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Chapter 1

Introduction

Background of the Study

Food is the basic needs of human life to continue alive, but there are also many items and product that are necessary in daily life such as, medicine or drugs, crops, livestock, toiletries also makeup that were used. By seconds, there are hundred of the new kinds of food and products werecreating to satisfy the consumers. However, with the heap of new food and product, there were some issues that make Muslim consumers feel doubt with the ingredient and material that were used by the producer.

There are some cases that seen in which reported by Persatuan Pengguna Pulau Pinang (CAP), in early 2006, the Hi5 bread were produce does not meet with the specification by GMP (*Good Manufacturing Practice*).The bakery was raided for being dirty, employing illegal workers and using cooking oil without a 'halal' certification that belief from Israel called "Dubur" (Darus, 2006).

There was also an issue in Perak where the freshwater fish was fed with boiled pig organs (Munaliza, 2007). Also in 2007, the issue of the sausage wraps in the IKEA, Damansara, where the chicken meat and cows injected with the hormone beta-agonist.

Similarly, at the end of September 2008, Malaysia ordered the immediate closure of a biscuit factory after two of its products were found to contain high levels of melamine during a laboratory test by the Hong Kong government (Joshi, 2008).

Based on these scenarios, the issues that relate with the ingredient within the foods and product are very sensitive towards Muslims consumers to differentiate whether the ingredients and material that used are 'halal' or 'haram'. Therefore, this study will be conduct to study the perspective of consumers towards the *istihalah*.

Literally, *Istihalah* wordis derived from Arabic word. Etymologically, it is derived from the root, ل و ح (ل ا ح) which means transform or change (Ibn Manzur, 1990). While the term *Istihalah* is derived from ل ا ح ت س ا - ل ا ح ت س ا . It is synonym with the word ب ل و ن ا (change) and ر ت غ ي (exchange). (Aizat & Radzi, 2009).

Basically, *Istihalah* means transformation and conversion of one material to other material. It is one of alternative methods of determination on halal and haram. The main sources of *Istihalah* are from Quran, *Sunnah* (prophetic tradition), *Ijma'* (consensus of legal opinion) and *Qiyas* (analogy) (Nyazee, 2000). While, secondary sources of *Istihalah* namely, *Maslahah* (public interest), '*Uruf* (custom), *al-Istihsan* (juridical preference), *Sad al-Dhari'ah* (blocking the means), *al-Istishab* (presumption of continuity) and others (Audah, 2010). In addition, there are also an alternative sources such as *al-Dharurah* (necessity), *al-Istihalah* (transformation), *al-Istihlak* (decomposition) and *al-Istibra'* (quarantine) (Hammad, 2004).

Therefore, this study will identify the awareness and attitude of consumers towards *Istihalah* product. It will also identify the muslims knowledge towards *Istihalah*