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# Implementing the Halalan Tayyiban Food Quality Management Framework: Some Considerations for the Actors

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## Abstract

The development of the halal food industry today is based on the Halalan Tayyiban food quality management (HTFQM) framework. The HTFQM framework is universally adopted based on the product's superior quality in hygiene, safety and purity. The external characteristics of the product are more emphasized than its internal characteristics. This is a critical issue that can inhibit the effectiveness of HTFQM framework. Thus its impact has exposed a gap. This paper identifies the gap and discusses the important elements in the HTFQM framework. This paper uses a sequential qualitative multimethod approach combining two data collection methods to explain the needed features to build the ideal dimension of the elements. The study is divided into two phases. The study was conducted by obtaining primary data through face-to-face interviews and thereafter content analysis of the HTFQM framework. It is discovered that the HTFQM framework has not applied all the elements contained in the halalan tayyiban concept. The evaluation of the HTFQM framework accentuates the physical and technical aspects. The paper presents the analysis which proves that an ideal HTFQM framework can be formed provided the aspects of the physical, and material, the spiritual and supernatural aspects are included too with practical suggestions.

**Keywords:** *Halalan Tayyiban*, Food Quality Management, Actors, Halal Food, Islamic-Based Development.

## Introduction

This article intends to identify and analyse the *halalan tayyiban* food quality management (HTFQM) framework that is applied in the current activities of the halal food industry from the perspective of Islamic-based development management. Specifically, the study refers to the *halalan tayyiban* concept as an essential means of Islamic-based development management. This

article provides an in-depth examination on the entities that form the HTFQM framework. Thereafter the paper analyses those entities from the Islamic-based development management perspective and proposes to the actors in the industry for some pertinent considerations to be made for a truly ideal HTFQM framework so that it fits well within the *halalan tayyiban* concept. This paper proposes that through this ideal HTFQM framework the providence to high quality food, safety and hygiene can rightly fulfil the needs of Muslim consumers. A two-phase qualitative multimethod study has been conducted to identify and understand the ideal dimension for the element of actors in implementing HTFQM framework from the Islamic-based development management perspective.

### **Halalan Tayyiban Food Quality Management (HTFQM) Framework**

Malaysian halal management has been established since 1974 through halal certification and accreditation that was introduced by the Department of Islamic Development Malaysia (JAKIM) (Shahwahid, Abdul Wahab, Syed Ager, Abudllah, & Abdul Hamid, 2015). Since then, the growth of the halal food industry has increased to meet the needs of Muslims consumers (Halal Malaysia, 2000). Initially, halal management through the application of halal concept was not very popular. However, the emergence of the food industry has stimulated the application of halal concept in its management as one of the principal elements in controlling the quality of food products (Ali & Wanwang, 2002). Fundamentally, the quality of food products is controlled by means of two important aspects. First, the purity aspect according to *Shar'iah* law. Secondly, the safety and hygiene aspect which encompass the technical elements. These two aspects have significantly led to the materialization of a holistic application of the *tayyiban* concept (Abdul Wahab & Azhar, 2014). Thus, the *halalan tayyiban* concept is not only a trend, but it meets the elements permitted by the *Shar'iah* on top of carrying a 'safe' connotation as commanded by Allah SWT in surah *al-Baqarat* verse 168;

'O mankind eat from whatever is on earth (that is) lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear'

As a Muslim-majority country, for Malaysia the halal industry has, therefore, always been of paramount importance. In addition, the *halalan tayyiban* concept is now an accepted universal concept through its quality control systems which is recognised to be the benchmark of quality assurance (Hassan, Dann, Mohd Kamal & Ernest, 2009). According to Abdul Talib and Mohd Ali (2009), quality control system employs both the halal standard (MS1500: 2009) and international standards such as the Hazard analysis and critical control points (HACCP), Good Manufacturing Practises certification scheme (GMP) and Goods Handling Practises (GHP) in an integrated manner to ensure the quality of food products. Meanwhile, Mohd Sirajuddin, Azanee, Shari, Mohammad Khalid & Jacob (2014) concluded that the implementation of *halalan tayyiban* concept encompassed a holistic combination of both the physical criteria of food product aspects and human behaviour aspects. Hence, the availability of HTFQM framework for the existing food quality system has complemented the *Shar'iah* -compliant aspects containing both the physical

and spiritual aspects which are deemed as beneficial elements as a means to address integrity related issues on halal matters.

Since the HTFQM framework applies the *halalan tayyiban* concept as introduced in Islam, the impact and purpose of its implementation have exposed a gap especially from the Islamic-based development management perspective. From the Islamic point of view, HTFQM framework is a *fardhu kifayah* (collective obligation) as it could cater to the needs of the increasing Muslim consumers that is experiencing a rapid growth in population. Despite the compliance or control of the HTFQM framework to ensure product marketability, this holistic and comprehensive stance of the *halalan tayyiban* concept has been affected. There is also this need to refer to an international standard which stresses on the physical and technical quality considerations. GMP is one such standard based on a western perspective (Nasaruddin, Fuad, Jasmir & Abd. Hamid, 2011). GMP considers the safety and hygiene aspects based on the latest technology without considering the religious aspects that are essential to Muslims users. On this basis, this paper seeks to examine the gap that contributes to the incomprehensiveness and inconsistency on the implementation of the HTFQM framework in the current food industry. This paper discusses on the missing dimension and proposes some considerations for the actors in the halal industry as to how an ideal HTFQM framework can be implemented in the *halalan tayyiban* food industry.

### Methodology

A sequential qualitative multimethod approach with a combination of two data collection methods is devised to explain the features and mechanisms that need to exist to build the ideal dimension according to Islamic-based development management. The collection of data in this study is divided into two phases. In the first phase, primary data was obtained through face-to-face interviews with selected informants using open-ended questions. Figure 1 shows the categories of selected informants. The study found that only five specialist informants were selected because the information obtained for the study had reached saturation point. This refers to Lincoln and Guba (1985) that suggested sampling up to saturation or excess points. The sample size is determined by the consideration of the information. If the purpose is to maximize information, sampling is terminated once no new information appears.

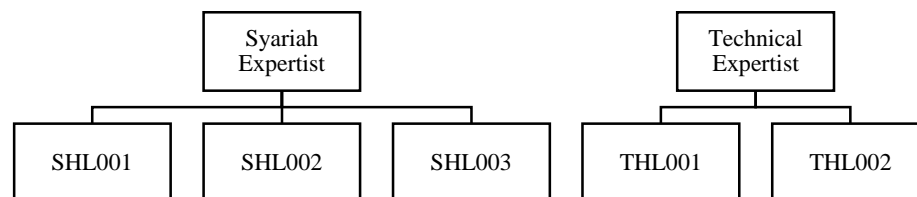


Figure 1: Categories of selected informants

The second phase involved document analysis based on HTFQM framework related secondary sources. This is to present the ideal HTFQM framework according to the Islamic-based development management perspective. To meet the needs of this second phase, data was obtained from HTFQM framework and Islamic-based development management related secondary sources and the identification of the actors in the food industry.

The analysis was conducted by using qualitative content analysis. According to Patton (2015), qualitative content analysis refers to the text search process contained in the study data source such as interviews transcripts, documents and written materials related to the study. This method of analysing qualitative content involves the frequency and diversity of information encountered by taking into account research of certain phrases or patterns (Merriam, 2009). Shannon and Hsieh (2005) detail the qualitative content analysis comprising three forms of approach, namely classical, direct and summative approaches. The difference in this approach lies in the coding process as well as the reliability method used in the study. Therefore, this study uses qualitative content analysis method with classical approach based on the nature of the coding category obtained directly from the text of the study data. This method is used for both the involved phases, the empirical study phase as well as the theoretical research phase.

## Result and Discussion

This section displays the result of study on the implementation of HTFQM framework from the Islamic-based development management perspective. There are two main segments being discussed. First, the gap that contributes to the incomprehensiveness and inconsistency of the HTFQM framework implementation in the current food industry resulting from the identified ideal dimension of actors (the humans). Second, it proposes how the implementation of the ideal HTFQM can be achieved in the food industry by filling the void due to this missing dimension.

The HTFQM framework is divided into two main aspects, the *Shar'iah* and the technical aspects. The *Shar'iah* aspects revolves around the concept of halal management whilst the technical aspects centre on the concept of *tayyib* (goodness or wholesomeness). However, the current HTFQM framework is formed through its components, principles on HTFQM framework, as well as its mechanisms. Overall, the findings on the elements that make up the basis of HTFQM framework are derived from the verses of al-Qur'an. Figure 2 shows the formulation of the HTFQM framework through the identification of selected verses from al-Qur'an. These components can be categorised into three which are the humans, the processes and the resources. These three components have an important function in ensuring food quality management meets the concept of *halalan tayyiban*.

HUMANS	<ul style="list-style-type: none"> <li>• 2:168; 2:172; 5:87; 5:88; 5:90; 8:69; 16:114; 17:70; 20:81; 23:51</li> </ul>
PROCESSES	<ul style="list-style-type: none"> <li>• 2:173; 2:219; 5:1; 5:3; 5:4; 5:5; 5:90; 6:118; 6:119; 6:121; 7:157; 7:160; 20:81</li> </ul>
RESOURCES	<ul style="list-style-type: none"> <li>• 2:173; 2:219; 5:1; 5:3; 5:91; 6:145; 8:69; 16:66; 16:115</li> </ul>

Figure 2: The HTFQM framework through identification of selected verses of al-Quran  
 Source: Md Dahlal (2017)

In this study, the first component refers to individuals or groups of individuals who carry out certain functions within the HTFQM framework. Referring to informant THL001, the components for human are divided into consumers, entrepreneurs and certification bodies.

"A food product will be halalan tayyiban when it involves three groups; producers, consumers and certification bodies ie JAKIM " (THL001).

There are also three other categories of humans involved in the human component of the HTFQM framework namely halal auditors, halal executives and internal halal committees. There are six types, in all, for the human component. The present conception is derived from SHL003 and THL002 informants' statements.

"If we conduct halal certification there will be two halal auditors. First, the syariah auditors. Second, technical auditors. Syariah auditors focus more on any element that is potentially illegal in Islam. Whether raw material, equipment, hardware, or environment of the premises"(SHL003)

"We have made it obligatory to every industry as a requirement that there be at least one halal executive who is fully responsible to produce halal products at the premise. We also impose upon the company to set up an internal halal committee that act as a monitoring body to ensure product creation is maintained and sustained by halal integrity "(THL002)

These six types of the human component can be classified based on their specific functions in the HTFQM framework. These six types are then classified into three sub-groups - policymaker, implementer and practitioner. In conclusion, Table 1 shows the results of the analysis on informants' responses on the tasks and functions of the three sub-groups of human components in the implementation of HTFQM framework.

2:168; 2:172; 5:87; 5:88; 5:90; 8:69; 16:114;  
 17:70; 20:81; 23:51

2:173; 2:219; 5:1; 5:3; 5:4; 5:5; 5:90; 6:118; 6:119;  
 6:121; 7:157; 7:160; 20:81

2:173; 2:219; 5:1; 5:3; 5:91; 6:145; 8:69; 16:66;  
 16:115

**Table 1: Summary of the Function of Three Groups of Human Elements in the Implementation of HTFQM framework**

No.	Categories of Human Component	Functions	Sub-Groups of Human Involvement
1	Certification Bodies	<p>In this study, this group is a government institution that represented by a halal certification body. Malaysian Halal certification is managed by the Islamic Religious Department of Malaysia (JAKIM). The results of the study found that at least seven government institutions were directly involved in HTFQM. The institutions are the Standard and Industrial Research Institute of Malaysia (SIRIM), Majlis Halal Malaysia (MHM), Halal Industry Development Corporation (HDC), Ministry of Domestic Trade and Consumer Affairs, Halal Product Research Institute, International Institute for Halal Research and Training (INHART) and Department of Veterinary Services (JPV). These institutions can also be categorized according to their functions in HTFQM. The function is halal certification management; halal enforcement; as well as halal education and research (HDC, 2016).</p>	Policymaker

No.	Categories of Human Component	Functions	Sub-Groups of Human Involvement
2	Halal Auditor	<p>Functions of this group can be divided into two, ie enforcement and regulation. The enforcement function is carried out by halal auditors. Halal auditors are representatives of individual groups responsible for HTFQM through the verification process. Inspection and quality assurance are the main task of the halal auditor. These two functions are important in the halal certification process (The Halal Journal, 2004). As an important component in the quality inspection and validation function, halal auditors are the implementing components required by the halal certification body JAKIM.</p>	Implementer
3	Internal Halal Committee	<p>At the controlling stage is carried out by halal executive and internal halal committee. Based on research, the halal executive component and the internal halal committee are prerequisites in implementing HTFQM. This is because of JAKIM's inspection and monitoring only available in certain period even though the product manufacturing process goes on daily basis. This situation allows the occurrence of the integrity issue. Therefore, MPPHM has set the features for the appointment of halal executives who are co-ordinating the internal halal committee such as Muslim,</p>	
4	Halal Executive		



		Malaysian citizens and have recognized qualifications.	
5	Manufacturer	The practitioner’s component is an important element in the development of the <i>halalan tayyiban</i> food industry. When demand of <i>halalan tayyiban</i> food products increased, production has also been increased. As a result, HTFQM becomes a significant tool for manufacturers to produce quality products and accomplish <i>halalan tayyiban</i> concept thus reaching the level of consumer satisfaction and requirements.	Practitioner
6	Consumer		

Source: Md Dahlal (2017)

Based on these findings, it is found that there is an interrelationship between these three types of human involvement; policymaker, implementer and practitioner. This interrelationship shows that all three types of human involvement interact with one another according to their respective functions as shown in Figure 3. Finally, the interaction and involvement of each of them in the halal industry can provide the assurance that the implementation of HTFQM framework is to be more systematic and effective.

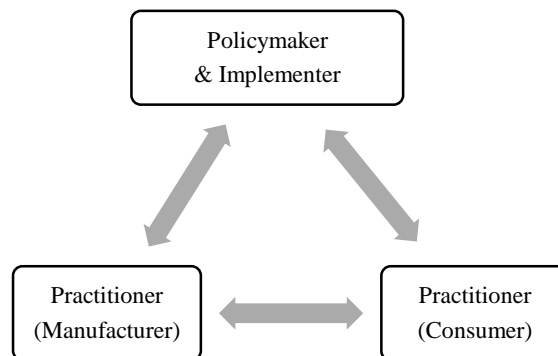


Figure 3: Interrelationship between the three components of Human element

Source: Md Dahlal (2017)

**The Gap in the Implementation of HTFQM Framework**

Previous discussion indicates an interrelationship between the human components, and it demonstrates that the HTFQM framework has a systematic mechanism. It involves the whole process of food quality management starting from the preparation of raw materials as the input

source and ending up as a finished product to consumers as the output. This makes the second component in the HTFQM framework. This process is known as the halal supply chain (HSC). This HSC requirement in the HTFQM framework is derived from SHL001's statement below.

"We want to make sure that the halal product is to fulfil the existing system. So, meaning that if we supply halal products through the halal system, we should have produced food product through halal supply chain or halal product chain." (SHL001)

From the analysis, this study found that the implementation of HSC in the HTFQM framework comprised of three aspects, namely technical, *Shar'iah* and value. This is stated in the following statements.

"The technical aspect covers hygiene and sharia-compliant elements. Apart from technical, we have a component of value" (SHL001)

"This value applies into all management process. It is starting from the input, which mean we get to manage the quality of food. This input means the resources we must be trustworthy regarding existing standards and regulations. Output value, the food is *halalan tayyiban*. It must lead to consumer's satisfaction, whether they are Muslims or non-Muslims. Our indicator is consumer satisfaction. If the food is halal but no consumer's satisfaction value means quality is gone " (SHL001)

According to these statements, the value aspect consists of two benchmarks. First, the value of human being. Second, the value of product. The value on human being is emphasized throughout the HSC process. It can be expressed through trust, accountability as well as positive qualities as an effort to maintain the integrity of the production of food products for *halalan tayyiban*. Meanwhile, the aspects on the value of product is examined from the measurement of external features, consisting of the source of the material as input as well as the characteristics of finished products as the output, that meet the consumers' requirement and satisfaction. To fulfil these benchmarks, the informants also stressed the need for food quality standard and regulations.

Moreover, the value of halal certification process covers within the ambit of examination and verification methods. This study found that the examination and verification in the halal certification process only carries out on the physical and tangible aspects. This refers to THL001's statements.

"In conducting an evaluation based on Islamic concepts, we only look at the physical aspects. For example, non-Muslim food factories. The capital used are from source of gambling. This item is not included in our assessment. We will look at how this product is managed, and its assessment is only on physical aspects. We do not see the spiritual aspect or the entrepreneur's practice" (THL001)

"JAKIM as a halal certification body only assessing the physical and tangible features. From the aspect of spiritual, it is encouraged but, it is only expressed through Friday sermons and books. As a certification body, we cannot judge and punish that is related to internal aspects spiritual practises. It becomes individual rights "(THL001)

These statements show that the first benchmark, the value of human being, is not directly involved in the implementation of HTFQM framework. This is also not explicitly stated in any halal

food guidelines and standards. In such case, the value inherent in the HTFQM framework only involves the values of the physical features of the product as well as confined to only those that will contribute to the desired quality which accomplish consumers' satisfaction and requirements.

The third component in the HTFQM framework is the resources. The main item in this component in the HTFQM framework is the food ingredients. This element is a critical element in terms of its function which is a major factor in the determination of halal status of a food product. The halal status of food ingredients is examined from both the *Shar'iah* and technical aspects of the substance and method of acquisition.

In terms of the methods of acquisition, the ingredients are only examined from the aspect of product value which is involved the measurement of product external features. This emphasis indicates the current implementation of HTFQM framework does not meet the *halalan tayyiban* concept as recommended in Islam through al-Qur'an and hadith. This finding suggests that applying the concept of *tayyiban* is still regarded as an individual responsibility which is not clearly mentioned in the implementation of HTFQM framework. Specifically, the study refers to the *halalan tayyiban* concept as an integral mechanism to Islamic-based development management. Hence, this paper has proven that there is the missing dimension on the current implementation of HTFQM framework. The existence of this gap compels this paper to propose some considerations for the actors in the halal industry to deliberate so that an ideal HTFQM framework that fits well within the ambit of the *halalan tayyiban* concept can truly be implemented.

The implementation of HTFQM framework connotes a guarantee of the *halalan tayyiban* food quality from any harm in term of its sanitation, safety and purity from the *shari'ah* aspect. The hygiene, safety and purity of this product are closely linked to the integrity issues in HSC. This has been raised by the THL002 informant as follows.

'Sometimes, non-trustworthy and dishonest workers and manufacturers can take advantage of profit. Perhaps to reduce costs or any other purpose. Employers who do not maintain halal integrity may exchange materials used after obtaining certificates to a cheaper ingredient, non-quality and unhygienic material. More worrying if they adopt prohibited or non-permissible or illegal materials in food processing. This kind of integrity issue is difficult to control.' (THL002)

The above discussion is summarily depicted in Figure 4 which shows the human component as central to the current implementation of HTFQM framework. The process starts with humans in their capacities as policymaker, implementer or practitioner and it ends in the hands of man as consumers. However, values associated with the human element, which becomes the main factor in the integrity issues of HTFQM framework, are considered personal responsibilities. It is not included as a crucial element in the current HTFQM framework. This makes the HTFQM's goals to be more focused on producing food products that meet the needs and satisfaction of consumers and are more concerned with achieving products' marketability.

In general, the current implementation of HTFQM framework leads to three key findings. Firstly, the current implementation of HTFQM framework aims to produce food products that

consumers are confident with by means of its clean, pure, safe and healthful features. Secondly, through the involvement of a holistic interrelationship it guarantees the integrity of the quality of *halalan tayyiban* food products. Thirdly, the implementation of a comprehensive and holistic HTFQM framework involves three main processes namely HSC, quality management and halal certification methods forming a balanced *halalan tayyiban* ecosystem (Noordin, Md Noor, & Samicho, 2014). The equilateral balance of the *halalan tayyiban* ecosystem is seen difficult to form when viewed from a more comprehensive aspects, especially in dealing with the integrity issues on *halalan tayyiban*. This refers to the discovery of current non-holistic application of HTFQM framework in the evaluation of the quality for *halalan tayyiban* food products. Current assessments are more specific to the features that are tangible and physical.

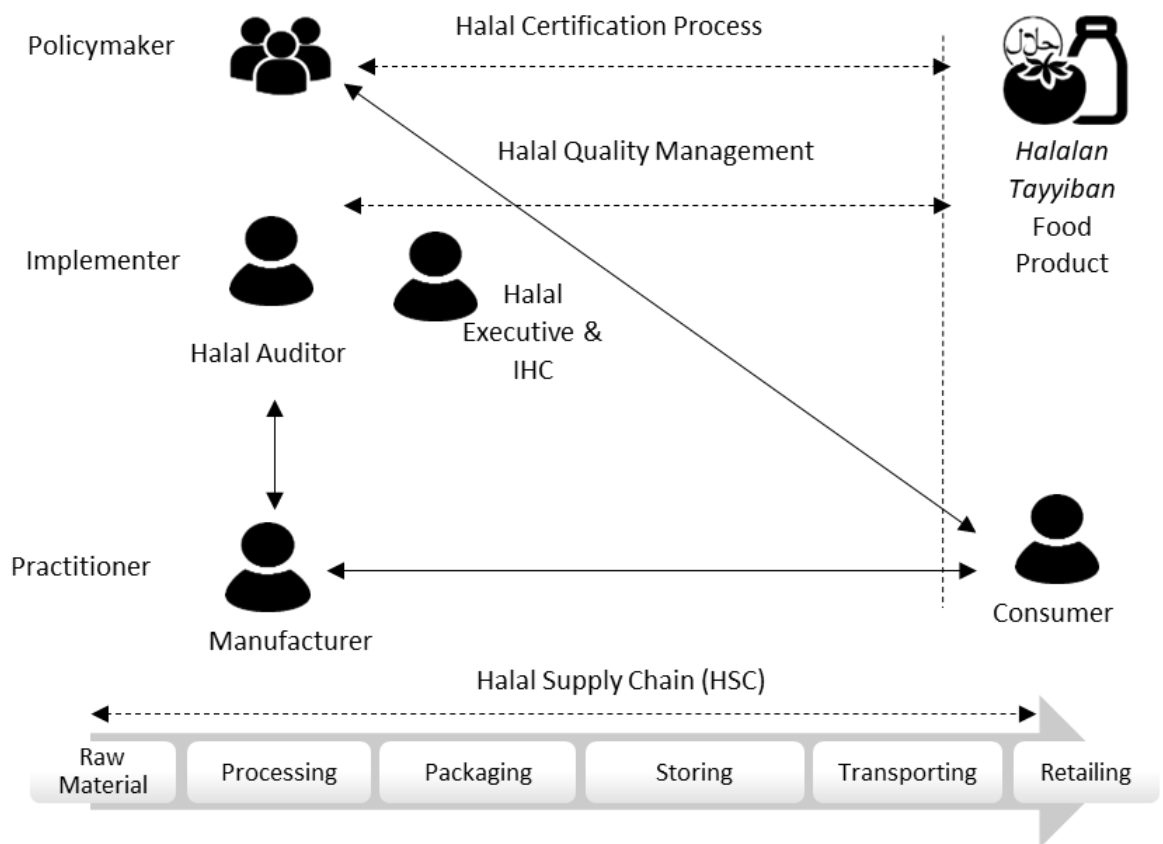


Figure 4: The Human Element as Central to the Implementation of HTFQM  
 Source: Md Dahlal (2017)

### Regaining the Missing Dimension

Human element is the core to the integrity issues of HTFQM framework. This study has identified the three key players of human involvement in the halal industry being the policymaker, implementer and practitioner. They are the actors in the halal industry. These actors of the halal industry need to foster a close-knit relationship and closely interact with one another.

With a positive interaction through engagement and involvement of the actors in the halal industry, the implementation of HTFQM framework to be more comprehensive and holistic can be achieved as a means to enhance the spiritual aspects providing the avenue for the entrepreneur's practice to be more transparent and thus allow the evaluation to be more systematically carried out. The findings suggest that there is a need to enhance the relationship among the actors in the halal industry.

One such approach that can be explored in enhancing the relationship among the actors in the halal industry is through Islamic-based development management. The approach as envisaged by Islamic-based development management is based on the Islamic worldview and epistemology which calls for the need of an Islamic-based development actor. When efforts are made to ensure that the actors in the halal industry are imbued with the features and qualities of the Islamic-based development actor, it provides the bridge in ensuring the tackling of the integrity issues instead of leaving it as a personal matter or individual's rights.

The Islamic-based development actor is made up of three main constituents. They are first, distinguishing characteristics; second, socially consequential and third, unchangeable. For the first constituent, the distinguishing characteristics that define the Islamic-based development actor can be derived from the selected verses that revolve around three types of interactions, that is, the interactions of the individual with Allah SWT as his Creator, his interactions with his own self as well as his interactions with other creatures on this earth. As for the second constituent it can be derived from the selected verses that relate to the need for man to be accountable to his actions which are deeply rooted with the concept of time. It is this accountability that leads man to bear the consequential aspects of his social fabric. For the third constituent on being unchangeable, it can be derived from the selected verses that make reference to the explicit usage of tools so that man can remain steadfast, firm and clear of his vision and mission in life.

These three constituents require an integral approach as they are dependent and interrelated with one another. The first constituent refers to the 12 distinguishing characteristics which are imperatively incumbent to be inherently present in the actors of the halal industry. The 12 distinguishing characteristics are repentant; listen attentively; provide the best of conduct at all times; humble within one's self; high degree of patience; strengthen and defend brotherhood; charitable; righteous; possesses spiritual strength and power; moderate; does not commit major sins and preferring good over evil.

These are the core qualities needed for the actors in the halal industry. This means these 12 distinguishing characteristics are needed as part of the prerequisite for the actors in the halal industry in the implementation of the ideal HTFQM framework. These 12 distinct characteristics are the foundational characteristics to the actors in the halal industry. These distinct characteristics need to be tied up to the need for man to be accountable to his actions which are deeply rooted with the concept of time and the need for explicit tools to be used to ensure that

the actors in the halal industry remains truthful and ethical to give the best especially within the parameters of the *Shar'iah*.

The second constituent requires man to be accountable to his actions entrenched within the concept of time. There are three important aspects that man in his pursuit to be identified as an actor in the halal industry needs to be equipped with. The three aspects are first his knowledge on the *Shar'iah* and halal, second the ability to understand the importance of halal as a religious obligations to Muslims and third, the ability to discern the difference between the consequence of halal and non-halal to the Muslims.

All these three aspects in the second constituent are very dependent on the third constituent, the tools. There are five primary tools required to sustain the second constituent and help build the first constituent, the 12 distinguishing characteristics. The five primary tools are al- Qur'an, nature, the ears and eyes, the *qalb* and the *'aql*. Two of these primary tools are externally available for man to refer to while the other three primary tools are found within man.

Only three constituents have been singled out as the fundamental prerequisite for the actors in the halal industry. The implementation of a truly ideal HTFQM framework begins with the moral, spiritual, physical and environmental development of the human element consisting of the spiritual, moral and ethical aspects. These are the qualitative preparation which needs to be addressed before the quantitative aspects of HTFQM framework can take hold. This qualitative preparation of man is envisaged by Ghazali (1990).

Since the spiritually qualitative aspects of man are the prerequisite of the implementation of the ideal HTFQM framework to be achieved in the food industry, based on the findings, these spiritual aspects of man in turn requires these five distinguished and essential tools as a solid foundation to the actors in the halal industry. These five primary tools are – al-Qur'an and the hadith, nature, the ears and the eyes, *qalb* and *aql*.

Tools are the prerequisite for the qualitative spiritual development aspects of man before a truly HTFQM framework can truly be implemented. It also demonstrates the absolute importance of these tools to be used and referred to by the actors in the halal industry. In other words, without the use or reference of these tools by the actors in the halal industry, HTFQM framework will not be able to be truly implemented. There is unanimity in literatures (Ahmad, 1979; Hassan, 1988; Ghazali, 1990; Sadeq, 2006; Kausar 2000:65; Ali, 1994 and al-Buraey, 1985) of the very close nexus relationship of development in Islam to man in which the outcome is for man's benefit. In referring to this study, this means the halal industry is an inherent process of development in Islam. This shows that the effective implementation of HTFQM framework and the actors in the halal industry are essential which complement each other. There cannot be an effective implementation of HTFQM framework without actors of the halal industry and simultaneously there is not a need for a halal industry actor without the implementation of the

HTFQM framework. This complementary relationship with each other is best depicted in Figure 5.

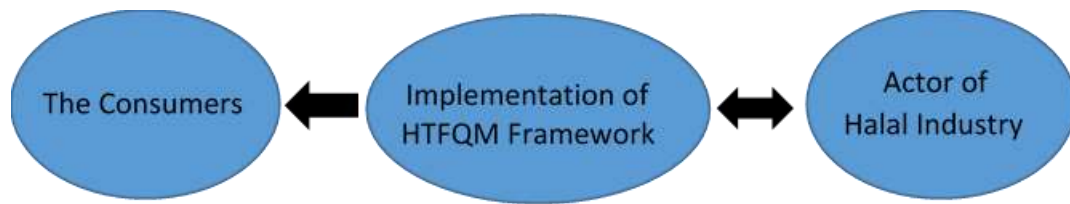


Figure 5: A summary of the interdependence in the implementation of the HTFQM framework with the actors in the halal industry.

Figure 5 shows that for the effective implementation of HTFQM framework to transpire there is a need for the actors in the halal industry. Simultaneously for the actors in the halal industry to be able to carry out his purpose as servant of Allah SWT and role as *khalifat* of Allah SWT in this tangible temporary world requires the halal industry – one integral and core component of which is the implementation of HTFQM framework. It is a symbiotic relationship that shows the interdependence on each other. One cannot transpire effectively without the other. Only when these factors co-exist then a holistic implementation of the HTFQM framework that has the ability to safeguard the consumers can take place.

This study has identified the three constituents as the fundamental prerequisite for actors in the halal industry. The first constituent consists of 12 distinguishing characteristics. The second constituent being socially consequential entails the need for man to be accountable to his actions entrenched within the concept of time consists of three important factors. The third constituent consists of five primary tools. A summary of all the three constituents is presented in Table 2.

**Table 2: Summary of the three constituents for the actors in the halal industry**

The First Constituent	No.	Distinct Characteristics	Inference
	1.	Listen Attentively	Foundational characteristics focus on horizontal relationship
	2.	Strengthen and Defend Brotherhood	
	3.	Being Charitable	
	4.	Moderate	There is constant interaction role-play among these six characteristics requiring balance as any imbalance affects both the vertical and horizontal relationships
	5.	Repentant	
	6.	Being Righteous	
	7.	Preferring Good over Evil	
	8.	High Degree of Patience	
	9.	Humble with One's Self	
	10.	Best Conduct at all Times	Pinnacle characteristics
	11.	Not Committing Major Sins	
	12.	Possesses Spiritual Strength	
The Second	No.	Factors	Inference
	1.	Knowledge	Sturdy shield for Islamic-based development actor from external influences that are antagonistic to <i>tasawwur</i> .
	2.	Ability to perceive warnings and take lessons	
3.	Discerning Features		
The Third Constituent	No.	Primary Tools	Inference
	1.	<i>Al-Qur'an</i>	Provide a solid foundation for Islamic-based development actor to rely upon
	2.	Nature	
	3.	<i>Qalb</i>	
	4.	<i>'Aql</i>	
5.	Ears and Eyes		

Table 2 provides a summary on the examination of the three constituents needed in preparing the actors for the halal industry to deliver the implementation of an ideal HTFQM framework. Table 2 provides the essence of focus in capacity building and human development for the actors in the halal industry. It also provides summarily the inter relations of each and every characteristic, factors as well as tools on one another as well as the inference all these have on the actors in the halal industry. In other words empowerment and knowledge on the *Shar'iah* pertaining to the basics of halal such as on the basic concept of *taharah* (purity) as opposed to cleanliness and accountability to the Muslim consumers and its implications in the hereafter for the Muslims can be addressed.



## Conclusion

This paper has proven that there is a missing dimension in the current implementation of the HTFQM framework. This missing dimension relates to the value aspects. This value aspects consists of two criteria, the human element and the source materials. It is this missing dimension that has challenged the integrity of the food product to be within the concept of *halalan tayyiban* thus challenging the effectiveness in the implementation of the HTFQM framework.

In order to have an effective implementation, this missing dimension needs to be addressed. This study proposes, from the Islamic-based development management perspective, to take the Islamic-based development actor approach as one of the alternatives in regaining this missing dimension. Deriving from the Islamic-based development actor concept and applying it to the actors in the halal industry, provide the avenue for the value aspects to be brought to the front. It is an approach towards "*tangibalisasi*" the intangible aspects. It calls for the need to empower with knowledge and relationship on all those actors involved in the halal industry. In other words, a more proactive approach needs to be carried out in elevating the status of mere human involvement in the halal industry to be the actors of halal industry. This power of spirituality needs to be backed up by the Islamic system by means of Islamic-based development management where the economic and social dimensions are warranted to run concurrently in managing food products and the halal industry according to Islamic values.

The three constituents presented in this paper depicts how to regain the missing dimension. When efforts are proactively made to ensure that all actors in the halal industry are infused with these three constituents then such steps are deemed as steps towards the regaining of the missing dimension in the implementation of HTFQM framework.

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