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Halal Governance and Its Societal Impact: A Comparative Study of Certification Regimes in Indonesia and Malaysia for Muslim Families

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Abstract

The different state foundations of Indonesia and Malaysia civil society-driven versus state-centric significantly shape their halal certification policies. Indonesia's decentralized, bottom-up governance model allows religious civil society, particularly the Indonesian Ulema Council (MUI), to play a strong role in certification. Despite the government's takeover of certification management, MUI retains doctrinal authority through its halal fatwas. In contrast, Malaysia's centralized, top-down model has positioned the Islamic Development Department of Malaysia (JAKIM) as the sole regulatory authority overseeing halal certification. This article examines a comparative study of both countries' halal certification frameworks, analyzing how their institutional structures influence policy implementation. Indonesia's multi-stakeholder model, involving both governmental and non-governmental actors, has led to a prolonged certification process due to bureaucratic complexities. Meanwhile, Malaysia's state-led approach ensures a more streamlined and efficient process. These contrasting regulatory models reflect deeper institutional and historical trajectories, shaping not only the efficiency of halal governance but also its broader legitimacy. This study contributes to discussions on the intersection of religion, state authority, and policy-making, offering insights into how governance structures impact regulatory effectiveness in halal certification.
Keywords: Halal Certification, MUI, JAKIM, Indonesia, Malaysia, Muslim Families

Abstrak

Perbedaan landasan negara antara Indonesia dan Malaysia dimana di satu pihak digerakkan oleh masyarakat sipil dan di pihak lainnya berpusat pada negara secara signifikan memengaruhi kebijakan sertifikasi halal di kedua negara. Model tata kelola Indonesia yang terdesentralisasi dan berbasis pada asas bottom-up memungkinkan masyarakat sipil keagamaan, khususnya Majelis Ulama Indonesia (MUI,) memainkan peran penting dalam proses sertifikasi halal. Dalam konteks ini meskipun pemerintah Indonesia telah mengambil alih tata kelola sertifikasi halal, namun MUI tetap mempertahankan otoritasnya dalam pemberian fatwa halal. Sebaliknya, model tata kelola Malaysia yang terpusat dan berorientasi dari atas ke bawah menjadikan Jabatan Kemajuan Islam Malaysia (JAKIM) sebagai satu-satunya otoritas regulatif dalam pengawasan sertifikasi halal. Artikel ini menyajikan studi perbandingan atas kerangka sertifikasi halal di kedua negara, dengan menganalisis bagaimana struktur kelembagaan masing-masing memengaruhi implementasi kebijakan. Model Indonesia yang melibatkan berbagai pemangku kepentingan, baik dari unsur pemerintah maupun non-pemerintah, menghasilkan proses sertifikasi yang cenderung lebih panjang akibat kompleksitas birokrasi. Sementara itu, pendekatan Malaysia yang sepenuhnya dipimpin oleh negara menghasilkan proses yang lebih terpusat, ringkas, dan efisien. Perbedaan regulasi ini mencerminkan lintasan kelembagaan dan historis yang lebih dalam, tidak hanya membentuk efisiensi tata kelola halal tetapi juga legitimasinya yang lebih luas. Studi ini memberikan kontribusi terhadap diskursus mengenai hubungan antara agama, otoritas negara, dan proses pembuatan kebijakan, serta menawarkan wawasan tentang bagaimana struktur tata kelola memengaruhi efektivitas regulasi dalam sistem sertifikasi halal.

Kata Kunci: *Sertifikasi Halal, MUI, JAKIM, Indonesia, Malaysia, Keluarga Muslim*

Introduction

The growing global demand for halal products aligns with the rapid increase in the Muslim population, which is expanding at twice the rate of the non-Muslim population. However, the halal product industry is largely dominated by non-Muslim countries such as Brazil, Australia, China, Korea, South Africa, and the United States.[1] In this context, halal certification plays a crucial role in ensuring that certified food and beverages meet the necessary standards for Muslim consumers.[2]

[1] Noreen Noor Abd Aziz et al., "A Review on the Emergence and Growth of Halal Studies," *Procedia Economics and Finance* 31 (2015), p. 325–32. Md Siddique E Azam and Moha Asri Abdullah, "Global Halal Industry: Realities and Opportunities," *International Journal of Islamic Business Ethics* 5, no. 1 (2020), p. 47.

[2] Hakiye Aslan, "The Influence of Halal Awareness, Halal Certificate, Subjective Norms, Perceived Behavioral Control, Attitude and Trust on Purchase Intention of Culinary Products among Muslim Costumers in Turkey," *International Journal of Gastronomy and Food Science* 32 (2023), p. 100726. F F P Perdana, et. al., "A Research Framework of The Halal Certification Role in Purchase

Determining whether a product contains halal or non-halal components requires not only adherence to Sharia but also the application of modern technological methods.[3] This suggests that both Muslim and non-Muslim countries can produce halal-compliant products as long as they uphold halal principles.[4] Therefore, the presence of halal certification institutions is essential to verify and authenticate the integrity of halal food products.[5]

Given this context, both Muslim and non-Muslim countries can meet halal standards by establishing halal certification institutions. Notably, even before the global halal industry expanded into its current form, the governments of Malaysia and Indonesia had already implemented regulations governing halal products and certification agencies.[6] As a result, all products food, beverages, and others marketed in these countries are required to obtain halal certification from their respective national halal authorities.[7] The establishment of these institutions is deeply intertwined with the relationship between religion and politics in each country.[8]

To understand the link between religion and politics in the context of halal certification, it is useful to examine cases from Muslim-majority countries such as Malaysia and Indonesia. While both nations have sizable Muslim populations and active civil societies, they differ significantly in their political structures and policy approaches. In Malaysia, where Islam is the official religion and the majority of the population is Muslim, the government considers the implementation of Islamic

Intention of Muslim Consumers on The Food Products from Muslim Majority Countries in The Middle East and North Africa," *International Journal of Modern Trends in Business Research* 1, no. 2 (2018), p. 2600–8742.

[3] Osama Sam Al-Kwifi, et.al., "Dynamics of Muslim Consumers' Behavior toward Halal Products," *International Journal of Emerging Markets* 14, no. 4 (2019), p. 689–708..

[4] Shyue Chuan Chong et al., "Non-Muslim Malaysians' Purchase Intention towards *Halal* Products," *Journal of Islamic Marketing* 13, no. 8 (2022), p. 1751–62. Ahasanul Haque, et al., "Non-Muslim Consumers' Perception toward Purchasing *Halal* Food Products in Malaysia," *Journal of Islamic Marketing* 6, no. 1 (2015), p. 133–47. Mursyid Djawas, et.al., "The Position of Non-Muslims in the Implementation of Islamic Law in Aceh, Indonesia." *Ahkam: Jurnal Ilmu Syariah* 23, No. 1 (2023).

[5] Mohamed Syazwan Ab Talib, et al., "Emerging Halal Food Market: An Institutional Theory of Halal Certificate Implementation," *Management Research Review* 39, no. 9 (2016), p. 987–97. Ismail Abd Latif, et al., "A Comparative Analysis of Global Halal Certification Requirements," *Journal of Food Products Marketing* 20, no. sup1 (2014), p. 85–101. Hardius Usman, et.al., "Between Awareness of Halal Food Products and Awareness of Halal-Certified Food Products," *Journal of Islamic Marketing* 14, no. 3 (2023), p. 851–70.

[6] Rokshana Shirin Asa, "An Overview of the Developments of Halal Certification Laws in Malaysia, Singapore, Brunei And Indonesia," *Jurnal Syariah* 27, no. 1 (2019), p. 173–200.

[7] Md Siddique E Azam and Moha Asri Abdullah, "Halal Standards Globally," *Halalpshere* 1, no. 1 (15, 2021), p. 11–31.

[8] Mokhamad Zainal Anwar, et.al., "The Politics of Halal Label: Between Economic Piety and Religious Ambiguity," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 17, no. 1 (2020), p. 25–44.

principles, including halal regulations, an essential state responsibility.[9] Similarly, while Indonesia the largest Muslim country in the world is constitutionally secular, the predominance of its Muslim population has made the regulation of halal products a crucial socio-political consideration that cannot be overlooked.[10]

As the halal industry continues to expand, the Malaysian government has proactively established halal industrial centers, including the Pulau Pinang Halal Industrial Park, Perda Halal Park, Kedah Halal Park, Mara Kuala Perlis Halal Park, and Perlis Halal Park, among others. Similarly, the Indonesian government, through the Ministry of Industry, has developed three designated Halal Industrial Areas (*Kawasan Industri Halal*/KIH): Modern Valley Cikande Industrial Estate in Banten Province, Bintan Inti Halal Hub in Riau Islands Province, and Safe n Lock Halal Industrial Park Sidoarjo in East Java Province. In addition, Indonesia has institutionalized halal certification through the enactment of Law No. 33 of 2014 on Halal Product Assurance (JPH Law), which officially took effect after the issuance of its implementing regulation, Government Regulation No. 31 of 2019, on October 17, 2019. The mandatory implementation of halal certification follows a phased approach, as stipulated in Regulation of the Minister of Religious Affairs No. 26 of 2019. A significant shift in authority has also occurred, with the responsibility for halal certification transitioning from the Indonesian Ulema Council (*Majelis Ulama Indonesia*/MUI) to the Ministry of Religious Affairs through the Halal Product Assurance Organizing Agency (*Badan Penyelenggara Jaminan Produk Halal*/BPJPH).

Halal certification plays a crucial role in ensuring that food and consumer products comply with Islamic law.[11] Both Indonesia and Malaysia—home to substantial Muslim populations have established rigorous halal certification frameworks. The certification process in both countries generally follows similar procedural stages, including registration, pre-audit, audit, post-audit evaluation, and certificate issuance.[12] However, Malaysia distinguishes itself as the only country where the government provides full institutional and promotional support for halal

[9] Tamir Moustafa, "The Politics of Religious Freedom in Malaysia," *Maryland Journal of International Law* 29 (2014), p. 481–504.

[10] Agus Hermawan, "Consumer Protection Perception of Halal Food Products in Indonesia," *KnE Social Sciences* (2020).

[11] Mustafa 'Afifi bin Ab. Halim et al., "Consumer Protection of Halal Products in Malaysia: A Literature Highlight," *Procedia - Social and Behavioral Sciences* 121 (2014), p. 68–78.; Yuyut Prayuti, "Muslim Food Consumer Protection Through The Regulation of Halal Labels In Indonesia," *Jurnal IUS Kajian Hukum Dan Keadilan* 8, no. 1 (2020), p. 17.

[12] Naelati Tubastuvi and Yan Aldo Wiliantoro, "Halalisation: Challenges and Opportunities in Halal Food and Beverages Industry for Halalpreneurs," in *Contemporary Discourse of Halal and Islamic Entrepreneurship* (Singapore: Springer Nature Singapore, 2023), p. 145–58.

certification and related services.[13] In contrast, in many other countries, halal certification is primarily managed by private institutions.[14]

This study examines the halal certification processes and regulatory frameworks in Indonesia and Malaysia, with a particular focus on the roles played by both government and private institutions. By comparing the governance structures in these two countries, the article examines which actors hold the most influence, the interests that shape the certification landscape, and the broader impact on Muslim families.

This article argues that that Indonesia and Malaysia's approaches to halal certification governance are largely shaped by the divergent bases of state authority—state-centric versus civil society-driven. Whereas Malaysia's centralized structure gives a governmental entity, Malaysian Islamic Progress Department (*Jabatan Kemajuan Islam Malaysia*/JAKIM), complete regulatory control, Indonesia's decentralized approach permits substantial participation from religious civil society, especially the Indonesian Ulema Council (MUI). These disparate institutional setups have an impact on the legitimacy and authority of halal governance in each nation, in addition to the effectiveness of certification procedures, which are more disjointed and bureaucratic in Indonesia and more efficient in Malaysia.

The Concept of Halal in Islamic Law

The concept of *halal* is deeply embedded in the religious and cultural practices of Muslim communities worldwide. It is not merely a dietary guideline but reflects broader ethical, spiritual, and legal considerations that govern a Muslim's daily life. Understanding halal requires an appreciation of its role within the Islamic worldview, where obedience to divine injunctions is closely linked to the pursuit of moral and social well-being. Thus, the distinction between what is halal (permissible) and haram (prohibited) is central to Muslim identity and practice.

Muslims may only consume products that meet religious requirements, namely halal, and conversely, they are prohibited from eating haram foods.[15] The word "halal" literally comes from Arabic, which means permissible, including food and other aspects,[16] while the opposite word is "haram" meaning to prevent or

[13] Joan C. Henderson, "Halal Food, Certification and Halal Tourism: Insights from Malaysia and Singapore," *Tourism Management Perspectives* 19 (2016), p.160–64.

[14] Nor Laila Md Noor and Nurulhuda Noordin, "A Halal Governance Structure: Towards a Halal Certification Market," in *Contemporary Issues and Development in the Global Halal Industry* (Singapore: Springer Singapore, 2016), p. 153–64.

[15] Mohd Izhar Ariff Mohd Kashim et al., "Principles Regarding the Use of Haram (Forbidden) Sources in Food Processing: A Critical Islamic Analysis," *Asian Social Science* 11, no. 22 (2015).

[16] Yunes Ramadan Al-Teinaz and Hani Mansour M. Al-Mazeedi, "Halal Certification and International Halal Standards," in *The Halal Food Handbook* (Wiley, 2020), p. 227–51. François Gauthier, "The Halalisation of Islam," *Sociology of Islam* 9, no. 2 (2021), p. 131–51.

hinder.[17] For the food category, there are four types that cannot be consumed or are haram for Muslims, namely carrion, blood, pork and animals slaughtered for other than Allah.[18] Meanwhile, the category of drinks is all types that can intoxicate (*khamar*) or contain alcohol.[19] For Muslims, something that is forbidden by Allah (God) must contain *madharat* (danger) or *mafsadah* (damage), whereas something that is permitted has *maslahah* (goodness).[20] *Al-maslahah* etymologically means goodness, benefit, appropriateness, suitability, harmony, usefulness, or propriety.[21] The antonyms *al-mafsadah* or al-madarrah mean damage.[22] Therefore, Muslims pay close attention to or have a firm stance regarding the halal status of a product because it is related to the objectives of sharia law (*maqasid al-syariah*).[23]

Over time, the concept of halal has evolved beyond individual religious observance to become a standardized and institutionalized framework within modern societies. Various state and non-state actors, including governments, religious councils, and industry stakeholders, have played a significant role in formalizing halal certification and regulation. In many Muslim-majority countries like Indonesia and Malaysia, national standards bodies have issued halal certification policies to ensure that food, cosmetics, pharmaceuticals, and other consumables comply with Islamic principles. In parallel, non-formal mechanisms such as religious education, public campaigns, and community-based organizations help reinforce halal awareness and ethical consumerism. This institutionalization not only facilitates Muslim adherence to religious obligations but also contributes to the growth of the global halal industry, turning halal into a transnational marker of quality, safety, and religious compliance.

Halal Certification

[17] Md Siddique E Azam and Moha Asri Abdullah, "Global Halal Industry: Realities and Opportunities," *International Journal of Islamic Business Ethics* 5, no. 1 (2020), p. 47.

[18] Nasa'iy Aziz et al., "Retracted: The Paradigm of Modern Food Products and Its Relevance with the Concept of Food in the Quran," *Heliyon* 9, no. 11 (2023), p. e21358,

[19] Rafika Dwi Rahmah MZ, "Alcohol and Khamr in Fiqh Based on Science Perspective," *IJISH (International Journal of Islamic Studies and Humanities)* 2, no. 1 (2019), p. 1–10.

[20] Sughra Fareed et al., "Excessive Use of Death Penalty as Stoppage Tool for Terrorism : Wrongful Death Executions in Pakistan," *Journal of Law, Policy and Globalization* 81, no. 2 (2019). Suko Wiryanto and Husna, "The Urgency and Strategic Role of Maqasid Shari'ah and Maslahah in Responding to The Legal and Economic Challenges of Muslim Business," *Jurnal of Middle East and Islamic Studies* 10, no. 1 (2023).

[21] Imron Rosyadi et al., "Syathibi's Thoughts on Maslahah Mursalah and Its Impact on The Development of Islamic Law," *Journal of World Thinkers* 1, no. 01 (2024), p. 63–74.

[22] Lukman Thaib, "The Siyasah Shar'iyyah Perspective of Najib's Transformational Agenda in Making Malaysia Into A High Income Nation," *Share: Jurnal Ekonomi Dan Keuangan Islam* 6, no. 1 (2017), p. 20.

[23] Tet Linda Yani, Dyarini Dyarini, and Septemberizal Septemberizal, "Halal Supply Chain Management Based on Maqasid Syariah to Improve Business Performance of Minang Ciputat Curry Restaurants," *International Journal of Law, Policy, and Governance* 3, no. 2 (2024), p. 125–39. Umi Kalsum Hehanussa, "Analysis of Non-Halal Drug Use in the Perspective of Maqashid Syariah," *Jurnal Ilmiah Ekonomi Islam* 8, no. 1 (2022), p. 437.

The existence of halal certification institutions aims to provide halal status to products when they meet sharia principles.[24] In this context, the Malaysian government since the 1970s has initiated a halal product policy for both domestic and imported products and global food companies that open their restaurants in Malaysia.[25] The Malaysian government issued the Malaysian Act Deed 87, the Trade Concern Act 1972, the User Protection Act 1999, the Torture Kanun, the Sharia Criminal Misconduct (Federal Territories) Act 1997 and the Sharia Criminal Misconduct Act, 1975 and the Trade Requirements (Use of Halal Language) Order 1975.[26] While in Indonesia, halal certification was driven by the struggle of civil society movements, namely the Food, Drug and Cosmetics Assessment Institute of the Indonesian Ulema Council (*Lembaga Pengkajian Pangan, Obat-Obatan, dan Kosmetik*/LPPOM-MUI) as a response to the issue of pork fat in 1988 which was found in a number of food products at that time.[27]

From a business perspective, including a halal logo is very important in ensuring that a product remains alive and profitable (to survive and profit) because it can symbolize the source of trust and confidence of Muslim consumers.[28] There are a number of studies on the correlation of halal logos with Muslim consumers' decisions in having products. In Malaysia, based on Asa's findings, Muslims are very confident with the JAKIM halal logo, therefore food that does not have a halal logo will lose consumers.[29] He explained that the halal logo is very important for Muslim consumers because it is seen as having met halal standards so that it is safe for them to consume. Therefore, the issuance of halal certification must be carried out by an institution that has the authority to legally obtain recognition that the products issued

[24] Johari Ab Latiff, "Halal Certification Procedure in Malaysia and Indonesia: A Study on Criteria for Determination of Halal Pharmaceutical Products," *PETITA* 5, no. 2 (2020). Maisyarah Rahmi Hasan and Mohd Syahiran Abd Latif, "Towards a Holistic Halal Certification Self-Declare System: An Analysis of Maqasid al-Sharīʿah-Based Approaches in Indonesia and Malaysia," *Mazahib* 23, no. 1 (2024), p. 41–78.

[25] Florence Bergeaud-Blackler, "The Halal Certification Market in Europe and the World: A First Panorama," in *Halal Matters: Islam, Politics and Markets in Global Perspective*, (2015).

[26] Siti Salwa Md. Sawari and Mohd Al'Ikhsan Ghazali, "Amalan Standard Halal Di Negara-Negara Asia Tenggara," *UMRAN - International Journal of Islamic and Civilizational Studies* 1, no. 1 (2014).

[27] Ahmad Izudin et al., "The Coexistence of Halal Food Products in Non-Muslim Communities: Visiting Kupang Cases, Indonesia," *Journal of Islamic Marketing* 15, no. 6 (2024), p. 1560–82. Inaya Rakhmani, "The Personal Is Political: Gendered Morality in Indonesia's Halal Consumerism," *TRaNS: Trans -Regional and -National Studies of Southeast Asia* 7, no. 2 (2019), p. 291–312.

[28] Dina Hariani and Mohd Hafiz Hanafiah, "The Competitiveness, Challenges and Opportunities to Accommodate the *Halal* Tourism Market: A *Sharia* -Law Tourism Destination Perspectives," *Journal of Islamic Marketing* 15, no. 3 (2024), p. 919–42. Mustapha Yusuf Ismaila, et.al., "Halal Marketing Practices and Performance of Cooperative Societies in Ilorin Metropolis, Kwara State, Nigeria," *Journal of Islamic Business and Management* 10, no. 02 (2020).

[29] Rokshana Shirin Asa, "Illegal Labeling and The Abuse of Halal Certificate: Case Study of Malaysia," *Jurnal Syariah* 27, no. 2 (2019), p. 367–88.

have met sharia provisions.[30] The halal certification process in Malaysia and Indonesia is presented in Figure 1 below:

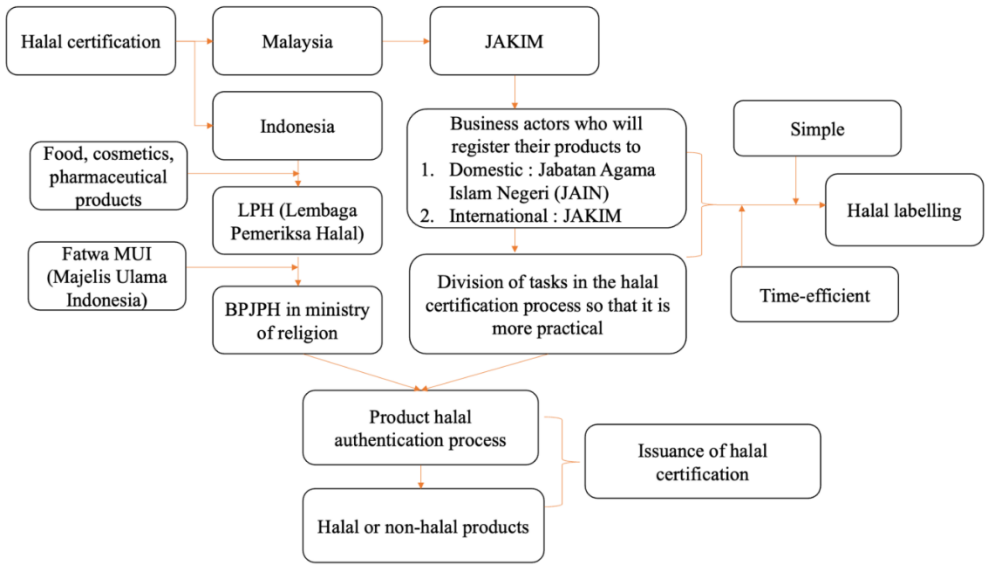

Figure 1. Comparison of halal product certification processes in Malaysia and Indonesia.

Halal Branding

By looking at its commercial potential, the halal concept has become a branding or marketing strategy to expand the reach of economic activities. Research Abdullah et al., found that many companies then comply with halal standards in order to win the loyalty of Muslim consumers. [31] Even according to Araújo study, non-Muslim countries: for example, New Zealand and Brazil utilize the skills of Muslim migrants to work in halal goods factories and halal commerce.[32] Likewise in the ASEAN region, Thailand, a country with a majority Buddhist population, has made Pattani a halal food industry area.[33] Including Singapore, although a secular country, based on the Global Muslim Travel Index (GMTI), it is one of the most "friendly" countries for Muslim tourists by providing various needs from halal food products to places of worship. Akram, et al [34] in his research stated that halal products have

[30] Rokshana Shirin Asa, "Illegal Labeling and The Abuse of Halal Certificate.

[31]Mohd Amri Abdullah et al., "Pensijilan Halal Di Malaysia: Suatu Analisis Pensejarahan Dan Perkembangannya," *Journal of Shariah Law Research* 6, no. 2 (2021).

[32] Shadia Husseini de Araújo, "Desired Muslims: Neoliberalism, Halal Food Production and the Assemblage of Muslim Expertise, Service Providers and Labour in New Zealand and Brazil," *Ethnicities* 21, no. 3 (2021), p. 411–32.

[33] Chandra Purnama et al., "Diplomasi Publik Thailand Melalui Industri Halal," *Sospol* 7, no. 1 (J2021), p. 29–46.

[34] Hafiz Wasim Akram, "Global Halal Business: A Sectoral Analysis," *International Journal of Business and Globalisation* 30, no. 1 (2022), p. 111.

very large potential but are still not widely served. Even the demand for halal products does not only come from countries with Muslim majority populations but also from countries with minority populations for reasons of health, safety, ethics, quality, taste, and protection of animals.[35] However, most of the leading countries producing halal products are dominated by non-Muslim countries such as Brazil, Australia, Thailand, China, Korea, South Africa, and the US. Large companies in these countries have invested in the development of halal products, for example One Foods, Brazil's largest processed food producer, controls 45% of the market share of Saudi Arabia, UAE, Kuwait, Qatar and Oman.

In the above context, Malaysia and Indonesia are two countries in Southeast Asia that are seriously developing the halal industry supported by legal policies on halal certification institutions/halal certification processes. In addition, studies on halal products have been widely conducted both in universities and halal study centers in both countries.[36] Khan et al.'s study in his research stated that the high trade in halal products is correlated with the demographic growth of Muslims globally which continues to increase.[37] In this case, there are 1.6 billion Muslims who must consume halal products such as food, drinks, medicine, cosmetics, etc.[38] The need of Muslims for halal products is very profitable from a business perspective (halal) and includes halal certification services.[39] In this regard, in Indonesia, the cost of halal certification (regular) per certificate/per 1 type of product/per 1 application for micro and small businesses is IDR 300,000 (around $20), medium businesses IDR 5,000,000 (around $320), and large businesses IDR 12,500,000 (around $800). The cost does not include the cost of product halal inspection by the Halal Inspection Institution (LPH) (BPJPH Regular Halal Certification Service Pamphlet). Malaysia in this context has gone far by introducing the JAKIM halal standard (MS: 1500) and

[35] Shahbaz Khan, Mohd Imran Khan, and Abid Haleem, "Evaluation of Barriers in the Adoption of Halal Certification: A Fuzzy DEMATEL Approach," *Journal of Modelling in Management* 14, no. 1 (February 11, 2019), p. 153–74.

[36] Nurul Aziza, et.al., "Halal Tourism, Cerfication Regulation, and Research Institute Insigh From IMT-GT Countries: A Review," *International Journal of Science, Technology & Management* 1, no. 3 (2020), p. 265–72. Amir Fazlim Jusoh Yusoff and Mursyid Djawas, "Problems of Muslim Society in Southeast Asia: A Study of the Impact of Online Games from an Islamic Law Perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 9, No. 2 (2025).

[37] Waseem Khan et al., "Enablers of Halal Food Purchase among Muslim Consumers in an Emerging Economy: An Interpretive Structural Modeling Approach," *British Food Journal* 122, no. 7 (2020), p. 2273–87.

[38] Asbi Ali and Mohd Shukri Yazid, "Muslim Industrialists and Manufacturers (MIM): Introducing a New Way to Conduct Muslim-to-Muslim Businesses for the Global Halal Industry," in *Contemporary Management and Science Issues in the Halal Industry* (Singapore: Springer Singapore, 2019), p. 37–41.

[39] Abu Saim Md. Shahabuddin, et.al., "Product-Centric *Halal* Business: A Critique from an Islamic Perspective," *Journal of Islamic Marketing* 11, no. 6 (2020), p. 1707–24. Normia Akmad Salindal, "*Halal* Certification Compliance and Its Effects on Companies' Innovative and Market Performance," *Journal of Islamic Marketing* 10, no. 2 (2019), p. 589–605.

is one of the most recognized in the world ranking. The urgency of halal branding for the industrial world is presented in Figure 2 below:

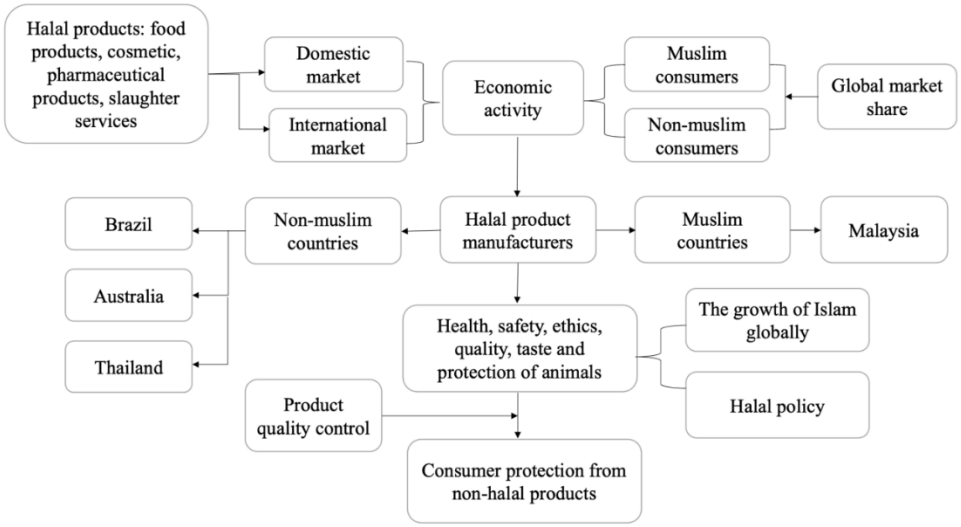

Figure 2. The urgency of halal branding for the industrial world to protect consumers from non-halal products.

Halal Constitution in Indonesia and Malaysia

Halal certification in Indonesia was initially a breakthrough of civil society movement by MUI. This started with the pork fat tragedy in the 1980s which was found in a number of food and beverage products. This incident caused anger among Muslims and had a major impact on the national economy at that time. In such conditions, the Indonesian government asked MUI to calm the hearts of Muslims. In other words, the involvement of religious institutions in halal certification in Indonesia was driven by the government's interests in maintaining economic and political stability through the role of MUI as a national religious mass organization, this organization covers 60 Islamic mass organizations spread across Indonesia.[40]

In the development, regulations on halal products emerged based on consumer protection law. These regulations are spread across several laws. These are Law No. 23 1992 which regulates the halal ness of packaged food products,

[40] Fahmi Ali Hudaefi and Irwandi Jaswir, "Halal Governance in Indonesia: Theory, Current Practices, and Related Issues," *Journal of Islamic Monetary Economics and Finance* 5, no. 1 (2019), p. 89–116. Sulistyo Prabowo, et al., "Revealing Factors Hindering Halal Certification in East Kalimantan Indonesia," *Journal of Islamic Marketing* 6, no. 2 (2015), p. 268–91. Anom Sigit Suryawan, et.al., "Negotiating Halal: The Role of Non-Religious Concerns in Shaping Halal Standards in Indonesia," *Journal of Rural Studies* 92 (2022). Muhammad Yasir Yusuf et al., "Halal Tourism to Promote Community's Economic Growth: A Model for Aceh, Indonesia," *Pertanika Journal of Social Sciences and Humanities* 29, no. 4 (2021), p. 2869–91.

followed by Law No. 7 1996 concerning Food, and Law No. 8 1999 concerning Consumer Protection. The Indonesian government also issued Government Regulation No. 69 1999 concerning Food Labels and Advertisements, Decree of the Minister of Religious Affairs No. 518 2001 concerning Guidelines and Procedures for Inspection and Determination of Halal Food. With the issuance of these regulations, the use of the "halal" label has become more common compared to previous regulations which emphasized the inclusion of the "CONTAINING PORK" label on non-halal products. In this context, the involvement of the MUI in halal certification is considered important so that a Cooperation Agreement (Charter) was issued on June 21, 1996 between the Ministry of Health, the Ministry of Religious Affairs and the MUI. This charter states that the halal label is given by the Ministry of Health based on the MUI fatwa issued in the form of a halal certificate. In development, the MUI's position became very strong with the publication of Minister of Religion Decree Number 518 of 2001 concerning Guidelines and procedures for Inspecting and Determining Halal Food.

However, with the enactment of the Omnibus Law on Job Creation (2020), the halal certification issuance process is included in what is regulated in it which then becomes the authority of the state. In this case, according to the mandate of Law Number 30/2014 concerning Halal Product Assurance (JPH), the Indonesian government formed the Halal Product Assurance Organizing Agency (BPJPH) under the Ministry of Religion. Thus, the position of LPPOM MUI is no longer as the sole institution for inspecting Indonesian halal products. Including the role of the MUI Fatwa Commission, if previously it had the authority to issue halal certificates, the Ministry of Religion has also formed a Fatwa Committee for the self-declare product category. However, the MUI still has great power in determining halal decisions, in this case the BPJPH cannot issue halal certification if it does not obtain a halal fatwa from the MUI because the fatwa hearing is carried out as a fulfillment of the sharia law aspect. This is because the existence of the Halal Product Assurance Law is a form of administration of religious law into state law (such as the law on marriage).[41]

Unlike Malaysia, Muslims in Malaysia are under a federation in the form of a kingdom, and Islam is officially declared as the state religion. In the 1970s, the rise of Islam was increasingly felt where the combination of religious, economic and cultural interests coincided. The government implemented an economic reform program with the aim of increasing the efforts of Malays and the native population. Although this program was aimed at the socio-economic development of the Malays, it would certainly also strengthen Malay and Islamic solidarity. This would certainly be a great ideological and political force in Malaysia. In the following periods, with the support of the ruling government, Bank Islam was formed.[42]

[41] Muchamad Ali Safa'at, "The Domination of Indonesian Ulama Council Withhold Law of Halal Product Guarantee," *Arena Hukum* 15, no. 2 (2022), p. 257–84.

[42] Ahmad Fauzi Abdul Hamid and Muhamad Takiyuddin Ismail, "Islamist Conservatism and the Demise of Islam Hadhari in Malaysia," *Islam and Christian–Muslim Relations* 25, no. 2 (2014),

Islamic Insurance System, International Islamic University, improvement of Islamic religious administration and sharia courts, rules and laws that reflect Islamic values and teachings are enforced. Politically, there are two large groups developing in Malaysia, namely UMNO (United Malaya National Organization) and PAS (Islamic Party of Malaysia). If we observe the politics of the Malaysian government in relation to Islam, then what is raised is the Malay view from the National ranks, namely the UMNO party chaired by Dr. Mahatir Muhammad. In the Federation of Malaysia, Islam is the official religion.[43]

Comparing with Malaysia, the halal product policy regulation in this country is based on the Trade Act. In this case, the Malaysian government since the 1970s has drafted a law on procedures and guidelines for halal food for both domestic and imported products through Act 87 and the Trade Act 1972. This regulation was made to provide certainty that food offered in restaurants, shops and global companies that open restaurants in Malaysia has been/must be guaranteed halal. Based on the provisions of Article 10 which regulates the definition of the command (Command Definition) in Article 11 which regulates the stamp (mark/label) of the Trade Act 1972, the Trade Order (Food Procurement) 1975 was formed. Next, in 1982 the Malaysian government established JAKIM as an institution responsible for examining and instilling halal awareness among business actors. In this case, JAKIM is the central agency regarding the design of Islamic Affairs Division and community development. Meanwhile, for products marketed domestically, applications for halal certificates can be made by the State Islamic Religious Affairs Department (JAIN), while for products marketed internationally, they must be made by JAKIM.

In the Malaysian context, JAKIM is the only main agency or halal certification body responsible for harmonizing, changing and developing guidelines, procedures, standards, regulations and halal certification packages. While the existence of HDC is responsible for the development of halal industrial zones. Based on the Ministerial Congregation Meeting (8 July 2009), JAKIM in carrying out its responsibility for monitoring and strengthening halal authority is collaborating with the Ministry of Domestic Trade, Cooperatives and Consumer Affairs as well as state agencies by registering the Malaysian halal logo at national and international levels. In this context, decision making regarding halal certification in Malaysia is not as

p. 159–80. Wan Norhasniah Wan Husin and Haslina Ibrahim, "Religious Freedom, The Malaysian Constitution and Islam: A Critical Analysis," *Procedia - Social and Behavioral Sciences* 217 (2016), p. 1216–24. Ahmad Nurozi, "Comparative Study of the Process of Islamic Law Legislation in Indonesia with Malaysia and Its Implementation into Legislation Regulations," *Jurnal Hukum Islam* 20, no. 1 (2022), p. 125–54.

[43] Enizahura Abdul Aziz, "Consensus Politics and Its Relevance to Unity in Malaysia: An Islamic Perspective," *International Journal of Social Science Research* 4, no. 1 (2022); Sebastian Dettman, "Authoritarian Innovations and Democratic Reform in the 'New Malaysia,'" *Democratization* 27, no. 6 (2020), p. 1037–52.

complicated as in the case of Indonesia (MUI and BPJPH).[44] Such a phenomenon has complex implications in developing a halal economy if each agency tries to maintain the status quo by ignoring government interests. This is different from Malaysia where JAKIM and HDC can work together so that it does not cause opposition and problems between institutions.

Indonesian and Malaysian Halal Product Standards

The standard for halal products in Malaysia is according to the MS1500:2019 standard, which outlines general guidelines for the production, preparation, handling and storage of halal food. In this regard, there are four standards regarding halal food products implemented by JAKIM, namely MS 1500, MS 1480, MS 1514, and the 1983 Food Act and 1985 Regulations. First, MS 1500 is a standard regarding practical guidelines for the food industry regarding the preparation and halal food control. This standard aims to provide basic regulations for food products and food trade or commerce in Malaysia that comply with the standards of the International Standardization Organization (ISO). Second, MS 1480 refers to a scientific, rational and systemic approach to hazards to ensure that food is safe for human consumption. Third, MS 1514 concerns regulatory requirements related to aspects of good hygiene in making food for the food industry them safely. Fourth, the 1983 Food Act and 1985 Regulations are laws regarding the protection of Muslims regarding health hazards and fraud in the preparation, sale and use of food. This law also states offenses involving food containing ingredients that are detrimental to health, food that is unfit for human consumption, and adulterated food; preparing, packaging, labeling and advertising food that does not meet standards.[45]

Institutionally, among the institutions involved in the creation and formulation of the standard are the Federation of Malaysian Manufacturers, Quality Institute of Malaysia, Agricultural Research and Development Institute of Malaysia, Department of Standards Malaysia, Department of Science and Technology, Department of Animal Health Services, Ministry of Health Malaysia, National Standardization and Quality Agency (SIRIM), International Islamic University (IIUM), University Putra Malaysia (UPM) and University of Technology MARA (UiTM). This standard has been made in accordance with ISO methodology and it has been seen that several halal certifications bodies in other countries have accepted this standard. In addition, this is the first Halal standard developed by a Muslim nation. In general, there are 7 basic requirements for the preparation of Halal products based on MS 1500: 2004/2009 as follows: 1) Halal food and beverage sources must be based on Halal animals and plants; 2) The process of slaughtering halal and non-halal animals must not be carried out together; 3) processing, handling

[44] Siew Imm Ng et al., "Retirement Village Buying Intention," *Asia Pacific Journal of Marketing and Logistics* 32, no. 7 (2020), p. 1451–73.

[45] MRTA Kadir, "Tracing the Cost Elements in Halal Standard MS 1500: 2019 for Production Efficiency Mohd Rizuan Abdul Kadir," *Journal of Energy and Environment*, 2020.

and distribution of Halal products must be carried out only in accordance with Halal regulations; 4) storage, display and serving of products, such as equipment, machines and other materials must not be made of non-halal materials; 5) Cleanliness, sanitation and food safety must be in accordance with the Halal concept requirements; 6) Packaging and labeling must be carefully evaluated by JAKIM; 7) Legal requirements in line with MS 1500:2004 revised 2009.[46]

Halal product standards in Indonesia refer to Article 4 of Law no. 33 of 2014 concerning halal product guarantees, which states that "products entering, circulating and traded in the territory of Indonesia must be halal certified".[47] This halal standard is generally all products that do not contain elements that are prohibited either from raw materials or processing techniques. Products that must have a halal label are food and beverage products, raw material products, food additives, auxiliary materials for food products, and slaughter products, slaughter services, cosmetics, and pharmaceutical products.[48] Halal standards in Indonesia are not only sourced from the ingredients, but also the processing process. Halal product processing must not be mixed with non-halal products to avoid cross contamination.[49] Slaughtering services are also one of the references for the implementation of halal guarantees. This is because halal meat that is slaughtered not in accordance with sharia will become non-halal meat, which can harm consumers.[50] Halal standards set in Indonesia as a whole can protect consumers from non-halal products. Several publications on the implementation of halal standards in Indonesia and Malaysia are presented in table 1 below:

Table 1: Implementation of halal standards for products in Indonesia and Malaysia

No	Author	Title	Products	Results	Ref
1	Vanany, et al.	Determinants of halal-food consumption in Indonesia	Food	Perceived awareness, habit, religious self-identity (RSI), moral obligations and trust	(Vanany et al., 2020)[51]

[46] Sazelin Arif and Safiah Sidek, "Application of Halalan Tayyiban in the Standard Reference for Determining Malaysian Halal Food," *Asian Social Science* 11, no. 17 (2015).

[47] Muhammad Abduh and Elvin Bastian, "The Law Enforcement of Guarantees Halal Products in Indonesia," *Muamalatuna* 15, no. 2 (2024), p. 225–40.

[48] Syahrul Bakti et al., "Juridical Aspects of Issuance of Halal Certification in Indonesia," *Innovative: Journal of Social Science Research* 4, no. 3 (2024), p. 9430–40.

[49] Kamisah Supian, "Cross-Contamination in Processing, Packaging, Storage, and Transport in Halal Supply Chain," in *Preparation and Processing of Religious and Cultural Foods*, Elsevier, (2018), p. 309–21.

[50] Fouad Ali Abdullah Abdullah, et.al., "Halal Criteria Versus Conventional Slaughter Technology," *Animals* 9, no. 8 (2019), p. 530.

[51] Iwan Vanany et al., "Determinants of Halal-Food Consumption in Indonesia," *Journal of Islamic Marketing* 11, no. 2 (2020), p. 507–21.

				to determine consumers' intention in halal-food consumption. Attitudes, RSI and moral obligations were significant predictors of intention to consume halal food.	
2	Masruroh, N	The Competitiveness of Indonesian Halal Food Exports in Global Market Competition Industry	Food	The halal value chain in Indonesia applies the principle of traceability which makes Indonesian halal food products competitive. The second application of the principle of traceability is different from other countries, making halal food products produced by Indonesia acceptable to importing countries, especially OIC countries.	Masruroh, 2020)[52]
3	Sari, et al.	Implementation And Impact of A Halal Food Standard: An Empirical Study of Malaysia	Food	Four positive impacts of its implementation of MS 1500 were also found: Trade & Free Movement, Innovation, Clean & Save Production-	(D. P. Sari et al., 2021a) [53]

[52] Nikmatul Masruroh, "The Competitiveness of Indonesian Halal Food Exports in Global Market Competition Industry," *Economica: Jurnal Ekonomi Islam* 11, no. 1 (2020), p. 25–48.

[53] Dian Permata Sari, Irwandi Jaswir, and Mohd. Radzi bin Haji Che Daud, "Implementation and Impact of a Halal Food Standard: An Empirical Study of Malaysia," *Journal of Islamic Monetary Economics and Finance* 7, no. 3 (2021), p. 473–502.

				Process and Consumer & Corporate Image	
4	Sari, et al.	Factors Affecting the Successful Implementation of MS1500 by Malaysian Halal Food Industry	Food	Finance and regulation were not the factors that caused the limitation on implementation of Halal Food Standard.	(D. P. Sari et al., 2021b) [54]
5	Othman, et al	Legal and Regulatory Challenges of Halal Certification: Insights from Cosmetic Manufacturers on Halal Built-In Implementation	Cosmetics	Halal cosmetic manufacturers encounter challenges in getting halal raw materials, dealing with unsupportive suppliers, maintaining halal during production, and preparing documentation for the halal application	(Othman et al., 2023)[55]
6	Sari, et al	The Implementation of Halal Logistic System on Cosmetic Products	Cosmetic	Halal logistics system on cosmetic products from supplier, producer, distribution process, until then it is handed over to the	(N. K Sari et al., 2019)[56]

[54] Dian Permata Sari, et.al., "Factors Affecting the Successful Implementation of MS1500 by Malaysian Halal Food Industry," *International Journal of Halal Research* 3, no. 2 (2021), p. 102–12.

[55] Yuhanza Othman, et.al., "Legal and Regulatory Challenges of Halal Certification: Insights from Cosmetic Manufacturers on Halal Built-In Implementation," *International Journal of Academic Research in Business and Social Sciences* 13, no. 1 (2023).

[56] Nurlita Kamilah Sari et al., "The Implementation of Halal Logistic System on Cosmetic Product," *Advances in Transportation and Logistics Research (ALTR)* 2, no. 1 (2019).

				customer that is handled by halal (allowed, acceptable) and *thoyyiban* (safe, qualified, and clean) means could make the business raise in profit	
7	Fadliyah, H and Nurwahyuni, A	Policy Implementation of Halal Product Assurance for Pharmaceutical Products in Indonesia	pharmaceutical products	The implementation is going well but is still not optimal, especially from the point of view regarding halal certification for pharmaceutical products	(Fadliyah & Nurwahyuni, 2022)[57]
8	Latiff, et al.	A Study on Halal Certification Procedure: Progressive Transition Towards Halal Pharmaceutical Products in Malaysia and Indonesia	pharmaceutical products	Halal-certified pharmaceutical products are highly regulated and must be proven for their halal ness, safety, quality, and effectiveness based on laws in Malaysia and Indonesia	(Ab Latiff et al., 2022)[58]

[57] Hilyatul Fadliyah and Atik Nurwahyuni, "Policy Implementation Of Halal Product Assurance For Pharmaceutical Products In Indonesia," *Journal of Indonesian Health Policy and Administration* 7, no. 2 (2022), p. 214.

[58] Johari Ab Latiff, et.al., "A Study on Halal Certification Procedure: Progressive Transition Towards Halal Pharmaceutical Products in Malaysia and Indonesia," in *Selected Proceedings from the 1st International Conference on Contemporary Islamic Studies (ICIS 2021)* (Singapore: Springer Nature Singapore, 2022), p. 3–12.

Global Halal Certification Recognition

In Malaysia, there are nine halal product certification schemes, namely food and beverage product schemes, medical equipment products, refineries, consumer goods products, logistics services, slaughterhouses, cosmetic products and pharmaceutical products. Apart from these nine schemes, it is not included in the halal certification.[59] Meanwhile, for the renewal of halal certificates, each scheme is different, for example for food premises every 2 years, for slaughterhouses every year, cosmetics every 3 years. In addition, each scheme has its own standards such as food premises have Malaysian standards MS 1500: 2019 for halal food, cosmetics refer to MS 2634: 2019.[60]

In Malaysia, the application for halal certification is largely determined by the halal product manufacturing process. In other words, if the product truly refers to the Malaysian halal certification procedure manual, the Malaysian halal management system, Malaysian standards, as well as the 2011 Trade Regulations Act, the 1983 Food Act and the 1985 Food Regulations, you can be sure that the product will receive a halal certificate. Obtaining a halal permit is not just a fatwa, but also what is different, what continues to strengthen halal is the process. The process is quite strict so that the JAKIM halal logo is indeed at world level because the process may sometimes have different issues. Auditing to obtain halal permits from JAKIM itself they have a position under JAKIM there is a body called the halal management section.[61]

In implementing the halal certification, JAKIM is assisted by the State Islamic Religious Department (JAIN), meaning that each halal certification at the state level is managed by the JAIN halal section in each country. However, it is important to underline that not all halal certification schemes can be implemented in the country. Applications for halal certificates are available on the MYeHALAL website, applicants can register their products and documents with JAIN, the halal section of the State Islamic Religious Department. In this context, JAIN's role is as JAKIM's agent at the state level with the aim of facilitating the processing of halal certification.[62]

The halal certification process in Indonesia is carried out by the LPH (Halal Inspection Institution) which is carried out by government institutions (state universities) and private institutions (private universities and independent

[59] Khawaja Muhammad Imran Bashir et. al., "Strategies for Improving the Competitiveness of Korean Seafood Companies in the Overseas Halal Food Market," *Journal of Islamic Marketing* 10, no. 2 (June 6, 2019), p. 606–32.

[60] Mariam Abdul Latif, "Halal International Standards and Certification," in *The Halal Food Handbook* (Wiley, 2020), p. 205–26.

[61] Johan Fischer, "Manufacturing Halal in Malaysia," *Contemporary Islam* 10, no. 1 (2016), p. 35–52.

[62] Nurulhuda Noordin, et.al., "Strategic Approach to Halal Certification System: An Ecosystem Perspective," *Procedia - Social and Behavioral Sciences* 121 (2014), p. 79–95.

institutions).[63] The journey of a product to obtain a halal certificate begins with registering the product with the LPH, then the LPH will conduct an assessment by sending a halal auditor. The results of the LPH assessment will be sent to the MUI for review to obtain an MUI fatwa. The results of the MUI fatwa will be sent to BPJPH for the issuance of halal certification. The existence of three flows in the halal certification process in Indonesia is less efficient because it takes a relatively longer time.[64]

The Benefits of Halal Certification for Muslim Families

Halal certification plays a substantial role in ensuring that Muslim families can make informed and religiously compliant choices about the products they consume. For many Muslim households, the halal label is not just a religious symbol but also a marker of trust, safety, and ethical standards. Halal certification guarantees that food, cosmetics, pharmaceuticals, and other consumables are free from prohibited (*haram*) substances such as pork derivatives or alcohol and are processed according to Islamic guidelines. A global survey conducted by Pew Research Centre (2015) shows that over 75% of Muslims consider halal compliance as a key factor when purchasing food and household items.[65] In countries with large Muslim populations like Indonesia and Malaysia, this assurance is especially critical, as it reduces anxiety around product safety and enables parents to raise children in accordance with Islamic values from an early age.

Beyond religious observance, halal certification also affects the daily economic and social life of Muslim families. It influences shopping habits, meal planning, health decisions, and even travel choices. For example, access to halal-certified options in schools and public facilities allows families to participate fully in social settings without compromising their beliefs. In Indonesia, the mandatory halal labeling policy under Law No. 33/2014 aims to protect more than 230 million Muslims—the largest Muslim population in the world by ensuring that all products entering the market meet halal standards. Similarly, in Malaysia, the JAKIM halal logo is trusted not only by local families but also internationally, reflecting high standards of hygiene, ethical sourcing, and transparency. In this way, halal certification contributes not just to religious adherence but also to the broader well-being and cohesion of Muslim households.

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[63] Muhammad Khozin Ahyar, "Halal Industry and Islamic Banking: A Study of Halal Ecosystem Regulation in Indonesia," *Journal of Finance and Islamic Banking* 2, no. 2 (2020). Abdul Rachman and Bilaly Sangare, "Synergy and Collaboration between Government and Private Institutions in Building Halal Ecosystems in Indonesia," *Jurnal Ilmiah Islam Futura* 23, no. 2 (2023).

[64] Abu Sani, "Opportunities and Challenges For Indonesian Halal Certification," *Proceeding of The International Seminar on Business, Economics, Social Science and Technology (ISBEST)* 3, no. 1 (2023).

[65] Pew Research Center, "The Future of World Religions: Population Growth Projections, 2010–2050," April 2, (2017).

Against this backdrop, in recent years many countries with relatively small Muslim populations have begun to recognize the economic and cultural significance of halal standards, especially in sectors like food services and tourism. Nations such as Japan, South Korea, Thailand, and New Zealand have adopted halal policies and promoted halal-friendly services as part of their strategy to attract Muslim travelers. Halal tourism initiatives often include the availability of halal food, prayer facilities, and accommodation that respects Islamic values.[66] For Muslim families, these factors are crucial when planning international travel, as they seek destinations where they can maintain religious observance without difficulty. A study by Crescent Rating (2023) estimates that Muslim travelers spent over USD 189 billion in 2022, a figure projected to grow significantly, with family travel being a major segment.[67] As a result, the global halal ecosystem is expanding beyond traditional markets, offering Muslim families more inclusive and comfortable travel experiences while also encouraging intercultural understanding and respect.

Conclusion

Indonesia and Malaysia are countries with predominantly Muslim populations, with a high demand for halal products, so product halal certification is a highlight for both countries. The halal certification process in Malaysia is carried out by the government through JAKIM, while in Indonesia it is carried out by BPJPH with the MUI fatwa as the basis. Halal certification standards in Malaysia cover food and beverage products, medical equipment products, refineries, consumer goods products, logistics services, slaughterhouses, cosmetic products and pharmaceutical products. Meanwhile in Indonesia, this includes food and beverages, raw material products, food additives, auxiliary materials for food products, and slaughtered products, slaughtering services, cosmetics and pharmaceutical products. The regulatory framework for halal certification in Malaysia is MS1500:2019, while in Indonesia it refers to Law No. 33 of 2014 concerning Halal Product Guarantees. The role of the Malaysian government in supporting halal certification is very large, whereas in Indonesia halal certification is not only carried out by the government but also the private sector.

[66] Ajeng Puspa Marlinda et al., "Halal Tourism as a Strategic Option for South Korean Tourism," *Journal of Islamic Marketing* 14, no. 5 (2023).

[67] Crescent Rating, "Global Muslim Travel Index 2023," 2023.

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