



**A FRAMEWORK STUDY ON GOVERNMENT
INVOLVEMENT IN HALAL FOOD INDUSTRY
DEVELOPMENT: FOCUSING ON MALAYSIA AND
SOUTH KOREA**

BY

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**A thesis submitted in fulfilment of the requirement for the
degree of Master of Art
(Halal Industry Management)**

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International Islamic University Malaysia**

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ABSTRACT

Beyond emergence of global Halal industry, Halal is one of the significant bloc markets. The South Korean food industry endeavours to advance its competition in the global Halal food market under various and active industry supports of government. However, South Korean government involvement shows lack of framework and contains limits in its support system. Criticism toward ineffective government support arises as one of the major issues surrounding Halal food industry development and export promotion, the goal of South Korea. This research highlights three major segments, which are identification and comparison of Malaysian and South Korean government's involvement framework in Halal food industry development. Lastly, the emphases on the applicability of Malaysian experience of government involvement methods and approaches into South Korean government. The study applies qualitative research methodology that included two tracks of data collection which are literature review and interviews. During data collection, library research sources, existing literatures such as government documents, journal articles and related reports utilized. In the case of interviews, open-ended interviews of ten practitioners conducted. Data was collected and analyzed under inductive sorting out procedure, and the utilization of Atlas.ti software to visualize outcomes. This study determines the framework of two government involvement cases through visualized structure map, and compares its differences based on designed criteria. To suggest applicable framework in South Korea which is based on Malaysian experiences, several theoretical concepts are applied. In this study, South Korean government's involvement in Halal food industry development is categorized under three criteria which are approach, action, and framework level which needs be customized in non-Muslim countries and their environment.

خلاصة البحث

بعد نشأتها، تُعتبر صناعة الحلال أحد الأسواق الأساسية في العالم. تسعى صناعة الأغذية في كوريا إلى أن تحسّن من تنافسيّتها في السوق العالمية للأغذية الحلال من خلال دعم حكومي متنوّع وفعال. ولكن، أبدت مشاركة الحكومة الكورية ضعفاً في إطار العمل، وكما كان نظام الدعم لديها مقيداً. نشأت الانتقادات الموجهة نحو الدعم الحكومي غير الفعال ككونه واحداً من القضايا الأساسية المتعلقة بتطوير صناعة الأغذية الحلال وتشجيع الصادرات. هذا البحث يسلّط الضوء على ثلاثة قطاعات أساسية، وهي التحديد والمقارنة بين إطار عمل المشاركة الحكومية في تطوير صناعة الأغذية الحلال بين ماليزيا وكوريا، والتأكيد على ما إذا كانت الحكومة الكورية قادرة على تبني أساليب ونهج النموذج الماليزي الخاص بالمشاركة الحكومية. قامت هذه الدراسة بتطبيق منهجيات بحث نوعية حيث تم إجراء نوعين مختلفين من جمع المعلومات الأبحاث السابقة والمقابلات. خلال عملية جمع المعلومات، تم الاستعانة بمسندتات حكومية، مقالات منشورة، وتقارير معنية. بالنسبة للمقابلات، تمّ القيام بعشر مقابلات مفتوحة. تم تحليل جميع البيانات من خلال عملية فرز استقرائية ومن خلال استخدام برنامج Atlas.ti لتصوير البيانات المحللة. هذه الدراسة تحدد إطار عمل المشاركة الحكومية من خلال خرائط هيكلية تصويرية، وكما تقارن أوجه الخلاف بينها طبقاً لمعايير موضوعية. من أجل اقتراح نموذج عمل قابل للتطبيق في كوريا ويكون مبنياً على التجربة الماليزية، تمّ تطبيق عدة مفاهيم نظرية. في هذه الدراسة، تمّ تصنيف المشاركة الحكومية في تطوير صناعة الأغذية الحلال تحت ثلاثة معايير: النهج، الإجراء، وإطار العمل والذي يجب علينا تكييف هذه المعايير كي تتماشى مع البلدان غير المسلمة وبيئتها.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Art, Halal Industry Management

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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LIST OF ABBREVIATIONS

ACA	Accelerated Capital Allowance
AE	Automation Equipment
ASEAN	South East Asian Nations
aT	Korea Agri-Fisheries & Food Trade Corporation
B2B	Business to Business
B2C	Business to Consumer
C2C	Consumer to Consumer
CAGR	Compound Annual Growth Rate
CAQDAS	Computer Assisted Qualitative Data Analysis Software
EPU	Economic Planning Unit, Malaysia
ESMA	Emirates Standard and Metrology Authority, UAE
FAO	Food and Agriculture Organisation of the United Nations
FDA	Food and Drug Administration, USA
FSMA	The FDA Food Safety Modernisation Act, USA
FSSC	Food Safety System Certification
FTA	Free Trade Agreement
GAP	Good Agricultural Practices
GDP	Gross Domestic Product
GHSC	Global Halal Support Centre
GIFR	Global Islamic Finance Report
GLC	Government-Linked Companies
GLIC	Government-Linked Investment Company
GMP	Good Manufacturing Practices
HACCP	Hazard Analysis Critical Control Point
HCG	Halal Committee of Export Promotion Consultative Group
HDC	Halal Industry Development Corporation, Malaysia
HIMP	Halal Industry Master Plan
HPB	Halal Professional Board, Malaysia
ICT	Information and Communication Technology

IFANCA	Islamic Food and Nutrition Council of America, USA
IMF	International Monetary Fund
IMP3	Third Industrial Master Plan
IMP4	Forth Industrial Master Plan
IRB	Inland Revenue Board, Malaysia
ISC-I	Industry Standard Committee on Halal related matters
ISO	International Organisation for Standardisation
ITA	Investment Tax Allowance
JAIN	State Islamic Religious Department, Malaysia
JAKIM	Department of Islamic Development Malaysia, Malaysia
JSM	Department of Standards Malaysia, Malaysia
KATI	Korean Agricultural Trade Information
K-BIZ	Korea Federation of Small and Medium Business, South Korea
KFRI	Korea Food Research Institute, South Korea
KIHI	Korean Institute of Halal Industry, South Korea
KMF	Korea Muslim Federation, South Korea
KOR	South Korea
KOSIS	Korean Statistical Information Service, South Korea
KOTRA	Korean Trade-Investment Promotion Agency, South Korea
KPDNHEP	Ministry of Domestic Trade and Consumer Affairs, Malaysia
KRW	Korean Won
KS	Korean Standard
KSA	Korean Standard Association, South Korea
M&A	Mergers and Acquisition
MAFRA	Ministry of Agriculture, Food and Rural Affairs, South Korea
MAIN	State Islamic Religious Council, Malaysia
MAS	Malaysia
MATRADE	Malaysia External Trade Development Corporation, Malaysia
MHM	Malaysia Halal Council
MIDA	Malaysian Investment Development Authority, Malaysia
MIFC	Malaysia International Islamic Financial Centre

MIHAS	Malaysia International Halal Showcase
MITI	Ministry of International Trade and Industry, Malaysia
MNC	Multi-National Company
MOE	Ministry of Education, Malaysia
MOH	Ministry of Health, Malaysia
MOU	Memorandum of Understanding
MS	Malaysian Standard
MSAC	Malaysian Standard and Accreditation Council, Malaysia
MTIE	Ministry of Trade, Industry and Energy, South Korea
MUI	Majelis Ulama Indonesia, Indonesia
MUIS	Majlis Ulama Islam Singapura, Singapore
MyNDS	Malaysian National Development Strategy
NGO	Non-Governmental Organisation
NTB	Non-Tariff Barrier
OIC	Organisation of Islamic Cooperation
Q&A	Questions and Answers
R&D	Research and Development
RM	Malaysian Ringgit
RMK11	Eleventh Malaysian Plan
SME	Small and Medium Enterprise
SME Corp	SME Corporation Sdn Bhd, Malaysia
SMIIC	The Standard and Metrology Institute for the Islamic Countries
THIDA	Taiwan Halal Integrity Development Association, Taiwan
UAE	United Arab Emirates
UMHRC	University of Malaya Halal Research Centre, Malaysia
USA	United States of America
USD	United States Dollar
WHO	World Health Organisation
WHR	World Halal Research
WTO	World Trade Organisation

GLOSSARY

<i>ad-Dīn</i>	Religion or faith. In Maqāṣid <i>al-Sharī'ah</i> , preservation of <i>ad-Dīn</i> carries the meaning of preserving the sanctity of Islam by ensuring that it is accredited, practiced and protected from any possible harm.
<i>Allah</i>	Proper name that refers to the absolute and one God who possesses all attributes of perfection, who is the Creator of the universe.
<i>'Aql</i>	Knowledge or mind. Preservation of <i>'Aql</i> in Maqāṣid <i>al-Sharī'ah</i> means to protect human reason from anything that would spoil. Mind is obliged to be maintained and nurtured with noble values and useful knowledge.
<i>Dār al-'Ahd</i>	Adobe of treaty. <i>Dār al-'Ahd</i> is territory under a treaty of non-aggression or peace with Muslims.
<i>Dār al-Harb</i>	Adobe of war. <i>Dār al-Harb</i> is a term classically referring to those countries which do not have a treaty of nonaggression or peace with Muslims.
<i>Dār al-Islām</i>	Abode of Islam. <i>Dār al-Islām</i> is the land of Islam where ruled by Muslims and Islamic ruling system.
<i>Dār al-Shahādah</i>	Abode of witness. Tariq Ramadan proposed alternative concept of classification of world view.
<i>Ḍarūriyyāt</i>	Necessity. It is a must and basic for establishment of welfare in this world and hereafter which preserve and protect the basic survival of necessity of humanity needs which are religion (<i>ad-Dīn</i>), life (<i>Nafs</i>), knowledge (<i>'Aql</i>), progeny (<i>Nasb</i>) & wealth (<i>Ma'al</i>).
<i>Ḍarūrāh</i>	State of emergency. In state of emergency or life-threatening situations, Haram could become permissible.
<i>Al-Hadīth</i>	Narration of the sayings, act, tacit approval or characters of the Prophet Muhammad (PBUH).

<i>Hājīyāt</i>	Needs. The needs of humanity to alleviate life's and hardships and difficulties.
Halal	An act or product that is lawful and permitted in Islam based on the authoritative sources.
<i>Halalān Ṭayyibān</i>	Lawful, safe, good quality and wholesome.
Haram	An act or product that is unlawful and prohibited in Islam based on the authoritative sources.
<i>Hijra</i>	Era used in the Islamic lunar calendar, which begins its count from the Islamic New Year in 622 CE.
<i>Hikma</i>	Wisdom and understanding about the God.
<i>Khinz</i>	Pig. In Halal context, it is <i>Najis Mughallazah</i> and Haram to be consumed.
<i>Ma'al</i>	Wealth or property. Preservation of <i>Ma'al</i> means protection of wealth of the community from destruction and illegal transfer of property including the prohibition of injustice, Obligation to maintain and ban all forms of oppression, fraud, corruption as well as prevention against abusive and damages to society.
<i>Mafsadah</i>	Harm or Evil what has to avoid.
<i>Maqāṣid</i>	Asking for something and bring it, in a straight, simple, justice and true path. It also brings the meaning of purpose, objective or principle.
<i>Maqāṣid al-Sharī'ah</i>	The objectives of the Sharī'ah which is the protection of the five essential elements namely religion, life, intellect, lineage and property that secure the benefit and safeguarding the peoples' interest in this world and the next.
<i>Maṣāliḥ 'Āmmah</i>	Public interest.

<i>Maṣlaḥah (Maṣāliḥ)</i>	Consideration which secure a benefit or prevent a <i>Haram</i> which are simultaneously harmonious with the objective of the <i>Sharī‘ah</i> .
<i>Muṭāq</i> (water)	Plain and pure water that can be used for ablution, purificatory bath (<i>Ghusul</i>) and purifying <i>Najs</i> . The water which is not previously used for purification, changed in taste, colour or odour and/or impure water.
<i>Nafs</i>	Life or soul. Protection of <i>Nafs</i> in the concept of <i>Maqāṣid al-Sharī‘ah</i> means preservation of brotherhood and social equity, justice, life security, good governance as well as health.
<i>Najs</i>	Something that is impure according to <i>Sharī‘ah</i> law.
<i>Najis ‘Ainī</i>	<i>Najs</i> that is visible and can be felt, or smelled.
<i>Najis Ḥukmī</i>	<i>Najs</i> that exists but is not visible and cannot be felt, or smelled.
<i>Najs Mughallazah</i>	(severe <i>Najs</i>) dog and pig, including any liquid or object coming out of the cavity of dogs and pigs; their descendants and derivatives thereof. Body parts, clothing and equipment contaminated by this <i>Najs</i> should be ritually cleansed.
<i>Najis Mūkaffafah</i>	(light <i>Najs</i>) is the urine of a boy with the age of two years <i>Hijra</i> and below; and do not take any other food except mother's milk. The cleansing of the <i>Najs</i> is by sprinkling of water on the <i>Najs</i> .
<i>Najs Mutawwassitah</i>	(medium <i>Najs</i>) is all waste that is not included in the category of light <i>Najs</i> or severe <i>Najs</i> , such as vomit, pus, blood, wine, and carrion. The cleansing of the <i>Najs</i> with <i>Muṭāq</i> water until no more odour, colour and taste.
<i>Nasb</i>	Lineage or posterity. Protection of <i>Nasb</i> is needed in <i>Maqāṣid al-Sharī‘ah</i> to preserve of the ancestry and dignity of humanity. Fornication is illegal.

<i>Qur'an</i>	Islamic scripture containing the revealed words of <i>Allah</i> to Prophet Muhammad (PBUH) through the medium of Angel Jibrail (Gabriel) in Arabic as the primary source of Islamic Law.
<i>Rukhṣah</i>	Concession, alleviation, facilitation, permission, is a technical term in the discipline of regulation in Islamic law that is mostly applied on worshipping <i>Allah</i> .
<i>Sharī'ah</i>	Overall legal and regulation of <i>Allah</i> pertaining to life and welfare of mankind for the prosperity of life in this world and in the hereafter.
<i>Shubha</i>	Doubt, obscurity, or mis-grounded conceit.
<i>Sunnah</i>	Any sayings, act or tacit approval of the Prophet to explain Islamic rules and regulations and used as a second source of reference of Islamic law.
<i>Tahṣīnīyāt</i>	Embellishment or luxuries. Basic humanity needs must be met before we can help others outside their comfort zone. Human needs that refine and embellish human's lived by beautification or adding elegance to life.
<i>Tawḥīd</i>	Monotheism of Islam that implies only the oneness of God for submission the single-most core value of religion.
<i>Ṭayyiban</i>	Safe, good quality and wholesome. cf. <i>Ṭayyib</i> ; <i>Ṭayyibān</i>
<i>Ummah</i>	Community.
<i>Wasatīyyah</i>	Best, middle and balanced. In the Islamic context, it refers to moderation; a justly balanced way of life which avoiding extremes. cf. <i>Wasat</i> ; <i>Wasata</i> ; <i>Fawasatna</i> ; and <i>al-Sathuhum</i>

THE TRANSLITERATION OF ARABIC TERMS

A. The transliteration and spelling of the Arabic script for Arabic terms used in the thesis are summarised as below:

Table A
Transliteration of Arabic Terms

Terms	Transliteration	Arabic Words
<i>al-Din</i>	<i>ad-Dīn</i>	الدِّين
<i>Allah</i>	<i>Allah</i>	الله
<i>Aqal</i>	<i>‘Aql</i>	عَقْل
<i>Dar al-Ahad</i>	<i>Dār al-‘Ahd</i>	دَار الْعَهْد
<i>Dar al-Harb</i>	<i>Dār al-Ḥarb</i>	دَار الْحَرْب
<i>Dar al-Islam</i>	<i>Dār al-Islām</i>	دَار الْإِسْلَام
<i>Dar al-Shahada</i>	<i>Dār al-Shahādah</i>	دَار الشَّهَادَة
<i>Daruriyyat</i>	<i>Ḍarūriyyāt</i>	ضُرُورِيَّات
<i>Dharurat</i>	<i>Ḍarūrāh</i>	ضُرُورَة
<i>Ghusl</i>	<i>Ghusul</i>	غُسْل
<i>Hadith</i>	<i>al-Ḥadīth</i>	الْحَدِيث
<i>Hajiyyat</i>	<i>Ḥājīyāt</i>	حَاجِيَّات
Halal	<i>Ḥalāl</i>	حَلَال
<i>Halalan Toyyiban</i>	<i>Ḥalālān Ṭayyibān</i>	حَلَالًا طَيِّبًا
Haram	<i>Ḥarām</i>	حَرَام
<i>Hijri</i>	<i>Hijra</i>	هِجْرِيَّة
<i>Hikmah</i>	<i>Ḥikma</i>	حِكْمَة
<i>Khinzir</i>	<i>Ḷinzīr</i>	خِنْزِير
<i>Maal</i>	<i>Ma‘al</i>	مَال
<i>Mafsadah</i>	<i>Mafsadah</i>	مَفْسَدَة
<i>Maqasid</i>	<i>Maqāsid</i>	مَقَاصِد
<i>Maqasid al-Shariah</i>	<i>Maqāsid al-Sharī‘ah</i>	مَقَاصِد الشَّرِيعَة
<i>Masalih al-Ammah</i>	<i>Maṣāliḥ al-‘Āmmah</i>	مَصَالِح الْعَامَة

<i>Maslahah</i>	<i>Maṣlahah</i>	مَصْلَاحَة
<i>Masalih</i>	<i>Maṣāliḥ</i>	مَصَالِح
<i>Mutlaq (Water)</i>	<i>Muṭāq</i>	مُطْلَق
<i>Nafs</i>	<i>Nafs</i>	نَفْس
<i>Najs</i>	<i>Najis</i>	نَجِس
<i>Najs Aini</i>	<i>Najis ‘Ainī</i>	نَجِس عَيْنِي
<i>Najs Hukmi</i>	<i>Najis Ḥukmī</i>	نَجِس حُكْمِي
<i>Najs Mughallazah</i>	<i>Najis Mughallazah</i>	نَجِس مُعْظَمَة
<i>Najs Mukhaffafah</i>	<i>Najis Mūkaffafah</i>	نَجِس مُخَفَّفَة
<i>Najs Mutawassitah</i>	<i>Najis Mutawasīṭa</i>	نَجِس مُتَوَسِّطَة
<i>Nasb</i>	<i>Nasb</i>	نَسَب
<i>Quran</i>	<i>al-Qur’an</i>	الْقُرْآن
<i>Rukhsah</i>	<i>Rukḥṣah</i>	رُخْصَة
<i>Shariah</i>	<i>Sharī‘ah</i>	شَرِيعَة
<i>Shubha</i>	<i>Shubha</i>	شُبْهَة
<i>Sunnah</i>	<i>al-Sunnah</i>	السُّنَّة
<i>Tahsiniyyat</i>	<i>Taḥsīnīyāt</i>	تَحْسِينِيَّات
<i>Tawhid</i>	<i>Tawḥīd</i>	تَوْحِيد
<i>Toyyib</i>	<i>Ṭayyib</i>	طَيِّبًا
<i>Ummah</i>	<i>Ummah</i>	أُمَّة
<i>Wasatiyyah</i>	<i>Wasatīyyah</i>	وَسْطِيَّة

B. Transliteration of Arabic terms according to the spelling as found in Table B.2 and the vowel spellings are as in Table B.3

Table B.1
Transliteration Table

ء	‘	خ	kh	ش	sh	غ	gh	ن	n
ب	b	د	d	ص	ṣ	ف	f	و	w
ت	t	ذ	dh	ض	ḍ	ق	q	ه	h
ث	th	ر	r	ط	ṭ	ك	k	ي	y
ج	j	ز	z	ظ	ẓ	ل	l		
ح	ḥ	س	s	ع	‘a	م	m		

Table B.2
Use of Vowels

Short vowel		Extended vowel	
َ	a	ا + َ	ā
ِ	i	ي + ِ	ī
ُ	u	و + ُ	ū