

**ADVANCED INTERNATIONAL JOURNAL
OF BUSINESS, ENTREPRENEURSHIP
AND SMES
(AIJBES)**www.gaexcellence.com/aijbis**ḤALĀL QUALITY MANAGEMENT SYSTEM:
INGREDIENTS CONTROL PRACTICES IN SINGAPORE'S
ḤALĀL INDUSTRY**Abdul Rahman Adam^{1*}, Noor Amali Mohd Daud²¹Head Halāl Office, Food Solutions Group, Singapore rahmanmasaed@gmail.com <https://orcid.org/0009-0007-8423-7804>²Assistant Professor, Department of Usuluddin, Comparative Religion and Philosophy, AHAS-Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM). amali@iiu.edu.my <https://orcid.org/0000-0002-3291-8495>

*Corresponding Author

Article Info:**Article history:**

Received date: 30.06.2026

Revised date: 27.07.2026

Accepted date: 27.08.2026

Published date: 10.09.2026

To cite this document:

Adam, A. R., & Daud, N. A. M. (2026). Ḥalāl Quality Management System: Ingredients Control Practices in Singapore's Ḥalāl Industry. *Advanced International Journal of Business Entrepreneurship and SMEs*, 8 (29), 232-252.

DOI: 10.35631/AIJBES.829013**Abstract:**

Ingredient control practices signify one of the most important mechanisms in ensuring Ḥalāl integrity and consumer trust. In the Singaporean context, policies pertaining to ingredient control are embedded in the Ḥalāl Quality Management System (HalMQ), which is administered by Islamic Religious Council of Singapore (MUIS). These comprehensive policies facilitate Ḥalāl Certificate holders in compliance with Singapore Muis Ḥalāl Standards. These policies are particularly set to ensure integrity, authenticity, traceability and verification of ingredients sourcing, and prevent any infringements of religious principles. Using a descriptive-analytical approach, this study explores how managing of ingredient status is conceptualized and operationalized within Singapore's HalMQ system. It determines the governance mechanisms underpinning ingredient ḥalāl status, addresses best practices, identifies existing challenges, and proposes strategic directions for *enhancing* ḥalāl management in Singapore, thus positioning it as a potential model for other ḥalāl industries in multicultural societies.

Keyword:

Ḥalāl, MUIS, Ḥalāl Quality Management System (Halmq), Ḥalāl Ingredient Control Practices, Obstacles, Way Forward



© The authors (2026). This is an Open Access article distributed under the terms of the Creative Commons Attribution (CC BY NC) (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited. For commercial re-use, please contact aijb@gaexcellence.com.

Introduction

Nowadays, the *ḥalāl* industry is thriving and has become a global phenomenon. The industry encompasses food production, pharmaceuticals, cosmetics, tourism, and logistics. In the Singapore's context, the country is rapidly catching up of being a globally recognized *ḥalāl* hub, a global nexus for food, trade, and tourism catering to the \$2.8 trillion *ḥalāl* market.¹ Despite having a relatively small Muslim population (14.3% of the total population), *ḥalāl* industry in Singapore has flourished and developed one of the most structured and well-regulated systems globally. At the heart of Singapore's *ḥalāl* ecosystem is the Islamic Religious Council of Singapore (MUIS), the sole authority established under the provisions of the Administration of Muslim Law Act (AMLA), and mandated to regulate Muslims religious affairs, including *ḥalāl* certification and regulation. MUIS administers the *Ḥalāl* Quality Management System (HalMQ), which integrates Islamic principles with modern quality management frameworks such as ISO standards. HalMQ adopts a structured approach to *ḥalāl* assurance, through its four modules which include; ingredient control, process assurance, documentation, and continuous improvement. These modules are designed as guiding principle for *ḥalāl*-certified entities to compliance throughout their supply chain operations.

Within HalMQ's four core components, the management of production and manufacturing processes constitutes a fundamental pillar of *ḥalāl* integrity. This process step act as first line of defence to safeguard production raw materials are *ḥalāl*-compliant. These steps will include material traceability and consistent with the Shariah principles of *ḥalāl* (lawful) and *tayyib* (wholesome). By strengthening *ḥalāl* certification integrity, and regulatory compliance will enhance an organization's competitiveness within the global *ḥalāl* market.

This study explores the general conception of *ḥalāl* and its significant. The role of MUIS in Singapore *ḥalāl* certification service. How companies' source for cooking components is operationalized within Singapore's HalMQ system. It leads the governance of ingredient verification, reviews company's current practices and innovations, and identifies existing challenges. Furthermore, the study also proposes ways forward for enhancing *ḥalāl* management in Singapore, heading towards positioning the nation as a potential model for *ḥalāl* industries operating in multicultural settings.

¹ Hafiz M. Ahmed. Singapore aiming to become a global *ḥalāl* hub in: <https://www.halaltimes.com/singapore-aims-become-global-halal-hub/2025-04-19>

Literature Review

Concept of Halāl Food

Riaz et al. (2003),² in their study “*A Shariah Perspective Study on the Concept of Halāl Food*” emphasize the importance of purity and premium quality in ḥalāl food production for consumption. Ḥalāl food must be prepared and processed in a hygienic environment, free from harmful substances, rendering them beneficial for human health. The term “ḥalāl” is frequently associated with “ṭayyib,” signifying that which is wholesome, pure and beneficial.

Purity And Spirituality

Sabate (2004)³ in “Religion, Diet, and Research,” highlights how dietary regulations and fasting practices across religious traditions aim to purify both body and mind. Such practices cultivate self-discipline and reflect spiritual commitment. In Islam, fasting – such as during Ramadan – reinforces spiritual discipline while promoting physical well-being. The concept of purity in religion, therefore, links dietary guidelines with spiritual growth and ethical conduct.

Traceability

Traceability refers to the ability to track a product’s history, application, or location at every stage of production, processing, and distribution. A review by Yusaini H. Mohamed et al. (2016),⁴ highlights ḥalāl traceability as essential element for preserving authenticity and integrity throughout the supply chain. Effective systems require:

- implementation of traceability mechanisms from raw materials to finished products
- monitoring of supply chains for compliance with ḥalāl requirements
- prevention of contamination between ḥalāl and non-ḥalāl items
- comprehensive documentation and record-keeping at each production stage

These efforts reduce operational risks, facilitate recalls, and strengthen consumer trust.

Governance and Certification

Bonne and Verbeke (2008) highlight the importance of governance structures in sustaining ḥalāl integrity. Their study highlights religious values influence that govern both production processes and the provision of ḥalāl assurance. MUIS institutionalizes this governance through the HalMQ, benchmarked against ISO and HACCP standards. Comparative studies indicate that while Malaysia’s JAKIM and Indonesia’s MUI/BPJPH implement similar principles, Singapore’s HalMQ is distinguished by its strong integration of ingredient control, with

² Shehla Riaz and Muhammad Ghayyas, ‘A Shariah Perspective Study on the Concept of Halāl Food’, *Journal of Social Sciences Review* 3, no. 1 (31 March 2023): 86–92, <https://doi.org/10.54183/jssr.v3i1.77>.

³ Sabate, Joan. “Religion, diet and research.” *British Journal of Nutrition* 92, no. 2 (2004): 199-201.

⁴ Mohamed, Y. H., Rahim, A. A., Ma’ram, A. B., & Hamza, M. G. (2016). Ḥalāl traceability in enhancing Halāl integrity for food industry in Malaysia—a review. *International Research Journal of Engineering and Technology*, 3(3), 68-74

systematic documentation, monitoring, and continuous improvement (Talib & Hamid, 2014; Tieman & Ghazali, 2014).⁵

Findings And Discussions

Halāl: Its Essence And Significance

Halāl is an Arabic term that literally and technically implies what is permissible or lawful “*mubāḥ*”⁶. The basis of Halāl in diet is derived from the Quran 2:168. Allah says: *O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.*” The verse is a divine command for all human beings to observe and consume only lawful and permissible food and abstain from what He has prohibited.

In the Qurān 2:172, Allah further illuminates the essence of ḥalāl. He associates it with wholesome “*ṭayyibāt*”. Allah says: *“O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”* According to Ibn Kathir, this verse, implies that Allah commands the community of believers to consume the pure and wholesome provisions He has created for them, and to express gratitude to Him, should they truly be His devoted servants.⁷

The opposite of ḥalāl is haram, the unlawful. Al-Qur’an specifies unlawful categories. Allah says in the Quran 5:3: *“Forbidden unto you are: carrion and blood and swine flesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by the goring of horns, and the devoured of wild beasts save that which ye make lawful, and that which hath been immolated to idols. And that ye swear by the divining arrows. This is abomination.”*

Contrary to other religions that base its dietary laws on human authority, Islam acknowledges Allah, as the ultimate authority in determining what is permissible for consumption and what is prohibited. This principle is grounded in the concept of Tawḥīd, the declaration of the Oneness of God, affirming that He alone is worthy to be worshipped, and that He alone is the source of guidance – including laws on diet. It is perceived by Muslims that Allah provides the ideal mold, or *sibghah* for humanity, suitable across generations, and transcends times and places. Emphasizing the perfection of this divine guidance, the Quran states: *(Our religion is) the mold of God: and who can mold better than God? And it is He Whom we worship.* (Quran 2:138)

⁵ Talib, H. H. A., & Hamid, N. A. (2014). Halāl logistics in Malaysia: A SWOT analysis. *Journal of Islamic Marketing*, 5(3), 322–343. <https://doi.org/10.1108/JIMA-06-2013-0042>.

Tieman, M., & Ghazali, M. C. (2014). Halāl control activities and assurance activities in halāl food logistics. *Journal of Islamic Marketing*, 5(3), 406–424. <https://doi.org/10.1108/JIMA-05-2013-0039>.

⁶ See: “Halāl” in: *Mujamma’ al-Lughah al-‘Arabiyyah*. (2004). *Al-Mu’jam al-Wasit*, Egypt: Maktabah al-Syuruq al-Dawliyyah, p.194. See also : Saadi, Abu Jeeb. (1998). *Al-Qamus al-Fiqhi Lughatan wa Istilahan*. Syria: Dar al-Fikr, 2nd edition, p. 99

⁷ Ibn Kathir, ‘Imad al-Din Abu al-Fida’ Ismail Ibn ‘Umar. *Tafsir al-Quran al-‘Azim*. Beirut-Lubnan: Dar al-Kutub al-‘Ilmiyyah, 1998, vol 1, p. 350

In Islam, observing ḥalāl and complying with its guidelines is of paramount importance. Since it is directly tied to God's command, those who conform are promised reward, and those who violate are subject to accountability. Consuming pure sources contributes to the acceptance of one's worship and supplications.⁸ In a hadith narrated by Abu Hurayrah, the Prophet ﷺ says: "*Allah is Ṭayyib (Pure) and only accepts that which is Ṭayyib.*"⁹. This emphasises the importance of purity in faith and actions: Allah – being good, holy and exalted- accepts only deeds and beliefs that are sincere, righteous and aligned with the Prophet's guidance.

From a perspective of physical well-being, observing ḥalāl and avoiding unlawful food carry significant health benefits. A lawful diet protects human life by minimizing exposure to harmful substances and contaminated foods, protecting the body from illness and infection. Proper nourishments enable a Muslim to maintain a strength needed to fulfill their obligations to the God.¹⁰ Ḥalāl dietary laws is a holistic framework that cultivates faith, preserves health, upholds ethical values, and strengthens community life. It connects the physical and spiritual, guiding believers toward a balanced and responsible lifestyle.

Muis And Its Role In Ḥalāl Ecosystem In Singapore

The Islamic Religious Council of Singapore, (MUIS) is a Statutory Board under the Ministry of Community and Youth. Established in 1968, it follows the enactment of the Administration of Muslim Law Act (AMLA) to administer Muslim affairs in Singapore¹¹. Muis is the authority regulating Singapore ḥalāl industry. Among its key responsibilities is the issuance of ḥalāl certificates and the supervision of Ḥalāl compliance across the country.¹²

In 1978 MUIS introduced its voluntary Ḥalāl Certification scheme. Due to growing demand for ḥalāl-certified products and food establishments within the country and overseas export. In their effort to strengthen governance and support Singapore's ambition to become a trusted ḥalāl hub, MUIS later formed the Ḥalāl Certification Strategic Unit. This unit is essential to assist industry's rising needs to develop new food products. It also developed the Singapore MUIS Ḥalāl Standard (SMHS), which provides detailed guidelines for certification. One of the roles this unit needs to undertake is to engage Muis Office of Mufti to issue Fatwa relating to ḥalāl status for new ingredients. MUIS is the sole authority legally empowered to issue ḥalāl certificates in Singapore.

MUIS introduced the Ḥalāl Quality Management System (HalMQ) in 2008. This structured and systematic framework is intended to strengthen compliance within the ḥalāl industry. HalMQ is a set of systems-based certification requirements and benchmarked against

⁸ Ibn Kathir, *Tafsir al-Quran al-'Azim*, vol 1, p.350

⁹ Hadith Sahih. See: Sahih Muslim, hadith no: 1015

¹⁰ Regenstein, Joe M., Muhammad M. Chaudry, and Carrie E. Regenstein. "The kosher and ḥalāl food laws." *Comprehensive reviews in food science and food safety* 2, no. 3 (2003): 111-127.

¹¹ An Act relating to Muslims and to make provision for regulating Muslim religious affairs and to constitute a council to advise on matters relating to the Muslim religion in Singapore and a Syariah Court.

¹² The Majlis may issue ḥalāl certificates in relation to any product, service or activity and regulate the holders of such certificates to ensure that the requirements of the Muslim law are complied with in the production, processing, marketing or display of that product, the provision of that service or the carrying out of that activity.

internationally recognised standards.¹³ It is designed to enhance the credibility and global recognition of Singapore's Halāl mark. The implementation of this quality management system increases certified companies' competitiveness and supports wider international acceptance, particularly for businesses involved in overseas trade.

Halāl Quality Management System

In Singapore context, the Halāl Quality Management System, known as HalMQ, based its criterion against international standards such as ISO and HACCP.¹⁴ A Halāl Quality Management System is similar with a conventional Quality Management System, particularly its importance on preventive measures, not relying on end-product testing. It evaluates quality specifically from a halāl perspective, focusing on:

- Establishing a Halāl Team to oversee the system
- Ensuring consistent maintenance of halāl integrity throughout the production process
- Implementing clear and transparent procedures to safeguard halāl quality
- Developing an effective record-keeping system

HalMQ provides a systematic framework for developing, implementing, and maintaining halāl production. Its objective is to ensure that the halāl status of a product is safeguarded from the earliest stages of procurement process, while also ensuring customer confidence and satisfaction in the halāl products and services offered.

There are ten core principles essential for implementing an effective Halāl Quality Management System. These ten principles form the foundation of the Halāl Management System and guide its proper application and governance.

- a. HQMS Principle 1 - Establish the Halāl Team
- b. HQMS Principle 2 - Define the product /nature of business
- c. HQMS Principle 3 - Construct flow-charts
- d. HQMS Principle 4 - Identify Halāl threats and their respective control measures
- e. HQMS Principle 5 - Determination of Halāl Assurance Points (HAPs), their allowable limits and prescribed practices.
- f. HQMS Principle 6 - Establish monitoring system for each HAP
- g. HQMS Principle 7 - Establish corrective actions for each HAP
- h. HQMS Principle 8 - Establish documentation system
- i. HQMS Principle 9 - Verify the Halāl system
- j. HQMS Principle 10 - Review the Halāl system

The most critical part in HQMS module, is the identification of halāl threats and Halāl Assurance Point (HAP), followed by establishing the appropriate control measures, monitoring

¹³ Islamic Religious Council of Singapore, *Singapore Muis Halāl Standard: General Guidelines for the Development and Implementation of a Halāl Quality Management System*, English, MUIS-HC-S002 (Singapore: Majlis Ugama Islam Singapura, 2007).

¹⁴ See Islamic Religious Council of Singapore, *Singapore Muis Halāl Standard: General Guidelines for the Development and Implementation of a Halāl Quality Management System*, English, MUIS-HC-S002 (Singapore: Majlis Ugama Islam Singapura, 2007).

procedures, documentation, verification and corrective action procedures at these points. A brief explanation of these elements is as follows:

- **Ḥalāl Threat** - refers to any factor that has the potential to render the product as non-ḥalāl.
- **Ḥalāl Assurance Point (HAP)**- is a step in an operation where proper control and monitoring can eliminate the occurrence of Ḥalāl Threat.
- **Determining Control**- involves identifying the specific actions or activities required to eliminate ḥalāl threat.
- **Monitoring** - is an act of conducting a planned sequence of observations or measurements of control parameters to assess total conformance with specifications and requirements as stipulated in Ḥalāl Quality System.
- **Documentation** – includes all written procedures, work instructions and policies that outline and support these processes.
- **Verification** - involves examining records and assessing operational compliance, including the effectiveness of monitoring systems, personnel compliance to HAPs' operations, deviations and corrective actions taken, results from random sampling, and findings from audit reports.

As part of verifying the Ḥalāl system, internal Ḥalāl audits must be conducted at least once a year. These audits typically include the following activities:

- Observing personnel responsible for maintaining the HAPs
- Assessing whether the prescribed practices are being implemented
- Ensuring that all required records are properly maintained.

Corrective action procedures are also evaluated at each HAPs. This involves reviewing monitoring records and corrective action records to determine:

- Whether the records are complete and sufficiently detailed.
- Whether they reflect consistent and effective monitoring activities?
- Whether appropriate corrective actions were implemented whenever ḥalāl risks or non-conformities were identified.

Ingredients Control In Ḥalāl Food Production

The policy on ḥalāl integrity food production is enshrined in the following sections of the AMLA:

- a. *Section 88A(1), AMLA: The Majlis may issue **Ḥalāl certificates** in relation to any product, service, or activity and **regulate the holders of such certificates** to ensure that the requirements of Muslim law are complied with in the production, processing, marketing or display of that product, the provision of that service or the carrying out of that activity.*

- b. Section 88A(5), AMLA: “Any person who, without the approval of the Majlis:
- issues a *Halāl* certificate in relation to any product, service or activity; or
 - uses any specified *Halāl* certification mark or any colourable **imitation thereof**, shall be guilty of an offence and shall be liable on conviction to a **fine** not exceeding \$10,000 or to **imprisonment** for a term not exceeding 12 months or **both**.¹⁵

To execute this policy, several key initiatives have been undertaken by MUIS, which includes:

Establishment of the Halāl Team and Halāl Assurance Officer

The first principle of Halāl Quality Management System (HalMQ) is formation of a dedicated Halāl Team. This is mandated by MUIS under the Administration of Muslim Law Act (AMLA). Halāl team must consist of two Muslims personnel, one of whom is appointed as the Halāl Assurance Officer (HAO). The HAO is responsible for verifying the halāl status of all incoming fresh supplies. It is imperative for HAO to discharge their duties in compliance with MUIS Halāl Certification condition clause 3.4 which stipulates:

*“The applicant shall only order, purchase, receive, store, prepare, cook, offer to sell and sell Halāl food and ingredients that have been declared to MUIS”.*¹⁶

This requirement is firmly rooted in Islamic jurisprudence, emphasizing the importance of certainty (*al-yaqīn*) and the avoidance of doubtful matters (*shubuhāt*), as reflected in the hadith: “Leave that which makes you doubt for that which does not make you doubt” (al-Tirmidhi, Sunan, no. 2518)¹⁷. Roles and responsibilities of HAO’s ensures that ingredient traceability checks is not merely an administrative procedure but prevention of religious infringement.

In Halāl Certification conditions, Halāl Team Muslim staff and HAO are empowered to advise company management on religious sensitivities. Their roles include monitoring Halāl Assurance Points (HAPs) and endorse supplier documentation. This approach integrates fiqh principles with modern governance, ensuring that Halāl integrity is upheld from the beginning of supply chain.¹⁸

Supervisory role of the Halāl Assurance Officer is vital in bridging religious obligations with industry practices. In fiqh, the principle of *sadd al-dharā’i* (blocking the means to harm) necessitates proactive measures to prevent contamination and avoid doubtful inputs. The HAO articulate this principle by rejecting non-compliant ingredients and accept from approved and certified suppliers. This responsibility aligns with the Qur’anic injunction: “O mankind, eat

¹⁵ Attorney General Chambers, “Administration of Muslim Law Act 1966: Part 5A Halāl and Haji Matters,” “Administration of Muslim Law Act 1966 - Singapore Statutes Online: <https://sso.agc.gov.sg/Act/AMLA1966..July> 1, 1968

¹⁶ Majlis Ugama Islam Singapura - Halāl Certification Conditions. See: <https://file.go.gov.sg/hcc-fpa.pdf>

¹⁷ Abu 'Eisa Muhammad Ibn 'Eisalon Sawra al-Tirmithi(2008). *Sunan al-Tirmithi*. Ed. Haytham Kreidly. Lebanon. Dar Al-Kotob Al-ilmiyah, vol 3. p. 333 hadith no 2518.

¹⁸ It is stated in Halāl Certification Conditions version 4 clause 3.15 : The **Halāl Assurance Officer** shall: (a) **advise the food business on Halāl food matters as well as cultural and religious sensitivities relating to them**;(b) spearhead or assist in complying with the conditions stipulated in this document (c) endorse the original invoices and delivery orders mentioned in Clause 3.13(e)(viii) with –i. his / her signature ii. his / her name, iii. date of verification. <https://file.go.gov.sg/hcc-fpa.pdf>

from whatever is on earth [that is] lawful and good” (Qur’an 2:168)¹⁹, which specifies the dual requirement of Ḥalāl (lawful) and Tayyib (wholesome).

In food production company, during receiving of goods, HAO will inspect all good physically with all necessary documentation from supplier and requirements are complete and accurate. **Table 2** outlines the risk categories and the corresponding documents required from suppliers during procurement and delivery. Within the Ḥalāl Team, the HAO, thus serves as the cornerstone of ingredient control, ensuring continuous compliance with both Shariah principles and regulatory requirements. This supervisory oversight is further reinforced by MUIS regulations, which require Ḥalāl-certified establishments to maintain internal teams capable of conducting unscheduled evaluations and corrective actions when necessary.

Controlled Procurement Process and Management of Ḥalāl Threats Identification and Ḥalāl Assurance Points (HAPs)

Cooking materials sourcing within HalMQ is process through detailed documentation and traceability systems. Process starts from Procurement department during buying process. Principle 2 of HalMQ requires the declaration of product and menu listings, including item names, supplier details, certification bodies, and packaging artwork. These documents must be submitted to Ḥalāl officers for verification and acceptance process. **(Procurement flowchart shows the process).**

Principle 4 ensures that Ḥalāl threats are identified during operational processes. Proper control measures are applied to remove or minimise the risk of doubtful raw ingredients entering the ḥalāl premise. This step serves as a critical first line of defense in managing inbound deliveries from suppliers. Principle 5 represents critical control point where HAO performs verification of all inbound ingredients purchased from suppliers.

During the incoming delivery verification process, it is critical that suppliers provide complete product information with proper labelling. Labels must include details on:

- a) product name and description,
- b) manufacturer/brand owner’s name;
- c) manufacturer/brand owner's address.
- d) abattoir / plant number;
- e) Ḥalāl slaughtering and packing date;
- f) Ḥalāl mark or equivalent.

Monitoring and Corrective Action

Monitoring systems forms the operational backbone of ingredient control within HalMQ. Principle 6 assigns an arranged sequences of action to guarantee compliance with Ḥalāl Assurance Points (HAPs). These monitoring systems address critical questions:

- What needs to be monitored,
- How it will be monitored,

¹⁹ Qur’an 2:168

- When and how frequently monitoring will occur,
- Who will conduct the monitoring.

This planned sequence of action echoes the fiqh principle of *sadd al-dhara'i*, which mandates proactive measures to prevent potential harm. In industry practice, monitoring activities includes record keeping regarding verifying supplier deliveries, inspecting storage areas, and ensuring non-*ḥalāl* materials are not brought into *ḥalāl* certified premise.

Corrective actions are necessary for restoring control when monitoring identifies non-compliance. Principle 7 requires that corrective actions must be executed immediately upon detection of *ḥalāl* threats. Immediate actions will include rejecting non-compliant items and updating supplier records. Corrective actions must follow a clear chain of command, ensuring that *Ḥalāl* team and management are promptly informed to take appropriate action.

Preventive actions are equally important, to minimise the risk of recurrence, creating a proactive framework that strengthens ingredient supply chain. By combining both corrective and preventive actions, HalMQ will uphold *Ḥalāl* integrity and not compromised. It must be continuously maintained through systematic processes.

Documentation, Traceability, and Verification

Principle 8 is process of comprehensive record-keeping. Documents such as supplier invoices, *ḥalāl* certification documents, and product specifications are maintained in either physical or digital formats. Meat and poultry products are identified as high risk, require additional documentation, including photographs of products clearly showing manufacturer details.

Health certificates play a key role in verification of meat and poultry products. Health Certificate will contain essential information such as the country of origin, slaughterhouse details, seller company and *halal* certifying body. Since meat and poultry involve specific slaughtering procedures, it is crucial that the slaughterhouse complies with the Religious Ruling (Fatwa) of the importing country. In Singapore under AMLA, religious rulings or fatwas are legally binding, and non-compliance constitutes an offence. For example, fatwas in Singapore forbids the use of gas stunning in the slaughtering process.

This emphasis on documentation underscores the need for clear evidence of compliance. The Qur'an 2:168 commands believers to consume only what is pure and wholesome. Accurate record-keeping documentation link religious obligations of transparency and accountability. In practice, strong documentation systems enable traceability. Auditors can verify the *Ḥalāl* status of ingredients throughout the supply chain. Traceability is essential for managing food recalls, preventing fraud, and maintaining consumer trust.

Traceability systems in Singapore's HalMQ system are increasingly supported by new technology. Incorporating traceability into management of ingredients, HalMQ manage the fiqh principle of *maslahah* (public interest). Consumer's expectation and requirements are protected through transparency and accountability.

Verification processes further reinforce strict compliance with prescribed ḥalāl practices. Principle 9 requires internal Ḥalāl audits to be conducted at least once a year. Audit will encompass random sampling, review monitoring system practices, and assessment of corrective actions. Therefore, verification involves observing personnel compliance at Ḥalāl Assurance Points, reviewing monitoring records, and assessing the effectiveness of corrective actions.

This approach ensures that documentation is not merely procedural but actively enforced. Verification process in HalMQ system, maintains continuous compliance and address emerging challenges such as disruptions in global supply chain. Verification also enhances international recognition, aligning HalMQ with global audit standards, and positioning Singapore as a model for sustainable and reliable Ḥalāl certification systems.

Continuous Improvement

Continuous improvement within HalMQ is achieved through the integration of the Plan-Do-Check-Act (PDCA) cycle. This cyclical approach ensures that control measures are regularly reviewed, implemented, monitored, and updated. The PDCA cycle reflects the Qur'anic principle of consuming only what is *tayyib* (pure and wholesome), reinforcing the need for Ḥalāl systems to remain responsive to evolving industry challenges.

In practice, organizations review procurement sourcing process, implement supplier verification protocols, monitor compliance at Ḥalāl Assurance Points (HAPs), and update processes whenever threats or changes are identified. This commitment to continuous improvement fosters resilience, enabling Ḥalāl-certified establishments to adapt effectively to global supply chain disruptions, technological advancements, and shifting consumer expectations.

Ḥalāl Ingredient Implementation Control: Addressing The Obstacles

Despite a structured framework, several challenges continue in implementing Ḥalāl standards for materials. Traceability is a key issue, many establishments face difficulties in verifying the ḥalāl status of products, particularly when suppliers fail to provide recognized certification or accurate documentation. This gap undermines transparency and consumer trust, echoing concerns highlighted in the literature on ḥalāl traceability such as Enhancing Ḥalāl Integrity for Food Industry in Malaysia – A Review, by Yusaini H. Mohamed et. al (2016). Addressing this challenge requires stricter enforcement of documentation standards, and greater harmonization of certification requirements across jurisdictions. Without robust traceability systems, Ḥalāl integrity remains vulnerable to fraud and misrepresentation.

Supplier-related challenges pose another significant obstacle to effective control measures. Establishments often face shortages of Ḥalāl-certified supplies, leading to reliance on uncertified or doubtful sources. Differences in slaughter practices, such as stunning methods, further complicate supplier compliance, as not all practices are recognized by MUIS. These challenges reflect the *fiqh* principle of *shubuhāt* (doubtful matters), where uncertainty about permissibility undermines Ḥalāl integrity. Supplier shortages also highlight the need for stronger supply chain governance, including approved supplier programs and regular audits. MUIS emphasizes the importance of supplier verification, requiring Ḥalāl Assurance Officers

to endorse invoices and delivery orders. Without reliable suppliers, ingredient control cannot be sustained, compromising both regulatory compliance and consumer confidence.

In addition, process-related challenges further complicate ingredient control. Flowcharts often fail to accurately reflect actual operations, with generic diagrams that omit critical steps such as procurement or storage. Monitoring systems may be inadequately implemented, with personnel unable to demonstrate oversight of Halāl Assurance Points. Corrective actions are sometimes adhoc rather than systematic, undermining resilience. These weaknesses compromise principal accountability, as oversight mechanisms fail to prevent or correct non-compliance. Addressing process challenges requires stricter enforcement of flowchart accuracy, enhanced training for Halāl Team members, and institutionalization of corrective actions through clear chains of command. Preventive actions must also be emphasized, ensuring that non-compliance does not recur. By addressing process-related challenges, HalMQ can sustain ingredient control as a structured and resilient system, preserving Halāl integrity across diverse industry contexts.

Way Forward

Supply Chain Governance

- **Approved Supplier Programs:** Work only with certified halāl suppliers who undergo regular audits by the authority and supplier.
- **Ingredient Traceability:** Implement blockchain or digital ledger systems to track every ingredient from source to final product.
- **Segregated Logistics:** Ensure halāl and non-halāl raw materials are transported in separate containers/vehicles.

Facility & Process Segregation

- **Dedicated Production Lines:** Where possible, use separate equipment and storage areas for halāl and non-halāl products.
- **Cleaning Validation:** Adopt validated cleaning protocols to maintain optimum food hygiene and food safety.
- **Zoning in Plants:** Physically separate halāl zones with clear signage, restricted access, and color-coded tools.

Labelling and Information Sharing

- **Clear Labelling:** Ensuring that Halāl products are clearly labelled with traceability information that includes sourcing and processing details.

Monitoring and Feedback Systems

- **Consumer Feedback Mechanisms:** Establishing systems for consumers to report concerns or issues regarding Halāl products, which can help identify weaknesses in the traceability chain.

- Continuous Improvement Programs: Implementing feedback loops that allow continuous assessment and improvement of Halāl traceability systems based on consumer and stakeholder input.

Collaboration Among Stakeholders

- Industry Partnerships: Encouraging collaboration between suppliers, manufacturers, and certification bodies to share best practices and improve traceability systems.
- Government and Regulatory Support: Involving government bodies to create policies that support Halāl traceability initiatives and provide funding for technology upgrades.

Training and Capacity Building

- Training Programs for Industry Players: Offering training sessions for manufacturers and suppliers on Halāl standards, traceability practices, and compliance requirements.
- Workshops for Consumers: Organizing workshops to educate consumers on how to identify genuine Halāl products and the significance of traceability.
- Halāl Awareness Programs: Train staff at all levels — from procurement to production — on halāl principles and contamination risks.
- Halāl Assurance Officers: Appoint dedicated personnel responsible for monitoring and reporting.
- Cultural Sensitivity: Build a workplace culture that respects halāl values, reducing negligence or shortcuts.
- Concentrating on integrity, traceability, and the associated monitoring systems. Some key elements are recommended for enterprise.

Halāl and Food Safety standards

- Halāl-ness: Products must meet the criteria of being permissible under Islamic law.
- Cleanliness and Safety: The products should be hygienic and safe for consumption.
- Nutritional Value: Products must be nutritious and beneficial for health.
- Ethical Standards: Compliance with Islamic business ethics, including fair trade and animal welfare, is essential

Certification & Regulatory Alignment

- Global Standards Harmonization: Align with major halāl certification bodies to ensure international acceptance.
- Continuous Audit Programs: Internal halāl committees should conduct surprise audits and mock recalls.
- Documentation Discipline: Maintain meticulous ingredient records, batch logs, and halāl assurance reports.

Conclusion

The implementation of Halāl ingredient control within Singapore's Halāl Quality Management System (HalMQ) demonstrates the successful integration of Islamic jurisprudence with modern quality management practices. They system address the needs of halal certified companies to maintain halal status of their ingredients.

The discussion shows, the way companies can integrate HalMQ system into their food safety requirements. These ten principles are guiding principle for company halal operations. HalMQ educates the non-Muslim business owners the proper concept on halal. It defies the concept of halal is no pork no lard. Food manufacturing companies can engage Muis to seek for advice to develop HalMQ for their companies. Muis has yearly engagement with food establishment to understand their challenges and improve guiding principle to assist business in managing halal compliance.

This two-way approach and communication are imperative for business to continue serving Muslim community. Muis on the end, handles the Muslims affairs and guide business to comply with Islamic dietary laws.

Acknowledgements: The authors would like to express their sincere gratitude to International Islamic University of Malaysia and SATS Foods Services Pte Ltd for providing the necessary resources and support throughout the course of this research. Special appreciation is extended to colleagues and peers who contributed valuable insights and constructive feedback, which greatly enhanced the quality of this paper.

Funding Statement: No Funding

Conflict of Interest Statement: The authors declare that there is no conflict of interest regarding the publication of this paper. All authors have contributed to this work and approved the final version of the manuscript for submission to the International Journal of Modern Education (IJMOE).

Ethics Statement: Option B (For Studies Not Involving Human or Animal Subjects)
This study did not involve any human participants, animals, or sensitive data requiring ethical approval. The authors confirm that the research was conducted in accordance with accepted academic integrity and ethical publishing standards.

Author Contribution Statement: All authors contributed significantly to the development of this manuscript. [Author 2] was responsible for the conceptualization, methodology, and overall supervision of the study. [Author 1] handled data collection, analysis, and interpretation of results. contributed to the literature review, drafting, and critical revision of the manuscript. All authors read and approved the final version of the manuscript prior to submission.

References

- Abu Jib, Qamus Fiqqiyyah wa Istilah, Dar Al-Fikr Damascus Syria. 2nd Edition 1998. Pg 99. Quran Al-Baqarah verse 168.
- An Act relating to Muslims and to make provision for regulating Muslim religious affairs and to constitute a council to advise on matters relating to the Muslim religion in Singapore and a Syariah Court.*
- Attorney General Chambers, "Administration of Muslim Law Act 1966: Part 5A Halāl and Haji Matters," "Administration of Muslim Law Act 1966 - Singapore Statutes Online," October 1, 2025, <https://sso.agc.gov.sg/Act/AMLA1966>, July 1, 1968, accessed November 26, 2025, <https://sso.agc.gov.sg/Act/AMLA1966>
- Bonne, K., & Verbeke, W. (2008). Religious values informing ḥalāl meat production and the control and delivery of ḥalāl credence quality. *Agriculture and Human Values*, 25(1), 35–47. <https://doi.org/10.1007/s10460-007-9076-y>
- Bustami, Mohammad Reevany. "Halāl Thayyib & Kosher Food in Legal Conceptual Framework Based on Social Study in Indonesia and America." In *2nd and 3rd International Conference on Food Security Innovation (ICFSI 2018-2019)*, pp. 167-173. Atlantis Press, 2021.
- Dahlan-Taylor, Magfirah. "'Good' food: Islamic food ethics beyond religious dietary laws." *Critical Research on Religion* 3, no. 3 (2015): 250-265.
- Hafiz M. Ahmed. Singapore aiming to become a global ḥalāl hub in: <https://www.halaltimes.com/singapore-aims-become-global-halal-hub/2025-04-19> Ibid 7
- Islamic Religious Council of Singapore, Singapore Muis Halāl Standard: *General Guidelines for the Development and Implementation of a Halāl Quality Management System, English, MUIS-HC-S002* (Singapore: Majlis Ugama Islam Singapura, 2007).
- Mohamed, Y. H., Rahim, A. A., Ma'ram, A. B., & Hamza, M. G. (2016). Halāl traceability in enhancing Halāl integrity for food industry in Malaysia—a review. *International Research Journal of Engineering and Technology*, 3(3), 68-74
- Mohamed, Y. H., Rahim, A. A., Ma'ram, A. B., & Hamza, M. G. (2016). Halāl traceability in enhancing Halāl integrity for food industry in Malaysia—a review. *International Research Journal of Engineering and Technology*, 3(3), 68–74.
- Regenstein, Joe M., Muhammad M. Chaudry, and Carrie E. Regenstein. "The kosher and ḥalāl food laws." *Comprehensive reviews in food science and food safety* 2, no. 3 (2003): 111-127
- Sabate, Joan. "Religion, diet and research." *British Journal of Nutrition* 92, no. 2 (2004): 199-201.
- Shehla Riaz and Muhammad Ghayyas, 'A Shariah Perspective Study on the Concept of Halāl Food', *Journal of Social Sciences Review* 3, no. 1 (31 March 2023): 86–92, <https://doi.org/10.54183/jssr.v3i1.77>.
- Talib, H. H. A., & Hamid, N. A. (2014). Halāl logistics in Malaysia: A SWOT analysis. *Journal of Islamic Marketing*, 5(3), 322–343. <https://doi.org/10.1108/JIMA-06-2013-0042>.
- The Majlis may issue ḥalāl certificates in relation to any product, service or activity and regulate the holders of such certificates to ensure that the requirements of the Muslim law are complied with in the production, processing, marketing or display of that product, the provision of that service or the carrying out of that activity.*

- Tieman, M., & Ghazali, M. C. (2014). Ḥalāl control activities and assurance activities in ḥalāl food logistics. *Journal of Islamic Marketing*, 5(3), 406–424. <https://doi.org/10.1108/JIMA-05-2013-0039>.
- Warees Ḥalāl. (2023). *Singapore Muis Ḥalāl Quality Management System (HalMQ)*. Retrieved from <https://wareeshalal.sg/halmq>

Procurement Process Flow Chart

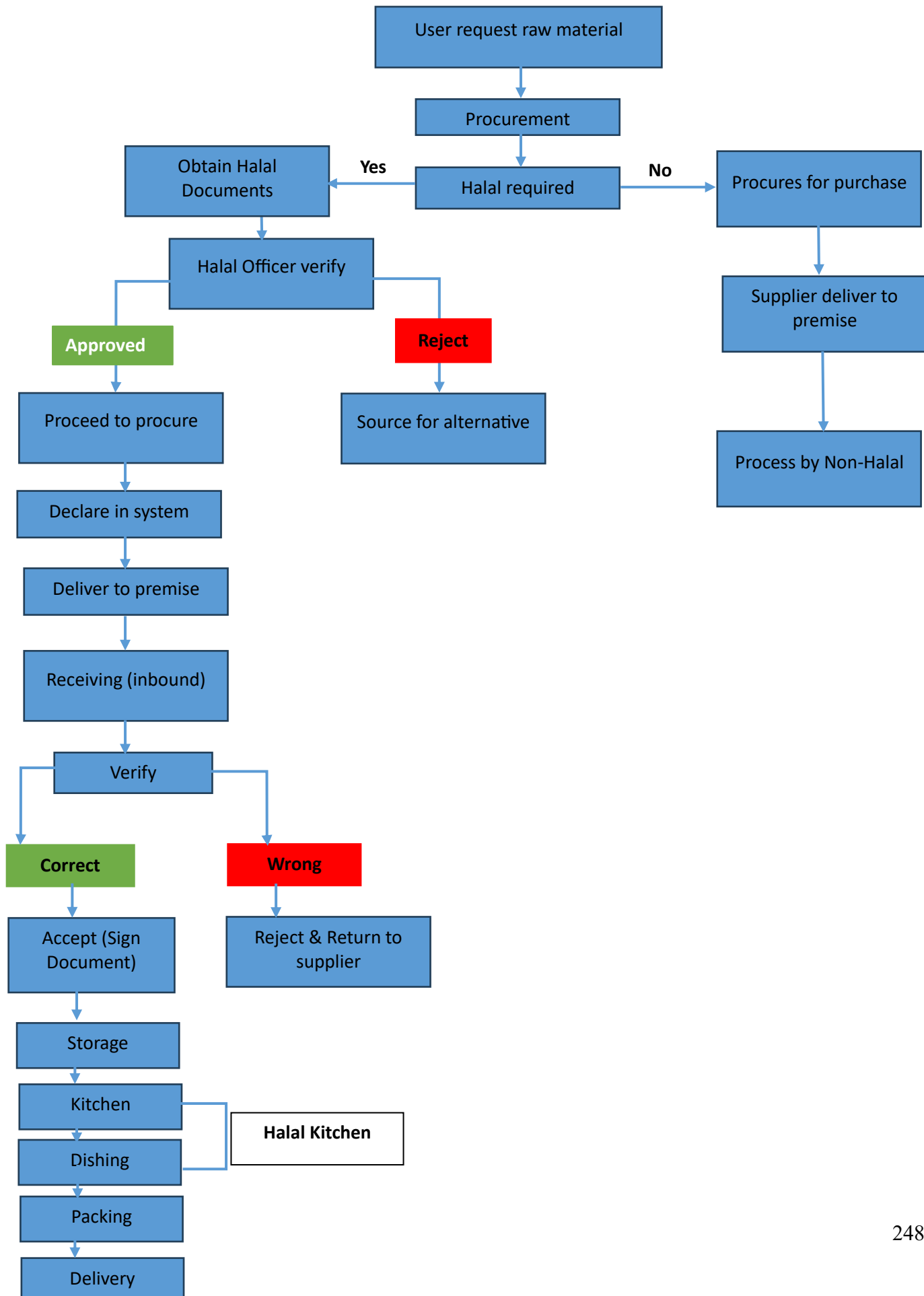


Table 1: Example Of Principle 4 To Principle 7 For Halal Quality Management System

Principle 4 Identify Ḥalāl threats & their control measures				Principle 5 Determination of Ḥalāl Assurance Points, their Allowance Limits & Prescribed Practices		Principle 6 Monitoring System				Principle 7 Establish corrective actions for each Ḥalāl Assurance Point.		
Location	Ḥalāl threat	Process Step	Control Measures	Ḥalāl Assurance Point	Allowable Limit	What	How	When	Who	Corrective Action		Preventive Action
Procurement office	Procurement of non-Ḥalāl raw materials / processing aids (e.g. non-Ḥalāl chicken)	Procurement of raw materials	▪ Obtain Ḥalāl certificates for meat / poultry items ▪ Obtain Ḥalāl certificates, product specifications, detailed Ḥalāl questionnaire and/or laboratory analysis report for non-meat and poultry raw materials ▪ Attain approval prior to procurement of ALL raw materials	1	Zero tolerance	Ḥalāl status of raw materials	▪ Check Ḥalāl certificates for meat / poultry items ▪ Check Ḥalāl certificates, product specifications, detailed Ḥalāl questionnaire and/or laboratory analysis report for non-meat and poultry raw materials ▪ Attain approval prior to procurement of ALL raw materials	Procurement of raw materials	Purchasing Executive	▪ Cancel order ▪ Call supplier Inform Purchasing Manager Ḥalāl Team member) Fill up Ḥalāl Incident report form	Retrain officer involved in the procurement step Establish approved supplier	Periodically audit suppliers ▪ Consider use of technology to prevent human error during order placement

Table 2: Ḥalāl Risk Management and Documents required for Traceability

Types of Ḥalāl Risk	Low	Medium – Low	Medium – High	High
Definitions	Primarily derived from non-animal sources, which are unprocessed or minimally processed	Primarily derived from non-animal sources that go through further processing without any animal-based additives	Have been highly processed, may involve fermentation or have animal derived substances added	Contain flavouring, gelatine or meat and its derivatives
Types of Documents Required		General questionnaire (if necessary)	General questionnaire • MUIS-recognised Ḥalāl certificate* or laboratory analysis report (if necessary)	MUIS recognised Ḥalāl certificate*
Examples of ingredients	• Vegetables • Fruits • Pure seafood • Legumes & lentils • Rice • Salt & sugar • Ice • Spices • Synthetic chemicals	• Soy bean products • Flour • Olive oil • Sesame oil • Vegetable oil • Synthetic vinegar • Noodles • Pasta • Food additives (excluding animal-derived E400s)	• Enzymes • Yeast • Cheese & byproducts • E400s Food additives (animal derived) • Canned foods • Confectionery & pastry • Dairy products • Processed seafood • Sauces & condiments • Pure vinegars	• Meat & meat based items • Poultry & poultry-based items • Beef extracts • Beef tallow • Chicken skin • Chicken fat • Flavourings • Gelatine

A comparative table of HalMQ (Singapore), JAKIM (Malaysia), and MUI/BPJPH (Indonesia) halal certification systems. This highlights governance, scope, processes, and unique features.

Aspect	HalMQ (Singapore)	JAKIM (Malaysia)	MUI/BPJPH (Indonesia)
Authority	Majlis Ugama Islam Singapura (MUIS)	Department of Islamic Development Malaysia (JAKIM)	Majelis Ulama Indonesia (MUI) for fatwa; Badan Penyelenggara Jaminan Produk Halal (BPJPH) for administration
Legal Basis	Administration of Muslim Law Act (AMLA)	Trade Descriptions Act 2011; Malaysian Standards (MS 1500:2019)	Halal Product Assurance Law No. 33/2014; Government Regulation No. 39/2021
System Framework	Halal Quality Management System (HalMQ), benchmarked against ISO & HACCP	Halal Assurance System (HAS) with MYeHALAL portal	Halal Product Assurance System (SJPH / HAS 23000)
Core Principles	10 principles: Halal Team, product definition, flowcharts, Halal threats, HAPs, monitoring, corrective actions, documentation, verification, review	Documentation, internal Halal committee, site audit, certification decision, annual monitoring	Preparation, audit by LPH, fatwa by MUI, certificate issuance by BPJPH
Scope	Food, catering, manufacturing, logistics; Eating Establishment Category 1 exempt from full HalMQ	Food, cosmetics, pharmaceuticals, logistics, services (hotels, hospitals, airlines)	Mandatory for food, beverages, cosmetics, pharmaceuticals, consumer goods; phased for MSMEs
Audit & Monitoring	Internal Halal audits at least once a year; monitoring Halal Assurance Points (HAPs)	JAKIM conducts site audits; ongoing monitoring and renewal required annually	LPH conducts inspections; MUI issues fatwa; BPJPH issues certificate; validity 4 years (renewal required)
International Recognition	Recognized regionally; benchmarked against ISO/HACCP for credibility	Globally recognized; JAKIM approves foreign certification bodies in >40 countries	Recognition of foreign halal certificates if accredited by BPJPH and MUI

Unique Features	Strong emphasis on ingredient control and Halal Assurance Points; PDCA cycle for continuous improvement	Malaysia consistently ranks top in Global Islamic Economy Index; wide sector coverage	Largest Muslim-majority market; mandatory halal certification for almost all products by law
-----------------	---	---	--