

## International Dynamics of Halal Industry Development: A Literature Review

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### Abstract

**Purpose** – The main objective of this research is to explore the development of the halal industry at the international level and see that the halal industry has prospects for development.

**Methodology** - This type of research is a literature study using a descriptive approach, by collecting data and information from a lot of literature as well as secondary data such as journals, reports, web information, and books that are in accordance with the research theme being carried out.

**Findings** - After conducting a review of the articles that have been collected, the researcher concludes that the trend of the halal industry on an international scale is experiencing rapid development, both from food, pharmaceuticals, cosmetics, tourism, fashion, finance, media and entertainment, and hospitals

**Keywords:** Halal Industry Trends, Halal Industry Issues

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## 1. INTRODUCTION

Islam is a religion with the principles of purity, cleanliness, safety, and health, which is known as the concept of halal (Fauziah et al., 2017). The term halal in Islamic teachings comes from the Quran and Sunnah, which means something permissible following Islamic law covering various aspects of life, such as behavior, how to earn sustenance, how to dress, and the food or drink consumed (Akim et al., 2020). The government is holding a halal certification program with product testing based on ingredients and production processes to provide comfort to the public. The output of the halal certification process is the existence of halal labeling on products that informs consumers that products with labels are truly halal and have halal nutritional content so that these products may be consumed (Eri & Sujana, 2013).

The Mastercard and Crescent Rating 2022 reports state that the world's Muslim population reaches 2 billion people, or around 25% of the global population, and ranks second as the most adherents of religions after Christianity. These Muslims are scattered in about 200 countries. The majority, or 67% of adherents of Islam, are in the Asian Region (Annur, 2022). Along with the large number of Muslims worldwide, the demand for halal goods is expected to continue to increase. It is influenced by the awareness of the Muslim community, which prioritizes halal products. Not only that, but the consumption of halal products among non-Muslims has also begun to increase for reasons of health and others.

Halal concerns will always be the same for Muslim consumers. A halal label on the packaging of halal food has become a global standard that determines product quality (Safira et al., 2019). Numerous nations have devised a variety of legal and institutional instruments to regulate the halal labeling of products (Revin et al., 2017).

The trend of the halal industry is currently in the spotlight of the global community (Samsul et al., 2022). The halal industry is rapidly developing into a new lifestyle that covers many aspects (Arrosikh & Auwalin, 2019). The world institution Dinar standard estimates that the total expenditure of the global Muslim community in 2022 will grow to 9.1%, originating from six real sectors of the Islamic economy, namely food and minimum halal, modest fashion, cosmetics, pharmaceuticals, media, recreation, and travel. Over time, this growth is estimated to reach US\$2.8 trillion in 2025, or a 7.5% Compounded Annual Growth Rate (CAGR) (Kemenperin, 2022).

As one of the fastest growing market segments in the world, the halal industry is not only in the food sector but also includes the pharmaceutical, cosmetic, health products, toiletries, and service sectors such as logistics, marketing, media, packaging, branding, and the financial sector. This halal product can enhance the process of globalization to be more advanced and improve international business relations. Companies that produce halal products will compete with countries worldwide to win this halal business competition (Zahrah & Fawaid, 2019). In addition to competing in production, distribution, and consumption, the halal business competition also concerns halal certification because, with the existence of halal certification, which is marked with a halal stamp, the product will significantly affect the purchase value worldwide.

Based on the explanation above, the author is interested in writing about the dynamics of halal industry development in various countries or at the international level. This article will open the reader's horizons to see a global map of how the halal industry has become a global trend that has the potential to be utilized.

## 2. METHODOLOGY

This research is a type of literature review that takes a descriptive approach by collecting a large amount of data and information from various literature and secondary sources, such as scopus journal citations, reports, web information, and books written by the author and related to the topic of the writing.

## 3. RESULTS AND DISCUSSION

### 3.1. International Halal Industry Trends

#### 3.1.1. Food

Certain corporations producing halal food are transnational and situated in highly-developed countries, yet certain Malaysian firms are also progressing, augmenting governance and access to demand through accreditation. Obtaining halal certification is a crucial factor for businesses to gain access to the international halal market, as it assures that the products, processes, and services follow the teachings of the Qur'an and Hadith. Consequently, halal labeling can be equated with Good Manufacturing Practice (GMP), Hazard Analysis and Critical Control Points (HACCP), or quality management certification in terms of its ability to be assimilated within food safety certifications (ISO 9000). Recent scholarship has highlighted the need for standardization with a particular immediacy.

Halal certification had its roots in the mid-1960s when Muslim food and technical specialists in the United States sought to ensure that Muslim immigrants in non-Muslim countries could adhere to their spiritual beliefs and remain true to their religious customs. The Jewish community supported the development of a halal certification system based on the dietary kashrut code, initiated by Muslim specialists who created the first halal logo. Subsequently, the proliferation of halal certification organizations was observed. (over a hundred on a global scale).

The most recent figures from the Islamic economic assessment of 2019 point to the expenditure of over USD 2.02 trillion by 1.9 billion Muslims, with an additional USD 2.88 trillion in terms of Islamic financial assets. The halal food sector is of particular significance, accounting for over 57% of global halal spending and attracting investment of more than USD 5.5 billion (52% of the total amount invested). It has given rise to increased attention to halal products from several non-Muslim countries, both to meet the needs of Muslim and non-Muslim consumers. As halal food is considered the highest quality, healthier, and safer than traditional food, especially meat and meat-based products, it is expected to become a trend among non-Muslims, with associated moral and ethical considerations (Bux et al., 2022).

Halal food has been proven advantageous for both physical and psychological well-being, making it a beneficial option for Muslims and non-Muslims. Islamic butchering practices and the effective disposal of blood, employed when making Halal-prepared meats and meat-based items, are reliably more likely to meet national and worldwide well-being prerequisites. Meanwhile, the absence of liquor, a depressant of the sensory system, is connected with high levels of deterioration and mental decline; its exclusion from Halal items can decrease such risks. This analysis affirms that Halal food can be a vector for positive development, both morally, intellectually, and psychologically (Bux et al., 2022).

### 3.1.2. Pharmacy and Health Products

The introduction of Halal pharmaceuticals has allowed Muslims to select the most suitable medication. A Muslim's entitlement to possess halal and non-najis (non-clean) drugs, to be educated about medications, and to pick medicines. Finally, the privilege to consent to use non-halal drugs should be acknowledged. Various directives have been established in Malaysia to promote the production and application of Halal medications in practice. The MS2424 Halal Pharmaceutical Standard of 2019 serves as an exemplar (Xuan et al., 2022).

Malaysia spearheads the development of international halal certification protocols, and the Department of Islamic Development Malaysia (JAKIM) is the governing body responsible for ascertaining the reliability of halal products. The relevant Halal Certificate Organization (HCO) is commissioned to issue the pertinent logo. The Malaysian Halal Hub portal, officially sanctioned by JAKIM, outlines the 32 countries with Halal Certification Organisations (HCOs) that hold affiliation with the organization. Nigeria has not been formally recognized as a Health Care Organization at an international level. Ironically, despite having relatively small Muslim populations, countries such as Australia, Poland, Switzerland, the United Kingdom, and the United States have all considered the religious needs of their Muslim citizens. It starkly contrasts the situation in Nigeria, where the Muslim population, numbering 89.25 million people, accounts for over half of the total population.

In Nigeria, the demand for Halal medicines is relatively low. Despite the increasing numbers of Muslims worldwide, this population still lacks a general requirement for Halal products. In Grabenstein (2013), it was reported that in Kano (a city in the North West region of Nigeria), the polio vaccine was refused acceptance due to a misapprehension that it was infested with the Human Immunodeficiency Virus. (HIV). Alqudsi (2014) has suggested that a lack of appreciation for the significance of halal products has led to diminished interest in them. Recently, there has been a call amongst Muslim consumers for the provision of halal food and other non-food services, such as financial instruments. As the requirement for medicine compliant with Islamic religious principles rises, so will the need for industry accreditation to the relevant halal standards (Shabana, 2013).

A wide range of people rapidly adopted the general guidelines. The needs and concerns of Muslim patients were addressed by developing "Guidelines for the Use of Drugs from an Islamic Perspective" and "Guidelines for the Use of Drugs Containing Non-Halal Sources," which guide the appropriate use of drugs in pharmaceutical practice. In the UK and Australia, the health sector has distinct protocols for addressing the requirements of Muslim patients (Xuan et al., 2022).

### 3.1.3. Cosmetics

Multinational corporations have identified the prospects presented by the halal industry. The international halal market is projected to attain an estimated value of USD 9.17 trillion by 2025. The economic growth of important Islamic states such as Malaysia, Indonesia, Pakistan, Nigeria, India, and Iran has propelled this growth. In addition, Thailand, the Philippines, and China have made significant investments in halal-related activities, research and development, and technology to satisfy the ever-increasing demand for halal products (Shaari et al., 2020).

Additionally, The Halal cosmetics market, in 2021, has made a prominent entry into the cosmetics market globally due to the increasing demand for Halal cosmetic products, particularly in Muslim-dominated regions such as Malaysia, Pakistan, Turkey, Indonesia, and others.

The heightened cognizance of Muslims globally has substantially influenced the cosmetic sector. It has been estimated that the global expenditure on cosmetics by Muslims is approximately 46 billion dollars. In 2018, the amount spent on cosmetics reached \$64 billion, representing 8% of worldwide expenditures. In 2019, the ratio climbed to 73 billion, representing more than 8.2% of worldwide expenditure, and anticipations predict that it will reach 95 billion by 2024. Much of this will be allocated to the halal market (Hussain, 2022).

There is a growing cognizance and heightened requirement for Halal-certified drugs and cosmetics amongst the global Muslim population of 2.4 billion. The worldwide halal market is anticipated to increase at a compound annual growth rate of 6.8% until 2024 (Sugibayashi et al., 2019).

#### 3.1.4. Tourist

Halal tourism has conventionally been related to pilgrimage journeys to Hajj and Umrah. Since ancient times, there has been a great desire to undertake the Hajj pilgrimage to Mecca, which has become a central tenet of the Islamic faith. The growth of a monetarily prosperous middle class within the Muslim community, which has started to view traveling as an integral part of their lifestyle, has caused a change in the travel preferences of Muslims, away from customary destinations such as Mecca to more desirable holiday locations (Ryan, 2016).

In recent years, the idea of halal tourism has manifested itself in compliance with the desiderata of visitors and has started to be studied within the field of tourism studies. In the last decade, the global halal tourism market has seen significant growth that should be acknowledged. Investors from Muslim and non-Muslim nations are beginning to take a keen interest in halal tourism as they seek to partake in the global halal travel market. Authorities estimate that Muslim tourists will spend an estimated \$157 billion in 2020. Some suggest this figure could attain \$200 billion (Hussain, 2022).

Recently, halal tourism has attracted considerable attention from enterprises across numerous nations. The rise in Halal tourism can likely be attributed, at least in part, to the global expansion of the Muslim demographic (Battour & Ismail, 2016). According to Mastercard-Crescent Rating (Medhora, 2015). The current Muslim population of 1.8 billion in 2015 is anticipated to expand to 2.2 billion in 2030 and 2.6 billion in 2050. Additionally, it has been reported that Halal tourism is a swiftly expanding and remarkably dynamic market segment. The Muslim travel market is anticipated to reach US\$220 billion in 2020, with forecasts suggesting that this figure will grow by 36% over the next six years, reaching an estimated US\$300 billion by 2026.

In 2018, Turkey was ranked as the fourth most sought-after halal tourism destination globally, behind Malaysia, Indonesia, and the United Arab Emirates. Turkey is ranked first among the top ten most visited halal destinations due to its favorable visa requirements, air connectivity, and easily accessible transportation infrastructure (Nurrachmi, 2017). Turkey is 6th in the rankings of Muslim countries, providing the most suitable halal travel services. The following table presents the ratings and scores.

The undeniable rise in demand for Halal tourism in Turkey and internationally is a phenomenon that cannot be ignored. At the Third Tourism Council Meeting held in Ankara (Nurrachmi, 2017), the topic of Halal Tourism was also featured in the discussion. Research into the Halal tourism market, the identification of promotional and marketing strategies, and the proposed targeting of Gulf, Arab, African, and Balkan countries and the Republic of Turkey for said strategies. An analysis of Muslim tourists traveling to Cappadocia destinations from abroad



reveals that the majority come from Malaysia, Indonesia, the Gulf countries, and the Republic of Turkey. In contrast, a lesser percentage comes from Singapore. Particular attention should be given to Malaysia and Indonesia in formulating a promotion and marketing strategy, as they constitute key target markets for Halal tourism.

Certain firms leverage the label of halal tourism to gain a competitive advantage from a marketing perspective. Consequently, the Ministry of Culture and Tourism should outline the standards for halal-compliant accommodations. Disallowing hotels from utilizing the halal hotel label in their sales and marketing activities are essential should they need to provide the requisite infrastructure and standards (Buyruk & Aydemir, 2021).

### 3.1.5. Fashion

It is widely accepted that modest fashion is typically characterized by more commonplace labels such as Nike, Uniqlo, and Marc Jacobs, which all have their own dedicated "modest fashion" collections (Putri, 2018). The State of Global Islamic Economy (SGIE) 2020/2021 report indicates that the United Arab Emirates, Turkey, Indonesia, Malaysia, Spain, Italy, Bangladesh, Canada, France, and Iran constitute the world's Top 10 Modest Fashion markets (Samsul et al., 2022).

It is forecasted that the worth of Muslim fashion will reach USD 402 billion by 2024. The market regulates the level of consumption of these products, focusing on sustainability. It is estimated that 66% of millennials are willing to invest in sustainable products at a premium (ISEF, 2020). Modern Muslims have embraced Sharia-compliant fashion as a keystone of their contemporary lifestyle. The wearing of traditional garbs, such as hijabs, during festivals such as Ramadan and Eid, is not exclusive to the affluent in the Middle East. Incorporating halal fashion products into the mainstream marketing business by multinational companies has made this segment highly competitive.

The nations comprising the Organization of Islamic Cooperation attempt to become involved in the halal fashion industry. The recently observed events such as the Riyadh Fashion Week in Saudi Arabia, the establishment of the "Zeruj Port AVM" hijab learning center in Istanbul, and the acquisition of the UK-based e-commerce retailer, Hute Elan, by the Malaysian-based clothing company Aidijuma Colors Group all serve as an indication of the extents of these developments. Halal fashion is a substantial portion of the halal industry, accounting for over 12% of the worldwide halal ecosystem. Despite the halal fashion industry's burgeoning nature, challenges remain for the sector. There is a quandary arising from countries where Muslims are not the majority, such as Germany, where the wearing of hijabs in schools is prohibited, or France, where laws have been enacted to prevent female citizens from donning religious apparel that covers the face (Akram, 2022).

### 3.1.6. Finance

Even though Islamic finance is still considered to have no significant effect globally, it reached USD 2.5 trillion in assets in 2018. It will continue to grow to rival "conventional" finance. This sector is estimated to grow 5.5% annually to reach USD 3.5 trillion in 2024. By utilizing financial technology (fintech), cryptocurrencies, and digital banking, Islamic finance has managed to keep up with market developments. Companies and governments are increasingly issuing suku (Islamic financial bonds), including green suku. In economic and social development, Islamic finance is seen, for example, in the establishment of a special zakat fund by UNHCR (Akim et al., 2020).

Islamic banks emphasize principles, such as CIMB Islamic and Bank Malaysia which support MSMEs in the halal industry to scale up globally. On the other hand, all the new Islamic banks have been established. Some are mergers, such as in the Gulf with the Kuwait Finance House (Bahrain) merger with the Expert United Bank, which will form the world's largest Islamic bank.

The Islamic finance sector has proliferated, especially in all OIC members. Although designed to meet the needs of Muslims, Islamic finance is attractive to non-Muslims either because of the services it offers or because of the ethical principles attached to Islamic finance. As with conventional finance, Islamic finance prioritizes financial technology (fintech). Bahrain Islamic Bank has launched the first digital bank, while Al-Hilal Bank UAE conducted the world's first suku transaction with blockchain technology. Even though, at that time, fintech had already been utilized in Islamic finance, traditional banking services, and products were still more widely used. For example, Emirates Islamic Bank has a net profit that increases annually by 97%, and CIMB Malaysia has 24.7% (Standard, 2019).

### 3.1.7. Media and Entertainment

A \$220 billion sector for halal media and entertainment is predicted to grow to \$309 billion by 2024. Turkey, the US, Russia, Saudi Arabia, the UK, Indonesia, Germany, France, Egypt, and Iran are among the top 10 nations, accounting for almost 58% of all Muslim expenditure on media and leisure activities globally. The Middle East is anticipated to become a center for Halal entertainment and media. Recent events there, such as the rising demand for Arabic content, prove this. Saudi Arabia is strongly motivated to create local content with an Arabic subject. His party established a cinema there and cooperated with the United Arab Emirates to participate in film production, using unrealized potential. It is unclear if this campaign will continue to concentrate on halal, but it is obvious that the industry has enormous potential that mediates to entertainment players like Bollywood have not realized. Players outside the Middle East are entering to serve the Halal media and leisure market. There is a ton of untapped potential in the Muslim world for traditional films that adhere to Islamic law, Islamic TV channels, and matrimonial apps for wedding planning (Akram, 2022).

### 3.1.8. Hospital

The Halal pharmaceuticals sector is currently valued at \$92 billion in the United States and is projected to reach \$134 billion by 2024. The aggregate Muslim expenditure on pharmaceuticals worldwide is predominantly attributed to ten countries, namely Turkey, Saudi Arabia, the United States, Indonesia, Algeria, Russia, Iran, Germany, Pakistan, and France, which collectively represent approximately 55% of the total spending. Halal pharmacy is a notion that centers on the utilization of Tayyib (halal) constituents in medicinal products, which is presently referred to as Halalopathy. In response to the growing demand for Halal medicines, pharmacy leadership has taken steps to address this need. The halal pharmaceutical industry has witnessed noteworthy advancements, such as forming a collaborative alliance between Dong-A ST of South Korea and Rooyan Darou of Iran to manufacture biopharmaceutical products, including 'growtropes.' Ildong Pharmaceutical of Korea and MS Pharma of Jordan have also agreed to produce halal antibiotics (Salama, 2017).

Numerous developments have occurred globally in response to the obligatory inclusion of halal standards in the pharmaceutical industry. Malaysia is currently engaged in efforts to enhance its halal pharmaceutical regulations, which include the creation of the Malaysian Halal Industry

Development Corporation (HDC), the implementation of halal certification for medical devices by JAKIM Malaysia, and the establishment of the International Halal Authorities Council (IHAB) to facilitate certification standardization in the country. Halal vaccines hold significant potential due to a substantial demand for vaccines that meet Halal standards. The rejection of vaccination is prevalent in rural areas of Muslim-dominated nations such as Afghanistan, where vaccines are believed to contain ingredients considered Haram (Proto, 2019).

## 3.2. Halal Issues in Various Country

### 3.2.1. America

Halal institutions in America ensure the provision of halal products for the Muslim community in the United States and for export to other nations. This is done to cater to the demand for halal products among the Muslim population. Diverse interpretations of halal and haram within the global Muslim community have given rise to numerous halal certification services. In contrast to Indonesia and Malaysia, where the dominant belief system is *ahlussunnah wal jamaah*, several nations exhibit divergent interpretations, including Shia and Ahmadiyya (Saepudin, 2022).

Several legislative measures about halal matters in the United States have been enacted, emphasizing halal cuisine. The pertinent legislation in this context is the halal law enacted in New Jersey, specifically the Administrative Code Title 13 Law and Public Safety Chapter 45a Subchapter 22 Halal Food. This law is the benchmark for determining the halal legal status in other nations. The legal framework aims to safeguard consumers who purchase or utilize halal service products when commercial entities contravene regulations about halal designations. In the United States, penalties for halal products and services may be enforced through the State Consumer Protection Law, even though they directly administer such penalties (Dahlan dan Sani, 2017).

Numerous halal certification organizations are operating in the United States. Several organizations, such as the Islamic Society of Washington Area (ISWA), Islamic Food and Nutrition Council of America (IFANCA), Islamic Services of America (ISA), and Muslim Consumer Group, are involved in matters related to Islamic practices and dietary requirements. (MCG). Due to the absence of established halal standards in the United States, various halal certification bodies have developed distinct halal logos (Dahlan dan Sani, 2017).

### 3.2.2. Africa

Similar to Muslim communities in other parts of the world, the matter of Halal Muslims in Africa holds significant importance for followers of Islam. To adhere to Islamic law, it is necessary for Islamic communities in Africa to exercise particular caution in the slaughter of animals and to abstain from consuming those that are deemed to be closely related to their tribe. Thus, the consumption of halal food plays a significant role in forming and expressing Muslim identity across the African continent (Akim et al., 2020).

The Muslim populace in African nations that are part of the Organization of Islamic Cooperation (OIC) attained 300 million individuals in 2016 (Nurrachmi, 2017). The tourism industry is experiencing growth in African nations, particularly in the halal sector. The 2019 Global Muslim Travel Index incorporates 28 African countries in its worldwide halal tourism ranking, encompassing 130 halal tourism destinations. The top-ranking African countries, consisting of 28 nations, including Morocco, Egypt, Tunisia, South Africa, and Tanzania, have been identified.



Zanzibar Island is predominantly inhabited by adherents of the Islamic faith, with a reported 99% of the population following this religion. The island's economy relies heavily on the tourism sector, contributing over 50% of the country's total GDP. This includes the provision of halal tourism services. Obtaining halal food is not a challenging task in Zanzibar, where the Muslim population is the largest. Halal certification in Zanzibar has been obtained for imported foods, including halal meat. The Halal Bureau and Tanzania Halal facilitate the assurance of halal certification in Tanzania, both overseen by the Supreme Council of Muslim Institutions and Organizations (Baraza Kuu) and the Tanzanian Muslim Council (BAKTAWA).

In addition to Tanzania, South Africa has also commenced offering halal tourism services, despite being a nation with a Muslim minority population. As per the findings of the Pew Research Center in 2011, the proportion of individuals identifying as Muslim in southern Africa is limited to 1.5% of the overall population, equivalent to a numerical count of 737,000. As [per Mastercard-Crescent Twig report \(2019\)](#) findings, South Africa has secured fifth place in the list of top halal tourist destinations among non-OIC countries and has been ranked 29th globally.

### 3.2.3. Australia

The Australian Federation of Islamic Councils (AFIC) was designated as the primary regulatory body for halal certification in animal slaughter in Australia in 1974, following a recommendation by a delegation from Saudi Arabia. (ICWA). The presence of this establishment suggests that the private sector is responsible for administering the halal certification framework in Australia and that the Australian government needs more authority to issue a halal emblem for use within the country ([Medhora, 2015](#)).

However, it is noteworthy that the Australian government holds a stake in exporting halal commodities to various nations, particularly the Middle East. The exportation of meat and halal products from Australia to the Middle East and Southeast Asia has consistently increased since the 1970s. Australia has four primary institutions that provide halal certification for export. These institutions include the Australian Halal Certification Authority, the Australian Federation of Islamic Councils (AFIC), the Islamic Coordinating Council of Victoria, and The Supreme Islamic Council of Halal Meat in Australia ([Johnston, 2014](#)).

### 3.2.4. Southeast Asia

#### 3.2.4.1. Indonesia

The significance of halal certification is underscored by Indonesia's boasting the largest Muslim population globally. According to the 2015 Pew Research Center report, Indonesia holds the top Muslim population, with 219,960,000 individuals, or 87.1% of the country's population, identifying as Muslim. Additionally, the report indicates that Indonesia accounts for 12.6% of the global Muslim population.

Indonesia has three institutions that are responsible for ensuring the implementation of halal products. These institutions include the Indonesian Ulema Council (MUI), responsible for issuing fatwas related to the halal status of products, the Halal Product Assurance Organizing Agency (BPJPH), and the Halal Inspection Agency.

Before Law No. 33 of 2014 on Halal Product Assurance was enacted, the Research Institute for Food, Drugs, and Cosmetics of the Indonesian Ulema Council was responsible for halal management in Indonesia. (LPPOM MUI). At that time, LPPOM was tasked with scrutinizing

food and beverage products that contained lard and gelatin. This issue gained national attention and subsequently resulted in a 20-30% decrease in the sales of multiple products. The emergence of food products containing lard can be traced back to 1988 when Brawijaya University published research findings on this phenomenon (Akim et al., 2020). In response to growing public discontent, the Indonesian government tasked MUI with mitigating the situation. Subsequently, in 1989, MUI established the Research Institute for Food, Drugs, and Cosmetics (LPPOM MUI) to research products within Indonesia (Konety et al., 2019).

The implementation of Law Number 33 of 2014 About the assurance of Halal products (JPH) commenced on October 17, 2014. Article 4 of Indonesian law mandates halal certification for all products. To ensure this, the government assumes direct responsibility for its management and establishes the Halal Product Assurance Agency (BPJPH), positioned under the Ministry of Religion.

#### **3.2.4.2. Brunei Darussalam**

The management policy for halal certification in Brunei Darussalam is executed by the government, focusing on adopting a proactive approach. The Office of Sharia Affairs (JHES) under the Brunei Islamic Religious Council is the governing body with jurisdiction over this matter. (MUIB). A division dedicated to halal food supervision was established to regulate matters about halal food, including those related to halal meat.

The halal certification process in Brunei Darussalam encompasses four distinct methods, namely submission, auditing, permits, and supervision. Every submission will undergo both document audit and on-site auditing processes. The entire procedure requires an estimated duration of 45 days. Subsequently, the Inspection Committee will grant halal certification to products that have been verified to comply with halal standards. In addition, to uphold and ensure the integrity of halal-certified commodities and prevent commingling with non-halal items, periodic monitoring is conducted on a biannual basis. Individuals who have acquired halal certification and submitted applications will not incur any charges (Eria, 2016).

#### **3.2.4.3. Malaysia**

The government has been responsible for overseeing the Halal certification procedures in Malaysia since their inception. The genesis of this phenomenon can be attributed to the growing recognition among the general populace regarding the significance of a halal certification framework for consumable items. Consequently, the formation of the Islamic Affairs Division (BAHEIS) was initiated by the Malaysian Kings Council meeting in 1968, aiming to oversee and manageslamic affairs.

In 1997, the organization, previously known as BAHEIS, underwent a name change and was subsequently called Jabatan Islam Malaysia (JAKIM). Following this transition, JAKIM performed the same functions as its predecessor, which involved overseeing the examination and certification procedures for halal goods in Malaysia (Akim et al., 2020). Malaysia's halal certification and logo, both at the national and regional levels, have gained global recognition and are widely regarded as the most trusted and recognizable halal symbol. In implementing halal certification, Malaysia has established various standards for halal products and services. According to the Codex Alimentarius Commission, the United Nations agency responsible for food standards, Malaysia has been recognized as the leading country in the world for the regulation of halal food (Khan & Haleem, 2016).

#### 3.2.4.4. Singapore

Similar to its neighboring nations, Singapore has implemented a halal certification system. The origins of halal certification in Singapore can be dated back to 1972 when there was a pressing need to facilitate the exportation of products. Middle Eastern nations had already established compulsory guidelines for halal certification, encompassing imported commodities (Mohamad, 2014).

The track record of MUIS as the sole authorized institution for processing halal certification in compliance with the Administration of Muslim Law Act dates back to 1978. During that period, the Yeo Hiap Seng beverage had obtained halal certification and was deemed suitable for export to Eastern nations. Middle.

This organization is a subsidiary of the Ministry of Culture, Community, and Youth and is overseen by the Minister responsible for Muslim Affairs. Established in 1968, this institution oversees Muslim affairs in Singapore, including counseling the president on all matters about this domain. The Syafii School is the reference point for Singapore in establishing halal regulations and guidelines.

The issuance of Halal certification by MUIS assures that a given product is permissible for consumption and can be marketed to Muslim communities domestically and internationally. In Singapore, the halal certification process comprises six distinct stages. As part of the certification application process, individuals must undertake the steps to submit halal prerequisites. The second point pertains to using e-application to submit fresh halal applications via the license one platform. Thirdly, the subsequent stages involve processing, document verification, audit, and inspection. The fourth step involves certification, which entails the issuance of halal certificates that are deemed valid for a period of one to two years. After certification, a surprise inspection shall be conducted, and license renewal shall serve to update information. It is required that the renewal submission be made three months before the expiration date. This is the sixth step in the process. Majlis Ugama Islam Singapura (MUIS) issues various types of halal certification, including those for processed products, restaurants, and kitchens (Akim et al., 2020).

#### 3.2.4.5. Thailand

In Thailand, the Halal Science Center, the Halal Standard Institute of Thailand, and The Central Islamic Committee of Thailand are the three entities responsible for overseeing the management of halal certification. (CICOT). The establishment above is responsible for endorsing and managing the utilization of the halal emblem on merchandise and supervising divisions associated with the execution of halal matters (Tukiran et al., 2018).

The Halal Science Center at Chulalongkorn University conducts testing and development of halal products. The Halal Science Center engages in collaborative efforts with multiple laboratories situated across various institutions. The Halal Science Center is responsible for conducting research, developing technology, and verifying products about the science of halal food products to ensure their compliance with Islamic law (Chulalongkorn, 2018).

The Halal Standards Institute of Thailand was established on August 11, 2003, and operates under the auspices of CICOT. It receives government funding to oversee Islamic affairs in Thailand, including the Thai food industry, recognized as a global culinary destination. The Halal Standard Institute of Thailand aims to establish criteria and execute endeavors, including research, instruction, and programs associated with the halal sector (Nawawi et al., 2017). In addition, the Halal Standard Institute of Thailand assumes responsibility for gathering information from sources

about halal publications or testing. Furthermore, its objective is to oversee seminars or training sessions for stakeholders involved in the halal certification process, such as slaughterers, consultants, and halal supervisors (Fischer & Jammes, 2019)

#### 4. CONCLUSION

The Halal industry has grown significantly globally across various sectors, including food, pharmaceuticals, cosmetics, tourism, fashion, finance, media and entertainment, and hospitals. Each entity exhibits comprehensive dynamics concerning its geographical expanse, demographic composition, regulatory framework, and religious comprehension. The potential of the halal industry has been acknowledged by multinational corporations, with projections indicating that the worldwide halal market will attain a value of approximately USD 9.17 trillion by the year 2025. The increasing popularity of halal products can be attributed to their appeal to the Muslim demographic and non-Muslims who have developed an interest in and have become legitimate consumers of such products.

Divergent regulations about Halal matters exist across different countries. In the United States, four distinct institutions are responsible for issuing halal certification, each of which bears a unique logo. This is largely due to the need for established halal standards within the American context. Several African countries, such as Morocco, Egypt, Tunisia, South Africa, and Tanzania, are considered halal tourist destinations. Like the United States, Australia has four organizations that provide halal certification for export. In the Southeast Asia region, the utilization of varying standards by each country has been identified as a significant hindrance to the export-import operations of halal products. Cultural disparities pose a challenge as well. In Malaysia and Brunei, a distinction exists regarding the classification of aquatic organisms based on their consumption of clean or contaminated food sources. The consumption of fish that have been fed unclean food is deemed as makruh in Brunei. In Malaysia, the consumption of food in the scenario above is deemed illegal, whether it was done deliberately or inadvertently.

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