



اَوْنِيُوْ سِيْنِيُوْ تِيْكَوْ لُوْ كِيْ مَارَا  
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GELATINE AND GENETICALLY MODIFIED FOOD (GMF)

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## **STUDENT DECLARATION**

**We hereby acknowledge that in fact all of the work in the preparation of this academic work is the result of our own efforts and works except as expressly stated.**

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## 1.0 INTRODUCTION

Gelatine, a by-product of animal origin, is obtained from partially hydrolyzed collagen tissue found in various parts of animals, serving as a food ingredient for stabilization, foaming, emulsifying, and other purposes. Countries such as Malaysia, Indonesia, and some Muslim countries demand halal gelatine in both imported and domestically produced products. Gelatine is a substance used in the food and medicine industry due to its unique properties, with its use dating back centuries. Its applications have expanded into the pharmaceutical, cosmetic, and technical industries. Without gelatine, certain products are difficult to produce.

Genetically modified (GM) foods result from modifying an organism's genetic material (DNA) in a way that does not occur naturally, which involves introducing genes from different organisms. The intersection of gelatine and genetically modified foods raises important considerations, especially in areas with strict kosher requirements. Genetically modified food (GMF) is no longer a stranger in human daily life, growing along with other technological advances. The production of GMF involves modern biotechnological techniques, manipulating animal deoxyribonucleic acid (DNA) and transferring it to other organisms. GMF products offer advantages over natural foods, are more nutritious, cost-effective, and have high virus resistance. However, challenges arise among Muslims because most GMF products are produced by mixing halal and non-halal ingredients.

This discussion aims to investigate how gelatine and genetically modified foods (GMF) are used according to valid opinions. The exploration includes examining the consequences of its use, considering ethical aspects in the food industry, and incorporating insights from Islamic scholars through relevant fatwas to deepen the analysis. In addition, the discourse assesses wider societal acceptance of gelatine and GMF, reflecting their suitability for daily use, all within the framework of Islamic ethical and legal principles. This discussion provides a valuable reference for future consideration in line with Islamic principles, emphasizing the importance of ensuring food practices comply with ethical, health, and religious standards. Finally, this study will explain the concept of gelatine and genetically modified food (GMF), current issues related to gelatine and genetically modified food (GMF), and fatwas from Islamic scholars related to gelatine and genetically modified food (GMF).