

# Halal Management Practices and Public Policies in Uganda: The Prospects and Challenges

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## Abstract

*Halal* is an Arabic word that means 'lawful' or permissible according to the Quranic injunction and the sayings and silent approval of the Holy Prophet Muhammad (S.A.W) [*Ahadith*]. It connotes an Islamic path to slaughtering an Animal or poultry (*dhabiha*) by slaughtering or cutting the jugular vein of an animal according to Islamic dictates, draining the blood from the carcass, and allowing the life to be out without forcing the Animal or the poultry to death. The Animal or the Poultry must be alive, healthy, and conscious at the time of the slaughtering thereby considering such as *Halal*. For Muslim believers, *Halal* foods and drinks are holistic that every consumption must be safe, healthy, hygienic, and not harmful to the body system.

This article adopted an exploratory approach and review of the literature to investigate the prospect and challenges of *Halal* practices among Ugandan Muslims and the position of the non-Muslims on *Halal* management and the general public policies towards *Halal* practices in the country. This understanding and awareness explain that non-Muslim requires the support of Muslim friends or Muslim neighbor for slaughtering their animals and equally becoming robustly accepted across faith while *Halal* regulations and industry is fast expanding around the country.

By the foregoing, this study intends to explore the challenges and the emerging opportunities on *Halal* products in Uganda despite the little available literatures on the subject, the work will provide another avenue for Uganda Muslim Supreme Council, the Government, private *Halal* practitioners and policy makers to improve their policy decisions and apparatus of making both Muslims and the non-Muslims to be active and conscious of *halal* products and services.

**Keywords:** Uganda Muslims, Halal products, Halal Management, Halal regulations and Halal Hygiene.

## Introduction

There is no doubt, *Halal* is evidenced in Al Quran; Surah Al-Maidah, verse 1: "*O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or Umrah (pilgrimage). Verily, Allah commands that which He wills*". Based on the verse, Islam teaches its followers to eat food that is in line with Shariah. Therefore, this verse of the Qur'an made *Halal* exceed the traditional sector of a particular geographical location, boundaries, and cultural practices but the holistic commandment from Allah. According to Salman al-Farsi, He reported that when Allāh's Messenger (s.a.w.s.) was asked about animal fat, cheese, and fur, he replied, "The *halal* is that which Allāh has made lawful in His Book and the haram is that which He has forbidden, and that concerning which He is silent He has permitted as a favor to you." (Compiled by al-Tirmidhī and Ibn Mājah).

So, therefore, the market for *Halal* products the world over is growing hence creating an opportunity to invest in these products. The *Halal* industry is not just about the *Halal* slaughtered animals but also includes Halal food, lifestyle and services (Muhammad Hijrah Abd Kadir et al, 2016). Halal Management therefore involves activities such Halal certification, supply chain management, branding and marketing and risk reputation by adopting the right key performance indicators (Tieman, 2021), so as to satisfy the needs and wants of consumers who are concerned about Halal products. Sayogo (2016), noted that, due to limited information about Halal products in the expanding market, trusting the lawfulness of Halal products to abide by all Halal standards is challenging. In the global market, it is difficult for consumers to distinguish whether the products have been processed in adherence to the Islamic laws (Sharia) or not. In Uganda, consumers rely on personal trust when choosing food items that are in compliance with Halal principles i.e. they only buy from local butchers which they know or have been recommended by someone they trust.

The population of Uganda estimated to be 49.1 million people today and according to a 2019 Report on Uganda International Religious Freedom, Muslims constitute 14 percent of the population. Uganda is a Muslim-minority country where Muslims live side by side with non-Muslims, therefore, understanding *Halal* management practices is paramount.

Uganda has a national standards bureau that is the Uganda National Bureau of Standards (UNBS) which is responsible for developing, promoting and enforcing national standards in order to protect the safety and health of the public and the environment and also facilitate fair trade. In 2021, UNBS and the Uganda Muslim Supreme Council (UMSC); the mother organization and governing body of all Muslims in Uganda signed a memorandum of Understanding to strengthen the implementation and enforcement of *Halal* standards in the country ([unbs.go.ug](http://unbs.go.ug)). To reinforce the *Halal* Management practices more, there is also collaboration with the Uganda *Halal* Bureau (UHB); a private organization which provides professional *Halal* certification services based on national *Halal* standards to validate *Halal* integrity of products and services (<https://ugahalal.com/>). UHB has remained the lead organization in promoting the *Halal* sector and overall growth of the *Halal* economy. *Halal* standards are intended to protect the interests of the Muslim community and complement the already existing quality standards which business stakeholders (manufacturers, processors, distributors and retailers) should comply with in order to ensure that products are safe and of acceptable quality ([unbs.go.ug](http://unbs.go.ug)).

Implementation of *Halal* standards create an opportunity for enterprises to have a niche in the supply chain (suppliers, manufacturers and distributors) of products and services that meet the requirements of the Muslim community in Uganda and exports to the growing global market for *Halal* products. All *Halal* products' logistical process should be in line with the Sharia. Logistics service providers have to ensure that raw materials, packaging, storage, and transportation of *Halal* products are properly conducted not to be contaminated with non-*Halal* products.

This paper presents an exploratory study on the prospects and challenges of *Halal* practices among the Muslim community in Uganda and the position of the non-Muslims on *Halal* practices and the perception of the general public on policies towards *Halal* management practices in the country.

## 2.0 Literature Review

### 2.1 The Conceptualization of *Halal* Management

The concept of *Halal* Management is the process of providing a systematic examination of food processes either slaughtering, processing, preparing, cleaning, handling, and storing of food developments are accomplished and done in a holistic manner in compliance with the Qur'anic injunction and practices (*sunnah*) as approved by the Holy Prophet (S.A.W) by keeping to hygienic standard and norms. The Qur'anic injunction stated; "O you who believe! Eat the good things we have provided for you and be grateful to Allah if it is Him ye worship" (*Al-Baqarah*,2:

173).

Muslims are expected to adhere to specific dietary laws and norms that regulate their consumption of food and drinks which are *Halal* (lawful and permissible) and in compliance with the Qur'anic worldview and *Sunnah* for consumption *Halallan Toyyiban* ( that are clean, pure, hygienic, and wholesome). Islam encourages lawful earning and consumption and forbids unlawful earning (*Haram*) and eating. As "Legal means, *Halal* in Arabic, that which is permitted, with respect to which no restriction exists, and the doing of which Allah (SWT) has allowed". (Al-Qaradawi, 1985).

Confirming this, (Nnader, 2008) stated that "the word *Halal*, as used by the Arabs Muslims and Non-Muslims, refers to anything that is considered permissible and lawful under religion (*sharia*). However, Islamic norms and law refer to the word *Halal* to be derived from the verb *Halla* "to become lawful, legal, licit, legitimate, permissible, permitted, allowable, allowed, admissible, un-prohibited, and unforbidden". (Jallad, 2008) the best among this definition is the saying of the Prophet (PBUH): "What Allah has permitted in His Book is *halal*, and what is *haram* is *haram*". (Hadith Ibn Maja:3358).

Various studies available in Malaysia literature on *Halal* practices are focusing on *Halal* implementation and certification in food manufacturing industries (Che & Daud, 2014) and Small Medium Enterprise (SME) industries (Ahmad et al., 2017), and also review on implementation of *Halal* certification in the food companies (Talib, Hamid, & Chin,2015) and on consumerism such as criteria selection for dining (Razak, Iberahim, & Kamaruddin,2016) and as part

of factors influencing the consumer confidence at restaurants (Ahmad et al,2013).

Apart from food safety and quality, the certification of *halal* branding and the demand of Muslim customers for *Halal-certified* restaurants in Western countries, various studies have shown that food safety and hygienic quality are the commitments of various countries 'Standard Organization'.

However, this study is exploring the motivating and push factors for *Halalization* compliance in Uganda as the hub for *Halal* food practices and services among East African countries. The concept of *Halal* compliance should be a 'State Policy' and a guideline for Muslims to determine better products of their interests and services. Nevertheless, the approval for *Halal* certification should be proof that the process and preparation of manufacturing of food and drinks products has passed through *Halal* compliance and that the products are safe for Muslim consumption and the Non-Muslims who are conscious of hygienic and food safety.

The *Halal* food market is one of the fastest-growing consumers' markets in the entire world at the worth of \$ 1134.14 Billion in 2021 to \$1290.35 Billion in 2022 at a compound annual growth rate of (CAGR) of 13.8% with high expectations to grow to \$2228.63 billion in 2026 at a CAGR of 14.6%. (Research and Markets, 2022).

## 2.2 Perception of consumers towards *Halal* Products

Consumer perception from the perspective of *Halal* products refers to the way consumers analyze the market environment to get a meaningful picture and understanding according to the Qur'an and *Sunnah* regarding the consumption of *Halal* products is concerned. Islam has a strict dietary law that is supposed to be followed by the faithful. The law specifies the food to be eaten to be clean (*Halal*) and food not acceptable as (*Haram*). The Islamic law must follow the teachings from Al Quran and *Sunnah* (Suardi et al, 2021). *Halal* products are very necessary for the community and must follow Sharia as evidenced in Al quran; Surah Al- Baqarah, verse 168 states that:

*"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 enemy."*

Surah An-Nahl, verse 114 also confirmed that: *"Then eat of what Allah has provided for you [which is]*

*lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship."*

Research findings by Pratikto et al (2021) as in Aransyah et al. 2019; Aisyah, 2016 and Briliana and Mursito, 2017 on *Halal* Developments, indicated that *Halal* product labels have a significant effect on Muslim consumers' decision to buy a product. It was also observed that consumers pay great attention to the *Halal* aspects when it comes to cosmetics and personal care products to be purchased. All *Halal* products are considered to be hygienic by consumers (Authors, 2022). Therefore, *Halal* does not only attract consumers as a result of their religious belief, but also consumers who are concerned about healthy and high-quality products Sayogo (2016),

The challenge is that there are still some Muslim consumers who cannot identify whether the products they purchase are *Halal* or not. Therefore, consumers' perceptions about the importance of *Halal* product information need to be known so that the products released by the manufacturers are safe for consumption both in terms of being *Halal* and their nutritional value (Sakti et al, 2021). Saputro et al, (2021) observed that consumers need proper information about *Halal* products like food, beverages, medicines, cosmetics etc. Most Muslim consumers have become more selective when purchasing food items as they always check the ingredients of the products to make sure that it does not contain any doubtful or prohibited items that are not *halal* (Muhammad Hijrah Abd Kadir et al, 2016). This *halal* awareness influences buying interest. Voak and Fairman (2021) observed that; with the increasing complexity of food supply chains, consumers have become more concerned or doubtful about the originality of *Halal* food being prepared in line with Islamic principles. Situations where improper identification and sale of *Halal* meat-based products have raised questions over the legitimacy of such foods. *Halal* food fraud seems to be increasing with the increment in the number of cases regarding the misuse of *Halal* Certification and Regulatory trademarks/logos being identified. These fraudulent practices are an indication that there are flaws in regulatory policies regarding implementation of *Halal* practices (Supian et al. 2019). This, therefore, creates a need for the *Halal* certification and regulatory bodies to reinforce standardization protocols among all the stakeholders along the *Halal* supply chain. Uganda is adopting a holistic approach to the growth of *Halal* development and growth by creating *Halal* ecosystem with the principal aim of

Uganda becoming a bigger hub for *halal* markets products and regulation among the East African Community (EAC) through the Uganda National Bureau of Standards (UNBS), the Uganda Muslim Supreme Council (UMSC); the mother organization and governing body of all Muslims in Uganda by the signed memorandum of Understanding to strengthen the implementation and enforcement of *Halal* standards in the country by the policy maker called 'Uganda *Halal* Bureau' (UHB).

### 2.3 The Halal Market Economy and the Opportunities

The *Halal* Market offers great enormous potential opportunities for the creation of more jobs and the alleviation of poverty in Uganda. Looking into the high rising unemployment and inflation worldwide, Uganda like other countries in East Africa required more infrastructural development to become an industrial Nation. The Government budgeting unaccompanied by the private sectors could not attain the desired Industrial hub due to global geopolitics and inflation, hence, the *Halal* Industrial economy could complement the government endeavor as alternative revenue to support government spending based on its lucrative capital market. If given much-expected legislative backing, the *Halal* market which is attracting around 1.97 billion global Muslims making up 25% of the world population will add economic value to Uganda's gross domestic growth. Noting that *Halal* market is not exclusive to the Muslim population alone but is generally accepted among non-Muslim consumers who preferred *Halal* food due to its healthy processes, cleanliness, ethical consumption, and animal welfare. As the Muslim population grows, so also does the demand for *Halal* food and *Halal* markets are rising as more people are after safe, hygienic, and high-quality food so also socially responsible and ethical.

### 2.4 The Significance of Halal Practices and Holistic Policies

*Halal* is an Arabic word or term that implies 'permissible or lawful' which is opposite to '*haram*' meaning forbidden or unlawful. By this, it is not permissible and forbidden for Muslims to eat or consume anything from '*haram*' either eatable, products, and services. *Halal* is a very cherished term and value system of Muslim lifestyle which is applicable to all aspects of the lifestyle and engagement in the standard of living, principles to safeguard and preserve religious values in a very sound healthy lifestyle. This provides a unique and

conducive environment for food security and safeguarding future generations from wastage, exploitative uses of resources, conserving nature and the environment from harmful procedures, and prohibition of waste. This helps ensure an uninterrupted food supply chain destined for needy people, over-exploitation of green resources, safeguard the production of food, and equitable policies for sustaining quality of life and harmful food component for human consumption. Preserving food and conserving a healthy environment should be every Muslim's social responsibility and *halal* value system. The practices could enhance global food security, alleviate poverty, and development for social entrepreneurship skills within the Muslim and beyond. (Sustainable Halal Food Security, 2020).

Granting *Halal* certification without proper monitoring, evaluation, and inspection of the facilities processes in Uganda might compromise and effect the value and status of *halal* integrity. The effective and efficient monitoring process through the application of modern relevant technology will provide the Muslims communities and the non-Muslims with indisputable tool to ensure *Halal* integrity system and food safety. The ultimate goal of *Halal* integrity and food security is to enhancing zero hunger, protect human food consumption, ensure nutritional contents in food, safety of the food supply chain, and protection of food from contamination.

### 3.1 Methodology

This study adopted a qualitative research approach by exploring *Halal* Management Practices in order to understand the in-depth practices and Public Policies in Uganda. Since a small knowledge and information is available in the country detailing understanding and challenges of *Halal* practices, this study tries to investigate the practices and government policies towards making the country hub of *Halal* management and practices among East African countries. Relevance previous works and literatures were explored thoroughly to understand the existing practices and management of *Halal* in Uganda. Data were collected from the primary sources of data through surveys, focus group discussions and observation while secondary research data were from preexisted case studies of *Halal* practices in Malaysia, Indonesia and South Africa were explored to understand the phenomenon and situation of *Halal* practices through available literature reviews.

### 3.2 Data Collection

The research coopted 20 participants from 5 groups of Ugandans across faiths. The participants had informed knowledge of *Halal* practices and *Halal* services beyond just food, slaughtering, and drinks. The groups involved Restaurants Managers, Lecturers of Islamic University, Muslim Students, City *Ulamah*, and Restaurant chefs or Cooks. The research adopted non-probability sampling (purposive sampling) a method used in choosing members of the population to participate based on their areas of expertise and knowledge of *Halal* practices in the food management and services industries. These participants were selected based on their years of experience and knowledge of *Halal* practices in the food sector and services industries as

detailed in Table 1 below. The development of unstructured interviews used was directed at the available pieces of literature to the researcher on *Halal* practices and management in Uganda. No predetermined questions were asked to identify the motivating factors for implementing *Halal* based practices and management in their food preparation and delivery of services. The in-depth interview were conducted in English language and Arabic with the *Ulamah* having provided them with the study's objectives and the significance of the research. The entire interview took approximately 45 minutes at a whole to collect data while data saturation were completed.

**Table 1. Profile of Participants**

No.	Code	Ranks at Work / Positions	Years of Expertise or work
1.	RM 101	Restaurants Manager	3
2.	RM 102	Restaurants Manager	2
3.	RM 103	Restaurants Managers	5
4.	RM 104	Restaurants Manager	3
5.	RM 105	Restaurants Manager	4
6.	LIU 101	Lecturer of Islamic University	10
7.	LIU 102	Lecturer of Islamic University	6
8.	LIU 103	Lecturer of Islamic University	15
9.	LIU 104	Lecturer of Islamic University	7
10.	LIU 105	Lecturer of Islamic University	5
11.	MS 101	Muslim Student	2
12.	MS 102	Muslim Student	3
13.	MS 103	Muslim Student	4
14.	CU 101	City <i>Ulamah</i>	10
15.	CU 102	City <i>Ulamah</i>	15
16.	CU 03	City <i>Ulamah</i>	20
17.	RCC 101	Restaurants Chef or Cook	10
18.	RCC 102	Restaurants Chef or Cook	7
19.	RCC 103	Restaurants Chef or Cook	5
20.	RCC 104	Restaurants Chef or Cook	3

### 3.3 Data Analysis

The researchers used Statistical Packages for Social Sciences (SPSS) for gathering, interpreting, structuring, and exploratory interviews verbatim. The Arabic recordings were translated into English and verified to retain the original meaning and data were coded and analysed to identify patterns and themes in the data. There are themes and patterns that were predetermined as the collection of data were basically on available pieces of literature and themes from them were included to get deductive and inductive premise based on facts and observations.

## 4. Finding

The study of *Halal* practices and management in Uganda identifies several motivations and enthusiasms from the Muslim communities and non-Muslims who enjoy meals that do not contain anything considered by Islam as unlawful or not permissible for human consumption such as boars, monkeys, snakes, any carnivorous animals like fangs and claws such as tigers, blood and all poisonous and hazardous aquatic animals. It's further identify the following *Haram* food and services that are forbidden and unlawful according to the *sharia*. They are;

### 4.1. Food, Drink and Poisonous Plant

All the participants were aware that consumption of food, drink and uses of plants that are intoxicants, hazardous and toxic are forbidden in Islam either trading in them or use them for food and drinks substances. Any food items produced from intoxicants or toxic plants either manufactured, processed or for preservation are all regarded as unlawful according to Islamic injunctions. The Community *Ulamah* were in support of the participants submissions that anything alcoholic either in consumption or for preservatives are considered *haram* (unlawful) for Muslims while seafood and shellfish are *Halal* (lawful). The non-Muslims are in agreement that all processed foods, and non-food items like pharmaceuticals and services are *Halal*. Those products that contain animal by-product and alcoholic beverages or its similar ingredients are not for consumption for Muslims nor to use on their bodies but a Muslim in a strange land instead of starving to death is permitted to eat non-*Halal* food till *Halal* food are available. **An-Nahl-Qura'an 16 Verse 115** ‘إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنَازِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ’ Meaning “He has only forbidden you to

eat carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely Allah is All-Forgiving, Most Merciful”.

### 4.2. Slaughtering

Participants are in accord that all lawful land animals should be properly slaughtered in compliance with Islamic injunction, such animals should be alive at the time of slaughtering and the word '*Bismillahi Allahu Akbar*'. The person slaughtering should be a Muslim who is mentally sound and have the knowledge of slaughtering animals according to Islamic injunctions. The animal under slaughtering should be alive and deemed healthy, the knife should be sharp, the knife should not be lifted off from the animal during the act of slaughtering, the head is facing or directed at the *Qiblah* (direction of the ka'aba for prayers) and such animal should not have been strangled, beaten to death, savaged by beast of prey, nor sacrificed on an altar. Most participants are in agreement that Non-Muslims who slaughtered animals can also be considered *Halal* if the name of Allah is mentioned or invoked, cutting the jugular slice and the blood is drained.

### 4.3. Halal Classification by Labelling

This is making claims that the food is *Halal* or *Halal* compliance. The participants regard this as motivating and encouraging factor to patronize such restaurants either owned by Muslims or non-Muslim since it is *Halali* certification befits their religious beliefs. Restaurants Managers agreed customers awareness of *Halali* certification increases their sells and therefore requested the Uganda *Halal* Bureau (UHB) and Uganda National Bureau of Standards (UNBS) to ensure and enhance more certification of *Halali* food, products and services in Uganda because customers are more confidence in selecting their restaurants for outdoor meeting activities and hub for rendezvous due to lawful and permissible services.

### 4.4. Hygienic, Safety and Food Quality

The participant observations revealed that several restaurants owned and operated by Muslims faithful practices food hygiene which safeguard the trust in *Halal* practices of quality food from production, or food manufacturing, and all practices and guidelines that keeps food clean and under healthy conditions according to Uganda *Halal* Bureau (UHB) and Uganda National Bureau of Standards (UNBS) are

observed. Respondent RCC 102, MS 101 and CU 103 conquered that the perceptions of Islam on cleanliness enhance good food practices and safety, no risk of food hazardous and sanitary practices are adhered to.

#### 4.5. Muslim Restaurants Managers Commitment

Understanding of *Halal* food and drinks are adhered to by Muslim restaurant owners and operators. All respondents are in agreement that Muslim restaurant's commitment to *Halal* practices is a factor fostering increases in sales. It was suggested that if Muslim restaurants are labelled with *Halal* logo will further attract, motivates, and entices Muslims and non-Muslims to patronize their shops and products. This was the opinion of LIU, RM and RCC as hygienic environment practices are obtained.

#### 4.6. Government Support and Regulations

Government support for *Halalization* policies would enhance the products of food and enhance the management of *Halal* practices in Uganda. By *Halalization* criteria, government policies would directly and indirectly encourage restaurants owners to abide by the set rules and regulations of both the Uganda *Halal* Bureau (UHB) and Uganda National Bureau of Standards (UNBS). This view was complimented by all respondents as LIU, RM, MS, CU and RCC. They opined that government supports will make Uganda hub of *Halal* food, products and standardization in East Africa.

### 5 The prospects and challenges for Halal Management practices

The growth of the Halal industry the world over creates an opportunity for entrepreneurs to develop new products. However, this creates a hurdle for the continued security of Halal products due to lack of agreed Halal standards that are acceptable to Muslims worldwide. This is based on the fact that each country has its own Halal compliance standards which make control and checking difficult (Voak and Fairman 2021). There are a number of issues such as product hygiene, safety and healthfulness requirements that need to be controlled, practiced and controlled to avoid disruptions within the Halal value chain. The Halal industry creates opportunities for logistics service providers to provide Halal services of distributing the products.

However, a there are challenges of implementing this for example there is still a general misunderstanding of Halal practices, lack of international Halal certification among others (Zailani et al, 2017). The most common misunderstanding is that consumers

and non-Muslim manufacturers simply understand Halal as a religious requirement for the Muslim consumers and absence of pork meat or alcohol from products (Muhammad Hijrah Abd Kadir et al, 2016).

The issue of mixing Halal and non- halal products either in the same storage container, transport or the retail shelf is a major challenge (Ibid). Halal certification and logo compliance with Shariah need to be taken seriously as some manufacturers use Halal logos on non-Halal products.

In the service sector such as tourism, public awareness on the importance of implementing Halal practices is also increasing although there are still some challenges.

As noted by Morgan & Sulong (2021); the rapid growth of the Halal industry is being challenged by the western world through the stunning method of slaughtering, in China Halal practices are being challenged by the forced removal of Arabic scripts and the Halal signs put in restaurants. This, therefore, is likely to result in loss of business opportunities and dwindling demand for the growth of this industry.

### 6. Policy Recommendation

This Study demonstrated the prospects and challenges of *Halal* management practices in Uganda (a non-Muslim country), focusing on consumer perceptions about *Halal* products and implications for policy makers. Therefore, the emphasized prospects and challenges could provide opportunities for innovation for Ugandan entrepreneurs to implement the following policies to their best benefits.

1. Aim to become the best hub and example of benchmarking for *Halal* food and product in East Africa.
2. Uganda growing fast into this vast opportunity needs to strengthen the *Halal* industries institutions by enhancing the 'ACT of Parliament' backing up the establishment and regulation of *Halal* products and services.
3. with government agencies in order to capture the goals in becoming the global East Africa *Halal* Hub. The help and support of Uganda *Halal* Bureau' (UHB) together with Uganda National Bureau of Standards (UNBS), and the Uganda Muslim Supreme Council (UMSC);
4. Uganda *Halal* Bureau' (UHB) must have to strengthen its *Halal* Institutions in the country for them to capture the growing demand for *Halal* compliance in East Africa.

5. All Islamic affiliated Universities in Uganda such as Islamic University In Uganda, Call Islamic University and Islamic Tertiary Institutions must introduce *Halal* training at their Institutions, *Halal* courses, Department of *Halal* Food Chain, and certification of *Halal* food and products through the use of *Halal* logo and Certificate of *Halal* compliance and standard that integrate both Islamic regulations and scientific development for ensuring *Halal* compliance and integrity.

## 8. Conclusion

Islam's view of *Halal* as holistic (whole) and a very clear goal to protect and uphold moral principles of every Muslim and a healthy way of life. In order to create a sustainable environment for future generations to live in, *Halal* practices should be integrated with environmental concerns by avoiding wastage and any sources of environmental pollution and its misuses at all human engagement. More significantly, Muslims should not be exploitative of both the ecosystem and humans. *Halal* mandates self-respect and integrity as well, sustaining a peaceful environment in societies with many different cultures and beliefs. As Islam allows for unlimited wealth accumulation, but it also demands that people live their lives according to the law of the land and the environment without destruction of the environmental habitats, and avoiding devastation caused by deforestation which affects lives and properties. Islam likewise commanded Muslims to exercise cautious in how they generate revenue. It is crucial for a Muslim to exercise caution in his financial decisions since any flesh that has been polluted by taking *haram* is deserving of torment of hell fire. Therefore, Legal income is essential to human wellbeing across faiths. Unlawful income brings bad luck to a man. For a Muslim, finding legal ways to make money is a requirement, and a Muslim who makes money illegally must therefore ask Allah SWT for forgiveness before his or her end time. Consequently, Islam frowned at illegal money but encourages legal means of livelihood.

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