

HALAL STANDARDS AND THEIR CONTRIBUTIONS TO THE GROWTH OF HALAL ECONOMY IN MALAYSIA AND INDONESIA

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Abstract. The halal business grows rapidly across the world. Halal product sales are expected to grow by 28% between 2016 and 2022. This is due to the fact that many countries see halal as a new market force and a significant value offer that is capable of contributing to their individual national economies. As such, halal is also acknowledged in ASEAN as a significant economic engine for their local economies. A variety of government-led halal initiatives have been put in place by Malaysia, Indonesia, Thailand, Brunei, Singapore, and the Philippines in order to promote economic growth, especially in majority Muslim countries that have the potential to develop into halal hubs due to the high demand for halal products. Malaysia and Indonesia are no exception in terms of developing their halal standards in order to expand their halal economy both locally and globally. It is not exaggerate though to state that both countries are among the most advanced countries in terms of halal standards and is frequently referred to by other countries regarding halal matters, halal standards, and halal certification. Additionally, Malaysia's and Indonesia's halal standards are widely utilized and implemented by numerous industry players because it is widely acknowledged and indirectly contributes to halal economic growth. However, there are not many studies regarding Malaysia and Indonesia Halal Standards and their relations to economic growth. Hence, this research is conducted to study and look deeper into the Malaysia and Indonesia Halal Standards and halal economic growth. Qualitative methods such as document review analysis and semi-structured interviews with halal experts were used to collect data for this study. According to the study's findings, halal certification and the halal standard work together to promote economic growth, notably in the halal food industry.

Keywords: Halal, Halal Standard, Halal Food, Halal Economy, Malaysia, Indonesia.

1. Introduction

Islam is widely regarded as the world's fastest-growing religion. In 2015, there were 1.8 billion Muslims in the globe, and that number is predicted to rise to 2.2 billion by 2030 [1]. Therefore, this big population will inevitably result in the development of the global Muslim market. Additionally, Malaysian Investment Development Authority (MIDA) Minister Datuk Seri Mohamed Azmin Ali stated that the halal business is an emerging source of economic growth for the country, with the worldwide halal market estimated to reach US\$3 trillion (RM12.45 trillion) by 2030 and the halal market will continue to expand as long as there is a need for these products and services [2]. This demonstrates that the halal industry, which includes everything from banking and finance to food and cosmetic items, is one of the fastest-growing industries in the world. Furthermore, halal refers to what is permissible or lawful in Islam, and it is utilized in regard to food and lifestyle products such as apparel, pharmaceutical items, as well as cosmetics, and personal care products [3].

The halal lifestyle that is identical to Muslims is already well known in various countries, even in countries with minority Muslim populations. Halal is a universal assurance indicator for product quality and standard of living [4]. Halal is usually only related to material matters. However, in Islam,

halal includes deeds and or actions called muamalah [5]. Halal can be interpreted as a quality standard that is in accordance with Islamic Sharia law and is used in every activity carried out by Muslims [6].

In addition, consumer awareness of the importance of cleanliness and product safety is increasing, which is driving demand for halal products. The demand for halal cuisine has grown as non-Muslims have come to embrace it [7]. This is due to the fact that the scope of recognition and halal accreditation is not only safe for use, but also assured in terms of quality, taste, and health [8]. Therefore, a country with a mainly Muslim population has the potential to develop into a halal center due to the high demand for halal products in the local market. Thus, production capacity must be expanded further to satisfy growing demand in the forex market, as there will be opportunities to export halal products internationally.

Malaysia and Indonesia are two nations with significant potential for halal sector development. Additionally, the Muslim population is growing rapidly in nations that are part of the Association of Southeast Asian Nations, which influences demand for halal products (ASEAN). The market for ASEAN countries is so large that the region's Muslim population is 254 million, the third highest in the world [9]. Indonesia led the ASEAN member countries in terms of Muslim population percentage with 88 percent, followed by Brunei Darussalam with 67 %, Malaysia with 60.4 %, Singapore with 16 %, Thailand with 10%, and the Philippines with 5%. [10]. This figure demonstrates that the expanding Muslim population will indirectly raise demand for and production of halal products to meet Syar'ie's needs. Additionally, Malaysia and Indonesia are regarded as the epitome of the global halal industrial market.

Thus, consuming halal and tayyib products according to Islamic religious beliefs is a citizen's right Assurance by Article 29 of the 1945 Constitution (the state provides Assurances for the implementation of beliefs to reflect religious values). This Assurance is further strengthened by Law Number 33 of 2014 concerning Halal Product Assurance. This means that, legally, the government has regulated the issue of halal labeling through laws and regulations. The impact is that the halal lifestyle is also growing rapidly in Malaysia and Indonesia. Halal lifestyle is becoming a trend in Malaysia and Indonesia today. The halal lifestyle sector that is becoming a trend consists of the food, fashion, cosmetics, and tourism sectors.

Furthermore, ASEAN is developing into a comprehensive economic powerhouse, with a combined economic output of nearly \$2.6 trillion [11]. According to the [12], ASEAN's economic size is one of the fastest growing in Asia, with yearly GDP growth averaging more than 5.5 percent on average between 2005 and 2015 and predicted to continue for the next decade. The World Trade Organization (WTO) states that ASEAN is rapidly becoming a global trading powerhouse, with total retail trade of about \$2.3 trillion in 2015 and accounting for nearly 6.8 percent of global trade, placing it in fourth place behind the European Union, China, and the United States [13]. Moreover, according to the International Monetary Fund (IMF), ASEAN's economy might grow by a third of its current size to about \$4 trillion by the end of 2022, preserving its status as the world's fifth-largest economy behind the United States, the European Union, China, and Japan [11]. The halal business is also a significant contributor to ASEAN economic growth, accounting for USD 97.300 million in contributions from both food and non-food goods [14].

Since the beginning of this decade, the worldwide halal food market has experienced significant growth, with the potential for rapid and sustainable expansion as a result of the increasing demand for halal foods. Furthermore, halal food markets in ASEAN are valued at approximately USD 79.1 million and are likely to grow from year to year in the next years. [15]. In Southeast Asia, where there are large populations, the halal food industry has a lucrative market. According to [16], the global market for halal products and services is estimated to be worth roughly US\$3.1 trillion (US\$1=RM4.15), with Malaysia exporting US\$10 billion in the current year. The rapid expansion of the halal industry in the Association of Southeast Asian Nations (ASEAN) will have a significant impact on the worldwide level.

The halal industry has a strategic role in improving the economy. So, the halal industry should be developed in Indonesia. The halal industry has contributed USD 3.8 billion to Indonesia's Gross Domestic Product (GDP) every year. In addition, the halal industry has also contributed USD 1 billion in investment from foreign investors and created 127,000 jobs per year. If optimized again, the halal industry can increase the value of exports and the country's foreign exchange reserves (Ministry of Finance of the Republic of Indonesia 2019). So, Indonesia should have started to develop the halal industry to build the economy to its full potential. However, it is unfortunate that the potential of

Indonesia's halal industry has not been fully exploited. Data in the field shows that there is still very little halal industry output in Indonesia. Based on the assessment listed in the State of The Global Islamic Report (2019), Indonesia is only ranked 5th in the Top 15 Global Islamic Economy Indicator category with a score of 49. Meanwhile, when viewed from various halal industrial sectors, it is ranked 4th in the Top 10 Muslim-Friendly Travel and 3rd in the Top 10 Modest Fashion. Meanwhile, for the Halal Food and Cosmetics sector, Indonesia was not ranked in the top 10 (State of Global Islamic Economy Report 2019).

With the halal industry's increasing value in global and ASEAN markets, the demand for halal products, particularly food products, is not foreign. All ASEAN countries are tapping to get a portion of the halal economy. Countries involved in the halal business are considered healthy competitors, vying to develop internationally recognized halal certification bodies to fulfill and support halal industry governance to the advantage of both industry and consumers. To grow the halal industry, countries that already have recognized halal certification agencies require an organized halal governance structure that inspires industry and customer confidence. Thus, this orderly governance must be demonstrated by the establishment of halal standards that serve as a primary reference in the activities of certified certifying bodies engaged in halal certification.

In determining the halalness of a product, Islam certainly has standards that have been determined in the Qur'an and Hadith. The halal standard of the product is stated in the MUI Fatwa No. 4 of 2003 concerning the Standardization of Halal Fatwas. With the Fatwa, it is hoped that the public can see the halal standards that have been determined in accordance with the MUI Fatwa. These standards include:

1. Al-Qur'an (Al Baqarah:168) which means that:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ١٦٨

"O ye people! eat of what is on earth lawful and good; and do not follow the footsteps of the evil one for he is to you an avowed enemy" (al-Baqarah, 2: 168) [17]

From this verse, Allah SWT commanded all humans to consume halal and good food.

2. Al-Qur'an (Al-Maidah: 3) Allah SWT. Says which means:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَاللَّطِيخَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكَمْ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَحْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٣

"Forbidden to you (for food) are: dead meat blood the flesh of swine and that on which hath been invoked the name of other than God that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye can slaughter it (in due form); that is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day has those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you completed my favor upon you and decided for you Islam as your religion. But if any forced by hunger with no inclination to transgression God is indeed Oft-Forgiving Most Merciful" (al-Ma'idah, 5: 3) [17]

In this verse Allah SWT forbids to consume any type of food for mankind. The prohibition on the consumption of this type of food is further strengthened by the word of Allah in Surah Al Baqarah: 173 which means:

إِنَّمَا حُرِّمَ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ١٧٣

"He hath only forbidden you dead meat and blood and the flesh of swine and that on which any other name hath been invoked besides that of God but if one is forced by necessity without wilful disobedience nor transgressing due limits then is he guiltless. For God is Oft-Forgiving Most Merciful." (al-Baqarah, 2: 168) [17]

Furthermore, Malaysia and Indonesia are not alone in adopting a halal standard to expand the halal industry in Malaysia, Indonesia, and globally. Indeed, Malaysia and Indonesia are among the most advanced countries in terms of halal standards and are frequently referred to in terms of halal or halal standards by other countries. Additionally, Malaysian and Indonesian halal standards are frequently employed and applied by numerous player industries because they are acceptable in a large number of countries and contribute indirectly to halal economic growth. Hence, this research is conducted to study the importance of halal standards in Malaysia and Indonesia to halal food economic growth.

2. Research and Methods

2.1 The Concept of Halal

The word "*Halal*" is derived from the Arabic root word *halla*, *yaḥillu*, *hillān* which implies to emerge from anything that is *haram*, that is something that is forbidden [18], [19]. In terms of language, *halal* is contrary to the law, or is out of something illegal (*haram*). According to the Kamus Dewan, *halal* is defined as the law that permits and justifies an act performed in Islam that is legal and not prohibited by *syarak* [20].

From the perspective of *syarak* terms, according to Dr. Yusuf al-Qardawi, the term *halal* refers to something permissible, with no restrictions, and that Allah, the Law-Giver, has permitted. *Halal* also means what is given to the *mukalaf* to do or abandon it [21]. While [22], claims that *halal* is defined as what Allah the Almighty has declared to be *halal*, it is *halal*. It can be characterized as a permissible thing, or *mubah*, from which the danger's link or knot has broken or fallen and the *Shari'ah* permits its act.

In the *Usul al-Fiqh* knowledge, *halal* is categorized as *mubah*, *ibahah*, and *jaiz* which is rewarded when doing so and there is no sin in leaving it. According to *Usul al-Fiqh* scholars such as [23] and [24] *mubah* has the same definition as *halal*, which means that that is allowed to be done or abandoned, does not receive praise, and does not create harm if done or abandoned. Nevertheless, the *mubah* can be transformed into compulsory when leaving it leading to harm to human beings and being illegitimate when doing so will destroy humans [25]. For example, food, drink, sale, and purchase during the Friday prayer and others.

There are many verses in the Qur'an that discuss *halal* and *haram*, as well as the duty of seeking for the *halal* and *tayyib*, and among them are the following:

The word "*Halal*" is a Qur'anic term and is used several times in different concepts. Some concepts are related to foods. Allah says in the Qur'an in Surat al-Ma'idah about *halal* foods:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ٨٧ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ٨٨

"O ye who believe! make not unlawful the good things which God hath made lawful for you but commit no excess: for God loveth not those given to excess. Eat of the things which God hath provided for you lawful and good: but fear God in Whom ye believe." (al-Ma'idah, 5: 87-88) [17]

While in hadith, Anas bin Malik narrated from Rasulullah s.a.w said:

طَلَبَ الْحَلَالَ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ

"Looking for that *halal* is an obligation to every Muslim" [26], [27].

It can be stated that the term "*halal*" has a broad definition. But, in context food for example, all types of food on the ground are *halal* except for the ban in the Quran or his Sunnah Rasulullah SAW.

2.2 Development of Halal Standards and Halal Certification Bodies in Malaysia

Malaysia is well-known as a pioneer in the development of *halal* standards, with the Department of Standards Malaysia having published over ten *halal* standards now and one of the main standards which is studied in this study is MS 1500:2019 *Halal* food - General requirements (Third revision). This revised of MS 1500:2019 cancels and replaces MS 1500:2009-*Halal* food-Production, preparation, handling and storage-General guidelines (Second revision) with major modifications as follows [28]:

1. The title has been changed to "*Halal* food - General requirements".
2. Incorporation of the clause on "Normative reference".
3. Incorporation of definitions on "food", "*halal* competent authority", "non-*halal*", "fatwa" and "sertu".
4. Introduction of requirements on *halal* integrity, record management, religious practice, and staff participation in the "Management responsibility".
5. Introduction of Muslim facilities in "Premises and facilities".
6. Deletion of clause on "Slaughtering process" and its annex.

Although there is the deletion of clause on "Slaughtering process" and its annex, industry players can still refer to the slaughtering process in MS 1500: 2009-*Halal* food-Production, preparation, handling and storage-General guidelines (Second revision). The Malaysia *Halal* Standard journey began in 1974 when the research center of Malaysia's Islamic Affairs Division launched the Malaysia *Halal* Standard. The certification including the *halal* logo was started in 1994 and the audit inspection in 1998 which was carried out by Ilham Daya, a government-appointed corporation. In 2008, the *Halal* Development Corporation (HDC) was given full control of *halal* certification management.

At a cabinet meeting on July 8, 2009, the *halal* certification management for both locally and internationally was handed over to JAKIM's *Halal* Food Division. [29]. However, on 3 December 2018, history once again recorded a big change when the *Halal* Hub Division was expanded into two main divisions, namely the Secretariat of the Malaysian *Halal* Council and the *Halal* Management Division. The *Halal* Management Division will manage *halal* certification operations covering the process of examining product and premises certification application documents, auditing products and premises, issuance of *halal* certificates, certification foreign slaughterhouses, *halal* monitoring and enforcement, and *halal* analysis centers [30].

As the authority responsible for Islamic matters in the country, JAKIM, through the *Halal* Management Division, is the main agency that manages the certification and enforcement of *halal* status. In this context, JAKIM has outlined a vision to become a *halal* certification service center that is credible and recognized at the national and international levels. The *Halal* Management Division also serves to review, verify, and regulate food products and Islamic consumables to be safer and more effective. In this regard, Malaysia has become a reputable and recognized *halal* certification center nationally and internationally. While, *halal* industry development in Malaysia is under the management of the *Halal* Industry Development Corporation, under the Ministry of International Trade and Industry (MITI), Malaysia.

The Malaysia *Halal* Standard was created by the National Industrial Standardization Committee, with JAKIM representing as the technical committee's chairman. The Department of Standardization Malaysia (DSM) gave their approval to the standard. Malaysia's *Halal* Standard complies with the International Standardization Organization's (ISO) requirements and adopts the ISO policy [31].

Moreover, the Department of Standards Malaysia (Standards Malaysia) is the National Standards Body and the National Accreditation Body, which have enhancing global competitiveness by providing credibility to various stakeholders through credible standardisation and accreditation services [32]. Additionally, during the 12th SMIIC general assembly meeting in 2017, SMIIC recognised the Malaysia Standard (MS) of *halal*, where DSM and JAKIM were chosen as permanent representatives

for the SMIIC Board of Directors (BOD) and members of the Technical Committee for the SMIIC standard [33].

Furthermore, the term "standard" is used in Malaysia to describe efforts by make life easier for customers through improved product quality and service efficiency and it also brings a lot of advantages to halal industry in Malaysia. When it comes to scientific explanations, on the other hand, standards are characteristics of published requirements that are used to create a general understanding of where they contain technical characteristics or precise principles that are used as permanent rules or guidelines [34]. So, the Malaysia Halal Standard was developed as one of government initiatives in realizing the dream of establishing Malaysia as the center of halal food [31].

As of today, in Malaysia, the following halal standards are currently available in various fields:

1. MS 1500:2019 Halal food - General requirements (Third revision)
2. MS 2200: Part-1: 2008 Islamic Consumer Goods- Part 1: Cosmetics and Personal Care
3. MS 2200: Part-2: 2008 Islamic Consumer Goods- Part 2: Usage of Animal Bone, Skin and Hair
4. MS 2424: 2012 Halal Pharmaceuticals- General Guidelines
5. MS 2400: 2010 Halalan-Toyyiban Assurance Pipeline- Part1: Management System Requirements for Transportations of Goods and/or Cargo Chain Services
6. MS 2400: 2010 Halalan-Toyyiban Assurance Pipeline- Part2: Management System Requirements for warehousing and Related Activities
7. MS 2400: 2010 Halalan-Toyyiban Assurance Pipeline- Part3: Management System Requirements for Retailing
8. MS 1900:2014 Syariah-Based Quality Management System- Requirements with guidance (1st Revision)
9. MS 2300: 2009 Value-Based Management Systems- Requirements from an Islamic Perspective
10. MS 2300: Value based Management System-Requirements from an Islamic perspective
11. MS 2565:2014 Halal Packaging – General guidelines
12. MS 2634:2019 Halal cosmetics – General requirements (1st rev)
13. MS 2636:2019 Halal Medical Device – General Requirements

All of the Malaysian Halal Standards should be practice together with several country laws and regulations according to their suitability and need which are as follows:

1. Fatwa
2. Malaysia Food Act of 1983
3. Food Regulation 1985
4. Animal Act 1953 (Reviewed 2006)
5. Standards of Malaysia Act 1996 (Act 549)
6. Trade Description Act (Revision 2011)
7. Malaysian Halal Mangement System 2020 (MHMS)
8. Manual Procedure for Malaysian Halal Certification (Domestic) 2020 (MPPHM)
9. Malaysia Protocol for the Halal Meat and Poultry Production
10. Guidelines for Islamic Cleansing
14. Guidelines for Control of Cosmetic Products in Malaysia
15. Guidelines on Cosmetic GMP
16. Pharmaceutical Inspections Cooperation Scheme (PICS): Guide to GMP for edicinal Products and Pharmaceutical Inspection Cooperation Scheme (PIC/S): Guide to GMP for Medicinal Products Annexes
17. Procedure of Issuance the Islamic Slaughtering Authorization by State Islamic Religious Departments throughout Malaysia

Therefore, the Malaysian government has begun to take steps to make Malaysia a global halal hub, based on the benefits of the establishment of halal standards and the country's strong economic power [35]. Moreover, according to [10], Malaysia has a good international reputation for marketing halal food products. This is due to the fact that Malaysia is one of the most respected Islamic countries and serves as a model for other Muslim countries [36]. However, according to Datuk Nordin's statement, "Halal certification is a voluntary process in Malaysia, which means that business owners have the option of having their products certified Halal or not." It is a business decision, not a legal one." [37].

Therefore, it is up to industry players to take advantage of this Halal Standard for their business to thrive by obtaining halal certification.

Malaysia is also regarded as an Islamic state that promotes Syariah law and is a powerful member of the Organization of Islamic Cooperation (OIC) [10]. Aside from the benefits of having a majority of Muslims, Malaysia is able to build trust and confidence among importers and consumers all over the world by following a strict and comprehensive halal compliance procedure [38]. All of these moral reputations have given Malaysian halal goods commercial value, allowing them to earn places all over the world.

2.3 Development of Halal Standards and Halal Certification Bodies in Indonesia

Hence, halal standards are necessary and absolutely essential for Muslims to distinguish between what is halal and what is haram in life. Thus, halal standards are critical for countries with a sizable Muslim population, particularly Indonesia. Then, as the world's largest Muslim majority country, halal products are an unavoidable requirement for Indonesian citizens [39]. So, halal information and product labels are critical for Indonesian society, the majority of whom are Muslims. [34].

In Indonesia, the halal standard and certification are governed and managed by the Indonesian Council of Ulama's Assessment Institute for Foods, Drugs, and Cosmetics (LPPOM) (MUI). The journey of LPPOM-MUI to establish a halal standard began in 1989 and culminated in 1996 with the signing of a memorandum of understanding between the Ministries of Religion, Health, and MUI [40].

As of today, MUI has adopted a number of halal standards regulations. In terms of Food, Drugs, and Cosmetics, Indonesia has numerous standards, one of which is the Halal Assurance System (HAS), which is composed of seven modules, including the following:

1. HAS 23000 (Requirements of Halal Certification)
2. HAS 23103 (Guidelines of Halal Assurance System Criteria of Slaughterhouses)
3. HAS 23201 (Requirements of Halal Food Material)
4. HAS 23101 (Guidelines of Compliance the HAS Criteria in the Processing Industry)
5. HAS 23101 (Guidelines of Completing Halal Assurance System Manual in the Processing Industry)
6. HAS 23102 (Guidelines of Compliance The HAS Criteria in Restaurant)
7. HAS 23104 (Guidelines of Compliance The HAS Criteria in Catering).

Two of the standard which are studied in this study are HAS 23103: Guidelines of Halal Assurance System Criteria of Slaughterhouses and HAS 23201: Requirements of Halal Food Material. Regarding the certification process in Indonesia, before October 2019, the Majelis Ulama Indonesia (MUI), the country's highest authority on Islamic affairs, was responsible for issuing halal certificates. Majelis Ulama Indonesia (MUI) was the certification authority for halal products in Indonesia, based on assessments conducted by Lembaga Pengkajian Pangan, Obat, dan Kosmetika Majelis Ulama Indonesia (LPPOM-MUI).

However, beginning in October 2019, the National Body of Halal Assurance (BPJPH) is the highest authority issuing halal certificates to businesses. Additionally, MUI, as one of Indonesia's highest authorities on Islamic affairs, will be responsible for issuing the Halal fatwa and establishing the halal compliance standard [41]. MUI is governed by two major bodies: the Food, Drug, and Cosmetics Assessment Agency (LPPOM) and the MUI Fatwa Committee. Both of them are responsible for halal auditing, assessment, and certification [42]. Moreover, BPJPH also will become an organization that manage the industry development in Indonesia.

MUI's position will remain critical in Indonesia's halal certification process as a result of Law No. 33/2014. While BPJPH will primarily serve as a regulatory body, it will also have the authority to establish, abolish, and administer all administrations relating to halal certification of domestic and imported goods. The establishment of the BPJPH body is expected to improve the ethical conduct of the procedure, as well as the prevention of unethical activities such as corruption. According to a new plan, the process should be more effective by converting to an online and transparent mechanism with fees paid through designated banks [43].

Additionally, Indonesia's new halal certification process resulted in the establishment of a new Halal Law, referred to as the Indonesian Halal Product Law ("Halal Law"), which took effect on October 17, 2019. As a result, a large number of retail goods and related services entering and selling in the

country must be Halal-certified or labelled as "Non-Halal." Certain products and services, on the other hand, may be required to comply with them through 2022. The Halal Law regulates the processing, materials, and certification of Halal products, as well as the establishment of partnerships with international Halal organisations. Thus, the Halal Law will be regulated by BPJPH, a new government agency under the Ministry of Religious Affairs that will issue Halal certificates through a single-point-of-contact system [44].

Although BPJPH is responsible for issuing halal certificates, the Halal Inspection Institution, or Lembaga Pemeriksa Halal (LPH) in Indonesian, is responsible for verifying whether a product is halal. LPH will inspect and verify the halal status of the manufacturing process, raw materials, and storage – both inside and outside manufacturing facilities. LPHs are typically established by governments, but may also be established by public institutions such as universities. LPH must first be accredited by BPJPH in order to conduct the verification operation. The approved LPH must then employ a minimum of three inspectors and maintain its own laboratory. If the LPH lacks its own laboratory, it can collaborate with another party through the use of a laborator [42].

2.4 Halal Economy

The Islamic economy has grown rapidly over the last decade, with increased demand for halal products and Muslim-friendly services that cater to their religious needs. It covers industries including food, service, finance, tourism, and transportation. According to [45], the halal and Islamic finance industries are two major sectors that are largely influenced by Muslim consumers' requirements.

According to the "State of the Global Islamic Economy Report 2016/2017," global Muslims spent over US\$1.9 trillion in the Halal industry in 2015, while the Islamic finance sector has around US\$2 trillion in assets, up from US\$1.8 trillion in 2014 [46], [47]. This has shown the tremendous growth of Islamic finance and, indirectly shows the fact that consumption of Halal-certified products and services has developed into a significant market force in the global market.

The halal food market, according to [47], is one of the world's largest consumer markets. Additionally, food consumption increased by US\$1.17 trillion in 2015, driven by the needs and desires of Muslim and non-Muslim consumers, followed by clothing and apparel, which accounted for US\$243 billion, media and recreation, which accounted for US\$189 billion, travel, which accounted for US\$151 billion, and pharmaceuticals and cosmetics, which accounted for US\$133 billion. This demonstrates that the halal food industry outperforms the rest of the halal industry.

Previous research indicates that the growing global Muslim population contributed to the halal market's emergence [48]. Additionally, the global Muslim population has increased to 2.8 billion [49], which is one of the factors contributing to the increase in demand for halal food to comply with syari'ie requirements.

Nowadays, not only Muslims but also non-Muslims consume halal food because they believe it is safer. Non-Muslim consumers view halal food as a wholesome, safe, hygienic, and high-quality product. The increase in demand for halal food, the benefit of the Muslim population, and also the increased awareness of non-Muslims has resulted in more companies becoming involved in the development of the halal industry than in any other sector of the Islamic economy.

Therefore, in order to earn the trust of Muslim consumers and to grow their business into other countries, a large number of enterprises involved in the halal food sector do not object to adhering to the halal standard and gaining halal certification from any halal certifying authority of their choosing. Additionally, Muslim countries that have been pioneers in halal certification, such as Malaysia and Indonesia, have influenced and educated many industry players and other halal certification bodies. Surprisingly, the majority of halal food exporters are from non-Muslim countries such as Australia, Canada, France, and New Zealand. [50]. Additionally, [51], acknowledge in their studies that halal certification is now viewed as a new defining market force, indirectly assisting in the development of Muslim nations as consumers and producers in the global market.

According to the Association For The Inspection And Certification Of Food And Supplies (GIMDES), approximately 260 companies in Turkey have received halal certification for their products, which they export to 67 countries. This demonstrates that adhering to the halal standard and obtaining a halal certificate can help a company grow its business because consumers assume that the company produces a high-quality product that complies with syari'ie requirements and also because the Halal

Certificate contains the highest quality standard [52]. Additionally, as [53], statements, obtaining a halal certificate for a business, enables it to have stronger market signals, Islamic attributes, and marketing.

The study employs a qualitative methodology that includes document analysis and in-depth semi-structured interviews. The sources of all documents analysis were Arabic turath books, Quran interpretations, Sunnah interpretations and secondary sources of Malay and English books, halal laws, halal policies and halal standards, fatwas, thesis, dissertations, conference papers, journals, etc. The selected respondents consist of halal authority bodies, policymakers, halal industry players, academicians, and consumers. The in-depth semi-structured interviews were conducted from April 2018 to August 2021.

3. Results And Discussion

Numerous findings regarding this topic were made as a result of the document reviews:

3.1 Halal Food and Drink

The food and drinks consumed must meet halal and tayyib standards. The market for the halal food industry in Indonesia is certain to have a large market. The majority of the Muslim population is an added value to the market potential of the halal food industry. Indonesia has always been ranked first as a consumer of halal food in the world. However, the huge market potential has not been able to be utilized optimally by the public and the government to improve the Indonesian economy.

While in Malaysia, because of its diversity, Malaysia is home to 32.66 million people, with Muslims constituting 61.3 percent of the population and non-Muslims making up the remaining 38.7 percent. [54]. Malaysia's total economic development is dependent on the food industry, which has a substantial impact on income distribution and employment creation. Malaysia, on the other hand, is well-positioned to become a big player in the halal market, as the country has been a thriving halal centre since 1997. For this reason, Malaysia is generally considered as a model for developing international Halal Food Industries and has been used to build a single halal standard across the country, according to the SME Annual Report 2006, 2007. Consequently, as the world's foremost expert on Halal certification, audits, Halal standards, and Halal training, Malaysia is well-known in Malaysia.

The results of Makhtum's research (2021), concluded that: the various conditions of SMEs which are often identified with the inability of resources are in fact not something that hinders awareness of the importance of the availability of halal products. Based on this study, it can be shown that the mapping of superior products which tend to have good mechanisms in carrying out operations can be a way to start halal certification. In addition, the first way by starting through the food and beverage sector is something that can directly touch the economic fundamentals of the community. Law no. 33 of 2014 concerning the guarantee of halal products needs to be supported also by the implementation in various programs that can be started from the pattern developed by each region so that the authority and design of the halal ecosystem can be pursued properly.

This study certainly does not answer the scope of all problems in the application of Law no. 33 of 2014. However, through this study, a portrait of the mapping of halal potential can be carried out specifically through the food and beverage sector of superior products so that the economic impact can be felt. In addition, efforts to design a halal ecosystem can be carried out through formulas and approaches by understanding the mapping and conditions of producers in the area. Furthermore, regional halal studies can be started from various regions because the conditions of each region have differences. Therefore, it is necessary to study on an ongoing basis so that the design of halal ecosystem development can be carried out thoroughly and evenly in order to increase the specific advantages for Indonesia as the country with the largest Muslim population in the world.

The impact of economic growth is also supported by the results of Khairunnisa's research (2020). According to Khairunnisa (2020) that, the estimation results of the paired sample t-test indicate that there is a change in turnover before and after halal certification, namely the average turnover after halal certification is greater than the average turnover before halal certification. However, MSME actors also face considerable obstacles in the process of applying for halal certification, including the high cost, difficult file processing, and the short duration of the halal certificate. Therefore, it is hoped that the relevant institutions can overcome these obstacles, such as reducing the cost of halal certification,

facilitating file management, and extending the duration of the halal certificate so that the number of MSMEs has a halal certificate.

3.2 Halal Fashion

In the halal fashion sector, it is still dominated by countries that are members of the United Arab Emirates, followed by Turkey in second place, and Italy, Singapore, France, China, Malaysia, India, Sri Lanka and Morocco in third place. If you look at these countries, they have a minority Muslim population, but they can dominate the halal fashion sector (Global Islamic Indicator: 2018). Halal fashion takes its cues from Islam's injunction that Muslims dress modestly. This generally indicates that clothing should cover the full body in a loose and opaque manner, with Hijabs (headscarves) also being popular. After the age of puberty, Islamic women are traditionally required to wear such items in the presence of any adult male from outside their immediate family.

In Malaysia, the fashion sector has the opportunity and strength to flourish in the Malaysian market. This is due to the fact that Malaysia has a sizable Muslim population. In Malaysia, overall spending on modest wear is predicted to be around 230 billion this year, with the figure expected to rise to 327 billion by 2019 [55]. Malaysia's modest fashion sector is dominated by Muslims, who account for 61% of the country's population. This demonstrates enormous prospects for modest fashion designers to advertise their products in the country. With the purpose of boosting Malaysia's status as a premier shopping destination, the government has expressed their support by designating the retail industry as part of Malaysia's Economic Transformation Programme (ETP) [55]. As a result, the fashion designer will check the supply chain and the raw materials to ensure that they come from halal sources, whether or not they are halal certified. For example, the sort of leather utilised. Processes for ensuring cleanliness and hygiene are required (of the materials). In this context of halal fashion, in Malaysia, the designer needs to comply with the Malaysian Halal Standard which is MS 2200: Part-2: 2008 Islamic Consumer Goods- Part 2: Usage of Animal Bone, Skin and Hair and MS 2400: 2010 Halalan-Toyyiban Assurance Pipeline- Part 1, 2 and 3, and others relevant halal standard.

While in Indonesia, fashion continues to develop. This can be seen from the export value of domestic fashion products experiencing a trend that continues to increase by 10.48%, from US 11.28 billion in 2012 to US\$ 16.24 billion by the end of 2016. Meanwhile, during January-June 2017, recorded fashion export transactions amounted to US\$ 7.9 billion or equivalent to Rp. 118.5 trillion (exchange rate of 15 thousand rupiahs). Some of Indonesia's fashion export destinations include the United States, Switzerland, Japan, Singapore, and Germany. Then, the government in this case the Ministry of Trade sees the songket product as one of the mainstay products that can be developed to have added value and can also compete in the global market (Ministry of Trade: 2018).

3.3 Halal Cosmetics

According to the Institute of Personal Care Science of Australia, the global halal cosmetics industry is estimated to be worth around \$13 billion with an annual growth rate of 12%. Currently, the halal cosmetic market is 11% of the total global halal industry. Based on the Allied Market Research (2016) report, the global cosmetic market is expected to reach a value of USD429 billion by 2022. Experts predict that the global cosmetics market will become a profitable sector following the halal food sector. The great demand for halal cosmetics and skincare products is driven by the demographics of the young Muslim population who are religiously aware and dynamic. The halal concept in cosmetics and skincare products does not only concern production aspects, such as the ingredients used, but also involves the packaging process, manufacturing, shipping and distribution must comply with sharia.

Wahyuningsih (2018) states that the market for halal cosmetics and skincare products is popular in Asia and the Middle East. In Asia, especially Malaysia and Indonesia have shown a high interest in halal cosmetics. Indonesia as the country with the largest Muslim population in the world with 88% of the 258 million population is Muslim. As the country with the largest Muslim population in the world, Indonesia has the potential to become not only a major market but also a major producer of halal products. The large potential market for halal cosmetic products is exploited by local and multinational

cosmetic manufacturers targeting Muslim consumers with a strategy of making halal cosmetic products. This is in line with the statement that companies that meet Islamic sharia requirements can increase customers (Lada et al, 2009). It is important for the cosmetic industry to meet consumer needs and generate profits as well as fulfill social responsibilities to satisfy health-conscious consumers (Teng and Jamaliah, 2013).

3.4 Halal Tourism

Tourism is the second most important driver of economic growth in Malaysia [56], bringing in RM56.4 billion in revenue in 2010 [57]. It was said by the Minister of Tourism Malaysia, as cited by [57], "Islamic tourism was a major product of Malaysia" and for this reason the Ministry of Tourism Malaysia had chosen to use the Department for Islamic Development of Malaysia (JAKIM) to promote Islamic tourism.

In addition, according to a MasterCard-Crescent Rating survey, Malaysia was the top OIC country for halal-friendly places in 2014 [58]. The rating considers factors such as the destination's family friendliness, the quality of service and facilities, and marketing strategies aimed at the Muslim market. Additionally, it was stated that Muslim tourists visited Malaysia in record numbers in 2014, totalling 5.9 million, up from 5.7 million in 2013 [58]. Thus, there is a chance of increased revenue generation from the entry of Muslims in Malaysia. Malaysia, as the top halal-friendly destination, must therefore provide adequate and high-quality Muslim-friendly facilities. However, one critical point that stakeholders should consider is whether Malaysia's tourism service providers are prepared to respond to the needs of large numbers of Muslim tourists in large-scale facilities.

While in Indonesia, the tourism sector can be the mainstay of the Indonesian government to serve as an engine of economic growth for the country. Tourism is one of the fastest generating sectors of income for the country with a small capital. With the spread of Halal Lifestyle globally, Halal Tourism has also emerged in countries, especially countries with a majority Muslim population such as Indonesia. Of course, Indonesia's readiness to prepare itself to become a destination for Halal Tourism.

Judging from the factors driving tourism potential, the standard factors for measuring Halal Tourism in terms of administration and management as well as the challenges faced in Indonesia itself in implementing Halal Tourism. Halal tourism in Indonesia has good economic prospects as part of the national tourism industry. The essence of halal tourism emphasizes sharia principles in tourism management and courteous and friendly service for all tourists and the surrounding environment.

The development of halal tourism is expected to be able to create a sense of justice and comfort for business actors in running their business and tourists who buy the products or services provided. In addition, the development of sharia tourism is expected to be able to present the values of kindness and mutual benefit for all parties involved in tourism activities, such as: the community, businessmen and tourists. These good values are not only seen from economic benefits, but also socio-cultural values are maintained and preserved. The presence of sharia tourism is also expected to provide comfort, tranquility and peace for the people in Indonesia, even far from destroying the environment and customs.

Halal tourism in Indonesia has good economic prospects as part of the national tourism industry. The tourism industry aims not only to provide material and psychological aspects for tourists themselves, but also to have a contribution in increasing government revenues. Halal tourism is not exclusive, but inclusive for all tourists (Muslims and Non-Muslims). The essence of halal tourism emphasizes sharia principles in tourism management and courteous and friendly service for all tourists and the surrounding environment.

According to Reza (2020). The purpose of halal tourism is not merely to seek physical pleasure. However, spiritual happiness is also needed. With halal tourism, physical and spiritual happiness will be achieved. According to Prabowo, the purpose of establishing halal tourism is to maintain tourist destinations according to the Shari'a. In addition, halal tourism destinations are to maintain nature conservation, maintain the faith of tourists, and maintain tourist destinations according to the Shari'a.

The Indonesian government through the Ministry of RI has continued to develop the potential of halal tourism in Indonesia since the 2015 World Halal Tourism Summit (WHTS) event. With a large Muslim population, Indonesia's halal tourism potential is wide open. Countries with a majority Muslim population make halal tourism a destination such as Middle Eastern countries, Malaysia and Indonesia.

With halal tourism, tourists will feel comfortable and calm when eating, drinking and worshipping. Opportunities like this should be developed by Indonesia to boost foreign tourist arrivals who are Muslim. WHTS predicts that in 2019 no less than US\$ 238 billion will revolve in the world of halal tourism (excluding Hajj and Umrah), this means that the growth of the world of halal tourism has skyrocketed almost 90% faster than general tourism from year to year. What's more, that number continues to grow from time to time.

Furthermore, numerous conclusions regarding this subject were made as a result of the interviews conducted:

According to respondent A, halal certificates and standards are necessary because they complement one another and can be viewed as a factor in ensuring economic growth as well as a tool to aid in economic growth, particularly in countries with a predominantly Muslim population, such as Malaysia and Indonesia. To obtain halal certification in a country, each business must understand and comply to the halal requirements specified by the country's halal certification organisation. As a result, it is critical for all businesses to understand the halal standard in order to ensure that the halal certification process runs smoothly. This is because in order for a product to be halal, all of its ingredients, processing aids, and packaging components, as well as any processing units, must adhere to halal regulations. Consequently, halal standards indirectly aid in the growth of the halal business. Moreover, when Muslim and non-Muslim consumers purchase halal products, because they can be assured of the product's quality, cleanliness, and safety.

Additionally, respondent B stated that the halal business in Malaysia is getting more competitive due to the existing halal system and standards. Because a good system and halal standards simplify the halal certification process and enable the business to grow in terms of sales, the process may be completed fast. Additionally, in Malaysia, halal certification is voluntary. Where industry players believe that adhering to halal standards and certification is critical to their business's growth in Malaysia and throughout the world. This is because the Malaysian Halal Standard is one of the most widely recognised halal standards in the world.

According to respondent C, one reason for the halal economy's growth in Malaysia and throughout the world is that the Malaysian government and non-governmental organisations promote halal certification and Malaysian halal standards in a variety of ways, including through the annual halal events held in Malaysia. Additionally, according to respondent C, many industry players come to Malaysia to obtain halal certification because Malaysia's halal standards are more generic and straightforward, facilitating the halal certification process in comparison to Brunei, where halal standards are extremely strict and the certification process is lengthy.

Additionally, according to respondent D, Malaysia is one of the easiest countries in the world to import halal items. This is because, in comparison to other nations, there is no complicated halal system or set of halal standards to follow. This has resulted in tremendous economic growth, particularly in the halal economy in Malaysia and on the international stage. Additionally, Malaysia is a pioneer in the halal world, having produced more than ten distinct halal standards covering food, supply chain, cosmetics, Muslim-friendly services and more.

However, respondent A points out that there are disadvantages for halal players seeking to obtain a halal certificate. According to respondent A, the uniformity in halal standards across countries has made it difficult for entrepreneurs to penetrate the global market, as each country may or may not accept products that have been approved in their home country. The uniformity of halal standards, as stated by respondents A, B, C, and D, emphasizes the differences in some technical issues in halal standards of some countries in ASEAN especially Malaysia and Indonesia, specifically the issue of mechanical slaughtering practices, the issue of stunning practices, the issue of practices in determining the use of alcohol content in foods and beverages, and the issue of certification procedures.

Furthermore, respondent D stated that even if Malaysia and other countries recognised each other's halal certification bodies and halal standards, there will still be additional requirements for obtaining a halal certificate, which are feared to become trade barriers for the halal economy in Malaysia, Indonesia and throughout the world. According to respondents B and C, the absence of uniformity in halal standards across nations has impacted industry players, as the halal certification procedure will be time consuming and would require double the amount of costs and people. It may not affect large corporations, but it will undoubtedly pose problems for small and micro businesses, which must face the cost of officers, fees, lodging, and logistics, more.

Therefore, according to respondent A, harmonization of halal standards is necessary, at the very least in Southeast Asia, to ensure that all parties can accept the halal standards. For harmonization of halal standards, every country needs to open its mind to many aspects to decide product is a halal product. Besides that, according to respondent B, ASEAN needs to design a new halal standard that is general and easy to follow and fulfills all of the requirements from all of ASEAN's countries. According to respondent C, to establish a new halal standard or to standardize existing halal standards, we must prioritize resolving differences through interaction and discussion at a table where we agree on the fundamentals and respect the contradictions or differences in each country's fatwas. This would help to alleviate the confusion and problems that industry players are experiencing as a result of the non-uniformity of halal standards.

4. Conclusion

In summary, Islam is a comprehensive religion. Syariah encompasses all facets of human existence, including faith, muamalat, munakahat, crime, and morals. In summary, Islam has a branch of Hukum Syariah, which consists of regulations and laws governing all aspects of human deeds. The purpose of Islamic law is to protect humanity from the point of religion, soul, intellect, ancestry, and wealth to the world's life or the hereafter. Thus, people are fundamentally bound by halal and haram. We are required by Allah the Almighty to consume what is halal, while we are instructed to avoid what is haram. Concerning the syubhah, we are warned to abandon it to avoid falling into the haram. Thus, seeking out halal foods and products to eat or use in daily life is an obligation that Allah the Almighty places on every Muslim, as eating halal can increase the light of faith and facilitate the acceptance of prayer and worship deeds, whereas eating haram can prevent prayer and worship from being accepted by Allah the Almighty. From the findings, this study has identified Malaysia and Indonesia with all its potential as the opportunity to become a major player in the international halal industry. International recognition of product standardization and halal certification is an important requirement in international cooperation to expand the export market of Indonesian halal products. International cooperation will encourage the strengthening of the halal value chain due to the involvement of all parties, both the government and the private sector/entrepreneurs, research institutions, universities, Islamic financial institutions, and others. Strengthening international economic cooperation can also be initiated through Indonesia's regular participation in international exhibitions and competitions to strengthen Indonesia's existence in the international halal industry. In addition, there is an initiative to establish an international halal center that aims to bridge Indonesia's cooperation with foreign parties in encouraging international promotion and cooperation to develop the halal industry in Indonesia. This study also has identified that there is a need for halal standards to distinguish between halal, haram, and syubhah. In Malaysia and Indonesia, industry players must adhere to halal standards to be referred to and apply for halal certification. It demonstrates how the halal standard and halal certificate work in tandem to ensure economic growth, particularly in the halal food economy. However, there are still certain shortcomings as a result of the non-uniformity of halal standards between Malaysia, Indonesia, and a couple of other nations. Consequently, numerous ideas have been made to resolve this issue, such as standardizing halal standards or developing a halal standard that has been agreed upon by a large number of parties.

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