

# Conceptual Framework on Halal Ritual Cleansing Integrity in Halal Logistics

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## Abstract

Nowadays, muslim consumers are concerned on the integrity of halal status of halal -certified products and the supply chain activities for these halal products. The issue of halal integrity has been much emphasized in many halal research publications; and the factors influencing the integrity of halal food supply chain for the halal market. Hence, this concept paper attempts to discuss on factors in halal ritual cleansing integrity, known as sertu cleansing such as: halal procedure and documents; process or method of sertu cleansing; people engaged in these activities; and the sertu cleansing products towards assuring integrity of halal product supply chain in the real market. With this insight, it is hoped that this paper will generate awareness and better understanding of the importance of assuring halal integrity of halal food products and other related products.

**Keywords:** Halal products, halal supply chain, halal ritual cleansing, halal integrity

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## 1. INTRODUCTION

The current world Muslim population is estimated to be around 1.8 billion. The Muslims adhere to strict dietary laws, clean and hygiene whereby the consumption of food is subject to the observance of preparations, procedures and logistics handling as specified by the holy Quran (Talib, Zailani & Zainuddin, 2010). Halal food products are important aspects for the halal industry; and for any food or drink products to be approved by the halal authorities for muslim consumption, it must conform to the Islamic dietary laws as specified in the Holy Quran or the Hadith and Sunnah.

Based on the improvement in food technology and distribution, muslims today are more exposed to manufactured foods and distribution movement handling. A clear division of halal or haram food products is not always possible because of the ambiguities in their production (Talib, Zailani & Zailani, 2010). Hence more information is needed to categorize them as halal or haram. These products can become halal if the raw materials are halal and the process adheres to the Islamic requirements. It is no longer viewed as solely religious requirements for the Muslim communities but the non-Muslims have also started to demand for this particular food group due to the perception that Halal foods are much more clean, hygiene and tasty (Abdul Talib, Mohd Ali & Jamaludin 2008; Belkhatir & Bala 2009).

The food and other related products made from halal animals are no longer halal if they have been contaminated by haram products or haram equipment during manufactured or logistics activities. Therefore, the muslim consumers needs to identify whether the additives, ingredients or finished foods contain any haram substances and whether the contaminated equipment used has been cleaned through shariah way.

According to Talib, Zailani & Zainuddin (2010), Islamic food practices are vital because of the strong connection with the well-being of the believers. The concept of halal in Islam has very specific motives:

- To preserve the purity of religion;
- To safeguard the Islamic mentality;
- To preserve life;

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- To safeguard property;
- To safeguard future generations; and
- To maintain self-respect and integrity

In halal food supply chain, the main goal is not only to ensure that satisfaction of the customer is achieved, but also to ensure that the Halal status of the food product remains intact throughout the whole process of the supply chain (Bahrudin, Illyas & Desa 2011). The integrity of the halal food product must be protected and necessary steps must be taken by all parties involved in the supply chain to avoid any cross contamination that will lead the product to become non-halal, or haram.

Currently, there are many academic publications deliberating on the areas of halal food supply chain and halal integrity for the past many years; however, not much of this literature focused on halal ritual cleansing. Most of the publications in the current halal industry focused on consumer perception studies particularly purchasing behaviour of the muslim consumers by using the Theory of Planned Behaviour; the awareness of consumers towards halal products (Bonne et al. 2007; Bonne & Verbeke 2008a, 2008b; Wan Omar, Muhammad & Omar 2008; Suddin, Geoffrey Harvey & Hanudin 2009; Golnaz et al. 2010; Alam & Sayuti 2011).

Therefore, it is important to create the proper awareness and better understanding among the parties involved in the halal food supply chain on the importance of protecting halal integrity of the food products through halal ritual cleansing of transportation and containers. The main objectives of this paper are 1) to investigate factors in halal ritual cleansing integrity, known as *sertu* or *samak* cleansing in enhancing the integrity of halal product supply chain; and 2) to provide a conceptual framework on this particular aspect.

## **2. HALAL INTEGRITY**

### **2.1. Overview of halal integrity**

As highlighted earlier, food products including other related halal products moved in global supply chain are associated with various handling such as transportation, warehouse and other logistics activities before it reaches its final end users. This situation has generated ambiguity regarding the authenticity of the halal status and whether the halal products are truly maintained as halal. Therefore, it is a big challenge for all the parties involved to assure the integrity of the halal products throughout the whole supply chain including halal ritual cleansing.

Ensuring halal integrity is important challenge for the halal industry. Since the halal industry involves 'farm to table' operations, the issue of integrity throughout the halal supply chain and the halal logistics indeed becomes a major factor for consideration. There are cases of fraudulent halal certification, and physical contamination of halal food products during manufactured and distribution, the authenticity and integrity of halal food consumed become a major issue for Muslim (Halal Expo Europe, 2015).

Lodhi (2009), Khan (2009) and Tieman (2011) concurred that halal integrity assurance is the key factors in developing a well trusted halal food supply chain in the current complex and competitive environment. All of these authors also agreed that to protect the halal integrity, complete understanding of the whole halal food supply chain is required. Until then, all the parties involved must be able to anticipate every possible action to protect and assure the integrity of halal supply chain.

The halal concept encompasses the products value chain beginning with the attainment of the ingredients, preparations and distribution services to final delivery to Muslim consumers. The halal supply chain starts with the procurement and preparation of halal ingredients to the manufacturing of halal product and delivery of the final product to the consumers. This process includes the separation of halal from non-halal food and other related products throughout the entire supply chain including during warehousing, transportation, storage and terminal interchange. Halal integrity must be retained along the value chain from the original supplier to final consumers towards food services as well as transportation, storage and handling of halal products.

Halal logistics activities encompass the management process of procurement, movement, storage and operations of food and non-food items (Tieman, 2013). In the halal logistics operations, a company that supplies halal products needs to provide transportation and special containers to carry the halal products to consumers to ensure the products' safety, clean and hygiene as it is guarantee the halal integrity. Logistics service management capabilities is important for halal industry to ensure integrity, halal logistics plays a key function in protecting the halal integrity along the supply chain.

All the related parties involved in the halal food supply chain should share the responsibilities to ensure the integrity of the halal status is protected along the supply chain to the end users to guarantee that the food product can still remain.

Jaafar et al. (2011) shared similar opinions on this matter. Their study highlighted that halal integrity of a particular food product is intact as long as the product is in producer custody. However, once the product moves along the supply chain, the integrity of that product will be the only intact if the next parties in charge have similar understanding and operational practice of handling halal product. All of the efforts taken by the previous party in safeguarding the Halal integrity status will crumble and thus increasing the possibility of the cross contamination.

This is further supported by the study prepared by Melatu Samsi, Tasnim & Ibrahim (2011). The study stated that full participation of all parties or stakeholders in the halal supply chain is required in order to achieve the supply chain integrity. The study not only have identified the parties involved directly in the transaction such as the Halal food producers, its suppliers, employees, and customers as the ones who should bear the Halal integrity responsibilities but also have included those indirectly involved such trade associations, NGO and government bodies should have the same role to ensure the product remain Halal from the beginning to end of the supply chain.

## **2.2 Halal ritual cleansing**

The halal transport vehicle and containers need halal ritual cleansing; and this cleansing is to remove dirt, traces and others of an earlier non-halal or unknown shipment; and to mitigate the possibility of contamination and najis with respect to the shariah law principle. Hence, it is worthy to understand what and why ritual cleansing is needed; and to comprehend why cleansing in halal logistics is warranted; and relevance of sertu cleansing towards halal integrity in halal logistics.

Cleaning is an activity, action, process or procedure to make a work station, a warehouse, an equipment, a lorry and container to mention a few free or removed from dirt, dusts, grimes, oils, stains, litters or any contaminants occur. Cleaning activities that are most commonly carried out is sweeping, dusting, scrubbing, vacuuming, washing, to mention a few as it depends on the objects to be clean, the types and degree of stains and the medium or agent of washing.

The common medium or agent used for washing is water as this is easily accessible, cheap and natural; however, stubborn stains, oily and chemicals, and contaminants require appropriate chemicals and agents to remove them. This cleaning concept applies to halal logistics and halal supply chain as all equipment, transportation, warehouse must be clean and with good housekeeping to ensure clean, neat, tidy and orderly; this is synonymous as humans need to clean oneself for personal and health hygiene to work. Thus all Malaysian halal and food standards state mandatory requirements for premises, infrastructure, facilities and personnel to maintain, clean and where appropriate to disinfect to avoid contamination of all sorts for halal integrity and cleanliness (toyibb) (MS2400: 2010).

Cleansing aims not only to purify but also to filter and to remove all possible remaining traces of contaminants in total so as no evidence of contamination remains. Hence, ritual cleansing in halal logistics and transportation refers to sertu; and that ritual cleansing (sertu) is carried out in the transport vehicles and containers if there are evidences of severe najis contamination are present; or when one is in doubt (syubah) on the status of halal and cleanliness (toyib) of the said containers and trucks.

According to Shariff & Ahmad (2015) shariah ritual cleansing refers to removal of contaminants based on cleansing procedures in accordance to the shariah requirements as stipulated in MS2400 standards requirements. Shariah ritual cleansing protocol and procedures are outlined in accordance with Islamic rulings stated in the Holy Quran on precisely how ritual cleansing should be carried out to cleanse and purify all taints and contamination from the three types of najis. MS2400 standards stipulate the Shariah ritual cleansing requirements in Clause 6.7; quote: "Clause 6.7.1 – The organization shall ensure that Shariah ritual cleansing is performed when and where contamination by severe najis occurs."

Sertu means cleansing something from mughallazah najis such as dogs, pigs and their descendants. Mughallazah najis should be cleansed by using one time water mixed with soil and followed with six times clean/ mutlak water (Malaysia Halal Certification (3rd Edition), 2014). Sertu or shariah ritual cleansing or purification cleansing is

only for the cleansing that involves the highest level of impurity or *severe najis* (*najis mughallazah*) in Islam laws that concerns contamination (or in physical contact) from dogs, pigs and its descendant (Life Happenstance, 2014). Example, if a muslim is in skin contact with a dog (its saliva) be it by accident or intention, the Muslim has to cleanse the part of contact by way of *sertu* (Shariff & Ahmad, 2015).

### 2.3. Factors in halal ritual cleansing part of halal food supply chain integrity

This section of the paper discusses further on the factors of halal ritual cleansing that are critical towards the elements of integrity of the Halal food supply chain. The factors that will be included in this discussion include procedure in the Halal ritual cleansing, Halal ritual cleansing process, product of Halal ritual cleansing, and people whom carrying out the cleansing and verification.

#### 2.3.1. Halal ritual cleansing procedure

Procedures are the specific methods employed to express policies in action in day-to-day operations of the organization. Procedures ensure that a point of view held by the governing body of an organization is translated into steps that result in an outcome compatible with that view. Department of Islamic Development (JAKIM) has set the manual procedure for Malaysia Halal Certification (3<sup>rd</sup> Edition) in 2014 with *sertu* guideline for the halal industry practice as below:

#### *Garis Panduan Sertu Mengikut Persepektif Islam*

*Garis panduan ini disediakan untuk dijadikan sebagai panduan kepada semua pihak yang terlibat dalam menguruskan proses sertu bagi kilang, premis, peralatan, pakaian, atau anggota manusia dan sebagainya yang terkena najis mughallazah untuk memastikan semua perkara tersebut suci dari segi syarak. Garis panduan ini juga menjelaskan secara terperinci kepada mana-mana pihak yang memerlukan panduan dalam proses sertu menurut pandangan syarak.*

The information and knowledge guidelines on the cleaning and cleansing requirements that are also stipulated in the MS1500: 2009, Halal Food production, Preparing, Handling and Storage – General Guidelines (MS1500: 2009). This Malaysian standard serves as practical guidelines for the halal food product and food trade or business in Malaysia that it is also emphasis of ritual cleansing are more on the use of utensils and machines in the production of halal food as shown in Table 1.

Table 1. Cleansing Requirements in MS1500 Standards

Clause	MS1500: 2009 Halal Food production, Preparing, Handling and Storage – General Guidelines
3.2.7	The premises shall be effectively separated and well-insulated from pig farms or its processing activities to prevent cross-contamination through personnel and equipment.
3.3.1	Devices, utensils, machines and processing aids used for processing halal food shall be designed and constructed to facilitate <u>cleaning</u> and shall not be made of or contain any materials that are decreed as najis by Shariah law and shall be used only for halal food.
3.3.2	Devices, utensils, machines and processing aids which were previously used or in contact with najis al-mughallazah shall be washed and <u>ritually cleansed</u> as required by the Shariah law.
3.3.3.	In the case of converting najis almughallazah line or processing line containing najis al-mughallazah into halal production line, the line shall be <u>washed and ritually cleansed as required by the Shariah law</u> . This procedure shall be supervised and verified by the competent authority. Upon conversion, this line shall be operated for halal food only. Repetition in converting the line to najis al-mughallazah line and back to halal line shall not be permitted.

The objective of halal ritual cleansing is to set an intention in heart (*nawaitu*) and mind to execute a proper cleansing with prescribed procedural steps designated and to adhere with Islamic law together with spiritual faith, Islamic beliefs and values with the motive to purify and to remove all traces of najis in total for cleanliness (*toyib*) and halal. Halal ritual cleansing needs to be conduct, supervise and verified by a Shariah competent person or a person who is authorized by the State of Islamic Affairs Department or professional *sertu*/samak cleaners certified or recognized by the Department of Islamic Department (JAKIM) in Malaysia. Malaysia Halal Authority has drafted Malaysia Standard 1500:2009 and indicated in Table 2 shows an overview of the najis purification method

which are commonly practiced among the Muslims in Malaysia in compliance with the guidance outlined in the Holy Quran and Islamic teaching syllabus in religious schools in Malaysia.

Table 2: Purification methods for Najis

Najis	Najis Purification Method
Light Najis (Mukaffafah); urine from a baby boy at the age of 2 years and below who has not consumed any other food except his mother's milk.	Clean Najis and follow by sprinkling water over Najis area with no need to soak with forceful clean water.
Moderate Najis (Mutawassitah); blood, lymph, water, vomit, excrement, urine, animal dead body (with exception to human, fish and grasshopper) and milk from these animals prohibited for drinking, etc.	Clean Najis and soak with forceful clean water once in minimum in order to remove all color, odor, and taste. Three sessions of water soaking are recommended.
Severe Najis (Mughallazah); pig, dog including liquid and objects discharged from their orifices, descendants and derivatives.	Clean Najis and soak with forceful clean water for seven times. One in those seven times shall be clean ground water in compliance with Islamic Law that has unclear appearance and suspended solid or in the form of chalk solvent. Ground water is recommended in the first soak.

Source: Islamic Teaching School (Manual Procedure for Malaysian Halal Certification (3<sup>rd</sup> Edition) 2014)

There are three types of najis that have different procedures to cleanse so as to remove the najis from the contaminated area. Light najis (*mukaffafah*) requires simple cleaning process by just sprinkling with clean water and/or hand wash suffices. For the moderate najis (*mutawassitah*) mentioned in Table 6, the cleansing process is slightly rigor with forceful clean water so as to remove the color, odor, taste and the stains of the contaminants until visibly removed. It is recommended that at least three times of soaking in water to assure the entire removal and purification of the najis is assured with certainty (MS 2004:2009).

This section concentrates on cleansing method for severe najis (*mughallazah*) that is called as sertu or samak cleansing which is relevant to the transport vehicles, container and other related equipment in Halal logistics operation. Halal ritual cleansing for purification, cleansing and getting rid of all traces of severe najis requires three basic elements namely: 1) water; 2) soil or agent of cleansing; 3) procedure of cleansing (MS2400:2010). Based on critical analysis on documented available sertu guidelines in Malaysia, this paper attempts to categorize the elements into the following variables:

1. procedure (policy of cleansing);
2. product (soil or agent of cleansing);
3. process (method of cleansing);
4. people whom carrying out the cleansing and verification

### 2.3.2. Halal ritual cleansing process

Process is a series of actions or steps taken in order to achieve a particular plan. Process in Halal ritual cleansing is important to identify the series of action or steps in this activity. Islamic law permits contamination even a heavy Najis, but states the cleaning process clearly and specifically. However, there were complications in the interpretation about the source of earth water and cleaning process. Because such confusion made it difficult for people to practice the cleaning process in conjunction with the contamination allowances, the permission was canceled. In several case, the Islamic committees who oversee this issue denied the contamination of serious Najis because of complications with the cleaning issue.

The process of sertu is to cleanse (wash) the affected area or parts seven times where one wash using mutlak water mixed with soil and 6 washes with mutlak water. Cleansing process guidelines stated in MS2400: 2010 standards as follows; quote:

- a. It is required to wash seven times, one of which shall be water mixed with soil;
- b. The first wash shall be to clear the existence of najis, even if a few washes are needed. The water from first cleansing shall not remain behind and the next wash shall be counted as the second wash.
- c. The amount of soil used is just enough to make a suspension; and
- d. The usage of cleansing agent containing soil is permitted.

Sertu or ritual cleansing requires the use of water as the base element for washing and cleansing. The conditions of the water must be natural (*mutlaq*); and not *mustakmal*; and must be free from najis (MS2400: 2010). According to Shariah law, *mutlak* water is purely water in its original state with no mixture and able to clean and cleanse.

*Mutlak* water is water that has not been in contact or in use; be it to washing oneself or to wash away filth and such or mix with any soap or other such chemicals. *Mutlak* water is generally accepted to be as water from rivers, wells, rain water, dew, sea water, melted snow, spring water and tap water (SIRIM, 2015; Life Happenstance, 2014).

### 2.3.3. *Halal ritual cleansing's products*

Khan (2009), Lodhi (2009) and Talib (2010) state that adequate and appropriate equipment to handle, store and transport Halal food products will help protect the integrity of the food products as the food products are segregated from other potential non-Halal elements that might cross contaminated it. In term of transportation activities, the possibility of cross contamination with other non-Halal products can be reduced a minimum level or almost to zero in the situation whereby the Halal food producers have their own transportation fleet and made the delivery themselves to their next buyers. The concern on the protecting the Halal integrity by avoiding the cross contamination and separation from the haram product. Halal ritual cleansing is the most to ensure the transport vehicle, container and other related equipment used to be cleaned by the severe najis.

Kassim, Hashim, Mat Hashim and Jol (2012) indicated that as in the traditional practice of samak, clay or soil can be used to cleanse extreme najis without any restriction on the concentration of clay used. However, for industrial application, it requires some modifications of this traditional practice. This is to ensure that it will not cause any damage and scratch on the specific accessories of the equipment which is very delicate and expensive.

The clay particle size distribution (PSD) should be studied in order to preserve the safety of machines, equipment and users. The particle size of clay must be fine and contain no other particles that can cause blockages or scratches to the equipment. Most importantly, it must comply with safety and quality of the products manufactured as well as the regulation and guidelines practiced. Therefore, a specific samak clay standard for industrial application is needed to meet the halal requirement as well as meeting the specifications of the equipment or machines.

The conditions of the soils must be free from najis; and not mustkmal (soil which had been used for dry ablution) (MS2400: 2010). Sertu or purification with soil is a way to nullify the germs and illnesses that such impurity holds. Scientists have found that the only way to clean and remove the germs and potential illnesses that may be present in the contaminants in najis mughalazah is using soil (LifeHappenstance, 2014). Soil generally refers to clay; however modern technology has developed agents of cleansing such as soap and chemical agents for sertu cleansing.

This paper also concerns with the compositions that could be used to clean dirtiness according to Islamic regulations (Najis). It could be used for production lines, household wares and general cleansing agent as well. The important compositions of this invention are surfactants, white clay together with other ingredients in specific. Concentration to develop into liquid soap product for cleansing all kinds of dirtiness according to Islamic regulations (Najis) and consider safe for consumer used.

### 2.3.4 *People whom carrying out the cleansing and verification*

Traditional, trust in the halal food supply chain can be as simple as pure trust (Tieman 2011). Halal consumers will able to purchase halal food from a halal supplier or shop based on the trust that Muslims have the religious obligation to sell only Halal products in their daily business activities.

Halal dedicated assets can be extended to include the human workforce which handles the Halal food supply chain on the day to day basis. Jaafar (2011) believes that by creating dedicated team of workers to handle the Halal food products will reduce the possibility of cross contamination to a very minimal level, avoid unnecessary human mistake and thus help to protect the integrity of the Halal supply chain. This dedicated team of workers can be given exclusive training on ways to handle the Halal food products which will cover the different aspects of handling, storage and managing the products.

Halal ritual cleansing needs to be conducted, supervise and verified by a Shariah competent person or a person who is authorized by the State of Islamic Affairs Department or professional sertu/samak cleaners certified or recognized by the Department of Islamic Department (JAKIM) in Malaysia. Malaysia Halal Authority has drafted Malaysia Standard 1500:2009

As mentioned in Clause 6.7.2 in MS1500:2009, the Shariah cleansing process shall be supervised and verified by a Shariah competent person. Hence, this indicates the people or appointed cleaning contractor that performs or

execute the sertu cleansing process must also be knowledgeable on the Shariah procedural requirements and able to comply and perform the ritual cleansing with integrity..

## **2.4 The successful of implementation in halal ritual cleansing**

### *2.4.1 Members' commitment*

In order to established and strengthen the trust between parties in the supply chain, certain level of commitment must also be shown by the respective parties. According to Lu, Trienekens & Omta (2006), the level of trust and commitment of the supply chain partners can be visibility seen when both firms are willing to increase their investment on the asset specificity to serve the special needs of their partners.

In the context of Halal food supply chain, commitments such as willingness to provide dedicated clean assets to cater the Halal clients requests, willingness to apply Halal certification for raw materials/ingredients required by the buyers, and willingness to send the workers to Halal food handling in manufacturing and logistics activities - related training to the people that will carry out the proper cleansing follow shariah law are among the measures that can help enhance the integrity of the Halal food supply chain. The high level of commitment to follow the procedure and process set by the Halal Authorities, all parties in the Halal food supply chain can play shared roles together in protecting and ensuring the Halal integrity will be at the highest level.

### *2.4.2 Government's support*

The government plays an important role in ensuring Halal food supply chain integrity. A research done by Melatu Samsi, Tasnim and Ibrahim (2011) identified that government roles in ensuring Halal food supply chain integrity include planning, developing, implementing, regulating, promoting and educating Halal industrial players and Halal consumers. Furthermore, the government's part covers setting up agencies and monitoring bodies to authorized and regulate any aspects that relate to halal certification, auditing and guidelines. Golan et al. (2004) claims that in order to protect the consumers from unsafe and contaminated foods, halal food trace ability must be administered by specific government's guidelines.

In addition, the role of government should include establishing agencies, collaboration among public agencies and training professional auditors to ensure trustworthy halal food supply chain integrity. For instance, according to Ismail (2011), Department of Shariah Affairs from Ministry of Religious Affairs in Brunei is authorized to handle Halal matters in the country, and is supported by Halal Food Control Division (HFDC). In Malaysia, Department of Islamic Development Malaysia (JAKIM), a governing body from the support of multiple government agencies, is responsible for halal certification matters in Malaysia. Realizing the potential of the industry and strengthening its position of Halal role model in the Muslim nations, the government of Malaysia have established Halal Industry Development Corporation (HDC) in September 2006 to help promote and develop the Halal industry. This body will help to coordinate and facilitate the Halal activities between the government, businesses and the consumers, and also take necessary steps to ensure the integrity of the Halal industry is well protected.

The involvement and enforcement on the policy related to Halal ritual cleansing from the government, illegal and unethical business practices such as falsifying Halal certificate and selling non-Halal as Halal products can be monitored and controlled. The enforcement on this matter will make sure the Halal industry will comply this cleansing to all related equipment in ensuring the Halal status. This move will help reduce the confusion and increase the confidence level of the parties, especially the consumers of Halal products.

## **2.5 Sertu conceptual framework**

Figure 1 shows conceptual framework for the factors in halal ritual cleansing integrity which known as sertu cleansing. The factors in halal ritual cleansing integrity in the conceptual model are halal procedure & documents, process or method of sertu cleansing, people engaged in these activities and sertu cleansing product in ensuring the halal integrity. In this study the research framework can be divided into four as below:

### *2.5.1 Samak/ sertu shariah-based procedure/ standard*

Jakim has set up the samak/ sertu shariah-based procedure under MS1500:2009, MS2400:2010, Malaysia Halal Certification (3<sup>rd</sup> Ed), 2014 and halal knowledge for the industry as guideline of implementation of the activity by the halal players.

### 2.5.2 Samak/ sertu process (method)

The requirements of samak/ sertu process to clean the transport and based on shariah law.

### 2.5.3 People/ manpower

To focus on the management that will follow the halal policy/ procedure in term of people or manpower. The competent people/ manpower by the halal certified company to handle samak/ sertu activities in delivery the halal product to muslim end users.

### 2.5.4 Sertu cleansing products such as soil, clay and soap

The contractor with halal certified to produce the sertu products. Normally these companies has undergo the technical research on the product has been approved by the government authority. The research framework of the study as below:

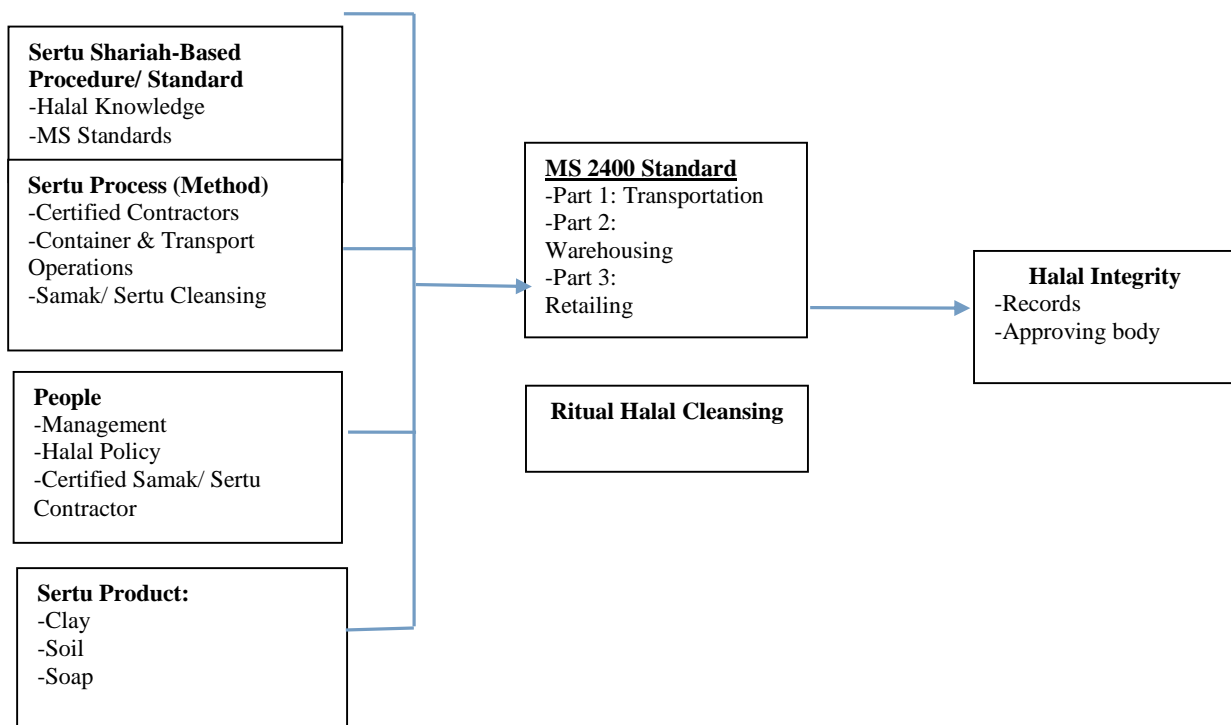


Figure 1: Research framework

## 3. CONCLUSION

Halal integrity is the foundation of the Halal food industry. The protection and avoid from cross contamination measures must be taken to ensure that the Halal food products still remain Halal even though it have moved all over the world depend to the origin and destination of the product and undergone various manufactured and logistics handling activities within the supply chain. All parties in the supply chain, original supplier, middleman, the logistics companies in the downstream and upstream, must take individual and joint responsibilities to protect the Halal food products from being cross contaminated, whether intentionally or unintentionally including the clean and hygiene all the equipment used. It is impossible for any single party to oversee these huge responsibilities. As the demand for Halal food products is expected to grow even bigger in the near future, factors in Halal ritual cleansing such as the procedure, process, product and people that carrying out this activities require for a serious attention.

Halal dedicated assets, trust and commitments between supply chain members, must be given serious attention in order to ensure the needs and well-being of the Halal food consumers can be satisfied and well protected. This study has discussed and developed a preliminary conceptual framework of factors in Halal ritual cleansing as a part in ensuring the integrity of Halal food and other related product in the supply chain. It is hope that this



conceptual framework will be beneficial to other researchers in future studies in the Halal industry and Halal food supply chain body of knowledge. Further empirical testing can be carried out in future research to test the relationship between factors that have been stated in this conceptual framework for better understanding.

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