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**DETERMINATION OF *UJRAH* ON HALAL PRODUCT
ANALYSIS AT HALAL PRODUCTS RESEARCH INSTITUTE
(IPPH), UNIVERSITI PUTRA MALAYSIA (UPM): A CASE
STUDY**

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Abstract:

Ujrah in Islamic muamalat is an appreciation for a task that has commercial value. Therefore, *ujrah* needs to be studied in depth which has been practiced from the past to the present. In Malaysia, the development of the halal industry has been explored through research through the Halal Product Research Institute (IPPH) Universiti Putra Malaysia (UPM). Analysis of the halal of a product is one of the services offered by IPPH UPM. This paper aims to explain *ujrah* according to fiqh muamalah and its application in analyzing a halal product in IPPH UPM. Also, identify the role of this institute in mobilizing the halal industry through research. Therefore, this study uses descriptive qualitative methods through library sources from turath books and scholarly books as well as journals. Apart from that, also held a structured interview with the institute. The results of the study found that *ujrah* serves as a guide in providing analysis services on halal products in IPPH. The implication of the study is the guarantee that halal products are implemented after the analysis is done will give the halal confidence of a product to the halal industry and expand the halalan tayiban products to the global market.

Keywords:

Ujrah, Appreciation, Halal Products, Commercial Value, Research Institute

Introduction

Muamalat Islam is one of the areas of Islamic Shariah that human beings need in conducting business matters that should be permissible (*Jaiiz*). Business activities do not run away from a

concept of *ujrah*, which is a wage in return for work. Islam places great emphasis on giving *ujrah*, which covers two aspects, namely based on justice and fairness where each party is rewarded based on fiqh muamalat that has transactions in business (Ishak Hj Abd Rahman & Jumaat Abd Moen, 2004). The concept is stated in a hadith of the Prophet SAW narrated by Ibn Majah, no: 938 which means: Give a salary (*ujrah*) to the worker before his sweat dries and tell the amount of his salary on what he did.

Currently, *ujrah* is used as a specific payment for a service managed by institutions in Malaysia. Since ancient times before the Prophet Muhammad SAW has been a practice in living life. This paper emphasizes on *ujrah* which comes from contract of *ijarah*. *Ujrah* is also mentioned in the Al-Quran and Al-Sunnah as the obligation of the tenants who must pay full wages for the job or service provided, in return for doing the job or service to the best of their ability. If there is a failure in providing services, then it is considered a moral failure and must be held accountable before Allah. In this regard, the Fuqaha have outlined a method that everything that can be used as a price payment in contract of sale and purchase then it can be used as a *ujrah* payment (Ibn Qudamah, 1994).

Halal products require in-depth research analysis so that they can guarantee the halal of a product (Setiyawan, 2018). IPPH UPM, as an institute that conducts halal product analysis, offers *ujrah*-based services in return. Therefore, there is a need for exposure to the establishment, role and services provided by this institute in determining the cost of affordable services.

Objectives Of Research

This study has several objectives as follows:

- i. Explain the concept of *ujrah* according to Islamic muamalat that has been practised since time immemorial in Islamic civilization.
- ii. Revealing the role of IPPH UPM in providing halal analysis services of a product towards developing the halal industry through research.
- iii. Identify *ujrah* applications of service products provided by IPPH UPM in analyzing a halal product.

Methodology of Research

This paper is parsed using descriptive qualitative research through library research sources from the Quran, Hadith, *turath* books and scientific books as well as journals. *Ujrah* is explained through the study of literature to get clarity of the practice of *ujrah* that has been carried out from ancient times to the present as a result of Islamic civilization. Apart from that, also conducted a field study through a structured interview with the IPPH represented by PM Dr. Rodziah Atan, who explained about *Services Product in Connection with the Principle of Ujrah from Halal Product Research Institute (IPPH) UPM* on 9 December, Interview, 2016. This, to get the correct information related to service products based on *ujrah*.

To identify *ujrah* application as a service and determinant of halal products offered by IPPH UPM, by referring to the website: <https://halal.upm.edu.my/>. Through this site, data related to the establishment and service products will be disclosed in order to know and understand the *ujrah* mechanism. In the end, all the data collected will be analyzed to achieve the results of a comprehensive and innovative study.

Results and Discussion

After studying in detail, it can be debated about *ujrah* according to fiqh of muamalat that it is a *Jaiz*. The determination of *ujrah* in the past was more to the practice of the community to get services. While nowadays, it is practised in the industry by asking for a service that brings benefits to *ujrah* providers.

Definition

The word *ujrah* comes from the sentence a-ja-ra, which carries the meaning of *al-Jaza ala al-Amal*. Language means a reward or reward for a job or effort or practice (Ibn Manzur, 1990). In literally means *iwadh* which refers to the payment of rental wages (*ujrah*). It also means the reward for a good deed whether worldly or religious (Al-Mu'jam al-Wasit, 1989). According to the dictionary definition of Dewan, *ujrah* is money and other things given to people who are told to do something, namely payment in return for services or rewards for the energy of the people who have been used. (Kamus Dewan, 2005).

Whereas according to Islamic fiqh, *ujrah* can be formulated as ownership of benefits by exchange payment (*iwadh*) where the *iwadh* is in the form of, *ayn* (tangible assets), *dayn* (debt) or benefits (Nazih Hammad, 1993).

The Fuqaha define *ujrah*, among them according to Al-Dusuki (n.d), *ujrah* means: Payment of wages given by the employer to the employee on the benefits obtained from it. Abd. al-Qadir (1992) defines it as a substitute (payment) for benefits, which means: The *iwadh* payment (exchange) given by the employer to the employee in return for the benefits obtained from the work and services performed by the employee.

There is also *ujrah* in the language of the Qur'an, surat al-Nahl 16:96, Allah says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Meaning:

What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.

This verse shows that the sentence of *ujrah* can lead to the meaning of the reward given for the practice.

Ujrah also leads to the meaning of a value counter that is specific to a particular job or its benefits (ISRA, 2010). In sharia law that is: *Ujrah* to use the services of a person by giving him a salary with consideration of hired services. The employer in this case is termed as *musta'jir* and the employee as *mu'jir* while the salary paid is *ujrah* (Usmani, 2000).

From these definitions, it can be concluded that *ujrah* is the payment of wages given by the beneficiary either goods or jobs to the beneficiary on the benefits obtained.

Ujrah From Syariat Arguments

Ujrah is an *aqad* (contract) that is required in Islam. Allah Taala made it as one of the contracts that facilitates the affairs of human life. The Fuqaha agree on the necessity of using *ujrah*, based on the arguments from the Qur'an, Sunnah and Al-Ijma, as follows:

Allah says in the Qur'an, surah al-Qasas 28: 26-27, which means:

Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty".... He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."

This verse explains the foundation of *ujrah* law which became the law of the races before Islam became the law of Muslims if it has not been abolished. This, also under the method of *usul al-Fiqh*: *Syara 'Man Qablana*, meaning: It has been prescribed by people before us. The Shari'ah that has existed since time immemorial but has been a practice until now and no evidence cancels it.

In the hadith has been narrated by Imam Bukhari, from Aisyah RA, as follows:

"عن عائشة رضي الله عنها قال: واستأجر النبي صلى الله عليه وسلم وأبو بكر رجلا من بني الدليل هاديا خريتا. والخزيت الماهر بالهداية. وهو على دين كفار قريش، فأمناه فدفعنا إليه راحتيهما، وواعداه غار ثور بعد ثلاث ليال، فأتاهما براحتيهما صبيحة ليال ثلاث فارتحلا"

Meaning:

From Aishah RA when preaching the migration has said: The Prophet SAW and Abu Bakr had hired a man from Bani Dail as a guide, the man was a Quraysh infidel. So, a wage was paid to him for both vehicles (Prophet SAW and Abu Bakr). And they promised to meet in Thur Cave after three nights. The man came to the Prophet and Abu Bakr in two vehicles on the morning of the third day (as promised)". (Narrated by Bukhari).

In another hadith, Rasulullah SAW has said:

"عن عبدالله بن عباس رضي الله عنه قال: النبي صلى الله عليه وسلم، احتجم وأعطى الحجام أجره، ولو علم كراهة لم يعطه"

Meaning:

From Abdullah bin Abbas RA said that the Prophet SAW once cupped and gave *ujrah* to those who cupped. If he knew that cupping was *makruh*, he would not have given *ujrah*. (Narrated by Bukhari and Muslim).

According to *ijma* from the companions, *tabiin*, all *Fuqaha* in the early days of Islam as well as among the *Muta'akhir* of *Fuqaha* such as Imam Abu Hanifah, Malik, Shafie and Ahmad bin Hanbal *ujrah* contract is a *Jaiz* (Ibn Rusd, 1408H / 1998). This is because the group has agreed to require *ujrah*. After all, human beings need the same benefits as they need something. Therefore, when the contract is required then so is the *ujrah* contract on benefits. Also, it is a necessity because human beings need each other. Similarly, when a person needs service assistance, he has to pay *ujrah* on the services and benefits that have been obtained as a result of the work done by others.

Fuqaha's View on The Payment of Ujrah

The *Fuqaha* agree that the contracting party can provide conditions to expedite and delay *ujrah* such as accelerating part of *ujrah* and delaying part, by the agreement of both parties. If the contract is implemented unconditionally, payment and deferment are accepted.

The Fuqaha from the Hanafi mazhab argue that *ujrah* is not possessed only in the presence of contract but *wajib* be handed over gradually, following the benefits received (Al-Sarakhsi, 1409H / 1986).

The Fuqaha from Syafie mazhab states that *ujrah* is owned by contract. If the person renting gives the goods or work to the person renting then it is entitled to be accepted as a whole, because the tenant has already benefited from the contract (Al-Ramli, 1404H / 1984).

History of Establishment of Halal Product Research Institute (IPPH)

According to the website: <https://halal.upm.edu.my/> it has been explained that the establishment of the Halal Food Institute as a halal research centre is one of UPM's proactive steps to place UPM as the leader of the country's agricultural education excellence centre. The proposed establishment was submitted to the University management in 2003 and was approved in the 110th University Management Committee Meeting on 26 and 31 March 2003. However, the establishment of this institute could not be implemented due to financial problems of the university at that time. Therefore, the Faculty of Food Science and Technology has taken the initiative to establish a Halal Food Unit in June 2003.

In August 2004, the Halal Food Unit in collaboration with Yayasan Dakwah Islamiah Malaysia (YADIM) organized the "Global Malaysian Halal Hub Development Workshop" in conjunction with the 1st Malaysian International Halal Showcase (MIHAS) 2004. The resolution from the workshop was entitled "Proposed Development of Halal Food Hub Global Malaysia" was presented to YAB Prime Minister of Malaysia by Y.Bhg. UPM Vice-Chancellor at the inauguration of MIHAS 2004 on 16 August 2004. Following this development, the Ministry of Higher Education has approved and agreed for UPM to become the leader of the national agricultural education centre on 30 August 2004. To support this effort, UPM has proposed the establishment of Halal Food Institute and was approved by the Ministry of Higher Education on 1 June 2005. This initiative was implemented to help Malaysia realize its desire to emerge as a Global Halal Food Hub.

Following the change in UPM's administrative policy, several directional workshops were held to address issues related to the RMK9 and strengthen UPM's position as a research university. To enhance research excellence, UPM has held a direction workshop on 25 - 27 May 2006 and has set eight areas of university research focus and Halal Products has been placed as one of those focus areas.

Therefore, on 1 July 2006, after UPM implemented its policy change, the name of the Halal Food Institute (IMH) was changed to the Halal Product Research Institute (IPPH). This change is to expand the scope of IPPH research beyond the scope of food and put some new research scopes, namely Muslim goods and Islamic business. The establishment of the Halal Product Research Institute serves as a One-Stop Center through a comprehensive, balanced and 'multifaceted' approach to study all aspects of halal products at the national and global levels.

Vision and Mission

The vision is to uphold the purity, authenticity and purity of HALAL through Research and Services. The mission is Commitment towards Globalization and Halal Business.

The Role of IPPH In the Halal Industry

According to the interview of Rodziah Atan (2016), IPPH has played a major role in the halal industry as a One-Stop Center using a diverse and integrated approach in developing the country's halal industry internationally. IPPH as a halal industry is too big and wide which not only involves the domestic market but the international level. In 2010 IPPH was recognized by JAKIM (Department of Islamic Development Malaysia) and foreign halal agencies such as Indonesia and Thailand. Therefore, IPPH plays a role in helping JAKIM and the government, especially the Islamic Religious Department under the Office of the Prime Minister of Malaysia to strengthen halal in Malaysia and the eyes of the world.

Besides, this institute also has a role to spread the message of Islam and attract non-Muslims to the purity and halal of a product and help Muslims avoid becoming consumers of products that doubt its halal status. IPPH's vision is to uphold the purity, authenticity, and purity of halal through research and services.

Therefore, it is a responsibility to educate consumers on halal and haram products because there are many issues related to Islamic consumer products. Halal and illegal issues are important so that various research and search for new methods to determine the validity of a product has been carried out. This also provides an opportunity for Muslims to serve the Ummah. This is one of the reasons for the existence of the Halal Product Research Institute, Universiti Putra Malaysia (UPM) (Rodziah Atan, 2016, Interview).

Price Determination for Every Service Provided by IPPH Based on The Concept of Ujrah

The table below shows some price-lists for the use of research services and price lists for IPPH laboratory equipment imposed either for ordinary users or UPM researchers. IPPH researchers are charged with *ujrah* or varying rates. This pricing has been set by the IPPH for the use of services where the determination has been set by the pricing committee, among the committees involved are the Vice-Chancellor and the Deputy of Chancellor. Prices for products and service charges do not follow the percentage but are set according to the specific rates that are subject to the price laws listed in parliament. Calculation according to the equipment that has been used latest and each service has the addition of modules such as solvents and bacterial content which also has its price (Rodziah Atan, 2016, Interview).

List of Research Services Based on The Concept of *Ujrah*

No.	Equipment	Normal Rate (RM)	Researcher Rate-UPM (RM)	Associate Researcher-IPPH (RM)
1.	Gas chromatography mass spectrometry Column: a. 624 b. HP88	200/injection	170.00/injection	150.00/injection
2.	Isotope ratio mass spectrometry	269.00/hour	235.00/hour	207.00/hour

3.	High performance liquid chromatography Detector: a. Refractive Index b. Fluorescence c. Photodiode array	120.00/injection	105.00/injection	90.00/injection
4.	Liquid chromatography MS/QTRAP	312.00/hour	273.00/hour	241.00/hour
5.	Fourier Transform Infra-Red (Attenuated total reflectance)	125.00/sample	110.00/sample	95.00/sample
6.	Real-time polymerase chain reaction	140.00/batch	120.00/batch	100.00/batch
7.	Bio photometer	75.00/sample	65.00/sample	55.00/batch
8.	Spectrophotometer	85.00/sample	75.00/sample	70.00/sample
9.	Gel imaging system	93.00/hour	81.00/hour	71.00/hour
10.	Freeze dryer	90.00/hour	79.00/hour	69.00/hour
11.	Stereoscopic microscope	90.00/hour	79.00/hour	70.00/hour
12.	Microbalance	86.00/hour	75.00/hour	66.00/hour
13.	Autoclave	93.00/hour	81.00/hour	71.00/hour

No	Test	Sample	Charge/sample(RM)	
			Normal rate	Discounted Rate for Researcher and Government Agency
MS ISO/IEC 17025 Accredited Test				
1.	Determination of amino acid profile and origin (High performance liquid chromatography)	Gelatin Collagen Capsule	860.00	NA
2.	Screening for porcine (Porcine Detection Kit)	Processed meat Processed fish	360.00	NA
3.	Determination of alcohol content (Gas chromatography mass spectrometry)	Foods Drinks	350.00	NA
4.	Porcine DNA detection (Halal Verification System)	Meat Meat product	430.00	410.00
5.	Porcine DNA detection (Real-time polymerase chain reaction)	Meat Meat product Fish feed	600.00	NA
6.	Porcine DNA detection (Real-time polymerase chain reaction)	Fishball	660.00	625.00

Non-accredited Test				
1.	Determination of sialic acid (High performance liquid chromatography)	Edible bird's nest	1010.00	970.00
2.	Differentiation of animal hair/leather with synthetic (Fourier Transform infra-Red)	Hair Leather Hair/leather products	530.00	510.00
3.	Determination of Fatty Acid Methyl Ester (Gas chromatography)	Fats Oils	300.00	NA
4.	Statistical analysis using Principal Component Analysis	Data	105.00 (per batch)	100 (per batch)

Conclusion

Discussion of issues on the concept of *ujrah* and its application in the field of fiqh muamalat. *Ujrah* is a *Jaiz* in Islam. Allah made it as one of the contracts that facilitates the affairs of human life from ancient times to the present. This is based on the views of the Fuqaha by adhering to the evidence of the Qur'an, Sunnah and Ijma.

In today's life, the world is rapidly developing and expanding halal of economy, because everyone desperately needs this for business in life. This study also discusses the problem of *ujrah* from an Islamic point of view where the teachings of Islam have set and outlined how the *ujrah* is determined.

Ujrah set by IPPH is based on the analysis of services to halal industry players who want to identify the halal of halal products before being marketed. The services used at IPPH have expanded worldwide such as Korea, Japan, Indonesia, and Thailand. And this is also one of the interesting da'wah and teach the non-Muslim community about the concept of *ujrah* used is based on Islamic law.

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