Islam and Civilisational Renewal

KDN No. PP 16237/08/2012(030866)

ISSN 2041-871X (Print) / 2041-8728 (Online)

A journal devoted to contemporary issues and policy research



Volume 11 • Number 2 • December 2020



ISLAM AND CIVILISATIONAL RENEWAL

EDITOR-IN-CHIEF

Professor Mohammad Hashim Kamali

EDITORIAL TEAM

Dr Mohamed Azam Mohamed Adil Dr Alexander Wain M. Fakhrurrazi Ahmad Wan Naim Wan Mansor Norliza Saleh Siti Mar'iyah Chu Abdullah

REGIONAL EDITORS

Americas: Dr Eric Winkel Africa & Middle East: Mahmoud Youness Asia: Dr Syed Farid Alatas Europe: Dr Afifi al-Akiti Australasia: Dr. Daud Batchelor

ADVISORY BOARD

Dr AbdulHamid A. AbuSulayman, International Institute of Islamic Thought

Professor Rüdiger Wolfrum, Max Planck Foundation, Germany

Professor Azyumardi Azra, State Islamic University Jakarta

Professor David Burrell CSC, University of Notre Dame

Dr Mustafa Cerić, Former Grand Mufti of Bosnia-Herzegovina

Professor Hans Daiber, Johann Wolfgang Goethe Universität

Ahmet Davutoğlu, Former Prime Minister of Turkey

Professor W. Cole Durham, Jr Brigham Young University

Professor Abdal Hakim Murad, University of Cambridge Professor Carl W. Ernst, University of North Carolina Professor John Esposito, Georgetown University Professor Silvio Ferrari, Università deeli Studi

HRH Prince Ghazi bin Muhammad, Jordan

Professor Claude Gilliot, Aix-Marseille Université

Professor Ekmeleddin İhsanoğlu, Organisation of Islamic Cooperation

Professor Yasushi Kosugi, Ritsumeikan University

Emeritus Professor Hermann Landolt, McGill University

Professor Muhammad Khalid Masud, International Islamic University Islamabad Professor Ingrid Mattson, University of Western Ontario

Professor Abbas Mirakhor, Retired Professor of Economics and Finance

Dr Chandra Muzaffar, International Movement for a Just World

Professor Seyyed Hossein Nasr, George Washington University

Professor Tariq Ramadan, Oxford University

Professor Mathias Rohe, Friedrich-Alexander-Universität

Professor Abdullah Saeed, University of Melbourne

Professor Miroslav Volf, Yale University

Professor Tore Lindholm, University of Oslo

AIMS AND SCOPE

 ISLAM AND CIVILISATIONAL RENEWAL (ICR) offers an international platform for awakening the civilisational potential of the Islamic legacy. Revitalising synergies between Islamic and other civilisations in a spirit of self enrichment through discovery and research may facilitate renewal within Muslim societies and the global human community.

 ICR explores contemporary dynamics of Islamic experience in legal and religious practice, education and science, economic and financial institutions.

• We seek viable policy-relevant research yielding pragmatic outcomes informed by the best values and teachings of Islam as well as of other contemporary civilisations.

 ICR is inter-disciplinary, non-political and non-sectarian. It seeks to contribute to prospects of peace among all nations, and assist the conceptual and societal transformation of Muslims.

 ICR encourages fresh discourse for self renewal informed by an inclusive tolerant approach to diverse schools of thought and expression of ideas. The intent is to integrate over 1,400 years of Islam's civilisational resources of diversity, dialogue and coexistence for meaningful exchanges with other world civilisations.

ICR promotes the Malaysian initiative of *Tajdīd Hadārī* or Civilisational Renewal, with its component principles: 1.
Faith, Ethics & Spirituality, 2. Just Governance, 3. Independence & Self-Determination, 4. Mastery of Knowledge & Science, 5. Islamic Economics & Finance, 6. Human Dignity & Ecological Wellbeing, 7. Cultural & Aesthetic Integrity, 8. Equity & Fraternity, 9. Diversity & Dialogue, 10. Peace & Security.

· ICR considers plagiarism a serious violation of its objectives and principles.

- This journal is indexed by Google Scholar and Mycite.

CONTRIBUTIONS AND EDITORIAL CORRESPONDENCE

Comments, suggestions and requests to: journals@iais.org.my Online journal: icrjournal.org

Published by IAIS Malaysia, P.O Box 12303, Pejabat Pos Besar, 50774, Kuala Lumpur Office Address: Jalan Ilmu, Off Jalan Universiti, 59100 Kuala Lumpur Printed by Vinlin Press Sdn Bhd, Jalan Meranti Permai 1, Meranti Permai Industrial Park, 47100 Puchong, Selangor

CONTENTS

Editorial Mohammad Hashim Kamali	189–192
Articles	
Development of the Implementation of <i>Hudud</i> in Brunei <i>Tun Abdul Hamid Mohamad</i>	193–203
A Quantitative Study of the Role Shariah Boards and Bank Ownership Structures Play in Enhancing the Financial Performane of Islamic Banks: A Case Study of Pakistan <i>Qaiser Abbas, Sheila Ainon Yussof and M Naeem Anjum</i>	204–224
Strengthening Indonesia's Islamic Financial Inclusion: An Analytic Network Process Approach Mohammad Mahbubi Ali, Abrista Devi, Hamzah Bustomi, Hafas Furqani and Muhammad Rizky Prima Sakti	225–251
Determinants of Corporate <i>Waqf</i> Contribution from the Perspective of Muslims in Malaysia Muhammad Fakhrurrazi Ahmad	252–276
Forgiveness and Restorative Justice in Islam and the West: A Comparative Analysis <i>Ramizah Wan Muhammad</i>	277–297
Industrial Revolution 4.0: Risks, Sustainability, and Implications for OIC States Ildus Rafikov and Riaz Ansary	298–324
The Regulatory Challenges Facing Islamic Banking: An Empirical Analysis from Ilorin, Nigeria <i>Hakeemat Ijaiya</i>	325–336
Viewpoints	
The Pandemic and Post-Lockdown Impact on Nature Shahino Mah Abdullah	337–340
COVID-19: Reshaping the Future Direction of Islamic Finance Mohammad Mahbubi Ali	341–344

Halal Park 2.0: Organising Halal Production and Supply Networks <i>Marco Tieman and Barbara Ruiz-Bejarano</i>	345–349
Significant Speeches, Events and Developments	
Webinar: Book Discussion: <i>Maqasid al-Shariah: Antara Nas dan</i> Maslahah, Satu Pendekatan Sistem (9 April 2020) Apnizan Abdullah	350
Webinar: Pandemic and the Movement Control Order in the Islamic History (16 April 2020) <i>Mohammad Mahbubi Ali</i>	351
Webinar: Contagious Disease: Islamic and Malaysian Perspectives (23 April 2020) Muhammad Fakhrurrazi Ahmad	351-352
Webinar: The Impact of COVID-19 Pandemic on Islamic Banking (30 April 2020) <i>Mohammad Mahbubi Ali</i>	352–353
Webinar: Kesan PKP Terhadap Kontrak Pekerjaan dan Perbankan di Malaysia (Impact of the MCO on Work and Banking Contracts in Malaysia) (14 May 2020) <i>Apnizan Abdullah</i>	353
Webinar: How Fintech Reshapes the Future of Islamic Finance Post COVID-19 (4 June 2020) <i>Mohammad Mahbubi Ali</i>	353–354
Webinar: The US Racial Unrest: Muslims, Social Justice, and Beyond (9 June 2020) Wan Naim Wan Mansor	354–355
Webinar: Health Security & Public Participation Post COVID-19 (17 June 2020) Ahlis Fatoni	355

Webinar: COVID-19 from the Perspective of Islamic Theology and Spirituality (9 July 2020) Muhammad Fakhrurrazi Ahmad	356
Forum: Rukun Negara: Revisiting Its Role, Pillars of National Unity (IAIS Malaysia, 28 July 2020) <i>Wan Naim Wan Mansor</i>	356–357
Online Research Camp for Academic and Policy Research (11 August 2020) Mohammad Mahbubi Ali	357–358
Kemerdekaan dan Aspirasi Belia Negara 2020: Hubungan Agama dan Ideologi Negara di Nusantara: Generasi Muda Pewaris Legasi Tanah Air (International Forum: Independence and National Youth Aspiration 2020: The Relationship between Religion and National Ideology in the Nusantara: The Younger Generation as Heirs to the Legacy of the Homeland) (IAIS Malaysia, 27 August 2020) <i>Ahmad Badri Abdullah</i>	358–359
Webinar: Managing Shariah Non-Compliant Risk in Financial Institutions (3 September 2020) Mohammad Mahbubi Ali	359
Forum: The 'Social Contract' and the Future of Nation-Building in Malaysia (IAIS Malaysia, 17 September 2020) <i>Wan Naim Wan Mansor</i>	359–360
Webinar: COVID-19: An Issue in Religion and Science (22 October 2020) Ahmad Badri Abdullah	360–361
Online Islamic Finance Talk Series: Sense and Sustainability: Islamic Finance for a More Humanistic Economy (26 October 2020) Ahmad Badri Abdullah	361

Online Roundtable Discussion: The Role of Civil Societies and Faith-
based Organisations in Global Nuclear Disarmament
(12 November 2020)
Wan Naim Wan Mansor362

Book Review

Syed Farid Alatas and Abdolreza Alami, The Civilisational and Cultural363–367Heritage of Iran and the Malay World: A Cultural DiscourseAlexander Wain

Halal Park 2.0: Organising Halal Production and Supply Networks

Marco Tieman* Mohd Ridzuan Darun**

The Growing Gap between Supply and Demand

The halal industry is expanding rapidly. Muslim consumer markets are today among the world's fastest growing. Despite the significant size of the halal industry, however, which is growing in width (read: introducing new halal certifiable categories) and depth (read: more companies are embracing halal certification), there is an evident gap in meeting increased demand for highquality halal consumer products. There is also a systemic shortage of halalcertified raw materials, other ingredients, and additives. As halal moves from a product approach towards a supply chain approach, issues of halal integrity have also come to the fore. Likewise, it remains problematic that multinationals from non-OIC countries dominate all halal categories, with only limited (and further diminishing) roles for companies from the Muslim world. There is also a total lack of horizontal and vertical collaboration in halal supply chains, leaving true halal synergy advantages on the table.

These trends show there is a growing gap between the demand for halal and its supply networks. *If these halal production and supply network problems are not fixed, they will limit the full potential of the halal industry, perhaps even resulting in a collapse in international halal trade.* It must therefore be asked, how do we best organise halal production and supply networks in order to meet demand and bring halal mainstream, both in OIC and non-OIC countries?

The Halal Industry

The existing halal industry is highly fragmented, consisting mainly of microenterprises focused on serving local markets. In OIC countries, these are not well organised and struggle to scale up and operate efficiently. Moreover, although Islamic banks have seen enormous growth over recent years, the resultant massive increase in Islamic funds has not benefited the micro-enterprises producing halal products. As a result, there are very few large halal brands in OIC countries, whether in the food, cosmetics, or pharmaceutical industries. Top halal brands are still dominated by multinational companies from non-OIC countries. As things stand today, OIC countries have a very limited role in the halal value chain. The same is true for commodity trading. Although OIC countries are large producers of several agriculture commodities, such as palm oil and spices, commodity trading is in the hands of non-OIC countries.

As halal moves mainstream, in order to guarantee the availability of halal products, a new way of organising the production and trade of halal products is required, particularly in OIC countries.

Malaysia's Halal Parks

More than 10 years ago, Malaysia became the first country to announce an ambition to become a global halal (production and trading) hub. Today, other OIC countries have announced similar plans, like the United Arab Emirates and, more recently, Indonesia and the Kingdom of Saudi Arabia. The Malaysian government's ambition was fully supported by the private sector and by the country's state governments, both of whom developed halal industrial parks. Today, there are 22 halal parks in Malaysia, of which 14 have *halmas* status. This special status was awarded by the Halal Industry Development Corporation (HDC) to all halal parks of a certain size (more than 100 acres and focused on attracting FDI) and came with financial incentives for both the park's operators and investors.

According to HDC, a halal park is a 'community of halal manufacturing and service businesses located on a common property with the aim of preserving the integrity of halal products'. This halal integrity is ensured by JAKIM, who halal-certifies all manufacturing and service businesses located in the park, where possible.

The halal parks set up in Malaysia are therefore dedicated industrial parks for halal-certifiable industries. HDC measures the success of these parks based on traditional property development performance indicators, such as occupancy rates and investment. Successful halal parks are close to raw materials or a logistics hub (seaport or airport), and are usually managed by private operators. Ready-made factory lots are not suitable for attracting FDI, but could be a model for affordable SME space. Synergy advantages are limited, however, incorporating shared promotion of *halmas* status and quarterly dialogue sessions of industry stakeholders organised by HDC.

Currently, the effectiveness of these halal parks is uncertain. Export figures for halal parks are unknown, as are levels of realised investment (only proposed investments are measured). Certainly, the halal parks have not resulted in massive relocation of industries or in massive FDI investment from regional and multinational players. Although the effectiveness of halal parks is therefore questionable, they could certainly still constitute an important vehicle for building production assets and supply networks in OIC countries.

Moving to Halal Parks 2.0

The halal parks that have developed over the years are merely dedicated zones for halal industry and services, supported by halal certification (bodies) and government incentives. We would like to call this model Halal Park 1.0 (figure 1). However, as noted, these halal parks have not provided significant synergy advantages for industries operating within them, failing to deliver groundbreaking innovations or create new global halal brands.

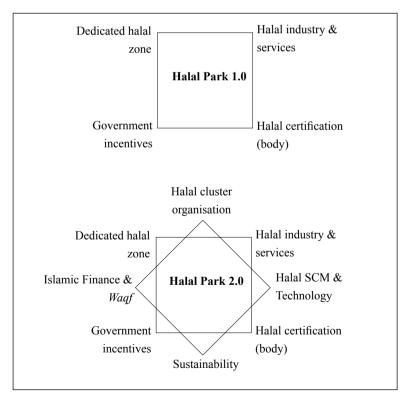


Figure 1: Halal Park 1.0 and 2.0

This is primarily because Halal Parks 1.0 were not designed as halal ecosystems. In future, therefore, halal parks need to be designed as halal clusters—as a spatial clustering of halal production chains in an industrial park or economic zone.

Hence, we propose that the halal ecosystem of a halal park extend beyond the physical boundaries of the park itself, orchestrated by a halal cluster organisation. This organisation will ensure the development and interconnectivity of its cluster, both within and outside the country. The goal of the Halal Park 2.0 is to generate synergy advantages for industries located within it, realised through horizontal and vertical collaboration. Horizontal collaboration allows for the sharing of information and resources, in addition to the bundling of halal volumes. Vertical collaboration allows for effective halal supply chain assurance, standardisation, and optimisation.

As halal moves from a product approach (focused on ingredients and production processes) towards a supply chain approach (source to point of consumer purchase), supply chain management and technology becomes an integral component of halal parks in order to support industries in creating endto-end halal supply chains by design. Availability of halal logistics are important here, beyond traditional halal storage and transportation services.

The sustainability of halal parks and their supply chains is an important factor in living in balance with nature (*mizan*). Halal parks therefore require sustainability standards for energy, water, and waste. They thereby provide an opportunity to link halal supply chains to ecological issues fitting halal supply chains and clusters.

Finally, Islamic finance plays a critical role in supporting halal production and supply networks when realising a true/complete halal value chain. For this, a full range of Islamic banking services are required, including *sukuk*. Islamic philanthropy also has a place in the Halal Park 2.0, notably through *waqf*, which can play an essential role in providing high-quality facilities, vocational and technical training, as well as entrepreneurial coaching.

Policy recommendations

Halal parks should be based on a solid halal cluster design, requiring close governmental control to ensure C4 (correct-consistent-complete-clear) halal ecosystems are built. These should be sustainable and contribute to the creation of halal production assets and supply networks for OIC countries.

To achieve these ends, a halal park standard should be developed by OIC countries. This will require the halal certification of industrial developers who wish to establish and manage a Halal Park 2.0.

Halal parks should also collaborate, both within countries and globally, in order to create synergy advantages. In 2019, a 'Halal Cluster Network' was established in Indonesia, championed by the Modern Halal Valley. This should be replicated elsewhere.

Further academic research is needed to better understand halal parks and halal cluster requirements, within both OIC and non-OIC countries.

Notes

- * Marco Tieman is a Professor at the ELM Graduate School at Help University, Malaysia. He conducts research on halal supply chain management and halal risk and reputation management. He obtained his Master's degree in industrial engineering and management science [logistics] with the University of Twente (the Netherlands) in 1997 and his PhD in business management [halal supply chain management] with Universiti Teknologi MARA (Malaysia) in 2013. He is also CEO of LBB International, a supply chain strategy consultancy and research firm with a specialisation in purchasing, production, and supply chain management. He chaired the development of the international halal logistics standard (IHIAS, 0100:2010) under ICCI-IHI Alliance between 2008 and 2010. He is the author of 'Halal Business Management: A Guide to Achieving Halal Excellence'. Dr. Marco Tieman is the corresponding author and can be contacted at: marco.tieman@help.edu.my.
- ** Mohd Ridzuan Darun is Chief Operating Officer at Universiti Malaysia Pahang. Previously, he was Dean of the Faculty of Industrial Management (FIM) at the same university. He is an expert in management accounting, management control systems, halal supply chains, working capital management, and risk management. He obtained his BSc in Finance (majoring in corporate finance and investment) from Southern Illinois University at Carbondale, USA, his Master of Business Administration from Universiti Utara Malaysia, and his PhD in Accounting from Lincoln University, New Zealand. He can be contacted at: mridzuand@ump.edu. my