

International Journal of Judicial Law

The example and pattern of fatwa connected with halal utilization regulation in negara brunei Darussalam: Dissecting verifiable information of past fatwas gave

Subhas Khan ¹, Raihana Mohd Raffi ², Amalina Roslan ³

¹⁻³ Halalan Thayyiban Research Centre, Universiti Islam Sultan Sharif Ali, Brunei

* Corresponding Author: **Nurdeng Deuraseh**

Article Info

ISSN (online): xxxx-xxxx

Volume: 01

Issue: 01

January-February 2022

Received: 01-01-2022;

Accepted: 15-01-2022

Page No: 08-12

Abstract

Fatwa has been given in Brunei since the arrangement of the primary state mufti in, delivering a sum of 1978 fatwas all through his administration until 1998. This work is being gone on by Brunei's present status of mufti starting around 1998. Different classifications of fatwas have been given and gathered in a progression of books as open references. Halal utilization particularly in food has been a proceeding with peculiarity among Muslims. Investigating past fatwas can assist with interpreting examples or patterns to serve future examinations or matters of progress. This study plans to accomplish those goals by breaking down verifiable information, zeroing in on fatwas gave about halal utilization. The report examination strategy was utilized to glance through fatwas gave from 1994 to 2015. It was found that 6 distinct regions, for example, liquor, fixings, creature butcher, food dealing with, non-muslim inclusion, and halal status of the creature. Past fatwas have likewise shown the significance of research facility examination in concluding fatwa. The impact of regulation execution can likewise be found in this examination.

Keywords: Brunei Darussalam; Halal Consumption; Pattern and Trend of Fatwas

1. Introduction

Brunei Darussalam is a little sultanate in the Asia-Pacific locale situated on the northwestern shore of the island of Borneo. It has a minuscule populace, with 444,858 individuals in 2022 as per a report by the Division of Financial matters and Measurements, Service of Money and Economy Brunei. Around 80% of Bruneians recognize as Muslims, most of them are Sunnis of Malay plummet who follow the mazhab Shafi'i and ahli sunnah wal jamaah. Native gatherings, Chinese and Indian populaces, and countless unfamiliar laborers prevalently from Europe, Australia, New Zealand, and Southeast Asian nations make up the country's ethno-strict assortment. In Brunei's set of experiences, Islam plays had a crucial impact in uniting the country. The significance of Islamic legacy in the development of Bruneian public character is analyzed in this The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Breaking down Verifiable Information of Past Fatwas Gave 122 Diponegoro Regulation Audit, April 2022, Volume 07, Number 01 article. Its most memorable objective is to look at the reasons and objectives for Islam turning into a foundation of the country building process; its subsequent objective is to assess the way that such a perspective is reflected in broad daylight reports and government strategies. Brunei's change into an Islamic state started in the fourteenth century when nearby man Awang Alak Betatar switched over completely to Islam known as Muhammad Shah and turned into a Ruler in 1363. The Sultanate of Brunei, a significant business center interfacing the East and the West, continuously extended its power over adjoining countries and turned into a significant local power. After the death of Ruler Ahmad Tajuddin in 1950, Ruler Omar Ali Saifuddien II prevailed to the lofty position and proceeded with the work of his sibling in implementing the Islamic regulation framework in Brunei.¹ As per the authentic record, in 1954 during the Administrative Committee meeting, King Omar Ali Saifuddien II announced the foundation of Brunei's most memorable Strict Issues Division (Sejarah Kementerian Hal Ehwal Ugama). Later on, the Brunei government carried on the work to hoist Islam to a more grounded position and make as specified in Part 3 Article 1 of the Constitution of Brunei Darussalam 1959. It is expressed that: (1) The authority religion of Brunei Darussalam will be the Islamic Religion • Opportunity of religion. Official religion Given that any remaining religions might be rehearsed in harmony and amicability by the people pronouncing them. (2) The Top of the authority religion of Brunei Darussalam will be His Highness the King and Yang Di-Pertuan. (3) The Strict Committee will be the power answerable for exhorting His Highness the Ruler and Yang Di-

of issues connecting with the Islamic Religion since the Constitution was ordered greater improvement has been recorded, including the transformation of the Strict Undertakings Division into a legitimate service known as the Service of Strict Issues (MORA) in 1986.2 With constantly evolving conditions, The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Examining Verifiable Information of Past Fatwas Gave 123 Diponegoro Regulation Survey, April 2022, Volume 07, Number 01 obstructions, and in this manner shifted arrangements that might be required, the systems conceived will stay predictable with the maqasid shari'ah, as long as those arrangements stay inside the Islamic government functional structure. Furthermore, a profound comprehension of the idea that what makes Islamic Administration 'Islamic' is the strict inspirations that propel Muslim way of behaving is vital to saving reliability in accordance with Sharia.

1.2. Government Bodies connecting with Giving Fatwa in Brunei

As shown by Al-Qadarawi, fatwa suggests the clarification of Islamic choices concerning an issue, addressed by either an individual or a get-together. Fatwa is given through the evaluation of a significantly taught mukallaf (genuinely dedicated) by which their deduction ought to be established on the choices from the Qur'an, hadith, ijma' and qiyas, and other supporting confirmation by which necessary.4 The issuance of fatwa has started in Brunei since the game plan of Brunei's most paramount state mufti in 1961. This was done under extreme really taking a look at by the Severe Issues Division. With the groundwork of the Help of Severe Issues (MoRA), a specific fatwa division was spread out under the Syariah Issues Division (Jabatan Hal Ehwal Syariah). Regardless, on the seventh November 1994, the topic of giving fatwa has made an amazing move, being put under the Top of the state's Office (PMO) as an element of an as of late settled State Mufti Office (Jabatan Mufti Kerajaan, hereinafter known as JMK) (Penubuhan Jabatan Mufti Kerajaan). This tremendous trade from MoRA exhibits that the State Mufti has direct risk to the Lord as for issues concerning fatwas as the Ruler himself fills in as Brunei's State head. This evident event has helped with supporting the position and status of fatwa in Brunei Darussalam.5 The JMK plans to be a foundation that gave fatwa and irsyad (choices and heading) and is trustworthy to do course of action, dissemination and spreading of Islamic data in Brunei; going probably as the reference hub.6

The Model and Example of Fatwa Associated with Halal Usage Guideline in Negara Brunei Darussalam: Separating

Unquestionable Data of Past Fatwas Gave

124 Diponegoro Guideline Overview, April 2022, Volume 07, Number 01

1.3. Method in Giving Fatwa in Brunei Darussalam

The method for giving fatwa is determined under the Akta Majlis Ugama Islam dan Mahkamah Kadi Penggal 77. The Show communicates that any fatwas gave in Brunei ought to be according to mazhab syafi'i.7 In any case, other mazhabs like Hanafi, Maliki, and Hambali may be pondered when key considering public interest serious areas of strength for gave and at last by consent from the Ruler. There ought to be a last say among the real specialists on the fatwa before it will in

general be given. If there is abnormality in evaluation, the fatwa's last choice will be established on the bigger part's viewpoints. Any individual or affiliation can make a sales to the Mufti about any concerns or questions that arise. The Mufti then, gives a fatwa with the exception of on the off chance that the sales is viewed as not serious or pointless to be answered.8

1.4. State Mufti of Brunei Darussalam

There have quite recently been two analysts assigned and stood firm on the balance of the State Mufti in Brunei. The chief State Mufti was Pehin Datu Seri Maharaja Dato Seri Utama Dr. Haji Ismail repository Omar Abdul Aziz, chose on the main April 1961 following the conversation between the late Ruler Haji Omar Ali Saifuddin and Lord Ibrahim of Johor.9 This plan fulfilled the essential under the Akta Majlis Ugama Islam dan Mahkamah Kadi Penggal 77. He filled in as the State Mufti from 1961 until he passed on in 1993. All through his organization, he had given an amount of 1525 fatwa series on various focuses. Figure 1 shows a reference graph of the social event of fatwas according to their groupings, requested by the continuous Representative State Mufti, Dr. Haji Japar canister Haji Mat Dain. In Figure 1, the total fatwas kept in the reference chart totals up to 1735 fatwas.10 The Model and Example of Fatwa Associated with Halal Use Guideline in Negara Brunei Darussalam: Looking at Unquestionable Data of Past Fatwas Gave 125 Diponegoro Guideline Review, April 2022, Volume 07, Number 01.

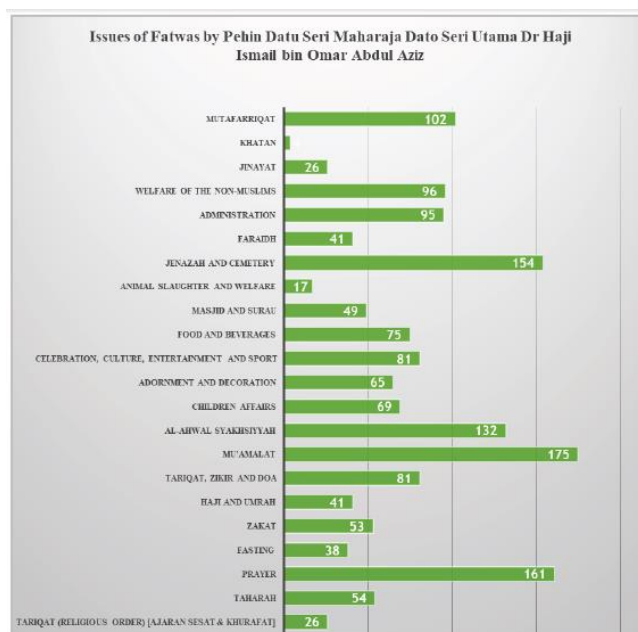


Fig 1: The quantity of fatwas as per their significant classifications, gave by the primary State Mufti of Brunei between 1961 to 1993.

1.5 Problem Statement

The presence of fatwa is a direct result of the presence of an issue and most likely fatwa is a urgent method in answering the inquiries and issues that are raised by the general population and means to lay out the prosperity and harmony in the country.11 Among this issue, the issue of halal utilization particularly connected with food and drink is as yet a developing phenomenon.12 Throughout the long term, worries of different issues in regards to halal utilization regulation proceed to exist and fatwa is one of the strategies

in clearing individuals' questions. This study expects to dissect the previous fatwas being given especially comparable to halal utilization, to see any example or patterns that can be deciphered to help future investigations or matter of upgrades.

1. Izni Azrien, "Investigation on the Impacts of Brunei Halal Norm and Its Execution on Agri-Food Business Advancement in Brunei Darussalam With regards to Islamic Administration," *Global Diary of Business, Economics, and Regulation* 10, no. 5 (2016): 84, https://www.ijbel.com/wp-content/transfers/2016/11/IJBEL10_59.pdf. Raihana Mohd Raffi, "Halal Industry: An Outline of Brunei Darussalam," in *Worldwide Gathering on Islam, Economy, and Halal Industry* (Malang, Indonesia, 2019), https://www.researchgate.net/distribution/337967097_Halal_Industry_An_Overview_of_Brunei_Darussalam.
4. Amin Abdul Aziz, "Administration in a Contemporary Islamic Negara," *The Diary of Islamic Administration* 1, no.
5. The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Dissecting Verifiable Information of Past Fatwas Gave.

1.6. Objectives

This study aimed to fulfill the following objectives

1. To aggregate fatwas according to halal utilization from 1994-2015
2. To further classify every fatwa as per the idea of the issue
3. To figure out any huge example or patterns from the incorporated fatwas

2. Method

The technique utilized in this study is a subjective clear strategy. The information utilized are optional information obtained from distributions to be specific books, diaries, papers, sites, and strategy archives connecting with the issues talked about. Fatwa is just given by Mufti because of inquiry and worries of the general population. Among this issue, the issue of halal utilization, particularly connected with food and drink is as yet a developing phenomenon.¹³ Throughout the long term, worries about different issues on food utilization proceeded to endure and fatwa is viewed as one of the strategies for clearing individuals' questions. Moreover, this study intends to investigate the previous fatwas, especially about halal utilization to notice any examples or patterns that can be deciphered to support future examinations or matters of progress. This study included examination technique for auditing, perusing, and breaking down books and reports to separate data primarily from the quantity of fatwas gave by the main State Mufti of Brunei (1961-1993) as displayed in Figure 1 other than the book series assortment of fatwa gathering by Brunei Darussalam dating from 1994-2015. These books were distributed by the State Mufti Office and were acquired for the utilization of this review from the college library.

The extent of this review, fatwas explicitly on human utilization were checked and incorporated. Just fatwas that are of high importance to the halal laws of food/refreshment utilization are assembled. Thusly, fatwas on aqiqah, korban, pigs, and canines not connected with food are not thought of. The accumulated fatwas connected with halal utilization regulations were additionally broke down and placed into

appropriate classes for better translation of results. What's more, this concentrate additionally broke down every fatwa for any huge example or patterns that could be of significance.

3. Results and Conversation

Table 1 displayed about gathering of fatwas gave organized sequentially and the subject of the nature issue (Jabatan Mufti Kerajaan (JMK), 1994-2000, 2002-2006, 2008, 13 Nurdeng Deuraseh, *Penentuan Halal-Haram Dan Fatwa Berkaitan* (Selangor: Persatuan Percekatan Melayu and Attin Press Sdn Bhd, 2016). The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Examining Verifiable Information of Past Fatwas Gave 127 Diponegoro Regulation Survey, April 2022, Volume 07, Number 01 2010-2011, 2014). This study has sorted the fatwas into classes specifically, liquor, fixings issues, creature butcher, food taking care of, non-muslim inclusion, and halal status of creatures about halal utilization. Inside the period chose for this composition, it is observed that there is no record of fatwa in the years 2001, 2007, 2009, 2012, 2013, and 2015. Around one to five fatwas were given each year. This shows that matters connecting with halal utilization have been incidentally asked all through this period. Among these classifications, the most often posed inquiries were about liquor with a record of nine fatwas making up to 30%. Minimal nature of the issue got some information about the food taking care of and halal status of creatures, with a record of 3% and 7% individually. 23% comprise of 7 fatwas were about non-Muslims, 6 fatwas (20%) were about fixing issues though 5 fatwas (17%) were about creature butcher. Figure 2 gathers this data as a pie diagram. In light of Figure 2, there are four significant fatwa themes have been recognized, for example, liquor, fixings issues, creature butcher, and non-Muslim. These points reflect critical discoveries interms of examples and patterns of the recently given fatwa. Figure 2. A pie outline showing the rate contrast of fatwa on halal utilization The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Dissecting.

Verifiable Information of Past Fatwas Gave

Diponegoro Regulation Audit, April 2022, Volume 07, Number 01 Liquor is one of the fundamental forbiddances in Islam. This denial is referenced in different shari'ah sources like the Qur'an and hadith.¹⁴ most of the issues encompassing the contribution of liquor in food, especially how much liquor that can be followed and how much the meaning of inebriating is concerned. This study might want to bring up a critical finding connecting with the decision of eating tapai. This equivalent issue was talked about two times and referenced in two fatwas in 1999 and 2003 separately. In 1999, the State Mufti had proactively expressed that the liquor in tapai is the aftereffect of maturation and consequently it was decided that tapai is halal to be drunk the length of the liquor content doesn't arrive at an inebriating level (JMK, 1999). In 2003, this issue was raised again in light of the fact that, in Malaysia, there was a decision saying notwithstanding liquor in tapai being a consequence of maturation, it is considered haram in any case (JMK 2003). In light of the decision from Malaysia, the presence of liquor in food is unsatisfactory. In any case, the State Mufti stayed firm with his past decision. These previous examinations have demonstrated the way that individuals can be effectively

impacted by others' perspectives and mentioning explanation from the State Mufti was viewed as a protected and great practice as a Muslim rather than promptly making the judgment. With regards to the substance of an item, this concentrate likewise figured out how to classify a couple of fatwas that were given since individuals were worried about the fixings tracked down in the items. Fixings, for example, creature fat and emulsifiers are instances of a circumstance where there is a requirement for logical impedance (JMK, 1997) (JMK, 2004). These fixings raised worries as they couldn't decide the wellspring of the creature dreading it could be from pork or from a creature overall that has not been butchered with the Islamic technique. Fatwas on these issues have demonstrated the way that directing lab investigation can assist with deciding the halal status of fixings. The issue of creature fat in 1997 can now be managed utilizing trend setting innovations that can assist with recognizing the personality of creature fat.¹⁵ going against the norm, the issue of Brilliant Stir item in 2011 is a model where examination from two believed research facilities goes against in outcome with a lab in Brunei expressing there is no DNA of pig distinguished. In spite of this, the State Mufti explained that the haram decision by the other research facility had brought about the item being syubhah and at the time considered the item to be stayed away from until a predictable outcome could be gotten. This has shown that 14 Deuraseh, "Is Soaking up Al-Khamr (Inebriating Drink) for Clinical Purposes Passable by Islamic Regulation?" 15 A.A. Aida et al., "Investigation of Crude Meats and Fats of Pigs Involving Polymerase Chain Response for Halal Confirmation.

The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Dissecting

Verifiable Information of Past Fatwas Gave 130 Diponegoro Regulation Survey, April 2022, Volume 07, Number 01 the State Mufti gives a decision in view of shari'ah and dispenses with the predisposition of his own nation in settling on a choice. The creature butchering business has developed throughout the years because of Muslim high meat utilization. Upgrades in the butchering perspective have been authorized to expand creation to fulfill expanding need for halal meat (Nurdeng Deuraseh, 2016). In any case, not all developments in butchering have been straightforwardly acknowledged (Fuseni An et al, 2017). For instance, individuals were getting some information about the utilization of sedatives, thoracic staying, and dazzling. Everything is viewed as a cutting edge technique in halal creature butcher. This has shown that Brunei has considered Islamic decisions to acknowledge current present day advancements and not just acknowledge them regardless of the relative multitude of advantages that they might cause. Fatwas gave about non-Muslims were about the decisions of feasting in cafés or diners possessed by them or about buying items sold by them. In this multitude of fatwas, the state mufti has consistently referenced the wariness of devouring what is considered as syubhah i.e eating food or refreshments that we are not satisfactory of its decision among halal and haram. These issues were brought up in 1999, 2000 and 2004, 2005, and 2006. Curiously in 2005, the Islamic Strict Chamber previously presented the Halal Meat Act (Section 77 Demonstration 183) and the law of obtaining Halal Affirmation and Halal Name. In the clarification of these fatwas, there was never a notice of the chance of an eatery

claimed by a non-Muslim having the halal logo and consequently will take out the decision of syubhah. This examination might propose that the commencement of these regulations in Brunei, assisted with beating the issue of individuals' trust in a specific eateries. Then again, it was noticed that fatwas under this class gave in 2004 and 2006 are profoundly comparable and that the fatwas gave by the State Mufti had a similar decision. (JMK, 2004) (JMK 2006) This might demonstrate that there is an absence of consciousness of the past fatwas being given. Consequently, individuals wound up inquisitive about comparable issues. Moreover, we can analyze regulation and guideline halal administration in Indonesia, since Indonesia has turned into the cutting edge of halal industry on the planet. Indonesia is a country with a greater part Muslim populace, which adds up to 87,18% of the all out populace of Muslims.¹⁶ So the interest for halal items is very enormous. Indonesia is a country that focuses on strict certifications and love for every one of its inhabitants. This is contained in the Constitution 1945 Article 29 passage 2 which expresses that "the State ensures 16 Badan Pusat Statistik, "Sensus Penduduk 2019: Penduduk Menurut Kelompok Umur Dan Agama Yang Dianut," last adjusted 2019, got to April 26, 2022, <https://sp2019.bps.go.id/index.php/site/tabel?tid=320&wid=0000000000&lang=id>. The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Examining Authentic Information of Past Fatwas Gave 131 Diponegoro Regulation Survey, April 2022, Volume 07, Number 01 the freedom of every occupant to embrace their separate religions and to venerate as per that religion and conviction". Strict certifications recommend that the populace is given the opportunity to decide their picked convictions. While the assurance of love is the opportunity to adore as per sharia. For Muslims, picking halal items turns into a commitment that merits venerating. The public authority is liable for this by giving security and assurance of halal items for the Muslim people group. The sureness of halal items can be quieting to the psyche for individuals who consume or utilize them.¹⁷ In Indonesia, in regards to halal fatwas is the obligation of the Indonesian Ulama Board (MUI). MUI is the body answerable for overseeing halal fatwas for the fundamental reference of the Muslim populace in Indonesia. MUI is held by 26 researchers addressing 26 districts in Indonesia, 10 researchers comprising of Islamic associations, for example, Nahdatul Ulama, Muhammadiyah, Syarikat Islam, Perti, Al-Washliyah, Math'aul Anwar, Joint Islamic Training Change Endeavors (GUPPI), Indonesian Mosque Board and al-Ittihadiyyah, 4 researchers from the Islamic Profound Help, to be specific, the Military, Flying corps, Naval force and Public Police of the Republic of Indonesia as well as 13 figures/researchers who are individual figures.¹⁸ most of Islamic people group in Indonesia practice the Shafii Mazhab in their lives yet in giving fatwas MUI doesn't completely stick to the perspectives on the Shafii Mazhab and is available to tolerating the perspectives on the Maliki Mazhab, Hanafi Mazhab and Hambali Mazhab. In light of a portion of these provisos have demonstrated the transparency of MUI in tolerating the perspectives on the four Mazhab. The perspectives on the four Mazhab are alluded to by picking the most remarkable perspectives on the suggestion and prompting the advantage of general society or typically it is alluded to as muqaranah al-madhahib.¹⁹ MUI likewise focuses on essential sources, for example, the Al-Qur'an and

sunnah and optional sources, for example, ijmak, al-qiyas, al-istihsan, al-masalih al-mursalah and sadd al-dhari'ah. Halal accreditation in Indonesia has created alongside the rising consciousness of halal locally. To guarantee the presence of halal items, particularly against food, beauty care products, and prescriptions, the government provided a Halal Demonstration. Affirmation, which was initially the domain of MUI's work through LPPOM was then moved to BPJPH which is an authority government establishment under the sponsorship of the Service of Strict Issues.

The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Dissecting.

Procedure obtaining halal certificate

- Archives for halal accreditation (article 29 point 2);
- Checking and assessment by halal reviewer (article 31-32);
- Choice on halal-ness an item by MUI (article 33);
- Issuance of halal endorsement by BPJPH (article 35-36);
- Matters connected with halal mark (article 37-41);
- Halal endorsement restoration (article 42-43);
- Expenses of halal endorsement to be borne by candidate, on the off chance that the candidate is a miniature and little (SMEs) business visionary, the expenses can be worked with by different gatherings (article 44). Six 3 articles (46-48)

Global participation

- One of global participation is halal endorsement acknowledgment (article 46 point 2);
- Unfamiliar items are dependent upon this demonstration (article 47 point 1);
- Authoritative punishment for unfamiliar items who overstep the law administered inside the demonstration (article 48).

Matters connected with temporary arrangements.

Shutting and related considerable issues.

Regulation alludes to the law gave by an authority overseeing body, while a guideline completes explicit bits of legislation.²⁰ Regulation and guideline for a halal item is pivotal for shopper security, guaranteeing ethical commitment of makers, and acquiring an upper hand in both nearby and worldwide markets.²¹ Regulation and guideline are basic for the primary line of guard in halal administration. Referring to Wiyono who featured an outrage voiding halal in Indonesia, expressed absence of unofficial law had caused so.²² Commenting Indonesia's insight of very nearly fifty years to at long last delivery a particular regulative regulation on halal, is conundrum of which the Nation has the greatest Muslim populace around the world, yet it required 50 years to issue so. By the by, with Halal Item Confirmation Act (JPH) No. 33 of 2014.²³ Indonesia has pushed ahead with bringing halal into its sacred level. Supported thus, the conversation among the Indonesian lawmakers took the time of nine years to at long last delivery it on 25 September 2014.²⁴ This Act makes halal confirmation in Indonesia required. Somewhat, this exhaustive Demonstration might discredit the assertion of, who The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Dissecting.

4. Conclusion

The State Mufti Office has put forth a bewildering attempt to order these fatwas as a book, which is accessible in their library assortment. It tends to be recommended that these books gain additional appreciation from people in general and maybe make these gatherings accessible in computerized structure to adjust to the current public which is for the most part an advanced device client. The general population ought to likewise be urged to convey their questions about any issues that require further explanation on its Islamic decisions, straightforwardly to the State Mufti as it is their obligation. This doesn't restrict it to government bodies however to any person. With these ideas consolidated, everybody can profit from refreshed decisions on the various issues that emerged. Since giving fatwa is generally speaking connected with the passability of issues, these ought to be known by any Muslims, in addition to the individual who previously thought about the issue alone. By right, it is the obligation of each and every Muslim to become familiar with Islam. In view of the aftereffects of the review and conversation. Consequently, in view of the aftereffects of study and conversation, with the progression of innovation and globalization, numerous shari'ah issues have been displayed to require further explanation from Islamic specialists and researchers like Mufti. Fatwas gave in the past by the State Mufti ought to be recognized and considered to foster ones information on Islam and to adjust better as a Muslim in this developing world.

References

1. Aida, A.A., Y.B.Che Man, C.M.V.L. Wong, A.R. Raha, and R. Child. "Examination of Crude Meats and Fats of Pigs Involving Polymerase Chain Response for Halal Confirmation." *Meat Science* 69, no. 1 (2005): 47-52. <https://www.sciencedirect.com/science/article/pii/S0309174004001597?via%3Dihub#!>
2. Aminuddin, Abdul Qayyum, and Mohd Anuar Ramli. "Penggunaan Mazhab Selain Syafi'I Dalam Fatwa Negara Brunei Darussalam." *Jurnal Pengurusan dan Penyelidikan Fatwa (INFAD)* 7 (2016): 152.
3. Ansori, Isa. "Kedudukan Fatwa Di Beberapa Negara Muslim (Malaysia, Brunei Darussalam Dan Mesir)." *Analisis: Jurnal Studi Keislaman* 17, no. 1 (2017): 148-154.
4. The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Dissecting Authentic Information of Past Fatwas Gave 135.
5. Diponegoro Regulation Audit, April 2022, Volume 07, Number 01 <http://ejournal.radenintan.ac.id/index.php/analisis/article/view/1790>.
6. Anuar Receptacle Ramli, Mohd, Rahimin Affandi Abdul Rahim, Muhd Imran Abdul Razak, Muhammad Yusri Yusof Salleh, Paiz Hasan, and Muhammad Izzul Syahmi Zulkepli. "Fatwa Sebagai Medium Counter-Terrorisme." *Al-Banjari : Jurnal Ilmiah Ilmu Keislaman* 17, no. 2 (2018): 223-242. <http://jurnal.uin-antasari.ac.id/index.php/albanjari/article/view/2133>.
7. Aziz, Amin Abdul. "Administration in a Contemporary Islamic Negara." *The Diary of Islamic Administration* 1, no. 1 (2015): 1-9. <https://islamicgovernance>.

- org/wpcontent/transfers/2015/11/JIG1-P1-Amin-Abdul-Aziz.- Administration in-a-Negara.pdf.
8. Azrien, Izni. Investigation on the Impacts of Brunei Halal Norm and Its Execution on Agri-Food Business Advancement in Brunei Darussalam With regards to Islamic Administration." *Worldwide Diary of Business, Financial aspects, and Regulation* 10, no. 5 (2016): 79-90. https://www.ijbel.com/wp-content/transfers/2016/11/IJBEL10_59.pdf.
 9. Badan Pusat Statistik. "Sensus Penduduk 2019: Penduduk Menurut Kelompok Umur Dan Agama Yang Dianut." Last changed 2019. Gotten to April 26, 2022. <https://sp2019.bps.go.id/index.php/site/tabel?tid=320∓wid=0000000000&lang=id>. Business Word reference. "What Is A Guideline? Definition and Importance." Got to April 26, 2022. <http://www.businessdictionary.com/definition/regulation.html>. Chairunnisyah, Sheilla. "Peran Majelis Ulama Indonesia Dalam Menerbitkan Sertifikat Halal
 10. Pada Produk Makanan Dan Kosmetika." *EduTech: Jurnal Ilmu Pendidikan dan Ilmu Sosial* 3, no. 2 (2017): 64-75. <http://jurnal.umsu.ac.id/index.php/edutech/article/view/1251>.
 11. Deuraseh, Nurdeng. "Is Guzzling Al-Khamr (Inebriating Drink) for Clinical Purposes Passable by Islamic Regulation?" *Middle Eastern Regulation Quarterly* 18, no. 3 (2003): 355-364. Legitimate and Unlawful Food sources in Islamic Regulation Spotlight on Islamic Clinical and Moral. Aspects." *Global Food Exploration Diary* 16 (2019): 469-478.
 12. Legitimate and Unlawful Food varieties in Shariah. Selangor: Persatuan Percekatan Melayu and Attin Press Sdn Bhd, 2016.
 13. Penentuan Halal-Haram Dan Fatwa Berkaitan. Selangor: Persatuan Percekatan Melayu and Attin Press Sdn Bhd, 2016.
 14. Limenta, Michelle, Bayan M. Edis, and Oscar Fernando. "Debilitating Naming in Indonesia: Summoning WTO Regulations Following Halal Strategy Goals." *World Exchange Survey* 17, The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Examining Verifiable Information of Past Fatwas Gave 136.
 15. Diponegoro Regulation Survey, April 2022, Volume 07, Number 01 no. 3 (2018): 451-476. <https://www.cambridge.org/center/diaries/world-tradereview/article/abs/impairing-naming-in-indonesia-conjuring-wto-regulations-in-the-wake-of-halal-strategy-goals/AC92A276E83E05E3098B40E3AD5A5CE9>
 16. Majelis Ulama Indonesia. "Profil MUI." MUI. Gotten to. <http://mui.or.id/tentangmui/profil-mui/profil-mui.html>.
 17. Prabowo, Sulisty, Azmawani Abd Rahman, Suhaimi Stomach muscle Rahman, and Asnarulkhadi Abu Samah. "Uncovering Variables Obstructing Halal Certificate in East Kalimantan Indonesia. *Journal of Islamic Advertising* 6, no. 2 (2015): 268-291. <https://www.emerald.com/knowledge/content/doi/10.1108/JIMA-05-2014-0040/full/pdf?title=revealing-factors-frustrating-halal-accreditation-in-east-kalimantanindonesia>.
 18. Putra, Panji Adam Agus. "Kedudukan Sertifikasi Halal Dalam Sistem Hukum Nasional Sebagai Upaya Perlindungan Konsumen Dalam Hukum Islam." *Amwaluna: Jurnal Ekonomi dan Keuangan Syariah* 1, no. 1 (2017): 150-165. <https://ejournal.unisba.ac.id/index.php/amwaluna/article/view/2172>.
 19. Raffi, Raihana Mohd. "Halal Industry: An Outline of Brunei Darussalam." In *Global Gathering on Islam, Economy, and Halal Industry*. Malang, Indonesia, 2019. https://www.researchgate.net/distribution/337967097_Halal_Industry_An_Overview_of_Brunei_Darussalam.
 20. Ramli, Mohd Anuar, and Abdul Qayyum Aminuddin. "Kepenggunaan Di Negara Brunei Darussalam: Satu Analisis (Fatwas On Commercialization In Brunei Darussalam: An Examination)." *'Ulum Islamiyyah: The Malaysian Diary of Islamic Sciences* 22 (2017): 36-44. <https://uijournal.usim.edu.my/index.php/uij/article/view/7>.
 21. Ramli, Noriah. "Regulations and Guidelines on Halal Creation." *INHART, IUM USIM-HDC Halal Chief Program* 2010. Last changed 2010. Gotten to April 26, 2022. http://irep.iium.edu.my/16117/1/HALAL_LEGAL_CONTROL-USIMHDC_HEP_1_2010-2.pdf.
 22. Rani, A. "Pehin Datu Seri Maharaja Dato Seri Utama (Dr) Haji Ismail Omar Abdul Aziz: Analisis Metodologi Fatwa Dalam Menegakkan Aqidah Ahl Al-Sunnah Wa Al-Jama'ah Di Negara Brunei Darussalam." *Ar-Raiq* 2 (2018): 1.
 23. Sekretariat Majelis Ulama Indonesia. *Himpunan Fatwa Majelis Ulama Indonesia Sejak 1975*.
 24. Jakarta: Majelis Ulama Indonesia, 2011.
 25. The Example and Pattern of Fatwa Connected with Halal Utilization Regulation in Negara Brunei Darussalam: Dissecting Verifiable Information of Past Fatwas Gave 137
 26. Diponegoro Regulation Survey, April 2022, Volume 07, Number 01 Zainal, Norarfan, and Mahayudin Yahaya. *Ketokohan Dan Sumbangan Yang Dimuliakan Pehin*
 27. Datu Seri Maharaja Dato Seri Utama (Dr.) Awang Haji Ismail Canister Omar Abdul Azizi Dalam Bidang Ilmu Dan Pendidikan Agama. *UNISSA Press*, 2017. 1 (2015): 3, <https://islamicgovernance.org/wp-content/transfers/2015/11/JIG1-P1-Amin-Abdul-Aziz.-Administration-in-a-Negara.pdf>. Nurdeng Deuraseh. Legitimate and Unlawful Food sources in Islamic Regulation Spotlight on Islamic Clinical and Moral Viewpoints," *Global Food Exploration Diary* 16 (2019): 469-478.
 28. Isa Ansori, "Kedudukan Fatwa Di Beberapa Negara Muslim (Malaysia, Brunei Darussalam Dan Mesir)," *Analisis: Jurnal Studi Keislaman* 17, no. 1 (2017): 148-154, <http://ejournal.radenintan.ac.id/index.php/analisis/article/view/1790>.
 29. Mohd Anuar Ramli and Abdul Qayyum Aminuddin, "Kepenggunaan Di Negara Brunei Darussalam: Satu Analisis (Fatwas On Commercialization In Brunei Darussalam: An Examination)," *'Ulum Islamiyyah: The Malaysian Diary of Islamic Sciences* 22 (2017): 36-44, <https://uijournal.usim.edu.my/index.php/uij/article/view/7>.