvement of multiple agencies in resolving *halal* cases within the golden hour. Despite the role of *halal* manager in Malaysia, their key responsibility in securing the *halal* status includes

collaborating with *halal* agencies and preventing misinformation dissemination. Its corporate department maintains regular meetings with stakeholders, providing clear and timely updates on *halal* crises. When *halal* status is in question, JAKIM proactively addresses concerns by conducting audits, suspending *halal* certification if there is a need to address the failure in ensuring *halal* compliance, and providing accurate information to the public.

“We will investigate. ...Then there is the audit we will see. For example, make intelligence right or wrong. If we come back from intelligence, there is an element of law enforcement, we will do an operation.” (P1, Male)

“If proven, we will be suspended like Cadbury. Because the issue is valid” (P2, Female)

In whatever way, JAKIM's made their best effort to explain the crisis incident by applying the public relations practices within their crisis management framework. They took the responsibility and served as a mediator in *halal* communication, ensuring clarity in *halal* crisis messages to targeted audiences. Through the interviews, discovered JAKIM's skill in maintaining transparency amidst chaos and highlighted its crucial role in maintaining *halal* status. Participants emphasised the importance of promptly addressing public complaints, giving the example of JAKIM's collaboration with KPDN to consolidate complaint resolution processes. Additionally, discussions revolved around JAKIM's collaborative efforts with other relevant agencies in managing significant cases.

“Complaints from the public. We will take note of anyone's complaints and complaints, and we will investigate.” (P1, Male)

“So, in the issue, Maqis is responsible, however he overlooks the issue, but JAKIM finished the job because JAKIM indeed checks before entering Malaysia, we endorse only.” (P2, Female)

“We will take action on complaints about the use of fake *halal* logos.” (P2, Female)

“JAKIM makes an invasion, investigation, citation and completes the citation file, we will send it to KPDN. And KPDN will proceed to the court.” (P3, Female)

“When *halal* issues involve religious sensitivity, it does not matter whether the issue is JAKIM’s own issue or not. So, we will entertain... we must entertain as the information received will cause a lot of misunderstanding...” (P4, Female)

The findings of this research consistently confirms that a timely and proactive crisis response enhances the thoroughness and quality of crisis management. Similar to what has been mentioned by Huang and DiStaso (2020), Shankar (2014), van Asselt et al., (2017), and Zafra and Maydell (2018) that in addressing crisis while it is still recent allows for greater attention to detail, which in turn improves communication outcomes and can help mitigate the negative impact on an organisation’s reputation and public trust, whereas a timely information delivery via media is pivotal in crisis communication response (Arpan & Pompper, 2003)

Although the public may initially doubt both the *halal* status and JAKIM’s credibility during the incidents, JAKIM’s executives claimed that the role of word-of-mouth communication in spreading *halal*-related information, assisting JAKIM in disseminating critical information during crises. Previous research has highlighted the significant impact of eWOM on consumer behavior, particularly focusing on the effects of suspicion and heightened sensitivity caused by negative eWoM on specific issues, which can challenge the limits of consumer tolerance (Wan Ismail et al., 2019). Scholars have also stressed that

engaging directly with the public as the most effective communication approach that helps in message disseminate successfully (Marsen, 2020; Thiessen & Ingenhoff, 2011). Therefore, public anxiety tends to subside upon JAKIM's announcement of the initial crisis status, signalling the beginning of investigations

Moreover, strategic crisis communication, particularly when tailored to the nature of the crisis, not only mitigate harm on organisation's reputation but also helps to alleviate public anxiety and positively influence consumer behaviour (Brataas, 2018; Chattaraj et al., 2021; Coombs et al., 2010), hence, this highlights the critical role of effective communication strategies in managing crises and fostering long-term trust with stakeholders. In JAKIM's crisis management, they demonstrate a proactive approach by swiftly addressing *halal*-related issues, particularly those involving concerns about porcine elements. This prompt response to public concerns helps mitigate scepticism and anxiety among stakeholders, ensuring that trust is maintained.

In short, JAKIM's effective crisis management requires coordinated efforts across various agencies, clear communication strategies, and a high commitment to addressing public complaints. When necessary, suspending *halal* status is part of JAKIM's transparent and responsible actions to upholding *halal* integrity and managing crises.

4.1.2.3 Theme 3: JAKIM'S Transparent Communication

The third theme that identified in the thematic analysis was transparent communication. JAKIM aims to minimise disinformation by implementing transparent communication techniques with stakeholders, including the media, Department of Chemistry Malaysia, and KPDN, while providing clear explanations and addressing concerns. The participants acknowledged JAKIM's adeptness in effectively communicating crisis messages

related to *halal* cases, emphasising the significance of communication in upholding confidence during times of chaos.

“We will make an urgent statement from JAKIM that so many products, so many foods are *halal*.... explanation on the real case.” (P1, Male)

“We send it to a laboratory that has credibility, and we make a press statement to announce the result.” (P2, Female)

The findings emphasised JAKIM’s crisis communication efforts, underscoring the role of transparent practices. They disclosed the parties involved in the crisis handling, offer compact explanations, JAKIM reduces the likelihood of misunderstanding, and guarantee accurate distribution of information. Similarly, Fearn-Banks (2017), and Manning and Kowalska (2021) also emphasise the importance of strategic messaging tailored to different target groups for effective crisis communication. Thus, addressing a crisis promptly allows for greater attention to detail, ultimately enhancing communication outcomes. This approach can help mitigate the negative impact on an organisation’s reputation and public trust as what has been highlighted by van Asselt et al. (2017) that the role of openness in shaping brand reputation, and JAKIM’s response demonstrates the critical importance of transparency in addressing *halal* concerns.

Scholars have emphasised the importance of providing precise, clear, and immediate information for effective crisis communication (Shankar, 2014; Zafra & Maydell, 2018). In this context, JAKIM’s proactive crisis management efforts, including timely announcements to thorough investigations, and counteracting misinformation, play a crucial role in mitigating reputational damage and preserving public trust.

4.1.2.4 Theme 4: JAKIM's Communication Channel

The fourth theme that identified in the thematic analysis was communication channels in crisis management. JAKIM employs a multifaceted approach to communicate, utilising various platforms to disseminate crisis messages to stakeholders. Traditionally, JAKIM communicated through television, radio, and newspapers. However, with the advancement of technology, JAKIM has expanded its communication channels to include online platforms such as its official portal, Facebook, WhatsApp, and TikTok. In addition, face-to-face communication foster a closer connection with the public, which ease to address public concerns of *halal* cases. This approach might ensure the effectiveness of message delivery and strengthens JAKIM's crisis response capabilities.

Based on the interviews, JAKIM's executives emphasised their role as *halal* spokespersons, working in collaboration with the media and issuing press statements to communicate their position and stance. This approach highlights JAKIM's commitment to disseminating accurate information, shaping public perception, and safeguarding the credibility of *halal* standards through effective media communication.

we make a press statement. We want to explain what our position is...that is what we will make a press statement. So, we explain to our field counsel, and go to the radio and so on wherever they call us to make a statement or as a spokesperson and so on, we will go. (P2, Female)

“Information in the media, TV 1- my *halal*, which is related to *halal*.” (P3, Female)

we also have through the media to deliver information so that... close to the media, for example, radio. We will get slots to convey information. At that time, I... I mean the media when issues involve sensitivity, and the media are incredibly open and provide

good cooperation to us Jakim and provide slots to share information input to the community to convey information related to *halal*. (P4, Female)

Besides, JAKIM incorporates face-to-face communication as a proactive measure for community involvement, aimed at maintaining the legitimacy of *halal* standards. The findings demonstrate a comprehensive strategy that encompasses educational institutions, including initiatives such as JAKIM *Halal* Friends, which promote partnership with students to increase awareness. Partnerships with other government departments further enhance outreach efforts, showcasing its dedication to empowering and educating the population about *halal* practices. Insights from interviews shed light on various strategies employed, such as awareness programmes, public outreach campaigns, and field trips to spread information about *halal* certification processes and requirements.

JAKIM is taking care of *halal* credibility, there are many incentives that JAKIM has done. First, we give awareness to consumers and companies, publicity programs that JAKIM does a lot, we go down to the field, open a booth for information, free advisory services compared to consultant companies, information programs... We also go to schools, universities, hold JAKIM *halal* friends. In university there are students who are our eyes and ears as well. (P3, Female)

We will do field programs. For example, field programs, tours... ermmm... what did he call that time... Malaysian *Halal* Organic Program, we brand Malaysia's *halal* organic program. Go down the field, for talks, *halal* awareness and we will pick any officer. These officers are competent officers, which means they have been qualified and competent under ISO 17065, their information related to the *halal* certification, they will convey to the public and can also contact the officers we choose, the Director, there are also officers from the unit section corporate communication. (P4, Female)

In the technology age, JAKIM has expanded its communication beyond traditional media by leveraging the influence of social media platforms. In the recognition of social media power as the primary source for information, JAKIM utilises its website and social media channels to provide clarifications and/or judgements on *halal* issues. JAKIM maximise social media's influence by employing of visual communication like posters, aimed at conveying information in a concise and clear manner.

The interviews discovered the social media platforms used by JAKIM such as Facebook, WhatsApp, and Instagram, along with government systems like the SISPA. These findings underscore JAKIM's commitment to crisis response, dissemination of accurate information, and stakeholders' engagement, demonstrating a nuanced approach tailored to the dynamics of digital media and its impact on public perception in the context of *halal* standards. Furthermore, scholars had advocated for the use of strategic messaging that is customised to different target groups to achieve successful crisis communication (Fearn-Banks, 2017; Polley, 2023; Tieman, 2021). Meanwhile, participant reaffirms the efficacy of social media as a flexible and accessible platform for public interaction.

“Through Facebook or the website and the SISPA system, the government uses. This SISPA system is also active, we will answer through there.” (P2, Female)

“Cross through the issues related to *halal* that have been raised on social media, on Facebook bahagian hub *halal*.” (P3, Female)

“JAKIM, we have several mediums. The *halal* management section, especially the medium WhatsApp, if there are any questions on this WhatsApp medium, we will get it directly from the public and we will inform them there...We also have ermmm... Instagram” (P4, Female)

The findings emphasise JAKIM's effective use of various digital platforms to engage with the public during crises, underscoring the organisation's understanding of the dynamics of digital media and the importance of interactive communication. JAKIM's multi-platform approach such as Facebook, the SISPA system, WhatsApp, and Instagram reflects JAKIM's strategy to leverage the interactive features of social media, which are increasingly recognised as a powerful tool in crisis communication. According to Sandlin and Gracyalny (2018) underscored that social media platforms allow real-time, two-way communication, enabling audiences to engage with, challenge, and amplify messages, thereby empowered the public to influence organisational narratives and shape the crisis response.

In addition to the interactive features of social media, the findings reinforce the strategic role of these platforms in rapidly disseminating information. The integration of Facebook, Instagram, and official websites in JAKIM's crisis communication strategy supports the past findings emphasising social media's importance in engaging diverse audiences and enhancing global connectivity during crises (Adiani, 2024; Aisha & Norlaile, 2022; Alexander, 2014; Oh et al., 2021; Rozgonjuk et al., 2020). These platforms facilitate the prompt distribution of critical information, which is vital in shaping public opinion, managing reputations, and maintaining trust during a crisis.

There have been several investigations into social media's ability to shape public perception and influence organisational responses is well-documented (Adiani, 2024; Arpan & Pompper, 2003; Rozgonjuk et al., 2020; Van den Bosch et al., 2005). Scholars have debated whether the effectiveness of crisis communication is primarily influenced by the messaging (Aisha & Norlaile, 2022; Alexander, 2014; Coombs & Holladay, 2009; Fearn-Banks, 2017; Oh et al., 2021; Polley, 2023; Tieman, 2021) or the medium through which it is delivered (Utz et al., 2013). In the case of JAKIM, the organisation emphasised the platforms chosen for message dissemination, highlighting that both the content and the delivery medium contribute

to the interactive nature of social media communication. It amplifies the messages and shifts power dynamics between the organisation or public figure and the audience, empowering the public to engage more actively in the communication process (Avraham, 2013 & 2020; Moody, 2011; Sandlin & Gracyalny, 2018). JAKIM recognised the efficacy of social media, press releases, and official websites in disseminating consistent messages and engaging the public is critical to ensuring broad accessibility and control of information as what has been highlighted by Aisha and Norlaile (2022), Akbar et al. (2024), Alexander (2014), and Oh et al. (2021).

The dual influence of message content and medium interactivity highlights the need to consider both factors when evaluating crisis communication strategies and post-crisis reputational repair. The findings reveal that JAKIM effectively documents *halal* inquiries and provides multiple platforms for the public to easily reach the organisation, implementing a stakeholder relationship management approaches as what has been highlighted by Aisha and Norlaile (2022), Alexander (2014), and Oh et al. (2021) that the strategic significance of social media in crisis management cannot be overstated, as it serves as a powerful tool for communication and information dissemination. Effective crisis communication requires both strategic messaging and the ability to leverage the interactive features of social media. In short, organisations must recognise the dual impact of message and medium, combining effective messaging strategies with an understanding of social media's interactive capabilities to effectively manage crises and influence post-crisis reputational recovery.

4.1.3 Steps Undertaken by JAKIM to Restore Trust and Safeguard Reputation Following *Halal* Crises

Besides, the semi-structured interview explored the steps JAKIM has implemented to restore public trust and safeguard its reputation in the aftermath of multiple *halal*-related issues. Key themes identified in JAKIM's crisis communication efforts include the

implementation of standard operating procedures (SOPs), the delivery of consistent and accurate messages, and initiatives to uphold *halal* standards, all aimed at ensuring the long-term sustainability of market value.

4.1.3.1 Theme 1: JAKIM's Standard Operating Procedure

The first theme that identified in the thematic analysis was the implementation of *halal* standard operating procedure (SOP) in crisis management. JAKIM's role as Malaysia's *halal* guardian, its ability to independently address *halal*-related issues is restricted due to shared jurisdiction within the government. As a mediator, JAKIM disseminates information and ensures adherence to *halal* standards, while also addressing any misuse or falsification of *halal* certification. The findings underscored JAKIM's monitoring, and enforcement department conducts audits to evaluate the organisation within the specific period. Considering the prevalence of *halal* status, proactive measures are a must, including strict adherence to standards.

“The authority given by KPDN to JAKIM, deals with *halal* only, under the Definition Order and Certification and Marking Order. That is the only power given to us” (P1, Male)

JAKIM is not the entrance guard; the entrance guard is MNC Maqis. Maqis ye... Maqis has the Ministry of Agriculture (agriculture), but there is a department of veterinary lah, Maqis is the guard. So, it is not JAKIM's power, we have power, but that power is under Maqis (P2, Female)

“We will check the *halal* assurance system, whether he made it right or not, cross-check his practice and SOP. If not, we will recognise non-conformance. For him to make corrections, *halal* assurance is in place he has a practice.” (P2, Female)

no *halal* certification. For this one, we need to see from Akta Perihal Dagangan 2011 (Trade Descriptions Act 2011), for this Act is all the products that are deemed *halal* must be proven *halal*. In case, if you declare your product *halal* but you cannot prove it, you will be charged under the Trade Descriptions Act 2011 (P3, Female)

...KPDN has given authority to JAKIM officials and the Jabatan Agama Islam Negeri (JAIN) as assistants in dealing with trade. Under this trade description, we are appointed as the assistant trade description, we will have power over the first two details, Perintah Perihal Dagangan (Perakuan Dan Penandaan *Halal*) and Perintah Perihal Dagangan Takrif *Halal*. Ok, so, the appointed officers at JAKIM, we have the authority to ambush, then raiyadin, open an investigation. Then, for the prosecution and compound part is the KPDN (P4, Female)

Participants highlighted the stringent certification process and industry requirements mandated by JAKIM, and they emphasised the existence of clear guidelines and penalties for any misuse or falsification of *halal* status. In handling numerous *halal* cases, JAKIM provides explanation and justification amidst confusion encounters cases involving premises without *halal* certification. Despite this, JAKIM strives to educate the Muslim community about personal food choices. However, it faces limitations in legally acting against uncertified premises unless they violate religious beliefs.

“If you don't include the *halal* logo but we are bound by DVS, those regulations, you can research larhh related to the import and export meat, there are regulations.” (P1, Male)

...we check if the trader is a *halal* certificate holder or not... If yes, if it is true, that means he is a *halal* certificate holder, we will continue to contact him as usual, and ask the enforcement officers to come down, to make an enforcement that looks at the

quality, if he involves a *halal* certificate holder, the monitoring team will take care of it. And if not and need principles and such enforcement that manage. (P4, Female)

In conclusion, JAKIM, as the authority of *halal* certification in Malaysia, faces limitations in handling crises involving imported products and managing cases within states. Scholars affirmed the needs for JAKIM to cooperate with the government related stakeholders (Aziz et al., 2016; Farah et al., 2015; Koty, 2022; Nurul et al., 2022; Siti & Mohd Al'Ikhsan, 2015). Therefore, crisis managers have an ethical obligation to address the community's physical and psychological problems through communication as their primary response (Coombs, 2007). In JAKIM's practices, as a mediator, it focuses on crisis communication to uphold *halal* integrity and build public trust.

4.1.3.2 Theme 2: Consistency and Accuracy in Crisis Communication

The second theme that identified in the thematic analysis was crisis message delivery in crisis management. Participants emphasised the importance of accurate and consistent information dissemination in mitigating the escalation of crisis driven by rumours and misinformation. In addition, JAKIM's implementation of autoreply in corporate communications during crises exemplifies efficient workload management while ensuring message consistency. Ultimately, JAKIM ensures consistent communication with key stakeholders, including government agencies, media, and the public, to clearly convey organisational stances and *halal* standards, which is essential for combating misinformation and maintaining public trust.

“If there is a viral issue in Malaysia, we will answer within 3 hours, that's because we document it...” (P2, Female)

“Making disclaimers, delivering clear information, and so on, you can look at the collections of viral issues on Facebook *Halal*.” (P3, Female)

We have autoreply, we ask questions for example any issue, we will answer. But we provide a standard answer. If the thing is not difficult, the answer will come out automatically. So, we have prepared a standard answer, and answer by auto-reply. But if it is close to the comment, we also provide a standard answer. (P4, Female)

Vigilance against misinformation is particularly crucial on social media, where consumers and users are urged to consult authoritative sources before sharing potentially misleading information (Moidin et al., 2021). In addition, JAKIM emerging technologies such as AI-driven features like autoreply to functions, facilitate real-time feedback loops. These technologies enable organisations to streamline communication, respond quickly to emerging issues, and strengthen relationships with both internal and external stakeholders. As supported by Yue et al. (2024) highlight that such technologies not only enhance workforce satisfaction but also improve customer relationship management. As a result, the adoption of AI is a key aspect of digital transformation, necessitating strategic communication for successful integration.

Scholars agree that effective crisis communication can help mitigate the negative effects of misinformation (van Zoonen & van der Meer, 2015) and shape public perception (Ehondor & Unakalamba, 2021; Tworzydło et al., 2018). This aligns with the view that crisis communication must prioritise accurate and transparent messaging to address issues and reduce the risks of misinformation and fraud (Akbar et al., 2024; Manning & Kowalska, 2021). In this regard, JAKIM’s proactive crisis management, which includes consistent and accurate message delivery, plays a crucial role in combating misinformation, addressing public concerns, and maintaining public trust.

In short, JAKIM's consistent crisis communication efforts help to avoid miscommunication during chaos. The utilisation of autoreply to functionality, meticulous documentation and standardised responses to ensure message accuracy. JAKIM's approach as a defence against falsehoods in *halal* issues. The findings supported by scholars in which the assurance of accurate and timely information dissemination in mitigating the escalation of crisis exacerbated by rumours and misinformation (Brataas, 2018; Ndlela, 2018; van Zoonen & van der Meer, 2015).

4.1.3.3 Theme 3: JAKIM's Reputation Management in Upholding *Halal* Standards

The third theme that identified in the thematic analysis was reputation management in crisis. The efforts by JAKIM in securing *halal* standard and integrity, they actively seek stakeholders' feedback and consider for future enhancements. Participants listed few collaborations such as experts within *halal*-related agencies, industry players, and researchers. Besides, the current reference manual, "*Manual Prosedur Pensijilan Halal Malaysia (Domestik)*" 2020, serves as a comprehensive guide for stakeholders, providing clear rules and regulations to safeguard *halal* status.

We have set the domestic Malaysian *halal* certification procedure manual for 2020. In this, it is quite clear how we want to control it. Controlling means, especially, to companies that want to apply for the Malaysian *halal* logo. And we offer nine schemes (P1, Male)

"Third parties will create training for *halal* holders; for medium and multinational companies, they have a *halal* executive who implements all the *halal* procedures, the responsibility of the company's *halal* executive." (P2, Female)

We will get the industry to comment, the public to comment, various... academicians, industry experts to share comments, the ministry. We advertise in our portal, any procedure we want to do and from there we will do research, if it is confirmed, then we will release it... (P4, Female)

In addition, JAKIM serves as a court verifier for *halal* applicants and organisations, addressing certification misuse and falsification being composed by KPDN. It is underscored by clear guidelines and penalties for any infractions, facilitating legal action under domestic legislation (KPDN's power). Participants emphasised the importance of adherence to these guidelines to maintain public trust in *halal* certifications.

...guarantee *halal* standards or *halal* credibility. If the *halal* certification holder, meaning the company that holding *halal* certificate, it already conquered with "Manual Prosedur Pensijilan *Halal* Malaysia (Domestik) 2020" JAKIM, conquered Malaysia standard, conquered with Akta Perihal Dagangan 2011. So, if the holder of this *halal* certificate, he had to know that after being verified with *halal* certificate holder, he will be monitored by the "Bahagian Pemantauan dan Penguatkuasaan" JAKIM team. (P3, Female)

KPDN will have jurisdiction to investigate *halal* cases, but they still need information from Jakim. Because, our Jakim has been given recognition from the certification body. So, the KPDN does not have that information. So, Jakim is there for *halal* certification. For example, in cases of *halal* abuse, to verify the company or premises, the holder or not, verification must be done by Jakim. Jakim as an authoritative authority, authority body. For example, the Jakim court case was called as a witness to help the KPDN to testify in court, and our testimony as valid (P4, Female)

Furthermore, JAKIM exercises diligence in scrutinising foreign *halal* certification before endorsing goods for import into Malaysia, emphasising adherence to Malaysia's standards. Meanwhile, *halal* certificate application is voluntary based (Farah et al., 2015). Furthermore, JAKIM's executive pointed out that not all recognised *halal* certification bodies adhere to the same standard, which varies from country to country. For instance, Malaysia's standard differs from Asian's countries (China, Thailand, Singapore). Azam and Abdullah (2021) highlighted this global dissimilarity, noting that *Halal* Certifying Bodies (HCBs) typically follow standards such as the Malaysian Standard by JAKIM, Singapore's by MUIS, Indonesia's by MUI, and SMIIC with input from OIC member countries. This variation underscores the absence of a universal *halal* certification standard, as explained by JAKIM's executive in this policy.

"...*halal* logo in Malaysia is recognised in Malaysia but all over the world. Because we have a MS standard related to food standard MS 2019." (P1, Male)

not everything that is *halal* certified by foreign *halal* certification that we recognise, we approve of bringing it into Malaysia. No, we do not. We will make a double check even though had certified from foreign *halal* certification bodies that we recognise but we double check, if ok, then we endorse it to DVS. DVS is ok, we are ok, then you can enter Malaysia. (P2, Female)

There are CBs that do not offer everything, for example, medical devices that are rarely offered because there is no expertise...not all CBs do all the schemes, this is because it depends on expertise, depending on the number of auditing officers at the place. Because once, we will inspect there, we will look at it in terms of oriental qualifications, Shariah there, and meet Malaysian standards... (P4, Female)

In the time to deal with slander and defamation and even *halal* status misuse, JAKIM did their best effort to guarantee the *halal* status by stating clear rules and regulations for *halal* certificates. Participants highlighted no user even anyone can use the words related to *halal* such as “*bismillah*”, “no pork” to deceive consumers, these actions false in trade act. In securing *halal* status, JAKIM provides a platform to verify organisation’s *halal* status aimed to avoid any mislead issue.

For example, he put Bismillah, he put the word *halal*. *Halal* cannot be placed; we cannot arbitrarily put the *halal* logo or the word *halal*. It is wrong under the Trade Descriptions Act 2011, under the definition order and under the certification and marking order. (P1, Male)

“We have a *halal* verification system and smart *halal* apps, which can be traced...in Malaysia, *halal* is a volunteer. That is means, he is a holder, he will be listed.” (P2, Female)

“They cannot use languages that confuse consumers, for example, no pork, no alcohol, that actually attracts Muslim consumers. So, this kind of thing, we control using the Akta Perihal Dagangan 2011 (Trade Descriptions Act 2011)” (P3, Female)

In short, JAKIM plays a complex role in assuring the quality and credibility of *halal* products. This includes regulatory control, coordination with stakeholders, and continual improvement schemes. However, receiving both support and criticism for its structure and operation (Dermawan, 2023; Farzanna, 2023; Suhaimee et al., 2019). Thus, scholar was suggested for JAKIM to collaborate with other agencies to hold seminars and job training to enhance the skills of *Halal* Auditors and improve their level of professionalism (Muhammad et al., 2020). JAKIM has adopted this suggestion by involving *halal* experts to secure and enhance the reputation of *halal*. The findings disclosed JAKIM’s adherence to explicit

protocols and promotion of openness is essential in preserving consumer trust and sustaining the integrity of the *halal* industry.

4.2 Summary

Overall, this chapter presents the findings from the qualitative content analysis and interview sessions, detailing the results and highlighting notable discoveries. This chapter analyses press statements to elucidate the crisis response strategies employed by JAKIM, employing deductive reasoning based on Image Repair Theory. Additionally, the chapter explores the interview results, uncovering several prominent themes related to crisis communication management. These include stakeholder engagement, communication channels, crisis response, and message delivery, as well as the critical importance of reputation management for JAKIM as a *halal* certification body and its authority in *halal* management.

In conclusion, JAKIM demonstrates its commitment to maintaining its reputation through stringent certification standards and enforcement measures in collaboration with relevant authorities. In addition, JAKIM conducts public education programs aimed at dispelling doubts and enhancing awareness of *halal* standards, underscoring its dedication to upholding the credibility and integrity of *halal* products in Malaysia. Nevertheless, the absence of a global *halal* certification standard underscores the need for continued vigilance and collaboration among recognised certification bodies, coupled with stakeholders' feedback, aims to refine and elevate *halal* standards and communication. Despite challenges, maintaining trust and credibility within the Muslim community remains paramount, requiring consistent and standardised communication practices.

This study explores JAKIM's crisis communication strategies in managing *halal* crises, emphasising the pivotal role of effective communication in maintaining stakeholder

trust and organisational reputation amidst challenges. Furthermore, this research provides insightful knowledge to *halal* practitioners and stakeholders, emphasising the importance of standardised crisis communication in the *halal* industry. Apart from this, the findings suggest that addressing non-compliance with *halal* certification criteria requires a multi-faceted strategy. This approach should encompass strict enforcement of regulations, collaboration among stakeholders, and continuous efforts to enhance standards. Regulatory authorities strive to uphold the integrity of *halal* products and safeguard consumer trust by implementing corrective actions and fostering communication to repair the reputation of organisations.

The research's findings are particularly relevant to *halal* practitioners, *halal* industrial players and the education institutions, as *halal* and *halal* assurance is demanded by the Muslims. In this research, the *halal* status is an essential part to inform the Muslim community and *halal* field with a clearer crisis communication management. Whatever it takes to achieve it, the selected participants agreed that *halal* crisis communication is an important aspect in securing the *halal* status of the industry especially the certification holders and public have a median knowledge in the role of JAKIM in *halal* issues and crises which can be influenced to stakeholders' perceptions and reputation of JAKIM. They also reasoned that social media is a double-edged sword tool that can build a relationship with the stakeholders and will harm the reputation of the organisation if there is poor management in crisis communication. To further investigate the practices of *halal* crisis communication in Malaysia, Chapter 5 will conclude the discussions with respect to the findings by identifying the study's limitations and making recommendations for future study.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter provides a comprehensive discussion of the findings, draws conclusions, and explores the implications of the research. This chapter concludes by outlining the limitations of the study and recommendations for future research on *halal* crisis communication and related topics.

5.1 Conclusion and Recommendation

This paper has examined JAKIM's tailored responses to crises such as *halal* certification misused, contamination, and hygiene issues, emphasising their crisis communication and management on reputation and public trust. This dissertation employed content analysis of JAKIM's press statements and semi-structured interviews to explore how JAKIM handles *halal* crises and employs crisis communication to mitigate harm. By applying Image Repair Theory as framework, the study offers insights into how JAKIM manages its reputation and public trust during such crises. The findings of this research highlight the importance of customised strategies for several types of crises, with JAKIM's communication efforts incorporating specific content, framing techniques, and stakeholder engagement. These strategies range from proactive to defensive or reactive approaches. The study sheds light on the complexities of crisis communication and how JAKIM strategically manages its *halal* reputation and public trust.

In this study, JAKIM's response to crisis management has been characterised by a mix of strategies. JAKIM's crisis communication strategies offer a model that can be institutionalised as best practices for other regulatory bodies, both within and beyond the

halal industry. From the analysis, JAKIM seeks to discredit unfounded accusation by providing verifiable evidence to discredit the claims through denial strategy, thereby protecting its credibility in the face of public. Additionally, JAKIM averts responsibility for any misinformation by attributing the root cause to external factors, such as public ignorance or the violation of *halal* standards for personal gain. While these approaches may effectively mitigate immediate damage, it can raise concerns regarding transparency and long-term public trust if internal weaknesses are not addressed. JAKIM's enforcement actions demonstrates the importance of preventive communication. Regulatory bodies suggest to adopt similar initiatives to educate the public and ensure compliance with standards, thereby reducing the impact of crises.

Besides, JAKIM's use of proactive measures such as public awareness campaigns, collaboration with stakeholders, and enforcement actions, reflects its commitment to safeguarding its reputation and upholding the integrity of *halal* standards. These initiatives are essential in educating the public and ensuring compliance with *halal* regulations. However, despite these efforts, the persistence of public concerns and repeated inquiries suggest that JAKIM's crisis communication strategies may be limited in terms of their ability to address deeper knowledge gaps among the public. Hence, a continuous public outreach and education are essential to bridge these gaps and foster a more informed public.

In interviews, participants emphasised the crucial role of *halal* crisis communication safeguarding reputation and public trust as long-term goals. They stressed the need of timely, transparently, and accountable information. Meanwhile, JAKIM's crisis management team highlighted addressing the crisis causes and outlining actions taken to mitigate reputational harm, while also stressing the honest and trustworthy communication is vital for reassuring the public and shaping perceptions of *halal* integrity. The involvement of key stakeholders in crisis management, such as Ministry of Domestic Trade and Costs of Living (KPDN), Islamic

Religious Department/State Islamic Religious Council (JAIN/MAIN), and Malaysian Veterinary Council (JPV) was identified as essential for message consistency and preventing misinformation. The study also examined JAKIM's internal and external crisis communication effectiveness, revealing evolving patterns and their impact on public response, contributing to a deeper understanding of crisis communication theory and practice.

The *halal* industry is a significant contributor to the global economy, particularly in countries like Malaysia. Crises that damage the reputation of *halal* certification bodies can have ripple effects on trade, exports, and investments. By addressing crises effectively, JAKIM not only protects its reputation but also safeguards the economic stability of the *halal* industry. Meanwhile, in the discussion of cultural and religious identity, *halal* integrity is deeply intertwined with the cultural and religious identity of Muslim communities. Crises that undermine the integrity of *halal* standards can erode trust in religious institutions and create societal anxiety. JAKIM's efforts to address these crises through transparent and accountable communication help preserve the cultural and religious significance of *halal*.

In short, addressing issues related to cleanliness, security, food standards, and *halal* authenticity requires JAKIM to continuously adapt its crisis communication approach to meet contemporary challenges. While expectations may differ between government bodies and Muslim consumers, JAKIM must navigate these differences carefully. Therefore, the effective management of *halal* crises, it is essential for JAKIM to align its strategies with current circumstances, balancing public perceptions with the long-term protection of *halal* reputation. The integration of continuous public outreach programs such as MyHalal, MIHAS, and the Global *Halal* Summit can provide essential platforms for better public engagement and awareness. JAKIM's reputation and consumer trust connect with its ability to not only address immediate crises but also to foster an ongoing dialogue that emphasizes education, transparency, and accountability.

5.2 Research Implication

5.2.1 Practical Implication

The study underscores the necessity for *halal* organisations to develop tailored communication strategies that address the uniqueness of different crises. JAKIM's communication efforts employ targeted content, framing techniques, and stakeholder engagement, using proactive, defensive, and reactive approaches. The study reveals the complexities of crisis communication and how JAKIM effectively manages its *halal* reputation while maintaining public trust. JAKIM's approach in proactively address the criss through regular update on *halal* standards and crisis preparedness with the aims to mitigate the impact of potential issues before the escalation. Meanwhile, the findings discovered the reactive approaches and underscore the critical importance of clear and timely information dissemination, emphasising how JAKIM strategically communicates to safeguard its reputation. These findings reflect that *halal* practitioners should practice in developing crisis communication frameworks that are flexible and adaptable to various scenarios, ensuring that responses are both effective and aligned with Islamic values.

In Malaysia's socio-cultural context, where *halal* issues are deeply connected to religious and economic identities, robust stakeholder engagement is essential for mitigating crisis impacts and restoring public trust. The study demonstrates that JAKIM's communication strategies are designed to resonate with the socio-cultural context of the country. The crisis message delivery must reflect Islamic values and ethical principles which must align with the expectations of Muslim consumers. Meanwhile, the recognition of economy and cultural significance of *halal* integrity and ensuring the communication efforts uphold its status.

This study serves as a valuable reference for *halal* stakeholders and future research. It offers practical implications that can help organisations improve their crisis response and strengthen stakeholder relationships. In JAKIM's crisis management in maintaining public trust during crises is largely attributed to its ability to coordinate with multiple stakeholders, including government agencies, industry players, and the public. This collaborative approach helps prevent misinformation and ensures a unified response. For example, JAKIM has addressed *halal* crises by referring to the *halal* standard manual. Therefore, it is essential for *halal* practitioners and stakeholders to stay updated with the manual, as it is regularly revised to reflect changes in standards. *Halal* practitioner's regular review and update their knowledge of *halal* standards to ensure compliance and preparedness for the industry changes. In addition, the portal act as the formal communication channels with key stakeholders to facilitate timely and accurate information sharing. Besides, JAKIM's response to crises involved coordination with multiple stakeholders, underscoring the importance of collaboration in preventing misinformation. Stakeholders are strongly encouraged to stay informed through JAKIM's official portal and social media channels, as these platforms allow for timely and accurate communication which serve as reliable sources of updates during crises.

JAKIM's executives also affirmed that social media platforms are the fastest channels for reaching large audiences and delivering timely crisis information. As technology evolves, incorporating artificial intelligence (AI) tools to improve the accuracy and efficiency of crisis responses. For instance, AI can help reduce misinformation, improve the accuracy of responses, and minimise the need for repeated answering, thereby optimising the overall effectiveness of crisis management efforts (Yue et al., 2024). The development of digital communication strategies that align with the evolving technological landscape, ensuring that *halal* organisations remain responsive and effective in crisis situations. Overall, this study

illustrates that in Malaysia, where *halal* status intersects with cultural and societal norms, effective communication is essential to alleviate public anxiety and uphold trust in the *halal* system.

5.2.2 Theoretical Implication

This study advances the theoretical understanding of Image Repair Theory by applying it to the context of *halal* status crises. JAKIM's strategies demonstrate the effectiveness of this theory in repairing an organisation's image. Historically, this theory has been applied in corporate, political, and public relations context, but its application to the *halal* industry represents a novel contribution. This extension of theory to a niche yet globally significant industry enriches the theory's scope and demonstrates its adaptability. The study highlights how the organisation tackles the challenge of restoring its reputation and rebuilding public trust by strategically using the theory to influence public perception through press statements but also plays a critical role in safeguarding the organisation's reputation. This is achieved through the timely dissemination of information that helps mitigate stakeholder concerns and safeguard the organisation's reputation. The analysis reveals that JAKIM's crisis communication strategies play a critical role in shaping stakeholder trust, particularly in reassuring consumers about the authenticity of *halal* goods.

The findings underscore the necessity of JAKIM strategically applying Image Repair Theory, particularly using strategies such as simple denial, to address defamation and irresponsible accusations aimed at undermining the integrity of *halal* status. Furthermore, JAKIM's crisis communication strategy aligns with and supports the theoretical framework by effectively denying unsupported or unverified claims. In the effort of reducing stakeholder's offensiveness, JAKIM ensures the accuracy and reliability of information shared during crises with few strategies applied such as bolstering, minimisation, and differentiation. JAKIM mitigates the perceived offensiveness of the crisis. This application

underscores the adaptability of Image Repair Theory strategies to contexts where religious and cultural sensitivities are at play.

The study underscores the role of image repair theory in shaping stakeholder trust, particularly in industries where consumer confidence is closely tied to ethical and religious compliance. By strategically applying the theory, JAKIM reassures stakeholders about the authenticity and integrity of *halal* goods, thereby reinforcing public trust. This finding contributes to the theoretical understanding of how the theory can be used to address not only reputational damage but also the erosion of trust in culturally and religiously significant industries. The finding contributes to the broader discourse on crisis communication by emphasising the value of proactive measures in maintaining organisational integrity.

The application of the theory demonstrates the theory's effectiveness in addressing crises that intersect religious, cultural, and economic dimensions. Overall, this research contributes to the broader discourse on crisis management by illustrating the importance of initiative-taking communication strategies in reinforcing public confidence and maintaining the integrity of *halal*.

5.3 Limitation of The Study

As far as the researcher is concerned, the research that focused on JAKIM's perspectives regarding how a corporation manages a crisis still has limitations. JAKIM plays a crucial role in inspecting the organisations involved in the *halal* process because it is the professional body for 9 schemes of *halal* certification and qualification. There is a lack of information in *halal* crisis response strategies in terms of public communication. Meanwhile, the post-crisis communication towards the public, this study does not specify and analyse the satisfaction of stakeholders.

Other than that, the standardisation of crisis communication practices of JAKIM-recognised certification bodies in multicultural nations may differ from JAKIM due to the different standards of *halal* in each country (as noted by P4), as the *halal* practice that is localised. Within this context, the sample was taken from Malaysia only and limited to drawing generalisation from the findings to the broader certification body in other multicultural countries. However, it is a new finding that focusing on JAKIM's *halal* crisis communication as the study sample and participants. Furthermore, it is anticipated that the discoveries will yield additional knowledge and comprehension regarding *halal* crisis communication, its integrity, and their correlation with *halal* standards and Islamic dietary restrictions.

Besides, in this study there is a limitation in knowing the stakeholders' (*halal* related agencies, such as KPDN, JAIN/MAIN, KKM) crisis response. Despite that, effective crisis communication involves the implementation of methods that are customised for every individual grouping of stakeholders. As this is supported by Agnes (2016), employees in different divisions establish connections with specific stakeholders, further explanation with examples are JAKIM's *halal* monitoring and enforcement department is connected with KPDN, while JAKIM's corporate communication is connected with JAIN/MAIN if the *halal* issue in a certain state happens, JAIN/MAIN required to report the investigation results to JAKIM regarding the status or connect with medias to have a media statement for the crisis communication. Crisis communication practised in two-way symmetrical communication, which foster strong foundations with external stakeholders.

Moreover, this study was limited in terms of method as it exclusively used qualitative methodologies. The study included an in-depth discussion of crisis communication within *halal* by JAKIM. Nevertheless, there is a constraint in investigating the level of satisfaction among stakeholders about JAKIM's crisis management. Therefore, using additional

methodologies can assist researchers in gaining a more diverse understanding of *halal* crisis communication. Despite a few limitations identified by the researcher, this study offers valuable knowledge for researchers, institutions, *halal* industry players, and related agencies. It addresses a knowledge gap in crisis communication studies and suggests potential areas for improvement and brings *halal* status to a higher level.

5.4 Recommendations for Future Study

This study is incredibly significant as there are extremely limited academic studies on *halal* crisis communication in the industry. *Halal* may seem a sensitive issue in relation to race and religion and appears to be one of the reasons why researchers are not interested in exploring it. However, there are many aspects that can be derived through investigating its supply chain, demand, and growth as the impact of traceability and certification is expected to increase. To date, there is little documentation on the *halal* crisis communication attributes as most of the studies done on *halal* topics focused more on customers' demand or on slaughtering requirements or *halal* certification requirements and not exclusively on *halal* crisis communication.

It can be suggested from this study that the improvement of unities and diversities to develop a universal *halal* standard of various countries as a different standard application causes a different crisis and management which leads to an inconsistency of crisis message delivery and double standard might occur. It is valuable if scholars have a study to examine the *halal* standardisation of communication on a global set. Although there is research done by Azam and Abdullah (2021) with comparison of *halal* standard mostly acknowledged globally and identified that *Halal* Certifying Bodies (HCBs) typically rely on one or more of four standards: the Malaysian Standard by JAKIM, Singapore standard by MUIS, Indonesia standard by MUI, and Islamic Countries standard by SMIIC, with input from Organisations of

the Islamic Cooperation (OIC) member countries. Meanwhile, the scholars highlighted that Malaysia's *halal* standard is the strictest by offering detailed conditions and requirements based on *Shafie Madhhab*. However, these HCBs typically use their own *halal* logo on packaging, resulting in consumer misunderstanding. Syed Marzuki (2016) stressed that gaining a more comprehensive understanding of the global standardisation of a single *halal* logo would be beneficial, as this matter has been a subject of public debate for a significant period without being resolved. For this reason, the concern of this study towards the differences of *halal* standard might lead to various crisis communications.

The study on *halal* communication can further explain the involvement of stakeholder's engagement in the discourse of crisis communication related to *halal* matters in Malaysia. Examples of such agencies include the National Pharmaceutical Regulatory Agency (NPRA), "*Kementerian Kesihatan Malaysia*" (KKM), KPDN, "*Jabatan Perkhidmatan Kuarantin Dan Pemeriksaan Malaysia*" (MAQIS), "*Jabatan Perkhidmatan Veterinar*" (JPV) and so on. This is because they are practising collective authority in solving a *halal* issue within the sector. As an illustration, if a foreign organisation wants to import their *halal* goods into Malaysia, JAKIM, MAQIS and JPV need to cooperate, conduct audits, and get the valid import date of the organisation to verify the authenticity of the *halal* products before granting permission for entry into Malaysia. Therefore, this study proposes the opportunity to thoroughly comprehend and investigate the function of JAKIM in managing *halal* crisis communication, thereby enhancing knowledge and comprehension in this area.

Even though this study contributed to the crisis communication by JAKIM practised during the *halal* crisis, it also highlighted the limits of power between the authorities. Hence, this study recommended the involvement of *halal* stakeholders (government agencies) in the investigation and/or exploration of *halal* crisis communication works. As an illustration,

JAKIM is solely focused on *halal* cases, however, there is a boundary for JAKIM to solve the *halal* issue individually. This was highlighted by all the participants with the sample given as JAKIM is limited with Trade Descriptions Act in the misuse of *halal* logo as it is under KPDM enforcers. Hence, a study to explore the crisis communication management in *halal* in an individual or group interview might help scholars to expand their knowledge about JAKIM roles in crisis communication management and its *halal* related agencies. The involvement of participants suggest are KPDM, JAIN/MAIN, “*Sekretariat Majlis Halal Malaysia*,” “*Jabatan Standard Malaysia*” (JSM) and the related authorities for the discussion on how they manage the *halal* crisis information and their role in the specific *halal* issue. As employees in various departments form relationships against specific stakeholders (Agnes, 2016). This had been highlighted by P4 stating that JAKIM’s corporate communication acts as mediator to deliver the message from the top management, so they are limited in sharing information as crisis handling involves various departments to solve a specific crisis.

Besides, to address current research methodologies limitations and improve the understanding of *halal* crisis communication, it is essential to incorporate additional methodologies beyond the existing quantitative approaches. Specifically, employing quantitative approaches such as surveys or sentiment analysis can provide valuable insights into stakeholder satisfaction with JAKIM’s crisis management. This data analysis can reflect ongoing consumer support and contribute to business sustainability. Consequently, *halal* integrity emerges as an important communication tool, essential for companies to effectively engage with the public regarding their operations and services. Thus, its role in communication and reliability is fundamental and cannot be overstated.

Lastly, further research on *halal* crisis communications, it is suggested to have exploratory research into how Muslim communities respond to crisis communications concerning *halal* issues, with a specific focus on JAKIM’s crisis management strategies. This

is crucial because the Muslim public constitutes a key stakeholder group for organisations, significantly influencing the maintenance of positive relationships and serving as the primary consumers of *halal* goods. Handani (2021) identified that *halal* food is not only essential but also indispensable for Muslims. This study consistently emphasises that the Muslim population demonstrates minimal acceptance of *halal* risk, a sentiment echoed by Tieman (2021), who noted that Muslims have little to no tolerance for *halal* issues. Therefore, in this study there is limited information to discover about JAKIM's reputation and trust among Muslim and *halal* industry players. This is due to the necessity for tailored crisis responses stemming from varying target audiences (Avraham, 2020). These further studies are needed to generate ideas and suggestions for effective crisis communication in the *halal* industry, which can serve as a competitive edge in the market and provide reassurance to Muslims worldwide.

5.0 Summary

This chapter presents the conclusions and recommendations of the study on JAKIM's *halal* crisis communication. Besides, it outlines the limitations of the research and offers recommendations for future studies in this field. The findings highlight key insights into JAKIM's crisis communication strategies, emphasising their efforts and approaches in safeguarding the integrity of *halal*. In short, this study contributes to enhancing organisational efforts in addressing challenges within the *halal* industry.

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APPENDICES

Appendix 1: Explanation of the *Halal* Schemes

Terms	Definition
Food and beverage products (<i>produk makanan dan minuman</i>)	Scheme for goods made or produced for humans.
Cosmetic products (<i>produk kosmetik</i>)	Scheme for the sale of cosmetic products with National Pharmaceutical Regulatory Agency (NPRA), “ <i>Kementerian Kesihatan Malaysia</i> ” (KKM) produced for use on external parts of the human body (skin, hair, nails, lips, external genital organs, teeth and oral cavity) for the purpose of cleansing, perfuming, improving or changing the appearance or beautifying, deodorising and maintaining or keeping in good condition.
Pharmaceutical products (<i>produk farmaseutikal</i>)	Scheme for the sale of pharmaceutical products registered with the “ <i>Pihak Berkuasa Kawalan Dadah</i> ” (PBKD), “ <i>Kementerian Kesihatan Malaysia</i> ” (KKM) in ready-to-use dosage form including prescription and non-prescription medicines for human use.
Food premises (<i>premis makanan</i>)	Scheme for a building or any structure, permanent or otherwise for the supply, serving and sale of any food such as restaurants or cafes, appetising outlets, bakeries, canteens, kiosks, catering, hotel kitchens, mobile premises such as food trucks etc.
Consumer goods products (<i>produk barangan gunaan</i>),	Scheme for the products of ready and/or semi-ready products that provide benefits to users other than food and beverage products, cosmetics, pharmaceuticals or medical devices and meet the criteria set by an authoritative authority.
Logistics services (<i>perkhidmatan logistik</i>)	Scheme of provision covering transport, warehousing and retail services including food delivery services.
Slaughterhouse (<i>rumah sembelihan</i>)	Scheme to provide licence to companies or premises owners to commercially slaughter and process <i>halal</i> animals for human use.

Contract manufacturing/ OEM (<i>pengilangan kontrak/ OEM</i>)	Scheme of provision to a company that provides any form of product manufacturing service to another company by mutual consent through a written contract.
Medical device products (<i>produk peranti perubatan</i>)	Scheme for the rental of medical device products registered with the Medical Device Authority (MDA), “ <i>Kementerian Kesihatan Malaysia</i> ” KKM includes any equipment, radars, tools, devices, fillings, reagents or in vitro calibrators, materials or other similar items that meet the definition of a medical device in the “ <i>Akta Peranti Perubatan (Akta 737)</i> ” and fulfil the criteria set by the authorised authority.

Source: Halal Malaysia, n.d.a; Smart Halal, 2020

Appendix 2: Explanation of the strategies in Image Repair Theory

Strategies		Explanation
Denial	Shift blame	It is a strategy used by the company to reduce the offensiveness of blame or incidents that indirectly affect them.
	Simple denial	It is a strategy used by the company to reject the blame or incident that they do not perform.
Evasion of Responsibility	Accused	It is a strategy used by the company to claim it as an accident, mishap and/ or an excuse for the accident.
	Defeasibility	It is a strategy used by the company to mention that lack of information or ability that caused the incident, which cannot blame the company solely.
	Good intentions	It is a strategy used by the company to perform the action in question and may be justified on the basis of intentions.
	Provocation	It is a strategy used by the company to respond to the act of another, for example, scapegoating for the incident.
Reducing offensiveness	Bolstering	It is a strategy used by the company to stress the good traits and to inform stakeholders about the past good works.
	Minimisation	It is a strategy used by the company to mention the harm caused is less or minimal.
	Differentiation	It is a strategy used by the company to differentiate the situation caused.
	Transcendence	It is a strategy used by the company to justify it and highlight the purpose of doing it.
	Attack accuser	It is a strategy used by the company to be accused of wrongdoing.
	Compensation	It is a strategy with the usage of components by the company to apologies.
Corrective action		It is a strategy used by the company to vow to fix the problem.
Mortification		It is a strategy used by the company to admit the incident and seek forgiveness.

Source: Benoit, 1995; 2015a&b

Appendix 3: Participants Volunteer Information and Consent Form

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 1 of 4

Application No.
(Official use only)

(PARTICIPATION IN THIS RESEARCH IS VOLUNTARY)

1. Investigator's Name	Lai Pui Er	Faculty	FAS
Title of research project	Communicating "Halal" Crisis: Lesson Learned from JAKIM		
Purpose of study	To examine JAKIM handled "halal" crisis.		
Procedure	To explore the steps taken by JAKIM to regain trust and rebuild reputation after the "halal" crisis.		
Risk and Discomfort	Interview the corporate communication executives of JAKIM about the research.		
Benefit	The discomfort is they might not fully disclose the information of the organisation as it involved confidentiality of organisation.		
	The findings of this study will provide a comprehensive analysis of "halal" crisis communication from the perspective of JAKIM, it provides recommendation for organisations in the "halal" industry to improve their crisis communication efforts to ensure the continued growth and success of the "halal" industry.		
Payment	No		
Alternatives	No		
Contact Person	Dr. Pong Kok Shiong		
<small>Note: 1. All volunteers involved in this study will not be covered by insurance 2. Contact person must be the principal investigator/supervisor</small>			
2. Particulars of Volunteer (Volunteer Identifier/Label)			
<small>(Please use separate form if more than one volunteer)</small>			
Full Name	Ahmad Azrul bin Mohamad Tahir		
Chinese character (if applicable)			
New Identity Card/	Gender : Male		
Passport No.			
Contact No.	016 012-2768390		
Email	ahmad.arul@islem.gov.my		

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 2 of 4

3. Medical History

A brief medical history will be taken as detailed in **Appendix A**, if applicable

4. Voluntary participation

You understand that participation in this study is voluntary and that if you decide not to participate, you will experience no penalty or loss of benefits to which you would otherwise be entitled. If you decide to participate, you may subsequently change your mind about being in the study, and may stop participating at any time. You understand that you must inform the principal investigator of your decision immediately.

5. Available Medical Treatment

If you are injured during your participation or in the course of the study or whether or not as a direct result of this study, UTAR will not be liable for any loss or damage or compensation or absorb the costs of medical treatment. However, assistance will be provided to you in obtaining emergency medical treatment.

6. Confidentiality

All information, samples and specimens you have supplied will be kept confidential by the principal investigator and the research team and will not be made available to the public unless disclosure is required by law.

7. Disclosure

Data, samples and specimens obtained from this study will not identify you individually. The data, samples and specimens may be given to the sponsor and/or regulatory authorities and may be published or be reused for research purposes not detailed within this consent form. However, your identity will not be disclosed. The original records will be reviewed by the principal investigator and the research team, the UTAR Scientific and Ethical Review Committee, the sponsor and regulatory authorities for the purpose of verifying research procedures and/or data.

By signing this consent form, you authorize the record review, publication and re-utilisation of data, information and sample storage and data transfer as described above

8. Declaration

I have read or have the information above read to me, in the language understandable to me. The above content has been fully explained to me.

I have asked all questions that I need to know about the study and this form. All my questions have been answered. I have read, or have had read to me, all pages of this consent form and the risks described. I voluntarily consent and offer to take part in this study. By signing this consent form, I certify that all information I have given, including my medical history, is true and correct to the best of my knowledge. **I will not hold UTAR or the research team responsible for any consequences and/or liability whatsoever arising from my participation in this study.**

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 3 of 4

9. Consent

If you wish to participate in this study, please sign below.

Signature of Volunteer

IC/Passport No.

Name of Volunteer

Date 25/8/2023

Signature of witness

IC/Passport No.

Name of witness

Date

10. Statement of Principal Investigator/Supervisor

I have fully explained to the volunteer taking part in this study what he / she can expect by virtue of his / her participation. The volunteer who is giving consent to take part in this study

- Understands the language that I have used.
- Reads well enough to understand this form, or is able to hear and understand the contents of the form when read to him or her.
- Is of the age of majority of 18 or above.

To the best of my knowledge, when the volunteer signed this form, he or she understands:

- That taking part in the study is voluntary.
- What the study is about.
- What needs to be done.
- What are the potential benefits.
- What are the known risks.

A copy of this consent form has been given to the volunteer.

Dr. Pong Kok Shiong

870311-09-5123

Name of Principal Investigator/Supervisor

IC/Passport No.

PongKS

4.7.2023

Signature of Principal Investigator/Supervisor

Date

Note: 1. The principal investigator/supervisor conducting the informed consent process, must sign and date form at the same time as the volunteer.

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 4 of 4

Appendix A

Project Title :	Application No. (As provided by UTAR)	
	Volunteer Identifier / Label	

Medical History of Volunteer			
Have you ever had any of the following:		Yes	No
a	a serious illness or accident?		
b	an operation/ investigative procedure?		
c	yellow jaundice or hepatitis?		
d	tuberculosis?		
e	malaria?		
f	a tattoo?		
g	a blood transfusion?		
h	contact with any infectious disease?		
i	heart disease?		
j	high blood pressure (>140/90 mmHg)?		
k	asthma?		
l	kidney disease?		
m	diabetes?		
n	a stomach ulcer?		
Do you or family have any of the following:			
o	Cancer?		
p	Is a HIV carrier?		
q	psychiatric disease/ mental problem?		

If human tissues samples collected (please complete the following)

Sample		Sampling		
Identification	Type	Date	Location	Process (if applicable)
				Random Others (please specify)

Signature of Principal
Investigator/Supervisor

--

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 1 of 4

Application No.
(Official use only)

(PARTICIPATION IN THIS RESEARCH IS VOLUNTARY)

1. Investigator's Name	: Lai Pui Er	Faculty	: FAS
Title of research project	: Communicating "Halal" Crisis: Lesson Learned from JAKIM		
Purpose of study	: To examine JAKIM handled "halal" crisis.		
Procedure	: To explore the steps taken by JAKIM to regain trust and rebuild reputation after the "halal" crisis.		
Risk and Discomfort	: Interview the corporate communication executives of JAKIM about the research.		
Benefit	: The discomfort is they might not fully disclose the information of the organisation as it involved confidentiality of organisation.		
	: The findings of this study will provide a comprehensive analysis of "halal" crisis communication from the perspective of JAKIM, it provides recommendation for organisations in the "halal" industry to improve their crisis communication efforts to ensure the continued growth and success of the "halal" industry.		
Payment	: No		
Alternatives	: No		
Contact Person	: Dr. Pong Kok Shiong		
<p>Note: 1. All volunteers involved in this study will not be covered by insurance</p> <p>2. Contact person must be the principal investigator/supervisor</p>			
2. Particulars of Volunteer (Volunteer Identifier/Label)			
(Please use separate form if more than one volunteer)			
Full Name	: Asiah binti Alkharib Shah		
Chinese character (if applicable)	:		
New Identity Card/	:		Gender : Female
Passport No.	:		
Contact No.	: 013 2127814		
Email	: asiahalkharibshah@gmail.com		

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 2 of 4

3. Medical History

A brief medical history will be taken as detailed in **Appendix A**, if applicable.

4. Voluntary participation

You understand that participation in this study is voluntary and that if you decide not to participate, you will experience no penalty or loss of benefits to which you would otherwise be entitled. If you decide to participate, you may subsequently change your mind about being in the study, and may stop participating at any time. You understand that you must inform the principal investigator of your decision immediately.

5. Available Medical Treatment

If you are injured during your participation or in the course of the study or whether or not as a direct result of this study, UTAR will not be liable for any loss or damage or compensation or absorb the costs of medical treatment. However, assistance will be provided to you in obtaining emergency medical treatment.

6. Confidentiality

All information, samples and specimens you have supplied will be kept confidential by the principal investigator and the research team and will not be made available to the public unless disclosure is required by law.

7. Disclosure

Data, samples and specimens obtained from this study will not identify you individually. The data, samples and specimens may be given to the sponsor and/or regulatory authorities and may be published or be reused for research purposes not detailed within this consent form. However, your identity will not be disclosed. The original records will be reviewed by the principal investigator and the research team, the UTAR Scientific and Ethical Review Committee, the sponsor and regulatory authorities for the purpose of verifying research procedures and/or data.

By signing this consent form, you authorize the record review, publication and re-utilisation of data, information and sample storage and data transfer as described above

8. Declaration


I have read or have the information above read to me, in the language understandable to me. The above content has been fully explained to me.

I have asked all questions that I need to know about the study and this form. All my questions have been answered. I have read, or have had read to me, all pages of this consent form and the risks described. I voluntarily consent and offer to take part in this study. By signing this consent form, I certify that all information I have given, including my medical history, is true and correct to the best of my knowledge. **I will not hold UTAR or the research team responsible for any consequences and/or liability whatsoever arising from my participation in this study.**

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 3 of 4

9. Consent

If you wish to participate in this study, please sign below.

	
Signature of Volunteer	IC/Passport No.
Asiah binti Alkharib Shah	
Name of Volunteer	Date
	25/9/2023
Signature of witness	IC/Passport No.
Name of witness	Date

10. Statement of Principal Investigator/Supervisor

I have fully explained to the volunteer taking part in this study what he / she can expect by virtue of his / her participation. The volunteer who is giving consent to take part in this study

- Understands the language that I have used.
- Reads well enough to understand this form, or is able to hear and understand the contents of the form when read to him or her.
- Is of the age of majority of 18 or above.

To the best of my knowledge, when the volunteer signed this form, he or she understands:

- That taking part in the study is voluntary.
- What the study is about.
- What needs to be done.
- What are the potential benefits.
- What are the known risks.

A copy of this consent form has been given to the volunteer.

Dr. Pong Kok Shiong	870311-09-5123
Name of Principal Investigator/Supervisor	IC/Passport No.
PongKS	4.7.2023
Signature of Principal Investigator/Supervisor	Date

Note: 1. The principal investigator/supervisor conducting the informed consent process, must sign and date form at the same time as the volunteer.

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 4 of 4

Appendix A

Project Title :	Application No. (As provided by UTAR)	
	Volunteer Identifier / Label	

Medical History of Volunteer			
Have you ever had any of the following:		Yes	No
a	a serious illness or accident?		
b	an operation/ investigative procedure?		
c	yellow jaundice or hepatitis?		
d	tuberculosis?		
e	malaria?		
f	a tattoo?		
g	a blood transfusion?		
h	contact with any infectious disease?		
i	heart disease?		
j	high blood pressure (>140/90 mmHg)?		
k	asthma?		
l	kidney disease?		
m	diabetes?		
n	a stomach ulcer?		
Do you or family have any of the following:			
o	Cancer?		
p	Is a HIV carrier?		
q	psychiatric disease/ mental problem?		

If human tissues samples collected (please complete the following)

Sample		Sampling		
Identification	Type	Date	Location	Process (if applicable)
				Random Others (please specify)

Signature of Principal
Investigator/Supervisor

--

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 1 of 4

Application No.
(Official use only)

(PARTICIPATION IN THIS RESEARCH IS VOLUNTARY)

1. Investigator's Name	LAI PUI ER	Faculty	FAS
Title of research project	Communicating "Halal" Crisis: Lesson Learned from JAKIM		
Purpose of study	To examine how JAKIM handled "halal" crisis.		
Procedure	To explore the steps taken by JAKIM to regain trust and rebuild reputation after the "halal" crisis.		
Risk and Discomfort	Interview the corporate communication executives of JAKIM about the research.		
Benefit	The discomfort is they might not fully disclose the information of the organisation as it involved confidentiality of organisation.		
	The findings of this study will provide a comprehensive analysis of "halal" crisis communication from the perspective of JAKIM, it provides recommendation for organisations in the "halal" industry to improve their crisis communication efforts to ensure the continued growth and success of the "halal" industry.		
Payment	No		
Alternatives	No		
Contact Person	Dr. Pong Kok Shiong		
<p><i>Note: 1. All volunteers involved in this study will not be covered by insurance</i> <i>2. Contact person must be the principal investigator/supervisor</i></p>			
2. Particulars of Volunteer (Volunteer Identifier/Label)			
<i>(Please use separate form if more than one volunteer)</i>			
Full Name	Nursyazrin binti Nazee Mudeen		
Chinese character (if applicable)	-		
New Identity Card/	-	Gender	Female
Passport No.	-		
Contact No.	019-641 8802		
Email	nursyazrin@islam.gov.my		

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 2 of 4

3. Medical History

A brief medical history will be taken as detailed in **Appendix A**, if applicable.

4. Voluntary participation

You understand that participation in this study is voluntary and that if you decide not to participate, you will experience no penalty or loss of benefits to which you would otherwise be entitled. If you decide to participate, you may subsequently change your mind about being in the study, and may stop participating at any time. You understand that you must inform the principal investigator of your decision immediately.

5. Available Medical Treatment

If you are injured during your participation or in the course of the study or whether or not as a direct result of this study, UTAR will not be liable for any loss or damage or compensation or absorb the costs of medical treatment. However, assistance will be provided to you in obtaining emergency medical treatment.

6. Confidentiality

All information, samples and specimens you have supplied will be kept confidential by the principal investigator and the research team and will not be made available to the public unless disclosure is required by law.

7. Disclosure

Data, samples and specimens obtained from this study will not identify you individually. The data, samples and specimens may be given to the sponsor and/or regulatory authorities and may be published or be reused for research purposes not detailed within this consent form. However, your identity will not be disclosed. The original records will be reviewed by the principal investigator and the research team, the UTAR Scientific and Ethical Review Committee, the sponsor and regulatory authorities for the purpose of verifying research procedures and/or data.

By signing this consent form, you authorize the record review, publication and re-utilisation of data, information and sample storage and data transfer as described above

8. Declaration

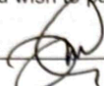
I have read or have the information above read to me, in the language understandable to me. The above content has been fully explained to me.

I have asked all questions that I need to know about the study and this form. All my questions have been answered. I have read, or have had read to me, all pages of this consent form and the risks described. I voluntarily consent and offer to take part in this study. By signing this consent form, I certify that all information I have given, including my medical history, is true and correct to the best of my knowledge. **I will not hold UTAR or the research team responsible for any consequences and/or liability whatsoever arising from my participation in this study.**

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 3 of 4

9. Consent

If you wish to participate in this study, please sign below.


 Signature of Volunteer _____ IC/Passport No. _____
 Nazae Nadeen 3/5/2024

Name of Volunteer _____ Date _____

Signature of witness _____ IC/Passport No. _____

Name of witness _____ Date _____

10. Statement of Principal Investigator/Supervisor

I have fully explained to the volunteer taking part in this study what he / she can expect by virtue of his / her participation. The volunteer who is giving consent to take part in this study

- Understands the language that I have used.
- Reads well enough to understand this form, or is able to hear and understand the contents of the form when read to him or her.
- Is of the age of majority of 18 or above.

To the best of my knowledge, when the volunteer signed this form, he or she understands:

- That taking part in the study is voluntary.
- What the study is about.
- What needs to be done.
- What are the potential benefits.
- What are the known risks.

A copy of this consent form has been given to the volunteer.

Dr. Pong Kok Shiong 870311-09-5123
 Name of Principal Investigator/Supervisor _____ IC/Passport No. _____

PongKS 4.7.2023
 Signature of Principal Investigator/Supervisor _____ Date _____

Note: 1. The principal investigator/supervisor conducting the informed consent process, must sign and date form at the same time as the volunteer.

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 4 of 4

Appendix A

Project Title :	Application No. (As provided by UTAR)	
	Volunteer Identifier / Label	

Medical History of Volunteer			
Have you ever had any of the following:		Yes	No
a	a serious illness or accident?		
b	an operation/ investigative procedure?		
c	yellow jaundice or hepatitis?		
d	tuberculosis?		
e	malaria?		
f	a tattoo?		
g	a blood transfusion?		
h	contact with any infectious disease?		
i	heart disease?		
j	high blood pressure (>140/90 mmHg)?		
k	asthma?		
l	kidney disease?		
m	diabetes?		
n	a stomach ulcer?		
Do you or family have any of the following:			
o	Cancer?		
p	Is a HIV carrier?		
q	psychiatric disease/ mental problem?		

If human tissues samples collected (please complete the following)

Sample		Sampling		
Identification	Type	Date	Location	Process (if applicable)
				Random Others (please specify)

Signature of Principal
Investigator/Supervisor

--

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 1 of 4

Application No.
(Official use only)

(PARTICIPATION IN THIS RESEARCH IS VOLUNTARY)

1. Investigator's Name	: LAI PUI ER	Faculty	: FAS
Title of research project	: <u>Communicating "Halal" Crisis: Lesson Learned from JAKIM</u>		
Purpose of study	: <u>To examine JAKIM handled "halal" crisis.</u>		
	: <u>To explore the steps taken by JAKIM to regain trust and rebuild reputation after the "halal" crisis.</u>		
Procedure	: <u>Interview the corporate communication executives of JAKIM about the research.</u>		
Risk and Discomfort	: <u>The discomfort is they might not fully disclose the information of the organisation as it involved confidentiality of organisation.</u>		
Benefit	: <u>The findings of this study will provide a comprehensive analysis of "halal" crisis communication from the perspective of JAKIM, it provides recommendation for organisations in the "halal" industry to improve their crisis communication efforts to ensure the continued growth and success of the "halal" industry.</u>		
Payment	: <u>No</u>		
	: <u>No</u>		
Alternatives	: <u>Dr. Pong Kok Shiong</u>		
Contact Person	: <u></u>		
<i>Note: 1. All volunteers involved in this study will not be covered by insurance</i> <i>2. Contact person must be the principal investigator/supervisor</i>			
2. Particulars of Volunteer (Volunteer Identifier/Label)			
<i>(Please use separate form if more than one volunteer)</i>			
Full Name	: <u>NADIA ZAMMIL BINTI MD NASIR</u>		
Chinese character (if applicable)	: <u>-</u>		
New Identity Card/	: <u>-</u>	Gender	: <u>Female</u>
Passport No.	: <u>-</u>		
Contact No.	: <u>013- 3647667</u>		
Email	: <u>nadiazammil@islam.gov.my</u>		

UNIVERSITI TUNKU ABDUL RAHMAN			
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3. Medical History

A brief medical history will be taken as detailed in **Appendix A**, if applicable.

4. Voluntary participation

You understand that participation in this study is voluntary and that if you decide not to participate, you will experience no penalty or loss of benefits to which you would otherwise be entitled. If you decide to participate, you may subsequently change your mind about being in the study, and may stop participating at any time. You understand that you must inform the principal investigator of your decision immediately.

5. Available Medical Treatment

If you are injured during your participation or in the course of the study or whether or not as a direct result of this study, UTAR will not be liable for any loss or damage or compensation or absorb the costs of medical treatment. However, assistance will be provided to you in obtaining emergency medical treatment.

6. Confidentiality

All information, samples and specimens you have supplied will be kept confidential by the principal investigator and the research team and will not be made available to the public unless disclosure is required by law.

7. Disclosure

Data, samples and specimens obtained from this study will not identify you individually. The data, samples and specimens may be given to the sponsor and/or regulatory authorities and may be published or be reused for research purposes not detailed within this consent form. However, your identity will not be disclosed. The original records will be reviewed by the principal investigator and the research team, the UTAR Scientific and Ethical Review Committee, the sponsor and regulatory authorities for the purpose of verifying research procedures and/or data.

By signing this consent form, you authorize the record review, publication and re-utilisation of data, information and sample storage and data transfer as described above

8. Declaration

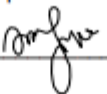
I have read or have the information above read to me, in the language understandable to me. The above content has been fully explained to me.

I have asked all questions that I need to know about the study and this form. All my questions have been answered. I have read, or have had read to me, all pages of this consent form and the risks described. I voluntarily consent and offer to take part in this study. By signing this consent form, I certify that all information I have given, including my medical history, is true and correct to the best of my knowledge. **I will not hold UTAR or the research team responsible for any consequences and/or liability whatsoever arising from my participation in this study.**

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 3 of 4

9. Consent

If you wish to participate in this study, please sign below.



 Signature of Volunteer

IC/Passport No.

NADIA ZAMMIL BINTI MD NASIR

6th December 2023

Name of Volunteer

Date

Signature of witness

IC/Passport No.

Name of witness

Date

10. Statement of Principal Investigator/Supervisor

I have fully explained to the volunteer taking part in this study what he / she can expect by virtue of his / her participation. The volunteer who is giving consent to take part in this study

- Understands the language that I have used.
- Reads well enough to understand this form, or is able to hear and understand the contents of the form when read to him or her.
- Is of the age of majority of 18 or above.

To the best of my knowledge, when the volunteer signed this form, he or she understands:

- That taking part in the study is voluntary.
- What the study is about.
- What needs to be done.
- What are the potential benefits.
- What are the known risks.

A copy of this consent form has been given to the volunteer.

Dr. Pong Kok Shiong

870311-09-5123

Name of Principal Investigator/Supervisor

IC/Passport No.

PongKS

4.7.2023

Signature of Principal Investigator/Supervisor

Date

Note: 1. The principal investigator/supervisor conducting the informed consent process, must sign **and** date form **at the same time as the volunteer**.

UNIVERSITI TUNKU ABDUL RAHMAN			
Form Title : VOLUNTEER INFORMATION AND CONSENT FORM			
Form Number : FM-IPSR-R&D-057	Rev No : 2	Effective Date: 19/10/2015	Page No : 4 of 4

Appendix A

Project Title :	Application No. (As provided by UTAR)	
	Volunteer Identifier / Label	

Medical History of Volunteer			
Have you ever had any of the following:		Yes	No
a	a serious illness or accident?		
b	an operation/ investigative procedure?		
c	yellow jaundice or hepatitis?		
d	tuberculosis?		
e	malaria?		
f	a tattoo?		
g	a blood transfusion?		
h	contact with any infectious disease?		
i	heart disease?		
j	high blood pressure (>140/90 mmHg)?		
k	asthma?		
l	kidney disease?		
m	diabetes?		
n	a stomach ulcer?		
Do you or family have any of the following:			
o	Cancer?		
p	Is a HIV carrier?		
q	psychiatric disease/ mental problem?		

If human tissues samples collected (please complete the following)

Sample		Sampling			
Identification	Type	Date	Location	Process (if applicable)	
				Random	Others (please specify)

Signature of Principal
Investigator/Supervisor

--

Appendix 4: Participants Personal Data Protection Notice

PERSONAL DATA PROTECTION NOTICE

Please be informed that in accordance with Personal Data Protection Act 2010 ("PDPA") which came into force on 15 November 2013, Universiti Tunku Abdul Rahman ("UTAR") is hereby bound to make notice and require consent in relation to collection, recording, storage, usage and retention of personal information.

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 - i) Race
 - j) Religion
 - k) Photo
 - l) Personal Information and Associated Research Data
2. The purposes for which your personal data may be used are inclusive but not limited to:
 - a) For assessment of any application to UTAR
 - b) For processing any benefits and services
 - c) For communication purposes
 - d) For advertorial and news
 - e) For general administration and record purposes
 - f) For enhancing the value of education
 - g) For educational and related purposes consequential to UTAR
 - h) For replying any responds to complaints and enquiries
 - i) For the purpose of our corporate governance
 - j) For the purposes of conducting research/ collaboration
3. Your personal data may be transferred and/or disclosed to third party and/or UTAR collaborative partners including but not limited to the respective and appointed outsourcing agents for purpose of fulfilling our obligations to you in respect of the purposes and all such other purposes that are related to the purposes and also in providing integrated services, maintaining and storing records. Your data may be shared when required by laws and when disclosure is necessary to comply with applicable laws.
4. Any personal information retained by UTAR shall be destroyed and/or deleted in accordance with our retention policy applicable for us in the event such information is no longer required.

5. UTAR is committed in ensuring the confidentiality, protection, security and accuracy of your personal information made available to us and it has been our ongoing strict policy to ensure that your personal information is accurate, complete, not misleading and updated. UTAR would also ensure that your personal data shall not be used for political and commercial purposes.

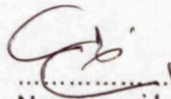
Consent:

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8. You may access and update your personal data by writing to us at puierlai00@gmail.com

Acknowledgment of Notice

☒ I have been notified and that I hereby understood, consented and agreed per UTAR above notice.

☐ I disagree, my personal data will not be processed.


Name: Ahmed Azmy bin Mohamed Tahir
Date: 25/8/2023

PERSONAL DATA PROTECTION NOTICE

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.....
Name: ASIAH ALKHARIB SHAH
Date: 25/9/2023

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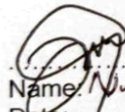
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Name: Nursyazrin binti Nazee Mudeen
Date: 31/8/2017

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
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.....


Name: NADIA ZAMMIL BINTI MD NASIR
Date: 6th December 2023

Appendix 5: Interview Questions

Communication questions

1. Usually, during the crisis, who decides the content of the message that will be delivered to the public?
Biasanya, semasa krisis berlaku, siapakah pihak berkuasa yang menentukan kandungan mesej yang akan disampaikan kepada orang ramai?
2. What are factors that take into consideration when JAKIM want to come out with the content /message to manage the HALAL crisis?
Apakah faktor yang perlu diambil kira apabila JAKIM ingin mengeluarkan kandungan/mesej untuk menguruskan krisis HALAL?
3. Is there any do's and don't practice by JAKIM when decide the content /msg to be delivered to manage Halal crisis.
Adakah terdapat apa-apa yang boleh dan tidak diamalkan oleh JAKIM apabila memutuskan kandungan / msg yang akan dihantar untuk menguruskan Halal krisis.
4. How does JAKIM deal with "halal" crises, especially when there is a lack of public awareness about JAKIM's functions, what strategies can JAKIM do to overcome this issue?
Bagaimanakah JAKIM menangani krisis yang melibatkan isu Halal terutamanya apabila wujudnya kurang kesedaran masyarakat mengenai fungsi JAKIM, strategi apa yang dapat dilakukan oleh JAKIM untuk mengatasi isu ini?
5. Has JAKIM ever handled any halal crisis independently before?
Adakah JAKIM pernah menangani sebarang krisis halal secara individu sebelum ini?
6. How does JAKIM engage with stakeholders such as public, media, certificate holders, workers and so on during a crisis?
Bagaimana JAKIM berinteraksi dengan pihak berkepentingan seperti public, media, pengguna, pekerja etc...semasa krisis?
7. Under what circumstances does JAIN have the final say, what factors contribute to the situation? Are the circumstance influenced by state's culture?
Dalam keadaan apa JAIN mengambil keputusan akhir, apakah faktor yang berkontribusi terhadap situasi tersebut? Adakah disebabkan oleh budaya negeri tersebut?
8. When addressing cases of misused halal logos, how does JAKIM communicate with stakeholders? Considering KPDNKK's involvement, who ultimately holds the decision-making authority?
Apabila menangani kes-kes penyalahgunaan logo halal, bagaimana JAKIM berkomunikasi dengan pihak berkuasa? Contohnya, penglibatan KPDNKK, siapakah yang pada akhirnya memegang kuasa membuat keputusan?

Reputation questions

9. What efforts can JAKIM do to protect the reputation of the company?
Apakah usaha yang boleh dilakukan oleh JAKIM untuk menjaga reputasi syarikat?
10. What actions will JAKIM take to secure the corporate halal reputation? (Exp: booth at supermarket. Educate the organisation's mission)
Apakah tindakan yang akan JAKIM melaksanakan untuk menjamin reputasi halal korporat?
11. What effects does JAKIM faced while dealing with a "halal" crisis?
Apakah kesan yang dihadapi oleh JAKIM semasa menghadapi krisis "halal"?
12. Previous studies have highlighted JAKIM's limited authority in handling "halal" cases. What steps can JAKIM take to enhance its standard operating procedures in order to manage the image and reputation/trust of the public towards JAKIM?
Kajian terdahulu telah menyatakan kuasa terhad JAKIM dalam menangani kes-kes "halal". Apa langkah yang boleh diambil oleh JAKIM untuk meningkatkan prosedur operasi standardnya dalam menangani imej dan reputasi/kepercayaan orang ramai?
13. After JAKIM strengthens the procedure of "Halal" application, what are the effectiveness? How do they affect the public/stakeholder view (opinion) on JAKIM?
Selepas JAKIM memperkasakan prosedur permohonan "Halal", apakah keberkesanannya? Bagaimanakah ia mempengaruhi pandangan orang ramai atau pihak berkuasa terhadap JAKIM?
14. What is JAKIM's view on a crisis that involves corruption? How will this affect the image and reputation of the JAKIM and how JAKIM overcomes this?
Apakah pandangan JAKIM terhadap rasuah dalam pengendalian kes? Bagaimana ini akan menjejaskan imej dan reputasi JAKIM dan bagaimana JAKIM mengatasinya?
15. When a crisis occurs, what action will JAKIM take to secure the public trust?
Apabila krisis berlaku, apakah tindakan yang akan dilakukan oleh JAKIM bagi menjamin kepercayaan orang ramai?

Appendix 6: Interview Protocol Matrix

Interview Protocol Matrix

Interview Consent Section	<ul style="list-style-type: none"> • I am _____. I am currently doing research entitled _____ in University _____. • The purpose of the study is: <ul style="list-style-type: none"> a. _____ b. _____ c. _____ • The respondents of the study are • The data will be collected through.... • All informants will remain anonymous. • The methodology of the study will be..... • Data will be analysed using..... 	
Section to gather personal demographics	<ul style="list-style-type: none"> • Name: • Position: • Email: • Phone: • Age: • Gender: • Years of working experience: 	
Sections	Interview Questions	Memo
Research Question 1	a. b.	
Research Question 2	a. b.	
Research Question 3	a. b.	
Appreciation Section	Thank you very much for your time and participation in this interview.	

Appendix 7: Content Analysis

7.1 Crisis Response Strategies from Portal

Denial

Simple Denial

2 June 2014 (Cadbury result)

1) coklat dengan kacang hazel-Cadbury Dairy Milk Hazelnut dengan nombor kelompok (Batch no) 200813 M01HI2 dan (Batch no) 200813 M01HI2 – DNA BABI TIDAK DIKESAN

chocolate with hazelnuts-Cadbury Dairy Milk Hazelnut with batch number (Batch no) 200813 M01HI2 and (Batch no) 200813 M01HI2 – PORCINE NOT DETECTED

2) coklat susu dengan buah badam-Cadbury Dairy Milk Roast Almond dengan nombor kelompok (Batch No) 221013 N01RI1 – BABI TIDAK DIKESAN

milk chocolate with almonds-Cadbury Dairy Milk Roast Almond with batch number (Batch No) 221013 N01RI1 - PORCINE NOT DETECTED

14 April 2022 (slander/ defamation in cartel case)

SICHMA juga telah membuat kenyataan akhbar pada 12 April 2022 memberi penjelasan serta menafikan dakwaan ketidakupayaan organisasi tersebut dalam membuat pengesahan halal ke atas rumah sembelihan di bawah seliaan mereka. SICHMA memaklumkan bahawa mereka telah membuat pengauditan berkala ke atas Thomas Foods International. Pihak berkuasa Australia iaitu Department of Agriculture, Water and the Environment (DAWE) juga telah memberi maklumbalas segera dalam isu ini dengan menegaskan bahawa mereka memandang dakwaan ini sebagai sesuatu yang serius dan telah memulakan siasatan. DAWE menegaskan bahawa Australia mempunyai peraturan ketat yang mengawal keseluruhan proses penyediaan daging halal untuk eksport dan hanya produk daging yang telah memenuhi peraturan dan keperluan eksport Australia serta mematuhi keperluan negara pengimport sahaja yang akan dibenarkan untuk dieksport.

SICHMA made a press release on 12 April 2022 explaining and refuting the organization's alleged inability to provide halal approval to slaughterhouses under their supervision. SICHMA confirmed that they have made regular audits of Thomas Foods International. The Australian authorities, namely the Department of Agriculture, Water, and Environment (DAWE), have also given immediate feedback on this issue by confirming that they view these charges as serious and have initiated action. DAWE emphasized that Australia has strict regulations that control the entire process of supplying halal meat for export, and only meat products that have met Australia's export regulations and requirements and comply with the requirements of the importing country will be allowed to be exported.

6 October 2022 (Non-halal lift)

Dimaklumkan, bahawa berpandukan Manual Prosedur Pensijilan Halal Malaysia (Domestik) 2020 serta Sistem Pengurusan Halal Malaysia 2020, tiada sebarang klausa yang menetapkan bahawa pihak hotel atau premis perlu meletakkan penandaan "NON HALAL-LIFT".

Please be advised that there is no clause in the "Manual Procedure for Malaysia Halal Certification (Domestic) 2020" or Malaysian Halal Management System 2020 that requires the hotel or premises to display the "NON HALAL-LIFT" labelling

27 April 2023 (Sparkling Wine holding halal certificate)

Jabatan Kemajuan Islam Malaysia (JAKIM) merujuk kepada satu kandungan TikTok berbahasa Perancis yang tular baru-baru ini berkenaan produk wine jenama Night Orient Non Sparkling Drink berasaskan aroma citrus yang telah dinyah alkohol setelah melalui proses fermentasi menggunakan mesin berteknologi tinggi. Produk yang dihasilkan di Perancis tersebut didakwa memiliki pensijilan halal dari Malaysia. Ingin ditegaskan, bahawa polisi pensijilan halal Malaysia TIDAK MENGIKTIRAF apa-apa produk arak atau berasaskan arak untuk diperakukan halal.

Jabatan Kemajuan Islam Malaysia (JAKIM) is referring to a French TikTok content, a wine product called Night Orient Non Sparkling Drink, which has been alcoholicized through a fermentation process using high-tech machinery and has halal certification from Malaysia. To emphasize that the Malaysia Halal Certification procedure does not approve any alcoholic beverages.

Evasion of Responsibility

Defeasibility

25 May 2014 (Cadbury mid-crisis stage)

Jabatan Kemajuan Islam Malaysia akan mengadakan mesyuarat khas bersama Kementerian Kesihatan Malaysia (KKM), Jabatan Standard Malaysia (JS) dan Jabatan Kimia Malaysia (JKM) berhubung isu penemuan DNA Porcine dalam dua sampel coklat Cadbury; Coklat susu dengan kacang hazel-Cadbury Dairy Milk Hazelnut dengan nombor kelompok (Batch no) 200813 M01HI2 dan Coklat susu dengan buah badam-Cadbury Dairy Milk Roast Almond dengan nombor kelompok (Batch No) 221013 N01RI1 pada esok, 26 Mei 2014.

The Malaysian Islamic Development Department will hold a special meeting with the Malaysian Ministry of Health (KKM), the Malaysian Standards Department (JS), and the Malaysian Chemical Department (JKM) regarding the issue of the discovery of porcine DNA in two Cadbury chocolate samples: milk chocolate with hazelnuts (Cadbury Dairy Milk Hazelnut) with batch number (Batch No.) 200813 M01HI2 and milk chocolate with almonds (Cadbury Dairy Milk Roast Almond) with batch number (Batch No.) 221013 N01RI1 tomorrow, 26 May 2014.

Jakim akan turut memanggil syarikat berkenaan untuk mendapatkan maklumbalas lanjut berhubung perkara ini

Jakim will also call the company concerned to get further feedback on this matter

26 May 2014b (Cadbury result explain)

Jabatan Kemajuan Islam Malaysia pada hari ini 26 Mei 2014 (Isnin) telah mengadakan satu mesyuarat khas bersama Kementerian Kesihatan Malaysia, Kementerian Perdagangan Dalam

Negeri, Koperasi dan Kepenggunaan (KPDNKK), Jabatan Kimia Malaysia dan Jabatan Standard Malaysia berkaitan isu penemuan DNA Porcine dalam produk coklat susu dengan kacang hazel-Cadbury Dairy Milk Hazelnut

Malaysian Islamic Development Department on 26 May 2014 (Monday) has held a special meeting with the Malaysian Ministry of Health (KKM), Ministry of Domestic Trade, Co-operatives and Consumerism (KPDNKK), Department of Chemistry Malaysia and Malaysian Standards Department regarding the issue of the discovery of Porcine DNA in milk chocolate products with hazelnuts-Cadbury Dairy Milk Hazelnut.

2 June 2014 (Cadbury result)

Saya juga akan mempengerusikan mesyuarat khas Jawatankuasa Pemandu Halal yang dianggotai oleh pelbagai agensi dan pakar-pakar berkaitan dengan halal bagi membincangkan isu-isu halal secara menyeluruh

I will also chair a special meeting of the Halal Steering Committee which is made up of various agencies and experts related to halal to discuss halal issues comprehensively

23 December 2020 (Cartel case)

isu berkaitan daging seludup...Jabatan Kemajuan Islam Malaysia (JAKIM) ingin menegaskan bahawa kes ini masih dalam siasatan Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP).

Regarding the matter of smuggling meat... Malaysian Islamic Development Department (JAKIM) would like to underscore that the Ministry of Domestic Trade, Co-operatives and Consumerism (KPDNHEP) is still conducting an investigation into this matter.

Pengimport juga perlu mengemukakan bersama sijil kesihatan daripada pihak berkuasa veterinar negara pengeksport dan kelulusan permit import dari Jabatan Perkhidmatan Kuarantin dan Pemeriksaan Malaysia (MAQIS) sebelum daging dan produk daging tersebut dibenarkan masuk ke pasaran negara ini.

The importer also needs to submit together the health report from the veterinar authorities of the exporting country and the pass permit import from Department of Quarantine and Inspection Services Malaysia (MAQIS) before the meat and meat products are allowed to enter the market of the country.

10 May 2022 (slander/ defamation in cartel case)

sebuah syarikat yang diiktiraf halal oleh Malaysia di Australia yang dilaporkan oleh media pada hari ini. Dimaklumkan, bahawa siasatan berhubung dakwaan ini sedang dijalankan oleh Pegawai Atase Halal JAKIM di Australia dan juga pihak berkuasa Australia iaitu Department of Agriculture, Water and the Environment (DAWE). Perbincangan antara JAKIM dengan Kaunselor (Pertanian), Kedutaan Australia di Malaysia juga telah diadakan pada 28 April 2022 bagi memastikan hasil siasatan tersebut dapat diserahkan kepada Kerajaan Malaysia secepat mungkin.

A company certified as halal by Malaysia's recognized authority in Australia is being investigated by the executive of Atase halal JAKIM at the Australian authority, the Department of Agriculture, Water, and the Environment (DAWE). JAKIM and Counselor (Agriculture), Australian Embassy in Malaysia also met on 28 April 2022, to ensure that the investigation's findings are submitted to the Malaysian government as soon as possible.

14 May 2022 (slander/ defamation in cartel case)

kes dakwaan pelanggaran prosedur penyembelihan halal oleh sebuah loji sembelihan di Australia yang telah mendapat kelulusan untuk mengeksport daging halal ke Malaysia, JAKIM telah menjalankan siasatan ke atas loji sembelihan berkenaan dan mengadakan beberapa siri perbincangan dengan pihak berkuasa Australia. JAKIM juga telah mengatur pertemuan dengan Pertubuhan Kemasyarakatan Rakyat Malaysia (PEKEMAS) dalam masa terdekat bagi mendapatkan maklumat lanjut

In a reported case involving a slaughterhouse in Australia that failed to follow the certified procedure and obtain a permit to import meats to Malaysia, JAKIM investigated the specific slaughterhouse and discussed it with Australian authorities. JAKIM also met with Pertubuhan Kemasyarakatan Rakyat Malaysia (PEKEMAS) to know more about the situation.

Good intentions

26 May 2014a (Cadbury result explain)

Jabatan Kemajuan Islam Malaysia ingin memaklumkan kepada masyarakat berhubung maklumat yang telah disebarkan secara meluas khasnya melalui media sosial berhubung kod E yang dikaitkan mempunnyai lemak babi.

The Department of Islamic Development Malaysia would like to inform the public regarding information that has been widely disseminated especially through social media regarding the E code associated with having porcine.

Tidak semua nombor E yang digunakan untuk membuat sesuatu produk makanan berasaskan dari sumber yang haram. Bahan-bahan aditif ini boleh bersumberkan tumbuhan, sintetik, mikrob, semula jadi, kimia dan haiwan.

Not all E numbers used to make a food product are based on illegal sources. These additives can be plant, synthetic, microbial, natural, chemical and animal sourced.

26 May 2014b (Cadbury result explain)

Jakim telah menghantar sampel kedua-dua produk berkenaan dan produk-produk lain dalam aliran pemprosesan (processing line) yang sama di kilang tersebut ke Makmal Jabatan Kimia Malaysia untuk tujuan pengujian.

Jakim has sent samples of both products that is questionable and other products with the same processing line at the factory to the Malaysian Chemical Department Laboratory for testing purposes.

2 June 2014 (Cadbury result)

JAKIM akan merangka program kesedaran pengguna Islam bagi menjelaskan mengenai pensijilan Halal Malaysia dan isu hukum DNA porcine serta kesannya terhadap kepenggunaan

JAKIM will design an Islamic consumer awareness program to explain Malaysia's Halal certification and the legal issue of porcine DNA as well as its impact on consumerism.

14 May 2022 (slander/ defamation in cartel case)

JAKIM dan JPV ingin menegaskan bahawa prosedur pengiktirafan loji pemprosesan luar negara oleh Kerajaan Malaysia adalah melalui satu prosedur yang ketat dan terperinci. Hal ini kerana proses pengiktirafan loji sembelihan dan loji pemprosesan luar negara dijalankan pengauditan secara sistematik oleh pegawai-pegawai terlatih JPV dan JAKIM. Proses pengauditan ke atas loji sembelihan yang dilaksanakan adalah secara berjadual menggunakan piawaian yang telah ditetapkan untuk kualiti dan keselamatan produk berdasarkan SOP...

JAKIM and JPV would like to emphasize that the procedure for the recognition of overseas processing plants by the Malaysian Government is through a strict and detailed procedure. This is because the process of recognizing slaughter plants and overseas processing plants is systematically audited by JPV and JAKIM-trained officers. The auditing process on the slaughter plant is carried out on a scheduled basis using the standards that have been set for product quality and safety based on SOP...

Provocation

2 June 2014 (Cadbury result)

memandangkan perkara ini melibatkan tanggungjawab dan integriti pihak syarikat, pemeriksaan menyeluruh akan dibuat semula ke atas seluruh rantai pengeluaran produk syarikat Cadbury Confectionary (M) Sdn Bhd merangkumi bahan mentah, aliran pemprosesan, penyimpanan, peralatan dan lain-lain bagi memastikan syarikat benar-benar mematuhi piawaian pensijilan halal Malaysia.

since this matter involves the responsibility and integrity of the company, a comprehensive inspection will be made again on the entire product production chain of Cadbury Confectionary (M) Sdn Bhd including raw materials, processing flow, storage, equipment and others to ensure that the company really complies Malaysian halal certification standards.

26 May 2014b (Cadbury result explain)

Semua agensi perlu menjaga aspek integriti bagi manfaat semua pihak iaitu pengguna dan industri demi menjaga kredibiliti pensijilan halal Malaysia, meliputi aspek kesahihan dan penyebaran maklumat.

All agencies need to take care of the integrity aspect for the benefit of all parties, namely consumers and industry in order to maintain the credibility of Malaysia's halal certification, covering the aspects of validity and dissemination of information.

23 December 2020 (Cartel case)

Kerajaan Malaysia telah menetapkan bahawa pengimportan daging dan produk daging hanya dibenarkan daripada abatoir/loji pemprosesan yang diluluskan oleh Jabatan Perkhidmatan Veterinar Malaysia (DVS) dan JAKIM.

The Malaysian government has stipulated that the importation of meat and meat products is only allowed from abattoirs/processing plants approved by the Malaysian Veterinary Services Department (DVS) and JAKIM.

14 April 2022 (slander/ defamation in cartel case)

JAKIM telah meminta penjelasan dari pihak SICHMA pada 12 April 2022 dan telah mendapat maklumbalas segera daripada SICHMA pada hari yang sama. JAKIM juga telah dimaklumkan oleh Pegawai Atase Halal JAKIM di Canberra, yang menjalankan audit berkala ke atas Thomas Foods Industries pada 2 Mac 2022 dan mendapati penyembelihan halal yang dilakukan di Thomas Foods Industries adalah mematuhi keperluan standard penyembelihan halal Malaysia dan peraturan ke atas haiwan (animal welfare) yang telah ditetapkan oleh pihak berkuasa Australia

JAKIM requested an explanation from SICHMA on 12 April 2022 and received an immediate response from SICHMA on the same day. JAKIM was also informed by JAKIM's Halal Attaché Officer in Canberra, who conducted a periodic audit on Thomas Foods Industries on 2 March 2022 and found that the halal slaughtering carried out at Thomas Foods Industries was in compliance with the requirements of Malaysia's halal slaughtering standards and regulations on animals (animal welfare), which have been set by the Australian authorities.

27 April 2023 (Sparkling Wine holding halal certificate)

JAKIM turut mendapati sijil halal Malaysia yang dipaparkan dalam video berkenaan adalah atas nama Inspirasi Mesra Sdn Bhd. sebuah syarikat berdaftar di Malaysia yang telah tamat tempoh pada tahun 2017 dan bukanlah diberi kepada syarikat di luar negara.

JAKIM also found that the Malaysian halal certificate displayed in the video was in the name of Inspirasi Mesra Sdn Bhd. a company registered in Malaysia that expired in 2017 and was not given to a company abroad.

Reducing Offensiveness Bolstering

24 May 2014 (Cadbury pre-crisis)

pemeriksaan secara berkala terhadap syarikat pengeluar produk berkenaan telah dibuat dan pemeriksaan terakhir adalah pada 20 Februari 2014 dan didapati mematuhi piawaian pensijilan halal Malaysia.

periodic inspections of the company producing the product have been made and the last inspection was on 20 February 2014 and was found to comply with Malaysia's halal certification standards.

26 May 2014a (Cadbury result explain)

Skim penomboran ini mengikut Sistem penomboran Antarabangsa (International Numbering System @ INS) yang telah ditentukan oleh Jawatankuasa Codex Alimentarius. Ia adalah koleksi pelbagai standard, kod praktis, panduan antarabangsa yang diiktiraf berkaitan dengan makanan, pemprosesan makanan dan keselamatan makanan bertujuan untuk menjaga kesihatan manusia dan memastikan kod perdagangan yang beretika dijalankan.

This numbering scheme follows the International Numbering System (INS), which has been determined by the Codex Alimentarius Committee. It is a collection of various standards, codes of practice, and internationally

recognized guidelines related to food, food processing, and food safety aimed at safeguarding human health and ensuring ethical trade codes are carried out.

masyarakat harus peka mengenai jenis aditif makanan dan tahap kandungan yang dibenarkan untuk digunakan dalam sesuatu produk makanan. Pihak industri makanan dan barang gunaannya pula bertanggungjawab untuk mengenal pasti status sumber aditif makanan yang digunakan supaya tidak akan menimbulkan keraguan kepada para pengguna Islam.

The public should be aware of the type of food additives and the level of content that is allowed to be used in a food product. The food and consumer goods industry is responsible for identifying the source status of the food additives used so as not to cause doubts to Muslim consumers.

2 June 2014 (Cadbury result)

Saya mengambil kesempatan ini untuk merakamkan penghargaan dan ucapan terima kasih kepada Jabatan Kimia Malaysia (JKM) kerana telah memberi keutamaan dalam pengujian sampel bagi dua produk coklat cadbury yang menjadi isu nasional

I take this opportunity to express my appreciation and gratitude to the Malaysian Chemistry Department (JKM) for giving priority in testing samples for two cadbury chocolate products that are a national issue.

6 January 2021 (Catel related case; halal logo)

Jabatan Kemajuan Islam Malaysia (JAKIM) telah mengadakan Mesyuarat Penyelarasan Pelan Tindakan Bersepadu Menangani Isu Pemalsuan Logo Halal Daging Seludup pada 5 Januari 2021 yang dipengerusikan oleh YBhg. Datuk Abdul Aziz bin Jusoh, Timbalan Ketua Pengarah (Operasi) yang menjalankan tugas Ketua Pengarah JAKIM. Mesyuarat ini dihadiri oleh Ketua Pengarah Jabatan Perkhidmatan Veterinar Malaysia (DVS) dan wakil-wakil dari Kementerian Perdagangan Dalam Negeri Dan Hal Ehwal Pengguna (KPDNHEP), Jabatan Perkhidmatan Kuarantin dan Pemeriksaan Malaysia (MAQIS) serta Jabatan Kastam Diraja Malaysia (JKDM).

The Islamic Development Department of Malaysia (JAKIM) has held a coordination meeting for an integrated action plan to address the issue of forgery of the Halal logo of smuggled meat on 5 January 2021, which was chaired by YBhg. Datuk Abdul Aziz bin Jusoh, Deputy Director General (Operations), who carries out the duties of Director General of JAKIM. This meeting was attended by the Director General of the Malaysian Veterinary Services Department (DVS) and representatives from the Ministry of Domestic Trade and Consumer Affairs (KPDNHEP), the Malaysian Quarantine and Inspection Services Department (MAQIS), and the Royal Malaysian Customs Department (JKDM).

14 April 2022 (slander/ defamation in cartel case)

Prosedur pengiktirafan pengeksportan daging ke Malaysia seperti yang ditetapkan oleh Jabatan Perkhidmatan Veterinar (JPV) Malaysia, adalah termasuk aspek kebajikan haiwan sembelihan (animal welfare) dan aspek yang sama juga adalah menjadi keutamaan bagi pihak berkuasa di Australia. Malaysia mempunyai polisi mengenai kebajikan haiwan dan diperkukuhkan lagi dengan keperluan halal yang ditetapkan oleh JAKIM.

The procedure for the recognition of meat exports to Malaysia as set by the Department of Veterinary Services (JPV) Malaysia, includes aspects of the welfare of animals for slaughter (animal welfare) and the same aspect is also a priority for the authorities in Australia. Malaysia has a policy on animal welfare and is further strengthened by the halal requirements set by JAKIM.

6 October 2022 (Non-halal lift)

pihak hotel atau premis boleh menetapkan sebarang mekanisme kawalan halal yang bersesuaian dengan fasiliti hotel selaras dengan prosedur yang telah ditetapkan bagi menjaga integriti Pensijilan Halal Malaysia.

the hotel or premises may establish any halal control mechanism that is appropriate for the hotel facility in accordance with the procedures that have been established to maintain the integrity of Malaysian Halal Certification.

Minimisation

26 May 2014b (Cadbury result explain)

Sebarang penemuan oleh mana-mana agensi yang melibatkan isu halal perlu diselaraskan bersama Jakim/JAIN selaku Pihak Berkuasa Yang Berwibawa dalam pensijilan halal di bawah Akta Perihal Dagangan 2011. Oleh yang demikian, kenyataan berhubung isu halal hanya akan dikeluarkan oleh Jakim bagi mengelakkan kekeliruan di kalangan masyarakat awam

Any findings by any agency involving halal issues need to be coordinated with Jakim/JAIN as the Competent Authority in halal certification under the Trade Description Act 2011. Therefore, statements regarding halal issues will only be issued by Jakim to avoid confusion among public.

Differentiation

26 May 2014a (Cadbury result explain)

sekiranya produk tersebut merupakan produk tempatan dan mendapat sijil Pengesahan Halal Malaysia, maka ia boleh digunakan tanpa was-was sekalipun mempunyai kod E-kod. Tetapi sekiranya produk tersebut bukan produk tempatan serta tidak mendapat sijil pengesahan halal Malaysia walaupun menggunakan e-kod yang sama, pengguna dinasihatkan agar berhati-hati dalam memilih produk tersebut.

If the product is a local product and has a Malaysian Halal Verification certificate, then it can be used without hesitation even if it has an E-code. But if the product is not a local product and does not get a Malaysian halal verification certificate despite using the same e-code, users are advised to be careful in choosing the product.

Transcendence

24 May 2014 (Cadbury pre-crisis)

Jakim telah menggantung sijil pengesahan halal bagi kedua-dua produk berkenaan berkuatkuasa SERTA MERTA. Dalam masa yang sama, siasatan lanjut akan dibuat untuk mengenalpasti punca pencemaran tersebut

JAKIM has suspended the halal verification certificate for both products with immediate effect. At the same time, further investigations will be made to identify the source of the pollution

14 April 2022 (slander/ defamation in cartel case)

JAKIM akan segera memanggil pihak PERKEMAS dan dalam masa yang sama akan mendapatkan maklumat lanjut dari pihak berkuasa di Australia bagi membantu menangani isu ini

JAKIM will immediately call PERKEMAS and at the same time will get more information from the authorities in Australia to help deal with this issue

Attack accuser

14 May 2022 (slander/ defamation in cartel case)

Supreme Islamic Council of Halal Meat in Australia Inc. (SICHMA) selaku badan pensijilan halal yang bertanggungjawab dalam penyeliaan halal ke atas loji sembelihan tersebut akan diberi surat tunjuk sebab dan berhadapan dengan kemungkinan untuk dibatalkan status sebagai badan pensijilan halal yang diiktiraf oleh JAKIM sekiranya didapati tidak mematuhi keperluan standard dan prosedur halal Malaysia.

The Supreme Islamic Council of Halal Meat in Australia Inc. (SICHMA), as the halal certification body responsible for the halal supervision of the slaughter plant, will be given a show cause letter and face the possibility of having its status as a halal certification body recognized by JAKIM revoked if it is found not to comply with Malaysian halal standards and procedures.

7.2 Crisis Response Strategies From Facebook (*Bahagian Hab Halal, JAKIM*)

Denial

Simple Denial

October 26, 2016 February 9, 2020 (Knorr product non halal)

kiub pork jenama Knorr...produk ini memang wujud dan terdapat di pasaran namun BUKAN DIKILANGKAN DI MALAYSIA serta tiada pengesahan halal dari mana-mana badan Islam diberi untuk produk ini.

Knorr brand pork cubes...this product does exist and is available in the market but it is NOT MANUFACTURED IN MALAYSIA and there is no halal certification from any Islamic body for this product.

October 18, 2016 (Auntie Anne halal status)

dakwaan kononnya JAKIM mengesahkan produk makanan Auntie Anne's TIDAK HALAL adalah tidak benar

The claim that JAKIM confirmed that Auntie Anne's food products are NOT HALAL is not true

March 20, 2017 September 25, 2021 (chocolate Eyeglass With Candy halal status)

coklat Eyeglass With Candy mengandungi bahan ramuan dari sumber haram sebagaimana yang disebarkan oleh pengguna di media sosial ini adalah tidak benar. Salah faham timbul apabila pengguna tidak memerhati dengan jelas label sebenar yang tertera "free from pig's products and its Derivatives"

Eyeglass With Candy chocolate contains ingredients from illegal sources as spread by users on social media is not true. Misunderstandings arise when consumers do not clearly observe the actual label that reads "free from pig's products and its derivatives"

January 7& 9, 2017 November 15, 2020 September 25, 2021 (KFC halal status)

laporan tinjauan Ustaz Daud Che Ngah ke loji pemprosesan ayam KFC adalah TIDAK BENAR dan TIDAK BERASAS sama sekali.

Ustaz Daud Che Ngah's survey report to the KFC chicken processing is completely FALSE and UNBASED.

January 7& 9, 2017 April 26, 2017 May 22, 2017 November 24, 2020 September 25, 2021 (KFC halal status)

memijak ayam dengan kaki ...tidak benar serta tiada kaitan dengan KFC dan bukan di Malaysia.

stepping on the chicken with foot ...not true and has nothing to do with KFC and not in Malaysia.

Shift Blame

January 9, 2014 February 26, 2015 July 31, 2015 January 7, 2017 November 15, 2020
(Carlsberg certified halal)

JAKIM dengan ini MENEGASKAN bahawa jabatan ini TIDAK PERNAH memberi dan mengeluarkan perakuan serta sijil/ logo halal kepada produk/ syarikat tersebut bahkan produk lain yang turut dikilangkan di kilang yang sama turut TIDAK diberikan sijil halal walaupun ianya bukan minuman keras.

JAKIM hereby CONFIRMS that this department has NEVER given and issued a halal certificate and certificate/logo to the said product/company, even other products that are manufactured in the same factory are also NOT given a halal certificate even if they are not liquor.

September 19 & 23, 2014 June 16, 2016 August 15, 2019 (Kopiko La Coffee halal status)

Bahagian Hab Halal Jakim tidak pernah mengesahkan bahawa produk ini mengandungi sumber babi.

Jakim's Halal Hub Division has never confirmed that this product contains pork sources.

December 9, 2014 September 3, 2019 (Starbucks halal status)

status halal STARBUCKS ...premis makanan Starbucks tidak pernah digantung/ ditarik sijil halal sehingga kini.

STARBUCKS halal status ...Starbucks food premises have never had their halal certificate suspended/withdrawn until now.

December 11, 2014 May 10, 2016 March 8, 2016 Oct 11, 2016 January 7, 2017 May 16, 2017 September 4, 2019 November 24, 2020 August 25, 2021 (Starbucks haram video)

kenyataan dari Dr Zahazan Mohammad adalah PALSU sebagaimana kenyataan akhbar beliau pada 11 Disember 2014

statement from Dr Zahazan Mohammad is FALSE as his press statement on 11 December 2014

June 9, 2015 (Giant provide non-halal meat)

GCH RETAIL (MALAYSIA) SDN BHD adalah pemilik kepada jenama rangkaian pasaraya besar GIANT mengumumkan bahawa syarikat kami TIADA KAITAN SECARA LANGSUNG ATAU/DAN TIDAK LANGSUNG BERHUBUNG KAIT dengan pembekal PCK PROCESSING & MARKETING ENTERPRISE...pengesahan bahawa pembekal-pembekal ayam segar kami TIADA KAITAN SECARA LANGSUNG ATAU TIADA LANGSUNG BERHUBUNG KAIT dengan pembekal tersebut.

GCH RETAIL (MALAYSIA) SDN BHD is the owner of the giant supermarket chain brand announces that our company has NO DIRECT OR/AND INDIRECT RELATIONSHIP with the supplier PCK PROCESSING & MARKETING ENTERPRISE...confirmation that our fresh chicken suppliers have NO RELATIONSHIP DIRECTLY OR NOT DIRECTLY ASSOCIATED WITH THE SUPPLIER.

June 28, 2015 May 24, 2017 April 18, 2019 October 3, 2019 November 15, 2020 February 7, 2021 September 25, 2021 (Pringles smokey bacon chips)

sebuah pasaraya di Street London, England... produk yang menjadi isu tersebut bukan dikilangkan di Malaysia.

a supermarket in Street London, England... the product that is the issue is not manufactured in Malaysia.

February 16, 2015 July 24, 2017 April 18, 2019 October 3, 2019 November 15, 2020 February 7, 2021 September 25, 2021 (MANGALITSA halal status)

daging kambing/biri-biri yang diimport masuk ke Malaysia tidak dibawa masuk dari negara Eropah tetapi dari negara lain yang telah diluluskan oleh Jabatan Perkhidmatan Veterinar dan Jakim...babi spesis Mangalitsa atau Mangalica ini bukanlah kacukan babi dan biri-biri, ianya adalah spesis babi di Hungary yang merupakan kacukan antara beberapa spesis babi baka Eropah

goat/sheep meat imported into Malaysia is not brought in from European countries but from other countries that have been approved by the Department of Veterinary Services and Jakim...this Mangalitsa or Mangalica species pig is not a hybrid of pig and sheep, it is a species a pig in Hungary that is a cross between several species of European breed pigs

May 29, 2015 July 27, 2017 November 15, 2020 September 25, 2021 (Ajinomoto halal status)

Majelis Ulama Indonesia (MUI) terhadap pengesahan bahawa Syarikat Ajinomoto menggunakan sumber babi dalam pemprosesan produk adalah PALSU.

Majelis Ulama Indonesia (MUI) against confirmation that Ajinomoto Company uses pig resources in product processing is FALSE.

September 29, 2015 November 29, 2015 June 30, 2016 January 7, 2017 September 11, 2019 November 15, 2020 February 7, 2021 September 25, 2021(Pork- Spam certified halal)

JAKIM sama sekali tidak pernah mengeluarkan logo halal kepada produk HARAM seperti gambar yang tersebar tersebut. Hasil siasatan JAKIM di dua lokasi (Miri & Kuching) seperti yang dimaklumkan oleh pengadu TIDAK mendapati produk tersebut berada di pasaran

JAKIM has never issued a halal logo to a HARAM product like the picture spread. JAKIM's investigation results at two locations (Miri & Kuching) as informed by the complainant did NOT find that the product was on the market

December 2, 2015 December 3, 2020 (JAKIM certified halal rain)

JAKIM tidak memberi pengesahan halal pada air hujan sebagaimana didakwa dalam penulisan berkenaan.

JAKIM does not provide halal verification of rainwater as claimed in the writing.

December 28, 2015 October 12, 2016 January 7, 2017 March 24, 2018 November 15, 2020 September 25, 2021 (Fanta "halal" status)

fanta yang terbaru iaitu fanta apple mengandungi lemak babi kembali hangat dikongsi netizen di alam maya ini...ditegaskan di sini bahawa minuman jenama fanta merupakan pemegang Sijil Pengesahan Halal Malaysia yang sah sehingga kini.

the latest fanta which is fanta apple containing pork fat is again hotly shared by netizens in this virtual world... it is confirmed here that the fanta brand drink is the holder of the Malaysian Halal Certification Certificate which is valid until now.

March 26, 2016 January 7, 2017 November 15, 2020 September 25, 2021 (PEPSI - HEINEKEN)

Gambar yang tersebar adalah merupakan cubaan penyuludupan minuman keras ke Arab Saudi tahun 2015...tiada kaitan dengan minuman jenama yang sama di pasaran Malaysia yang merupakan pemegang Sijil Pengesahan Halal Malaysia.

The picture that is being spread is an attempt to smuggle liquor into Saudi Arabia in 2015...no relation to the same brand of liquor in the Malaysian market that is a holder of the Malaysian Halal Certification Certificate.

January 8, 2016 January 9, 2016 February 12, 2016 December 10, 2020 (tidak halal pada produk kacang tular)

isu label tidak halal pada produk kacang keluaran Syarikat Ngan Yin Food Industries Sdn. Bhd. dan Pagoda Foods (Malaysia) Sdn. Bhd....pihaknya mendapati isu itu mula tular minggu ini sekali gus mengundang keresahan dan salah faham pengguna.

non-halal label issue on peanut products produced by Ngan Yin Food Industries Sdn. Bhd. and Pagoda Foods (Malaysia) Sdn. Bhd....they found that the issue started to go viral this week, thus inviting anxiety and misunderstanding among users.

May 21, 2016 February 4, 2017 September 25, 2021 (TELUR HALAL)

telur diberi pensijilan halal bagi memastikan ayam tidak terlibat dengan pergaulan bebas merupakan satu tohmahan dan fitnah yang keterlaluan...Tindakan syarikat pengeluar yang meletakkan logo halal pada setiap biji telur juga adalah bercanggah dengan peraturan berkaitan label logo halal

halal certified eggs to ensure that chickens are not involved in free association is an outrageous accusation and slander...The actions of the production company that puts the halal logo on each egg is also in conflict with the rules related to the halal logo label

March 21, 2016 (Non halal corporation)

Pengasas Jishah Corporations yang mendakwa bahawa produk yang bercop halal sebenarnya tidak halal ADALAH TIDAK BENAR SAMA SEKALI DAN TIDAK BERASAS

The founder of Jishah Corporations who claims that products with a halal stamp are actually not halal IS COMPLETELY FALSE AND UNBASED

June 13, 2016 (Samyang halal status)

produk mee segera ramyeon tidak mengandungi bahan yang meragukan...diperkukuhkan lagi / turut disokong dengan hasil laporan analisis Jabatan Kimia Malaysia di mana TIADA DNA BABI dikesan pada produk tersebut.

ramyeon instant noodles products do not contain any questionable ingredients... further reinforced / also supported by the results of the Malaysian Chemistry Department analysis report where NO PIG DNA was detected in the product.

July 15, 2016 (Sushi king halal status)

belum ada lagi outlet Sushi King yang mendapat Sijil Pengesahan Halal Malaysia.

there are no Sushi King outlets yet that have obtained the Malaysian Halal Certification Certificate.

September 24 & 29, 2016

label produk berkenaan tertera logo halal luar negara yang diiktiraf oleh JAKIM iaitu The Central Islamic Committee of Thailand (CICOT)...produk berkenaan pernah mendapat pensijilan halal dari mereka sejak tahun 2012...kini produk berkenaan bukan lagi pemegang Sijil Halal CICOT.

the label of the product has a foreign halal logo recognised by JAKIM, namely The Central Islamic Committee of Thailand (CICOT)...the product has been certified halal by them since 2012...now the product is no longer a CICOT Halal Certificate holder

January 7& 14, 2017 September 25, 2021 (TEPUNG GANDUM MENGANDUNGI PELUNTUR BERACUN (BENZOYL PEROXIDE))

penggunaan peluntur beracun (Benzoyl Peroxide)...Untuk makluman pengguna, produk-produk tersebut mempunyai Sijil Pengesahan Halal Malaysia...Sampel produk...dihantar oleh pihak kami ke Jabatan Kimia Malaysia (JKM) dan didapati tiada kesan DNA babi.

the use of poisonous bleach (Benzoyl Peroxide)...For the information of users, the products have a Malaysian Halal Certification Certificate...Product samples...we sent by our side to the Malaysian Chemical Department (JKM) and found no traces of pig DNA.

February 14, 2017 September 25, 2017 November 15, 2020 September 25, 2021 (Azam mee halal status)

produk Mee jenama Azam ...gambar kilang pemprosesan mee yang di tularikan tiada kaitan dengan cerita yang disertakan. Gambar tersebut adalah kilang mee hoon di luar negara dan tiada kaitan dengan syarikat tersebut.

Azam brand noodle products ...the picture of the noodle processing factory that was shared has nothing to do with the accompanying story. The picture is of a mee hoon factory overseas and has nothing to do with the company.

August 3, 2017 September 25, 2021 (Kellogg halal status)

bahan ramuan yang tidak halal oleh Syarikat Kellogg mula dikongsi di media sosial dan mengundang keresahan di kalangan pengguna...kilang pengeluar produk yang menjadi isu tersebut bukan berada di Malaysia.

ingredients that are not halal by the Kellogg Company began to be shared on social media and caused concern among consumers... the factory producing the product that is the issue is not in Malaysia.

April 2, 2016 April 17, 2016 January 7, 2017 May 5, 2017 November 22, 2018 November 15, 2020 November 24, 2020 September 25, 2021 October 24, 2021 (Massimo halal status)

roti jenama Massimo keluaran The Italian Baker merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah sehingga kini.

Massimo brand bread produced by The Italian Baker is the holder of the Malaysian Halal Verification Certificate which is still valid until now.

June 23, 2016 January 7, 2017 November 15, 2020 September 25, 2021 (Non-halal coke)

minuman Coca Cola di dalam botol aluminium berwarna merah sempena Euro 2016...produk tersebut diimport dari negara Eropah dan tidak mempunyai atau memiliki mana-mana pengesahan halal dari badan pensijilan halal luar negara yang diiktiraf oleh JAKIM. Berkenaan isu campuran alkohol, pihak Coca Cola melalui laman web rasminya telah membuat penafian.

Coca Cola drinks in red aluminium bottles with Euro 2016... the product is imported from European countries and does not have any halal certification from overseas halal certification bodies recognised by JAKIM. Regarding the issue of mixed alcohol, Coca Cola through its official website has made a denial.

July 3, 2016 July 15, 2016 January 7, 2017 (Econsave chicken "halal" status)

ayam yang dijual di salah sebuah Hypermarket yang didakwa tidak disembelih mengikut hukum syarak dan juga tuduhan bahawa JAKIM tidak mengambil sebarang tindakan terhadapnya kerana hypermarket ini membayar GST...isu sebenar viral tersebut adalah berkaitan pembekal ayam ini tidak memiliki Sijil Pengesahan Halal Malaysia (SPHM). Dengan erti kata lain, pengeluar produk ayam mentah yang dijual di pasaraya tersebut tidak memiliki pensijilan halal Malaysia.

the chicken sold in one of the Hypermarkets that was allegedly not slaughtered in accordance with Sharia law and also the accusation that JAKIM did not take any action against it because this hypermarket paid GST... the real issue of the viral issue is related to the supplier of this chicken not having a "Sijil Pengesahan Halal Malaysia" (SPHM) . In other words, the producers of raw chicken products sold in the supermarket do not have Malaysian halal certification.

September 19, 2016 January 7, 2017 May 15, 2017 January 31, 2020 October 26, 2021 (MCD meat)

daging orang Islam di Palestin dimasukkan sekali dalam daging McDonald's mula tersebar dalam kalangan netizen di alam maya ini...daging burger McDonald's yang berada di pasaran Malaysia adalah buatan tempatan. Justeru, adalah mustahil perkara ini berlaku di Malaysia.

the meat of Muslims in Palestine was included once in McDonald's meat and began to spread among netizens in this virtual world...the McDonald's burger meat in the Malaysian market is locally made. Therefore, it is impossible for this to happen in Malaysia.

September 30, 2016 January 7, 2017 June 9, 2017 November 15, 2020 September 25, 2021 (Nonhalal list)

berdasarkan siasatan dan makluman bersama Bahagian Hab Halal JAKIM dan Kementerian Kesihatan Malaysia, penggunaan nama Dr. Safurah Hj Jaafar merupakan suatu fitnah terhadap beliau yang tidak pernah sama sekali mengeluarkan kenyataan seperti yang viral tersebut...pemerhatian kami di Bahagian Hab Halal JAKIM, tidak kesemua produk berkenaan tidak mempunyai Sijil/Logo Pengesahan Halal Malaysia atau luar negara yang diiktiraf oleh JAKIM.

based on joint investigations and information from JAKIM's Halal Hub Division and the Malaysian Ministry of Health, the use of the name Dr. Safurah Hj Jaafar is a slander against him who has never issued a statement like the one that went viral... our observation at JAKIM's Halal Hub Division, not all the products in question do not have Malaysian or foreign Halal Certification Certificates/Logos recognised by JAKIM.

October 22, 2016 January 7, 2017 February 15, 2017 May 4, 2017 November 21, 2018 November 15, 2020 November 24, 2020 September 25, 2021 October 22, 2021 (Apollo "halal" status)

produk tersebut mengandungi unsur babi adalah tidak benar

the product contains pig ingredients is not true

October 25, 2016 January 7, 2017 October 26, 2016 (P.Ramly Pork Burger)

premis makanan yang menjual burger pork P. Ramly bukanlah pemegang Sijil Pengesahan Halal Malaysia.

food premises that sell P. Ramly pork burgers are not Malaysian Halal Certification Certificate holders.

October 26, 2016 January 7, 2017 (Curry powder "halal" status)

serbuk kari jenama Baba's dan Alagappa's mengandungi ramuan yang tidak sewajarnya ADALAH TIDAK BENAR DAN TIDAK BERASAS SAMA SEKALI...kedua-dua produk ini merupakan Pemegang Sijil Pengesahan Halal Malaysia yang masih sah sehingga kini

Bab NOT BASED AT ALL...both of these products are Malaysian Halal Certificate's and Alagappa's brand curry powder contain ingredients that are not appropriate IS NOT TRUE AND are not Certificate Holders which are still valid until now

December 19, 2016 January 7, 2017 May 15, 2017 October 26, 2021 (MacDonald Coffee "halal" status)

isu kopi mengandungi lemak babi sebagaimana yang diviralkan tidak melibatkan McDonald's Malaysia.

the issue of coffee containing pork fat as it went viral does not involve McDonald's Malaysia.

December 17, 2016 January 7, 2017 (Kit kat Nestle- alcoholic product)

BUKAN DI PASARAN DAN BUKAN DIKILANGKAN DI MALAYSIA...serta tiada pengesahan halal dari mana-mana badan Islam di beri untuk produk yang jelas menggunakan alkohol dalam jumlah yang tidak diketahui ini.

NOT ON THE MARKET AND NOT MANUFACTURED IN MALAYSIA...and no halal confirmation from any Islamic body is given for this product that clearly uses alcohol in unknown amounts.

June 13, 2016 January 7, 2017 September 21, 2017 September 25, 2021 (Samyang halal status)

Korean Muslim Federation (KMF) adalah merupakan satu-satunya badan pensijilan halal Korea yang diiktiraf oleh Jakim...produk mee segera ramyeon tidak mengandungi bahan yang meragukan dan merupakan pemegang sijil halal (KMF) yang sah sehingga kini...hasil laporan analisis Jabatan Kimia Malaysia di mana TIADA DNA BABI dikesan pada produk tersebut.

The Korean Muslim Federation (KMF) is the only Korean halal certification body recognised by Jakim...the ramyeon instant noodle product does not contain questionable ingredients and is a valid halal certificate (KMF) holder until now...the result by Jabatan Kimia Malaysia stated NO PIG DNA was detected on the product.

January 7, 2017 (Nasi Lemak Tangling halal status)

premis makanan Nasi Lemak Tangling ini tidak memohon Sijil Pengesahan Halal Malaysia.

This Nasi Lemak Tangling food premises does not apply for a Malaysian Halal Certification.

January 10, 2017 September 25, 2021 (BISKUT SEMBAHYANG ORANG CINA halal status)

biskut tersebut dari lelemak haiwan yang tidak halal mula disebarkan dan mengundang keresahan dalam kalangan pengguna...biskut jenis ini didaftarkan dengan nama Iced Gem dan dikilangkan/dikeluarkan oleh beberapa syarikat yang merupakan pemegang Sijil Pengesahan Halal Malaysia

the biscuits made from non-halal animal fat began to spread and cause concern among consumers...this type of biscuit is registered under the name Iced Gem and manufactured/issued by several companies that are holders of the Malaysian Halal Certification

May 9, 2017 November 23, 2018 November 24, 2020 October 25, 2021 (Yeos halal status)

makanan jenama Yeo's keluaran Yeo Hiap Seng (Malaysia) Berhad merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah sehingga kini. Seringkali netizen mengait dan menularkan isu status halal produk makanan Yeo's dengan Kod E 471 yang didakwa dari sumber yang tidak halal.

Yeos' food produced by Yeo Hiap Seng (Malaysia) Berhad is the holder of the Malaysian Halal Certification Certificate which is still valid until now. Often netizens relate and spread the issue of the halal status of Yeos' food products with Code E 471 which is claimed to be from a non-halal source.

June 4, 2017 September 25, 2021 (Illegal slaughtering process)

Video yang tersebar disyaki berlaku di kawasan penduduk bukan Islam di negara India dan sudah pasti tidak memenuhi kriteria untuk mengeksport daging ke Malaysia.

The video that was circulated is suspected to have taken place in a non-Muslim population area in the country of India and definitely does not meet the criteria for exporting meat to Malaysia.

November 7, 2017 September 25, 2021 (Flora status halal)

status halal sapuan lemak jenama Flora....Federation of Islamic Associations of New Zealand (FIANZ) melalui laman facebooknya bahawa produk tersebut mengandungi bahan yang tidak halal...syarikat Unilever (Malaysia) Holdings Sdn Bhd tidak mengimport produk tersebut ke negara ini

the halal status of Flora grease....Federation of Islamic Associations of New Zealand (FIANZ) through its facebook page that the product contains non-halal ingredients...the company Unilever (Malaysia) Holdings Sdn Bhd does not import the product into this country

November 25, 2017 September 25, 2021 (3 P drinks halal status)

satu produk minuman yang didakwa menggunakan ayat-ayat Al-Quran...produk minuman Air 3 P tersebut belum memiliki Sijil Pengesahan Halal Malaysia...JAKIM tidak pernah memberi pensijilan #halal pada produk yang mendakwa menggunakan ayat-ayat Ruqyah.

a beverage product that claims to use verses from the Quran...the Water 3 P beverage product does not have a Malaysia Halal Certification Certificate...JAKIM has never given #halal certification to products that claim to use verses from Ruqyah.

September 27, 2018 (Fake halal logo usage)

produk keluaran Syarikat Sri Saga Marketing S/B bukan pemegang Sijil Pengesahan Halal Malaysia

products produced by Sri Saga Marketing S/B Company are not holders of the Malaysian Halal Verification Certificate

January 19, 2019 (Mislead consumer)

Pemeriksaan mendapati pengurusan restoran mamak terbabit tidak pernah memohon sijil pengesahan halal daripada pihak berkuasa.

The inspection found that the management of the mamak restaurant involved never applied for a halal verification certificate from the authorities.

April 17, 2019 (Halal status)

status halal produk minyak masak jenama Helang, Vesawit, Knife dan Buruh serta minuman jenama Spritzer...menggunakan gelatin lemak babi dan binatang yang tidak halal...keputusan sedemikian melalui Muzakarah Jawatankuasa Fatwa Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia tersebut adalah tidak benar sama sekali.

the halal status of Helang, Vesawit, Knife and Buruh brand cooking oil products as well as Spritzer brand drinks... using pork and animal fat gelatin that is not halal... such a decision by the National Fatwa Committee for Malaysia's Islamic Religious Affairs Muzakarah is not the same once.

April 23, 2019

siasatan awal mendapati premis itu beroperasi sejak tiga tahun lalu, selain tidak pernah memohon untuk mendapatkan penandaan logo halal sah.

Initial investigation found that the premises had been operating for the past three years, and had never applied for a valid halal logo marking.

May 19, 2019

kilang memproses mi kuning dan kuey teow di Taman Sri Ehsan, Kepong, di sini, diserbu Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP) Wilayah Persekutuan Kuala Lumpur kerana beroperasi tanpa sijil halal yang sah.

a factory processing yellow noodles and kuey teow in Taman Sri Ehsan, Kepong, here, was raided by the Kuala Lumpur Federal Territory Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) for operating without a valid halal certificate

June 14, 2019

pemantauan telah dilakukan mengikut prosedur dan mendapati penyembelihan itu dibuat di sebuah premis bukan pemegang Sijil Pengesahan Halal Malaysia.

monitoring was done according to procedure and found that the slaughtering was done in a premises that did not hold the Malaysian Halal Certification.

June 17, 2019

premis makanan Xing Fu Tang dan The Alley masih belum menjadi pemegang sijil halal Malaysia berdasarkan semakan oleh jabatan tersebut.

Xing Fu Tang and The Alley food premises have not yet become Malaysian halal certificate holders based on a review by the department.

September 12, 2019

beberapa premis makanan yang disenaraikan oleh pihak-pihak yang tidak bertanggungjawab sebagai tidak halal dan mendakwa logo halal yang dikeluarkan oleh pihak JAKIM tersebut adalah palsu

some food premises listed by irresponsible parties as not halal and claiming that the halal logo issued by JAKIM is fake

September 5, 2019

tular yang diubahsuai oleh pihak tidak bertanggungjawab tersebut adalah TIDAK BENAR

issue modified by the irresponsible party is NOT TRUE

December 31, 2019 January 23, 2020 November 4, 2023 (Minyak Masak Jenama Asri case-dikeluarkan oleh syarikat penternak babi terbesar di Melaka.)

Hasil daripada semakan kami, produk minyak masak jenama Asri bukan keluaran Syarikat Leong Hup sebagaimana yang ditularkan. Produk tersebut merupakan keluaran Syarikat Asri Vegetable Oil Products Sdn. Bhd. dan syarikat tersebut merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah.

As a result of our review, the Asri brand cooking oil product is not produced by the Leong Hup Company as reported. The product is produced by Syarikat Asri Vegetable Oil Products Sdn. Bhd. and the company is a holder of a valid Malaysian Halal Certification.

December 31, 2019

pengilang dan pihak syarikat Mantap Eksklusif Sdn Bhd. Syarikat Leong Hup Agrobusiness Sdn Bhd adalah syarikat berkelompok (commercial company) di bawah Leong Hup (Malaysia) Sdn Bhd, a member of Leong Hup International yang tiada kena-mengena dengan penternakan babi.

the manufacturer and the company Mantap Eksklusif Sdn Bhd. Syarikat Leong Hup Agrobusiness Sdn Bhd is a group company (commercial company) under Leong Hup (Malaysia) Sdn Bhd, a member of Leong Hup International which has nothing to do with pig farming.

May 18 & October 18, 2020 (Fake halal logo certification- TradeGlobalGroup)

Jabatan Kemajuan Islam Malaysia (JAKIM) mengesahkan bahawa tidak pernah mengeluarkan sijil pengiktirafan ke atas Badan Pensijilan Halal Luar Negara seperti nama tersebut *I-TradeGlobalGroup* ...badan pensijilan tersebut tidak pernah mendapat pengiktirafan dari JAKIM...tidak pernah tersenarai di dalam senarai Badan Pensijilan Halal Luar Negara yang diiktiraf oleh JAKIM. Sijil berkenaan adalah disahkan palsu.

*The Islamic Development Department of Malaysia (JAKIM) confirms that it has never issued a certificate of recognition to a Foreign Halal Certification Body such as *I-TradeGlobalGroup* ...the certification body has never been recognised by JAKIM...never listed in the list Overseas Halal Certification Body recognised by JAKIM. The certificate is verified to be fake.*

February 2, 2021 (Li Chuan Fishball dan Li Chuan Cuttlefish Ball halal status)

Maklum balas yang diperolehi daripada MUIS mengesahkan bahawa kedua-dua produk yang dihasilkan oleh kilang milik Li Chuan Food Products Pte Ltd di Singapura tidak dieksport ke Malaysia. Manakala, produk Li Chuan Fishball dan Li Chuan Cuttlefish Ball yang dipasarkan

di Malaysia adalah dihasilkan di Vietnam dan memiliki sijil halal daripada Majelis Ulama Indonesia (MUI).

The response received from MUIS confirmed that the two products produced by the factory belonging to Li Chuan Food Products Pte Ltd in Singapore were not exported to Malaysia. Meanwhile, Li Chuan Fishball and Li Chuan Cuttlefish Ball products marketed in Malaysia are produced in Vietnam and have a halal certificate from the Indonesian Ulema Council (MUI).

December 11, 2021

Marzuki menafikan dakwaan bahawa JAKIM mengeluarkan sijil halal kepada pengeluar ayam sejuk beku di luar negara.

Marzuki denied claims that JAKIM issued halal certificates to frozen chicken producers abroad.

October 28 & 29, 2021 (Kripto, Bitcoin, Forex certified halal)

Jabatan Kemajuan Islam Malaysia (JAKIM) mengesahkan pihaknya tidak pernah menawarkan Sijil Pengesahan Halal Malaysia (SPHM) bagi mana-mana produk kewangan berasaskan wang Kripto, Bitcoin dan Forex...sijil halal yang dikeluarkan kepada syarikat berkenaan juga adalah palsu.

The Islamic Development Department of Malaysia (JAKIM) confirmed that it has never offered "Sijil Pengesahan Halal Malaysia" (SPHM) for any financial product based on Crypto, Bitcoin and Forex... the halal certificate issued to the company in question is also fake.

July 15, 2020

dakwaan terhadap produk serbuk kari jenama Baba's tersebut adalah TIDAK BENAR

the allegations against the Baba's brand curry powder product are NOT TRUE

July 24 & 26, 2020 (Mee Curry Ipoh)

premis makanan, Mee Kari Merdeka Garden Ipoh bukan pemegang Sijil Pengesahan Halal Malaysia (SPHM)...semakan yang dibuat terhadap Bahagian Pengurusan Halal, Jabatan Agama Islam Perak (JAIPk) mendapati premis itu bukan pemegang SPHM...premis atau produk mee kari tersebut haram adalah tidak benar malah, tiada isu penyalahgunaan logo halal yang dilakukan oleh pihak berkenaan

the food premises, Mee Kari Merdeka Garden Ipoh is not a holder of the "Sijil Pengesahan Halal Malaysia" (SPHM)...a check made to the Halal Management Division, Department of Islamic Religion Perak (JAIPk) found that the premises is not a holder of SPHM...the premises or the curry mee product haram is not true, in fact, there is no issue of misuse of the halal logo by the concerned parties

September 12, 2020 (Expired halal cert)

premis berkenaan disiasat di bawah Perintah Perihal Dagangan (Perakuan dan Penandaan Halal) 2011 kerana menggunakan perkataan "Halal" pada iklan kedai dan menggunakan logo halal pembekal barangan yang sudah tamat tempoh di dalam premis perniagaan.

The premises were investigated under the Trade Description (Halal Certification and Marking) Order 2011 for using the word "Halal" on shop advertisements and using the halal logo of suppliers of goods that have expired in the business premises.

September 20, 2020 (Fake halal logo certification)

Pihak pengeluar tidak membuat sebarang dakwaan status halal produk dan tidak pernah memohon status halal.

The manufacturer does not make any claims about the product's halal status and has never applied for halal status.

November 24, 2020 (Mee kari halal status)

TIADA DNA BABI HASIL DARI ANALISA SAMPEL DAGING DALAM MEE KARI SEBUAH RESTORAN...

NO PIG DNA RESULTS FROM ANALYSIS OF MEAT SAMPLES IN A RESTAURANT'S CURRY NOODLES...

November 13, 2020 (Mee kari halal status)

Kementerian Perdagangan Dalam Negeri Dan Hal Ehwal Pengguna (KPDNHEP) telah mengunungi cawangan OLDTOWN White Coffee berkenaan bagi menjalankan siasatan lanjut...siasatan oleh KPDNHEP mendapati dakwaan yang tular melalui video berkenaan adalah tidak benar.

The Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) has visited the OLDTOWN White Coffee branch to conduct further investigation... the investigation by KPDNHEP found that the allegations that went viral through the video were untrue.

December 30, 2020 (Brown Sugar Bubble Tea Ball halal status)

produk Brown Sugar Bubble Tea Ball...produk tersebut tidak memiliki pengesahan halal dari JAKIM/JAIN atau mana-mana badan pensijilan halal luar negara yang diiktiraf oleh JAKIM.

Brown Sugar Bubble Tea Ball product... The product does not have halal certification from JAKIM/JAIN or any overseas halal certification body recognised by JAKIM.

December 31, 2020 (Cartel case)

Halal is not the issue in the meat cartel as JAKIM is not in charge of imported meat...JAKIM can only go in and check the premises once in a while and every two years, all halal certificates have to be renewed

Halal is not the issue in the meat cartel as JAKIM is not in charge of imported meat... JAKIM can only go in and check the premises once in a while and every two years, all halal certificates have to be renewed

June 15, 2023 (Pengesahan Halal Pada Produk Haram case; Char Siew case)

Char Siew merujuk kepada masakan bangsa cina yang menggunakan daging khinzir berlemak dan dibakar sehingga masak. Hal ini sudah pastinya bertentangan dengan dasar pensijilan

halal Malaysia yang tidak memberi pengesahan atau pensijilan halal kepada produk atau perkhidmatan yang haram atau syubhah...adalah TIDAK LAYAK untuk memohon Sijil Pengesahan Halal Malaysia. Berdasarkan semakan pihak kami juga, tiada produk atas nama char siew yang didaftarkan sebagai produk halal oleh mana-mana syarikat yang telah dipersijilkan halal oleh JAKIM atau JAIN/MAIN.

Char Siew refers to Chinese cuisine that uses fatty pork and roasts until cooked. This is certainly contrary to Malaysia's halal certification policy which does not provide halal verification or certification to illegal or dubious products or services...is NOT ELIGIBLE to apply for Malaysia's Halal Certification Certificate. Based on our review as well, no product named char siew has been registered as a halal product by any company that has been certified halal by JAKIM or JAIN/MAIN.

July 28, 2023

Jabatan Agama Islam Selangor (JAIS) melalui Seksyen Penguatkuasaan Halal JAIS bersama Majlis Perbandaran Kuala Langat (MPKL) telah melakukan pemeriksaan di premis didakwa pada 27 Julai 2023. Hasil pemeriksaan yang dijalankan, premis tersebut didapati bukan pemegang Sijil Pengesahan Halal Malaysia (SPHM) yang sah. Premis juga didapati melakukan penyalahgunaan Logo Halal Malaysia kerana mempamerkan Logo Halal tanpa memiliki SPHM yang dikeluarkan oleh Jabatan Kemajuan Islam Malaysia (JAKIM).

The Selangor Islamic Religious Department (JAIS) through the JAIS Halal Enforcement Section together with the Kuala Langat Municipal Council (MPKL) conducted an inspection at the alleged premises on 27 July 2023. As a result of the inspection, it was found that the premises did not hold a valid "Sijil Pengesahan Halal Malaysia" (SPHM). The premises were also found to be abusing the Malaysian Halal Logo by displaying the Halal Logo without having the SPHM issued by the Malaysian Islamic Development Department (JAKIM).

September 9, 2023 & November 3, 2023 (Claypot case)

sebuah premis makanan di Sri Petaling yang menggunakan Rice Wine dalam masakan. Isu ini telah menimbulkan keresahan di kalangan pengguna Muslim yang mengunjungi premis tersebut. ... semakan melalui Portal Halal Malaysia, premis tersebut bukan pemegang Sijil Pengesahan Halal Malaysia (SPHM) yang sah dan pihak JAKIM tidak pernah mengeluarkan pensijilan halal untuk premis tersebut.

a food establishment in Sri Petaling that uses Rice Wine in cooking. This issue has caused concern among Muslim users who visit the premises. ... checked through the Malaysian Halal Portal, the premises are not holders of a valid "Sijil Pengesahan Halal Malaysia" (SPHM) and JAKIM has never issued halal certification for the premises.

October 1, 2023 November 3, 2023 (Premis case)

premis peruncitan bukanlah pemegang Sijil Pengesahan Halal Malaysia (SPHM) dan pihak JAKIM tidak pernah mengeluarkan pensijilan halal untuk premis berkonsepkan peruncitan.

retail premises are not "Sijil Pengesahan Halal Malaysia" (SPHM) and JAKIM has never issued halal certification for premises with a retail concept.

February 7, 2020 May 26, 2023 October 23, 2023 (Lady Choice Case)

penjelasan daripada syarikat Unilever (Malaysia) Holdings Sdn Bhd, kedua-dua produk tersebut tiada pengesahan halal dari mana-mana badan pensijilan halal luar negara yang diiktiraf oleh JAKIM dan dikate-gorikan sebagai tidak halal sebagaimana yang dinyatakan dalam laman sesawang rasmi Lady's Choice Filipina.

explanation from the company Unilever (Malaysia) Holdings Sdn Bhd, the two products do not have halal verification from any overseas halal certification body recognised by JAKIM and are categorised as non-halal as stated in the official website of Lady's Choice Philippines.

November 4, 2023 (Frankfurter Jenama Rahmat case- dikeluarkan oleh syarikat penternak babi terbesar di Melaka.)

Hasil daripada semakan kami, syarikat berkenaan bertindak selaku Original Equipment Manufacturer (OEM) kepada frankfurter ayam jenama Rahmat. Penggunaan nama jenama Rahmat adalah bersempena nama Encik Rahmat bin Ibrahim iaitu Pengarah Syarikat Mantap Ekskusif Sdn. Bhd. Syarikat Leong Hup (Malaysia) Sdn Bhd pula tiada kena-mengena dengan penternakan babi manakala produk frankfurter ayam jenama Rahmat merupakan Sijil Pengesahan Halal Malaysia yang masih sah.

As a result of our review, the company acts as an Original Equipment Manufacturer (OEM) for Rahmat brand chicken frankfurters. The use of the Rahmat brand name is in conjunction with the name of Encik Rahmat bin Ibrahim who is the Director of Mantap Ekskusif Sdn. Bhd. The Leong Hup (Malaysia) Sdn Bhd company has nothing to do with pig farming while the Rahmat brand chicken frankfurter product is a valid Malaysian Halal Certification Certificate.

November 9, 2023 (SERBUK KARI JENAMA BABA'S DAN ALAGAPPA'S case)

Maklumat yang tersebar berkenaan serbuk kari jenama Baba's dan Alagappa's mengandungi ramuan yang tidak sewajarnya ADALAH TIDAK BENAR DAN TIDAK BERASAS SAMA SEKALI.

The information being spread about Baba's and Alagappa's brand curry powder containing inappropriate ingredients IS COMPLETELY FALSE AND UNBASED.

November 21, 2023 (Pekerja Bukan Islam di Sebuah Premis Makanan Yang Diberhentikan Kerja Kerana Memakai Rantai Salib case; churnch chain)

premis tersebut bukan pemegang sijil halal Malaysia. Oleh itu, premis tersebut tidak terikat dengan keperluan dan syarat pensijilan halal Malaysia.

the premise is not a Malaysia halal certificate holder. Therefore, the premises are not bound by the requirements and conditions of Malaysian halal certification.

December 7, 2023 (Status Halal Premis Minuman Herba case)

status halal premis minuman herba yang didakwa mempunyai pensijilan halal oleh JAKIM...Hasil semakan kami, syarikat bagi premis tersebut bukanlah pemegang sijil halal bagi skim premis makanan. Syarikat berkenaan adalah pemegang Sijil Pengesahan Halal Malaysia (SPHM) hanya bagi skim produk makanan dan minuman sahaja. Produk yang dipersijilkan halal hanyalah produk minuman herba bertin.

halal status of herbal drink premises that are claimed to have halal certification by JAKIM... Our review results show that the company for the premises is not a halal certificate holder for the food premises scheme. The company in question is the holder of "Sijil Pengesahan Halal Malaysia" (SPHM) only for the food and beverage product scheme. Halal certified products are only canned herbal drink products.

December 25, 2020 November 1, 2023 December 16, 2023 (Ucapan 'Merry Christmas' Pada Kek di Premis Makanan Pemegang Sijil Pengesahan Halal Malaysia)

ingin dimaklumkan bahawa tiada halangan bagi premis pemegang Sijil Pengesahan Halal Malaysia (SPHM) untuk menulis sebarang bentuk tulisan berkaitan ucapan perayaan pada kek atau seumpamanya.

would like to inform you that there is no obstacle for "Sijil Pengesahan Halal Malaysia" (SPHM) holders to write any form of writing related to the celebration speech on the cake or similar.

Evasion of Responsibility

Accused

February 7, 2017 (fishball)

Kilang disiasat guna nama muslim beroperasi dalam keadaan terlalu kotor...Operasi bersepadu bersama Bahagian Kualiti Makanan, Kementerian Kesihatan Malaysia, Kedah dan Bahagian Pengurusan Halal, Jabatan Hal Ehwal Agama Islam Kedah pada jam 2 petang semalam turut menyita premis terbabit kerana terlalu kotor

The factory was investigated using the Muslim name and was operating in a very dirty condition... A joint operation with the Food Quality Division, Ministry of Health Malaysia, Kedah and the Halal Management Division, Department of Islamic Religious Affairs Kedah at 2pm yesterday also confiscated the premises involved for being too dirty

January 6, 2018 (Misused halal logo)

premis berkenaan beroperasi sejak dua tahun lalu dan memperoleh keropok mentah dari Indonesia sebelum dipasarkan di sekitar sini

the premises have been operating for the past two years and obtain raw crackers from Indonesia before being marketed around here

September 12, 2019

beberapa premis makanan yang disenaraikan oleh pihak-pihak yang tidak bertanggungjawab sebagai tidak halal ...tujuan untuk mengelirukan pelanggan khususnya pelanggan yang beragama Islam.

some food premises listed by irresponsible parties as not halal ... aimed at confusing customers, especially Muslim customers.

November 29, 2019

premis makanan tersebut belum memperoleh Sijil Pengesahan Halal Malaysia (SPH). Justeru, usaha murni pihak syarikat untuk memohon Sijil Pengesahan Halal Malaysia agar kekeliruan status halalnya dapat diatasi amat dialu-alukan.

the food premises have not obtained the Malaysian Halal Verification Certificate (SPH). Therefore, the company's sincere efforts to apply for the Malaysian Halal Certification Certificate so that confusion about its halal status can be overcome is very welcome.

November 1, 2023 (Ucapan 'Merry Christmas' Pada Kek di Premis Makanan Pemegang Sijil Pengesahan Halal Malaysia)

JAKIM menegaskan bahawa ucapan perayaan adalah dibenarkan pada produk sekiranya ia dibuat bukan dengan tujuan untuk dipamerkan dalam premis yang telah dipersijilkan halal atau pada produk yang ditandakan dengan logo halal. Ini adalah kerana, tiada peruntukan mengenai sambutan apa-apa perayaan termasuklah perayaan Islam dinyatakan di dalam Manual Prosedur Pensijilan Halal Malaysia (Domestik) 2020.

JAKIM insists that celebratory speech is allowed on products if they are not made for the purpose of being exhibited in premises that have been certified halal or on products marked with the halal logo. This is because there is no provision regarding the celebration of any festival including Islamic festivals stated in the Malaysian Halal Certification Procedure Manual (Domestic) 2020.

Defeasibility

January 9, 2014 February 26, 2015 July 31, 2015 January 7, 2017 November 15, 2020 (Carlsberg certified halal)

JAKIM menganggap bahawa motif penyebaran gambar ini adalah berniat jahat dan cuba untuk menjatuhkan imej serta kredibiliti JAKIM sebagai sebuah badan pensijilan halal Malaysia yang berwibawa dan diiktiraf di dalam serta luar negara. Penyebaran gambar ini juga boleh menimbulkan tanggapan negatif kepada JAKIM dan boleh menyentuh sensitiviti agama. Oleh yang demikian, JAKIM telah membuat laporan polis berhubung perkara ini dan menyerahkan kepada pihak berkuasa untuk menyiasat dengan lebih lanjut...JAKIM mengecam tindakan memalsukan logo halal pada produk tersebut sama ada ianya secara sengaja atau untuk tujuan provokasi kerana perkara ini boleh merosakkan kredibiliti Malaysia sebagai peneraju pensijilan halal dunia dan boleh mencetuskan polemik di kalangan masyarakat.

JAKIM considers that the motive behind the dissemination of this photo is malicious and attempts to bring down JAKIM's image and credibility as a Malaysian halal certification body that is authoritative and recognised both domestically and abroad. The dissemination of this image may also create a negative impression on JAKIM and may touch religious sensitivities. Therefore, JAKIM has made a police report regarding this matter and submitted it to the authorities to investigate further...JAKIM condemns the act of forging the halal logo on the product whether it is intentional or for the purpose of provocation because this matter can damage Malaysia's credibility as the world's halal certification leader and can cause controversy among the community.

September 29, 2015 November 29, 2015 June 30, 2016 January 7, 2017 September 11, 2019 November 15, 2020 September 25, 2021 (Pork- Spam certified halal)

Jakim menyeru kepada mana-mana individu yang mempunyai maklumat berhubung penjualan, pengedaran atau penyimpanan produk ini untuk tampil membantu agar tindakan sewajarnya dapat diambil sekiranya perkara tersebut adalah benar-benar berlaku.

Jakim calls on any individual who has information regarding the sale, distribution or storage of this product to come forward to help so that appropriate action can be taken if such a thing really happens

March 19, 2016 (Azam mee non halal)

syarikat ini telah pun dikenakan tindakan undang-undang pada Januari 2016 kerana penggunaan logo halal tidak sah

this company has already been subjected to legal action in January 2016 because the use of the halal logo is illegal

May 19, 2016 January 7, 2017 April 17, 2017 April 21, 2021 November 15, 2020 September 25, 2021 (Seng Hin Brothers products halal status)

tuduhan pihak tidak bertanggungjawab yang mendakwa bahawa premis makanan berkenaan telah disahkan haram oleh Jabatan Kemajuan Islam Malaysia (JAKIM).

accusations by irresponsible parties who claim that the food premises in question have been confirmed as illegal by the Islamic Development Department of Malaysia (JAKIM).

January 12, 2017 (Fake halal logo usage)

Pemeriksaan menemui 2000 tiub tauhu Jepun yang menggunakan logo halal yang tidak diiktiraf oleh Jabatan Kemajuan Islam Malaysia (JAKIM)

The inspection found 2000 tubes of Japanese tofu that used the halal logo that was not recognised by the Islamic Development Department of Malaysia (JAKIM).

January 6, 2018 (Fake halal logo usage)

Kementerian Perdagangan Dalam Negeri, Koperasi dan Kepenggunaan (KPDNKK) Perak menyerbu sebuah kilang pembungkusan keropok di Gopeng, dekat sini semalam kerana menggunakan logo halal palsu

The Perak Ministry of Domestic Trade, Cooperatives and Consumerism (KPDNKK) raided a cracker packaging factory in Gopeng, near here yesterday for using a fake halal logo.

July 30, 2018 (Expired halal logo)

Pejabat Kementerian Perdagangan Dalam Negeri Koperasi Dan Kepenggunaan (KPDNKK) negeri merampas makanan ringan di sebuah kilang di Chemor di sini dalam serbuan baru-baru ini kerana menggunakan logo halal tamat tempoh...siasatan mendapati kilang tersebut pernah memiliki Sijil Pengesahan Halal Malaysia pada 2014 namun telah tamat tempoh pada 2016 dan pihak pengurusan kilang terus menggunakan logo tersebut.

The office of the Ministry of Domestic Trade, Cooperatives and Consumer Affairs (KPDNKK) seized snacks at a factory in Chemor here in a recent raid for using an expired halal logo... investigation found that the factory had

a Malaysian Halal Certification Certificate in 2014 but expired in 2016 and the factory management continues to use the logo.

January 19, 2019 (Mislead consumer)

Sebuah restoran mamak ... diserbu penguat kuasa Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP) semalam kerana disyaki cuba mengelirukan pelanggan dengan mempamerkan logo halal biarpun tidak pernah memiliki sijil pengesahan tersebut.

A mamak restaurant ... was raided by enforcement officers of the Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) yesterday on suspicion of trying to mislead customers by displaying a halal logo despite never having the certification certificate.

January 31, 2019 (Dirty environment)

Sebuah restoran mamak ...diarah tutup selama dua minggu kerana beroperasi dalam persekitaran kotor...pihaknya melakukan pemeriksaan ke atas tiga premis sebelum mengesan bahagian dapur sebuah premis dan stor makanan berada dalam keadaan tidak teratur selain menemui banyak lipas.

A mamak restaurant ... was ordered to close for two weeks because it was operating in a dirty environment... the party conducted an inspection on three premises before finding the kitchen part of one premises and the food store in a disorderly condition in addition to finding many cockroaches.

April 7, 2019 (Ali cafe)

ditularkan oleh pihak yang tidak bertanggungjawab

transmitted by irresponsible parties

April 20, 2019

Salah faham terhadap kod E dalam kalangan pengguna di media sosial ...produk makanan ringan jenama Snek Ku didakwa tidak halal kerana menggunakan bahan ramuan dari Kod E 631 dan mendapat perkongsian hampir 4 ribu share di media sosial Facebook.

Misunderstanding of the E code among users on social media ... Snek Ku brand snack products are allegedly not halal because they use ingredients from Code E 631 and have been shared by almost 4 thousand shares on Facebook social media.

January 18, 2020

penjelasan dari Jabatan Agama Islam Negeri berkenaan berhubung penularan surat tersebut dan berdasarkan maklum balas yang diterima mendapati ia telah diedar kepada kakitangan mereka tanpa mematuhi peraturan pengendalian dokumen kerajaan sehingga menjadi tular.

explanation from the State Department of Islamic Religion regarding the transmission of the letter and based on the feedback received found that it had been distributed to their staff without complying with government document handling rules until it went viral.

April 20, 2020

Pihak tersebut boleh dianggap melakukan kesalahan jika menggunakan secara salah logo halal Malaysia pada barang-barang atau perkhidmatan untuk digunakan dalam apa-apa jua tanda atau iklan, invois, katalog, surat serta dokumen perniagaan yang berkaitan, tanpa persetujuan pihak berkuasa berwibawa pensijilan halal Malaysia iaitu JAKIM dan Jabatan Agama Islam Negeri-negeri di Malaysia (JAIN)...semua pihak diingatkan agar tidak menyalahguna atau mengubah suai logo halal Malaysia kerana tindakan tidak bertanggungjawab tersebut merupakan pelanggaran ke atas cap dagangan berdaftar

The party may be considered to have committed an offence if it incorrectly uses the Malaysian halal logo on goods or services for use in any signs or advertisements, invoices, catalogues, letters and related business documents, without the consent of the competent Malaysian halal certification authority, namely JAKIM and the State Department of Islamic Religion in Malaysia (JAIN)...all parties are reminded not to misuse or modify the Malaysian halal logo because such irresponsible actions are a violation of the registered trademark

May 18 & October 18, 2020 (Fake halal logo certification- TradeGlobalGroup)

sijil asal telah disunting semula oleh pihak yang tidak bertanggungjawab bagi kepentingan peribadi dan perkara ini adalah menyalahi peraturan dan undang-undang.

the original certificate was re-edited by an irresponsible party for personal gain and this is against the rules and the law.

July 24 & 26, 2020 (Mee Curry Ipoh)

masyarakat dinasihatkan agar lebih berwaspada sebelum menyebarkan sesuatu berita atau mesej tular berkaitan isu halal yang tidak diketahui status kebenarannya dan merujuk pihak berautoriti agar tidak terjebak ke kancah fitnah, salah faham sesama ummah dan menjejaskan keharmonian negara.

The public is advised to be more vigilant before spreading any news or viral messages related to halal issues whose truth status is unknown and to consult the authorities so as not to get caught up in the scene of slander, misunderstanding among the ummah and affect the harmony of the country.

September 12, 2020 (Expired halal cert)

Menggunakan logo dan sijil halal yang mengelirukan orang ramai, Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP) Negeri Sembilan menyita sebuah restoran dan kedai pinggan mangkuk di Nilai.

Using logos and halal certificates that mislead the public, the Negeri Sembilan Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) seized a restaurant and crockery shop in Nilai.

September 20, 2020 (Fake halal logo certification)

Ada premis atau makanan yang ditawarkan tiada sebarang pengesahan halal daripada pihak berautoriti. Justeru, sikap mengambil mudah aspek halalan toyyiban kian membimbangkan.

There are premises or food offered without any halal verification from the authority. Thus, the attitude of taking the halal aspect of toyyiban for granted is increasingly worrying.

September 20, 2020 (Fake halal logo certification)

pengeluar tidak boleh dipersalahkan kerana mereka tidak meletakkan sebarang label halal terhadap produk berkenaan, sebaliknya senario itu menunjukkan tahap kesedaran halal pengguna Muslim masih rendah

the manufacturer cannot be blamed because they did not put any halal label on the product, rather the scenario shows that the level of halal awareness among Muslim consumers is still low

October 22, 2020 (Misused halal logo)

memberi amaran keras kepada pihak pengeluar dan peniaga untuk tidak menggunakan logo halal sewenang-wenangnya dan mengelirukan masyarakat...tindakan menterjemah dan menyiarkan versi terjemahan yang seakan-akan milik pihak berkenaan adalah tidak wajar

give a stern warning to producers and traders not to use the halal logo arbitrarily and mislead the public...the act of translating and publishing a translated version that seems to belong to the concerned party is inappropriate

November 13, 2020 (Mee kari)

Orang ramai diminta merujuk pihak berautoriti agar tidak terjebak ke kancah fitnah, salah faham sesama ummah dan menjejaskan keharmonian negara

The public is asked to refer to the authorities so as not to get caught up in the scene of slander, misunderstanding among the ummah and affect the harmony of the country December 3, 2020 (JAKIM certified halal rain)

kandungan penulisan pihak tidak bertanggungjawab berkenaan adalah untuk mempersenda Jabatan ini seterusnya bertujuan menjatuhkan reputasi JAKIM selaku pihak berkuasa berwibawa.

the content of the irresponsible party's writing is to make fun of this Department and further aims to bring down JAKIM's reputation as an authoritative authority.

December 31, 2020 (Cartel case)

Authorities busted a cartel that had been importing meat from Ukraine, Brazil, Argentina and China, and packaged them with the halal logo. The cartel, believed to have been operating for a few years, allegedly used a warehouse in Senai, Johor as a location to make fake labels and stamps to be pasted on packages of uncertified halal status meat.

authorities busted a cartel that had been importing meat from Ukraine, Brazil, Argentina and China, and packaged them with the halal logo. The cartel, believed to have been operating for a few years, allegedly used a warehouse in Senai, Johor as a location to make fake labels and stamps to be pasted on packages of uncertified halal status meat.

June 28, 2021 (Status Halal Produk Planet Gummy dan Eye Balls)

pengguna dikejutkan mengenai produk yang dijual secara dalam talian (online) mengandungi bahan tidak halal...isu ini telah diberi perhatian dan siasatan akan dijalankan memandangkan produk tersebut merupakan produk import. Sebagai pengguna, semua pihak dinasihatkan agar

lebih berwaspada apabila membuat pembelian secara dalam talian dan pastikan status halal produk terlebih dahulu.

Consumers are being warned about products sold online containing non-halal ingredients...this issue has been given attention and an investigation will be carried out since the product is an imported product. As consumers, all parties are advised to be more vigilant when making purchases online and ensure the halal status of the product first.

October 30, 2023 (Nasi Lemak Babi dan Nasi Kandar Babi Case)

kewujudan penjualan Nasi Lemak Babi yang turut menjual Nasi Kandar Babi di sekitar Damansara Jaya...Isu tersebut turut timbul kerana restoran berkenaan menjual makanan tradisi dan kegemaran warga Malaysia yang dihidangkan bersama dengan pilihan lauk daging babi yang haram dimakan oleh Muslim.

the existence of Nasi Lemak Babi that also sells Nasi Kandar Babi around Damansara Jaya... The issue also arises because the restaurant in question sells traditional and favorite food of Malaysians which is served with a choice of pork side dishes that are forbidden for Muslims to eat.

Good intentions

February 13, 2015 (Non-halal fish ball)

Hati-hati membeli bebola ikan yang tidak ada tanda halal

Be careful buying fish balls that do not have a "halal" mark

May 9, 2016 January 31, 2020 (MCD halal status)

sehingga kini Mcdonald's adalah pemegang sijil halal yang sah, dan komited terhadap prosedur dan piawaian yang telah ditetapkan oleh JAKIM

until now Mcdonald's is a valid certificate holder, and is committed to the "halal" procedures and standards set by JAKIM

May 21, 2016 December 19, 2016 January 7, 2017 November 15, 2020 September 25, 2021 (Non-halal restaurant)

Pengguna Muslim adalah dinasihatkan agar sentiasa berhati-hati dalam memilih premis makanan yang ingin dikunjungi dan peka dengan promosi premis yang boleh mengelirukan pengguna .

Muslim consumers are advised to always be careful in choosing the food premises they want to visit and be aware of premises promotions that can confuse consumers.

June 15, 2016 December 29, 2016 January 7, 2017 November 15, 2020 September 25, 2021 (Tabasco Sauce "halal" status)

penggemar marshmallow, pastikan produk yang ingin dibeli mempunyai logo halal Malaysia atau logo dari badan pensijilan halal luar negara yang diiktiraf oleh Jakim.

marshmallow lovers, make sure the product you want to buy has a Malaysia's "halal" logo or a logo from a foreign "halal" certification body recognised by Jakim.

July 3, 2016 July 15, 2016 January 7, 2017 (Econsave chicken "halal" status)

pengguna adalah dinasihatkan agar berhati-hati dalam memilih produk yang berada di pasaran dan premis yang bersih bagi memastikan ianya halal dan toiyiban.

users are advised to be careful in choosing products that are in the market and clean premises to ensure that it is halal and toiyiban.

January 10, 2017 November 15, 2020 September 25, 2021 (BISKUT SEMBAHYANG ORANG CINA halal status)

pengguna yang bijak dengan mengutamakan produk biskut yang mempunyai Sijil/Logo Pengesahan Halal Malaysia atau Logo Halal Luar Negara yang diiktiraf oleh JAKIM.

smart consumers by prioritising biscuit products that have a Malaysia's "halal" Certification/Logo or foreign "halal" Logo recognised by JAKIM.

September 30, 2016 January 7, 2017 June 9, 2017 November 15, 2020 September 25, 2021 (Nonhalal list)

Pengguna dinasihatkan agar memilih produk yang mempunyai Logo/Sijil Pengesahan Halal Malaysia atau Logo halal luar negara yg diiktiraf oleh JAKIM

Users are advised to choose products that have a Malaysia's "halal" Certification/ Logo or a foreign "halal" Logo recognised by JAKIM

October 25, 2016 January 7, 2017 November 15, 2020 September 25, 2021 (P.Ramly Pork Burger)

pengguna Muslim adalah diingatkan agar berhati-hati di dalam memilih premis makanan yang ingin dikunjungi dan peka dengan promosi premis yang boleh mengelirukan.

Muslim consumers are reminded to be careful in choosing the food premises they want to visit and be aware of premises promotions that can be misleading.

October 26, 2016 January 7, 2017 November 15, 2020 September 25, 2021 (Curry powder "halal" status)

masyarakat Islam diseru agar lebih bijak dan peka apabila menerima sesuatu maklumat. Jangan mempercayai maklumat yang tidak disahkan, serta perlu menyelidiki terlebih dahulu sebelum menyebarkan maklumat tersebut.

Muslim community is called to be wiser and more sensitive when receiving information. Do not trust unverified information, and need to investigate first before disseminating such information.

December 17, 2016 January 7, 2017 (Kit kat Nestle- alcoholic product)

masyarakat Islam diseru agar lebih bijak dan peka apabila menerima sesuatu maklumat. Jangan mempercayai maklumat yang tidak disahkan, serta perlu menyelidiki terlebih dahulu sebelum menyebarkan maklumat tersebut...Pengguna juga dinasihatkan untuk merujuk logo halal luar negara yang diiktiraf oleh JAKIM dalam melakukan pembelian produk luar negara.

Muslim community is called to be wiser and more sensitive when receiving information. Do not trust unverified information, and need to investigate first before disseminating such information...Users are also advised to refer to overseas halal logos recognised by JAKIM when purchasing overseas products.

December 11, 2014 May 10, 2016 March 8, 2016 Oct 11, 2016 January 7, 2017 May 16, 2017 September 3, 2019 September 4, 2019 November 24, 2020 August 25, 2021 (Starbucks haram video)

sijil halal diberi mengikut premis. Pengguna dinasihatkan untuk memilih premis makanan yang memaparkan logo halal dengan tarikh yang masih sah.

“halal” certificate is given according to the premise. Consumers are advised to choose food premises that display the “halal” logo with a valid date. January 7, 2017 (Nasi Lemak Tangling halal status)

Pengguna adalah dinasihatkan agar berhati-hati di dalam memilih premis makanan yang ingin dikunjungi serta sentiasa memastikan premis tersebut memiliki Sijil Pengesahan Halal Malaysia supaya makanan yang diperolehi halal dan toyyiban.

Consumers are advised to be careful in choosing the food premises they want to visit and always ensure that the premises have a Malaysia’s “halal” Certification so that the food obtained is halal toyyiban.

June 9, 2017 November 24, 2020 (Golden Churn Creamery Butter halal status)

produk Golden Churn Creamery Butter yang dikilangkan oleh Ballantyne Foods Pty Ltd mempunyai Sijil Pengesahan Halal dari Islamic Co-ordinating Council of Victoria (ICCV)...produk Golden Churn Creamery Butter yang dikilangkan oleh New Zealand Butter Canners Morrinsville, merupakan pemegang Sijil Halal New Zealand Islamic Development Trust (NZIDT) dan Majelis Ulama Indonesia (MUI)...ketiga-tiga badan pensijilan halal tersebut diiktiraf oleh JAKIM

Golden Churn Creamery Butter products manufactured by Ballantyne Foods Pty Ltd have a valid “Halal” Certificate from the Islamic Co-ordinating Council of Victoria (ICCV)...Golden Churn Creamery Butter products manufactured by New Zealand Butter Canners Morrinsville, are holders of the New Zealand Halal Certificate Islamic Development Trust (NZIDT) and Majelis Ulama Indonesia (MUI)...all three “halal” certification bodies are recognised by JAKIM”

January 13, 2019

menasihatkan semua pengusaha restoran dan pengeluar produk makanan mendapatkan sijil halal daripada Jakim bagi memastikan jaminan halal dan kualiti makanan disediakan, di samping meningkatkan keyakinan pengguna.

advise all restaurant operators and food product manufacturers to obtain a “halal” certificate from Jakim to ensure “halal” guarantee and food quality are provided, in addition to increasing consumer confidence.

December 31, 2019 January 23, 2020 November 4, 2023 (Minyak Masak Jenama Asri case-dikeluarkan oleh syarikat penternak babi terbesar di Melaka.)

pengguna dinasihatkan agar lebih berwaspada sebelum menularkan sebarang berita berkaitan dengan isu halal yang tidak diketahui status kebenarannya dengan merujuk pihak berautoriti terlebih dahulu.

Social media users are advised to be more cautious before transmitting any news related to “halal” issues whose truth status is unknown by consulting the authorities first.

June 14, 2019

orang ramai juga diingatkan untuk berhati-hati dan membuat penilaian bijak sekiranya melihat sebarang penandaan atau perakuan halal oleh pusat penjualan daerah ini.

Public is reminded to be careful and make a wise judgement if they see any marking or “halal” certification by the sales centre in this district.

January 8, 2020

masyarakat pengguna dinasihatkan agar lebih berwaspada sebelum menularkan sebarang berita berkaitan isu yang tidak diketahui status kebenarannya dengan merujuk pihak berautoriti agar tidak terjebak ke kancah fitnah dan salah faham sesama ummah yang akan menjejaskan keharmonian negara

Social media users are advised to be more vigilant before spreading any news related to issues whose truth status is unknown by referring to the authorities so as not to get caught up in the slander and misunderstanding among the ummah that will affect the harmony of the country

November 22, 2020 (Campaign halal chicken)

Jabatan Kemajuan Islam Malaysia (JAKIM) menggerakkan kempen pembelian ayam siap dilabel bagi menjamin status halal ayam yang dibeli...kempen itu penting bagi memberi panduan kepada pengguna mendapatkan ayam dari sumber bekalan yang halal serta status rumah sembelihan.

The Islamic Development Department of Malaysia (JAKIM) launched a campaign to buy ready-labelled chicken to guarantee the “halal” status of the purchased chicken... the campaign is important to guide consumers in getting chicken from a “halal” source of supply as well as the status of slaughterhouses.

December 30, 2020 (Brown Sugar Bubble Tea Ball halal status)

para pengguna khususnya pengguna Islam dinasihatkan agar lebih berwaspada dengan meneliti terlebih dahulu label bungkusan produk sebelum melakukan belian sebarang produk makanan atau minuman baik di Malaysia atau di luar negara.

consumers, especially Muslim consumers, are advised to be more vigilant by first examining product packaging labels before purchasing any food or beverage products, whether in Malaysia or abroad.

February 2, 2021 (Li Chuan Fishball dan Li Chuan Cuttlefish Ball halal status)

pengguna dinasihatkan agar lebih berwaspada dan merujuk JAKIM terlebih dahulu untuk mendapatkan penjelasan yang tepat berkenaan isu-isu halal menular di luar sana.

users are advised to be more alert and refer to JAKIM first to get an accurate explanation regarding contagious halal issues out there.

June 28, 2021 November 15, 2020 September 25, 2021 (Status Halal Produk Planet Gummy dan Eye Balls)

Elakkan keraguan dengan mengutamakan produk yang memiliki Sijil Pengesahan Halal Malaysia yang sah kerana ianya dijamin halal dan toyyiban iaitu suci, bersih dan selamat serta mengikut garis panduan, standard serta perundangan berkaitan halal yang telah ditetapkan di negara ini.

Avoid doubts by prioritising products that have a valid Malaysia's "Halal" Certification because they are guaranteed to be "halal" and toyyiban which is pure, clean and safe and in accordance with the guidelines, standards and legislation related to halal that has been set in this country.

September 26, 2021 (News regarding the enquiry on "halal" status)

Kesemua isu halal yang menular dan berulang serta tidak benar itu telah dijawab oleh pihak JAKIM sejak tahun 2016," katanya...Katanya, bagi memudahkan pengguna, pihaknya mengumpulkan koleksi jawapan dan penjelasan itu di bawah satu pautan sebagai rujukan umat Islam di negara ini...Koleksi jawapan itu boleh dilihat menerusi pautan bertajuk Penjelasan Berkenaan Isu-Isu Halal Yang Tular (viral) di pautan Facebook Bahagian Halal Hub Halal.

All the "halal" issues that are contagious and repeated and untrue have been answered by JAKIM since 2016," he said... He said, in order to make it easier for users, they have collected a collection of answers and explanations under one link as a reference for Muslims in this country. ..The collection of answers can be viewed through the link titled Clarifying "Halal" Issues That Go Viral (viral) on the Facebook link of the Halal Hub Division.

October 28, 2021 & October 29, 2021 (Kripto, Bitcoin, Forex certified halal)

pengguna dinasihatkan agar lebih berwaspada dan tidak mudah terpedaya dengan pelbagai tipu helah daripada pihak-pihak yang tidak bertanggungjawab.

users are advised to be more alert and not be easily deceived by various tricks from irresponsible parties.

December 8, 2021 (JABATAN PERKHIDMATAN VETERINAR MALAYSIA BERHUBUNG DAKWAAN 200 KONTENA AYAM BEKU DARI CHINA DAN THAILAND TIDAK HALAL)

Orang awam diingatkan supaya merujuk kepada Pihak Berkuasa Veterinar, DVS untuk mendapatkan keterangan dan pengesahan perkara-perkara yang berkaitan sahih sebelum membuat sebarang hebahan dalam media sosial bagi mengelakkan spekulasi.

The public is reminded to refer to the Veterinary Authority, DVS to obtain information and confirmation of authentic matters before making any announcements on social media to avoid speculation.

June 15, 2023 (Pengesahan Halal Pada Produk Haram case; Char Siew case)

Untuk makluman, perkara ini telah dinyatakan secara jelas dalam Manual Prosedur Pensijilan Halal Malaysia (Domestik) 2020, Klausa 6 (7) yang menyebut "penggunaan nama syarikat, produk, menu dan jenama yang merujuk kepada produk tidak halal atau sinonim atau menyerupai dengan produk tidak halal atau apa-apa istilah mengelirukan seperti ham, bak kut teh, bacon, beer, rum, hot dog, char siew dan seumpama dengannya" adalah TIDAK LAYAK untuk memohon Sijil Pengesahan Halal Malaysia...masyarakat dinasihatkan agar lebih berwaspada sebelum menyebarkan sesuatu berita atau mesej tular berkaitan isu halal yang tidak diketahui status kebenarannya dengan merujuk pihak berautoriti agar tidak terjebak ke kancan fitnah, salah faham sesama ummah dan menjejaskan keharmonian negara.

For information, this matter has been clearly stated in the Malaysian Halal Certification Procedure Manual (Domestic) 2020, Clause 6 (7) which mentions “the use of company names, products, menus and brands that refer to non-halal products or synonyms or similar to non-halal products halal or any confusing terms such as ham, bak kut teh, bacon, beer, rum, hot dog, char siew and so on” are NOT ELIGIBLE to apply for the Malaysia’s “Halal” Certification... the public is advised to be more cautious before spreading any news or viral messages related to halal issues whose truth status is unknown by referring to the authorities so as not to be caught in the scene of slander; misunderstanding among the ummah and affect the harmony of the country.

September 9, 2023 & November 3, 2023 (Claypot case)

pengguna Muslim adalah dinasihatkan agar sentiasa berhati-hati dalam memilih premis makanan yang ingin dikunjungi. Pastikan premis yang dipilih merupakan pemegang Sijil Pengesahan Halal Malaysia yang sah daripada Pihak Berkuasa Berwibawa Pensijilan Halal Malaysia.

Muslim consumers are advised to always be careful in choosing the food premises they want to visit. Make sure that the selected premises are holders of a valid Malaysia’s “Halal” Certification from the Competent Authority of Malaysia’s “Halal” Certification.

October 1, 2023 & November 3, 2023 (Premis case)

JAKIM menasihati semua pengguna khususnya masyarakat Muslim agar terus berwaspada dan pastikan memilih premis atau produk yang disahkan halal dan selamat.

JAKIM advises all users, especially the Muslim community, to remain vigilant and make sure to choose premises or products that are certified “halal” and safe.

February 7, 2020 October 23, 2023 (Lady Choice Case)

pengguna disarankan agar mengutamakan produk yang telah dipersijilkan halal oleh JAKIM dan MAIN/ JAIN atau badan-badan pensijilan halal luar negara yang diiktiraf oleh JAKIM.

Consumers are advised to prioritise products that have been “halal” certified by JAKIM and MAIN/JAIN or foreign “halal” certification bodies recognised by JAKIM.

October 30, 2023 (Nasi Lemak Babi dan Nasi Kandar Babi Case)

para pengguna diminta untuk sentiasa berhati-hati sebelum membuat pemilihan makanan atau produk yang hendak dimakan. Justeru itu, pilihlah premis dan produk makanan yang telah disahkan halal oleh pihak Berkuasa Berwibawa Pensijilan Halal Malaysia iaitu JAKIM dan MAIN/JAIN

consumers are asked to always be careful before making a selection of food or products to be eaten. Therefore, choose premises and food products that have been certified as "halal" by the Malaysia's "Halal" Certification Authority namely JAKIM and MAIN/JAIN"

December 7, 2023 (Status Halal Premis Minuman Herba case)

para pengguna dinasihatkan supaya sentiasa berwaspada sebelum memilih sesuatu produk atau premis yang ingin dikunjungi. Pastikan produk atau premis tersebut adalah merupakan pemegang Sijil Pengesahan Halal Malaysia (SPHM) yang sah daripada JAKIM.

consumers are advised to always be vigilant before choosing a product or premises they want to visit. Make sure the product or premises is a holder of a valid "Sijil Pengesahan Halal Malaysia" (SPHM) from JAKIM

Provocation

December 2, 2015 December 3, 2020 (JAKIM certified halal rain)

penulis laman The Tapir Times...JAKIM memberi pensijilan halal pada air hujan...tuduhan jahat bahawa Kerajaan bersetuju membuat bayaran RM50 juta kepada JAKIM untuk satu persefahaman kajian air hujan di Malaysia yang akan dilaksanakan bagi memastikan jaminan status halalnya.

The author of The Tapir Times website...JAKIM gives halal certification to rainwater...a malicious accusation that the Government agreed to pay RM50 million to JAKIM for an understanding of the study of rainwater in Malaysia that will be carried out to ensure its halal status.

July 15, 2016 (Yopokki non halal)

produk tersebut mendapat pengesahan halal dari pihak Majelis Ulama Indonesia (MUI).

the product is certified halal by the Indonesian Ulama Council (MUI).

May 24, 2019

Kemusykilan ini timbul apabila terdapat pihak yang tidak bertanggungjawab menularkan dakwaan bahawa biskut raya jenama berkenaan diambil dari China dan menyalahguna logo halal.

This problem arises when there is an irresponsible party spreading the claim that the brand's Raya biscuits are taken from China and misusing the halal logo.

November 28, 2019

pihaknya giat memantau premis berkenaan susulan tindakan mereka yang mengelirukan pengguna khususnya beragama Islam.

his side is actively monitoring the premises following their actions that confuse users, especially Muslims.

November 29, 2019

Kemusykilan ini timbul berikutan tular yang mendakwa premis makanan tersebut menghidangkan makanan yang tidak halal seterusnya menimbulkan keresahan dalam kalangan pengguna muslim yang turut meragui status halal ayam sembelihan yang dihidangkan di premis berkenaan.

this problem arose following a viral claim that the food premises were serving non-halal food, causing anxiety among Muslim consumers who also doubted the “halal” status of the slaughtered chicken served at the premises.

December 30, 2020 (Brown Sugar Bubble Tea Ball halal status)

bubble tea keluaran negara Taiwan yang diimport oleh syarikat Meng Chong Foodstuffs Pte Ltd yang berpengkalan di Singapura tersebut mengandungi sumber bahan ramuan yang tidak halal iaitu gelatin babi.

bubble tea produced in Taiwan and imported by the Singapore-based company Meng Chong Foodstuffs Pte Ltd contains a non-halal ingredient source, which is pork gelatin.

December 31, 2020 (Cartel case)

imported meat goes through port authorities, Customs, and the Malaysian Quarantine and Inspection Services Department (MAQIS)...halal meat import permit for livestock is issued by the Department of Veterinary Services and the meat enters Malaysia through Customs and MAQIS...company and business licences of companies handling imported halal meat are issued by local councils and the Companies Commission of Malaysia... forging and abuse of the halal logo comes under the purview of the Domestic Trade and Consumer Affairs Ministry

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December 5, 2020 (Cartel case)

pengimport perlu mengemukakan bersama sijil kesihatan dari pihak berkuasa veterinar negara pengeksport dan permit import sebelum dibenarkan masuk. Dokumen permit itu hanya dikeluarkan Jabatan Perkhidmatan Kuarantin dan Pemeriksaan Malaysia (MAQIS) untuk membolehkan daging tersebut dijual di pasaran seluruh Malaysia

importers must submit a health certificate from the exporting country's veterinary authority and an import permit before being allowed to enter. The permit document was only issued by the Malaysian Quarantine and Inspection Service (MAQIS) to allow the meat to be sold in markets throughout Malaysia

June 15, 2023 (Pengesahan Halal Pada Produk Haram case; Char Siew case)

dakwaan tidak bertanggungjawab oleh salah seorang pengguna di aplikasi TikTok yang menuduh bahawa JAKIM telah memberikan pengesahan halal pada produk tidak halal iaitu Char Siew seterusnya mengundang persepsi negatif. Paparan tersebut boleh menjatuhkan imej dan reputasi baik pensijilan halal Malaysia.

irresponsible claims by one of the users on the TikTok application who accused JAKIM of giving halal confirmation to a non-“halal” product namely Char Siew further invited negative perceptions. Such display can bring down the image and good reputation of Malaysia’s “halal” certification.

November 21, 2023 (Pekerja Bukan Islam di Sebuah Premis Makanan Yang Diberhentikan Kerja Kerana Memakai Rantai Salib case; churn chain)

sebuah premis makanan di Bukit Bintang, Kuala Lumpur yang telah memberhentikan pekerja yang bukan Islam kerana memakai rantai salib setelah mendapat kecaman warganet.

a food premise in Bukit Bintang, Kuala Lumpur that has fired a non-Muslim employee for wearing a cross necklace after being criticised by netizens.

Reducing Offensiveness

Bolstering

September 19 & 23, 2014 June 16, 2016 August 15, 2019 (Kopiko La Coffee halal status)

Produk ini telah mendapat pengesahan dari MUI, Indonesia di mana badan pensijilan tersebut merupakan badan pensijilan yang diiktiraf JAKIM.

This product has been certified by MUI, Indonesia where the certification body is a certification body recognised by JAKIM.

February 16, 2015 (Munchy halal status)

Produk Munchys mempunyai Sijil Halal yang sah

Munchys products have a valid Halal Certificate

May 29, 2015 July 27, 2017 September 25, 2021 (Ajinomoto halal status)

syarikat Ajinomoto (Malaysia) Berhad merupakan pemegang Sijil Pengesahan Halal Malaysia yang sah dan telah melalui proses pemeriksaan dan pemantauan serta mengikut prosedur yang telah ditetapkan.

Ajinomoto (Malaysia) Berhad company is a holder of a valid Malaysia’s “Halal” Certification and has gone through the inspection and monitoring process as well as following the procedures that have been set.

June 13, 2016 (Samyang halal status)

Korean Muslim Federation (KMF) adalah merupakan satu-satunya badan pensijilan halal Korea yang diiktiraf oleh Jakim...pemegang sijil halal (KMF) yang sah sehingga kini.

The Korean Muslim Federation (KMF) is the only Korean halal certification body recognised by Jakim...the holder of a valid halal certificate (KMF) until now.

June 28, 2015 May 24, 2017 September 25, 2021 (Pringles smokey bacon chips)

Makanan ringan jenama Pringles yang dikilangkan oleh Super Food Technology Sdn Bhd, Johor dan Kellogg Asia Products Sdn Bhd, Negeri Sembilan merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah sehingga kini.

Pringles brand snacks manufactured by Super Food Technology Sdn Bhd, Johor and Kellogg Asia Products Sdn Bhd, Negeri Sembilan are holders of the Malaysian Halal Certification Certificate which is still valid until now.

January 8, 2016 December 10, 2020 (tidak halal pada produk kacang tular)

produk kuaci keluaran Chacheer (Malaysia) Sdn. Bhd. juga mempunyai pengesahan halal dari Shandong Halal Certification Service (SHC) yang juga badan pensijilan halal luar negara yang diiktiraf oleh JAKIM di negara China...produk kacang keluaran Syarikat Ngan Yin Food Industries Sdn Bhd dan Pagoda Foods (Malaysia) Sdn Bhd merupakan pemegang Sijil Pengesahan Halal Malaysia yang sah.

Kuaci products produced by Chacheer (Malaysia) Sdn. Bhd. also has halal certification from Shandong Halal Certification Service (SHC) which is also an overseas "halal" certification body recognised by JAKIM in China...peanut products produced by Ngan Yin Food Industries Sdn Bhd and Pagoda Foods (Malaysia) Sdn Bhd are holders of the valid "halal" certification of Malaysia.

April 10, 2016 (Samyang halal status)

Setiap badan pensijilan halal luar negara yang diiktiraf, telah di audit berdasarkan prosedur dan piawaian yang ditetapkan oleh pihak Jakim

Every recognised overseas "halal" certification body has been audited based on the procedures and standards set by Jakim

March 2& 8, 2015 June 15, 2016 December 29, 2016 January 7, 2017 November 15, 2020 September 25, 2021 (Tabasco Sauce "halal" status)

produk Tabasco Sauce merupa pemegang Sijil Halal IFANCA, USA...Manakala HP Sauce pula adalah pemegang Sijil Halal dari Total Halal Correct Netherland dan kedua-dua Badan Pensijilan Halal tersebut adalah merupakan badan pensijilan halal luar negara yang diiktiraf oleh Jakim.

The Tabasco Sauce product is the holder of the IFANCA Halal Certificate, USA...while the HP Sauce is the holder of the "halal" certificate from Total Halal Correct Netherland and both "halal" certification bodies are foreign "halal" certification bodies recognised by Jakim.

March 23, 2016 June 23, 2016 January 7, 2017 November 15, 2020 September 25, 2021
(Non-halal coke)

produk Coca Cola yang dikilangkan di Malaysia adalah merupakan pemegang Sijil Pengesahan Halal Malaysia.

Coca-cola products manufactured in Malaysia are holders of the Malaysia's "Halal" Certification.

September 19, 2016 January 7, 2017 May 15, 2017 December 24, 2017 November 24, 2018
January 31, 2020 October 26, 2021 (MCD meat)

McDonad's Malaysia merupakan pemegang sijil Pengesahan Halal Malaysia

Malaysia's McDonald is a holder for Malaysia's "Halal" Certification

October 22, 2016 January 7, 2017 February 15, 2017 May 4, 2017 November 21, 2018
November 15, 2020 November 24, 2020 September 25, 2021 October 22, 2021 (Apollo
"halal" status)

pengguna, produk Apollo keluaran Apollo Food Industries adalah pemegang Sijil Pengesahan Halal Malaysia dan tarikh luputnya adalah sah sehingga kini....Bahagian Hab Halal akan memastikan syarikat yang memohon sijil halal wajib mengisytihar kesemua ramuan termasuk aditif makanan yang digunakan beserta dokumen yang kukuh (seperti sijil halal yang diiktiraf dan analisis makmal)...bagi mana-mana produk yang tidak mendapat pengesahan halal tetapi menggunakan kod yang sama, maka pengguna perlu berhati-hati dalam memilih kerana sumber bagi kod tersebut boleh juga diperolehi dari sumber yang haram...Proses pengeluaran Sijil Pengesahan Halal Malaysia (SPHM) mengambil kira setiap ramuan dan proses yang berkaitan di dalam pengeluaran sesuatu produk dengan teliti oleh pakar Syariah dan juga Teknologi Makanan.

social media users, Apollo products produced by Apollo Food Industries are holders of the Malaysia's "Halal" Certification and their expiry date is valid until now.... The Halal Hub Division will ensure that companies applying for a halal certificate must declare all ingredients including food additives used along with strong documents (such as recognised "halal" certificate and laboratory analysis)...for any product that does not get "halal" verification but uses the same code, then users need to be careful in choosing because the source for the code can also be obtained from forbidden sources... The production process of "Sijil Pengesahan Halal Malaysia" (SPHM) takes into account every ingredient and related process in the production of a product carefully by experts in Shariah and Food Technology.

October 26, 2016 January 7, 2017 (Curry powder "halal" status)

Proses pengeluaran Sijil Pengesahan Halal Malaysia (SPHM) telah mengambil kira setiap ramuan dan proses yang berkaitan di dalam pengeluaran sesuatu produk dengan teliti oleh pakar Syariah dan juga Teknologi Makanan...Pegawai pemeriksa yang ditugaskan bukan sahaja membuat pemeriksaan dokumen, malah membuat pemeriksaan pematuan berdasarkan Standard dan Prosedur SPHM di kawasan kilang yang mengeluarkan produk. Ini bagi memastikan apa jua pengisytiharan yang dibuat dipatuhi...syarikat pengeluar juga perlu mewujudkan Sistem Jaminan Halal serta menubuhkan Jawatankuasa Halal Dalaman yang dianggotai oleh seorang Eksekutif Halal bagi memantau perolahan bahan mentah dan proses pengeluaran produk. Ini bagi memastikan produk tersebut terjamin dari segi aspek kehalalan dan juga jaminan kualiti serta kebersihan (Halalan thoyyiban)

The production process of “Sijil Pengesahan Halal Malaysia” (SPHM) has taken into account every ingredient and related process in the production of a product carefully by Shariah experts and also Food Technology... SPHM Standards and Procedures in the factory area that manufactures the product. This is to ensure that whatever declarations are made are complied with... the manufacturing company also needs to establish a Halal Assurance System as well as establish an Internal Halal Committee consisting of a Halal Executive to monitor the processing of raw materials and the product production process. This is to ensure that the product is guaranteed in terms of halal aspects as well as quality assurance and cleanliness (Halalan thoyyiban).

October 26, 2016 February 9, 2020 (Knorr product halal certificate)

produk jenama Knorr yang dikilangkan oleh Unilever Foods (Malaysia) Sdn Bhd mempunyai Sijil Pengesahan Halal Malaysia yang masih sah sehingga kini

Knorr brand products manufactured by Unilever Foods (Malaysia) Sdn Bhd have a Malaysia’s “Halal” Certification that is still valid today

November 10, 2016 (Slaughtering process)

produk ayam yang dijual di Econsave Jalan Reko, Kajang ini dikenal pasti diambil daripada dua pusat sembelihan yang mempunyai Sijil Pengesahan Halal Malaysia yang sah

The chicken products sold at Econsave Jalan Reko, Kajang are identified as being taken from two slaughterhouses that have a valid Malaysia’s “Halal” Certification.

December 17, 2016 January 7, 2017 (Kit kat Nestle- alcoholic product)

Perlu ditegaskan di sini bahawa produk jenama Nestle yang dikilangkan di Malaysia mempunyai Sijil Pengesahan Halal Malaysia yang masih sah.

It should be emphasised here that Nestle brand products manufactured in Malaysia have a valid Malaysia’s “Halal” Certification.

November 30, 2016 (Bihun halal status)

Kilang Bihun Bersatu Sdn Bhd adalah merupakan anak syarikat di bawah KBB Resources dan merupakan pemegang sijil halal Malaysia yang sah.

Kilang Bihun Bersatu Sdn Bhd is a subsidiary under KBB Resources and is a valid Malaysia’s “Halal” Certification holder.

January 4, 2017 (MCD not allow non halal food)

Jakim menghargai keprihatinan pihak media dan masyarakat awam terhadap isu-isu halal di negara ini.

Jakim appreciates the concern of the media and the public towards “halal” issues in this country.

February 6, 2017 April 21, 2019 November 15, 2020 November 24, 2020 September 13 & 25, 2021 (Magnum halal status)

Ais Krim Magnum mempunyai Sijil Pengesahan Halal Luar Negara yang diiktiraf oleh JAKIM iaitu Majelis Ulama Indonesia (MUI) dan The Central Islamic Committee of Thailand (CICOT)...mendapat pengesahan halal dari South African National Halaal Authority (SANHA) iaitu salah satu badan pensijilan halal yang diiktiraf oleh JAKIM di Afrika Selatan

Magnum Ice Cream has an Overseas “Halal” Certification recognised by JAKIM which is the Indonesian Ulama Council (MUI) and The Central Islamic Committee of Thailand (CICOT)... got “halal” certification from the South African National Halaal Authority (SANHA) which is one of the certification bodies halal recognised by JAKIM in South Africa

February 7, 2017 April 27, 2019 May 9, 2019 November 24, 2020 September 14, 2021 (COKLAT FERRERO ROCHER halal status)

Coklat Ferrero Rocher mempunyai Sijil Pengesahan Halal dari National Independent Halaal Trust (NIHT), South Africa. Ianya merupakan salah satu badan pensijilan halal luar negara yang diiktiraf oleh JAKIM.

Ferrero Rocher chocolate has a “Halal” Certification from the National Independent Halaal Trust (NIHT), South Africa. It is one of the overseas “halal” certification bodies recognised by JAKIM.

February 7, 2017 November 24, 2020 (Sushi king halal status)

premis makanan Sushi King di Malaysia merupakan pemegang Sijil Pengesahan Halal Malaysia.

Sushi King food premises in Malaysia are holders of the Malaysia’s “Halal” Certification.

February 13, 2017 May 4, 2019 November 24, 2020 September 21, 2021 (Bueono chocolate halal status)

coklat Kinder Bueno merupakan pemegang Sijil Pengesahan Halal dari National Independent Halaal Trust (NIHT). Ianya merupakan salah satu badan pensijilan halal luar negara yang diiktiraf oleh JAKIM di Afrika Selatan.

Kinder Bueno chocolate is a “Halal” Certification holder from the National Independent Halaal Trust (NIHT). It is one of the overseas halal certification bodies recognised by JAKIM in South Africa.

March 8, 2017 November 24, 2020 (Gery biscuits halal status)

Biskut Gery keluaran Pt Garuda Food Putra Putri Jaya mempunyai Sijil Pengesahan Halal Luar Negara yang diiktiraf oleh JAKIM iaitu Majelis Ulama Indonesia (MUI)

Gery Biscuits produced by Pt Garuda Food Putra Putri Jaya have an Overseas “Halal” Verification Certificate recognised by JAKIM, the Indonesian Ulama Council (MUI)

June 16, 2017 March 24, 2018 November 24, 2020 (Fanta halal status)

produk minuman jenama Fanta keluaran Syarikat Coca-Cola (Bottlers) Malaysia Sdn Bhd merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih

Fanta brand beverage products produced by Coca-Cola (Bottlers) Malaysia Sdn Bhd is the holder of the Malaysia's "Halal" Certification which is still valid

November 14, 2017 June 20, 2019 September 25, 2021 (Prego halal status)

Sos Spageti Jenama Prego yang dikilangkan oleh Campbell Cheong Chan (M) Sdn Bhd merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah sehingga kini.

Prego brand spaghetti sauce manufactured by Campbell Cheong Chan (M) Sdn Bhd is the holder of the Malaysia's "Halal" Certification which is still valid to this day.

February 14, 2017 September 25, 2017 (Azam mee halal status)

syarikat Mee Azam Tekad merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah sehingga kini...Sijil Pengesahan Halal Malaysia (SPHM) mengambil kira setiap ramuan dan proses yang berkaitan di dalam pengeluaran sesuatu produk dengan teliti oleh pakar Syariah dan juga Teknologi makanan.

Mee Azam Tekad is the holder of the Malaysia's "Halal" Certification which is still valid until now... The "Sijil Pengesahan Halal Malaysia" (SPHM) takes into account every ingredient and related process in the production of a product carefully by Shariah experts and food technology.

February 16, 2017 November 24, 2020 September 25, 2021 (Pepero halal status)

coklat Pepero merupakan pemegang Sijil Pengesahan Halal dari Islamic Food and Nutrition Council of America (IFANCA) dan Korean Muslim Federation (KMF)...salah satu badan pensijilan halal luar negara yang diiktiraf oleh JAKIM di Amerika Syarikat dan Korea Selatan. Selaku agensi pensijilan halal, saranan pihak kami utamakanlah produk coklat yang mempunyai Sijil Pengesahan/Logo Halal Malaysia atau Logo Halal Luar Negara yang diiktiraf oleh JAKIM.

Pepero chocolate is a "Halal" Certification holder from the Islamic Food and Nutrition Council of America (IFANCA) and the Korean Muslim Federation (KMF)... one of the overseas "halal" certification bodies recognised by JAKIM in the United States and South Korea. As a "halal" certification agency, our recommendation is to give preference to chocolate products that have a Verified Certificate/Malaysia's "Halal" Logo or International "Halal" Logo recognised by JAKIM.

March 20, 2017 November 15, 2020 September 25, 2021 (coklat Eyeglass With Candy halal status)

coklat Eyeglass With Candy keluaran Goodfood Industries Sdn Bhd merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah sehingga kini...proses pengeluaran Sijil Pengesahan Halal Malaysia (SPHM) mengambil kira setiap ramuan dan proses yang berkaitan di dalam pengeluaran sesuatu produk dengan teliti oleh pakar Syariah dan juga Teknologi Makanan

Eyeglass with candy chocolate produced by Goodfood Industries Sdn Bhd is the holder of the Malaysia's "Halal" Certification which is still valid until now...the production process of the "Sijil Pengesahan Halal Malaysia" (SPHM) takes into account every ingredient and related process in the production of a product carefully by Shariah experts and also Food Technology

August 3, 2017 September 25, 2021 (Kellogg halal status)

Produk yang dikilangkan di Kellogg Asia Products Sdn Bhd, Negeri Sembilan dan Kellogg Asia Marketing Inc, Mutiara Damansara merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah sehingga kini.

Products manufactured at Kellogg Asia Products Sdn Bhd, Negeri Sembilan and Kellogg Asia Marketing Inc, Mutiara Damansara are holders of the Malaysia's "Halal" Certification which is still valid to this day

January 7, 2017 (Chicken supply in Econsave)

pengguna tidak perlu gusar dengan viral tersebut namun dinasihatkan agar sentiasa berhati-hati dalam memilih produk yang berada di pasaran dan premis yang bersih bagi memastikan ianya halalan toyyiban.

consumers do not need to be upset with the viral but are advised to always be careful in choosing products that are in the market and clean premises to ensure that it is halalan toyyiban.

May 19, 2016; January 7, 2017; April 17, 2017; April 21, 2021; November 15, 2020 & September 25, 2021

Korean Muslim Federation (KMF) mendakwa bahawa, syarikat pengeluar patuh dan komited terhadap piawaian prosedur yang telah ditetapkan, malah pemantauan secara berkala turut dilaksanakan terhadap semua industri di Korea yang diberikan sijil halal oleh KMF.

The Korean Muslim Federation (KMF) claims that the manufacturing company is compliant and committed to the procedural standards that have been set, and even regular monitoring is carried out on all industries in Korea that are given "halal" certificates by the KMF.

June 13, 2016; January 7, 2017; September 21, 2017; November 15, 2020; November 24, 2020 & September 25, 2021

produk makanan Seng Hin Brothers ini telah pun mendapat pengesahan Sijil Pengesahan Halal Malaysia...Mee Ramen Hot Chicken jenama Samyang yang berada di pasaran Malaysia merupakan pemegang Sijil Halal Korean Muslim Federation (KMF)...badan pensijilan halal luar negara yang diiktiraf oleh JAKIM di Korea Selatan.

Seng Hin Brothers food product has already been confirmed by the Malaysia's "Halal" Certification...Mee Ramen Hot Chicken brand Samyang which is in the Malaysian market is the holder of the Korean Muslim Federation (KMF) "Halal" Certificate...an overseas "halal" certification body recognised by JAKIM in South Korea.

January 7, 2017 (Nasi Lemak Tangling halal status)

premis lain yang dinyatakan di dalam viral berkenaan iaitu Chiken Rice Shop dan Nandos mempunyai Sijil Pengesahan Halal Malaysia daripada Jakim

Other premises mentioned in the viral, namely Chiken Rice Shop and Nandos, have a Malaysia's "Halal" Certification from Jakim

February 27, 2017 November 10, 2018 November 24, 2020 (PAMA & MAMA status halal)

Mee/Bihun Segera Jenama PAMA & MAMA yang berada di pasaran Malaysia merupakan pemegang Sijil Pengesahan Halal Malaysia. Selain itu, produk tersebut turut memiliki Sijil Pengesahan Halal dari The Central Islamic Council of Thailand (CICOT) dan Majelis Ulama Indonesia (MUI). Ianya merupakan badan pensijilan halal luar negara yang diiktiraf oleh JAKIM di Thailand dan Indonesia.... Selaku agensi pensijilan halal, saranan pihak kami utamakanlah produk yang mempunyai Sijil Pengesahan/Logo Halal Malaysia atau Logo Halal Luar Negara yang diiktiraf oleh JAKIM.

PAMA & MAMA Instant Noodles/Vermicelli in the Malaysia market are holders of the Malaysia's "Halal" Certification. In addition, the product also has a "Halal" Certification from The Central Islamic Council of Thailand (CICOT) and Majelis Ulama Indonesia (MUI). It is an overseas halal certification body recognised by JAKIM in Thailand and Indonesia.... As a halal certification agency, our recommendation is to give priority to products that have a Malaysia's "Halal" Certification/Logo or an Overseas "Halal" Logo recognised by JAKIM.

January 7& 9, 2017 April 26, 2017 May 22, 2017 December 1, 2018 February 3, 2020
November 15, 2020 November 24, 2020 September 25, 2021 (KFC halal status)

Proses pengeluaran Sijil Pengesahan Halal Malaysia (SPHM) telah mengambil kira setiap ramuan dan proses yang berkaitan di dalam pengeluaran sesuatu produk dengan teliti oleh pakar Syariah dan juga Teknologi Makanan...Sistem Jaminan Halal serta menubuhkan Jawatankuasa Halal Dalaman yang dianggotai oleh seorang Eksekutif Halal bagi memantau keseluruhan perolehan bahan mentah dan proses pengeluaran produk. Hal ini bagi memastikan produk tersebut terjamin dari segi aspek kehalalan dan juga jaminan kualiti serta kebersihan (Halalan thoyyiban)

The production process of "Sijil Pengesahan Halal Malaysia" (SPHM) has taken into account every ingredient and related process in the production of a product carefully by Shariah experts and also Food Technology... "Halal" Assurance System and established an Internal "Halal" Committee which consists of a "Halal" Executive for monitor the entire procurement of raw materials and the product production process. This is to ensure that the product is guaranteed in terms of "halal" aspects as well as quality assurance and cleanliness (Halalan thoyyiban)

October 1, 2018 (Slaughtering chicken)

ayam sembelihan tersebut diambil dari Rumah Sembelihan Farm's Best Food Industries Sdn Bhd yang merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah

The slaughter chickens were taken from slaughtering houses of Farm's Best Food Industries Sdn Bhd which is the holder of the Malaysia's "Halal" Certification which is still valid

October 31, 2018 (Toblerone halal status)

coklat jenama Toblerone...mempunyai pengesahan Halal dari Badan Pensijilan Halal Luar Negara yang diiktiraf oleh JAKIM.

Toblerone brand chocolate...has "halal" certification from the overseas "halal" certification body recognised by JAKIM.

February 4, 2019

Jabatan Kemajuan Islam Malaysia (JAKIM) menjelaskan, hanya keputusan oleh makmal Jabatan Kimia Malaysia boleh dijadikan bukti bagi mana-mana kes pengesanan ujian asid deoksiribonukleik (DNA) babi dalam produk makanan

The Department of Islamic Development Malaysia (JAKIM) explained that only results from the Malaysian Department of Chemistry laboratory can be used as evidence for any case of pig deoxyribonucleic acid (DNA) detection in food products.

February 4, 2019

KEMENTERIAN Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP) memang melakukan pemantauan dan pemeriksaan yang kerap di pasar raya bagi mengelak masalah dan kes sebegini berlaku

THE MINISTRY OF DOMESTIC TRADE AND CONSUMER AFFAIRS (KPDNHEP) does conduct frequent monitoring and inspections in supermarkets to avoid problems and cases like this from happening

April 7, 2019 (Ali cafe)

Kluang Rail Coffee merupakan pemegang Sijil Pengesahan Halal Malaysia yang sah...produk jenama Ali Cafe yang ditularkan bersama juga merupakan pemegang Sijil Pengesahan Halal Malaysia

Kluang Rail Coffee is a holder of a valid "Sijil Pengesahan Halal Malaysia"... Ali Cafe brand products that are transmitted together are also holders of a Malaysia's "Halal" Certification

April 17, 2019 (Halal status)

minyak masak jenama Helang dan Vesawit keluaran Syarikat Yee Lee Edible Oils Sdn Bhd, minyak masak jenama Knife dan Buruh keluaran Syarikat Lam Soon Oils Sdn Bhd serta minuman jenama Spritzer keluaran Syarikat Chuan Sin Sdn Bhd merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah sehingga ke hari ini.

Helang and Vesawit brand cooking oils produced by Yee Lee Edible Oils Sdn Bhd, Knife and Buruh brand cooking oils produced by Lam Soon Oils Sdn Bhd and Spritzer brand drinks produced by Chuan Sin Sdn Bhd are holders of the Malaysian Halal Certification Certificate which is still valid to this day this.

April 20, 2019

produk makanan ringan jenama Snek Ku keluaran syarikat New Star Food Industries Sdn Bhd merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah.

Snek Ku brand snack products produced by New Star Food Industries Sdn Bhd is the valid holder of Malaysia's "Halal" Certification.

May 24, 2019

biskut raya jenama MyBizcuit keluaran syarikat Koon Brother Sdn Bhd merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah

MyBizcuit brand raya biscuits produced by Koon Brother Sdn Bhd is the valid holder of Malaysia's "Halal" Certification.

September 5, 2019

premis makanan Tealive yang diusahakan oleh syarikat Loob Integrated Sdn Bhd merupakan pemegang Sijil Pengesahan Halal Malaysia (SPHM) yang masih sah

The Tealive food premises operated by the company Loob Integrated Sdn Bhd is a holder of the "Sijil Pengesahan Halal Malaysia" (SPHM) which is still valid

September 12, 2019

premis-premis makanan berkenaan yang telah memiliki Sijil Pengesahan Halal Malaysia (SPHM)...prosedur SPHM melalui proses semakan yang teliti bagi memastikan produk atau premis makanan tersebut Halalan Toyyiban serta disusuli dengan pemantauan berkala.

the relevant food premises that have a "Sijil Pengesahan Halal Malaysia" (SPHM)...the SPHM procedure goes through a thorough review process to ensure that the product or food premises are "Halal" Toyyiban and followed up with regular monitoring.

October 31, 2019

JAKIM mengalu-alukan usaha murni pihak syarikat (Ah Cheng Laksa) untuk memohon Sijil Pengesahan Halal Malaysia. Ini juga bagi mengelakkan kekeliruan status halal dapat diatasi dengan berkesan.

JAKIM sincerely welcomes the efforts of the company (Ah Cheng Laksa) to apply for the Malaysia's "Halal" Certification. This is also to avoid confusion about the status of halal can be overcome effectively.

December 31, 2019

produk frankfurter ayam jenama Rahmat keluaran syarikat Leong Hup Agrobusiness Sdn Bhd...pemegang Sijil Pengesahan Halal Malaysia yang masih sah.

Rahmat brand chicken frankfurter products produced by Leong Hup Agrobusiness Sdn Bhd...holder of the Malaysia's "Halal" Certification which is still valid.

January 5, 2020

kerumitan itu mampu diatasi lebih awal jika pasukan Jawatankuasa Halal Dalaman mempunyai tahap ketelitian yang tinggi sebelum menghantar permohonan ke JAKIM dan JAIN

the complexity can be overcome earlier if the Internal "Halal" Committee team has a high level of thoroughness before sending the application to JAKIM and JAIN

February 6, 2020

Syarikat tersebut merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah.

the company is a valid holder of Malaysia's "Halal" Certification

April 13, 2020

produk kuetiau dan mee jenama Jumbo keluaran syarikat Kepala Batas Bihun Sdn. Bhd. (formerly known as Junhub Enterprise Sdn. Bhd. merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah

Jumbo brand kuetiau and noodle products produced by Kepala Batas Bihun Sdn. Bhd. (formerly known as Junhub Enterprise Sdn. Bhd. is the valid holder of Malaysia's "Halal" Certification.

April 23, 2020

pihak syarikat Danone Specialized Nutrition (M) Sdn Bhd yang merupakan pengedar produk berkenaan di negara ini, susu tersebut merupakan pemegang sijil halal The Central Islamic Council of Thailand (CICOT) dan merupakan satu-satunya badan pensijilan halal luar negara yang diiktiraf oleh JAKIM di negara Thailand.

the company Danone Specialised Nutrition (M) Sdn Bhd which is the distributor of the product in this country, the milk is a "halal" certificate holder of The Central Islamic Council of Thailand (CICOT) and is the only overseas halal certification body recognised by JAKIM in the country Thailand.

June 30, 2020

sos sardin yang diimport oleh syarikat Siri Jawi Enterprise (M) Sdn Bhd beralamat di Taman Industri Selayang Utama, Batu Caves, Selangor merupakan pemegang sijil halal Shandong Halal Certification Service (SHC)

sardine sauce imported by the company Siri Jawi Enterprise (M) Sdn Bhd located in Taman Industri Selayang Utama, Batu Caves, Selangor is a holder of the Shandong Halal Certification Service (SHC) halal certificate

July 1, 2020

sos sardin berkenaan telah dikilangkan oleh syarikat Che Din Food Industries yang merupakan pemegang SPHM yang sah

sardine sauce was manufactured by Che Din Food Industries which is a valid SPHM holder

December 3 , 2020 & December 4, 2020 (Lotus biscofff halal status)

produk keluaran syarikat Lotus Bakeries NV (corporate) yang beralamat di Gentstraat 1 Oost-Vlaanderen, East Flanders 9971 Belgium, merupakan pemegang sijil pengesahan halal dari Halal Food Council of Europe (HFCE) dan ia merupakan badan pensijilan halal luar negara yang diiktiraf oleh JAKIM di negara Belgium

products produced by Lotus Bakeries NV (corporate) with an address at Gentstraat 1 Oost-Vlaanderen, East Flanders 9971 Belgium, is a holder of a halal verification certificate from the Halal Food Council of Europe (HFCE) and it is a foreign halal certification body recognised by JAKIM in the country of Belgium

December 4, 2020 (Cartel case)

JAKIM menzahirkan setinggi-tinggi penghargaan kepada agensi yang melaksanakan operasi bersepadu perihal dagangan halal yang dipercayai digunakan sindiket penyeludupan masuk daging sejuk beku iaitu Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP) Putrajaya dan Johor, Jabatan Perkhidmatan Kuarantin dan Pemeriksaan Malaysia (MAQIS), Jabatan Kastam Diraja Malaysia (JKDM) Johor, Bahagian Pengurusan Halal JAKIM serta Jabatan Agama Islam Negeri Johor (JAINJ)

JAKIM expressed its highest appreciation to the agencies that carried out integrated operations regarding halal trade believed to be used by frozen meat smuggling syndicates, namely the Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) Putrajaya and Johor; the Department of Quarantine and Inspection Services Malaysia (MAQIS), Royal Malaysian Customs Department (JKDM) Johor; JAKIM Halal Management Division and Johor State Islamic Religious Department (JAINJ)

December 5, 2020 (Cartel case)

menzahirkan penghargaan kepada agensi yang melaksanakan operasi bersepadu bagi membanteras sindiket penyeludupan sekali gus membongkar sijil halal palsu... Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna, Jabatan Kastam Diraja Malaysia serta Jabatan Agama Islam Negeri Johor

expressed appreciation to the agencies that carried out a concerted operation to crack down on smuggling syndicates as well as uncovering fake halal certificates... Ministry of Domestic Trade and Consumer Affairs, Royal Malaysian Customs Department and Johor State Department of Islamic Religion

September 22, 2021 & September 23, 2021 (Issues of halal logo)

Menteri Perdagangan Dalam Negeri dan Hal Ehwal Pengguna, Datuk Rosol Wahid, berkata pihaknya menjalin kerjasama bersepadu dengan Jabatan Kemajuan Islam Malaysia (JAKIM), Majlis Agama Islam Negeri (MAIN), Jabatan Perkhidmatan Kuarantin dan Pemeriksaan Malaysia (MAQIS) serta Kementerian Kesihatan (KKM) dalam usaha menguatkuasakan isu halal.

The Minister of Domestic Trade and Consumer Affairs, Datuk Rosol Wahid, said his side had established an integrated collaboration with the Malaysian Islamic Development Department (JAKIM), the State Islamic Religious Council (MAIN), the Malaysian Quarantine and Inspection Services Department (MAQIS) and the Ministry of Health (KKM). in an effort to enforce "halal" issues.

December 8, 2021 (JABATAN PERKHIDMATAN VETERINAR MALAYSIA BERHUBUNG DAKWAAN 200 KONTENA AYAM BEKU DARI CHINA DAN THAILAND TIDAK HALAL)

Badan Pengesahan Halal Luar Negara yang mengawalselia aktiviti penyembelihan halal di loji ayam Thailand iaitu The Central Islamic Council of Thailand dan di China iaitu Shandong Halal Certification Services adalah masih sah tempoh pengiktirafan oleh Jabatan Kemajuan Islam Malaysia (JAKIM) sehingga 31 Disember 2023.

The overseas "halal" certification body that regulates "halal" slaughtering activities in chicken plants in Thailand, which is The Central Islamic Council of Thailand and in China, which is Shandong Halal Certification Services, is still valid for the period of recognition by the Islamic Development Department of Malaysia (JAKIM) until 31 December 2023

November 9, 2023 (SERBUK KARI JENAMA BABA'S DAN ALAGAPPA'S case)

Proses pengeluaran Sijil Pengesahan Halal Malaysia (SPHM) telah mengambil kira setiap ramuan dan proses yang berkaitan di dalam pengeluaran sesuatu produk dengan teliti oleh pakar Syariah dan juga Teknologi Makanan...Pegawai pemeriksa yang ditugaskan bukan sahaja membuat pemeriksaan dokumen dan analisis ramuan malah membuat pemeriksaan pematuan berdasarkan Standard dan Prosedur SPHM di kawasan kilang yang mengeluarkan produk. Ini bagi memastikan apa jua pengisytiharan yang dibuat dipatuhi.

The production process of "Sijil Pengesahan Halal Malaysia" (SPHM) has taken into account every ingredient and related process in the production of a product carefully by Shariah experts and Food Technology... compliance based on SPHM Standards and Procedures in the factory area that manufactures the product. This is to ensure that any declaration made is complied with.

Minimisation

February 16, 2015 July 24, 2021 September 25, 2021 (MANGALITSA halal status)

babi spesis Mangalitsa atau Mangalica ini bukanlah kacukan babi dan biri-biri, ianya adalah spesis babi di Hungary yang merupakan kacukan antara beberapa spesis babi baka Eropah. Semua loji sembelihan halal yang diluluskan telah melalui pemeriksaan ketat sebelum mendapat kelulusan...peruntukan di dalam standard MS1500:2009 bagi makanan halal jelas menyatakan bahawa najis babi termasuk keturunannya dan terbitan daripadanya adalah merupakan kategori najis Mughallazah

This Mangalitsa or Mangalica species pig is not a cross between pig and sheep, it is a Hungarian pig species that is a cross between several European pig species. All approved halal slaughter plants have gone through strict inspections before being approved... the provision in the MS1500:2009 standard for halal food clearly states that pig excrement including its offspring and derived from it is a category of Mughallazah excrement

September 29, 2015 November 29, 2015 June 30, 2016 January 7, 2017 September 11, 2019 November 15, 2020 September 25, 2021 (Pork- Spam certified halal)

Jakim tidak menolak kemungkinan bahawa ianya merupakan gambar yang sengaja diedit dengan meletakkan logo Halal. Sekiranya benar, Jakim mengecam perbuatan tersebut kerana perkara tersebut boleh mendatangkan tohmahan dan fitnah terhadap Pensijilan Halal Malaysia.

Jakim affirms the possibility that it was a photo that was deliberately edited by placing the Halal logo. If it is true, Jakim condemns the act because it can bring accusations and slander against Malaysian Halal Certification.

March 19, 2016 (Azam mee non halal)

menyedari betapa pentingnya penggunaan logo halal Malaysia...kini syarikat berkenaan adalah pemegang sijil halal Malaysia yang sah mulai Februari 2016

aware of the importance of using the Malaysian halal logo...now the company is a valid Malaysian halal certificate holder from February 2016

April 2, 2016 April 17, 2016 January 7, 2017 May 5, 2017 November 22, 2018 November 15, 2020 November 24, 2020 September 25, 2021 October 24, 2021 (Massimo halal status)

massimo keluaran Syarikat The Italian Baker Sdn Bhd adalah pemegang Sijil Pengesahan Halal Malaysia (SPHM) dan tarikh luput SPHM tersebut adalah sah sehingga kini

massimo produced by The Italian Baker Sdn Bhd Company is the holder of the "Sijil Pengesahan Halal Malaysia" (SPHM) and the SPHM expiry date is valid until now May 21, 2016 February 4, 2017 November 15, 2020 September 25, 2021 (TELUR HALAL)

tujuan Sijil Pengesahan Halal Malaysia yang dikeluarkan terhadap produk telur ayam adalah bagi memastikan proses pembersihan dan pembungkusannya tidak melibatkan proses yang meragukan.

The purpose of the Malaysia's "Halal" Certification issued for chicken egg products is to ensure that the cleaning and packaging process does not involve dubious processes.

June 18, 2016 (Marshmallow halal status)

produk yang berasaskan gelatin dari sumber haiwan adalah antara yang dikenal pasti sebagai produk kritikal dari perspektif halal...Marshmallow adalah antara produk yang mengandungi gelatin dan banyak dijual secara terbuka serta diimport tanpa diketahui status halalnya. Walaupun ada pengeluaran dan pemprosesan produk ini di Malaysia, namun jumlahnya amatlah terhad.

gelatin-based products from animal sources are among those identified as critical products from a "halal" perspective...Marshmallows are among the products that contain gelatin and are widely sold openly and imported without knowing their "halal" status. Although there is production and processing of this product in Malaysia, the amount is very limited

July 3, 2016 July 15, 2016 January 7, 2017 (Econsave chicken "halal" status)

tinjauan yang dibuat di salah sebuah pasaraya syarikat yang sama, didapati produk ayam yang dijual mempunyai Sijil Pengesahan Halal Malaysia yang sah

a survey made at one of the same company's supermarkets, found that the chicken products sold have a valid Malaysia's Halal Certification

July 15, 2016 (Yopokki non halal)

menghantar sampel produk tersebut ke Makmal Jabatan Kimia Malaysia bagi tujuan analisis dan menentukan status produk tersebut. Maklumbalas dari pihak MUI dan keputusan analisis makmal akan dimaklumkan kepada pengguna dalam masa yang terdekat.

send a sample of the product to the laboratory of the Chemical Department of Malaysia for the purpose of analysis and determine the status of the product. Feedback from the MUI and the results of the laboratory analysis will be communicated to users in the near future.

October 25, 2016 January 7, 2017 November 15, 2020 September 25, 2021 (P.Ramly Pork Burger)

penggunaan nama yang mengelirukan pada produk makanan atau bukan makanan serta sebarang perkhidmatan yang menyalahi syarak adalah dilarang kerana boleh mendatangkan

keresahan dalam kalangan masyarakat awam khususnya pengguna Muslim...pihak industri adalah dinasihatkan agar tidak menimbulkan sebarang kekeliruan di dalam pemilihan nama produk yang ditawarkan kepada pengguna dalam memelihara keharmonian antara kaum dan kepercayaan beragama di Malaysia.

The use of confusing names on food or non-food products as well as any services that are against Sharia is prohibited because it can cause anxiety among the general public, especially Muslim consumers... the industry is advised not to cause any confusion in the selection of product names offered to consumers in maintaining harmony between races and religious beliefs in Malaysia.

November 30, 2016 (Bihun halal status)

Kilang Bihun Bersatu Sdn Bhd dan Kilang Bihun Beras Indah adalah 2 kilang yang berbeza pemilikannya.

Bersatu Bihun Factory Sdn Bhd and Beras Indah Bihun Factory are 2 factories with different owners.

January 10, 2017 November 15, 2020 September 25, 2021 (BISKUT SEMBAHYANG ORANG CINA halal status)

Kebanyakan pemborong akan menjualnya kembali dalam bentuk timbang/sukat dan paket-paket yang kecil (pembungkusan semula) dan ada di antaranya yang belum memohon pensijilan halal.

Most wholesalers will resell it in the form of weights/measures and small packets (repackaging) and some of them have not yet applied for halal certification.

March 10, 2017 November 15, 2020 September 25, 2021 (Luwak White Koffie halal status)

produk yang menggunakan bahan aditif makanan (Kod E) dan mempunyai pensijilan halal Malaysia atau pensijilan halal luar negara yang diiktiraf oleh JAKIM adalah diyakini status halalnya.

products that use food additives (Code E) and have Malaysian halal certification or foreign halal certification recognised by JAKIM are believed to have halal status.

March 25, 2017 November 24, 2020 (Kopi Luwak (Musang) halal status)

Muzakarah bersetuju memutuskan bahawa biji Kopi Luwak (musang) adalah bersifat mutanajjis dan ia harus dijadikan bahan minuman dengan syarat

Muzakarah agreed to decide that Kopi Luwak (musang) seeds are mutanajjis and they should be used as a drink with conditions

June 4, 2017 September 25, 2021 (Illegal slaughtering process)

kelulusan kebenaran eksport daging ke Malaysia dari mana-mana rumah sembelih luar negara adalah dilakukan secara bersama antara pihak Jabatan Perkhidmatan Veterinar Malaysia dan Jabatan Kemajuan Islam Malaysia dengan penelitian dalam aspek SPS (Sanitary and Phytosanitary) dan juga aspek Syarak. Hanya rumah sembelih yang menepati keperluan SPS,

Standard Halal Malaysia serta Protokol Daging Halal Malaysia akan diberi kelulusan mengekspornya ke Malaysia.

the approval of permission to export meat to Malaysia from any overseas slaughterhouse is done jointly between the Malaysian Veterinary Services Department and the Malaysian Islamic Development Department with research in the SPS (Sanitary and Phytosanitary) aspect and also the Syarak aspect. Only slaughterhouses that meet the requirements of SPS, the Malaysian Halal Standard and the Malaysian Halal Meat Protocol will be given approval to export to Malaysia.

June 7, 2017 November 4, 2020 (Telur masin halal status)

segi teknikal telur masin termasuk makanan yang melibatkan proses dan layak untuk memohon pensijilan halal Malaysia.

The technical side of salted eggs includes food that involves a process and is eligible to apply for Malaysian halal certification.

October 27, 2021 (Contamination food)

Kementerian Kesihatan Malaysia (KKM) ingin memaklumkan perkembangan terkini isu pencemaran acrylamide dan glycidol susulan laporan oleh CHOICE Magazine di dalam laman web Majlis Pengguna Hong Kong (The Hong Kong Consumer Council) berkaitan 60 jenama produk konfeksi tepung termasuk biskut, yang dijual di pasaran Hong Kong mengandungi acrylamide dan glycidol. Antara jenama yang disenaraikan termasuk jenama biskut Hup Seng, Jacobs dan Julie's yang dikilangkan di Malaysia.

Menurut International Agency for Research on Cancer (IARC), acrylamide dan glycidol merupakan bahan karsinogen dan boleh memberi risiko kepada kesihatan manusia. Acrylamide adalah bahan pencemaran yang boleh terhasil semasa pemprosesan atau penyediaan makanan. Namun bahan pencemaran tersebut boleh dikawal melalui pemilihan bahan mentah dan proses yang bersesuaian. Pemantauan yang dijalankan oleh KKM melalui Bahagian Keselamatan dan Kualiti Makanan (BKMM) sejak 2015 bagi produk biskut di pasaran tempatan termasuk jenama terlibat, mendapati tahap purata acrylamide adalah 246 µg/kg (mikrogram per kilogram) iaitu di bawah paras (benchmark level) yang ditetapkan oleh European Union (EU) Commission Regulation iaitu 350 µg/kg... penilaian risiko ke atas acrylamide dan glycidol dalam makanan dan ia menunjukkan risiko kesihatan terhadap acrylamide dan glycidol melalui pengambilan biskut adalah rendah.

The Ministry of Health Malaysia (KKM) would like to inform the latest developments on the issue of acrylamide and glycidol contamination following a report by CHOICE Magazine on the website of the Hong Kong Consumer Council (The Hong Kong Consumer Council) regarding 60 brands of flour confectionery products including biscuits, which are sold in the Hong Kong market contains acrylamide and glycidol. Among the brands listed are Hup Seng, Jacobs and Julie's biscuit brands manufactured in Malaysia.

According to the International Agency for Research on Cancer (IARC), acrylamide and glycidol are carcinogenic substances and can pose a risk to human health. Acrylamide is a pollutant that can be produced during food processing or preparation. However, these pollutants can be controlled through the selection of raw materials and appropriate processes. Monitoring carried out by the Ministry of Health through the Food Safety and Quality Division (BKMM) since 2015 for biscuit products in the local market, including the brands involved, found that the average level of acrylamide was 246 µg/kg (micrograms per kilogram), which is below the set benchmark level by the European Union (EU) Commission Regulation which is 350 µg/kg... risk assessment on acrylamide and glycidol in food and it shows the health risk to acrylamide and glycidol through the consumption of biscuits is low.

January 7& 14, 2017 November 15, 2020 September 25, 2021 (TEPUNG GANDUM MENGANDUNGI PELUNTUR BERACUN (BENZOYL PEROXIDE))

pengguna tidak perlu kluatir dengan produk yang mempunyai Sijil Pengesahan Halal Malaysia kerana penggunaan benzoyl peroxide tersebut adalah mengikut peraturan dan standard yang telah ditetapkan oleh Bahagian Keselamatan dan Kualiti Makanan, Kementerian Kesihatan Malaysia.

consumers do not need to worry about products that have a Malaysian Halal Certification Certificate because the use of benzoyl peroxide is in accordance with the rules and standards that have been set by the Food Safety and Quality Division, Ministry of Health Malaysia.

September 12, 2019 November 27, 2021 (Produk Madu Jenama ALSHIFA halal status)

produk madu jenama ALSHIFA tersebut dikilangkan oleh Sunbulah Al Shifa Honey Bottling Plant dari Arab Saudi dan telah dipersijilkan halal oleh Halal Certification Services (HCS) yang merupakan badan pensijilan halal luar negara diiktiraf oleh JAKIM di negara Switzerland manakala Teik Senn (M) Sdn Bhd hanyalah pengimport dan pengedar produk terbabit.

the ALSHIFA brand honey product is manufactured by Sunbulah Al Shifa Honey Bottling Plant from Saudi Arabia and has been certified halal by Halal Certification Services (HCS) which is an overseas halal certification body recognized by JAKIM in Switzerland while Teik Senn (M) Sdn Bhd is only an importer and distributors of the products involved.

December 10, 2021 (Kilang Ayam Sejuk Beku Perlu Lulus Audit Halal Sebelum Produk Diimport)

JAKIM menjalankan audit halal terlebih dahulu bagi memastikan loji ayam import dibawa masuk ke Malaysia

JAKIM conducts a halal audit first to ensure imported chicken plants are brought into Malaysia

December 11, 2021 (Kilang Ayam Sejuk Beku Perlu Lulus Audit Halal Sebelum Produk Diimport)

Setiap rumah sembelihan atau loji pemprosesan ayam di luar negara perlu melepasi pemeriksaan ketat oleh Jabatan Kemajuan Islam Malaysia (JAKIM) sebelum produk sejuk beku tersebut dibawa masuk ke pasaran tempatan.

Pengarah Sekretariat Majlis Halal Malaysia, (JAKIM) Marzuki Hassan berkata, proses audit berkenaan dijalankan pihaknya berpanduan piawaian dan peraturan halal bagi menjamin status halal produk sejuk beku yang diimport.

“Apabila melakukan audit kepatuhan halal ke atas rumah sembelihan atau loji pemprosesan luar negara, JAKIM akan guna standard dan peraturan halal Malaysia seperti MS 1500:2009; Pengeluaran, Penyediaan, Pengendalian dan Penyimpanan Makanan Halal; Panduan Umum dan Protokol Malaysia Untuk Pengeluar Produk Berasaskan Daging dan Ayam sebagai rujukan utama tahap kepatuhan halal yang dilaksanakan oleh rumah sembelihan atau loji pemprosesan tersebut,” katanya.

Tambahnya, proses pengauditan ke atas loji pemprosesan luar negara juga melibatkan Jabatan Perkhidmatan Veteriner (JPV) di bawah Kementerian Pertanian Dan Industri Makanan (MAFI).

Every slaughterhouse or chicken processing plant abroad has to pass a strict inspection by the Malaysian Islamic Development Department (JAKIM) before the frozen products are brought into the local market.

Malaysian Halal Council Secretariat Director, (JAKIM) Marzuki Hassan said that the audit process was carried out in accordance with halal standards and regulations to guarantee the halal status of imported frozen products.

"When conducting halal compliance audits on slaughterhouses or overseas processing plants, JAKIM will use Malaysian halal standards and regulations such as MS 1500:2009; Halal Food Production, Preparation, Handling and Storage; The Malaysian General Guide and Protocol for Producers of Meat and Poultry Based Products as the main reference for the level of halal compliance implemented by the slaughterhouse or processing plant," he said.

He added that the auditing process on overseas processing plants also involves the Department of Veterinary Services (JPV) under the Ministry of Agriculture and Food Industry (MAFI).

November 1, 2023

Tular di media sosial berikutan satu artikel mengenai ucapan 'Merry Christmas' pada kek di premis makanan yang telah disiarkan dalam akhbar tempatan. Isu tersebut telah diterima oleh JAKIM sebelum ini dan pernah dijawab pada 25 Disember 2020

It went viral on social media following an article about 'Merry Christmas' greetings on cakes at food premises which was published in a local newspaper. The issue was previously received by JAKIM and was answered on 25 December 2020

October 1, 2023 & November 3, 2023 (Premis case- Isu Video Tular Mengenai Pengendalian Pork Slice di Sebuah Premis Runcit)

Jabatan Kemajuan Islam Malaysia (JAKIM) mengambil maklum mengenai isu video tular melalui media sosial berkenaan kaedah pengendalian produk tidak halal di sebuah premis runcit yang dipercayai berlaku di sebuah negeri utara tanah air...JAKIM memberi perhatian penuh terhadap isu yang menimbulkan keresahan dalam kalangan pengguna Muslim yang mengunjungi premis tersebut. Sehubungan itu, JAKIM telah mengambil langkah-langkah awal bersama pihak berkuasa di negeri terbabit dan siasatan lanjut dilaksanakan untuk memastikan isu tersebut dapat ditangani dengan baik.

The Islamic Development Department of Malaysia (JAKIM) is aware of the issue of a viral video through social media regarding the method of handling non-halal products in a retail premises that is believed to have occurred in a northern state of the country...JAKIM is paying full attention to the issue that causes anxiety among consumers Muslims who visit the premises. Accordingly, JAKIM has taken preliminary steps with the authorities in the state concerned and further investigations are being carried out to ensure that the issue can be dealt with properly.

December 16, 2023 (Ucapan 'Merry Christmas' Pada Kek di Premis Makanan Pemegang Sijil Pengesahan Halal Malaysia)

semua pemegang SPHM, anda dinasihatkan untuk merujuk kepada JAKIM atau JAIN/MAIN terlebih dahulu jika terdapat sebarang kekeliruan berkaitan pensijilan halal Malaysia.

all SPHM holders, you are advised to refer to JAKIM or JAIN/MAIN first if there is any confusion regarding Malaysian halal certification.

Differentiation

2014 Janaury 7, 2017 (NSK haram meat)

daging tersebut adalah merupakan karkas (badan haiwan yang telah dilapah) kambing yang diimport...semua daging import kecuali daging babi perlulah mendapat kelulusan Jakim dan Jabatan Perkhidmatan Veterinar untuk dibawa dan berada di pasaran Malaysia.

the meat is the carcass (animal body that has been slaughtered) of imported goat... all imported meat except pork must get the approval of Jakim and the Department of Veterinary Services to be brought and placed in the Malaysian market

May 26, 2015 October 21, 2019 (Secret recipe recalled the halal cert)

penarikan sijil halal tersebut tidaklah menghalang syarikat berkenaan untuk memohon semula Sijil Halal setelah tindakan pembetulan telah dibuat dan mematuhi piawaian pensijilan halal Malaysia. JAKIM akan membuat penilaian semula terhadap permohonan tersebut berdasarkan pemeriksaan dan pematuhan ke atas Malaysia Standard 1500:2009 dan Manual Prosedur Pensijilan Halal Malaysia 2014.

the withdrawal of the halal certificate does not prevent the company in question from re-applying for the Halal Certificate after corrective actions have been taken and comply with Malaysia's halal certification standards. JAKIM will re-evaluate the application based on inspection and compliance with Malaysia Standard 1500:2009 and Malaysia Halal Certification Procedure Manual 2014.

June 28, 2015 May 24, 2017 December 24, 2017 January 31, 2020 September 25, 2021 (Pringles smokey bacon chips; Mcd Oversea)

pengurusan dan kawalan bahan mentah bagi jenama produk dan premis makanan yang mempunyai rangkaianannya di kebanyakan negara adalah berbeza.

management and control of raw materials for product brands and food premises that have their networks in most countries are different.

March 4, 2016 March 12, 2017 November 24, 2020 November 15, 2020 September 25, 2021 (halal status berus gigi)

perkataan bristle semata-mata bukanlah merujuk kepada bulu babi. Ianya merupakan perkataan dalam bahasa inggeris yang bermaksud bulu pendek/bulu tegak...berus gigi kebiasaannya diperbuat daripada nylon atau mana-mana bulu yang lembut.

the word bristle alone does not refer to pig hair. It is a word in English that means short bristles/straight bristles...toothbrushes are usually made of nylon or any soft bristles

March 4, 2016 March 12, 2017 November 24, 2020 November 15, 2020 September 25, 2021 (halal status berus gigi)

pengguna dinasihatkan agar sentiasa peka dan berhati-hati ketika melakukan belian dengan memerhati label bungkusan...penggunaan nama-nama berikut merujuk kepada bulu babi iaitu Boar's Bristles or Pig Bristles. Natural/Pure Bristles juga merujuk kepada bulu haiwan sama ada kuda atau babi dan lain-lainnya.

users are advised to always be sensitive and careful when making purchases by observing the package label... the use of the following names refers to pig's bristles, namely Boar's Bristles or Pig Bristles. Natural/Pure Bristles also refers to animal hair whether horse or pig and others.

March 21, 2016 (Halal corporation procedure)

Badan Pensijilan Halal luar negara yang diberi pengiktirafan perlu melalui prosedur yang ditetapkan...Badan Pensijilan tersebut mestilah dimiliki dan dianggotai oleh orang Islam...Pegawai Syariah Jakim akan menjalankan pengauditan ke atas organisasi tersebut sebelum diberi pengiktirafan

Foreign Halal Certification Bodies that are given recognition must go through the prescribed procedures... The Certification Body must be owned and staffed by Muslims... The Jakim Shariah Officer will conduct an audit on the organization before being given recognition

June 15, 2016 January 7, 2017 November 15, 2020 September 25, 2021 (Marshmallow "halal" status)

produk yang berasaskan gelatin dari sumber haiwan adalah antara yang dikenal pasti sebagai produk kritikal dari perspektif halal..Marshmallow adalah antara produk yang mengandungi gelatin dan banyak dijual secara terbuka serta diimport tanpa diketahui status halalnya. Walaupun ada pengeluaran dan pemprosesan produk ini di Malaysia, namun jumlahnya amatlah terhad.

halal perspective..Marshmallow is one of the products that contain gelatin and many are sold openly and imported without knowing its halal status. Although there is production and processing of this product in Malaysia, the amount is very limited.

June 16, 2016 (Not 100% halal secured)

Pelekat atau papan tanda "no pork", dan sebagainya bukan jaminan bagi status halal restoran atau premis makanan

Labels or "no pork" signs, etc. are not a guarantee for the halal status of restaurants or food premises

July 15, 2016 (Sushi king halal status)

Status permohonan Sijil Pengesahan Halal Malaysia dari Sushi King masih dalam proses

The status of the Malaysian Halal Certification Certificate application from Sushi King is still in process

October 18, 2016 (Auntie Anne halal status)

belum ada lagi outlet Auntie Anne's yang mendapat Sijil Pengesahan Halal Malaysia...syarikat pernah mengemukakan permohonan untuk mendapatkan Sijil Pengesahan Halal Malaysia sebelum ini namun ianya tidak dapat diproses atas beberapa isu teknikal seperti dokumen sokongan bahan ramuan.

there is no Auntie Anne's outlet yet that has obtained the Malaysian Halal Certification Certificate... the company has submitted an application to obtain the Malaysian Halal Certification Certificate before but it could not be processed due to some technical issues such as ingredient support documents.

October 22, 2016 January 7, 2017 February 15, 2017 May 4, 2017 November 21, 2018 November 15, 2020 November 24, 2020 September 25, 2021 October 22, 2021 (Apollo "halal" status)

Berkaitan isu Kod E yang didakwa bersumberkan babi, tidak semua kod E yang digunakan untuk membuat sesuatu produk makanan adalah berasaskan dari sumber yang haram...Bahan-bahan aditif ini boleh bersumberkan tumbuhan,sintetik, mikrob, semulajadi, kimia dan haiwan...Sebagai contoh,antara kod E yang paling kerap ditanya oleh orang awam ialah kod E471& E472. Kod tersebut adalah sejenis emulsifier iaitu mono dan digliserida. Sumbernya boleh terhasil dari lemak tumbuhan (contohnya minyak kelapa sawit) atau lemak haiwan.

Regarding the issue of the E-code that is claimed to be sourced from pigs, not all E codes that are used to make a food product are based on illegal sources... These additives can be plant, synthetic, microbial, natural, chemical and animal sourced... For example, among the E codes most frequently asked by the public are codes E471 & E472. The code is a type of emulsifier which is mono and diglyceride. The source can be derived from vegetable fats (eg palm oil) or animal fats.

November 10, 2016 (Slaughtering proess)

pihak Jakim bersama pegawai pemantauan JAIS telah membuat pemeriksaan terhadap pasaraya tersebut dan mendapati bahawa keadaan ayam yang digambarkan seperti tidak disembelih itu sebenarnya adalah kesan daripada hasil tindakan menarik kepala ayam (head puller) hingga menyebabkan kulit lehernya tertarik panjang. Perkara itu telah menampakkan seperti tiada sembelihan dilakukan.

Jakim together with JAIS monitoring officers have inspected the supermarket and found that the condition of the chicken described as not being slaughtered was actually the result of the action of pulling the chicken's head (head puller) to cause the neck skin to stretch. It looked like no slaughter was done.

Janury 7, 2017 (MCD not allowed non halal food)

Jakim berpandangan bahawa polisi yang dibangunkan oleh pihak McDonald's adalah merupakan inisiatif yang baik serta komitmen yang tinggi syarikat dalam usaha pengawalan jaminan halal di semua premis McDonald's berteraskan Sistem Jaminan Halal (Halal Assurance Management System – HAS)...polisi seumpama ini bukanlah suatu yang diluar kebiasaan sebagaimana polisi yang sudah menjadi amalan di kebanyakan premis makanan berangkai yang mengamalkan polisi “No Outside Food Allowed” yang telah diterima oleh masyarakat.

Jakim is of the view that the policy developed by McDonald's is a good initiative as well as the company's high commitment in efforts to control halal assurance in all McDonald's premises based on the Halal Assurance Management System (HAS)...policies like this are not something out of the ordinary habit as the policy that has become a practice in most chain food premises that practice the "No Outside Food Allowed" policy that has been accepted by the community.

January 7, 2017 (Chicken supply in Econsave)

pihak Jakim bersama pegawai pemantauan JAIS telah membuat pemeriksaan terhadap pasaraya tersebut dan mendapati bahawa keadaan ayam yang digambarkan seperti tidak disembelih itu sebenarnya adalah kesan daripada hasil tindakan menarik kepala ayam (head puller) hingga menyebabkan kulit lehernya tertarik panjang. Perkara itu telah menampakkan seperti tiada sembelihan dilakukan...produk ayam yang dijual di Econsave Jalan Reko, Kajang ini dikenal pasti diambil daripada dua pusat sembelihan yang mempunyai Sijil Pengesahan Halal Malaysia yang sah.

The Jakim together with JAIS monitoring officers have inspected the supermarket and found that the condition of the chicken described as not being slaughtered was actually the result of the action of pulling the chicken's head (head puller) to cause the neck skin to stretch. The matter has made it appear as if no slaughtering has been done...the chicken products sold at Econsave Jalan Reko, Kajang have been identified as being taken from two slaughterhouses that have a valid Malaysian Halal Certification Certificate.

February 11, 2017 May 15, 2017 November 24, 2020 October 26, 2021 (MacDonald contain porcine)

ramuan 'LM10' dalam Mayo McDonald's mengandungi lemak khinzir mula tersebar dalam kalangan netizen di alam maya ini...isu ramuan yang mengandungi lemak babi sebagaimana yang diviralkan tidak melibatkan McDonald's Malaysia...pengurusan dan kawalan bahan mentah bagi setiap premis tersebut adalah berbeza mengikut negara.

The ingredient 'LM10' in McDonald's Mayo contains pork fat started to spread among netizens in this cyberspace...the issue of the ingredient containing pork fat as it went viral does not involve McDonald's Malaysia...the management and control of raw materials for each premise is different according to country.

March 22, 2017 November 24, 2020 (halal status pembiakan ikan)

ramuan yang digunakan adalah dari sumber semulajadi yang tidak melalui sebarang pemprosesan di kilang, namun ada sudut lain yang perlu diteliti untuk menjamin kehalalan sajian/produk.

the ingredients used are from natural sources that do not go through any processing in the factory, but there are other angles that need to be examined to guarantee the halal of the dish/product.

May 9, 2017 November 23, 2018 November 24, 2020 October 25, 2021 (Yeos halal status)

Tidak semua nombor E yang digunakan untuk membuat sesuatu produk makanan berasaskan dari sumber yang HARAM. Bahan-bahan aditif ini boleh bersumberkan tumbuhan, sintetik, mikrob, semulajadi, kimia dan haiwan.

Not all E numbers used to make a food product are based on ILLEGAL sources. These additives can be plant, synthetic, microbial, natural, chemical and animal sourced.

August 3, 2017 September 25, 2021 (Kellogg halal status)

pengurusan dan kawalan bahan mentah bagi setiap kilang tersebut adalah berbeza mengikut negara

The management and control of raw materials for each factory is different according to the country

December 14, 2018 (Slaughtering process)

Salah faham ini juga berlaku kerana kurangnya kefahaman berkenaan realiti pemprosesan ayam di pusat penyembelihan yang menggunakan pelbagai fasiliti moden. Sudah pasti pemprosesannya berbeza dengan pengeluaran berskala kecil

This misunderstanding also occurs due to a lack of understanding regarding the reality of chicken processing in slaughterhouses that use various modern facilities. Of course the processing is different from small scale production

January 13, 2019 (Mihun halal status)

Jabatan Kemajuan Islam Malaysia (Jakim) telah mengesahkan, bahawa 'Bihun Istimewa' cap Masjid keluaran sebuah kilang di Kuala Lumpur tidak mempunyai sijil halal yang sah. Produk bihun itu mengguna pakai logo halal sendiri pada pembungkusan dan ia bertentangan dengan Akta Perihal Dagangan 2011, Perintah Perihal Dagangan (Perakuan dan Penandaan Halal) 2011

The Malaysian Islamic Development Department (Jakim) has confirmed that the 'Special Bihun Istimewa' Masjid stamp produced by a factory in Kuala Lumpur does not have a valid halal certificate. The vermicelli product uses its own halal logo on the packaging and it is against the Trade Description Act 2011, the Trade Description (Halal Certification and Marking) Order 2011

April 7, 2019 (Ali cafe)

Produk yang memiliki Sijil Pengesahan Halal Malaysia bermaksud produk tersebut telah diperiksa seluruh rantai pemprosesannya oleh pihak yang berautoriti. Perlu difahami bahawa Sijil Pengesahan Halal Malaysia hanya akan diberi setelah sesebuah syarikat atau pengeluar mematuhi seluruh prosedur dan perundangan berkaitan halal yang telah ditetapkan.

A product that has a Malaysian Halal Certification Certificate means that the product has been inspected throughout its processing chain by the authority. It should be understood that Malaysia's Halal Certification Certificate will only be given after a company or producer complies with all procedures and legislation related to halal that have been set.

June 17, 2019

Bahagian ini menegaskan bahawa premis makanan yang menggunakan bahan mentah atau ramuan yang telah dipersijilkan halal tidaklah bermaksud ia boleh memperihalkan premis makanan tersebut sebagai telah dipersijilkan halal.

This section asserts that food premises that use raw materials or ingredients that have been halal certified does not mean that they can describe the food premises as having been halal certified.

October 8, 2019

penggunaan darah babi di dalam penyediaan penang curry laksa yang di jual di Pulau Pinang dan juga di SS2, Petaling Jaya. Ianya adalah perakuan yang dibuat oleh peniaga berkenaan (David Tan) berkaitan hidangan Penang Curry Laksa yang dijual di gerai jualannya di SS2, Petaling Jaya...gerai jualan tersebut tidak pernah memiliki Sijil Pengesahan Halal Malaysia.

the use of pig blood in the preparation of penang curry laksa which is sold in Penang and also in SS2, Petaling Jaya. It is a certificate made by the trader (David Tan) regarding the Penang Curry Laksa dish sold at his stall in SS2, Petaling Jaya... the stall never had a Malaysian Halal Certification Certificate.

October 30, 2019

premises makanan Ah Cheng Laksa masih belum menjadi pemegang Sijil Pengesahan Halal Malaysia. Walau bagaimanapun, central kitchen bagi premises makanan berkenaan yang didaftar atas nama Ah Cheng Laksa Sdn Bhd di lokasi Taman Perindustrian USJ 1, Subang Jaya, Selangor telah dipersijilkan halal. Pensijilan halal yang diperolehi oleh central kitchen tidak bermakna seluruh rangkaian outletnya telah dipersijilkan halal kerana bagi permohonan premises makanan berangkai, terdapat syarat-syarat khusus pensijilan halal yang perlu dipenuhi.

Ah Cheng Laksa food premises are not yet holders of the Malaysian Halal Certification Certificate. However, the central kitchen for the food premises registered under the name of Ah Cheng Laksa Sdn Bhd at Taman Perindustrian USJ 1, Subang Jaya, Selangor has been certified halal. The halal certification obtained by the central kitchen does not mean that the entire chain of outlets has been halal certified because for chain food premises applications, there are specific conditions for halal certification that must be met.

November 23, 2019

produk Milo kotak didakwa mengandungi sesuatu seakan "usus babi". Berdasarkan penjelasan yang diberikan oleh pihak Nestle Malaysia, ianya adalah gumpalan susu yang terjadi dipercayai akibat produk telah rosak.

Boxed Milo products allegedly contain something resembling "pig intestines". Based on the explanation given by Nestle Malaysia, it is a lump of milk that is believed to be caused by a damaged product.

December 31, 2019 January 23, 2020 November 4, 2023 (Minyak Masak Jenama Asri case-dikeluarkan oleh syarikat penternak babi terbesar di Melaka.)

Hasil daripada semakan kami, produk minyak masak jenama Asri bukan keluaran Syarikat Leong Hup sebagaimana yang ditularkan. Produk tersebut merupakan keluaran Syarikat Asri Vegetable Oil Products Sdn. Bhd. dan syarikat tersebut merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah. Tular di media sosial berkenaan status halal produk minyak masak jenama Asri yang telah dikeluarkan oleh syarikat Leong Hup yang telah didakwa sebagai penternak babi terbesar di Melaka...Hasil daripada semakan kami, produk minyak masak jenama Asri bukan keluaran Syarikat Leong Hup sebagaimana yang ditularkan. Produk tersebut merupakan keluaran Syarikat Asri Vegetable Oil Products Sdn. Bhd. dan syarikat tersebut merupakan pemegang Sijil Pengesahan Halal Malaysia yang masih sah. Untuk mak-luman juga, syarikat Leong Hup Agrobusiness Sdn. Bhd. bukan sebuah syarikat penternak babi sebagaimana yang ditularkan.

As a result of our review, the Asri brand cooking oil product is not produced by the Leong Hup Company as reported. The product is produced by Syarikat Asri Vegetable Oil Products Sdn. Bhd. and the company is a holder of a valid Malaysian Halal Certification Certificate. It has gone viral on social media regarding the halal status of Asri brand cooking oil products that have been produced by the Leong Hup company which has been claimed to be the largest pig breeder in Melaka... As a result of our review, the Asri brand cooking oil products are not produced by Leong Hup Company as has been spread. The product is produced by Syarikat Asri Vegetable Oil Products Sdn. Bhd. and the company is a holder of a valid Malaysian Halal Certification Certificate. For information as well, the company Leong Hup Agrobusiness Sdn. Bhd. not a pig breeding company as it is transmitted.

September 12, 2020 (Expired hala cert)

penggunaan perkataan halal yang mengelirukan jika disabitkan kesalahan boleh dikenakan denda sehingga RM100,000 atau penjara tidak melebihi tiga tahun atau kedua-duanya bagi individu manakala bagi pertubuhan perbadanan ialah denda sehingga RM250,000...kesalahan meletakkan makanan yang halal bercampur tidak halal sehingga mengelirukan orang awam pula, pelaku boleh dikenakan denda sehingga RM1 juta atau penjara tidak melebihi tiga tahun atau kedua-duanya (individu) dan denda sehingga RM5 juta (syarikat atau pertubuhan perbadanan).

the misleading use of the word halal if convicted can be fined up to RM100,000 or imprisonment not exceeding three years or both for individuals while for corporations it is a fine of up to RM250,000...the mistake of placing halal food mixed with non-halal food so as to confuse As for the public, the perpetrator can be fined up to RM1 million or imprisoned for not more than three years or both (individuals) and fined up to RM5 million (companies or corporations).

December 4, 2020 (Cartel case)

Daging dan produk daging yang diimport masuk perlu pengesahan halal dari badan pensijilan halal luar negara yang diiktiraf oleh JAKIM. Pengimport juga perlu mengemukakan bersama sijil kesihatan daripada pihak berkuasa veterinar negara pengeksport dan kelulusan permit import dari pihak MAQIS sebelum daging dan produk daging tersebut dibenarkan masuk ke pasaran negara

Imported meat and meat products need halal certification from overseas halal certification bodies recognized by JAKIM. Importers must also submit a health certificate from the veterinary authority of the exporting country and import permit approval from MAQIS before the meat and meat products are allowed to enter the country's market.

December 8, 2021 (JABATAN PERKHIDMATAN VETERINAR MALAYSIA BERHUBUNG DAKWAAN 200 KONTENA AYAM BEKU DARI CHINA DAN THAILAND TIDAK HALAL)

DVS ingin memaklumkan terdapat sembilan (9) loji ayam yang diluluskan untuk mengeksport daging ayam dan keratan ayam di negara Thailand dan dua (2) di negara China. DVS mengesahkan kesemua loji ayam yang disenaraikan di laman sesawang DVS adalah masih sah untuk mengeksport ke Malaysia...Senarai loji-loji di laman sesawang DVS dikemaskini dari semasa ke semasa dan loji-loji yang didapati tidak mematuhi syarat import yang ditetapkan oleh kerajaan Malaysia akan digantung kelulusan eksport. Notifikasi penggantungan akan dipaparkan pada nama loji tersebut di laman sesawang DVS untuk makluman pihak-pihak berkepentingan

DVS would like to inform you that there are nine (9) chicken plants approved to export chicken meat and chicken cuts in Thailand and two (2) in China. DVS confirms that all chicken plants listed on the DVS website are still legal to export to Malaysia... The list of plants on the DVS website is updated from time to time and plants found not to comply with the import conditions set by the Malaysian government will suspended export approval. The suspension notification will be displayed on the name of the plant on the DVS website for the information of interested parties

February 7, 2020 May 26, 2023 (Lady Choice Case)

produk-produk berkenaan iaitu Lady's Choice Ham Spread, Chicken Spread, Tuna Spread dan Bacon Spread yang dikeluarkan di kilang yang berlainan adalah untuk pasaran tempatan di negara Filipina dan produk tersebut tidak dijual atau diedarkan oleh syarikat Unilever (Malaysia) Holding Sdn Bhd. ...Manakala khusus mengenai mayonis dan sos salad yang diimport dan dijual di Malaysia oleh Unilever (Malaysia) Holdings Sdn Bhd, adalah dipastikan bahawa keseluruhan rangkaian produk syarikat tersebut telah dipersijilkan halal oleh Jabatan Kemajuan Islam Malaysia (JAKIM). Produk berkenaan juga turut dipersijilkan halal oleh Islamic Da'wah Council of the Philippines (IDCP) dan ia merupakan badan pensijilan halal luar negara yang diiktiraf oleh JAKIM di negara Filipina.

the products in question namely Lady's Choice Ham Spread, Chicken Spread, Tuna Spread and Bacon Spread which are produced in different factories are for the local market in the Philippines and the products are not sold or distributed by Unilever (Malaysia) Holding Sdn Bhd. ...While specifically regarding the mayonnaise and salad dressing imported and sold in Malaysia by Unilever (Malaysia) Holdings Sdn Bhd, it is confirmed that the company's entire product range has been certified halal by the Islamic Development Department of Malaysia (JAKIM). The product is also certified halal by the Islamic Da'wah Council of the Philippines (IDCP) and it is an overseas halal certification body recognized by JAKIM in the Philippines.

November 4, 2023 (Frankfurter Jenama Rahmat case- dikeluarkan oleh syarikat penternak babi terbesar di Melaka.)

Tular di media sosial berkenaan status halal produk frankfurter ayam jenama Rahmat yang telah dikilangkan oleh syarikat Leong Hup Agrobusiness Sdn. Bhd. yang telah didakwa sebagai sebuah syarikat penternak babi yang terbesar di Melaka...Hasil daripada semakan kami, syarikat berkenaan bertindak selaku Original Equipment Manufacturer (OEM) kepada frankfurter ayam jenama Rahmat. Penggunaan nama jenama Rahmat adalah bersempena nama Encik Rahmat bin Ibrahim iaitu Pengarah Syarikat Mantap Eksklusif Sdn. Bhd. Syarikat Leong Hup (Malaysia) Sdn Bhd pula tiada kena-mengena dengan penternakan babi manakala produk frankfurter ayam jenama Rahmat merupakan Sijil Pengesahan Halal Malaysia yang masih sah.

It went viral on social media regarding the halal status of the Rahmat brand chicken frankfurters manufactured by Leong Hup Agrobusiness Sdn. Bhd. which has been claimed to be the largest pig breeding company in Melaka... As a result of our review, the company acts as an Original Equipment Manufacturer (OEM) for the Rahmat brand of chicken frankfurters. The use of the Rahmat brand name is in conjunction with the name of Encik Rahmat bin Ibrahim who is the Director of Mantap Eksklusif Sdn. Bhd. The Leong Hup (Malaysia) Sdn Bhd company has nothing to do with pig farming while the Rahmat brand chicken frankfurter product is a valid Malaysian Halal Certification Certificate.

Transcendence

December 11, 2014 May 10, 2016 March 8, 2016 Oct 11, 2016 January 7, 2017 May 16, 2017 September 3, 2019 September 4, 2019 November 24, 2020 August 25, 2021 (Starbucks haram video)

Premis Makanan Starbucks adalah pemegang Sijil Pengesahan Halal Malaysia (SPHM) dan tarikh luput SPHM tersebut adalah sah sehingga kini

Starbucks Food Premises is the holder of the Malaysian Halal Verification Certificate (SPHM) and the SPHM expiry date is valid until now

May 26, 2015 October 21, 2019 (Secret recipe recalled the halal cert)

penarikan balik Sijil Pengesahan Halal Malaysia bagi syarikat Secret Recipe Manufacturing Sdn. Bhd. ...disebabkan telah berlaku pelanggaran terhadap Manual Prosedur Pensijilan Halal Malaysia yang melibatkan kesalahan-kesalahan kebersihan dan GMP (Good Manufacturing Practice) yang serius. Penarikan ini walau bagaimanapun adalah TIDAK disebabkan kesalahan penggunaan bahan haram dalam pemprosesan produk.

revocation of the Malaysian Halal Verification Certificate for Secret Recipe Manufacturing Sdn. Bhd. ...due to a violation of the Malaysian Halal Certification Procedure Manual involving serious hygiene and GMP (Good Manufacturing Practice) errors. This withdrawal is NOT due to the use of illegal substances in the processing of the product.

June 9, 2015 (Giant provide non-halal meat)

memaklumkan kepada pelanggan-pelanggan kami bahawa kami hanya berurusan dengan pembekal-pembekal ayam segar yang diproses secara HALAL serta mempunyai sijil HALAL diiktiraf, disah dan dikeluarkan oleh Jabatan Kemajuan Islam Malaysia (JAKIM)

inform our customers that we only deal with suppliers of fresh chicken that are processed in a HALAL manner and have a HALAL certificate recognized, validated and issued by the Islamic Development Department of Malaysia (JAKIM)

June 20, 2015 (Fake halal logo usage)

Sebuah kilang memproses makanan berdepan dengan risiko didenda selepas premis berkenaan didapati menggunakan logo dan sijil halal yang tidak diiktiraf Jabatan Kemajuan Islam Malaysia (Jakim) atau Jabatan Agama Islam Perak (JAIPk)...hasil pemeriksaan mendapati pembungkus yang digunakan untuk produk mereka tertera tanda halal yang tidak mendapat kelulusan daripada Jakim atau JAIPk

A food processing factory faces the risk of being fined after the premises were found to be using logos and halal certificates that are not recognized by the Malaysian Islamic Development Department (Jakim) or the Perak Islamic Religious Department (JAIPk). which does not get approval from Jakim or JAIPk

March 27, 2016 (Non-halal product using halal logo)

Berdasarkan pemerhatian awal terhadap produk tersebut, ianya menggunakan logo halal Malaysia secara salah kerana tidak memaparkan nombor rujukan pemohon di bawah logo halal itu. Produk itu juga belum dipastikan sahih daripada China kerana tulisan pada hadapan bungkusan tersebut menggunakan Bahasa Thailand manakala di belakang bungkusan pula menggunakan Bahasa Cina... Bahagian Hab Halal Jakim bertindak untuk menjalankan siasatan lebih terperinci

Based on initial observations of the product, it uses the Malaysian halal logo incorrectly because it does not display the applicant's reference number under the halal logo. The product has also not been confirmed to be authentic from China because the writing on the front of the package is in Thai while the back of the package is in Chinese... Jakim's Halal Hub Division acted to conduct a more detailed investigation

April 10, 2016 (Samyang halal status)

status logo dan kehalalan produk tersebut belum dapat dikenal pasti. Siasatan bersama pihak Korea Muslim Foundation (KMF) di Korea sedang giat dilakukan.

the status of the logo and the halal of the product has not yet been identified. Investigations with the Korea Muslim Foundation (KMF) in Korea are currently underway.

August 13, 2016 (Halal pork)

penelitian/ pemantauan pihak berautoriti di Korea, kejadian ini berpunca daripada sikap rakus pihak industri yang tidak memahami konsep halal dan beranggapan bahawa label halal adalah tanda perniagaan yang boleh membantu memasarkan produk mereka.

research/monitoring by authorities in Korea, this incident is caused by the greedy attitude of the industry who do not understand the concept of halal and think that the halal label is a business mark that can help market their products.

September 24, 2016

Isu ini masih dalam tindakan mahkamah Thailand oleh pihak CICOT di atas isu penyalahgunaan logo halal yang telah tamat tempoh.

This issue is still in Thai court action by CICOT over the issue of misuse of the expired halal logo

December 19, 2016 January 7, 2017 February 11, 2017 May 15, 2017 November 24, 2020 October 26, 2021 (MacDonald Coffee "halal" status)

perlu diketahui juga bahawa pengurusan dan kawalan bahan mentah bagi setiap premis tersebut adalah berbeza mengikut negara...Perlu diambil maklum bahawa McDonald's Malaysia merupakan pemegang sijil Pengesahan Halal Malaysia.

It should also be noted that the management and control of raw materials for each of these premises is different according to the country... It should be noted that McDonald's Malaysia is the holder of the Malaysian Halal Certification certificate.

December 21, 2016 January 7, 2017 (Starbucks "halal" status)

Perlu dimaklumkan bahawa pengurusan dan kawalan bahan mentah adalah berbeza mengikut negara dan Starbucks di Malaysia merupakan pemegang Sijil Pengesahan Halal Malaysia...Prosedur pengeluaran Sijil Pengesahan Halal Malaysia (SPHM) telah mengambil kira status halal setiap ramuan dan proses yang berkaitan di dalam pengeluaran sesuatu produk dengan teliti oleh Pakar Syariah dan juga Teknologi Makanan.

It should be noted that the management and control of raw materials is different according to the country and Starbucks in Malaysia is the holder of the Malaysian Halal Certification Certificate...The production procedure

of the Malaysian Halal Certification Certificate (SPHM) has taken into account the halal status of each ingredient and related processes in the production of a product carefully by Shariah Experts and Food Technology.

September 27, 2018 (Fake halal logo useage)

penggunaan logo halal pada produk berkenaan juga adalah tidak sah dan melanggar Akta Perihal Dagangan 2011. Siasatan dan tindakan sedang dijalankan mengikut lunas dan prosedur peruntukan undang-undang yang berkaitan.

the use of the halal logo on the product is also illegal and violates the Trade Information Act 2011. Investigations and actions are being carried out in accordance with the provisions and procedures of the relevant legal provisions.

December 14, 2018 (Slaughtering process)

hasil laporan yang diterima, Pihak Penguatkuasa Halal, Jabatan Agama Islam Selangor telah melakukan operasi bersepadu di salah sebuah pasar basah di Rawang minggu ini dan mendapati ayam-ayam yang dilemaskan tersebut hanya dijual kepada pelanggan bukan Islam...pemilik premis berkenaan yang bukan beragama Islam turut meletakkan penandaan "non halal" bagi mengelakkan kekeliruan dalam kalangan pengguna Islam.

as a result of the report received, the Halal Enforcement Authority, Selangor Department of Islamic Religion has carried out an integrated operation at one of the wet markets in Rawang this week and found that the chickens that were emaciated were only sold to non-Muslim customers...the owner of the premises who is not Muslim also marked "non-halal" to avoid confusion among Muslim consumers.

February 4, 2019

penggunaan alat mengesan DNA babi dalam produk tanpa autoriti dan dilakukan secara individu, dibimbangi akan menimbulkan kekeliruan dalam kalangan masyarakat.

the use of a device to detect pig DNA in products without authority and done individually, is feared to cause confusion among the community.

June 14, 2019

Premis tersebut tidak terikat dengan mana-mana piawaian halal. Tiada sebarang tindakan berkaitan halal boleh dikenakan kepada premis tersebut selama tiada sebarang penyalahgunaan perakuan atau penandaan halal dibuat.

The premises are not bound by any halal standards. No halal-related actions can be imposed on the premises as long as there is no misuse of the halal certification or labeling.

September 5, 2019

masyarakat dinasihatkan agar lebih berwaspada sebelum menyebarkan sesuatu maklumat yang menular berkaitan isu halal yang tidak diketahui status kebenarannya dengan merujuk pihak berautoriti agar tidak terjebak ke kancah fitnah, salah faham sesama ummah dan menjejaskan keharmonian negara. Kami juga ingin menasihatkan masyarakat agar menjadi

pengguna yang bijak, bermaklumat dan berakhlak mulia supaya tidak mudah dipengaruhi dengan sebaran palsu sebegini.

The public is advised to be more vigilant before spreading any contagious information related to halal issues whose truth status is unknown by referring to the authorities so as not to get caught up in the scene of slander, misunderstanding among the ummah and affect the harmony of the country. We also want to advise the public to be wise, informed and virtuous users so as not to be easily influenced by such false information.

January 5, 2020

Pemeriksaan halal oleh JAKIM dan JAIN bukan sekadar secara dokumentasi semata-mata bahkan membabitkan pemeriksaan secara lapangan iaitu keberkesanan Sistem Jaminan Halal yang diamalkan syarikat terutama kepada premis makanan berangkai yang banyak menggunakan fasiliti penapis air

The halal inspection by JAKIM and JAIN is not just a mere documentation, it even involves a field inspection, which is the effectiveness of the Halal Assurance System practiced by the company, especially for chain food premises that use water filter facilities.

November 13, 2020 (Mee kari)

produk mi kari yang dijual di premis makanan dan minuman, OLDTOWN White Coffee adalah halal...semakan mendapati OLDTOWN White Coffee adalah pemegang Sijil Pengesahan Halal Malaysia (SPHM) yang sah...premis makanan yang memiliki SPHM bermaksud seluruh rantai halal telah disemak dan disahkan oleh pihak berautoriti

curry noodle products sold at food and beverage premises, OLDTOWN White Coffee are halal...the review found that OLDTOWN White Coffee is a valid Malaysian Halal Verification Certificate (SPHM) holder...a food premises that has SPHM means that the entire halal chain has been checked and confirmed by the authority

December 5, 2020 (Cartel case)

dipercayai sudah lama membungkus semula daging itu dengan logo halal palsu di sebuah gudang di Taman Perindustrian Senai, Johor dan membabitkan taktik kartel yang terancang...siasatan awal pihak MAQIS, produk daging sejuk beku yang dibawa masuk secara haram itu datang dari beberapa negara termasuk Argentina, Brazil, China dan Ukraine.

it is believed to have repackaged the meat with a fake halal logo in a warehouse in Taman Perindustrian Senai, Johor and involved a planned cartel tactic... MAQIS preliminary investigation, the frozen meat products that were imported illegally came from several countries including Argentina , Brazil, China and Ukraine.

December 29, 2020 (Cartel case- fake halal logo usage)

Timbalan Menteri Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP) Datuk Rosol Wahid..."Bukan kita tidak mahu mendedahkan syarikat yang terbabit, namun masalahnya perkara ini dilakukan oleh sebuah syarikat pengumpul daging, yang kemudiannya menggunakan logo syarikat lain (mangsa) yang terkenal dan mempunyai permintaan tinggi untuk memasarkan produk itu. "Kalau kita mendedahkan nama syarikat yang jadi mangsa itu, ia akan mencalarakan imej syarikat berkenaan sedangkan itu bukan salah mereka," katanya pada sesi penggulangan usul kartel daging haram yang dikemukakan oleh Senator Asmak

Husin...Rosol menjelaskan kerajaan tidak pernah memandang remeh berkenaan isu itu dan telah melakukan beberapa tindakan tegas terhadap pihak yang terlibat.

Deputy Minister of Domestic Trade and Consumer Affairs (KPDNHEP) Datuk Rosol Wahid...."It's not that we don't want to reveal the companies involved, but the problem is that this is done by a meat collecting company, which then uses the logo of another company (the victim) famous and has a high demand to market the product. "If we reveal the name of the victimized company, it will tarnish the company's image when it is not their fault," he said at the winding up session of the illegal meat cartel motion presented by Senator Asmak Husin. .Rosol explained that the government has never taken the issue lightly and has taken several strict actions against the parties involved.

December 29, 2020 (PELAN TINDAKAN MENANGANI ISU DAGING SELUDUP)

industri daging import dan tempatan sentiasa mematuhi SOP yang ditetapkan dan menggalakkan untuk membuat permohonan Sijil Pengesahan Halal Malaysia (SPHM) agar tiada lagi isu yang terkait dengan penyeludupan daging haram serta daging yang tidak berlogo serta yang tidak diiktiraf oleh JAKIM

The imported and local meat industry always complies with the set SOP and encourages to apply for the Malaysian Halal Certification Certificate (SPHM) so that there are no more issues related to the smuggling of illegal meat and meat without a logo and which is not recognized by JAKIM

December 30, 2020 (Cartel case)

Umat Islam yang telah memakan daging import sebelum timbul isu syubhah daging import yang berlaku baru-baru ini, maka hukumannya adalah dimaafkan. Perkara ini berlandaskan dalil-dalil Syara' yang memberikan hukum berdasarkan kepada keadaan asalnya iaitu halal sehingga terdapat bukti yang mengubahnya serta diberikan keuzuran dan keringanan dalam perkara yang tidak disengajakan dengan syarat penelitian melalui logo halal pada paket pembungkus sudah dilakukan terlebih dahulu.

Muslims who have eaten imported meat before the issue of suspected import meat that happened recently, then the law is forgiven. This matter is based on the arguments of Syara' which gives the law based on its original state which is halal until there is evidence that changes it and is given relief and leniency in unintentional matters on the condition that research through the halal logo on the packaging packet has been done first.

January 11 & 12, 2021 (Cartel case)

Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna(KPDNHEP), Jabatan Perkhidmatan Veterinar Malaysia (DVS), Jabatan Perkhidmatan Kuarantin dan Pemeriksaan Malaysia (Maqis) dan Jabatan Kastam Diraja Malaysia (JKDM)...Mesyuarat Penyelarasan Pelan Tindakan Menangani Isu Pemalsuan Logo Halal di Jabatan Kemajuan Islam Malaysia (JAKIM) baru-baru ini telah bersetuju untuk memperhalusi beberapa cadangan antaranya memperketat prosedur pengimportan daging halal, pengangkutan dan pergudangan

The Ministry of Domestic Trade and Consumer Affairs (KPDNHEP), the Department of Veterinary Services Malaysia (DVS), the Department of Quarantine and Inspection Services Malaysia (Maqis) and the Royal Malaysian Customs Department (JKDM)...Meeting on the Coordination of Action Plans to Address the Halal Logo Counterfeit Issue at The Department of Islamic Development Malaysia (JAKIM) has recently agreed to refine several proposals including tightening procedures for importing halal meat, transportation and warehousing

January 28, 2021 (Li Chuan Cuttlefish Ball halal status)

Majlis Ugama Islam Singapura (MUIS) is currently investigating the matter and encourages Singaporean Muslims not to speculate further until the investigation is completed. We would like to remind members of the public not to spread rumours and await further updates from Muis

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May 15 & 18, 2021 (Chicken slaughtering process)

ayam yang dibeli dari sebuah pasaraya di Manir, Kuala Terengganu dan tiada kesan sembelihan, pihak Bahagian Pengurusan Halal JHEAT ingin menjelaskan bahawa syarat sah sembelihan haiwan adalah dengan putus urat halkum dan urat marih. Di dalam video tersebut, jelas menunjukkan bahawa urat-urat tersebut telah putus dengan sempurna...pembekal ayam di pasaraya yang disebut merupakan pemegang Sijil Pengesahan Halal Malaysia yang mana sembelihan disembelih oleh penyembelih bertauliah, diwajibkan seorang pemeriksa untuk menentukan kesahihan dan kesempurnaan sembelihan serta dipantau secara berkala oleh pihak berkuasa.

chicken bought from a supermarket in Manir, Kuala Terengganu and there is no sign of slaughter, the JHEAT Halal Management Division would like to clarify that the legal condition for animal slaughter is to break the halkum and marih veins. In the video, it is clearly shown that the veins have been completely severed...the chicken supplier in the supermarket mentioned is a Malaysian Halal Certification Certificate holder where the slaughter is slaughtered by a certified butcher, an inspector is required to determine the validity and completeness of the slaughter and is monitored periodically by the authorities.

November 9, 2023 (SERBUK KARI JENAMA BABA'S DAN ALAGAPPA'S case)

syarikat pengeluar juga perlu mewujudkan Sistem Jaminan Halal serta menubuhkan Jawatankuasa Halal Dalaman yang dianggotai oleh seorang Eksekutif Halal bagi memantau perolahan bahan mentah dan proses pengeluaran produk. Ini bagi memastikan produk tersebut terjamin dari segi aspek kehalalan dan juga jaminan kualiti serta kebersihan (Halalan thoyyiban)

producing companies also need to establish a Halal Assurance System as well as establish an Internal Halal Committee consisting of a Halal Executive to monitor the processing of raw materials and the product production process. This is to ensure that the product is guaranteed in terms of halal aspects as well as quality assurance and cleanliness (Halalan thoyyiban)

November 21, 2023 (Pekerja Bukan Islam di Sebuah Premis Makanan Yang Diberhentikan Kerja Kerana Memakai Rantai Salib case; churnch chain)

Manual Prosedur Pensijilan Halal Malaysia (Domestik) 2020 tidak menghalang pekerja bukan Islam di premis yang dipersijilkan halal dengan syarat premis tersebut mempunyai minimum seorang (1) pekerja Muslim warganegara Malaysia berjawatan tetap dan bertugas sepanjang tempoh operasi atau syif. Selain itu, pihak syarikat juga perlu mempunyai seorang penyelia Halal di premis mereka. Tambahan juga, setiap pekerja perlu menghadiri latihan kesedaran

halal dalam tempoh tiga (3) tahun sekali demi memastikan segala keperluan dan prosedur pensijilan halal Malaysi difahami dan dipatuhi dengan sebaiknya.

The Malaysian Halal Certification Procedure Manual (Domestic) 2020 does not prevent non-Muslim employees in halal-certified premises provided that the premises have a minimum of one (1) Muslim employee who is a Malaysian citizen with a permanent position and is on duty throughout the operating period or shift. In addition, the company also needs to have a Halal supervisor on their premises. In addition, every employee must attend halal awareness training every three (3) years to ensure that all Malaysian halal certification requirements and procedures are well understood and followed.

Attack accuser

May 21, 2016 December19, 2016 Janauary 7, 2017 November 15, 2020 September 25, 2021 (Non-halal restaurant)

premis makanan Naughty Nuri's telah jelas menyatakan bahawa mereka menjual makanan berasaskan babi...Papan tanda 'Tidak Halal' turut dipamerkan di pintu masuk premis berkenaan.

Naughty Nuri's food premises have clearly stated that they sell pork-based food... A 'Not Halal' sign is also displayed at the entrance of the premises.

Corrective action

May 26, 2015 (Secret recipe recalled the halal cert)

memanggil syarikat terlibat dan syarikat berkenaan telah berjanji akan melakukan tindakan segera berhubung kesalahan yang dilakukan sehingga mengakibatkan Sijil Pengesahan Halal Malaysia mereka ditarik balik.

called the company involved and the company has promised to take immediate action regarding the wrongdoing that resulted in their Malaysian Halal Certification Certificate being revoked.

August 13, 2016 (Halal pork)

tindakan tegas telah diambil oleh Pihak berkuasa Korea di atas sikap tidak bertanggungjawab syarikat terbabit dalam penyalahgunaan tanda halal tersebut

strict action has been taken by the Korean authorities on the irresponsible attitude of the company involved in the misuse of the "halal" mark

January 18, 2020

Pihak Jabatan Agama Islam Negeri berkenaan juga akan melakukan penambahbaikan dengan memberikan peringatan kepada semua pegawai dan kakitangan untuk sentiasa mematuhi tatacara pengendalian dokumen kerajaan agar perkara seperti ini tidak berulang lagi pada masa akan datang...Keputusan menangguhkan semua permohonan skim premis makanan bagi rangkaian restoran jenama Subway adalah untuk memberi ruang kepada syarikat membuat pembetulan dan penambahbaikan yang sewajarnya supaya memenuhi standard Pensijilan Halal Malaysia setelah mengadakan perbincangan dengan JAKIM.

The State Department of Islamic Religion will also make improvements by reminding all officers and staff to always comply with government document handling procedures so that things like this don't happen again in the future... The decision to suspend all food premises scheme applications for brand restaurant chains Subway is to give space to the company to make appropriate corrections and improvements in order to meet the Malaysian Halal Certification standard after holding discussions with JAKIM.

June 30, 2020

isu penggunaan logo halal generik pada label produk tersebut, ianya merupakan label pada stok lama dan telah diambil tindakan lanjut oleh pihak syarikat agar tidak membawa kepada kekeliruan awam

the issue of using a generic halal logo on the product label, it is a label on old stock and further action has been taken by the company to avoid public confusion

February 2, 2021 (Li Chuan Fishball dan Li Chuan Cuttlefish Ball halal status)

keputusan analisis produk-produk jenama Li Chuan Golden Summit yang telah disahkan mengandungi DNA Khinzir, iaitu Bebola Ikan (Fish Ball) dikeluarkan oleh Li Chuan Food Products Pte Ltd dan Bebola Sotong (Cuttlefish Ball) iaitu produk Li Chuan Food Products Pte Ltd yang dibungkus semula oleh sebuah syarikat di negara Brunei Darussalam...Majlis Ugama Islam Singapura (MUIS) mengedar surat pekeliling kepada pemegang sijil pengesahan halal MUIS untuk menghentikan penggunaan kedua-dua produk terbabit serta-merta.

the results of the analysis of the Li Chuan Golden Summit brand products that have been confirmed to contain Pig DNA, which are Fish Balls produced by Li Chuan Food Products Pte Ltd and Cuttlefish Balls which are repackaged products of Li Chuan Food Products Pte Ltd by a company in the country of Brunei Darussalam...The Islamic Religious Council of Singapore (MUIS) distributed a circular letter to holders of MUIS halal verification certificates to stop the use of the two products involved immediately.

Mortification

July 15, 2016 (Yopokki non halal)

Produk makanan segera jenama Yopokki yang dieksport ke Malaysia adalah tidak Halal, Bahagian Hab Halal Jakim telah berhubung dengan pihak Majelis Ulama Indonesia (MUI) bagi mendapatkan pengesahan.

Yopokki brand fast food products exported to Malaysia are not "halal", Jakim's "Halal" Hub Division has contacted the Indonesian Ulema Council (MUI) to obtain confirmation.

August 13, 2016 (Halal pork)

produk daging babi yang ditandakan sebagai halal di Korea, Jakim melalui Bahagian Hab Halal telah bertindak mendapatkan penjelasan mengenainya dari rakan strategik Jakim di Korea.

pork products marked as "halal" in Korea, Jakim through the "Halal" Hub Division has requested to get an explanation about it from Jakim's strategic partner in Korea.

January 8, 2016 December 10, 2020 (tidak halal pada produk kacang tular)

permohonan maaf dari pihak pasaraya atas kesilapan pelabelan pada produk yang mempunyai Sijil Pengesahan Halal Malaysia.

an apology from the supermarket for the labeling error on products that have a Malaysia's "Halal" Certification.

Appendix 8: Thematic Analysis

P n: Participant n

P1, Male, JAKIM's Halal Management Division, Assistant Director of Enforcement Section

P2, Female, JAKIM's Halal Management Division, Assistant Director of Audit Section

P3, Female, JAKIM's Islamic Affairs Assistant Director

P4, Female, JAKIM's Corporate Communication Assistant Director

Themes	Sub-theme (Codes)	Excerpts (Labels or important moment)
Engagement	Internal communication	<p>P3: That's the internal solution that we made with KKM, and that's one of our stakeholders. At the same time, we explained to our team to make an investigation, meaning that the Monitoring and Empowerment team went to the field to make an investigation.</p> <p>P4: If the complaint involves an international issue, JAKIM will take over, because it is big. But if he involves a company whose location is in the state. For example, Kedah, Perak, we will represent the state.</p> <p>P4: if it's an international issue, JAIN leaves it to us... Jakim and JAIN, we always communicate, and any issue that occurs, JAIN will continue to report to us... For example, sotong ring happens at the state level, it should be the state that distributes the certification.</p> <p>P4: because we will inform this issue, which issue it occurs, so the situation now, is that once there is an issue we will report and discuss together with DG Jakim Coordination, Enforcement and Monitoring JAKIM, Jakim Management Services Division and also involved from the Ministry larh...discussion together</p> <p>P4: we are with Jakim's halal management, we do have a WhatsApp group, KP (ketua pengarah), we</p>

		<p>have top management, directors and the corporate communications unit of the corporate communications division. We do have a group together with representatives of the Malaysian Halal Council Secretariat. One issue at a time, no matter how big or small, crisis or no crisis, we will have discussions...We also really appreciate the commitment given by the management ermmm...</p> <p>P4: And, on Jakim's side as well, the corporate communication unit, they have an organization called PKSB, Divisional Strategic Communication Officer. ... We are like the halal division, so each division appoints PKSB, their respective strategic communication officers, and we will have regular meetings with the top management to see the issues that occur.</p> <p>P4: it's a national or international issue, ermmm... it will be extended to the monitoring and enforcement section.</p> <p>P4: So, investigation before taking action in the field or investigation, and cooperation with KPDN.</p> <p>P4: The corporate communications division will manage those discussions that will be in the team...The corporate communication unit and Malaysia's halal management division together with the Assistant Director in the enforcement and monitoring division. Enforcement and monitoring has a director, so this is a general committee that will discuss the issue. Once there is a discussion of the issue, we will get more information from any officier. Then, we will invite the related body to discuss, and if the issue is interagency, then we are the corporate communication unit, we will contact any relevant agency and we will hold the discussion together with the corporate communication unit.</p> <p>P4: So, we also at that time, we cooperated with the KPDN to explain what happened and so on. So, I think things that are incentives like this not only give information to the community but also to the industry.</p>
	External	P1: We have units that work to explain to the

	communication	<p>public. Malaysian Halal Communication Corporation unit. There he will have many larhh programs, programs that explain to the general public what is actually halal and what the importance of halal is.</p> <p>P1: In the time to recover that reputation, we create, first, understanding from the community, explanations to the community</p> <p>P2: Jakim will explain to the public what's the standard we use, the standard that is practiced, and how the quality that is subjected can be applied to the companies holding halal certificates.</p> <p>P2: The issue is not true; it is fake. But if he misuses the logo, we will share it with our strategic partners, KPDN enforcers. Because the Trade Descriptions Act is under KPDN. KPDN will ambush together with JAKIM. Jakim, go ourselves; we don't make; we are not the enforcer. But KPDN is the authorizer; the power is under them.</p> <p>P2: People are encouraged to make complaints to KPDN or through JAKIM, and we will bring it to KPDN.</p> <p>P3: JAKIM is a government agency. So, we have a lot of stakeholders, we have a lot of parties that need to report, especially if it involves halal and haram.</p> <p>P3: So, JAKIM from us has the aspect of control and boosts the confidence of users. We refer the law, and JAKIM must report to stakeholders, so make a write-up paper, report to journalists and some stakeholders involved, the minister of course, explain in parlimen, talk to the department of chemistry, what actually happened and why the method used there is such a result, talk to the department of standard Malaysia, recognize the criticism of Makmal, and so on.</p> <p>P4: we contacted the State Department of Islamic Religion, got an insight into the situation that happened at that time, and the Department State Islamic Religion ahhh... down to the field to see what is happening and give feedback to JAKIM,</p>
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		<p>so that we can inform users of the initial status.</p> <p>P4: we look at the issue, we want to understand what the situation is. ...first step we do is we communicate with the Veterinary Department, and also Maqis</p> <p>P4: discussion together and we also involved the ermm... meat importing association that is responsible for bringing the input...JAKIM was handed over</p> <p>P4: minister had his own portal that was developed, and we provided information on what kind of media statement...the investigation was carried out by Maqis together with JPV.</p> <p>P4: Usually from JAKIM, we try as much as possible to give the right information, correct understanding and reduce the anxiety of the public...</p> <p>P4: help is requested from Jakim, in terms of logistics, because we have routing officers who will help us get related slaughterhouse information. At the time of the cartel case, there were officials of the government, for example near Australia, the Halal Atase, Jakim officials there, we have representative officials. So, the officers there help to convey information, what do we need to do to help in the investigation. Jakim, we collaborate in terms of the information, we help the KPDN.</p> <p>P4: if the issue goes to a crisis, it means that there are steps that we need to take. Meaning, if we get more information from any agency we will continue to do so.</p> <p>P4: So, we also at that time, we cooperated with the KPDN to explain what happened and so on. So, I think things that are incentives like this not only give information to the community but also to the industry.</p> <p>P4: Face-to-face discussions, if together with agencies and industry...we call the industry to come so that we can get accurate information.</p>
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		<p>P4: ...there are some parts that require verification from Jakim officials. So depending on either the Halal Management Division or the Secretariat of the Malaysian Halal Council.</p> <p>P4: ... if possible, it is indeed our responsibility to solve it according to the capacity of the existing jurisdiction, and if it is not under the jurisdiction under Jakim, we will collaborate with the relevant agencies.</p> <p>P4: Our Minister of Religion asked us to lead the issue, and that is why we called Maqis, JPV to discuss together to resolve this issue. Although that is not Jakim's issue, we are together with the explanation for the disclosure.</p> <p>P4: We don't want to anger the prevailing perception, what we can do is always continue our projects and activities by releasing as much awareness information as possible and channelling the latest information to consumers or the industry.</p> <p>P4: Jakim will always educate the public to know about halal and the need to upgrade about halal...We will inform the public of every issue that needs to be known in order to avoid misunderstandings.</p>
Crisis Response	Public Reaction	<p>P2: ...but we have supporters who will help us to share the answer. The public will use Facebook to share information.</p> <p>P3: Users at that time seemed more calm for a moment because they knew JAKIM had information and took action.</p>
	Immediate action	<p>P1: Then is the audit we will go see. For example, make intelligence right or wrong. If we come back from intelligence and there is an element of law enforcement, we will do an operation.</p> <p>P2: if there is a viral issue in Malaysia, we will answer within 3 hours</p> <p>P2: For example, a simple question, "Is this halal or not?". We will respond to them, "You can check the company name on our website or smart halal</p>

		<p>apps or verify halal apps. That's our way. If he is not a halal certificate holder and the issue goes viral, we will respond that he is not a halal certificate holder.</p> <p>P2: if proven, we will be suspended like Cadbury. Because the issue is valid</p> <p>P2: JAKIM will also respond immediately to issues related to halal, legal or not.</p> <p>P3: At the first thing, we check on the product from where, is it a Malaysian product or even a product outside Malaysia, because Cadbury has many factories worldwide, maybe factories outside the country where there is no halal certification...</p> <p>P3: We investigate the batch manufacturing, and no other investigations are allowed for this case. We investigate the batch, recall the product, and collect the product.</p> <p>P3: even though we were waiting for the lab decision, we did not send it to KKM lab but Jabatan Kimia lab</p> <p>P3: if there is a halal issue, we will channel it to them and help spread the information, and if the issue goes viral, our corporate communications will act immediately.</p> <p>P4: This communication is important to share information as early as possible and avoid public panic and talk about the issue.</p> <p>P4: One issue at a time, no matter how big or small, crisis or no crisis, we will have discussions. He didn't have a single meeting, because meetings now take a long time. So, once there is an issue, we will use Whatsapp only.</p> <p>P4: So, in that group, and then the halal issue, we will communicate whether the Jakim section itself will hold a meeting, but if it is usually our halal issue, the corporate communication section will hold the discussion</p> <p>P4: We also go to the field like a series of</p>
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		<p>investigative products. This involved the Ministry of Health, we have a very close network and also the Malaysian Halal Laboratory Analysis Center. Indeed, we have an officer from the Chemistry Department at the laboratory centre here, in Bandar Enstek.</p>
	Take the responsibility	<p>P1: Complaints from the public. We will take note of anyone's complaints and complaints, and we will investigate.</p> <p>P1: JAKIM where officers who abuse their authority will be subject to suspension for lessons. Right, that's one; that's related to the work; that's related to the officer himself.</p> <p>P1: He will be suspended. The first, corruption, the offense of corruption.</p> <p>P1: We will have Jara Kim...We will investigate what the real issue is.</p> <p>P2: So in the issue, Maqis is responsible, however, is overlooking the issue, but JAKIM finished the job because JAKIM indeed checked before entering Malaysia; we endorse only.</p> <p>P2: We will take action on complaints about the use of fake halal logos.</p> <p>P3: JAKIM makes an invasion, investigation, citation and complete the citation file, we will send it to KPDN. And KPDN will proceed to the court.</p> <p>P3: this case is the biggest that we face, each between KKM and JAKIM, who needs to make investigations. JAKIM needs to make investigations in this big case because this product has a halal certification.</p> <p>P3: And Cadbury, their system is good; they recall products that have the same manufacturing batch. And in our procedures, we do say that if that situation occurs, we need to recall the product.</p> <p>P4: if the issues are in the stateSo, at that time, Penang tackled the issue and we will inform the</p>

		<p>public with the initial status. Even though the issue was handled by Penang, once it went viral on social media... it became a big thing, so JAKIM had to take responsibility at that point</p> <p>P4: ...the Department of Islamic Religion will go down to the field to examine the issue in order to get complete information, action which will be taken.</p> <p>P4: when halal issues involve religious sensitivity, it doesn't matter whether the issue is Jakim's own issue or not. So, we will entertain... we must entertain as the information received will cause a lot of misunderstanding...</p> <p>P4: For example, the public gives any complaint to Jakim, the section will filter and copy each complaint, sometimes there are complaints that will be sent to my branch and also related agencies...</p>
Transparent communication	Clear communication	<p>P1: We will make an urgent statement from JAKIM that so many products and so many foods are <i>halal</i>.</p> <p>P2: ...we are not biased, prejudiced, or defensive. If, in fact, there is a problem, there is leaking, we will share it. There is indeed leaking. The point is, we don't blame anyone; it's possible to have a detached view. Jakim also disagrees and defends together with the public.</p> <p>P2: If it's the cartel issue, we take it to the court, we send people to show evidence, and so on. We share how we make assessments in slaughterhouses outside the country, we share how strict we are, what standards we use, and so on. Because this halal standard has been known as a strict standard, we maintain our standard.</p> <p>P2: what we tell the public is that our standards are clear, our standards are strict, and we have actually done the right thing.</p> <p>P2: We send it to a laboratory that has credibility, and we make a press statement to announce the result</p>

		<p>P2: high inspection standards and responsibility, the holder has to strictly follow the Halal SOP. We tell the public how high our standard is.</p> <p>P3: while the period of 2 weeks waiting for the result and the soonest Jabatan Kimia can be made, we organize the distribution of papers, reports, defense, we educate users slowly through social media, and so on, explaining what actually happened.</p> <p>P3: when we mention these halal issues, it involves 3 parties, JAKIM, JAIN, and MAIN. What information and things happen at the JAKIM level, we will share with JAIN and MAIN. If it happens at the state level too, please understand JAKIM, because we are the same</p> <p>P4: provide feedback to JAKIM, we will announce it back.</p> <p>P4: we give the audience an understanding of the issue</p> <p>P4: provide information on JAKIM's role at that time was to conduct audits abroad together with JPP and see in terms of grinding, but the inclusion of meat is the duty of JPV and Maqis.</p> <p>P4: We do not want to reject or blame anyone, we give the audience an understanding of the issue, and at that time, the investigation was carried out by Maqis together with JPV.</p> <p>P4: And the enforcement section will conduct an investigation. They will go through medium channels, for example in terms of websites or platforms to shopee, lazada, which sell related products. So, we will trace who is actually the manufacturer or manufacturer or supplier of the product for the chain to... how the product can be brought into Malaysia and where the issue can occur.</p> <p>P4: we want to let users know what action Jakim took to make sure there's nothing wrong. In other words, we want to protect the rights of these holders, so Jakim will be responsible for checking whether the DNA of the pig is true and that is the</p>
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		<p>intention of Jakim so that the information can be publicised so that the confidence of the user will be protected and placed with Jakim</p> <p>P4: maybe we will make a statement from the corporate communication section that informs the status of the product, and what complaint action is taken and informs what the issue is.</p> <p>P4: provide information to the officers and go into the press statement for the public to know.</p> <p>P4: ...back to Jakim's own role, Jakim will provide information, explain the status of the crisis, and share with consumers or the industry what is right and what is not, so we state our responsibility, and we convey as much information as possible so that the industry understands about halal certification and the government.</p> <p>P4: we get the most feedback on Facebook, so halal and viral issues on Facebook...once that thing is repeated, questions, and then we will let you know the information so, what is happening now that thing has not spread widely, we will entertain each other person by person. So, we will answer the status of the product and so on. But, once what we see goes viral, and then we will make a statement, for information to give to the users.</p> <p>P4: Because the authority is authoritative, we can verify, we will do a review, analysis in terms of documents and go to the field and so on.</p> <p>P4: At the time, we went to the blogs to give explanations so that they could understand and then we hoped that the writing at that time would be writing that fulfils... which is really related to the facts.</p>
Communication channel	Media communication	<p>P2: we will make a press statement. So, we explain to our field counsel and go to the radio, and so on, wherever they call us to make a statement or as a spokesperson, and so on, we will go.</p> <p>P3: lighting programs in the media, TV 1-my</p>

		<p>halal, related to halal.</p> <p>P4: with JAKIM's corporate communication unit, they have a very close connection with all the media, once we have an issue, we sometimes don't need to go to the media, the media will look at it. If there is a status on our Facebook, they will pick it up and share.</p> <p>P4: If there is a need to prepare a media statement, we will continue to do so</p> <p>P4: Once, we had a team of directors go to the media, TV to share an explanation about the meat entry procedure.</p> <p>P4: We also have through the media to deliver information so that... close to the media, for example, radio. We will get slots to convey information. At that time, I... I mean the media when issues involve sensitivity and the media are very open and provide good cooperation to us Jakim and provide slots to share information input to the community to convey information related to halal.</p>
	Social media communication	<p>P1:...explanations to the community through Facebook, press statements, and so on until the people or the community understand better with explanations.</p> <p>P2: so we have a hotline, WhatsApp, and anytime 24 hours we will reply in WhatsApp. So viral issues people will ask, email us, because our Facebook also has almost 300,000 followers. If there is an issue, we will respond quickly to share information.</p> <p>P2: Through Facebook or the website and also the SISPAA system, the government uses. This SISPAA system is also active; we will answer through there.</p> <p>P3: we organize the distribution of papers, reports, defense, we educate users slowly through social media, and so on, explaining what actually happened</p>

		<p>P3: making disclaimers, delivering clear information, and so on, you can look at the collections of viral issues on Facebook Halal.</p> <p>P3: cross through the issues related to halal that have been raised to social media, on Facebook bahagian hab halal.</p> <p>P4: we will release the initial status, so that when we release the initial status it is the Department of Islamic Religion on social media</p> <p>P4: So, we will give information and if the issue is not true, we will ask the industry to release a statement, but if the thing is not viral, the industry will not release any statement and only give information to Jakim. So, Jakim will discuss whether the issue involves many questions openly on social media and receive questions from the public and so on, we will make a statement. And, if it damages Jakim's reputation, we will share advice, there are also previous examples, for the company to take legal action for that matter. And, there are also cases in which the company itself has made a police report that brought down its reputation... which went viral and there was even an application from the company itself.</p> <p>P4: JAKIM, we have several mediums. The halal management section, especially the medium Whatsapp , if there are any questions on this Whatsapp medium, we will get it directly from the public and we will inform them there...We also have ermmm... Instagram</p> <p>P4: big things that can ring the public alarm whose impact, involvement of many people, so we will just go to the media statement. If not, we will release the status on our Facebook because the status on our Facebook once we picked up, automatically the news will be picked up to spread.</p> <p>P4: we also advertise on social media, for information on the halal certification procedure.</p> <p>P4: which we also give first hand information to bloggers. Because, at that time, blogs were still in trend. It's like Tiktok with X right now.</p>
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	Physical communication	<p>P3: JAKIM We maintain halal credibility; there are many incentives that JAKIM has done. First, we give awareness to users and companies. The awareness programs that JAKIM makes are very many: we go to the field, open booths for information, free advice services that are comparable to company consultants, lighting programs in the media, TV 1-my halal, related to halal. We also go down to schools, universities, and hold JAKIM halal friends. In universities we have bachelor students who become our eyes and ears as well.</p> <p>P4: So, going to the field and giving an explanation is one of the actions... the method we implement</p> <p>P4: apart from the media statement, we also went to the field. Make an explanation to the community...we go to the field, to explain to consumers how the halal certification process takes place and wrongful arrests can be avoided.</p>

		<p>P4: But on the field, we can't forget either. We go down to the field, meet with consumers, we also receive visits from outside, visits from schools, high schools, universities, visits from residents' associations, visits from government agencies to obtain information related to halal. So, we use that platform to deliver information.</p> <p>P4: Department of Standards, they also have programs to go to the field and we have also collaborated with them to go to the field and explain to university students, what is the role of standards, what is the role of halal and so on.</p> <p>P4: We will do field programs. For example, field programs, tours... ermmm... what did he call that time... Malaysian Halal Organic Program, we brand Malaysia's halal organic program. Go down the field, for talks, halal awareness and we will pick any officer. These officers are competent officers, which means they have been qualified and competent under ISO 17065, their information related to the halal certification, they will convey to the public and can also contact the officers we choose, the Director, there are also officers from the unit section corporate communication.</p>
Standard Operating Procedure	Process of “ <i>halal</i> ” crisis	<p>P1: In other words, there are three jurisdictions between the government, the center, and the state. So the state is one of them; the jurisdiction of the state is anything related to Muslims. Marriage, divorce, what else... Farahid, Hibah related to Islam is the jurisdiction of Islam in the state. Including Halal.</p> <p>P1: Ministry of Domestic Trade. KD, KPDN...Because our power is JAKIM, we are on them.</p> <p>P1: The authority given by KPDN to JAKIM, deals with halal only, under the Definition Order and Certification and Marking Order</p> <p>P1:...we maintain that reputation by improving our administrative process...in the past and never had a Malaysian <i>halal</i> certification procedure manual. There used to be nothing. He is always upgrading, upgrading the legislation.</p>

		<p>P1: So, we have a seminar that always raises the officials, which means that JAKIM remembers corruption, Ibrahim. We have a constant reminder that gives a reminder to the officials so that this intention is always at the level of grit, and also all efforts to understand that the results of the work are reflected with laws like corruption earlier.</p> <p>P1: His monitoring, we have seen, shows he is not compliant from the documentation point of view; he is not compliant from the premise; is it clean or not; does he have to wear all the things that are not related to when applying for a halal certificate? Therefore, we take care of their reputation.</p> <p>P1: Big (case), hanging, meaning we bring back his certificate as well. He has to answer to the NCR.</p> <p>P1: If you don't include the halal logo but we are bound by DVS, those regulations, you can research larhh related to the import and export meat, there are regulations.</p> <p>P1: That is clearly involved in corruption offenses under the MACC Corruption Act. If, we can arrest the officer will be dealt with by order under the offense with the relevant act.</p> <p>P2: we have the law that stated is logi sembelihan imported from outside the country that can enter Malaysia that we, DVS, give the permit.</p> <p>P2: Halal, so JAKIM is responsible for the ahhh... halal products, but we are not certified the logistics. We are not certified the logi overseas, but we make endorsements. When we go to see, go to make a logi, and have assessment there, we give approval or approval endorsement, but they are certified by ermmmm foreign halal certification bodies there.</p> <p>P2: Jakim is not the entrance guard; the entrance guard is MNC Maqis. Maqis ye... Maqis has the Ministry of Agriculture (agriculture), but there is a department of veterinary lah; Maqis is the guard. So it's not Jakim's power; we have power, but that power is under Maqis.</p>
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		<p>P2: JAKIM has actions only: check follows applications, approve or not approve based on DVS. We have been approved in meetings with all the procedures that needed to go through, and then DVS only approves the logistics, and we will share the permit in the list. Listed company allowed to import the goods to Malaysia</p> <p>P2: the areas of power are different and JAKIM is a halal certified body. Even though, JAKIM is not certified halal for the slaughterhouse, we endorse, he has a halal certificate from a foreign halal certification body there. We make a double check, we double approve what we say</p> <p>P2: We let the public know the limited JAKIM power... We tell the field of proxy if they are listed in the DVS, which I said earlier; indeed, we have gone through a very strict process</p> <p>P2: So, follow JAKIM; we have ISO, a system that is very concerned with issues of integrity, and in the circle of employees will take an oath.</p> <p>P2: We will check the halal assurance system, whether he made it right or not, and cross-check his practice and SOP. If not, we will recognise non-conformance. For him to make correction, halal assurance is in place; he has a practice.</p> <p>P2: So to ensure the reputation of JAKIM, we ourselves audited by Jabatan Standard for our ISO pursue. And now we got ISO 17065 which makes us people into pensioners.</p> <p>P3: no halal certification. For this one, we need to see from Akta Perihal Dagangan 2011 (Trade Descriptions Act 2011), for this Act is all the products that are deemed halal must be proven halal. In case you declare your product halal but you can't prove it, you will be charged under the Trade Descriptions Act 2011</p> <p>P3: we make monitoring the first time, we see if there is any inaccuracy in effect, then the panel is satisfied or not, or the monitoring boss, the chairman of the right direction helper, who is not satisfied with the action made. So, he will ask the monitoring team to do follow-up monitoring. And</p>
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		<p>monitoring based on complaints; these complaints can be to halal certificate holders and non-halal certificate holders. If it's a halal certificate holder, we can still use the Malaysian Halal Inspection Procedure Manual...if he is not a halal certificate holder, we will use Akta Perihal Dagangan 2011.</p> <p>P3: this Act is under KPDNKK, now the Ministry of Domestic Trade and Cost of Living (KPDN), but JAKIM as well as Jabatan Agama Islam dalam Negeri (JAIN) have been appointed as the authorities with authority and as a halal organization. Because this Act is under KPDNKK, now the Ministry of Domestic Trade and Cost of Living (KPDN), but JAKIM and also Jabatan Agama Islam dalam Negeri (JAIN) have been appointed as authoritative parties and as helpers regarding merchandise to implement the law or sections 28, 29 in the Act.</p> <p>P3: at least run the product for 6 months so we can see you have a process.... produce the product for 6 months first. And the other, we look like this; it looks more organized, and the company is ready.</p> <p>P4: JAKIM, the main co-business is Malaysia's halal certification. But for the enforcement part related to the misuse of the logo or halal is under the KPDN. However, KPDN has given authority to JAKIM officials and the Jabatan Agama Islam Negeri (JAIN) as assistants in dealing with trade. Under this trade description, we are appointed as the assistant trade description, we will have power over the first two details, Perintah Perihal Dagangan (Perakuan Dan Penandaan Halal) and Perintah Perihal Dagangan Takrif Halal. Ok, so, the appointed officers at JAKIM, we have the authority to ambush, then raiyadin, open an investigation. Then, for the prosecution and compound part is the KPDN</p> <p>P4: advice is given, and explain what the actual situation of the premises is, and the premises need to be careful in the future. It's just, we can't take charges against the law. The reason is, that is the premise of the issue. Network premise... sorry retail premise. As for retail, that is not the scope of JAKIM's jurisdiction, because we do not yet have a retail scheme and the rules can be followed by</p>
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		<p>those premises. So, what we can do at that time is give advice so that they are more careful and take care of sensitivity.</p> <p>P4: There is also a claim that Takrih is halal, but the investigating officer is the KPDN because it is an international issue.</p> <p>P4: because in Jakim, the viral issue that repeats itself within an hour will have to be explained. But, if there are issues involving this crisis, we have to provide an explanation as soon as possible</p> <p>P4: ...we check if the trader is a halal certificate holder or not... If yes, if it is true, that means he is a halal certificate holder, we will continue to contact him as usual, and ask the enforcement officers to come down, to make an enforcement that looks at the quality, if he involves a halal certificate holder, the monitoring team will take care of it. And if not, and need principles and such enforcement that manage.</p> <p>P4: If the product is a foreign product, we have another section which manages this issue, we will extend it to them, the Malaysian Halal Council.</p> <p>P4: But we can't talk without getting an endorsement from the Director General, which is top management...Those who enter the media to be spokespersons need to get approval from the Director General to allow them to go out, representing Jakim to speak.</p> <p>P4: the certification body list, we remove from the portal because it is confidential. So, when the status is listed, we will enter in the portal, that the certification body has been listed in the halal certification and so on.</p> <p>P4: Jakim and our State Department of Religion are given the authority to conduct investigations related to these halal cases. We have two errors of certification and confession and also the definition of halal. That is, officers at Jakim, officers under the Monitoring and Enforcement Branch and the Director of Halal Management. But, for Shariah officers only and Grade 29 and above. If it is for the state, the authority is given to the State</p>
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		<p>Department of Islamic Religion and it is up to the state, who is the official. But, Grade 29 and above and Shariah officers only. But his power has a limit from the KPDN, our power from the KPDN</p> <p>P4: Because, at the Jakim and Jain level, even though we are authorised as Trade Affairs Assistants under the government, our powers are limited. We are not going to press charges, that is under the KPDN's authority and we will refer to all paper investigations opened at the Jakim or Jain level for KPDN's review...</p> <p>P4: But Jakim can conduct inspections or enforce in the field without collaboration from the KPDN. We can go alone, because we have power in the field, only the power of prosecution, the power of the KPDN</p> <p>P4: The only difference between Jakim and KPDN is that we don't have uniforms. Because Jakim is not an Enforcement Agency. We are more about certification, there is only a small part we handle enforcement, because we handle halal. So for this halal handle, we have a lot of information that KPDN shares the power with Jakim and Jain.</p> <p>P4: And, apart from training, we regularly monitor or audit the halal certification body. And, the auditing and recognition is conducted once a year. They have to send the documents to us and from there we can control... those that do not comply, we will tabulate in a meeting with the overseas halal certification panel and the next step will be decided soon.</p> <p>P4: So, that's the first and we also have the Government Promise that we sign and maintain integrity. It means, like ikhram, it means maintaining integrity as a public employee and we do that ikhram together with the MACC itself and in terms of the ins and outs of this we have SOP, which is the Standard Operating Procedure which has been aggregated by ISO 17065 from the Malaysian Standards Department.</p> <p>P4: But we will also ask to respect the state, we will ask whether the state will make a statement or</p>
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		<p>not, if not, the issue is a widespread issue among Muslims, so Jakim will take action.</p> <p>P4: or media statements ermmm... the government, government agency, we will not arbitrarily issue any media statements</p> <p>P4: who can issue media statements are... for JAKIM itself, the corporate communication unit, that's only for issues- only basic issues, he is not these contagious issues...</p> <p>P4: If it's like a cartel case, Maqis or KPDN. It depend on who takes over the case...For example, the cartel case, even though Jakim was involved, the players were Maqis and KPDN. So, the one who is eligible to make a press statement is the ministry, the minister of the body...</p>
Crisis message delivery	Standardisation of information	<p>P2: If there is a viral issue in Malaysia, we will answer within 3 hours; that's because we document it...</p> <p>P4: We have auto-reply, we put questions for example any issue, we will answer. But, we provide a standard answer. If the thing is not difficult, the answer will come out automatically. So, we have prepared a standard answer, and answer by auto-reply. But if it's close to the comment, we also provide a standard answer.</p>
	Avoid/ Reduce unnecessary information	<p>P4: no officer is allowed, because we do not have the authority for any official to speak because this communication will give a perception or provide understanding for people out there.</p> <p>P4: what was agreed upon was to give information to consumers or the public about how meat is imported from abroad...made a poster of the process chart to simplify the meat entry procedure.</p> <p>P4: We convey if any issue occurs, because if the issue of anxiety occurs and we don't tackle it and it will involve many more ermm... the community will be kind of triggered on the issue and we will be afraid that the information we get will be wrong information.</p>

		<p>P4: corporate communication section team does not inform the public. Ok... this premise is so much we hang, because we don't want to cause public anxiety and conflict like fear of suddenly having suspension... what's wrong?</p> <p>P4: maybe from the public's point of view, the temporary suspension gives the image that there will be steps, meaning that Jakim does not want to suspend for the reason... we did not mention the reason. But, at that time, the suspension was an action for us to do an inspection, follow-up.</p> <p>P4: But we don't do it as knowledge material, this is because it will cause confusion, so let's do it in the form of a lecture, for example, and from there they can directly ask questions. There is indeed an explanation program with the Standards Department to make an explanation.</p>
Reputation Management	Effort in maintaining the halal status (Protect "halal" can't sure 100%)	<p>P1: There is no problem if he does not want to apply for a halal logo. But he must not describe to people, consumers; he does not describe to consumers that which is to attract other consumers to buy with the situation; he can blur the consumer's eyes that meat has been slaughtered with Muslims. He cannot deceive.</p> <p>P1: We have set the domestic Malaysian halal certification procedure manual for 2020. In this, it is quite clear how we want to control it. Controlling means, especially, to companies that want to apply for the Malaysian halal logo. And we offer 9 schemes</p> <p>P1: Even fake halal; he is not a halal certificate holder. He is definitely not applying the body that gives power. Like JAKIM and many more. Suddenly, he did not apply. But he uses fake halal. He is wrong under the Trade Description Act. Can be fined and jailed. It can be opened under the tariff order and also the certification and marking order on the Trade Description Act 2011. That is already written; it is clearly restrained from any industry and anyone who uses the logo that does not apply from an authoritative body and all.</p> <p>P1: misuses the logo under definition or under</p>

		<p>certification and marking, found to be wrong will be fined no more than RM10 million...or jail...Or even both.</p> <p>P1: Compound. We have three in the case of definition, certification, and marking. The first can charge compound. If the opposing company can bring it to bet. The bet was entered in the court. If found guilty, then the company from the compound earlier, RM10,000, will double the amount of the fault or amount. Or prison or both.</p> <p>P1: whoever violates the Ta'rif will be punished.</p> <p>P1: ...halal logo in Malaysia is recognised in Malaysia but all over the world. Because we have a MS standard related to food standard MS 2019.</p> <p>P2: DVS will invite us because DVS is the body that offers the approval. So he invites Jakim. Jakim, please look at halal or not. Checks on safety, quality, and so on. And then when it comes back, each of them will table, we endorse, they endorse, so they have the following step and so on. So, the last final stage of endorsement is in DVS, but they will consider the halal that we endorsed. If we consider it's not halal, we don't approve it; they don't bring it into Malaysia.</p> <p>P2: we will also share awareness with the public. They can always look at our system. Our system, Malaysia Halal Portal, types the name of the company to know if it's halal or not.</p> <p>P2: we have a halal verification system and also smart halal apps, which can be traced...in Malaysia, halal is a volunteer. That's means he's a holder; he will be listed.</p> <p>P2: we ask the company to create a halal system from top management to the bottom; all of them have to participate in halal training awareness. He will have a halal committee and be responsible for halal. We empower the halal elements of the system. In that system, halal certificate holders have gotten better</p> <p>P2: we will go to audit and so on; we don't go individually; we will go together at least, one</p>
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		<p>among the Islamic religious officers, Syriac and technical, and spread through many layers of it because we are a certification body that got ISO 17065, which we guarantee our integrity. Throughout the process that we go through, there are different people, at the document review level, other people's auditors, panels that make endorsements, and other people's decisions, so the possibility of corruption does not exist. This is because many parties are assessing one-on-one and the people are different.</p> <p>P2: Organizations must build-in halal assurance systems that guarantee halal issues.</p> <p>P2: third parties will create training for halal holders; for medium and multinational companies, they have a halal executive who implements all the halal procedures, the responsibility of the company's halal executive.</p> <p>P2: I mean, what we make is everything that goes through strict procedures, correct standards.</p> <p>P3: They can't use languages that confuse consumers, for example, no pork, no alcohol, that actually attract Muslim consumers. So, this kind of thing, we control using the Akta Perihal Dagangan 2011 (Trade Descriptions Act 2011).</p> <p>P3: ...a good side, he opened the eyes of the community, meaning that the community... halal is not just guaranteeing that the object is wholly and clean but proving the scope of safety</p> <p>P3: KKM will make random sampling in the market to look at halal credibility, so KKM will test and audit it and send it to the laboratory... We will take 3 samples, the first for the authorities, the second for the company, and the third we will send to the laboratory. So, when we send it to the laboratory, if the result is positive porcine, we need to take the second sample, which is near the authorities, and the second is negative, and we have to take the third sample. But if the second one is also positive, and it stops there</p> <p>P3: Because when it comes to documents, other people make them. I said proved documents then</p>
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		<p>audited are different people, so the file will move from the process unit to the audit unit. In the audit unit, other employees who make the schedule, after the schedule is made, will be billed to the groups. One group has a minimum of two audit staff, but usually 2-3 people. In this process, the team that makes this audit will make a report to the Malaysian Halal Authorization Panel. Someone else's audit; the panel is different; the panel has its own experts. If completed or passed, the company will get a halal certificate. Sijil halal is also issued by the certificate unit, a different unit, or another person. Once he gets the certificate, dah collect the certificate, and within the legal period of the certificate, he will be monitored by JAKIM with different people, Cawangan Pemantauan dan Penguatkuasaan; they also have many teams. The team that monitors is different.</p> <p>P3: he will do R&D, product research and development first, share samples, open booths and let people taste and so on...produce but not for selling, so he can't claim he's halal anymore, because he doesn't have halal certificate anymore, but he can admit he's just trying to apply for halal certificate.</p> <p>P4: we will check whether the issue or the product or what happens is the holder of the halal certificate or not.</p> <p>P4: Maybe the zero alcohol was given by foreign CBs whether recognized or not. If the meaning is recognized, we alert the Secretariat of the Malaysian Halal Council, they will monitor CB. Because, every year there will be monitoring of the certification body. So, from there there will be intelligence, monitoring and so on that will cause the CB to be withdrawn or not.</p> <p>P4: not everything we do will be informed to the public. Because Jakim, we take care of two, we take care of the industry and the community's needs. So, these two need to be weighed very carefully.</p> <p>P4: There are CBs that do not offer everything, for example, medical devices that are rarely offered</p>
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		<p>because there is no expertise...not all CBs do all the schemes, this is because it depends on expertise, depending on the number of auditing officers at the place. Because once, we will inspect there, we will look at it in terms of oriental qualifications, Shariah there, and meet Malaysian standards...</p> <p>P4: the auditing of the organization, they adapt our standards and other standards to meet other countries as well each other's needs. But if the products are brought in Malaysia, they have to meet Malaysian standards, if they enter other countries they have to meet that country's standards.</p>
	Halal Guarantee assurance	<p>P1: For example, he put Bismillah; he put the word <i>halal</i>. <i>Halal</i> cannot be placed; we cannot arbitrarily put the <i>halal</i> logo or the word <i>halal</i>. It is wrong under the trade description act, under the definition order, and also under the certification and marking order.</p> <p>P1: Monitoring and Enforcement Branch, is monitoring for any company that already holds a halal certificate...we have monitoring.</p> <p>P1: It has to be halal. In Malaysia...90% of meat is imported from abroad...Brought by JAKIM, DBS, then Veterinary. So, in order to ensure that the meat is slaughtered according to the law, syariah, or according to Islamic religious methods, the New Zealand and Brazilian companies all apply for the side of the office, the Veterinary Department. Then, the Veterinary Department takes care and gives it to JAKIM for us to have what he has ahhhh... auditing, audit abroad, near New Zealand, he brings, ok larh, he passes, he can bring the meat into Malaysia.</p> <p>P1: refer to the procedure manual, Malaysian halal certification procedure manual, then the trade description act, the trade description act 2019 under the definition order and certification and income order. Ok, then you can refer as an addition for overseas auditors related to meat and products; the source we refer to is HALMAS 2019. With logistics, we refer to Malaysia's protocol for the halal meat and also facts.</p>

		<p>P2: If he is a halal certificate holder, he has gone through strict procedures, and we guarantee the halal-ness</p> <p>P2: not everything that is halal certified by foreign halal certification that we recognize, we approve of bringing it into Malaysia. No, we don't. We will make a double check even though had certified from foreign halal certification bodies that we recognize but we double check, if ok, then we endorse it to DVS. DVS is ok, we are ok, then you can enter Malaysia. not everything that is halal certified by foreign halal certification that we recognize—we approve of bringing it into Malaysia. No, we don't. We will make a double check even though it has been certified by foreign halal certification bodies that we recognize, but we double check; if ok, then we endorse it to DVS. DVS is ok, we are ok, then you can enter Malaysia.</p> <p>P3: I prefer to use the word guarantee halal standards or halal credibility. If the halal certification holder, meaning the company that holds the halal certificate, already conquered with “<i>Manual Prosedur Pensijilan Halal Malaysia (Domestik) 2020</i>” JAKIM, conquered Malaysia standard, conquered with <i>Akta Perihal Dagangan 2011</i>. So, if the holder of this halal certificate had to know that after being verified with the halal certificate holder, he would be monitored by the “<i>Bahagian Pemantauan dan Penguatkuasaan</i>” JAKIM team.</p> <p>P3: this halal certification application in Malaysia is voluntary...because there is no law that says halal is mandatory. But for assurance to users, companies will usually get a halal certificate because they want to guarantee that the product is 100% halal.</p> <p>P3: The impression on us is an issue; that's why people are getting smarter, and any company that is exposed to halal issues will also be careful to maintain the credibility of the halal.</p> <p>P4: If there is any violation, we will suspend the certificate...if you commit a minor offence, the</p>
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		<p>effect is the suspension of the certificate...</p> <p>P4: We will take a sample, if necessary, to prepare a crisis complaint. For example, if there is an element of pork. So, we will send it for analysis to either the Chemistry Department or MyHAC, the Malaysian Halal Analysis Center. That's under Jakim.</p> <p>P4: For example, the auditing of the organization, they adapt our standards and other standards to meet other countries as well each other's needs. But if the products are brought in Malaysia, they have to meet Malaysian standards, if they enter other countries they have to meet that country's standards.</p> <p>P4: KPDN will have jurisdiction to investigate halal cases, but they still need information from Jakim. Because, our Jakim has given recognition from the certification body. So, the KPDN does not have that information. So, Jakim is there for halal certification. For example, in cases of halal abuse, in order to verify the company or premises, the holder or not, verification must be done by Jakim. Jakim as an authoritative authority, authority body. For example, the Jakim court case was called as a witness to help the KPDN to testify in court, and our testimony as valid.</p> <p>P4: Because this user once made a mistake and irregularity in the procedure manual, it means that he was not given a chance. This means that one of those industries will be given the opportunity to improve and hold behind the halal certification. Because under this Malaysian Halal Certification Manual, we have errors that are placed under errors. Small, big and serious mistakes. For example, involving suspension, if they make improvements, we will give back the rights of halal certificate holders, they are eligible for halal certification. And, for any industry... if a case of suspension and any issue occurs, in the corporate communication section, we will inform the industry whether this is really happening or outside knowledge from the industry. But, once the industry gets the information, the industry usually gets an opinion from Jakim.</p>
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	Inviting experts for consultation	<p>P4: We will get the industry to comment, the public to comment, various... academicians, industry experts to share comments, the ministry. We advertise in our portal, any procedure we want to do and from there we will do research, if it is confirmed, then we will release it...</p> <p>P4: Jakim's example in carrying out actions in terms of compliance, we mainly refer to the Malaysian Domestic Halal Certification Manual (2020) and the Malaysian Halal Management System. Both of these references are halal standards, we will revise them from time to time. We will take comments from the industry, comments from the public, and also comments from agencies. We will combine and harmonize for ermm... for rebranding. It means that we want to fix it to confirm that we have the manual... Last year, the Malaysian government, they are improving some clauses in the Malaysian Halal Certification Manual, if last year it means 2023 or three years after that, taking into account the discoveries in the field and also the comments from the industry. So, from there, they start from drafting to make improvements and amendments for Malaysian certification.</p>