



# PROCEEDINGS

ISHC

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ISLAMIC HERITAGE

2nd International Islamic  
Heritage Conference 2017

CONFERENCE 2017

المؤتمر الدولي الثاني للتراث الاسلامي

*"STRENGTHENING KNOWLEDGE, EMPOWERING ACHIEVEMENT"*

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ABDUL QAYUUM ABDUL RAZAK  
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RAWI NORDIN  
S. SALAHUDIN SUYURNO  
DZIAUDDIN SHARIF

**PROCEEDING OF 2ND INTERNATIONAL  
ISLAMIC HERITAGE CONFERENCE  
(ISHEC 2017)**



2nd International Islamic  
Heritage Conference 2017



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# PROCEEDING OF 2ND INTERNATIONAL ISLAMIC HERITAGE CONFERENCE (ISHEC 2017)

*Editors*

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# Foreword

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillahirrahmanirrahim.* All praise to Allah SWT. Blessing and Prayers be upon Prophet Muhammad SAW, and also to his family members, kindred's, companions and his followers who adhere faithfully to his teaching.

I would like to express my gratitude for this invitation to write a few words in conjunction of this proceeding. Heartiest congratulations go to the organizers of the 2<sup>nd</sup> International Islamic Heritage Conference 2017 (2<sup>nd</sup> IsHeC2017) that was held on 14<sup>th</sup> – 15<sup>th</sup> November 2017. Congratulations also to the editors for their efforts in publishing the articles presented at the 2<sup>nd</sup> IsHeC2017.

*Proceeding of 2nd International Islamic Heritage Conference 2017* is a very noble effort as it adds to the corpus of literature on Islamic based research in various disciplines of knowledge. I hope that this proceeding can be a catalyst for the germination and strengthening of Islamic knowledge.

Finally, I wish to extend my sincere appreciation to all parties involved in the publication of this proceeding especially Academy of Contemporary Islamic Studies (ACIS) UiTM Melaka, Center for Islamic Philanthropy and Social Finance (CIPSF), Pusat Jaringan Industri, Komuniti dan Alumni (PJI & A) UiTM Melaka and the authors for their contribution.

DATUK PROF. MADYA SABARIAH MAHAT

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Alor Gajah, Melaka.



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# Preface

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In the name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah SWT, the Almighty. We all praise Him, seek His Help, and ask for His Forgiveness. We seek refuge with Him from the evil of our souls, and from our sinful deeds. He whom Allah SWT guides, no one can misguide him, and whoever Allah SWT misguides, no one can guide him. Blessings and prayers upon His Messenger Prophet Muhammad SAW. We would like to express our thorough and sincere gratefulness to Allah the Almighty, who has given us the opportunity to write, edit and complete the *Proceeding of 2nd International Islamic Heritage Conference 2017*.

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Hopefully, the *Proceeding of 2nd International Islamic Heritage Conference 2017* will give a clearer view of various contemporary issues in Islamic-based research in this country and the Muslim world as a whole. Finally, we hope that this proceeding may inspire and motivate its readers in initiating attempts and contributions for the sake of Muslim ummah.

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## AN INSIGHT INTO THE ISLAMIC MANUFACTURING PRACTICES (IMP)

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### ABSTRACT

Indeed, al-Quran and al-Hadith have guided Muslims to steadfastly differentiate between halal and haram in worldly life. In terms of providing a top-notch halal goods and services, a company's practice should abide by Islamic values which cover the fundamental aspects of manufacturing, nurturing subordinates, safeguarding environment and managing financial issues. In fact, as a Muslim, opting for *Halalan Toyyiba* is part of worship to get pleasure from Allah and simultaneously nourishing his body and soul out from the goodness of permissible and pure products. In an attempt to identify an idea invented to gain a peek level of halal namely the Islamic Manufacturing Practices (IMP), a qualitative method is adopted by combining between semi-structured interview with the pioneer of IMP, site observations and library research in order to obtain holistic data on the matter. At the end, this paper finds that the occurrence of IMP significantly has a positive effect on the patronage behaviour of Muslim consumers. It is hope that, IMP has a deserving potential to pervade in halal Industry as a fraction of Good Manufacturing Practices (GMP) in current industry. In accordance with the finding, this paper suggests some improvements to the IMP practice in order to support economic growth for Muslims in particular, and as well as for Malaysia as a whole.

**Keywords:** Islam, Manufacturing, Practice, Halal, Industry

### 1. INTRODUCTION

Islamic teaching stresses that each person is responsible for whatever circumstances that might occur resulted from his doing while performing their duties (Sharifah Zannierah Syed Marzuki & Wan Kalthom Yahya, 2013).

Therefore, any practice which is not in par with Islamic theology and *Shariah*, has its weight in wrong-doings section contributing to the reason of chastisement in Hereafter as stated in al-Quran:

هَذَا فَوْجٌ مُّتَّحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهُمْ أَنْهُمْ صَالُوا النَّارِ ۝٩

*“Here is a troop rushing headlong with you! No welcome for them! Truly, they shall burn in the Fire” (Surah Sad: verse 59)*

Based on the mentioned belief, it could be construed that as khalifah, every Muslim is required to govern and manage the resources given by Allah SWT in accordance to His guidelines (Mohammad Ridhuan, 2013). Ultimately, Muslim must devote himself to the religious values in order to preserve *Maqasid al-Din* (objectives of the religion) and uphold the direction of Allah by implementing the concept *halalan* (lawful) *toyyiba* (wholesome) as an essential part of the Islamic faith (Azizan Ramli & Mazlin Mokhtar, 2016).

The emergence of halal industry in Malaysia is a kind of impetus for the growth of halal consciousness in Muslim individuals (Syed Marzuki, 2012). The awareness and concern about halal undoubtedly could develop a strong faith and peace of mind inside devout Muslim (Shafie & Othman, 2006). In addition to attaining Allah’s pleasure, consuming *halalan* (lawful) *toyyiba* (wholesome) foods according to the faith, can deeply affect one’s personality and religious practices. To be precise, it enlightens one’s heart and brings the feeling of gratification and devotion towards Allah due to the permissibility, cleanliness and the purity of the food (Ricca Rahman Nasaruddin, Faizah Fuad, Irwandi Jaswir & Hamidon Abd. Hamid, 2011). Apart from the phenomenon of halal awareness on consumerism, the more vital ground to be considered is of fraternity behind the scene of halal product encompasses a whole range of manufacturing, recruiting employees, servicing, educating, performing Islamic pillars and religious duties, providing environment of factory and financial management of company (Hj Nordin, 2017).

Interestingly, the founder of Islamic Manufacturing Practices (IMP) came out the innovative idea which add the spiritual value in manufacturing process to attain the blessing from Allah SWT through an attempt to deliver improvement to the current GMP implementation (IMP Manual). Unlike other standards, IMP is a standard line where the manufacturing process is founded and conducted by Muslims. The main idea behind the IMP is to provide guidelines which is comply to the *Shariah* and Islamic guideline and furthermore to increase the consumers’ confidants particularly among Muslims in their insistence of consuming the halal products (Nor Farhanim, 2015).

In line with the enthusiasm, this paper jumps on the bandwagon of collecting massive information on the concept of Islamic Manufacturing Practices (IMP) standard; and hereby to explore the implementation and justifications behind the practices in order to expand the beneficial idea to other Muslim entrepreneurs. Hence, in this context, some aspects will be suggested to upgrade the IMP standards for future utilization.



## **METHODOLOGY**

This paper uses a qualitative approach in this study in order to collect information about the Islamic Manufacturing Practices (IMP) for better understanding. The primary data are obtained from interviews and observations whereas the secondary data are gathered through library research. A semi-structured interview was conducted because it is a preferred method and the most widely-used format for qualitative research as this method is deemed capable to provide rich and in-depth information about the IMP. This paper selects two respondents via purposive sampling who are the founders of IMP ; Tuan Hj. Tajuddin (also owner for Sidratul Enterprise) and Tuan Hj. Nordin Zainudin.

The observations also were conducted at Sidratul Enterprise, a factory located in Kuala Kangsar, Perak. This is in consistence with the purpose of the study which is to explore the implementation of the IMP process. Checklists are used to facilitate and provide guidance to the researchers during the observations. The checklist developed by the researchers based on the objectives of the study. All relevant observations are recorded and entered in the logbook or field notes.

Qualitative data analysis process starts as soon as the first data collection begins. The data analysis process includes three steps, namely; manage data, understand the data and analyse the data. To analyse the interview data, the data obtained from the audio recording were transcribed in verbatim form. Each unit of transcribed data were grouped under the theme, sub-theme or a particular category using the special codes manually.

Data from the site observations were re-typed and indexed using the certain code. While secondary data through library research were analysed using content analysis techniques to obtain information in line with the objectives of the study. The final step after data analysis was summarizing and writing reports.

## **LITERATURE REVIEW**

In Malaysia, the Malaysian Standard was developed by the Standard Malaysia department under the supervision of Scientific and Industrial Research Institute of Malaysia (SIRIM) to guarantee the quality of manufactured products. Among the standards conducted by Standard Malaysia are comprising of the Good Manufacturing Practice (GMP), the cleanest Manufacturing Practices (GHP) and Hazard Analysis and Critical Control Point (HACCP). To guarantee the halalness of each product, Malaysia has been using standard Malaysian Halal Certification procedures and manuals that have been gazetted by the Department of Islamic Development Malaysia (JAKIM). These standards concern on the external aspects including the source of material, processing, manufacturing until it achieve certain standard of a quality product.

However, these standards do not emphasize on the Rohaniyah or spiritual elements but only focus on the physical aspect alone as all of them merely follow the conventional or Western paradigm (Ricca Nasaruddin Rahman, 2011 ; Norazilawati Md Dahlal, 2013). Due to the occurrence of purported lacuna, a small community named Islamic Muslim Professional with inner consciousness had created a new system known as Islamic Manufacturing Practices (IMP) as an

effort to implement the cutting-edge of Shariah compliance practices. Hence this study will examine the implementation of Islamic Manufacturing Practices (IMP) in more detail.

## **RESULTS AND DISCUSSION**

### Background Of Islamic Manufacturing Practices

Islamic Manufacturing Practices idea was introduced in 2005 by a group of NGOs community known as Islamic Community of Muslim Professionals. This initiative arises with the intention to create an Islamic based business as well as to strengthen the economic among Muslim entrepreneurs in Malaysia. The targeted prospects were among the Muslim manufacturers, wholesalers and consumers. At the same time, IMP community also gave exposure and awareness to the consumers regarding halalness of products and services through website and various programs held.

The implementation of the IMP is based on the models which use the Halal Index recognized by JAKIM. In practise, the IMP certification is under the approval of IMP Solutions and has been patented under Intellectual Property Corporation (Mypo). The IMP certification is not related to any ministry or department unlike Halal certification of JAKIM. However, this does not mean that IMP is contradict to Halal JAKIM. On contrary, IMP indirectly supports Halal Jakim as its certification will be given to successful companies which are already recipients of halal JAKIM certification.

For the purpose of IMP certification, interested applicant may complete the few procedures such as to hire a certified consultant who can provide advices for IMP Certification application, implement the Awareness Program as stated in IMP Standard System Management, prepare the IMP Manual, Operating Procedures and Work Instructions of IMP. In addition, to implement what is written in the IMP Manual & Procedure Manual, start the daily practices of IMP, Audit Documents by Community IMP and followed by Audit Certification.

To date, the IMP certification has been applied by more than forty (40) companies, but Sidratul Enterprise (SE), which is owned by Haji Tajuddin (the founder of IMP), remains the only company recognized for managing to implement all the IMP guidelines since 4 June 2008. No wonder the vision of Sidratul Enterprise as stated 'Produce Halal products and services' is upheld within its strength in empowering the community through the delivering of Halalan Toyyiba products.

On the other hand, the common ground for unsuccessful applications for IMP is the failure in fulfilling and implementing all the IMP guidelines. Since there are many constraints apparently in obtaining IMP certification, Sidratul Enterprise as the only company qualified for IMP certification, it however provides the contractual-basis manufacturing services to other entrepreneurs who are interested in obtaining IMP logo on their products and packaging. Precisely, the interested companies may send their products to be manufactured by Sidratul Enterprise to gain IMP logo. Until now, there have been more than 500 products

under manufactured with IMP logo at Sidratul Enterprise including Sidratul's products.

General information about IMP is available in few blogs set by IMP Solutions, IMP Community and Sidratul Enterprise. On the other hand, access to certain information such as guidelines, procedures for the IMP application are unavailable online and can only be directly obtained from the IMP founder.

#### The Implementation Of Islamic Manufacturing Practices (Imp)

The IMP guideline as mentioned was initiated by IMP community with collaboration from other parties, including industrial entities and higher learning institutions. The IMP guideline is vastly moulded based on the Islamic teaching with reference to the al-Qur'an and al-Sunnah. Prior to the discussing of aspects highlighted in the IMP's, this paper would like to highlight the roles of entrepreneur once he jumps into the bandwagon of IMP's implementation.

Definitely, the main role for the IMP's entrepreneurs is as servant of Allah (Tajuddin 2017), as the certification is none but related to the religious matter as a whole. Regarding the role, they should have a vivid intention (niyyat) followed with good objectives set in their life. According to the IMP founder, Hj Tajuddin (2017), intention or good will is the core element in implementing IMP as a benchmark for the halal product manufacturing. Therefore, every single entrepreneur should have a fervent faith to uphold the Islamic teaching as guided by al-Quran and Sunnah, for it is a part of the missionary works required in Islam. Allah SWT will help and guide those who are seeking the pleasure of Allah SWT through upholding the rights of God, as well as rights of human in general and civil rights in the business undertaken in particular (Mustafa Hj. Daud, 2004).

This is in line with the Quranic verse :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۗ  
“Oh Believers, if you aid Allah, He will come to your aid and will plant your feet firmly”

(Surah Muhammad :7)

Furthermore, the entrepreneur who intends to apply for IMP is also obliged to be a good role model to the subordinated employees. Reasonably, the implementation of IMP also is a part of preaching (*dakwah*) in Islam (Hj Tajuddin 2017), for the purpose of guiding people to the trustworthiness.

The entrepreneur also should have a characteristic as a leader, as they must be respectable leader abide by high level of integrity. In Islam, the leader is responsible in ensuring that the subordinates will always comply with what has been outlined in Islamic guidelines. This is parallel with prophet Muhammad PBUH teaching, as narrated by Abdullah ibn Umar: The Messenger of Allah PBUH said:

“Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects...”

(Sahih al-Bukhari, Kitab: al-Ahkam: no 6719)

This tradition is related to the IMP where the entrepreneur is responsible to educate the employees with the Islamic teachings such as prayer, ablution, praying, and recite the Quran to ensure that the employees will understand and commit with the tenets of Islam. As a result, the employer must adopt the basic tenets of religion and Islamic jurisprudence related to the industry.

As an owner, the entrepreneur need to understand and committed in implementing the Islamic taughts, the concept of *ubudiyah* (servitude), have integrity, and good ethics in management. In addition, they must realize that their involvement in the business is a trust and will later be questioned by Allah SWT in hereafter. Thus, all actions must be carried out according to Islamic framework. Any action that can cause harm to others such as fraud or malpractice must be avoided.

The Prophet also gave assurance to reward the good trader as mentioned in hadith Abdullah Ibn ‘Umar,

*“The trustworthy, honest Muslim merchant will be with the Prophets, the honest men, and martyrs on the Day of Resurrection”*

(al-Tirmidhi)

The following discussions on the IMP implementation will be referred to the IMP guidelines including:

### **1. Products and services**

A good practice for products and services is aimed at the convenience of consumers. In IMP, the products and services are considered of high quality once they meet the requirements of *shariah* compliance, *taharah* (cleanliness) and *barakah* (blessed) (Ricca Nasaruddin Rahman et.al, 2011). According to Hj Tajuddin (2017), ascertaining the quality of food not only set at the processing phase, but it starts from the beginning of the operation in production.

Firstly, the sources of the product must be Halal and not prohibited by the Islamic law. It is clear as mentioned several times in al-Quran, that everything starts from the ingredients until its being produced as a product must from halal sources and follow the Islamic teaching.

According to Hj Tajuddin (2017), if the food consumed using haram (prohibited) and syubhah (ambiguous) resources, there will be spiritual implications such as destruction in faith, thoughts (brain), soul (self) and as well moral. It can sow the seeds of disbelief and therefore the consumer begins to commit sins to Allah. Thus, the sources of product must be observed to ensure the food consumption is correct as prescribed by the Qur'an and Sunnah.

In addition, the product must adapt to the concept of *taharah* (purity) as recommended in Islam. Islam is very concerned about the cleanliness, beauty, and goodness because Allah loves the tripartite quality. According to the IMP, basically *taharah* means the product is clean from all filthiness. The elements of

hygiene in all aspects have been emphasized to ensure the cleanliness of a product. Starting from the raw ingredients, equipment, sanitation of equipment, staff, workplace and materials of packaging, altogether must be free from impurities in order not to violate the concept of *taharah* as laid down by the Islamic law. Furthermore, even the *taharah* from environment like air pollution also counted to ensure the quality of products, within efforts in complying to the Halalan Toyyiba standard.

According to Hj. Nordin (2017), the Halal certification from JAKIM must be obtained in prior, before submission for IMP certification. In case that a product does not gain the purported certification, its company must get confirmation content (free of prohibited substances) from a recognized laboratory in advance. Subsequently, records / documents which prove its fulfillment to Halal standard should be provided upon IMP application.

Rather than IMP certification, the company may also apply for GMP and HACCP altogether. This is because the IMP is none but a complementary manual for the existing manual. Undoubtedly, some companies with GMP and HACCP certification will prefer to apply for IMP certification / logo as an additional to the certification achieved in order to elevate the confidence level of the consumers on the halalness of their products.

In short, it can be said that IMP guideline is generally in line with another of JAKIM's halal certification, except for certain aspects. The justification for prescribing the former is to ensure that the products meet the more tightened *halalan toyyiba* requirements. The meant requirements deserve to be highlighted in manufacturing as its products which later to be delivered to consumers will have a major impact on them spiritually, physically, emotionally and intellectually.

## **2. Tarbiyyah / Education**

Upon application for IMP certification, the company must implement the element of tarbiyyah and education through seminars and lectures to provide the understanding to the employees on the concept of halal in general, as well as IMP and other related standards. Tarbiyyah program must be held as prescribed in the IMP manual, which is supposed to be organized by bodies such as surau (small prayer house) or private entities. Topics set out in the IMP guidelines should be covered within two years and documented. However, the tarbiyyah process must be consistently carried out as what has been implemented in Sidratul Enterprise to elevate the employees' appreciation to Islamic approach.

The culture of knowledge enrichment in organization set out by IMP guideline is in alignment with the practice of Prophet PBUH. Acquiring knowledge whether worldly or heavenly is essential to produce knowledgeable and skilful employees armed with sincerity.

## **3. Employees**

In order to meet the requirement of IMP certification, all employees must be Muslims and free of any disease / infection that can affect the quality of products

and services. Combined to the health condition are other criteria consist of religious values as Quran literacy, obedience to Allah and friendliness to mankind.

Objectively, IMP intends to instil divine essence in every soul of serving workers as it makes it compulsory for them to refresh ablutions. Furthermore, their attire must cover the supposed part of their body (aurah) as it exudes the devoutness to dress code and ethic that should be preserved in workplace which employs both men and women respectively.

Taking example from what have been implemented in Sidratul Enterprise itself, this company has a very clear objective in developing the quality of human capital. There are strenuous efforts carried out by the management to produce good employees. Apart from hiring workers with clean background or personal record, the company also offers the job to problematic teenagers (delinquents). The justification of employing the latter is to provide a correctional shelter transforming them into valuable gems for better future.

In terms of identifying the level of knowledge and understanding each employee possesses, he will be asked to answer a set of questionnaire which covers few aspects of aqidah (creed), ibadah (rites) and other necessities. The observational evaluation is to be entailed with follow-up action made to knowledgeably illiterate employees.

In order to produce workers of Sidratul Enterprise's dream, the company instils in them certain accustomations to laudable practices. Precisely, they are required to remain ablated during works, starts their job with Bismillah and prayers, practice the congregational prayer (Dhuha, Zohr, and Asr), morning assembly, incanting Syifa prayer and others. The separation between men and women at workplace is also practiced to avoid promiscuity among workers. In addition, menstruating women will be temporarily transferred from the processing department to the other department as part of the manufacturing process required them to have ablution, recite the Koran and other specific prayers.

According to Hj. Tajuddin, all the activities implemented aim to cultivate the religious consciousness and develop moral values among employees in order to gain blessings from Allah SWT. Based on the experience of Sidratul Enterprise, if employees abide with the IMP guidelines, it will affect the productivity such as minimize the quantity of defects among products.

Therefore, the spiritual element, talent and personality altogether become an emphasis in IMP. In order to develop human potential and create a teamwork culture, Sidratul Enterprise does not solely rely on the technology but still use manual systems and equipment, semi-auto and auto parts. Thus, the delivery of timely and effective information is very important to achieve the objectives. In the company, all the documentations, instructions and work processes are effectively conveyed to the employees through charts, guidelines, and others.

Initiatives undertaken by Sidratul Enterprise do coincide with the recommendations from Mustafa Hj. Daud, 2004 in his book entitled 'Management of Islam' as he mentioned that Muslims organization should emphasize the efforts to foster a sense of integrity, compassion, accountability and obedience in



performing the duties as ordered by Allah. In Islam, human resource management which includes the interview phase, the distribution of tasks and responsibilities, and a positive working environment are very important to create vibrant and motivated employees (Mustafa Haji Daud, 2004).

#### 4. Pillars and Compulsory

IMP guidelines state that all activities need to emphasize the implementation of Islamic values. In Sidratul Enterprise, employees are required to practice the Islam pillars of Islam. Prayer schedule is prepared, implemented and maintained by the management to observe the employees.

Essentially, preserving and implementing Islamic faith through Islamic Pillars and religious compulsory is the root of Islamic Manufacturing Practices. Through IMP standard, every manufacturer and employee have emphasized on the importance of Shahadat (Muslim profession of faith). According to the pioneer of IMP, Hj Nordin bin Haji Zainuddin, all employees will gather in an assembly prior to work to recite supplication, reuttering shahadah and intention as these reflect their submission to Allah s.w.t with hope of receiving blessings in life consecutively. It reveals the importance of intention in every aspect of our life.

Allah says :

*“He ones whom the angels take in death, [being] good and pure; [the angels] will say, “Peace be upon you. Enter Paradise for what you used to do.”*

*(Al-Nahl: verse 32)*

In another context, the method of applying the element of faith, moral and Islamic worldview through religious classes, congregational prayers, forenoon prayers (*dhuha*), Quranic classes, reciting remembrance (*zikr*) and beautiful names of Allah (*Asma al-Husna*) and completing the reciting of whole Quran (*Khatam al-Quran*). (Hj Nordin Hj Zainuddin). During processing operation of products, each in-charge employee hears the *zikr* and avoids any conventional music. Such an approach of Islamization embraced throughout the procession has its root in a value inculcated in Surah al-Nur: 55, as Allah says:

*“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient”*

## 5. Environment

IMP guidelines highlight several important criteria in the working environment, being parts of them are related to the hygiene and safety of the workplace where tools and equipment are located and utilized. The system or method of hygienization must be in line with the Islamic teaching. Precisely, all elements which may contaminate or affect to the purity of the products, services or workers are to be avoided. For the safety purpose, all the maintenance services applied should be recorded, implemented and constantly. In order to gain blessings from Allah, Sidratul Enterprise provides comfortable prayer rooms to worship Allah. In addition, only the recitation of Quran allowed to be aired during working hours instead of music.

## 6. Financial Management

For a start, IMP ought to ensure the manufacturer to possess Shariah compliant sources of funding. At the same time, the owner of the company has to be responsible for managing the resources effectively and efficiently by ensuring allocation of wealth based on the concept of fair and justice and free from usury and interest. (Mohammad Ridhuan, 2013). "The occurrence of usury means that the source gathered from unfair trade or transaction". Allah has forbidden Muslims from committing this sin in the Holy Qur'an: "And eat not up to your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully "(Surah Al-Baqarah: 188).

In order to run a business, the owner has options of permissible sources of funding, such as saving, state and NGO financial grants, personal selling assets and shares from halal investors. (Haji Zainuddin Nordin, 2017, Nor Hidayatun, 2013). In terms of running business smoothly in the mould of Islamic Manufacturing Practices, the owner is advised to manage his opted source wisely. According to Haji Nordin, the pinnacle quality of management for a company is not only measured on achieving profit, as the aspect of thriving well for the nation has its significant weight contributing to the success.

Besides, the company has to record all of the activities in the production areas for documentations to avoid any form of deviation in the control environment and disoperation such as being transparent in ordering and procurement processes. The meant documentations need to reflect the concept and principles of Islamic management which concern the foundation of faith, morality, the roles of the human being as a caliph, with determination on quality in producing goods. As stated in the hadith:

*"The halal is clear and the haram is clear, and between them are ambiguous matters that are unknown to most people. Whoever is unclear wary of these matters has absolved his religion and honour "*

(Bukhari. No.1946).



In another context, the IMP community approaches mass society in the project of Corporate Social Responsibility (CSR) such as in Penang as recent in order to give alms to nearby villagers and to produce many start-ups and entrepreneurs.

#### Justifications For Islamic Manufacturing Practices

Based on the interviews with Tuan Haji Nordin and Tuan Haji Tajuddin, there are few justifications for introducing and implementing in Malaysia. The main justification is that IMP community view that halalness is a religious affairs which should be managed by Muslims, instead of non-Muslims. Since problems and issues of halal are very broad and complex, there is an urgency to really understand, appreciate and thus practice halal as a way of life in a holistic manner, including in manufacturing.

IMP emphasizes a balance between worldly (profit) and hereafter objectives (God's pleasure), enjoining good and forbidding evil, and thus promotes integrated skills, knowledge, values and the development of human capital. This implementation is closely related to the concept *uluhiyyah* (submission to Allah), *rububiyah* (follow to the rules of God), *khilafah* (succession of divine leadership) and *tazkiyah* (purification) (Muhammad Rasid, Mohd Yadman Sarwan & S.Salahudin Suyurno, 2008). Therefore, IMP attempts to realize the meant objectives based on the teaching enshrined in the Quran and the Sunnah.

Arising from Muslim community awareness on the importance of the availability of halal products and services, the commitment from industry players is indispensable (Ardyanti Nor Binti Ahmad Bin Tunku Nashril Abaidah & Mohd Helmi Bin Abu Yahya, 2013). Definitely, that point is one of many factors contributed to the founding of IMP, as a response to the calling. A study conducted by Abdul Rauf Ahmad Naqiyuddin Ambalia and Bakara (2012), shows that halal awareness among consumers is influenced by religious belief, exposure to its importance, the initiation of halal logo and health consciousness. Both IMP founders believe that the appreciation for the holistic concept of halalan toyiban is undoubtedly will gain blessings from Allah SWT. Thus, product or service they offer needs to be manufactured throughout the process abide by Islamic teaching.

The implementation of the IMP also has the objective set to strengthen the economy and asset ownership of the Muslim entrepreneurs. Therefore, through continuous improvement of IMP which weaves Islamic values and modern technology, there is eagerness to bring the halal market into a higher level in the future.

In addition, the IMP is closely related to the preservation of Maqasid Shariah – the purposes of Shariah (religion, life, intellect, lineage, and property). IMP try to nurture the Islamic obligation and comply with the Shariah. The emphasis on the safety aspects towards premises, processes and materials resembles the protection of life. While the culture of providing knowledge through lectures, training, and courses organized by Sidratul Enterprise indicates the preservation of intellect is determined for its workers. Whereas in the purpose of protecting lineage and dignity, free mixing between different genders is

prohibited. This is in line with the Islamic teachings where moral values is a manifestation of the devotion and submission to Allah. A system financial management which is based on Islamic law and upholds the aspect of halal and haram in Islam being practiced as part of property safeguard.

Another justification IMP implementation is also closely related with the concept of *dakwah* (call to practise Islam). Many practices are applied as enjoining good and forbidding wrong, cultivation of good manners and implementation of Islamic law to demonstrate the commitment and determination of IMP in seeking the pleasure from Allah SWT.

## CONCLUSION

The implementation of the IMP is seen as a potential idea to be developed, regardless of it being in need to be more dynamic and proactive. IMP requires high commitment from the employers to be consistent in upholding the law of God and manifests Islam as a way of life. The implementation of the IMP will only be able to be realized by those who are really sincere to apply Islam holistically. Explicitly, it does not set goal for profit alone for there is a proportion of the missionary and *tarbiyah* (nurturing). This challenge should be seen from a positive angle by the entrepreneurs who insist to implement the IMP.

In addition, empowerment and appreciation for IMP require strong support from various parties including government, industry players, universities, and communities. The network should be expanded and the openness of the IMP parties to accept the recommendations for improvements are to be expected for effectiveness of the idea.

Policies, procedures, systems, quality, productivity and appreciation of Islamic pillars altogether will be able to give birth to more companies embracing the implementation of IMP in future to catalyse the prowess for Islamic global economic.

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