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## Awareness and Perceptions of Muslim User towards the Halal Concept in Ceramic Products

Zulkarnian Hassan<sup>1</sup>, Noor Ashraf Noor Othman<sup>2</sup> and Shamshury Jamaluddin<sup>3</sup>

1 Faculty of Art and Design, Universiti Teknologi MARA, Perak

2 Faculty of Art and Design, Universiti Teknologi MARA, Perak

3 Faculty of Art and Design, Universiti Teknologi MARA, Perak

[zulka246@perak.uitm.edu.my](mailto:zulka246@perak.uitm.edu.my)

[noora567@perak.uitm.edu.my](mailto:noora567@perak.uitm.edu.my)

[shams641@perak.uitm.edu.my](mailto:shams641@perak.uitm.edu.my)

### ABSTRACT

Discovery of clay minerals as a basic material in producing ceramics products well existed and has never been questioned in terms of *Halal* or *Haram* of its content. However, the issue of non halal ceramic was debated around 2007 when they found of non halal materials in (pig bone ash) deoxyribonucleic acid (DNA) of ceramic Bone China product. Jabatan Kemajuan Islam Malaysia (JAKIM) as leading agency of Islamic affairs management at the federal level has begun investigating towards local and international ceramics products in determination of non halal material contains in the product. The investigation process becomes complicated when JAKIM does not have specific guidance regarding ceramics product which are using material from non halal sources in the production. The issue has challenged JAKIM's to decide on the law of using Bone China products and since then, discussions among scholars' in deciding on *fatwa* using non halal ceramic products are debatable. In 2010, *Ulama'* unity established the *fatwa: Haram* using Bone China products among Muslim users. Based on the fatwa, the sensitivity aspect involved Muslim users have been investigated including foods stuff, cosmetics, daily use products, perfumes and many more item by JAKIM's team all over Malaysia. However, the *Muslim* user has no specific guidance on what aspect they have to aware and how to they recognize of non halal ceramic product in the market. In general terms, halal is not only referring to material in the product, but also covers all aspect of *Patub-Syariah* and *Halalan-Toyyiban* concept in Islam. The objective of the study is to classify the halal concept among Muslim user in using ceramic products. It does will create awareness to Muslim user about non halal product issue and what are their rights as consumer in Islamic country. The research methodology focuses on quantitatively encompassing observations and data analysis from related research previously on the *halal* perception in Malaysia. Recommendation of this classification can be used as model guideline for JAKIM and related departments in handling ceramic halal issue and provide awareness of Muslim user as well as for manufacturers of ceramics productions.

**Key Words:** Halal Material, Ceramic Product, Muslim User, *Halalan Toyyiban*

## 1. INTRODUCTION

On average, Muslim population in Malaysia until August 2018 is over 65% of the 32.4 million people including citizens and non-citizens (Department of Statistics, Malaysia). It's clearly shows that Muslim user in this era should more sensitive in aspects of lifestyle, health, nutrition, consumerism issues and the holiness. It is because almost 40% of the population in Malaysia consists of non-Muslims people such as Chinese, Indian and others who are not subject to the Halal rules.

Generally, all Malaysians and even the world noted that the Islamic community is basically sensitive to Halal and Haram issue. They always are careful in doing or getting something in their life as follow the rules in Islam and concept of *patuh syariah*. It is true that Malaysia is made up of various religions and cultures, but respectful of difference religious beliefs must exist in every person. However, the challenges faced are increasingly especially in terms of consumerism and nutritional aspects are according to Islam. This is because of the existence of various types of consumer products manufactured and operated by non-Muslim companies but recognized as halal product in the market. It is enough that Halal logo represented of Halal? Some companies manipulate the Halal logo in their product without thinking of sensitivity among Muslim users.

Muslim users basically are concerned regarding the quality of a product, hygiene's, product procedure, purity, safety (Muhamad Nordin, 2011; Zulzaidi Mahmood, 2011) and the credible of halal status. The Muslim users confidence that Malaysian local and international products depends on the status of the Halal logo shown on the product packaging label (Wan Marhaini, Mohd Zainuri, Azman Che Omar, 2008). Halal logo is requiring for a product such as instant foods, cosmetics, health products, appliances and many more products especially for Muslim users.

### Halal Term

Halal in the Islamic context covers the aspects of marriage, muamalat, war property, knowledge, worship, faith, jewelry, nutrition and so on (Zulzaidi Mahmood, 2011). The concept of halal and haram in the food written in the Qur'an and the hadith is comprehensive and complete (Basri Ibrahim al-Hasani al-Azhari, 2009; Zulzaidi Mahmood 2011). The term Halal generally refers to the type of food and the use of material which is justified or permitted according to Islamic law. For Muslims, halal is closely related to food and equipment that is permitted in their daily lives. The halal word comes from the Arabic language that is used in Malay. Halal basic words are halla, yahillu, hillan, halalan ( محي مع الالح ) (الح) which are defined as mubah or something useable (Jubran Mas'ud, 2003; Zulzaidi Mahmood 2011). Whereas in the Lisan al-'Arabic, halal is defined as something allowed by Allah S.W.T. (Abi al-Fadl Jamal al-Din Muhammad, 1990; Zulzaidi Mahmood 2011). Whereas Halal in English dictionary is termed permitted, lawful, legal, permissible, legitimate and allowed (Hans Wehr, 1974).

## Halal Ceramic

Clay is the basic ingredient in the manufacture of ceramic products. History has proven that the ceramic material has a whitish nature derived from the mineral resources of kaolin and ball clay. Due to the originality of material from nature, a dust made of pure clay (Sunardi, Khaera, Zaqqi, 2017) can be used as a material for 'tayammum' in the concept of Islamic purification. However, material technology pioneered by foreign countries has resulted in many new blends of the resulting substances. The study was conducted until the birth of Bone China (a mixture of clay and animal bones) which also contributed to the development of ceramics in Europe. However, the halal or halal term of the material is increasingly disputed since the discovery of the pig bones in Bone China. That is why the term Halal ceramics is a sensitive issue rise around 2010 among the fans of Bone China and Fine Bone China products.

Halal concept in ceramics involves all aspects of using Halal materials in the production of a product. Basically, the term Ceramic halal is created when there are several cases of discovering non halal material in clay content. Bone China product suspected obtained of containing non-halal materials and the issue has been discussed among Muslim users around 1990. Since then, various studies of the Bone China product have been conducted by scholars and Islamic scholars. Bone China was invented in England in the 18th century, in an attempt to emulate porcelain from the Far East (Antony Quinn, 2007). The word 'bone' comes from the English word meaning bone, which is one of the pieces (other than teeth, nails and cartilage) that form the skeleton in the vertebral skeleton, one of the skeletons, the skeleton and the bone made. In Arabic word, 'bone' is known as عظم, عظام, أعظم (Imanina Ismail, 2012). While the word 'China' refers to the meaning of whiteness, which is the white nature that can be produced from the animal's bones.

Animal bones used in clay materials are taken in the form of ash and mixed with some basic clay materials as a material to obtain maximum strength and high viscosity. Animal bone abrasion is used in Bone China due to the suitability of the material to add to the desired properties and give a translucent feature. Scientifically the animal bone ash consist of 67% to 85% calcium phosphate, 3% to 10% calcium carbonate, 2% to 3% magnesium phosphate, lime and calcium fluoride (Ismail Ab Rahman, 1992; Norhidayah Pauzi, 2011)

## 2. CLASSIFICATION OF HALAL CERAMIC PRODUCTS

Ceramic Industry in Malaysia is divided into several disciplines such as construction products, refractory items, whiteware, Bio Ceramics, and Advanced Ceramics. However, the ceramic products that are daily use are from the whiteware category. Products that classify into the whiteware category include tableware, sanitary ware (toiletries), pottery, accessory, giftware and wall tiles.

Malaysia's famous tableware ceramics manufacturing such as Clay Tan is among the leading manufacturer of ceramic tableware products located in Johor Bharu. Products such as plates, bowls, pots, water containers, trays are using their own formulations. Additionally, there are some local branded tableware products such as Lavender, Inhension and Fallaleaf which also produce quality products and are exported abroad. Famous international products are Vintage, Franklin Porceline, Duralex Amber, Royal Albert, Aynsley, Spode, Wedgwood, Royal Dolton, Burleigh, Corelle, Pyrex, Corning Ware and so on. Each of tableware product brands brings their own identity and some focus on traditional patterns.

The question arises is, are these products Halal in terms of the use of their basic materials for engaging Muslim consumers? And the extent to which manufacturers of ceramics products are sensitive to Halal issues in terms of their basic ingredients. Hence, this paper discusses Halal terms in ceramics as a whole.

## 1. Materials Content

In this category, the use of ingredients in producing ceramic products was checked in order to ensure that the purity of the substance is not mixed with non halal materials during materials preparation process. For example, materials from animal bones are used in the clay mixture for specific purposes or as substitutes for the material formulation. The requirements for the Halal determination of such material should refer to the types of material used. In the case of Bone China production, animal bone ash has been identified. Most of animal that are often used in Fine Bone China and Bone China productions are like pigs and cows. The reason why that animal was used in the Bone China formulation is because contained of the calcium minerals. In general, pigs (non halal animal (اللحم المأكّل غير الحيوان) (Norhidayah Pauzi, 2011) are prohibited animals eaten or used every part in their bodies for any purpose. It was mention in the Qur'an about the prohibited. The cow (halal animal (اللحم المأكّل الحيوان) (Norhidayah Pauzi, 2011) is classify as halal to Muslims. Muslim users are advised to not using certain ceramic product if they doubt of the halal status. The Halalan Toyibban concept means that halal consideration is better (Mohammad Aizat Jamaludin & Mohd Anuar Ramli, 2012) for a product. If something are halal and safe to use among Muslim consumers, (Zulzaidi Mahmud, 2011) they can used without worried about its impact. The Word of Allah S.W.T. in surah Al-Baqarah verse 173 which means;

*“Sesungguhnya Allah S.W.T hanya mengharamkan kepada kamu memakan bangkai, dan darah, dan daging babi, serta binatang binatang yang disembelih tidak kerana Allah S.W.T; maka sesiapa yang terpaksa (memakan ia kerana darurat) sedang ia tidak menginginkan dan tidak pula melampaui batas (pada kadar benda yang dimakan itu), maka tidaklah ia berdosa. Sesungguhnya Allah S.W.T amat pengampun, lagi amat mengasihani”*

Based on the surah, it is clear that Allah S.W.T has decided to something which is clearly prohibited for Muslim as in line with His instructions. However in emergency situation (*darurah*), Allah S.W.T said that if their (Muslim) have to eat (pig) in emergency situation while they do not want it, so that they are no sin to they to eat it at a certain amount.

## 2. Procedure of Material Management

Another method in determine halal status of a product is based on the material handling procedure. It means that a product will be categorized as non halal when the management of the process or method of materials preparation does not follow the *syarak*. For example, the bone ash used in Bone China products was considered Halal as it derived from the halal animal source consumed by Muslims. However, if the procedure and processes of slaughtering cattle is done without follow the *syarak*, then the product should not be used by Muslim users because of the dubious material status of its material. The processes in assessing Halal status of a product is based on analysis of the calcined and the firing process whether it follow rules in Islamic. The application of these processes is determined according to Islamic purification method through *istibalah* theory (Norhidayah Pauzi, 2011; Mohammad Aizat, 2009). Islam is protective to the aspect of holiness in every way. There is term we often hear that the goal is not legalize the way in Islam. Below is a concept of *istibalah* in determined the process of halal or non halal assessment of a substance;

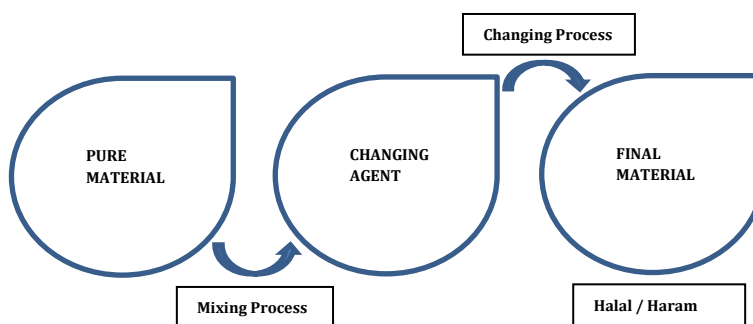


Illustration: Theory of *Istibalah* Concept

## 3. Effect of Material Interaction

Another classification of halal ceramic concept is toxicity contain of material used in ceramic production. For example, if a commercial product can be harmful to health, safety and quality of life, it should not be used by users. In ceramics, there are thousands of materials produced for decoration, glazing, or for special effects purpose on the product. There are three classifications of the material in producing ceramic such as Lead, Leadless, Frit and Raw.

However, lead (plumbum contain) is a category that is risky to all users. Glazes is a layer of glass which has been fused through firing process at high temperature to improve the strength and durability of clay bodies; create color to clay surface and resist water (Zulkarnian, Siti Norlizaiha, 2012). Lead in glaze is present as PbO (plumbum oxide) but it may introduced as red lead (Pb<sub>3</sub>O<sub>4</sub>), lead carbonate (PbCO<sub>3</sub>), white lead (2PbCO<sub>3</sub>.Pb (OH) <sub>2</sub>), galena (PbS), lead sulphide or litharge (PbO) and lead oxide. Specific procedure has to be taken when handling raw lead compounds, however, owing to their toxic nature. Lead material is at risk when a ceramics product exposed to heat. For example, when serving food (hot condition) into ceramic lead glaze product, will effected for a long period of time after the user uses it. The heat of the food serving will react with a glaze surface and release toxic elements into the food incidentally. The effect of toxicity in lead ceramic products should not be used by users (John A. Schey, 2009). Although there is no law issued in relation to the use of this lead ceramic product, it clearly shows the adverse effects and can be detrimental to consumers when using the product continuously.

The classification mention can be used as a guidelines to Muslim users in using their favorite Ceramic products. Islam is easy and concern to the aspect of purity, safety and good benefits to all users. While some people often labeled Islam as a complicated, concerning to Halal matters, they actually should be aware a sensitive issued in Islam and accepting the principles that have been set in Islam in line with the concept of a plural society in Malaysia. Tolerancy among society must exist as a sign of respectful each religion especially to maintain the sensitivity of each races (Mohammad Aizat Jamaludin; Mohd Anuar Ramli, 2012).

### 3. DISCUSSION OF FATWA AGAINST BONE CHINA ISSUE

The *Muzakarah* of the Council of Fatwa of the National Council for Islamic Religious Affairs of the 99th of the United States on 4 to 6 May 2012 discussed the Law of Use of Animal Bone-based Appliance and Jewellery (Bone China) (Imanina Ismail, 2012). The decisions of the *Muzakarah* are as follows:

*“Setelah meneliti keterangan, hujah-hujah dan pandangan yang dikemukakan, Muzakarah menegaskan bahawa berdasarkan mazhab Shafie, sifat kenajisan babi masih kekal dalam produk bone china dan sifat najis tersebut tidak akan hilang kerana proses istihalah dianggap tidak berlaku. Muzakarah juga berpandangan bahawa sekiranya penggunaan produk bone china yang berasaskan abu tulang haiwan yang tidak halal mengikut Syarak ini diharuskan, maka ia akan membuka ruang kepada penggunaan produk-produk bersumberkan haiwan yang tidak halal mengikut syarak berleluasa”.*

It is also agreed that Bone China's apparel or jewellery does not reach the level of need for Muslim users to own and use it (Imanina Ismail, 2012). In this regard, *muzakarah* also agrees to decide that the use of materials or jewellery made from animal china (bone china) which is not kosher according to syarak, including

halal animals eaten but not slaughtered according to Islamic law is not required (Imanina Ismail, 2012). However, for appliances and jewellery based on halal animal ash is eaten and slaughtered according to Islamic law is required.

In addition, the Brunei Darussalam Government Mufti's Office also proclaimed a fatwa entitled "The use of Bone china dishes" through the fatwa series (07/2006) is as follows - Fatwa Mufti of Brunei Darussalam, 2006: (Norhidayah Pauzi & Saadan Man, 2015 ; Imanina Ismail, 2012)

*“Jika abu tulang berasal dari babi atau anjing, maka haram menggunakannya kerana babi dan anjing adalah binatang yang jelas najis dan haram dalam Islam. Oleh itu, semua barang yang berasal dari babi dan anjing juga haram secara haram. Jika abu tulang diambil dari binatang yang boleh dimakan dagingnya dan ianya telah disembelih mengikut syarak, maka hukumnya adalah suci dan semua bahagian daripada binatang tersebut juga adalah suci. Bahagian tersebut boleh digunakan dan dimanfaatkan tanpa ada keraguan. Manakala, bagi abu tulang yang diambil dari binatang yang boleh dimakan dagingnya tetapi ianya mati tanpa disembelih secara syarak atau dari binatang yang tidak dapat dimakan dagingnya sama ada ianya disembelih mengikut syarak atau sebaliknya, maka binatang berkenaan menjadi bangkai dan tulangnya juga hukumnya adalah najis. Dalam keadaan ini, semua bahagian anggota badannya dibukumkan najis kecuali kulitnya yang telah disamak. Produk bone china ini dihasilkan dari berbagai-bagai negara dengan jenama yang berbagai-bagai. Bone china mengandungi 50% abu tulang binatang. Jika kita yakin binatang tersebut suci, maka harus hukum penggunaannya. Jika sebaliknya, maka tidak harus penggunaannya. Jika timbul keraguan atau kesamaran pada abu tulang binatang tersebut sehingga menimbulkan was-was, maka juga dielakkan pemakaian bone china ini kerana menjaubi perkara syubhab adalah merupakan suatu kewajipan untuk memelihara agama dan diri dari termasuk ke dalam perkara-perkara yang ditegah dan memudahkan.”*

The Islamic Religious Council of Singapore (MUIS) has yet to issue a fatwa with regard to bone china. However, there is a guidance (*iriyad*) issued by the Singapore Mufti Office which addresses this issue. *Iryad* is guidance, and not a gazetted gazette. The *Iryad* said (Singapore Islamic Religious Council, 2011): (Norhidayah Pauzi & Saadan Man, 2015)

*“Bone china adalah sejenis tembikar baru yang menggunakan tulang binatang sebagai salah satu dari kandungannya. Tulang tersebut dibakar sehingga 1000 darjah celsius sehingga berubah sifat dan bentuknya. Bone china kemudian dicampur dengan bahan-bahan lain seperti tanah liat untuk menjadikannya keras, dan dipanggil sebagai bone china. Oleh kerana sifat tulang tersebut telah berubah, dan juga bone china telah bercampur secara halus dengan bahan-bahan lain, maka bejana dari “bone china” boleh digunakan untuk menyediakan makanan. Bone china bukan najis.”*

The Department of Islamic Development Malaysia (JAKIM) stressed the use of bone china in the statement of public complaints as follows - Malaysian Halal Official Portal, 2010: (Norhidayah Pauzi & Saadan Man, 2015)

*“Sememangnya alatan bone china adalah diragui sumbernya. Pengguna tidak dimaklumkan sumber pembuatannya samada dari sumber yang halal atau tidak. JAKIM menasihati pengguna mengelakkan alatan sedemikian sekiranya timbul rasa syak. JAKIM mengambil kira keseluruhan aspek seperti bahan ramuan, kebersihan, pekerja, proses dan alatan yang digunakan sebelum memberi pengesahan halal.*

Likewise, the Mufti Department of Selangor Darul Ehsan explained the law of using bone china through a religious questionnaire website by affirming (Selangor Islamic Religious Department, 2009):

*Menggunakan serbuk tulang babi untuk membuat pinggan adalah najis Mughallaḥah. Haram digunakan pinggan tersebut. Begitu juga tulang binatang lembu, kambing atau binatang halal yang tidak disembelih. Hukumnya najis sama seperti bangkai, kecuali bulu binatang halal yang diambil masa binatang itu masih hidup adalah suci dan boleh dimanfaatkan seperti membuat pakaian.*

#### **4. PERCEPTION OF HALAL CERAMIC AMONG MUSLIM USER**

Malaysia with racial diversity always aware of the halal issue and concern the concept in respecting the sensitivity of the majority Muslim community in Malaysia which emphasizes the concept of halal in any aspect. The Department of Islamic Development Malaysia (JAKIM) and the State Islamic Religious Department have been responsible for controlling and conducting in monitoring of the halal status of products produced by local companies as well as from abroad. JAKIM has also been officially appointed to coordinate the halal concept in Malaysia. All halal certification application by the producer or entrepreneur needs to go through several specific procedures to obtain Halal status verification on their products and productions process. It is in line with the importance of ensuring the assurance of purity, quality, confidence and security for Muslim users being preserved and maintaining good relations between non-Muslim in Malaysia. After the process of identifying the purity of their products is confirmed, then the Halal status is recognized by the JAKIM and the product is subject to labelling of the Halal logo on their products.



The Ceramics field also not spared from Halal compliance as it is a involved daily use product that intermediates between humans and food. For example, daily use products are like dishes, spoons, garnishes, water containers and cooking utensils. Indirectly, when it comes to aspects of consumerism involving Muslim users, Halal features need to be practiced in every product of ceramic productions. Used of product involved of Muslim users, Halal features which need to be practiced in every product in ceramics. Almost every house has ceramic tableware product for daily used or as decorative item. Ironically, our society rarely cares about the content of materials used in the process of manufacture whether it is *patuh syariah* or not. Furthermore, there are no guidelines in ceramic products to be label as halal or non halal item. Muslim users generally rely heavily on the use of halal logos on food or products. This awareness helps a few Muslim users to make the right choice according to Islamic law and principle.

There are three groups in Muslim users in Malaysia regarding the issue of Halal in Ceramics. Firstly, many of those who know ceramic products are made from clay and assume that they are sacred and should not contain non-halal or forbidden materials. The second group is among those who have some knowledge of the content and materials of ceramics. They assume that the combustion temperature for ceramic products burned at high temperatures (1200°C) is enough to change or eliminate substances (non-halal or harmful substances) in the product. While the third group, they are comprised of Muslim consumers who know the status of a halal and non-halal product, but still keep non halal as mere decorations.

This should not be simply ignored and they should be specifically addressed to Muslim users in Malaysia. Ironically, no specific label is used to determine the halal status of a ceramic product. Reality is that dumping of ceramic products from abroad is classified as Fine Bone China and Bone China through online sales and open public supermarkets. There is no information on the materials used in the production of their products and they never felt guilty on the sensitivity among Muslim users.

Some of Muslim users ignore to aware of halal or illegal things in Ceramic products. Some of them argue that ceramics products are made from non-halal sources are permitted because they are only used as decorative item. Ironically, although dishware is not for consumption, it is an intermediary tool between food and consumers. It is unnatural if ceramic products derived from sources such as pork bones are used by Muslim users openly. Although there is no compulsion for its use, it is apparently realized by Muslim consumers themselves. There are various perceptions that Muslim users use when products such as dishes are included in Halal terms. While other scenarios, Bone China collector were forced to release their collection after discovering the fatwa issued on the Ceramic products. There are also Muslim users just hearing without making an action merely dear to the product that has been bought at a high price. It is true that

products such as Bone China and Fine Bone China have a high priced value, but it should be understood that the illegal remains illegal.

Bone China collection set price can reach up to RM3000. But still many Muslim users ignore the fatwa issued on the ceramics products. They are not sensitive to the sources of information disseminated. They assume that having products like Bone China represented as their status of wealth and luxury. Despite of many researches on the Halal Ceramics issue, however, the awareness has not fully affected the Muslim users. Hence, some initiatives should be created to give space and opportunity for Muslim in using halal ceramics products.

## **5. MUSLIM USERS AWARENESS PLAN**

The issue of the use of illegal and non-halal substances in ceramics products in Malaysia has clearly triggered suspicion among Muslim users. Some awareness plans have been made to ensure Muslim users are more sensitive to the products they want to use. The National Fatwa Council has also issued a fatwa on the use of Bone China and Fine Bone China product. The awareness plans that can be taken to maintain the sensitivity to the issue of non halal ceramics products among Muslim users and manufacturer are as follows;

1. The JAKIM information centre needs to propagate promotional activities related to halal issue especially to producers, manufacturers and importers of ceramics products so that they realize that halal aspects are not trivial. As a Muslim user, they need to be sensitive in this issue in order to always use Halal ceramic products. The Information Department of Malaysia should also play an important role by perform an advertising campaign on this issue. Immediately, the fastest information technology channel can serve as a platform for Halal Ceramic Product awareness campaigns. Through promotional activities, awareness on the aspects of ceramic halal can be channelled to Muslims and Malaysians as a whole.

2. Proposed use of Halal labels on Ceramic products in domestic and overseas markets. These proposals involve the cooperation of the Malaysian Ministries, JAKIM, Mufti State Departments and consumer associations to jointly seek of solutions to avoid confusion on the type of ceramics products in the market. The labels can be placed in sales area so that halal and non halal product differences are known by public. Another method is to apply the Halal Ceramics logo on the product price tag. This continuous effort is necessary to create awareness on the sensitivity of the Halal ceramic issues by all parties.

3. Jabatan Kemajuan Islam Malaysia (JAKIM) may require every manufacturer or entrepreneur of ceramic products in Malaysia to be registered with JAKIM in ensuring that their products are free from non-halal substances. In addition, the certification procedure for Halal certification needs to be tightened so that each manufacturer produced a product that is safe for use by Muslim users. In addition, the JAKIM may also conduct periodic investigations and monitoring of the premises of ceramic product manufacturers so that the use of non halal material is not an issue in our country. This matter is important as a guarantee to Muslim users to use halal ceramic products without any consent.

4. Strict enforcement of import products by conducting screening process and labelling of product whether Halal or non-Halal status. Implementation of Import duty on non halal ceramics products should be enforced so that Muslim users do not hesitate to use them. Halal product label should be provided by the manufacturer of ceramic products from overseas if they wish to export for Malaysian market. There have to respect Malaysia as Muslim majority and should be emphasized that they have to sensitive about Halal issue.

5. The discussion among the ministries, JAKIM and Muslim users should be expanded so that Muslim and non-Muslim communities are more aware of issues that may be detrimental to Muslim users. Inter-racial tolerance in Malaysia needs to be instilled in order to make Malaysian people respect each other's. This is in line with Malaysia's constitution that Islam is the official religion of Malaysia.

With some of these awareness initiatives, it is hoped that Muslims user will be more sensitive to the issue of purity and safety in using ceramic products. The initiatives need to be supported by the authorities in ensuring that the campaign, enforcement, procedure and work practices follow the *Syariah*.

## **6. CONCLUSION AND RECOMMENDATION**

Bone China is a product which produced from clay and mixed with other materials such as animal bones (cattle or pigs). It's often been used in ceramic tableware cause of the strength, whiteness and high clay body quality. Scientifically, the use of animal bones will enhance the effect of translucency, extremely strong body compared to other clay materials and able to reduce temperature during firing process. The use of non-halal material in Bone China Formulation is not only focused on the production of tableware set, but also involves the manufacture of kitchen ware. Enforcement and restriction against using and importing of non-halal ceramics is necessary in avoiding sensitivity

among Muslim users. This is because the production of Bone China also embodied in Islamic Applied Halal Standards (MS) of Islamic Goods - Part 2: Use of Bones, Skin and Animal Wools MS2200-2: 2012 (JAKIM, 2012).

In the process of preparing ceramic raw materials, the industries or producers should label the halal status of their material using in producing bone china product. the procedure is important to avoid any doubt among muslim users and muslim countries to use of the product (karijin bonne, 2007). this includes the products that use halal animal bones without following the rules of slaughtering process in islam which is *patuh syariat*. The *halalan toyyiban* concept among Muslim and non Muslim must be explained clearly so that people will respect among of races. A message to Muslim users, if they have the opportunity to not using of non-halal ceramics products then it is better. There is such information about non halal ceramics product in the social media, internet and jakim to understand the issue. Finally, Muslim users in Malaysia should have awareness of the halal issue and find the solution in not using of non-halal ceramic product.

Some recommendation on this field than can be further studies is the solution on how to recognise non halal product in the production line. As we know, some research has been done in term of detecting of non Halal material in iether Bone China formulation or other ceramic production. JAKIM need to collaborate with ceramic practitioner and manufacturer to make sure the poduction well recognize and free form non Halal material. Other than labelling and applying a Halal logo on product packaging, some initiative need to be thinking such as kit in the process checking or scanning of Halal product.

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