



**DIFFERENCES IN HALAL STANDARDS AND THEIR EFFECT ON
DEVELOPMENT OF HALAL FOOD INDUSTRY IN MALAYSIA,
INDONESIA, AND BRUNEI**

By

NUR IZYANA BINTI ABD RAZAK

**Thesis Submitted to the School of Graduate Studies, Universiti Putra
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Science**

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Bismillahirrahmanirrahim

This thesis is dedicated to

My lovely parents, Mak, siblings, families, lecturers and friends.

Thank you so much for the unwavering support, advice, and encouragement throughout this journey. May Allah bless you and reward you a thousand-fold.

*With love, respect and a bunch of memories,
Indeed, we belong to Allah and indeed to Him we will return.*

(I love you, Mak. Al Fatihah).

Ameen.

Alhamdulillah

Abstract of thesis presented to the Senate of Universiti Putra Malaysia in
fulfilment of the requirement for the degree of Master of Science

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August 2024

Chairman : Professor Suhaimi bin Ab Rahman, PhD
Institute : Halal Product Research

The *halal* food market is experiencing significant global growth, with Southeast Asia standing as a key region for this expansion due to its large Muslim population. Malaysia, Indonesia, and Brunei, as majority Muslim nations, are in prime positions to become global *halal* food hubs. However, differing *halal* food standards across these countries present challenges for businesses and policymakers. This study investigates these differences, exploring their underlying causes and their effects on the development of the *halal* food industry in Southeast Asia.

The objectives of this study are to identify the differences in halal food standards in Malaysia, Indonesia, and Brunei, identify the reasons for the differences in halal food standards in Malaysia, Indonesia, and Brunei, and to evaluate the effect of differences in halal food standards in Malaysia, Indonesia, and Brunei on the development of the halal food trade industry in

the region. The research uses a qualitative approach, primarily employing semi-structured interviews with key informants, including *halal* authority bodies, policymakers, *halal* industry stakeholders, academicians, and consumers from all three countries. Thematic analysis was applied to the interview data to identify key patterns and differences in *halal* standards, while documentary analysis of *halal* certification documents and relevant regulations further supported the study's findings.

The findings reveal notable differences in *halal* standards, particularly in the methods of animal slaughter, the consumption of *jallalah* animals, and permissible alcohol levels in food and beverages. For instance, while all three countries accept animal stunning, Malaysia and Brunei have stricter regulations on the mechanical slaughter of animals, which Indonesia allows under specific conditions. Similarly, differences in *Shariah* interpretations have led to varying opinions on the permissibility of consuming *jallalah* animals, with Malaysia and Brunei only accepting them under stringent conditions. These differences stem from diverse legal frameworks, religious fatwas, cultural norms, and demographic influences. Furthermore, the study highlights that businesses face significant challenges in obtaining multiple *halal* certifications when exporting products between these countries, leading to financial and logistical burdens, particularly for small and medium-sized enterprises. The study concludes that a move towards standardization or mutual recognition of *halal* certifications could alleviate these challenges, enhance regional trade, and bolster the competitiveness of Southeast Asia in the global *halal* market. Additionally, the findings suggest that greater collaboration between *halal*

certification bodies and policymakers in Malaysia, Indonesia, and Brunei is critical to harmonizing standards, addressing discrepancies in *Shariah* interpretations, and fostering a more unified *halal* food market. A regional approach to *halal* certification could significantly reduce trade barriers and promote the growth of the *halal* industry in Southeast Asia.

Keywords: *Halal* Standard, *Halal* Food Industry, Malaysia, Indonesia, Brunei

SDG: GOAL 8: Decent Work and Economic Growth



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia
sebagai memenuhi keperluan untuk Ijazah Master Sains

**PERBEZAAN PIAWAIAN HALAL DAN KESANNYA TERHADAP
PERKEMBANGAN INDUSTRI MAKANAN HALAL DI MALAYSIA,
INDONESIA DAN BRUNEI**

Oleh

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Pasaran makanan halal mengalami pertumbuhan global yang ketara, dengan Asia Tenggara berdiri sebagai rantau utama untuk pengembangan ini disebabkan oleh populasi Muslim yang ramai. Malaysia, Indonesia dan Brunei, sebagai negara majoriti Muslim, berada dalam kedudukan utama untuk menjadi hab makanan halal global. Walau bagaimanapun, piawaian makanan halal yang berbeza di seluruh negara ini memberikan cabaran kepada perniagaan dan pembuat dasar. Kajian ini menyiasat perbezaan ini, meneroka punca asasnya dan kesannya terhadap pembangunan industri makanan halal di Asia Tenggara.

Objektif kajian ini adalah untuk mengenal pasti perbezaan piawaian makanan halal di Malaysia, Indonesia, dan Brunei, mengenal pasti sebab perbezaan piawaian makanan halal di Malaysia, Indonesia, dan Brunei, dan menilai kesan perbezaan dalam makanan halal. piawaian di Malaysia, Indonesia, dan Brunei

mengenai pembangunan industri perdagangan makanan halal di rantau ini. Penyelidikan menggunakan pendekatan kualitatif, terutamanya menggunakan temu bual separa berstruktur dengan pemberi maklumat utama, termasuk badan pihak berkuasa halal, penggubal dasar, pihak berkepentingan industri halal, ahli akademik dan pengguna dari ketiga-tiga negara. Analisis tematik digunakan pada data temu bual untuk mengenal pasti corak utama dan perbezaan dalam piawaian halal, manakala analisis dokumentari dokumen pensijilan halal dan peraturan yang berkaitan menyokong lagi penemuan kajian.

Penemuan ini mendedahkan perbezaan ketara dalam piawaian halal, terutamanya dalam kaedah penyembelihan haiwan, penggunaan haiwan *jallalah*, dan tahap alkohol yang dibenarkan dalam makanan dan minuman. Sebagai contoh, sementara ketiga-tiga negara menerima haiwan yang menakjubkan, Malaysia dan Brunei mempunyai peraturan yang lebih ketat mengenai penyembelihan haiwan secara mekanikal, yang dibenarkan oleh Indonesia dalam syarat-syarat tertentu. Begitu juga, perbezaan tafsiran Syariah telah membawa kepada perbezaan pendapat tentang kehalalan memakan haiwan *jallalah*, dengan Malaysia dan Brunei hanya menerimanya dalam syarat yang ketat. Perbezaan ini berpunca daripada pelbagai rangka kerja undang-undang, fatwa agama, norma budaya, dan pengaruh demografi. Tambahan pula, kajian itu menyerlahkan bahawa perniagaan menghadapi cabaran besar dalam mendapatkan pelbagai pensijilan halal apabila mengeksport produk antara negara-negara ini, yang membawa kepada beban kewangan dan logistik, terutamanya untuk perusahaan kecil dan sederhana.

Kajian itu merumuskan bahawa langkah ke arah penyeragaman atau pengiktirafan bersama terhadap pensijilan halal boleh mengurangkan cabaran ini, meningkatkan perdagangan serantau, dan meningkatkan daya saing Asia Tenggara dalam pasaran halal global. Selain itu, penemuan menunjukkan bahawa kerjasama yang lebih erat antara badan pensijilan halal dan penggubal dasar di Malaysia, Indonesia dan Brunei adalah penting untuk mengharmonikan piawaian, menangani percanggahan dalam tafsiran Syariah, dan memupuk pasaran makanan halal yang lebih bersatu. Pendekatan serantau terhadap pensijilan halal boleh mengurangkan halangan perdagangan dengan ketara dan menggalakkan pertumbuhan industri halal di Asia Tenggara.

Kata Kunci: Standard Halal, Industri Makanan Halal, Malaysia, Indonesia, Brunei

SDG: MATLAMAT 8: Pekerjaan yang Baik dan Pertumbuhan Ekonomi

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TABLE OF CONTENTS

	Page
ABSTRACT	i
ABSTRAK	iv
ACKNOWLEDGEMENTS	vii
APPROVAL	ix
DECLARATION	xi
LIST OF TABLES	xvi
LIST OF FIGURES	xvii
LIST OF ABBREVIATIONS	xviii
LIST OF APPENDICES	xxi
 CHAPTER	
 1 INTRODUCTION	 1
1.1 Introduction	1
1.2 Research Background	2
1.3 Problem Statement	6
1.4 Research Question	9
1.5 Research Objective	9
1.5.1 General Research Objective	9
1.5.2 Specific Research Objectives	10
1.6 Significance of the Study	10
1.7 Research Scope	12
1.8 Operational Definition of Key Terms	13
1.9 Organisation of the Thesis	15
 2 LITERATURE REVIEW	 17
2.1 Introduction	17
2.2 Understanding The <i>Halal</i> , <i>Haram</i> , <i>Shubhah</i> and In Relation to <i>Halal</i> Food	 17
2.2.1 <i>Halal</i>	19
2.2.2 <i>Haram</i>	21
2.2.3 <i>Shubhah</i>	25
2.3 Principles of <i>Halalan Toyyiban</i>	28
2.3.1 Principles of Determining <i>Halal</i> Food	32
2.4 <i>Halal</i> Understanding and Awareness in Malaysia, Indonesia and Brunei	 40
2.5 Standard Definition	47
2.6 <i>Halal</i> Standards	50
2.6.1 <i>Halal</i> Standards in Malaysia	52
2.6.2 <i>Halal</i> Standards in Indonesia	60
2.6.3 <i>Halal</i> Standards in Brunei	65
2.6.4 The Differences and Similarities between Brunei, Indonesia, and Malaysia's <i>Halal</i> Standards	 68

2.7	<i>Halal</i> Economic Growth in Relation to <i>Halal</i> Standard	71
2.8	Development of the <i>Halal</i> Food Industry	75
2.9	Review of Previous Studies on <i>Halal</i> Standards	80
2.10	Literature Gap Analysis	89
2.11	Theoretical Framework	92
2.12	Chapter Summary	95
3	RESEARCH METHODOLOGY	96
3.1	Introduction	96
3.2	Research Design	96
3.3	Research Approach	99
3.4	Instrument of Study	102
3.4.1	Documents Analysis	102
3.4.2	Interview	106
3.5	Population	112
3.6	Sample	113
3.6.1	Sampling Method	113
3.6.2	Sampling Size	116
3.7	Data Collection Procedure	120
3.8	Data Analysis Procedure	122
3.8.1	Document Analysis	123
3.8.2	Semi-Structured Interview Analysis	124
3.8.3	Integration of Data Sources	125
3.9	Validity and Reliability	126
3.10	Chapter Summary	126
4	FINDINGS AND DISCUSSIONS	128
4.1	Introduction	128
4.2	Backgrounds	128
4.3	General Analysis of The Development of <i>Halal</i> Standards in Malaysia, Indonesia and Brunei	130
4.3.1	Development of <i>Halal</i> Standard in Malaysia	130
4.3.2	Development of <i>Halal</i> Standard in Indonesia	133
4.4	Development of <i>Halal</i> Standard in Brunei	137
4.5	The Differences in <i>Halal</i> Standards in Malaysia, Indonesia, and Brunei	139
4.5.1	Documentary Analysis Findings	139
4.5.2	Interview Analysis Findings	178
4.5.3	Overall Discussions of Differences of <i>Halal</i> Standard in Malaysia, Indonesia and Brunei	196
4.6	The Reasons for The Differences in <i>Halal</i> Standards In Malaysia, Indonesia, and Brunei	204
4.6.1	Fatwa	204
4.6.2	Law	209
4.6.3	Authority Body	213
4.6.4	Culture and Demographic	218

4.6.5	Overall Discussions of Reasons for The Differences of <i>Halal</i> Standards in Malaysia, Indonesia and Brunei	222
4.7	The Effect of Differences of <i>Halal</i> Standards in Malaysia, Indonesia, and Brunei on the Development of the <i>Halal</i> Food Trade Industry In The Region	225
4.7.1	Industry	226
4.7.2	Overall Discussions of the Effect of Differences of <i>Halal</i> Standards in Malaysia, Indonesia, and Brunei on The Development of <i>Halal</i> Food Trade Industry in The Region	240
4.8	Suggested Solutions to Resolve <i>Halal</i> Standards Differences Between Malaysia, Indonesia, and Brunei	246
4.8.1	Intergovernmental Dialogue (Prior Method to Harmonize <i>Halal</i> Food Standard	247
4.8.2	Harmonization of <i>Halal</i> Food Standard	251
4.8.3	Mutual Recognition	256
4.9	Overall Discussions of Suggested Solutions to Resolve <i>Halal</i> Standards Differences Between Malaysia, Indonesia, and Brunei	261
4.10	Discussion of the Overall Findings	265
4.11	Chapter Summary	271
5	CONCLUSIONS AND RECOMMENDATIONS	273
5.1	Introduction	273
5.2	Thesis Overview	273
5.3	Summary of Overall Study	274
5.4	Implication And Recommendations for Solving the Issue of <i>Halal</i> Standard Differences	276
5.5	Limitations of the Study	281
5.6	Recommendation for Future Research	283
5.7	Chapter Summary	284
	REFERENCES	286
	APPENDICES	314
	BIODATA OF STUDENT	328
	LIST OF PUBLICATIONS	329

LIST OF TABLES

Table		Page
3.1	List of interview informants of the study and their code names.	118
3.2	General Analysis of <i>Halal</i> Standard between Malaysia, Indonesia, and Brunei.	140
3.3	Guideline parameters for electrical stunning of chicken and bull from MS1500:2009.	164
3.4	Guideline parameters for electrical stunning of other animals from MS1500:2009.	164
3.5	Electrical Stunning (head Only) - Electrical Stunning Parameters.	167
3.6	Overview of Specific <i>Halal</i> Standards Differences between Malaysia, Indonesia, and Brunei.	201

LIST OF FIGURES

Figure		Page
4.1	Diagram of skull and placement for a pneumatic stunner.	165
4.2	Stunner of electrical water bath method stunning.	168
4.3	Position of mechanical stun applied on animal head.	169
4.4	Pneumatic Percussive Stunner.	169
4.5	Non-Penetrating Captive Bolt (Mushroom Head) Stunner.	170
4.6	Overview of General <i>Halal</i> Food Standards Differences between Malaysia, Indonesia, and Brunei.	203
4.7	Summary of The Reasons for The <i>Halal</i> Standard Differences Between Malaysia, Indonesia, and Brunei.	225
4.8	Summary of The Effect of Differences of <i>Halal</i> Standards in Malaysia, Indonesia, and Brunei on The Development of The <i>Halal</i> Food Trade Industry in The Region	246
4.9	Summary of The Suggested Solutions to Resolve <i>Halal</i> Standards Differences Between Malaysia, Indonesia, and Brunei	265
4.10	Summary of the Overall Findings	270

LIST OF ABBREVIATIONS

A	AMPERE
ADB	Asian Development Bank
ASEAN	The Association of Southeast Asian Nations
BBC	The British Broadcasting Corporation
BKMH	Bahagian Kawalan Makanan Halal
BPJPH	Badan Penyelenggara Jaminan Produk Halal
CDC	Centers for Disease Control and Prevention
DTI-BPS	The Bureau of Philippine Standards of the Department of Trade and Industry
EU	European Union
F&B	Food & Beverages
GHP	Good Hygiene Practice
GIMDES	Association Researches For The Inspection And Certification Of Food And Supplies
GMP	Good Manufacturing Practice
HACCP	Hazard Analysis Critical Control Points
HAS	Halal Assurance System
HDC	Halal Development Corporation
HS	Halal Standard
ISCA	Industrial Standardization Committee for Agriculture
ISCI	Industrial Standardization Committee for Halal
ISO	International Organization for Standardization
JAKIM	Jabatan Kemajuan Islam Malaysia
DSM	Jabatan Standard Malaysia
KHEU	Kementerian Hal Ehwal Ugama
KPDNKK	Kementerian Perdagangan Dalam Negeri, Koperasi dan Kepenggunaan
LPH	Lembaga Pemeriksa Halal

LPPOM-MUI	Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia
MABIMS	Pertemuan Tahunan Tidak Resmi Menteri-Menteri Agama Negara Brunei Darussalam, Republik Indonesia, Malaysia dan Republik Singapura.
MATRADE	Malaysia External Trade Development Corporation
MHMS	Malaysian Halal Management System
MIDA	Malaysian Investment Development Authority
MITI	Ministry of International Trade and Industry
MKI	Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia
MOU	Memorandum of Understanding
MPPHM	Manual Prosedur Pensijilan Halal Malaysia
MS	Malaysian Standard
MUI	Majelis Ulama Indonesia
MUIB	Majlis Ugama Islam Brunei
OIC	Organisation of Islamic Cooperation
PBD	Piawai Brunei Darussalam
PICS	Pharmaceutical Inspection Convention and Pharmaceutical Inspection Co-operation Scheme
PPIM	Persatuan Pengguna Islam Malaysia
PRP	Pre-Requisite Program
RM	Ringgit Malaysia
S	Second
SIRIM	Standards and Industrial Research Institute of Malaysia
SMIIC	Standards and Metrology Institute for Islamic Countries
SOP	Standard Operating Procedure
SWT	Subhanahu wa ta'ala
TC	Technical Committee
UMP	Universitas Muhamadiyah Purwokerto
UPM	Universiti Putra Malaysia
US	United States

USD	United States Dollar
WHFC	World Halal Food Council
WTO	World Trade Organization



LIST OF APPENDICES

Appendix		Page
A	Letter to Apply for Permission to Obtain Information for Academic Purposes	314
B	Consent Letter for Participants and Form the Background of the Participants	316
C	Questions of Interview	317
D	Original Malay Quotations Translated in Body of Thesis	318



CHAPTER 1

INTRODUCTION

1.1 Introduction

The principle of *halal* has moved beyond the food industry and is now an essential element in many other sectors, including medicine, tourism, cosmetics, and beauty products. To ensure that food and other products meet Islamic law, they must be produced and prepared following *halal* standards and regulations. *Halal* certification is essential in this process, offering reassurance to both producers and consumers that these guidelines are being carefully followed.

Globally, the absence of a unified *halal* standard has led to numerous challenges within the *halal* certification industry. These include conflict between *halal* certification agencies and accrediting bodies, growth in *halal*-related frauds, and differences in religious and political influence (AbdAllah, 2021). International trade has also been further complicated by diversity in standards among countries, forming barriers to producers attempting to break into several markets.

This study begins by examining the background of these issues, followed by the problem statement, research questions, objectives, and the significance of the study. Furthermore, the operational definition of key terms, the research's scope, and the study's organization are outlined. These components

collectively provide a foundation for understanding the complexities of *halal* standards and their implications for the *halal* food industry in Malaysia, Indonesia, and Brunei.

1.2 Research Background

The Muslim population has been steadily growing, driven by high birth and conversion rates. As the fastest-growing religion, *Islam* is currently the second-largest religious community globally, with approximately 1.9 billion adherents, accounting for 25.8% of the global population (Einar, 2024). This significant demographic expansion underpins the rising demand for *halal* products and services, fueling the global *halal* market's growth. However, despite this vast market potential, differing *halal* standards pose challenges that hinder stakeholders from effectively meeting this demand.

The global *halal* market, valued at USD 2 trillion in 2023, is projected to grow to USD 2.6 trillion by 2024 (Amna Puri, 2023). This substantial growth highlights the *halal* industry's evolution into a major global sector, spanning industries such as banking, finance, food, and beauty products. *Halal*, which means permissible or lawful in *Islam*, extends beyond food to include lifestyle products like apparel, pharmaceuticals, cosmetics, and personal care items (M. T. Khan et al., 2020).

The increasing demand for *halal* products is fueled by heightened consumer awareness of hygiene, product safety, and quality. Notably, this demand is not limited to Muslim consumers, as *halal* products are increasingly appealing to

non-Muslim markets due to their perceived quality and safety (M. Abdul Hamid et al., 2022; Triansyah, 2023). This broad acceptance underscores the importance of *halal* accreditation, which ensures products meet rigorous standards of safety, quality, and health (Abdul Hamid et al., 2022). However, the industry's rapid growth faces a critical obstacle: the absence of standardized *halal* frameworks, particularly in ASEAN. These differences complicate cross-border trade and market expansion efforts.

Countries with majority Muslim populations have the potential to become *halal* hubs due to strong local demand for *halal* products (Sulistiawati et al., 2024). This creates opportunities for these nations to expand their *halal* exports, provided production capacity keeps pace with rising demand. Countries like Malaysia, Indonesia, and Brunei have developed unique *halal* certification frameworks tailored to their local requirements in ASEAN. While these frameworks address domestic needs, they create significant challenges for achieving global uniformity in *halal* standards.

For instance, Indonesia, with 87% of its population identifying as Muslim, leads Southeast Asia with 229.6 million Muslims, with the largest Muslim population globally (Leander von, 2022). This demographic dominance drives robust demand for *halal* products, emphasizing the need for standardized *halal* certification to facilitate seamless trade and bolster consumer trust. Meanwhile, Malaysia and Brunei also have high percentages of Muslims, further solidifying ASEAN's importance in the global *halal* market.

Besides, ASEAN is evolving as a comprehensive economic powerhouse, with an aggregate economic size of almost 3.3 trillion (Corey & Henry, 2023). Moreover, the total GDP of ASEAN reached US\$3.6 trillion in 2022, positioning it as the fifth largest economy in the world, trailing behind the United States (\$25.5 trillion), China (US\$ 17.9 trillion), Japan (US\$ 4.2 trillion), and Germany (US\$ 4.1 trillion). Looking ahead, ASEAN's projected GDP growth to \$4.5 trillion by 2030 highlights the region's increasing importance on the global stage (ASEANstats, 2024). This growth offers a significant opportunity for ASEAN countries to capitalize on the *halal* economy, provided challenges related to standardization are addressed.

In addition, according to S. Ganbold (2021), retail trade in the ASEAN region as a whole accounted for around 1.19 billion dollars in the United States of America in 2018. This was predicted to substantially expand by the year 2025, at which point total retail sales across the ASEAN area were anticipated to reach over 2.35 billion dollars in the United States. Moreover, the *halal* industry contributes to ASEAN economic growth with a contribution of USD 97,300 million for *halal* food and non-food products. Nevertheless, the fragmented nature of *halal* standards among ASEAN countries continues to present obstacles to tapping into the full potential of the *halal* economy.

In recent years, the global *halal* food market has been on the threshold of major developments that hold the promise of rapid and sustained growth due to the high demand for *halal* food. On top of that, ASEAN makes up 14% of the global *Halal* economy, primarily backed by Indonesia which is dubbed as the country

with the world's largest Muslim population (SEA, 2022). Malaysia contributed significantly to this market, recording USD 3.96 million in total *halal* exports in 2021. Indonesia was the second largest importer of *halal* food in 2020, with an estimated USD 17.54 billion in import value. In 2022, the Brunei *halal* industry recorded a total trade value of USD 3.0 billion (YCP, 2023). However, these successes are overshadowed by the lack of harmonized *halal* standards, which limits efficiency in certification processes, constrains exports, and undermines consumer confidence.

The different *halal* standards set by various authorities, such as rules around alcohol, gelatine, food flavourings, animal enzymes, mechanical slaughter, and stunning methods, can often confuse producers. This lack of consistency makes the certification process more complicated, especially when trying to meet international market standards. As a result, products that are certified *halal* in one country may not meet the requirements in another (Azam & Abdullah, 2021). Consequently, the fragmented nature of *halal* standards poses a significant challenge to global trade and market growth.

To capitalize on the growing *halal* economy, ASEAN countries must strive for harmonized *halal* governance. Establishing universal standards would not only simplify certification processes but also enhance the industry's credibility, enabling it to meet the expectations of diverse markets and stakeholders. By addressing these challenges, ASEAN has the opportunity to reinforce its position as a leader in the global *halal* industry, fostering sustainable growth and consumer confidence.

1.3 Problem Statement

Muslims today face numerous challenges in their daily lives, spanning cultural, service, and food aspects, in addition to political and economic issues. Among these, the sanctity of food, products, services, and foreign trade is a significant concern for the Muslim community. This concern is not merely religious but has evolved into a global issue impacting quality assurance, lifestyle choices, and consumer trust, largely governed by *halal* certification standards and logos.

The *halal* food economy has seen remarkable growth, driven by increasing awareness of *halal* food consumption among both Muslims and non-Muslims. Nurrachmi (2017) noted that many non-Muslims perceive *halal* food as safer, cleaner, and higher quality. The *halal* food industry also emphasizes shelf life and freshness, further attracting consumers. Nations such as Japan, the United Kingdom, and Australia have recognized this opportunity, integrating *halal* food into their markets as a means to diversify and bolster their economies amidst global economic turbulence. *Halal* certification, guided by stringent standards and meticulous audits, has instilled confidence among consumers and industry players regarding the *halal* manufacturing process.

Despite these advancements, the *halal* industry faces significant challenges arising from variations in *halal* standards and practices. The absence of standardized *halal* frameworks across nations results in differing interpretations of what constitutes *halal*, impacting certification procedures, trade, and industry practices (YCP, 2023). Malaysia, for example, has

implemented comprehensive *halal* standards such as MS1500, which outlines guidelines for the production, preparation, handling, and storage of *halal* foods while incorporating Good Manufacturing Practices (GMP) and Good Hygiene Practices (GHP) (DSM, 2019). Similarly, Indonesia and Brunei have developed their *halal* standards to align with GMP and Hazard Analysis Critical Control Point (HACCP). However, significant differences persist in the *halal* standards of Malaysia, Indonesia, and Brunei, particularly regarding food and beverage practices. These differences have caused variations in acceptance and certification procedures, which create barriers to global trade and operational challenges for producers (Al-Mahmood & Fraser, 2023).

For instance, these variations include contrasting regulations on mechanical slaughter and animal stunning. Mechanical slaughter is prohibited in Malaysia and Brunei but allowed in Indonesia (DSM, 2009; MUIB, 2007; LPPOM MUI, 2020b). Likewise, while Malaysia and Indonesia permit certain types of animal stunning under strict conditions, Brunei's guidelines lack explicit details on acceptable methods (MUIB, 2007). Another key difference lies in alcohol content in food and beverages. Malaysia allows alcohol levels below 1% in processed beverages, provided they are not intoxicating (Majlis Fatwa Kebangsaan, 2011). Indonesia permits similar thresholds but enforces stricter limitations on finished products, whereas Brunei prohibits any alcohol content in the final product (MUIB, 2007; LPPOM MUI, 2020c).

These differences in *halal* standards directly affect industry practices, such as certification processes, the validity of certifications, and requirements for

product audits (Yustianingsih et al., 2024). Producers must often adapt their manufacturing processes to meet the specific requirements of each country, which increases operational costs, lengthens production timelines, and complicates market access. The fragmented nature of *halal* standards also fosters consumer confusion, damages trust and undermines the credibility of *halal* certifications globally (Al-Mahmood & Fraser, 2023). Furthermore, disagreements between *halal* certification bodies and *halal* accreditation bodies have enabled unethical practices within the industry, such as falsified certifications or the misuse of *halal* logos (Akbar et al., 2023).

The lack of a unified global *halal* standard has been identified as a critical challenge in the industry. The non-uniform standards have slowed the development of the *halal* industry worldwide as manufacturers struggle to meet diverse certification requirements. In many cases, exporters are forced to obtain multiple certifications to access different markets (Al-Mahmood & Fraser, 2023). This not only increases costs but also delays market entry, hindering the growth of the *halal* industry.

Moreover, Malaysia, Indonesia, and Brunei have made significant efforts to develop *halal* standards to ensure product quality and compliance with Islamic principles. However, these differences reflect the varied demands and priorities of each country in promoting the *halal* industry. Consequently, these disparities create challenges for *halal* trade and limit the industry's potential to achieve global market integration. As Azam & Abdullah (2021) noted, the lack of harmonized standards negatively impacts the international growth of the

halal industry, creating misconceptions among consumers and industry players.

Therefore, this research aims to analyze the *halal* standards of Malaysia, Indonesia, and Brunei, focusing on *halal* authority bodies and the certification procedures for *halal* food. By examining these differences, the study seeks to highlight the operational challenges arising from these variations and the need for harmonized standards to promote consistency, enhance market access, and strengthen consumer trust in the global *halal* industry (Muthia, 2023).

1.4 Research Question

1. What are the differences in *halal* food standards in Malaysia, Indonesia, and Brunei?
2. What are the reasons for the differences in *halal* food standards in Malaysia, Indonesia, and Brunei?
3. How far do these differences in *halal* food standards in Malaysia, Indonesia, and Brunei affect the development of the *halal* food trade industry in the region?

1.5 Research Objective

1.5.1 General Research Objective

To explore the differences in *halal* food standards across Malaysia, Indonesia, and Brunei, understand the factors contributing to these variations, and assess

their impact on the *halal* food trade while proposing strategies for addressing these challenges and fostering market harmonization.

1.5.2 Specific Research Objectives

1. To identify the differences in *halal* food standards in Malaysia, Indonesia, and Brunei.
2. To identify the reasons for the differences in *halal* food standards in Malaysia, Indonesia, and Brunei.
3. To evaluate the effect of differences in *halal* food standards in Malaysia, Indonesia, and Brunei on the development of the *halal* food trade industry in the region.

1.6 Significance of the Study

This study aims to identify and analyze the differences in *halal* standards applied in Malaysia, Indonesia, and Brunei. Specifically, it will use Malaysia's "MS 1500:2019 *Halal* Food - General Requirements (Third Revision)" and "MS 1500:2009 - *Halal* Food - Production, Preparation, Handling, and Storage-General Guidelines (Second Revision)" (with a focus on the clause on the "Slaughtering Process"). For Indonesia, the references include "HAS 23201: Requirements of *Halal* Materials" and "HAS 23103: Guidelines of *Halal* Assurance System Criteria on Slaughterhouses," while Brunei's "PBD 24:2007 - Brunei Darussalam Standard: *Halal* Food" will serve as the primary guideline. By examining these standards, this study will identify the differences, the reasons behind them, and their effects on the growth of the *halal* food industry.

From a theoretical perspective, this research addresses gaps in the existing literature by comparing *halal* standards across multiple countries with a focus on *halal* food, an area often overlooked in favor of more generalized studies. Previous research has typically examined standards in isolation or made broad comparisons without delving into *halal* food-specific standards. This study aims to close this gap by evaluating the differences in *halal* food standards among Malaysia, Indonesia, and Brunei and their implications. The findings will provide insights that could contribute to developing a more comprehensive and harmonized *halal* standard for these three countries and the ASEAN region, which can indirectly improve the existing *halal* standards in the global *halal* market.

Practically, this study will offer significant benefits to various stakeholders in the *halal* industry. Exploring the implementation of *halal* standards in Malaysia, Indonesia, and Brunei will provide actionable insights for *halal* industry players to navigate the complexities of differing certification requirements. The study will also identify the effects posed by varying *halal* standards and propose potential solutions to bridge these differences, thereby improving trading effectiveness within the *halal* food sector across the three countries. Enhanced harmonization can promote smoother market penetration, facilitate trade, and increase consumer confidence in *halal* certified products, boosting the regional *halal* economy.

Additionally, this research will assist regulatory bodies such as JAKIM (Malaysia), LPPOM-MUI, BPJPH (Indonesia), and MUIB (Brunei) in

understanding and addressing discrepancies in their *halal* standards. The findings can inform collaborative efforts to harmonize standards and streamline the certification process, reducing trade barriers and fostering greater cooperation among these nations. A harmonized *halal* standard could also strengthen the competitiveness of ASEAN countries in the global *halal* market, particularly in addressing consumer expectations for safety, quality, and authenticity in *halal* products.

This study's significance extends beyond the immediate stakeholders. By providing foundational knowledge on *halal* standards in Malaysia, Indonesia, and Brunei, it serves as a resource for future research within ASEAN and the global *halal* economy. The results will support the development of a more trustworthy and robust *halal* ecosystem capable of driving sustainable economic growth and enhancing the credibility of *halal* certification practices worldwide. Ultimately, this study contributes to the broader goal of establishing a unified *halal* framework that balances local requirements with global market demands, ensuring the long-term viability of the *halal* industry.

1.7 Research Scope

This research will study *halal* standards in Malaysia, Indonesia, and Brunei, especially in *halal* food products. This research uses a qualitative approach that uses document and interview methods. This study will be conducted by selecting three *halal* standards related to *halal* food products from Malaysia, Indonesia, and Brunei. Note that this study examines the differences in *halal* standards in Malaysia, Indonesia, and Brunei. Researchers are focusing on

halal food, identifying the reasons for the differences, and evaluating the effect of the differences in *halal* standards in Malaysia, Indonesia, and Brunei on the development of the *halal* food trade industry in the region. For data collection, this study will be conducted through a semi-structured interviewing method, which is the question of interview in Malay and English language. This study will interview the *halal* authority bodies, policymakers, industry players, academicians, and consumers.

1.8 Operational Definition of Key Terms

ASEAN: The Association of Southeast Asian Nations is the acronym for ASEAN. It is a regional intergovernmental organization whose 10 Southeast Asian member states collaborate on matters of economy, politics, and security. The member nations are Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand, and Vietnam. The five founding members, Indonesia, Malaysia, the Philippines, Singapore, and Thailand, signed the ASEAN Declaration, also known as the Bangkok Declaration, on August 8, 1967 (Sundram, 2024).

Law: The term "law" refers to a set of rules, principles, and guidelines that control behavior, relationships, and interactions in a given society or community. Governments, legislative bodies, or other authoritative entities develop laws, which are then enforced by social control mechanisms like courts and legal systems (Frolova, 2024).

Policy: A policy is a high-level declaration of an enterprise's views, goals, and objectives, as well as the basic means by which they will be accomplished in a particular subject area (Stefan, 2023).

Standards: A document approved by a recognized authority that contains rules, guidelines, or characteristics for items, related processes, and manufacturing procedures that are not necessary to follow. Additionally, it may contain or be exclusively concerned with terminology, symbols, packaging, marking, or labeling regulations applicable to a particular product, procedure, or manufacturing method (Simunic & Pavic, 2020).

Interviews: An interview is used to collect data for a research study. Numerous interview formats are available, including focus groups, structured, semi-structured, and unstructured (Yulia, 2023).

Shariah: *Shariah* is the legal system of *Islam*. It is based on the *Quran*, *Islam*'s holy book, and the *Sunnah* and *Hadith* - the Prophet Muhammad's deeds and sayings. Where no direct response can be deduced from these, religious scholars may issue judgments to provide advice on a particular subject or question. *Shariah* literally translates as "the clear, well-trodden way to water" in Arabic. Consequently, *Shariah* serves as a code of conduct for all Muslims, including prayers, fasting, and charitable contributions. It tries to educate Muslims about how they should spend their lives in accordance with God's wishes (BBC, 2021).

Fatwa: Fatwa is a Muslim religious practice that assists in shaping the ideas and behaviors of a certain group or individual regarding any particular issue affecting social, economic, or personal interests (Awass, 2023).

Halal Food Standards: A set of guidelines, rules, and regulations governing the production, preparation, and consumption of food products in accordance with Islamic dietary laws, which guarantees that food stuffs are permissible for Muslims to partake of (Jelan et al., 2024).

Halal Certification: The official recognition or endorsement by an authorized *halal* certification body that a product or service complies with the established *halal* standards and is safe for Muslim consumption (Purnomo et al., 2024).

Halal Trade: The commercial exchange of *halal*-certified food products, goods, and services, including cross-border trade between countries and regions, in accordance with *halal* standards (Tayob, 2020).

1.9 Organisation of the Thesis

Chapter One is a research proposal containing an introduction, study background, problem statement, research question, research objectives, the significance of the study, research scope, operational definition of key terms, and thesis organization.

Chapter Two is a literature review that consists introduction and several sub-topics, such as understanding of *halal*, *haram*, *shubhah* and in relation to *halal*

food, principles of *halalan toyyiban*, *halal* understanding and awareness in Malaysia, Indonesia and Brunei, *halal* standards in Malaysia, Indonesia and Brunei, *halal* economic growth in relation to the *halal* standard, development of the *halal* food industry, review of previous studies on *halal* standards, research gap, theoretical framework and chapter summary.

Chapter Three is a research methodology that will discuss the methodology used by the researcher to collect and analyze data in this study, such as research design, research approach, the instrument of study, population, sampling, data collection procedure, data analysis procedure, validity and reliability, and chapter summary.

Chapter Four is a data analysis that consists of an introduction, subjects, general analysis, differences in *halal* standards, reasons for the differences of *halal* standards, as well as the effect of differences of *halal* standards in Malaysia, Indonesia, and Brunei on the development of *halal* food trade industry in the region, suggested solutions to the differences and chapter summary.

Chapter Five is a discussion and conclusion that contains a thesis overview, a summary of the overall study, implications and recommendations for solving the issue of *halal* standard differences, limitations of the study, recommendations for future research, and a chapter summary.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter must provide concise information because little literature brings up the *halal* standard in Malaysia, Indonesia, and Brunei. To offer context for this research, this chapter will explore a variety of literature pertaining to the *halal* standard in these three countries.

Thus, this chapter is a literature review that consists of several sub-topics starting with the understanding of *halal*, *haram*, *shubhah* and in relation to *halal* food, principles of *halalan toyyiban*, *halal* understanding and awareness in Malaysia, Indonesia and Brunei, *halal* standards in Malaysia, Indonesia and Brunei, *halal* economic growth in relation to *halal* standard, development of the *halal* food industry, review of previous studies on *halal* standards, research gap, theoretical framework and chapter summary.

2.2 Understanding The *Halal*, *Haram*, *Shubhah* and In Relation to *Halal* Food

Islam is a religion that encompasses all aspects of life. The *shariah* covers all requirements of humans, including faith (*iman*), transactions (*muamalat*), marriage (*munakahat*), crime, and morals. *Shariah* is a complete legal system of human actions that covers dietary laws to maintain physical, spiritual, and social well being. These regulations are based on the principles of *halal*

(permissible) and *haram* (forbidden). Previous research shows that following *halal* not only satisfies religious duties but also represents the ethical consumption preferences of Muslims across the globe (Pradhita, 2024). The goal of law-making in *Islam* is to safeguard humanity regarding religion, life, intellect, lineage, and wealth, both in this world and the hereafter (Al-Buti, 1982). Muslims are fundamentally bound by the concepts of *halal* (permissible) and *haram* (forbidden).

We are obligated to adhere to what is *halal* as ordained by *Allah* the Almighty, while we are advised to avoid what is *haram*. Regarding *shubhah* (doubtful matters), we are cautioned to abandon them to prevent falling into *haram*. Thus, *halal* food practices are highlighted not just as a way to uphold personal religious devotion but also to build trust within society regarding the integrity of food production and consumption systems (Mustapha et al., 2024). Consuming *halal* strengthens one's faith and ensures that prayers and acts of worship are accepted by *Allah* while consuming *haram* acts as a barrier to spiritual growth (Al-Ghazali, 1998).

Generally, every Muslim is responsible for ensuring that the food and beverages they consume and those of their families are *halal*. However, in the modern context, governments and regulatory bodies have taken on the responsibility of monitoring and certifying the *halal* status of food products. For instance, agencies like JAKIM in Malaysia, MUI and BPJPH in Indonesia, and MUIB in Brunei ensure compliance with *halal* standards in their respective countries. Research by Husna, Syukri Mohd Ashmir Wong, et al. (2022)

suggests that the involvement of regulatory bodies in *halal* certification has significantly enhanced consumer confidence and industry compliance in Malaysia. However, studies also reveal challenges in harmonizing *halal* standards across countries, creating barriers to global *halal* trade (Lutfika et al., 2022).

2.2.1 Halal

Halal is derived from the Arabic root word *ḥalla*, *yaḥillu*, *ḥillān* which implies to emerge from anything that is *haram*, that is something that is forbidden (Al-Razi, 1995; Ibn Manẓūr, 2003). Regarding 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* (Dewan Bahasa dan Pustaka, 2004).

From the perspective of *Shariah* 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 refers to what is given to the *mukalaf*, whether to do it or abandon it (Zaydan, 2006). On the other hand, Ibn Battal (2003) claims that *halal* is defined as what *Allah* the Almighty has declared to be *halal*, and it is clearly *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 *Shariah* permits its act.

When it comes to *halal* food, research has shown that it is not just about what food is being served but the whole process, from sourcing ingredients to

preparation and distribution (Hidayati et al., 2023). For example, *halal* certification ensures that food products are not contaminated by *haram* elements during production, aligning with the Quranic emphasis on purity (*tayyib*) in consumption (Ahmed, 2024). Additionally, a study by Ahmed (2024) points out that the demand for *halal* certified food is rising among non-Muslim consumers, who see it as a symbol of cleanliness, high quality, and ethical animal treatment.

In the *Usul al-fiqh*, *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 Al-Shawkānī (1998) and Zarkashi (1994), *mubah* has the same definition as *halal*, which means that that is allowed to do or abandon, 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 (Al-Zuhayli, 1989). For example, food, drink, sale, and purchase during the Friday prayer.

There are many verses in the *Quran* 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 Quranic term and is used several times in different concepts. Some concepts are related to foods. *Allah* says in the *Quran* in *Surah Al-Ma'idah* about *halal* foods:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ ءُمُومِنُونَ ﴿٨٨﴾

Meaning:

"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) (A. Y. Ali, 1979).

Meanwhile, in hadith, *Anas bin Malik* narrated from *Rasulullah SAW* said:

طَلَبُ الْحَلَالِ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ

Meaning:

"Looking for that halal is an obligation to every Muslim"
(*Al-Haythami, 1986; At-Tabarani, 1999*).

In conclusion, *halal* goes far beyond simply being allowed; it embodies purity and ethical values, especially when it comes to food. While most food is considered *halal*, certain items like pork, alcohol, or improperly slaughtered animals are explicitly prohibited by the *Quran* and the teachings of *Rasulullah SAW*. By following *halal* guidelines, Muslims not only fulfill their spiritual duties but also embrace values of cleanliness, purity, and responsibility in what they consume.

2.2.2 *Haram*

Haram comes from the Arabic verbs *ḥaruma*, *yaḥrumu*, *ḥurman*, and *ḥarāman* which means something that is prohibited, forbidden, unlawful, restricted, and

unpermitted (Hussaini, 1993; Ibn Manẓūr, 2003; Mas'ūd, 1990). According to (Al-Zuhayli, 1989), *haram* or illegal means something that is forbidden or not allowed by *Islam* on its followers strictly without compromise.

From a terminological standpoint, *haram* is an act that *Shariah* disapproves of and requires that it be abandoned (Ibn al-Najar, 2007). On the other hand, Ibn Ḥazm (2010) thinks that *haram* refers to leaving things that are forbidden to obey *Allah* SWT.

Moreover, *haram* is the thing that causes sin and *Allah's* wrath, in which *Allah* SWT is the solitary possessor of the authority to determine what is *halal* and what is *haram* (An-Nafiq, 2000). According to Al-Zuhayli (1989), *Allah* the Almighty has warned that those who commit *haram* related acts are sinful and would face painful punishment. *Allah* the Almighty forbids doing that illegitimate thing because of His love for His servants.

Allah the Almighty reminds us in the *Quran* that whatever leads to illegal acts is considered illegal (*haram*). In contrast to *halal*, *haram* refers to any forbidden form of behavior, speech, dress, conduct, and manner under Islamic law. For example, finding a fortune by stealing, even though it is to meet the family's needs, is still illegal (*haram*) because it is an illegal business. Of course, it also includes what is unlawful to consume food or beverages.

Moreover, a study by Nabilah Aprilliani et al. (2022) found that awareness of *haram* elements in food significantly influences purchasing behavior among

Muslim consumers, reflecting their prioritization of *Shariah* compliance in daily life. Some examples of *haram* are meat from pork (ham, gammon, bacon), pork-based products and by-products (sausages), animals improperly slaughtered or already dead before slaughtering, animals killed in the name of anyone other than *Allah*, and intoxicants.

Illegal (*haram*) law is meant for everyone, regardless of position, rank, or offspring. Anyone who does something that is forbidden must be punished. The lawful (*halal*) things are obvious, and the illegal (*haram*) things are also obvious. *Rasulullah SAW* said:

وَأَيْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

Meaning:

“By Allah, if Fatima, the daughter of Muhammad, stole, I would cut off her hand”. (*Sahih Bukhari: No. 681*) (*Bukhārī, 1966*).

In exceptional cases, a Muslim may consume *haram* foods. If they are taken by accident or if he is in danger, it is acceptable. If there is no other food except the one which is *Haram*, then he is permitted to use it to survive only (Hussaini & Sakr, 1984). In this respect, *Allah* says in the *Quran* in *Surah Al-Baqarah* and *Surah Al-An'am*:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ
غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

Meaning:

“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 Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then is he guiltless. For Allah is Oft-forgiving Most Merciful” (al-Baqarah, 2: 173) (A. Y. Ali, 1979).

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ
بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

Meaning:

“Say: “I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it unless it be dead meat or blood poured forth or the flesh of swine for it is an abomination or what is impious (meat) on which a name has been invoked other than God’s.” But (even so) if a person is forced by necessity without wilful disobedience nor transgressing due limits thy Lord is Oft-Forgiving Most Merciful.” (al-Ana’am, 6: 145) (A. Y. Ali, 1979).

According to the science of *Usul al-fiqh*, something is only declared *haram* if clear evidence of its prohibitions in the *Quran* and *Hadith* can be found. Based on the previous definition and explanation, it can be stated that *haram* represents a clear prohibition under *Shariah* law, particularly concerning food that does not comply with *halal* requirements. This includes items explicitly forbidden, such as pork, alcohol, and improperly slaughtered animals, highlighting the critical need for Muslims to ensure that their food adheres strictly to *halal* guidelines.

2.2.3 *Shubhah*

As previously stated, *halal* and *haram* are clear issues in *syarak*, as contrasted to *shubhah*, which is unclear and vague. *Shubhah* comes from the Arabic word derived from the root word "*syabbaha*," which means similar, resembling, equaling, vague, or unclear, which is suspected or suspect (Hussaini, 1993). From the point of view of terminology, *shubhah* is vague, and it is not known whether it is *halal* or *haram*, right or wrong, even feared and suspected of being *halal* or *haram* (I. Mustafa, 1989).

It is doubtful, and it is the grey area between *halal* and *haram*. Muslims should avoid them. Since personal perfection and purity of soul are valued in *Islam*, the matter of *shubhah* should be avoided except during emergencies (Arif, 2012). According to N. Ahmad (2007), *shubhah* should be avoided because it is feared that this matter of *shubhah* will cause a person to fall into something or an unlawful (*haram*) act.

According to Al-Ghazali (2010), defines *shubhah* as a vague thing due to the occurrence of a clash between two holdings arising out of two evidence or reason. This situation is mentioned in a hadith narrated by Bukhari where the Prophet SAW said:

الحلال بَيِّنٌ , والحرام بَيِّنٌ , وبين ذلك أمورٌ مشتبِهَاتٌ , لا يدري كثيرٌ من الناس
أَمِنْ الحلالِ هِيَ أم من الحرام , فمن تركها استبرأ لدينه وعرضه , وقد سَلِمَ , ومن
واقع شيئاً منها يوشك أن يُواقع الحرام , كما أنه من يرمى حول الحمى يوشك أن
يواقعَه , ألا وإنَّ لكلِّ مَلِكٍ حِمًى , ألا وإنَّ حِمَى اللَّهِ محارمُه

Meaning:

The halal is clear and the haram is clear, and between them are matters unclear that are unknown to most people. Whoever is wary of these unclear matters has absolved his religion and honor. And whoever indulges in them has indulged in the haram. It is like a shepherd who herds his sheep too close to a preserved sanctuary, and they will eventually graze in it. Every king has a sanctuary, and the sanctuary of Allah is what He has made haram. (Sahih Bukhari: 52, Sahih Muslim: 1599) (Al-Muslim, 2001; Bukhārī, 1966).

According to the hadith above, Muslims should avoid *shubhah* matters because they may become entangled in forbidden (*haram*) matters. Even though the *halal* and *haram* things are both obvious in the Quranic verses and the *Sunnah*, there are both *shubhah* things that many people are unaware of (Rofaizal et al., 2017).

Al-Muhallab said the vagueness between *halal* and *haram* is subject to the original argument. Anything that is upheld for him, then a vague thing will be reserved for him. Sometimes, there are two contradictory arguments, so the occurrence of ambiguity in the view makes it difficult to perform *tarjih* (Ibn Battal, 2003).

An-Nawawi (1999), in *Syarh Muslim*, when describing this *hadith*, explains that the matter of the *shubhah* is something that is unclear between *halal* and *haram*. Therefore, it is unknown to the common people, but scholars know the law through *nas*, *qiyas*, *istishab*, or other arguments (*dalil*). When a matter is trapped between *halal* and *haram*, whereas there is no sign or *ijmak*, which is the law, then the *mujtahid* must have the right to legalize one of the *dalil syarak*.

Therefore, according to the hadith above, it turns out that the matter cannot be resolved arbitrarily unless it is solved and the existing arguments and the background of the problem are studied. Certainly, the feasibility of implementing the process is nothing but a mujtahid.

Besides, research by I. Hasan & Habib (2023) notes that *shubhah* often arises in modern food supply chains due to unclear labeling or insufficient transparency in ingredient sourcing. For instance, processed foods containing gelatin or enzymes may lead to *shubhah* concerns unless the source is verified as *halal*. This has prompted the development of stricter *halal* labeling standards and increased awareness among consumers and manufacturers alike (Indarningsih et al., 2023).

In conclusion, *shubhah* refers to situations where the *halal* or *haram* status of food or other items is unclear or disputed. This ambiguity often results from mixing *halal* (permissible) and *haram* (forbidden) elements during production, processing, or sourcing, making it difficult to determine their permissibility. As a result, *Islam* advises Muslims to practice caution and avoid consuming or using products that fall into the category of *shubhah* to ensure that their diet and actions remain strictly aligned with *halal* principles. This proactive approach helps uphold the integrity of *halal* food consumption and prevents unintentional violations of Islamic dietary laws.

2.3 Principles of *Halalan Toyyiban*

Halalan toyyiban carries a unique and comprehensive meaning that emphasizes both physical and spiritual benefits. It represents a concept where the permissibility of food (*halal*) is coupled with its quality and wholesomeness (*toyyib*), ensuring that what is consumed positively impacts human health and well-being (Arif & Sidek, 2015). This principle goes beyond mere permissibility, integrating ethical, safety, and quality dimensions into the definition of *halal* food.

In other words, *halalan toyyiban* food meets two criteria: it is *halal*. It comes from a *halal* source, and it is quality food that benefits those who eat it. Food that does not meet these two conditions is not considered *halalan toyyiban* and should, therefore, be avoided. This highlights the importance of verifying both the permissibility of the ingredients and the safety of the food production process. According to Kamaruddin et al. (2023), *halalan toyyiban* emphasizes a balance between permissible consumption and high-quality food that adheres to Islamic values while addressing modern consumer concerns, such as food safety and ethical sourcing.

Halalan toyyiban is also strongly linked to achieving *maqasid al-Shariah*. Even according to Omar et al. (2013), *halalan toyyiban* means allowed and permissible for consumption in relation to *Shariah* law as long as they are safe and not harmful. Thus, the concept of hygiene and safety practiced in food management can achieve the objectives of *maqasid al-Shariah* (Zaydan, 2006). Additionally, Abdul Mokti et al. (2024) assert that *halalan toyyiban*

principles are increasingly being adopted as the global benchmark for *halal* food production, reflecting growing consumer demand for safe and ethical products.

Allah the Almighty have said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلّٰهِ إِن كُنتُمْ ءِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

Meaning:

“O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship”. (Al-Baqarah, 2: 172) (A. Y. Ali, 1979).

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ
تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اِسْمَ اللَّهِ عَلَيْهِ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧٣﴾

Meaning:

“They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah. Eat what they catch for you, but pronounce the name of Allah over it and fear Allah. For Allah is swift in taking account”. (Al-Maidah, 5: 4) (A. Y. Ali, 1979).

These verses emphasize the importance of consuming food that is not only lawful but also pure and beneficial. According to Yousef (2010), the emphasis on *halalan toyyiban* ensures a superior quality of life, fostering good health and ethical behavior. This concept encompasses hygiene, safety, and the overall quality of food consumed.

The *halalan toyyiban* principle must also be viewed holistically. According to The *Halal Journal* (2012), environmental sustainability, animal welfare, and ethical considerations are integrated into the production and consumption of food. This perspective highlights eco based values, cruelty free practices, and the need to meet societal needs. The selection of *halalan toyyiban* food must maintain goodness and reject harm, ensuring benefits for both individuals and society (Arif, 2012).

In addition to *halal* status and *toyyib* qualities, the principle also extends to the processes involved in food production. As by Alias et al. (2013) noted, this includes processing locations, materials, and management practices to ensure food safety and compliance with Islamic principles. MS 2400:2010 elaborates on the meaning of "*toyyib*" as completing and refining *halal* standards to address health, safety, sanitation, hygiene, nutrition, risk management, and social and environmental aspects (DSM, 2010). This underscores that *halal* products must not only be safe for consumption but also produced in ways that minimize harm to workers and the environment.

Furthermore, there are specific commands from *Allah* the Almighty about the selection of *halal* foods, especially in relation to the phrase *al-toyyib* or *al-toyyibat*. *Allah*, the Almighty, commands that His people eat *halal* and decent-quality food while avoiding filthy food. The term "*toyyib*," which is revealed simultaneously in *Surah Al-Nahl*, verse 114, describes the concept of *halal* food and supplies in the *Quran*:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

Meaning:

“So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favors of Allah, if it is He Whom ye serve.” (Al-Nahl, 16: verse 114) (A. Y. Ali, 1979).

From the verse *toyyib* (or *toyyibah*; *toyyibat* or *tuuba* as plural) in terms of meaning, is something good or nice or the opposite of bad. Whenever something is described as '*halalan toyyiban*,' it refers to something lawful (*halal*) and good or fine (Armando, 2005).

In terms of habit and *syarak*, the word *toyyiba* means good, beneficial, and nice, according to Ibnu Kathir (2016) in the book Tafsir Ibn Kathir. *Toyyiba* is divided into two categories: physical and spiritual. It must be in accordance with *Shariah*, not contradictory, and accompanied by sincere devotion to *Allah* SWT.

While *halal* food, according to *syarak*, is pure in substance, pure in procurement process, and devoid of any harm. A *haram* food, on the other hand, even though it tastes nice, expensive, and smells good, is nonetheless detestable in *Allah* SWT's eyes. From here, a consumerist philosophy known as "*halalan toyyiban*" emerges, emphasizing the concepts of *halal* and good. This principle applies to Muslims and the broader public, as everyone requires excellent and clean things (Nur Amani et al., 2008).

According to Jusoh (1986), *Allah* SWT not only requires that we eat exclusively *halal* food but also that we eat *halal* food of good or high quality. Furthermore, finding something lawful or *halal* to eat or use in daily life is a requirement imposed by *Allah* the Almighty on all Muslims. As a result, eating *halal* can boost faith light and lead to prayers and worship acceptance, while eating *haram* has the reverse impact (Al-Ghazali, 1998; Ibnu Kathir, 2016).

In conclusion, Muslims are required to uphold the concept of "*halalan toyyiban*," which has a wide range of positive implications for all aspects of life. This principle not only promotes spiritual and ethical living but also significantly impacts the economic sector, particularly evident in the rapid expansion of the global *halal* food industry.

2.3.1 Principles of Determining *Halal* Food

When constructing a framework to determine *halal* food, the concepts of *halal* and *haram* must be addressed. In *Islam*, the *halal* and *haram* principles are a set of rules that *Allah* SWT has given to Muslims. It is a rule that must be observed by every Muslim when assessing whether a food or drink is *halal* or *haram*. Furthermore, these principles have been established to make dealing with current situations easier, safer, and more beneficial to the *ummah*.

Consequently, Al-Qaradawi (1993) detailed several general principles to distinguish between *halal* and *haram*. These principles, detailed below, serve as a general guideline when dealing with *halal* concerns.

i. The basic *asl* (origin) is a must (*mubah*).

Jumhur ulama' agrees that the origin of a thing is a must (*mubah*) unless there is *dalil* or *syarak* verse that indicates it is *haram* (Al-Suyuti, 1997). This means that as long as no authentic verse forbids a practice or act, it must be returned to its basic principle, which is *mubah* or must.

ii. The determination of *halal* and *haram* is the right of Allah alone.

Allah SWT alone has the capacity to allow or prohibit something in *Islam*. *Islam* restricts this authority to preserve religious purity. Mankind, regardless of who they are, cannot arbitrarily define what is *haram* and what is *halal*.

Even *ahli fiqh*, according to Al-Qaradawi (1993), does not set the rule arbitrarily because they are frightened of legalizing *haram* and prohibiting what *halal* is. Therefore, only Allah SWT has the absolute authority to determine what *halal* and *haram* are in His book or through His messenger's intercession. On the other hand, the *fuqaha* serve merely as interpreters of Allah SWT's laws, whether permissible or prohibited (Azhar & Ab Wahab, 2017).

iii. Prohibiting the *halal* and permitting the *haram* is similar to committing *shirk*.

As previously stated, Allah SWT has complete authority over what is *halal* and what is *haram* in *Islam*. Moreover, any attempt to interfere in Allah SWT's affairs by prohibiting what is *halal* and legalizing what is *haram* is *shirk* because

their actions are equivalent to rejecting *Allah* SWT's authority (Al-Qaradawi, 1993).

Therefore, *Allah* SWT clearly condemns people who forbid and allow something arbitrarily, because their actions have gone too far. *Allah* SWT says in *Surah al-Nahl*;

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ
الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

Meaning:

"But say not for any false thing that your tongues may put forth, 'This is lawful, and this is forbidden,' so as to ascribe false things to God. For those Who ascribe false things To God will never prosper". (al-Nahl, 16: verse 116) (A. Y. Ali, 1979).

iv. The prohibition of things is due to their impurity and harmfulness.

Islam is a religion that balances the physical and spiritual requirements of the world and the hereafter, as revealed by *Allah* SWT, and is consistent with human nature. As a consequence, everything that is *halal* or banned in *Islam* serves to preserve humanity's interests.

Moreover, for the sake of mental health, intoxicating beverages are prohibited. Human beings are capable of making both bad and good decisions because of their intellect. However, when drunk, the mind loses its ability to judge. As a result, drunk people are more likely to commit horrific crimes like adultery, murder, cheating, stealing, robbing, and others that harm others.

Furthermore, something that is prohibited by *Islam* due to its substance or factors related to *haram* things, according to Al-Zuhayli (1989). Thus, the aim is to keep people, community groups, and religions safe from ugliness and injury. According to this statement, *Allah* SWT has forbidden everything because of the ugliness and harm it brings.

v. Everything *halal* does not need what is *haram*.

According to Al-Qaradawi (1993), anything *Allah* cherishes must have a better replacement; this is one of *Islam*'s forms of mercy and gentleness. *On the other hand*, *Allah* SWT provides various additional options to make life easier for humans. Nothing is forbidden until *Allah* SWT substitutes it with something better.

Therefore, according to Ibn Al-Qayyim (1993), *Allah* SWT forbids fortune telling, but prayer and *istikharah* are substituted. *Allah* SWT forbids *riba* but allows business, and *Allah* SWT forbids consuming *haram* food but allows more good food.

This is one of the advantages and benefits of Islamic law, which is based on the principles of simplicity, tolerance, and non-burdensomeness. When we study Islamic law in greater depth, we may understand that if *Allah* SWT narrows one field, *Allah* offers flexibility in another because *Allah* SWT desires ease, gentleness, and relaxation as a mercy to mankind rather than hardship, violence, and confinement (Al-Qaradawi, 1993).

vi. Finding a trick to do something unlawful (*haram*) is unlawful (*haram*).

Islam has closed every space and deed that can lead to *haram*, whether it is openly known, hidden, or via the use of various tricks to legalize something that *Allah* SWT has forbidden (Al-Qaradawi, 1993). Furthermore, doing a trick against something that is *haram* is *haram*, and it is a reprehensible act. This is because the act changed the laws that had been set by the *syarak* to new laws (Al-Zuhayli, 1989).

As the example given by Al-Qaradawi (1993) about the trick to do what is *haram*, it is to put the name of something *haram* not in its real name, for example, alcohol that has been renamed to something other than alcohol, or even changed the look, but the truth remains the same.

vii. What Leads to the *Haram*, the Law is *Haram*.

Another Islamic rule is that if something is forbidden, anything that leads to it is also forbidden (Al-Qaradawi, 1993). By this means, *Islam* wants to close off all paths leading to *haram*. Because *Islam* forbids sex outside of marriage, it also forbids anything that encourages or encourages it, such as alluring clothes, private meetings and casual mixing of men and women, depictions of nudity, pornographic books, obscene songs, and so on (Zakiullah et al., 2011).

Therefore, everything or act that encourages or helps to a prohibited act is illegal. Including any individual involved in illegal acts will also be sinful.

Establishing this principle aims to shut chances or avoid anything that leads to illegal activity (Al-Zuhayli, 1989).

viii. Good Intentions Do Not Make the *Haram* Acceptable

Islamic law highly values good intentions because good intentions will be able to evoke noble deeds. As the words of the Prophet SAW:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مَّا نَوَىٰ

Meaning:

Actions are (judged) by motives (niyyah), so each man will have what he intended. (Sahih Bukhari: 6689) (Bukhārī, 1966).

Therefore, according to Z. Muhammad et al. (2008), every deed that should (*mubah*), when done by a believer with good intentions, will all be an act of worship to Allah SWT. On the other hand, forbidden things will still be condemned as *haram*, even if the individual who commits them has good or noble intentions. *Islam* will never accept the use of illegal deeds to achieve a noble purpose. For example, if a person acquires income from usury and gambling to build a mosque, his objective is not to free the perpetrator of his sins, and he will not be a helper in the afterlife (Al-Qaradawi, 1993).

ix. Doubtful Things (*Shubhah*) are to be Avoided

Islam forbids its believers from participating in anything that is forbidden. Therefore, everything that is *shubhah* or has ambiguous or uncertain *halal*

haram status should be avoided. This is to avoid getting involved in something *Shariah* prohibits (Al-Zuhayli, 1989).

Moreover, *Islam* has stated that leaving the matter of suspicion is included in the attitude of *wara'* so as not to be included in the forbidden matter (Al-Qaradawi, 1993). Hence, it is the responsibility of every Muslim individual to refrain from doing vague (*shubhah*) things to refrain from falling into unlawful things.

x. ***Halal* and *Haram* are Universal**

The provisions of Islamic law are universal and apply to everyone. There is no law in *Islam's* teachings that allows something in one area while prohibiting it in another. This indicates that everything *halal*, according to *Islam*, is *halal* for everyone, and everything that is forbidden is *haram* for everyone. Stealing, for example, is *haram* in *Islam*, whether committed by Muslims or non-Muslims, regardless of class, rank, or social position (Al-Qaradawi, 1993).

For example, in the case of stealing, the law of stealing is unlawful whether the thief is a Muslim or not. The stolen goods are the property of a Muslim or not. *Hudud* punishment must be imposed on anyone if convicted of an offense regardless of race or status (Sabiq, 1983). This is what the Prophet SAW in his words, which means:-

وَأَيْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

Meaning:

“By Allah, if Fatima, the daughter of Muhammad, stole, I would cut off her hand”. (Sahih Bukhari: No. 681) (Bukhārī, 1966).

xi. Necessity Dictates Exceptions (An Emergency or Compulsion Allow the Illegal)

Islam forbids something if there is harm in it and vice versa. In the event of an emergency or compulsion, however, *Islam* permits its believers to engage in forbidden behavior (Al-Qaradawi, 1993). For example, if a person is in the jungle and runs out of food and has no other option but to eat pork, he is permitted to do so to preserve lives.

This principle is based on the Word of *Allah* SWT which means:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ
غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

Meaning:

“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 Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then is he guiltless. For Allah is Oft-forgiving Most Merciful”. (al-Baqarah, 2: 173) (A. Y. Ali, 1979).

Al-Qaradawi described the *halal* and *haram* concepts in *Islam* in a simple and understandable manner. He has outlined eleven *halal* and *haram* principles that Muslims should be aware of to identify the *halal* and avoid all *haram*. Thus,

this framework takes into account both the physical and spiritual components of food, resulting in the idea of *halalan toyyiban*.

2.4 Halal Understanding and Awareness in Malaysia, Indonesia and Brunei

Halal has grown from its origins in the Muslim way of life into the worldwide mainstream in terms of supplying consumers with food, products, and services on a mass production scale in recent years. Food, beverages, healthcare, and pharmaceutical products make up the *halal* market demand, which is predicted to grow year after year. This growth has been accompanied by the development and implementation of *halal* standards to ensure that products meet the necessary religious and quality requirements.

Moreover, because food is a necessity and a fundamental aspect of humanity's life, market demand for food is predicted to rise. *Halal* food adheres to the Islamic dietary law and is ingested by Muslims. Furthermore, as Muslims around the world become more aware of their need to consume food that complies with Islamic dietary standards, there is a higher demand for *halal* foods. Muslim-majority nations like Malaysia, Indonesia, and Brunei are also boosting their *halal* and *halal* knowledge, particularly in the area of *halal* cuisine. The Muslim population, as well as the cleanliness and safety of the product, are driving up demand for *halal* products. This increasing awareness aligns with the importance of *halal* food standards, which serve as guidelines for ensuring that food production and supply chains adhere to Islamic principles and meet consumer expectations.

Malaysia is a predominantly Muslim nation, according to figures from the Statista Research Department (2020), with Muslims accounting for 63.5 percent of the overall population. Malaysia's population is separated into three races: Malay, Chinese, and Indian. Malaysian Malays are predominantly Muslim and must consume *halal* cuisine, whereas Chinese and Indians are free to consume any food product, *halal* or not. The development of *halal* food standards in Malaysia, such as MS1500, has been instrumental in establishing trust among consumers and providing a framework for businesses to ensure compliance. This has strengthened *halal* food awareness across all ethnic groups.

Furthermore, as food safety improves, people become more concerned about their food. As a result, society sought alternative food sources that were better and safer. *Halal* food ensures food product cleanliness because *halal* laws require food preparation to be exceedingly clean and free of filthy elements. Originally, *halal* cuisine was only consumed in Muslim-majority areas. Nevertheless, it has recently been extended to non-Muslim consumers, with *halal* food being the standard for safe and hygienic meals (Flanders, 2014). Food traditions and dietary habits are influenced by a country's religion and culture, according to Toronto Public Health (2004). This shows that both Muslims and non-Muslims have a strong understanding and awareness of the benefits of *halal* food and products. *Halal* food standards, through their emphasis on cleanliness and safety, have contributed significantly to this acceptance among diverse consumer groups.

Thus, one must first examine how people understand and perceive the idea of *halal* to comprehend *halal* awareness. Indeed, *halal* awareness is crucial not only for consumers but also for business players. Moreover, both Muslims and non-Muslims can produce *halal* products. According to Amarul et al. (2019) and Yunus et al. (2014), *halal* awareness for consumers can take the form of knowing how to buy and consume *halal* items, while *halal* awareness for entrepreneurs refers to knowing how to use a *halal* process while creating products. To prioritize *halal* as an important feature, entrepreneurs must secure the coordination and participation of various stakeholders in the product supply chain. Adhering to *halal* food standards helps entrepreneurs align their practices with consumer expectations and regulatory requirements, ensuring smooth certification processes.

In fact, in Malaysia, according to Isa & Ismail (2015), due to the society's exposure to *halal*, which has been widely implemented throughout Malaysia since the country's development, Muslims and non-Muslim Malaysians, especially the younger generation, have at least a basic grasp of Malaysian *halal* practices. The Malaysian youth are interested in learning about the *halal* concept, which is used in the majority of consumer products produced in the country. Consequently, results show that both Muslims and non-Muslims are willing to buy and consume *halal* food products despite the fact that *halal* practices are not taught in non-Muslim religions. *Halal* knowledge among Muslim and non-Muslim youth in Malaysia is high, and it is likely to rise further in the future. Moreover, the youth's demographics impact their high degree of *halal* knowledge and awareness. If they live in a society that practices *halal*,

youth will be interested in learning more about it. This awareness is often tied to the visibility and credibility of *halal* food standards, which assure consumers of the integrity and safety of certified products.

On the other hand, Indonesia has become one of the countries with the highest *halal* demand due to its demographic advantage and population structure dominated by Muslims. According to the Pew Research Center (2017), Indonesia has the world's largest Muslim population, with 87.2 percent of the population being Muslim and a total of 209 million Muslims. Furthermore, the demographic conditions of millennial Indonesian Muslims are quite large, with more than 33 percent of the country's population aged 15 to 34 years in 2015. Even in urban regions such as Jakarta, the young population could exceed 40 percent (H. Ali & Purwandi, 2016). Therefore, Indonesia, with the world's largest Muslim population, has the potential to become the global Islamic economy's hub. Moreover, Indonesia's huge and expanding Muslim population has produced a big *halal* market (Mohtar et al., 2014). The adoption of *halal* food standards by LPPOM MUI and BPJPH plays a key role in meeting this demand by ensuring that certified products meet both domestic and international requirements.

However, despite Indonesia's large Muslim population, Indonesian corporations' participation in this industry is still quite limited compared to other global players, even though they are experiencing rising hurdles in their own market (Anggara, 2017). Moreover, Surahman Hidayat of *Halal* Expo in

Jakarta, Indonesia, claims that *halal* awareness in Indonesia is still poor and that a *halal* awareness movement is needed (Yeyen Rotiyani, 2012).

Surahman Hidayat praised the work of the Lembaga Pengkajian Pangan, Obat-obatan dan Kosmetika Majelis Ulama Indonesia (LPPOM MUI), the only legal authority to give *halal* certificates in Indonesia, and the World *Halal* Food Council (WHFC) in educating the public about the *halal* standard. Surahman Hidayat went on to say that the *halal* standard was important not only for religious reasons but also for health, economics, the environment, and social reasons. Correspondingly, he stressed that all aspects of society should be more engaged in raising *halal* awareness. The existence of a *halal* standard can raise *halal* awareness in society. The implementation of specific *halal* food standards enhances consumer trust in certified products, promoting their widespread acceptance.

However, the Badan Penyelenggara Jaminan Produk *Halal* (BPJPH) was established in 2019 to take over all the tasks previously performed by the MUI non-governmental organization. It aims to conduct all *Halal* certification processes in one location with openness. However, MUI and LPH maintain the authority to determine the *halal*ness of the product.

Therefore, according to Susilowati et al. (2018), *halal* awareness programs are one of the most important aspects of the entire chain since everyone needs to understand what *halal* food is and how it is produced. Industry players may unintentionally engage in behaviors that cause *halal* food products to become

non-*halal* if they do not have the right understanding. *Halal* food standards help mitigate these risks by providing clear guidelines on permissible practices and processes.

However, in recent years, Basri & Kurniawati (2019) claimed that Indonesian consumers already have a high level of *halal* awareness, implying that there is already a large *halal* market demand, which *halal* products must fulfill. Otherwise, there will be a significant decrease in sales.

Meanwhile, in the government census conducted in 2021, 82.1 percent of Brunei's population is Muslim, 8.7 percent is Christian, 7.8 percent is Buddhist, and the remaining 1.4 percent practice other religions, including native faiths (Department State, 2020). Thus, Muslims in multi faith cultures are supposed to be more aware of product permissibility (*halal*). Therefore, Brunei Darussalam's government has implemented an education system known as integrated education (Government of Brunei Darussalam, 2004). The integrated education system promotes the concept that all education should include both Islamic and non-Islamic knowledge. Thus, all Muslim students in Brunei must pursue Islamic education as part of the integrated system. It might be argued that those who have obtained religious education are more aware of *halal* foods. For example, Muslim students in Brunei Darussalam are aware of *halal* cuisine since they live by Islamic teachings and include Islamic principles in their educational institutions. As a result, people in Brunei Darussalam have been exposed to *halal* since elementary school, resulting in a greater understanding and awareness of *halal*.

Moreover, according to Machali et al. (2013), Muslim students in Brunei were quite knowledgeable about *halal* cuisine, especially those at higher education institutions. Haji Mustafa (2013) stated that the Muslim community in Brunei Darussalam is particularly concerned about *halal* food, both in terms of *halal* food principles and the impact of *halal* food on themselves and their family. Their care for *halal* food administration, as well as their concern for *halal* food selection, is strong, but some things still need to be addressed and highlighted. That is, when it comes to *halal* food, the approach and direction should always be prepared carefully in accordance with the passage of time and society. The implementation of the PBD24:2007 *halal* food standard has contributed to ensuring compliance and addressing consumer concerns in Brunei.

Nonetheless, Othman et al. (2015) claimed that the Muslim community in Brunei's understanding of *halal* is not fully known due to the lack of relevant studies conducted by local researchers. It can be concluded religion, Islamic education, society, demography, and the establishment of a *halal* standard all contribute to a high level of *halal* awareness and understanding in Malaysia, Indonesia, and Brunei. *Halal* food standards in these nations further reinforce this understanding, ensuring that food products meet both religious and quality benchmarks.

In conclusion, *halal* understanding and awareness in Malaysia, Indonesia, and Brunei are shaped by various factors, including religion, education, societal influence, and demographic composition. The role of *halal* food standards, such as MS1500 in Malaysia, LPPOM MUI regulations in Indonesia, and

PBD24:2007 in Brunei, has been pivotal in enhancing consumer trust and ensuring compliance with Islamic dietary laws. These standards not only address the religious obligations of Muslim consumers but also cater to the increasing global demand for clean, safe, and hygienic food products. While each country has made significant strides in promoting *halal* awareness and implementing robust *halal* food standards, challenges remain, such as limited industry participation and inconsistent enforcement. Nonetheless, the integration of *halal* food standards across various sectors has contributed to a growing understanding of *halal* practices among both Muslim and non-Muslim populations, further establishing *halal* food as a benchmark for quality and safety. This progress underscores the importance of continuous education, industry engagement, and adherence to *halal* food standards in fostering a comprehensive and sustainable ecosystem in these nations.

2.5 Standard Definition

Internationally, the term standard is defined as a document developed by consensus and approved by a recognized body that establishes for common and repeated use rules, guidelines, or characteristics for activities or their outcomes that are aimed at achieving the maximum degree of order in a given context (International Standard Organisation (ISO), 2004). Subsequently, Giovannucci & Reardon (2000) defined standards as the guidelines that categorize and characterize related items in a consistent and clear approach.

Furthermore, according to Robochyi (2020), the term standard can also refer to established standards or norms for conduct or practices included in

operating procedures, legislation, or regulations when used in relation to law and policy. These regulations are intended to guarantee a particular standard of excellence, security, or equity in different spheres of the community. For instance, "state social standards" in the context of social policy refer to the legally mandated minimum wages, earnings, pensions, and social assistance levels that provide a minimal standard of living that is not below the subsistence level.

Additionally, standards are meant to protect the safety of a product, reassure customers, and offer value to products, services, and processes. Talib & Ali (2009) emphasize that standards are critical instruments for both domestic and foreign enterprises since they influence the contribution of economic advancement via industry development and trade while also serving as recommendations for consumer protection. On the other side, they have the potential to erase trade obstacles and ease the cross-border interchange of products and services.

Thus, Weitzel et al. (2012) argue that standards are critical in systems that involve several actors. They may be used as a reference for any technology or product with compatibility standards. On the other hand, standards are ambiguous and hazy legal standards necessitating complex judicial decision-making (Kaplow, 2013).

However, not all of the above instances meet this criterion because not all standards are consensus-based or accepted by a recognized authority, and

standards might take other forms than documents, such as software, as in the case of Windows. Therefore, Vries (1997) proposed a new definition, stating that a standard is a set of approved specifications for a limited set of solutions to actual or potential matching problems, prepared for the benefit of the party or parties involved. This balances their needs and is intended and expected to be used repeatedly or continuously by a significant number of the parties for which they are intended over a certain period.

According to Simons & de Vries (2002), a good standard possesses various properties, including the following:-

1. Provides an answer to a specific issue,
2. Meets the parties' requirements (workable and acceptable),
3. Multiple parties engaged,
4. Lifespan greater than that of the standard-setting process,
5. It is not in disagreement with any other legitimate operational standards,
6. Compatibility with previous versions,
7. Does not obstruct future improvements/developments based on a priori considerations,
8. Simple to read and unambiguous,
9. Suitable for frequent, repetitive use.

Therefore, based on this research, according to Azam & Abdullah (2021), the *halal* standard defines all important terminology associated with *halal* and *Shariah* issues, including *halal*, *haram*, *najis*, *halal* slaughtering, the *halal*

competent authority, premise, processing area, *sertu*, *Shariah* legislation, and *fatwa*. Typically, the broad principles of the standard are summarized in eight primary categories of *halal* compliance. These include the following:

1. Managerial accountability, management responsibility,
2. Premises and facilities,
3. Devices, utensils, machines, processing aids and equipment,
4. Hygiene, sanitation, and food safety,
5. Processing of *halal* products,
6. Storage, transportation, display, sale, and serving of *halal* food,
7. Packaging and labeling,
8. Legal requirements.

2.6 *Halal* Standards

The term "*halal* standard" describes the collection of rules and specifications that must be adhered to to produce and prepare foods deemed legal by Islamic law. In the food business, *halal* standards are especially crucial since they guarantee that food items are cooked in compliance with Islamic dietary regulations. Research by Zainudin et al. (2024) highlights that implementing comprehensive *halal* standards strengthens consumer trust and enhances the competitiveness of businesses within the *halal* market. Additionally, studies have indicated that a favorable attitude toward *halal* standards can enhance organizational performance and that adopting *halal* standards can substantially impact the performance of businesses in the food industry (Md Nawi et al., 2023).

Apart from that, it takes a continuous effort by many global business participants in the food, pharmaceutical, cosmetic, packaging, and logistics sectors and associated services to establish a *halal* hub. Siradjuddin et al. (2024) emphasize that integrating *halal* standards across industries contributes to creating a robust *halal* ecosystem, fostering economic growth and innovation in these sectors. This trend demonstrates that *halal* has evolved into a worldwide concept that is no longer limited to animal slaughter or to being devoid of alcohol and swine but rather encompasses the entire process of production and service provision.

Furthermore, *halal* is no longer only a religious obligation. It has evolved into a requirement of choice for Muslims and non-Muslims (Nawai et al., 2007). Non-Muslims have increasingly embraced the concept of *Halal* owing to increased health and ethical consciousness, social responsibility, and an alignment with *Halal* values (Ng Wai Heng & Lau Sim Yee, 2021). Jailani (2024) notes that *halal*-certified products are often associated with superior quality, cleanliness, and ethical production methods, making them appealing to a broader demographic.

Thus, a *halal* standard is required to differentiate between *halal*, *haram*, and *shubhah*. It is frequently difficult to distinguish between *halal* and *haram*, necessitating the need for *halal* guidelines or *halal* standards to assist customers, particularly Muslim consumers. However, these *halal* criteria vary by country in Southeast Asia. For example, Akbar et al. (2023) highlight discrepancies in *halal* standards related to alcohol content, genetically

modified organisms (GMO), mechanical slaughter, and stunning practices, which can create barriers to standardization in regional trade. This is further supported by MABIMS (2017), which found that Malaysia, Indonesia, Singapore, and Brunei each maintain different *halal* standards, particularly in contentious areas such as alcohol or ethanol use and genetically modified foods.

Despite these differences, studies such as those by Muthia (2023) underscore the importance of harmonizing *halal* standards globally to facilitate cross-border trade and meet the increasing demand for *halal* products. Harmonization efforts, such as those led by international bodies like the Standards and Metrology Institute for Islamic Countries (SMIIC), aim to reduce these disparities and enhance the global *halal* market.

2.6.1 *Halal* Standards in Malaysia

Malaysia is widely recognized as a pioneer in the development of *halal* standards, with 15 *Halal*-related Malaysia Standards published by the Department of Standards Malaysia, and one of the standards 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 (Standard Malaysia, 2019):

1. The title has been changed to “*Halal* Food-General requirements.”
2. Incorporation of the clause on “Normative reference.”

3. Incorporation of definitions of “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 the clause on the “Slaughtering process” and its annex.

Although there is the deletion of the clause on the “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 continuous improvement of Malaysia’s *halal* standards, as noted by Zakaria et al. (2024), reflects its adaptability to global market demands while maintaining strict adherence to *Shariah* principles. This evolution has made Malaysia a key player in setting benchmarks for *halal* certification worldwide.

Consequently, several groups and government agencies worked together to produce the *Halal* standard in Malaysia, which was a noteworthy process. The establishment of the Malaysian *Halal* standards was greatly aided by the Department of Islamic Development Malaysia (JAKIM), various governmental organizations, and the private sector. Faisal et al. (2024) emphasize that collaboration between public and private stakeholders has strengthened Malaysia’s *halal* ecosystem, enhancing both compliance and consumer trust.

The Department of Islamic Development Malaysia (JAKIM) controls and regulates *halal* standards in Malaysia, whereas the Department of Standards Malaysia establishes the Malaysian Standard (MS1500:2009). Based on federal legislation, contemporary administrative regulations, and Islamic law, Malaysia's *halal* certification system was formally established in 2000 as a division of the country's industrial administration (Midori, 2021).

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 was conducted by Ilham Daya, a government-appointed corporation. In 2008, the *Halal* Development Corporation (HDC) was given full control of *halal* certification management. Zakaria et al. (2024) highlight that establishing the *Halal* Development Corporation marked a turning point, enabling Malaysia to align its *halal* standards with international trade requirements while promoting economic growth in the *halal* industry.

At a cabinet meeting on July 8, 2009, the *halal* certification management, both locally and internationally, was handed over to JAKIM's *Halal* Food Division (Azam & Abdullah, 2021). However, on 3 December 2018, history 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,

issuing *halal* certificates, certification of foreign slaughterhouses, *halal* monitoring and enforcement, and *halal* analysis centers (Bahagian Pengurusan *Halal*, 2020).

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 reviews, verifies, and regulates food products and Islamic consumables to ensure they are safer and more effective. In this regard, Malaysia has become a reputable and recognized *halal* certification center nationally and internationally. Meanwhile, *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 (MABIMS, 2017). According to Mohd Daud et al. (2023), Malaysia's reputation for credible *halal* certification has enabled its *halal* products to penetrate global markets, appealing to both Muslim and non-Muslim consumers due to their perceived quality and ethical standards.

The Malaysia *Halal* Standard was created by the National Industrial Standardisation Committee, with JAKIM representing the technical committee's chairman. The Department of Standardisation Malaysia (DSM) approved the standard. Malaysia's *Halal* Standard complies with the

International Standardization Organisation's (ISO) requirements and adopts the ISO policy (Halmahera, 2023).

Moreover, the Department of Standards Malaysia (Standards Malaysia) is the National Standards Body and the National Accreditation Body, which has enhanced global competitiveness by providing credibility to various stakeholders through credible standardization and accreditation services (DSM, 2024). Additionally, during the 12th Standards and Metrology Institute for Islamic Countries (SMIIC) general assembly meeting in 2017, SMIIC recognized 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 (*Halal* Hub Division, 2018). Muthia (2023) argue that Malaysia's recognition by SMIIC underscores its leadership in shaping international *halal* standards, bridging gaps between different nations' *halal* practices.

Furthermore, the term standard is used in Malaysia to describe efforts to make life easier for customers through improved product quality and service efficiency, and it also brings a lot of advantages to the *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 (Md. Sawari & Ghazali, 2014). Hence, the Malaysia *Halal* Standard was developed as one

of the government's initiatives to realize the dream of establishing Malaysia as the center of *halal* food (Ghazali et al., 2023).

Johan & Plana-Casado (2023) notes that Malaysia's ability to harmonize *halal* standards with international trade requirements has significantly boosted its export capabilities, positioning it as a leader in the global *halal* market.

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

1. MS1500:2019 *Halal* Food – General Requirements
2. MS 2424:2012 *Halal* Pharmaceuticals - General Guidelines
3. MS 2634:2019 *Halal* Cosmetic - General Guidelines (First Revision)
4. MS 2200-2:2012 Islamic Consumer Goods - Part 2: Usage Of Animal Bone, Skin And Hair – General Guidelines
5. MS 2400-1:2019 *Halal* Supply Chain Management System - Part 1: Transportation - General Requirements (First Revision)
6. MS 2400-2:2019 *Halal* Supply Chain Management System - Part 2: Warehousing - General Requirements (First Revision)
7. MS 2400-3:2019 *Halal* Supply Chain Management System - Part 3: Retailing - General Requirements (First Revision)
8. MS 1900:2005 Quality Management Systems - Requirements From Islamic Perspectives
9. MS 1900:2014 *Shariah*-Based Quality Management Systems - Requirements With Guidance (First Revision)

10. MS 2300:2009 Value-Based Management System - Requirements
From An Islamic Perspective
11. MS 2393:2013 Islamic And *Halal* Principles - Definitions And
Interpretations On Terminology
12. MS 2565:2014 *Halal* Packaging - General Guidelines
13. MS 2594:2015 *Halal* Chemicals For Use In Potable Water
Treatment - General Guidelines
14. MS 2610:2015 Muslim Friendly Hospitality Services –
Requirements
15. MS 2627:2017 Detection Of Porcine DNA - Test Method - Food And
Food Products

All of the Malaysian *Halal* Standards should be practiced 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* Management System (MHMS) 2020
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
11. Guidelines for Control of Cosmetic Products in Malaysia
12. Guidelines on Cosmetic GMP
13. Pharmaceutical Inspections Cooperation Scheme (PICS): Guide to GMP for Medicinal Products and PICS: Guide to GMP for Medicinal Products Annexes
14. Procedure of Issuance of the Islamic Slaughtering Authorization by State Islamic Religious Departments throughout Malaysia

Therefore, the Malaysian government has begun to make Malaysia a global *halal* hub based on the benefits of establishing *halal* standards and the country's strong economic power (Nawai et al., 2007). Moreover, according to Mohd Ali Mohd Noor (2015), Malaysia has a good international reputation for marketing *halal* food products, and this is because Malaysia is one of the most respected Islamic countries and serves as a model for other Muslim countries. 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." (Farah, 2019). Therefore, it is up to industry players to take advantage of this *Halal* Standard so their business can thrive by obtaining *halal* certification.

Malaysia is also regarded as an Islamic state that promotes *Shariah* law and is a powerful member of the Organisation of Islamic Cooperation (OIC) (Mohd Ali Mohd Noor, 2015). Aside from the benefits of having a majority of Muslims,

Malaysia can build trust and confidence among importers and consumers worldwide following a strict and comprehensive *halal* compliance procedure (Osman, 2005). These moral reputations have given Malaysian *halal* goods commercial value, allowing them to earn places worldwide.

2.6.2 *Halal* Standards in Indonesia

As is commonly known, *Islam* is a comprehensive religion. *Shariah* encompasses all aspects of human life, including faith, muamalat, munakahat, crime, and morals. In summary, *Islam* has a branch known as *Hukum Shariah*, which contains regulations and laws governing all aspects of human behavior. According to Al-Buti (1982), the purpose of Islamic law is to protect humanity from the perspectives of religion, soul, intellect, ancestry, and wealth in this life, the afterlife, or both.

Thus, people are fundamentally bound by *halal* and *haram*. We are absolutely required by *Allah* the Almighty to consume what is *halal*, while we are instructed to avoid what is *haram*. Concerning the *shubhah*, we are warned to abandon it to avoid falling into the *haram*. Therefore, 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 consuming *halal* can increase the light of faith and facilitate the acceptance of prayer and worship deeds, whereas consuming *haram* can prevent prayer and worship from being accepted by *Allah* the Almighty (Al-Ghazali, 1998).

According to Jawad & Khaled (2020), *halal* standards guarantee that goods and procedures are acceptable to Muslims and adhere to Islamic law. This encompasses the procedures of manufacture, processing, and packaging in addition to the substances used. Standards for *halal* food are crucial for preserving the integrity of consumer packaged goods and guaranteeing the safety and quality of food. They also significantly impact the certification and verification of *halal* goods necessary to satisfy Muslim customers' demands. Therefore, applying food safety principles to *halal* standards is crucial because it guarantees that *halal* goods are safe, high-quality, and permitted. Maintaining a high level of food safety requires constant attention to detail to guard against manipulation or gaps in *halal* standards.

Research by Wibowo et al. (2024) emphasizes that Indonesia's *halal* certification system has become vital for ensuring consumer confidence, particularly in processed food and pharmaceutical products, where traceability and transparency are paramount. Correspondingly, *halal* standards are necessary and absolutely essential for Muslims to distinguish between what is *halal* and what is *haram* in life. *Halal* standards are critical for countries with a sizable Muslim population, particularly Indonesia. As the world's largest Muslim-majority country, *halal* products are an unavoidable requirement for Indonesian citizens (Salama, 2017). Hence, *halal* information and product labels are critical for Indonesian society, the majority of whom are Muslims (Md. Sawari & Ghazali, 2014). Karmila et al. (2024) highlight that the development of *halal* standards in Indonesia not only caters to domestic

consumers but also enhances the exportability of Indonesian *halal* products, meeting international requirements and facilitating global trade.

In Indonesia, the *halal* standard and certification are governed and managed by the LPPOM MUI. The journey of LPPOM-MUI to establish a *halal* regulation began in 1989. It culminated in 1996 with the signing of a memorandum of understanding between the Ministries of Religion, Health, and MUI (Hudaefi & Jaswir, 2019). Wibowo et al. (2024) note that LPPOM-MUI's role in shaping *halal* standards has significantly contributed to Indonesia's credibility in the global *halal* market, ensuring compliance with *Shariah* principles while addressing modern consumer expectations.

However, according to the Head of the BPJPH of the Ministry of Religion, Mastuki, as of October 17, 2019, BPJPH is now in charge of implementing *halal* certification in Indonesia. This complies with the directive found in Government Regulation Number 31 of 2019 concerning the Implementation of Law Number 33 of 2014 with the Guarantees of *Halal* Products, specifically Article 72 (Moh, 2021). MUI and LPH are still cooperating with BPJPH to determine the *halal* of products. However, the *halal* certification process is still through BPJPH. A study by Mutiara Gandasari et al. (2024) states that the establishment of BPJPH reflects Indonesia's commitment to enhancing the efficiency and accessibility of *halal* certification processes, addressing both domestic and international market demands.

As of today, MUI has issued several *halal* standards and regulations. MUI's *halal* standard, HAS-23000, applies to business owners, manufacturers, and producers. The standard is divided into two sections: the first (HAS 23000-1) contains the criteria and general guidelines for the *Halal* Assurance System (HAS), while the second (HAS 23000-2) contains the policies and procedures for *halal* certification (Hudaefi & Jaswir, 2019). According to Pertanian et al. (2022), the comprehensive structure of HAS-23000 has facilitated consistency in *halal* assurance for various industries, including food, cosmetics, and pharmaceuticals.

MUI has adopted several *regulations regarding halal standards*, according to MABIMS (2017). In terms of Food, Drugs, and Cosmetics, Indonesia has numerous standards, one of which is the 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 standards 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.

Alternatively, Hosen & Lathifah (2020) claim that various variables, including variations in *halal* laws, customs, and public interest, have influenced the development of *halal* standards in Indonesia (*masalah*). These discrepancies have given rise to difficulties like uneven recognition of *halal* certification, strict business regulations, and unfavorable opinions. Indonesia asserts that numerous *halal* certifier agencies within the WHFC organization accept the *halal* standard established by the MUI. However, free trade within the ASEAN region has been complicated by disparities in *halal* requirements between nations, such as those of Malaysia and Indonesia. Akbar et al. (2023) emphasize that these challenges underscore the importance of harmonizing *halal* standards within ASEAN to facilitate regional trade and enhance the global competitiveness of *halal* certified products.

The creation of *halal* standards in Indonesia is a complicated matter affecting domestic and international trade. Nevertheless, the study by Marnita (2024) suggests that Indonesia's strategic focus on *halal* compliance has bolstered its position as a key player in the global *halal* market, ensuring that its standards remain relevant in the face of evolving consumer and industry needs.

2.6.3 *Halal* Standards in Brunei

Brunei Darussalam is a Muslim-majority country with a minority of Chinese and Indians. The demand for *Halal* products is critical in this country as the Muslim population continues to grow. Non-Muslim consumers, on the other hand, seek out *Halal* markets to ensure hygiene and security (Deuraseh, 2019). According to Julkifli & Abdulrazzak Aghwan (2024), the increasing demand for *halal* products in Brunei reflects a broader trend across Southeast Asia, where both Muslim and non-Muslim consumers are drawn to the perceived quality and safety of *halal*-certified goods. Therefore, there is a need for *halal* certification in Brunei Darussalam, which brings importance to *halal* standards in Brunei Darussalam.

Additionally, Brunei intends to establish a bio-innovation corridor to sustain the growth of *halal*-certified companies, focusing on *halal* food, cosmetics, pharmaceuticals, biotechnology, and logistics. Brunei's *halal* business is expected to be worth more than \$1 trillion annually. With that in mind, the Brunei government wishes to position itself at the forefront of the rapidly increasing *halal* products market (Salama, 2015). A study by Rahim & Sulaiman (2023) highlights that Brunei is diversifying its *halal* industry to reduce reliance on oil and gas, leveraging its reputation for strict *halal* compliance.

In Brunei, the Brunei *Halal* accreditation system is an official *halal* certification issued by the Ministry of Religious Affairs in Brunei Darussalam (Kementerian Hal Ehwal Ugama). The Ministry of Religious Affairs is primarily responsible

for *halal* certification. However, it is also supported by the Ministry of Energy and Industry. The Brunei *Halal* Certificate and *Halal* Label were created in 2005 to institutionalize the country's *halal* standards and certification (Hosen & Lathifah, 2020). According to Rahim & Sulaiman (2023), the Brunei *Halal* Certificate has gained recognition for its stringent compliance measures, setting a benchmark for smaller Muslim-majority nations seeking to establish similar certification systems.

The Brunei Darussalam Standard *Halal* Food PBD24:2007 specifies the general principles that govern the manufacture, production, management, distribution, and storage of *halal* food in Brunei Darussalam. The government agencies, such as the Royal Brunei Police Force and the Ministry of Industry and Primary Resources, under the Ministry of Religious Affairs, will enforce the law (Shirin Asa, 2019). Julkifli & Abdulrazzak Aghwan (2024) argue that the enforcement of *halal* standards in Brunei is a crucial factor in ensuring consumer trust and maintaining the integrity of the *halal* certification process.

Similarly to Indonesia and Malaysia, the use of *halal* standards must be used in conjunction with some other regulations such as (Shirin Asa, 2019):

1. *Halal* Meat Act.
2. *Halal* Meat Rules, 2008 (Act no. 69).
3. *Halal* Certificate and *Halal* Label Order, 2005.
4. Guidelines for *Halal* Certification.

According to Bin & Azalie (2016), Brunei's objective for food security and economic diversification heavily relies on the *halal* standard. As part of its Vision 2035 initiative, the Bruneian government imposed mandatory *halal* standardization on food establishments and enterprises in 2011. The standard, which is based on Islamic beliefs and principles, greatly influences the growth of the nation's agri food industry. A study by Izni & Noor (2023) highlights that the mandatory nature of *halal* standards in Brunei has encouraged businesses to innovate and align with international quality requirements, enhancing their competitiveness in global markets.

Nonetheless, manufacturers face difficulties because of variations in the interpretation of *halal*, expenses, insufficient supportive structures, and technological limitations. Studies comparing Brunei's *halal* standards to those of Malaysia, Indonesia, and Singapore have also shown how different *halal* customs and policies are and how these variations affect *halal* certification and corporate monitoring. Mohd Raffi et al. (2023) emphasize that Brunei's approach to *halal* certification demonstrates a balance between strict compliance and adaptability. However, inconsistencies with neighboring countries remain a challenge for regional trade harmonization.

In summary, the *halal* standard in Brunei, as governed by the *Halal* Food Standard PBD24: 2007, is a comprehensive framework aimed at ensuring the production of *halal* food in accordance with Islamic principles and global quality and safety requirements. However, the lack of a universal *halal* standard poses challenges for the global industry, leading to differences in *halal* certification

and consumer confusion. Lutfika et al. (2022) suggest that harmonizing *halal* standards across ASEAN countries, including Brunei, is essential to streamline certification processes, reduce trade barriers, and meet the growing consumer demand for *halal* products worldwide.

2.6.4 The Differences and Similarities between Brunei, Indonesia, and Malaysia's *Halal* Standards

There are similarities and differences across Brunei, Malaysia, and Indonesia's *halal* standards. According to a study on the implications of differences in *halal* standards among various nations, *halal* policies, cultural norms, and public opinion are the primary causes. These differences have resulted in issues including imbalanced acknowledgment of *halal* certification, stringent regulations of companies, unpleasant perceptions, and confusion among Muslim customers (Pauzi, 2017). According to Akbar et al. (2023), differences in *halal* standards are often influenced by each country's specific economic goals, with Malaysia focusing on becoming a global *halal* hub, Indonesia prioritizing its large domestic market, and Brunei seeking to diversify beyond oil through *halal* bio-innovation.

The differences in *halal* standards across these three nations can be related to various factors, including audits, enforcing, and fatwas. Fatwas play a significant role in differences because they can offer direction on what is considered *halal* (permissible) and *haram* (prohibited) under Islamic law, which is important to *halal* standards. Other than that, fatwas can assist in clarifying and validating *halal* standards, which are designed to guarantee that products

and services adhere to Islamic requirements. P. Omar & Hassan (2023) emphasize that variations in fatwas across nations often reflect differences in the interpretation of Islamic law due to cultural and historical influences rather than inconsistencies in *Shariah* itself.

Moreover, the three nations' *halal* standards, fatwas, audits, *Halal* Assurance System, and enforcement significantly differ. As a result, there are differences in the legal standing of specific *halal* issues. Note that the fatwa is not the only factor contributing to the differences in *halal* standards. Other factors include differences in *halal* policies, cultures, and the interpretation of Islamic law (*maslahah*).

Additionally, a review of international *halal* food standards highlights the necessity of harmonization and uniformity because of differences resulting from various Islamic schools of thought, which present difficulties for consumers, food producers, and regulators (Akbar et al., 2023). Furthermore, the study highlights the necessity for consistency in *halal* certification validation, as the demand for *halal* products is predicted to keep rising. Munawar & Mugiono (2024) argue that technological advancements such as blockchain have the potential to address certification inconsistencies by enhancing traceability and transparency across diverse *halal* markets.

Overall, these results show that although there are attempts to work together and promote the *halal* sector internationally, there are still disparities in *halal* standards between Malaysia, Indonesia, and Brunei. This means that

standardization and harmonization are required to guarantee consistency and satisfy the increasing demand for ethical food. However, Yustianingsih et al. (2024) suggest that such efforts should also consider the socio-economic contexts of each nation, as strict harmonization could inadvertently marginalize smaller producers in developing regions.

Additionally, the common commitment to *Shariah* as a guide, using the *Quran* and *Sunnah* as references, is the basis for the similarities in *halal* standards throughout Malaysia, Indonesia, and Brunei. In the context of ASEAN, which consists of Malaysia, Indonesia, Singapore, Brunei, Thailand, Vietnam, and the Philippines, an analysis of *halal* certification procedures reveals that all of these nations adhere to *Shariah* law using the *Quran* and the *Sunnah* as a guide (B. Othman et al., 2016). M. I. Khan et al. (2019) highlight that despite these shared foundations, practical differences arise due to each country's specific legal and administrative systems, making harmonization more complex.

In conclusion, the differences outweigh the similarities in the *halal* standards of these three nations, despite some little similarity. Consequently, attempts are being made to standardize and unify *halal* standards globally to satisfy the rising demand for ethical foods, even though there are differences in how they are established. Achieving a balance between standardization and respect for local practices is critical for fostering greater international collaboration while preserving the unique characteristics of each nation's *halal* framework.

2.7 *Halal* Economic Growth in Relation to *Halal* Standard

The Islamic economy has grown rapidly over the last decade, with increased demand for *halal* products and Muslim-friendly services catering to religious needs. It covers the food, service, finance, tourism, and transportation industries. According to Thomas & Selimovic (2015), the *halal* and Islamic finance industries are two major sectors largely influenced by Muslim consumers' requirements. Additionally, Kismawadi (2024) argues that the global *halal* economy's growth is driven not only by religious needs but also by the ethical and sustainable values embedded within *halal* practices, appealing to a broader consumer base.

Furthermore, several studies have shown how closely the *halal* economy and standards are related. Studies have indicated a positive correlation between the performance of organizations, namely Small and Medium-sized Enterprises (SME) in the *halal* food industry, and the adoption of *halal* standards, such as *halal* certification (Amer, 2023). Moreover, it has been discovered that implementing *halal* standards plays a significant role in organizational performance, with organizational size as a moderator in this relationship (Md Nawi et al., 2021). Ardiantono et al. (2024) highlight that integrating *halal* standards into supply chain operations not only boosts productivity but also enhances international competitiveness, particularly for SME.

The *halal* economy has also been significantly impacted by the expansion of the *halal* food sector and the demand for *halal* goods, with nations like

Malaysia hoping to take the lead in the world *halal* market. Further evidence of the impact of *halal* principles on a range of economic sectors comes from the connection between the potential for the *halal* tourism business and the lifestyle of the Muslim middle class (Jaswir et al., 2023).

Thus, it is clear that the performance and expansion of the *halal* sector depend critically on the application of *halal* standards. Suhendro (2023) argues that adherence to *halal* standards ensures long-term consumer trust, particularly in emerging markets where food safety and quality are growing concerns.

Furthermore, 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 (Reuters, 2015, 2016). This demonstrates the exponential rise of Islamic financing and, more subtly, the reality that customers choose *halal* products because they are certified *halal* and because *halal* manufacturers follow *halal* standards when producing *halal* goods. Mulyana (2024) further discusses how consumer preference for *halal* certified products extends beyond food to include pharmaceuticals, cosmetics, and lifestyle products, driven by rising disposable incomes and ethical considerations.

Furthermore, according to Thomson Reuters and Dinar Standard (2016), the *halal* food market 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 indicates that the *halal* food industry performs better than the rest and that the *halal* economy's growth, performance, and international expansion depend on adherence to *halal* standards. In this regard, Nuralim et al. (2024) emphasize the need for innovative marketing strategies, particularly in digital platforms, to promote *halal* products to younger Muslim consumers who increasingly drive the demand.

Moreover, numerous businesses engaged in the *halal* food industry do not object to obtaining *halal* certification from any *halal* certification body to gain Muslim consumers' confidence and expand their business into new countries. 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, most *halal* food exporters are from non-Muslim countries such as Australia, Canada, France, and New Zealand (Wan-Hassan & Awang, 2009). Jailani (2024) notes that the involvement of non-Muslim countries in *halal* exports has prompted discussions about the standardization of *halal* regulations to maintain consistency in international markets.

Additionally, Hanim Yusuf et al. (2016) acknowledge in their studies that *halal* certification is now viewed as a new defining market force, indirectly assisting

developing Muslim nations as consumers and producers in the global market. When every industry player is willing to obtain a *halal* certificate, it indicates that they are voluntarily adhering to the *halal* standard for the benefit of economic growth, which in return accelerates the growth of the *halal* economy.

Consequently, about 260 Turkish companies that export their goods to 67 other countries have been certified as *halal* by the Association For The Inspection And Certification Of Food And Supplies (GIMDES). Because consumers believe that a company that produces high-quality products that comply with *Shariah* requirements complies with the highest quality standard, having a *halal* certificate and adhering to the *halal* standard can help a business grow (Yonetici, 2013). Additionally, based on Marzuki et al. (2012) statements, obtaining a *halal* certificate for a business enables it to have stronger market signals, Islamic attributes, and marketing. Hamidaton Mohd Soffian Lee et al. (2023) suggest that such certifications also serve as a risk mitigation tool, ensuring that companies meet ethical and legal requirements in diverse markets.

Thus, to obtain a country's *halal* certification, each company must understand and adhere to the *halal* standards established by the *halal* certification body. Every business must understand the *halal* standard to ensure that the *halal* certification process runs smoothly. This is because for a product to be *halal*, all ingredients, processing aids, and packaging components, as well as any units that process the product, must adhere to *halal* standards. Hence, *halal* standards indirectly contribute to the growth of the *halal* industry and *halal*

economy. Bagundang et al. (2024) emphasize that technology-driven solutions, such as AI in supply chain management, are becoming essential for maintaining *halal* compliance in complex production processes.

In conclusion, *halal* certificates and standards are necessary because they complement each other and can be viewed as a factor in ensuring economic growth, as well as a tool to assist in boosting economic growth, particularly in a country with a predominantly Muslim population. However, there are disadvantages for *halal* players seeking to obtain a *halal* certificate, namely, the lack of 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 (Huda, 2017). Establishing mutual recognition agreements between *halal* certification bodies can resolve such challenges and create smoother trade flows in the *halal* economy.

2.8 Development of the *Halal* Food Industry

The development of the *halal* economy and industry is related to the development of *halal* standards. Because products that have earned a *halal* certificate based on *halal* standards that the *halal* certification authority has defined are trusted by customers, many of them purchase and buy products bearing the *halal* logo. Because *halal* products are hygienic and clean, Muslims around the world are certain that nothing they eat, use, or purchase will be harmful to their health or well-being. Moreover, *halal* can theoretically be used as a quality indicator because it relates to whatever is permissible

under *Shariah Islamiah* and is applicable to all human activities. According to Yanti (2024), *halal* certification serves as a marketing tool, enabling businesses to meet the growing consumer demand for ethical and high-quality products.

Furthermore, according to Manaf Bohari et al. (2013), the *halal* food industry is no longer just a business that adheres to religious guidelines. It is transforming into a domestic and global economic power in its own right. Many countries, despite having a Muslim minority, that rely on food exports as a source of revenue recognize the importance of being aware of *halal* and participating. For example, a study by Zulfakar et al. (2019) highlights that non-Muslim countries, such as Australia, are significant players in the global *halal* meat trade due to their adherence to *halal* standards and certifications. Other than that, for countries with a significant Muslim population that require a lot of *halal* food manufacturing, such as Malaysia, Indonesia, and Brunei, this will indirectly strengthen their *halal* food economy.

Furthermore, the Codex Alimentarius Commission's 1997 publication of the Codex general rules for the use of the term *halal* in Geneva led to the United Nations recognizing Malaysia as the world's best example for defending the labeling of *halal* food, which further fueled the growth of the *halal* industries in many countries (Manaf Bohari et al., 2013). The global *halal* food businesses have their roots in Malaysia, which is largely acknowledged as the world's most effective model for enforcing a single *halal* standard across the nation. Darmawati et al. (2023) argue that Malaysia's leadership in *halal* certification

has made it a global benchmark, influencing other countries to adopt similar strategies to strengthen their *halal* food industries. This has encouraged other countries to build their own *halal* standards to advance the *halal* industry, particularly the *halal* food industry.

Therefore, Malaysia, Indonesia, and Brunei have developed their own *halal* standards to meet the needs of their own societies, whether they are Muslim or non-Muslim. Indeed, *halal* players seize the chance to adhere to the standard during manufacturing. Most *halal* standards in each country are produced using ISO methodology. Generally, the standard establishes practical guidance for the food sector about the entire process of preparing and processing *halal* food, from raw material selection through distribution and marketing activities Samori et al. (2014). According to Asfia et al. (2022), adopting ISO principles in *halal* standards aligns local practices with international benchmarks, making it easier for *halal*-certified products to enter global markets. Additionally, adhering to *halal* standards will facilitate the application process for *halal* certification.

Globally, particularly in Malaysia, Indonesia, and Brunei, the *Halal* Standard is based on applying Hazard Analysis Critical Control Point (HACCP), Good Manufacturing Practices (GMP), Good Hygiene Practices (GHP), and other guidelines. Indirectly, this promotes the growth of the *halal* economy and industry by giving customers and industry participants greater confidence to follow *halal* standards and buy *halal* products. A study by Bahrudin et al. (2024) highlights that incorporating HACCP and GMP into *halal* certification has

significantly enhanced consumer trust in *halal* products, especially in international markets.

Moreover, according to Abdullah Sani & Dahlan (2015), Standards Malaysia formed a Technical Committee on the Food Safety System in Malaysia. The Malaysian Standard successfully released the first version in 2007, which is named MS 1480:2007- Food Safety According to the HACCP system (First Revision). The HACCP consists of seven principles comparable to those used in other HACCP systems worldwide.

The seven principles are given in the following order:

1. Analyse hazards – biologically, chemically, and physically
2. Determine critical control points
3. Establish limits for critical control points
4. Establish monitoring procedures for critical control points
5. Establish corrective actions
6. Establish verification procedures
7. Establish a record system

Note that HACCP is a food quality and safety management system. It is not a self-contained system as defined by MS 1480:2007. HACCP implementation involves the implementation of Pre-Requisite Programmes (PRP), such as GHP, GMP, Sanitation Standard Operating Procedures (SOP), ISO 9000, Codex Alimentarius, or other systems of a similar kind (DSM, 2007; Hayati et al., 2008; Latif, 2007). Indonesia and Brunei have also created *halal* standards

based on GMP, GHP, and HACCP guidelines. Indeed, the most recent *halal* revision requirements remain HACCP, GMP, and GHP compliant. Indeed, the most recent *halal* revision requirements remain HACCP, GMP, and GHP compliant.

The implementation of HACCP, GMP, GHP, and other guidelines into this *halal* standard will be an added value to the community, particularly consumers and industry players, because each *halal* food product produced in accordance with this *halal* standard is guaranteed to be safe, which is a significant benefit to the *halal* food industry's economic development.

In conclusion, the development of the *halal* food industry is closely tied to the establishment and enforcement of *halal* standards, which build consumer trust by ensuring products are hygienic, safe, and compliant with *Shariah* law. Countries like Malaysia, Indonesia, and Brunei have leveraged these standards, integrating internationally recognized frameworks such as HACCP, GMP, and GHP to enhance global market access and consumer confidence. The adoption of these practices not only promotes the growth of the *halal* food economy but positions *halal* certification as a benchmark for quality and ethical production worldwide. This alignment with global standards ensures the *halal* industry remains a competitive and significant contributor to economic development.

2.9 Review of Previous Studies on *Halal* Standards

The *halal* standard is a critical component of the development of the *halal* industry. The *halal* standard will ensure that the *halal* certification process is straightforward and will assist industry players in expanding their product reach globally. Therefore, several reviews concerning *halal* standards will be reviewed.

Abdul Hamid et al. (2016) highlighted the ongoing monitoring of the *halal* food industry in Malaysia and Indonesia through laws, policies, and standards legislated in the two countries and concentrated on the market's size and demand. The studies' findings provide information on *halal* certification bodies and *halal* laws in Malaysia and Indonesia. Additionally, the study identifies the *halal* industry's strengths. However, this study does not discuss the differences between laws, policies, and standards in detail. This highlights a research gap in understanding how these laws and policies differ between Malaysia, Indonesia, and Brunei and their collective impact on the development of the *halal* food industry. The current research aims to provide a more nuanced analysis of regional discrepancies and their implications by addressing this gap.

In a broader context, Ghazali et al. (2023) explored the potential and obstacles of Malaysia's *Halal* Certification toward creating a global *halal* standard. The study identified the frailty to produce a unified global *halal* standard as a major barrier to the accelerated growth of the *halal* industry, despite the increasing global demand for *halal* products. This qualitative study used secondary data

to highlight the necessity for a global *halal* standard recognized by all trade countries, emphasizing Malaysia's unique position. Findings revealed that Malaysia's *halal* standard has not only been widely accepted internationally but also serves as the leading model among Islamic countries. Furthermore, the study concluded that Malaysia holds significant potential to become a global hub for the *halal* food industry, strengthening its economic and strategic position in the *halal* market. However, the study does not address the specific differences in *halal* standards between Malaysia and its neighboring countries, such as Indonesia and Brunei, which is crucial for understanding the regional development of the *halal* food industry. This gap in examining regional dynamics aligns with the focus of this thesis, which seeks to investigate these differences and their implications on the *halal* food industry's growth in Malaysia, Indonesia, and Brunei.

Adding to the discussion, Salam et al. (2023) explored the complexities and challenges of standardization in the *halal* industry. The study highlighted the multiplicity of *halal* standards due to variations in governments, cultures, policies, schools of thought, laws, public interests, and *halal* logos, which create confusion. The research emphasized the role of *Shariah* scholars in the *Halal* Assurance System (HAS) and their efforts to educate stakeholders on the concept of *halal* while aspiring toward uniform standardization. Salam further discussed the role of the International *Halal* Accreditation Forum (IHAF) as an apex body working toward harmonizing global *halal* accreditation by establishing common protocols and achieving a robust zero-tolerance HAS. The study compared IHAF's standards with those of other prominent *halal*

certification bodies, including JAKIM (Malaysia), BPJPH and MUI (Indonesia), MUIS (Singapore), and SMIIC (OIC). However, the study does not delve into how these varying standards directly impact the *halal* food industry in Malaysia, Indonesia, and Brunei, leaving a gap in understanding the region-specific challenges of aligning *halal* certification with industry growth. By investigating these region-specific impacts, this research bridges the gap in analyzing how variations in *halal* standards influence the development of the *halal* food industry in these three nations.

Shalahuddin et al. (2024) compared *halal* certification regulations between Indonesia and Malaysia, exploring their historical development and current practices. The study highlighted the unique strategies employed by each country in certification processes, regulatory frameworks, and institutional involvement. This analysis provides valuable insights into improving *halal* certification practices to enhance consumer trust and facilitate international trade. However, it does not delve into the specific differences in *halal* standards but focuses more on the regulations governing *halal* certification. This limitation points to the need for a more detailed exploration of how differing standards between Malaysia, Indonesia, and Brunei affect cross-border trade and the overall growth of the *halal* food industry.

Alternatively, Dahlan & Abdullah (2017) conducted a comparative analysis of the challenges associated with implementing *halal* food laws in Malaysia, the Netherlands, and the United States of America. This study summarises the differences in *halal* laws between these three countries, focusing on violations

and penalties. Additionally, this paper summarises the difficulties associated with implementing *halal* laws in these three countries. The article concludes that these three countries' *halal* laws are consistent with Islamic law. Nevertheless, this article does not discuss the implementation of *halal* monitoring and enforcement or the *halal* standard. Still, it does assist in understanding Malaysian, Dutch, and American *halal* laws. This gap in discussing monitoring and enforcement highlights the need for further research that examines these aspects in a regional context, such as in Malaysia, Indonesia, and Brunei. Understanding how enforcement mechanisms vary across these neighboring countries would provide more insight into the challenges and opportunities for harmonizing *halal* standards.

Regarding regional integration, Yuanitasari et al. (2023) examined the implications of ASEAN's single market framework on *halal* certification. The study identified concerns among the Muslim communities in ASEAN countries, especially Indonesia, regarding the *halal* status of imported goods due to the free trade policies within the region. This research utilized a normative juridical method to systematically analyze rules, policies, and legal principles relevant to *halal* certification. The findings proposed implementing a unified *halal* certification system across ASEAN, allowing businesses to register for *halal* certification in their country of origin for recognition across ASEAN countries. Agus emphasized the need for catalysts such as a Regional Council of *Halal* Accreditation to coordinate these efforts and ensure streamlined certification and labeling processes across member states. However, the study does not provide an in-depth analysis of the specific differences in *halal* standards

across ASEAN countries, particularly Malaysia, Indonesia, and Brunei, which limits its applicability to understanding the development of the *halal* food industry in these nations. This study supports the relevance of examining these three countries as key players in the ASEAN region. By exploring their unique *halal* certification practices, this research contributes to addressing the gaps in understanding the specific regional differences and their implications for ASEAN-wide harmonization efforts.

Johan (2018) explored the role of non-tariff measures in *halal* standards, particularly the technical specifications used for safety and health in Muslim countries. The study highlighted the critical function of *halal* standards in protecting consumer rights through national labeling laws. However, the findings emphasized that differences in *halal* standards among nations create significant trade disputes, especially when import products fail to meet local *halal* certification requirements. This inconsistency acts as a non-tariff barrier, hindering free trade across borders. The study specifically analyzed the challenges ASEAN countries face in developing a unified *halal* standard framework to facilitate a strong ASEAN single market. However, the study does not provide an in-depth exploration of how these trade barriers impact the growth of the *halal* food industry in Malaysia, Indonesia, and Brunei, which limits its direct relevance to understanding regional industry dynamics. The absence of a regional focus on Malaysia, Indonesia, and Brunei underscores the need for research that investigates how these trade barriers affect the *halal* food industry's growth within these countries. This study addresses this gap by

providing a comparative analysis of their *halal* standards and the resulting trade challenges.

Husna, Muhammad, et al. (2022) examined the enforcement of Malaysia's *halal* laws, such as the Trade Description Act 2011 and the Food Act 1983, by authorities like JAKIM and MOH. The study found that these laws help monitor and control *halal* activities, addressing issues such as misuse of *halal* logos and food hygiene violations. However, challenges like fraudulent certifications and poor hygiene persist, affecting consumer trust. Meanwhile, the study provides detailed insights into Malaysia's *halal* laws. It does not compare Malaysia's enforcement mechanisms with those of Indonesia and Brunei, leaving a gap in understanding the regional variations in *halal* enforcement and their implications for the *halal* food industry. This gap highlights the importance of comparing enforcement practices across neighboring countries better to understand their impact on consumer trust and market dynamics. By addressing this limitation, this research offers a more comprehensive view of enforcement's role in the region's *halal* food industry's development.

Understanding the *halal* standard is the best way to ensure *halal* certification runs smoothly. Md. Sawari & Ghazali (2014) published an article titled "Amalan Standard *Halal* Di Negara-Negara Asia Tenggara," discussing *halal* standards, enforcement, and implementation in Southeast Asian countries. This is a qualitative study that gathered data from a library. The findings of this study indicate that the *halal* standards used in Malaysia and other Southeast Asian countries, specifically Indonesia, Thailand, Brunei, and Singapore, are

governed by their respective *halal* certification bodies and that the *halal* standards developers in each country have their own distinct characteristics. Nonetheless, the study discovered that the article's content only briefly discusses the *halal* standards used in Southeast Asian countries. It does not go into detail about comparing them, as it relies solely on library studies for data collection. This limitation demonstrates the need for a deeper comparative analysis of Malaysia, Indonesia, and Brunei's *halal* standards, focusing on how these standards influence regional trade and supply chain operations. This research addresses this gap using qualitative and empirical methods to analyze these differences in depth.

Johan & Plana-Casado (2023) analyzed the 2019 ASEAN *Halal* Guidelines, aimed at standardizing *halal* food practices across member states to boost intra-ASEAN trade. The study emphasizes the challenges in achieving consensus due to varying national standards and the influence of international guidelines like Codex Alimentarius on ASEAN standards. Meanwhile, progress has been made, and issues such as mutual recognition of *halal* certification persist, requiring further efforts to achieve full harmonization. However, this study relies exclusively on library research and does not provide a detailed comparison. This highlights the need for empirical research to examine the practical implications of these guidelines, particularly for countries like Malaysia, Indonesia, and Brunei, which face unique challenges in aligning their *halal* standards. This study addresses the gap by providing a comparative analysis of these nations to explore how regional frameworks can be more effectively implemented.

Moreover, numerous issues and obstacles exist in the global development of the *halal* industry. Abdullah et al. (2015) discussed the issues and challenges associated with *halal* certification in two countries: Malaysia and Thailand. This study aims to highlight some of the key issues and challenges encountered in managing *halal* certification in Malaysia and Thailand and the actions taken to address these issues. According to the study's preliminary findings, despite their disparate religious, population, and socioeconomic backgrounds, Malaysia and Thailand face similar issues and challenges in managing *halal* certification. Close cooperation between the two countries in resolving *halal* certification issues and challenges is the most effective way to ensure the *halal* industry's continued growth and to promote the ASEAN region as a *halal* food hub. However, the study's scope is limited to Malaysia and Thailand, leaving out critical insights into how neighboring countries like Indonesia and Brunei manage these challenges. This research builds on these findings by expanding the analysis to include these countries, providing a more holistic view of regional *halal* certification practices and their implications for ASEAN integration.

Saidpudin et al. (2015) published an article titled "*Halal* Certification In Rantau Asia: Malaysia, Brunei, Indonesia, and Thailand," in which they discussed the *halal* certification industry for food products that provided to Muslims in four ASEAN countries: Malaysia, Brunei, Indonesia, and Thailand. In this article, the author discusses regarding *halal* food, *halal* certification, supply chain management, and *halal* food logistics, all of which are required for *halal* certification. According to the study's findings, Malaysia, Brunei, Indonesia,

and Thailand have a *halal* certification authority certifying applicants for *halal* certificates and *halal* legislation for enforcing and monitoring *halal* products. Additionally, these four countries have *halal* certification guidelines that control the application process. These four countries have demonstrated their commitment to the *halal* food industry through the establishment of *halal* standards, as well as the development of *halal* science institutions and agencies that are also responsible for maintaining the supply chain and logistics of *halal* food to be clean, safe, and pure from the source to the ends. However, the study does not provide a detailed comparative analysis of how these standards differ among Malaysia, Indonesia, and Brunei or how these differences impact trade and supply chain efficiency within the region. This research addresses this gap by focusing on these specific countries, offering insights into how differences in *halal* standards affect the regional *halal* food industry's development.

In conclusion, every nation developed its own *halal* standard based on its own *halal* authority body and legislation, which produced the differences. It demonstrates the necessity of *halal* standard uniformity, particularly in ASEAN, to lessen the challenges faced by *halal* entrepreneurship due to national standards that differ. This leads to controversial issues, including insects, aquatic animals, slaughtering, labeling regulations, and stunning. With the demand for *halal* products and services growing worldwide, the *halal* industry has identified the absence of a universal *halal* standard as a critical issue. Global efforts are being made to regulate and unify *halal* standards to overcome these obstacles and satisfy the rising demand for ethical goods.

Meanwhile, these efforts provide a global context and often overlook the specific regional challenges Malaysia, Indonesia, and Brunei face. By addressing these regional dynamics, this study aims to contribute to understanding how ASEAN countries can navigate their differences to enhance regional cooperation and trade.

2.10 Literature Gap Analysis

The development of the *halal* food industry in Malaysia, Indonesia, and Brunei is significantly influenced by differences in *halal* standards. Meanwhile, *halal* certification systems and regulatory frameworks have been extensively studied in isolation. Limited research has explored how the variations in *halal* standards across these three nations impact the growth and integration of their *halal* food industries. These differences, rooted in distinct regulatory frameworks, religious interpretations, and cultural practices, create challenges that are yet to be fully understood or addressed. Identifying these specific differences is essential for understanding how they shape the development and competitiveness of the *halal* food industry across the region.

A major gap lies in understanding the extent to which these differing standards affect the operational and strategic dimensions of the *halal* food industry. For instance, Malaysia is recognized as a global leader in *halal* certification, while Indonesia, with its majority-Muslim population, and Brunei, with its strict adherence to Shariah law, adopt unique approaches to *halal* certification. However, the implications of these approaches on trade relationships, industry growth, and regional competitiveness remain underexplored. The lack of

alignment among these standards creates barriers to the exchange of *halal* certified products across borders. It limits the potential for these countries to enhance their collective presence in the global *halal* market. Exploring the reasons behind these differences is crucial for developing strategies to overcome these barriers and fostering stronger regional integration.

Another critical gap is the insufficient focus on how these differences in *halal* standards influence supply chain dynamics and business operations within the *halal* food industry. Businesses operating across Malaysia, Indonesia, and Brunei face complexities in meeting diverse certification requirements, resulting in increased costs and inefficiencies. Furthermore, the varying levels of enforcement and monitoring mechanisms across these countries create disparities in consumer trust, which directly impacts market acceptance and growth. Evaluating the effects of these operational challenges on the *halal* food trade industry provides key insights into improving supply chain integration and reducing inefficiencies.

The existing literature also fails to comprehensively address these differences' economic and trade implications in *halal* standards. Meanwhile, there is recognition of the growing demand for *halal* products globally. Still, there is limited analysis of how the lack of a unified framework affects the ability of Malaysia, Indonesia, and Brunei to capitalize on this demand. The divergence in standards acts as a non-tariff barrier, creating obstacles for businesses seeking to expand regionally or internationally. Meanwhile, the differences in *halal* standards present challenges, and the possibility of harmonization exists.

This highlights the importance of evaluating how these differences influence regional trade dynamics and identifying actionable pathways to mitigate trade barriers.

Additionally, the role of consumer perceptions in shaping the development of the *halal* food industry across these countries is underexplored. Differences in *halal* certification logos, labeling requirements, and policies may confuse consumers, particularly in markets that import *halal* certified products from these countries. This calls for a deeper examination of how such inconsistencies impact consumer confidence, purchasing behavior, and, ultimately, the industry's growth. Understanding these consumer dynamics is vital for improving trust in *halal* certification processes and strengthening market acceptance.

This study addresses these gaps by conducting a comprehensive analysis of *halal* standards in Malaysia, Indonesia, and Brunei. By identifying the differences, understanding the reasons behind them, and evaluating their impact on the development of the *halal* food trade industry, this research aims to provide critical insights into the operational, economic, and strategic challenges faced by the *halal* industry in these countries. These insights are expected to inform strategies for enhancing regional cooperation, reducing trade barriers, and fostering a more cohesive and competitive *halal* food market.

2.11 Theoretical Framework

This study is grounded in two key theoretical frameworks. The two theories selected for this study are institutional theory and regulatory theory as they afford the necessary framework for comparing and evaluating the inconsistencies in the qualitative divergences of the *halal* standards, which further gives better understanding towards the development of *halal* food industry in Malaysia, Indonesia and Brunei. It will also provide the necessary frameworks to comprehend the ways institutions and regulations in influencing and determining the processes of formation and application of *halal* standards and industry in the *halal* food industry in the region.

This study shows that institutional theory can facilitate understanding the processes in which organizations in the group of *halal* food adapt their practices to the institutional requirements and expectations. In support of Chowdhury (2021), it is quite clear that a few factors relating to governmental organizations, the law, and culture exert a strong impact in organizations. This theory is especially useful in answering the question of why *halal* food organizations imitate practices across a certain socio-political and cultural setting. For example, culture, politics, and history of Malaysia, Indonesia, and Brunei have made the different *halal* standards in those countries. Moreover, according to institutional theory, there is isomorphism that describes why organizations have similar practices, pressure that comes from factors such as government laws, norms that come from the industry and the profession, and imitation of successful organizations (Freitas & Silveira, 2021). These

forms of isomorphism are relevant for analyzing the institutional environment of the *halal* food industry in the three countries.

Regulatory theory stands in tandem with institutional theory because extant research in the establishment and application of rules and regulations in the formation of the *halal* food sector is given attention. Various agencies of the Islamic countries like JAKIM of Malaysia, BPJPH and MUI of Indonesia and MUIB of Brunei need an important role in setting up the *halal* standard. According to Duvanova (2023), regulatory agencies play the role of defining industries that must adhere to specific standards and act as guarantors of practices. This theory is useful in understanding the differential regulatory environment in Malaysia, Indonesia and Brunei and studying how political, cultural and religious differences shape the regulatory environment. For instance, Malaysia emphasizes strict government oversight through JAKIM to ensure compliance with *halal* standards, whereas Indonesia accommodates a variety of interpretations through its decentralized network of certification bodies. Meanwhile, Brunei enforces its *halal* regulations through a centralized framework that reflects its unique cultural and religious identity, closely tied to its national philosophy of Malay Islamic Monarchy. Regulatory theory also gives information on the mechanisms of enforcement used by these agencies that have been put in place as watchdogs to ensure compliance to *halal* standard and certification.

The importance of these theories in this study is centered on their usefulness in establishing the factors leading to the variation of the *halal* standards

besides the implication arising from the differences to the *halal* food chain in the ASEAN region. By applying the lens of institutional theory, it becomes possible to describe how different external and internal pressures influence organizations in the sphere of the *halal* sector. Analyzing these institutions therefore holds key to tailoring this paper on the socio-cultural and political factors that inform the development of *halal* standards in Malaysia, Indonesia and Brunei. As in the case of theories, regulatory theory is useful in explicating the contribution of regulatory agencies to establish and implement *halal* standards. This theory helps to understand how different regulatory environments influence the development and production of *halal* food industry in the three countries. In combination, these theories provide insights into the difficulties and benefits within the international harmonization of *halal* certification, enhancing the regional trade of *halal* foods, and strengthening the global viability of the sector.

However, questions arise regarding the extent to which these institutional and regulatory pressures lead to divergence in *halal* standards across the region and how these differences impact the development and trade of *halal* certified products. This raises the issue of whether coercive, normative, or mimetic isomorphism is sufficient to bring about standardization in the *halal* food industry or whether deeper institutional and regulatory reforms are needed to ensure smoother trade and growth in the sector. This study aims to explore these issues, particularly the mechanisms through which *halal* standards are developed, enforced, and potentially aligned across these countries, and how

these dynamics affect the growth and trade of *halal* certified products in the region.

2.12 Chapter Summary

This chapter discusses the concept of *halal*, *halal* awareness, and understanding in three countries, as well as three *halal* standards from Malaysia, Brunei, and Indonesia that are relevant to the trade of *halal* food products. Additionally, literature reviews are necessary to describe the entire study and can serve as a reference for the study's facilitation.

In general, Malaysia, Indonesia, and Brunei's efforts to develop *halal* standards demonstrate their commitment to improving the quality of *halal* products in their respective countries in accordance with Islamic law and to the benefit of the entire community. Constraints previously mentioned in Chapter One have resulted in varying perceptions among consumers and *halal* industry players regarding *halal* trade, making it difficult to penetrate the global market, thereby negatively impacting the *halal* industry's international development. Therefore, this research will examine *halal* standards in Malaysia, Indonesia, and Brunei, particularly on food *halal* standards.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the methodology used in this study, including the research methodology, research design, research approach, study instrument, population, sampling, data collection and analysis procedures, the chapter's validity and reliability, and chapter summary.

Within the scope of this chapter, the researcher intends to present a comprehensive and well organized summary of the research methodology, procedures, and strategies utilized in this research.

3.2 Research Design

Research design provides a solid scientific framework for all stages of the research process. According to Creswell (2009), research designs are plans and procedures for research that range from broad assumptions to particular data collecting and analysis approaches. Meanwhile, Bryan (1989) and Churchill (1995) define research design as the detailed plan that guides the implementation of a research study toward achieving its objectives. Additionally, Donald Ary & Lucy Cheser Jacobs (2002) stated that research design defines the fundamental structure of a study and serves as a guide for the researcher during the study's conduct.

In general, the social sciences have two major empirical research traditions: qualitative and quantitative approaches. The choice between these two methods is determined by which method most effectively addressed the research problem.

According to Creswell (2009), a qualitative study is an investigation process for determining the nature of a social or human problem based on developing a complex, holistic picture through words, reporting detailed perspectives from informants, and taking place in a natural setting. Alternatively, Denzin, NK & Lincoln (1994) determined qualitative research as a multi-method in focus and characterized it by an interpretive, naturalistic approach to the subject matter. This means that qualitative researchers examine things in their natural settings, aiming to make sense of or interpret them in terms of the meanings given to them by individuals.

The qualitative research approach was developed in the social sciences to enable researchers to examine social and cultural phenomena, such as observing people's feelings, thoughts, behaviors, and beliefs of the mass society (Babu, 2008). Qualitative approaches include action research, case study research, and grounded theory, and qualitative data sources include observation and participation observation (fieldwork), questionnaires, documents, and texts, as well as the researcher's impressions and reactions. Qualitative research is generally oriented toward an understanding of the natural world and is highly interpretive in nature. Note that qualitative research does not establish a causal relationship by refuting the absence of a

relationship hypothesis. Rather than that, it acknowledges the multiplicity of human experience interpretations and the iterative nature of social and cultural systems. Meanwhile, qualitative research aims to identify how people make sense of their world by examining various aspects and expressions. It provides a learning experience for both researchers and participants.

Furthermore, quantitative research methods use numbers and anything measurable to systematically investigate phenomena and their relationships. They are used to answer questions about the relationships between quantifiable variables to explain, predict, and control phenomena (Leedy, 1993). Moreover, quantitative research can be divided into descriptive and experimental research (Fraenkel, J. R. & Wallen, 2003). The purpose of descriptive research is to gain a better understanding of phenomena, to gain new insights, and to develop a more specific research problem or hypothesis. By contrast, experimental research determines the causal relationships between variables. In descriptive research, researchers lack direct control over independent variables either because they have already manifested or are inherently unmanageable (Kerlinger, F. N., & Lee, 2000). Typically, a quantitative study concludes with confirmation or rejection of the hypothesis tested. Researchers who employ the quantitative method select one or a few variables for their research and then collect data on those variables.

Therefore, this study employed a qualitative research design to collect and analyze data, as it did not use numerical data. Additionally, by utilizing a qualitative research design, this study addressed the three research questions

developed, which required the researcher to investigate, examine, and identify the three standards of this study in accordance with the topic and research questions.

Thus, qualitative research was more appropriate than quantitative research because qualitative researchers employed a variety of interconnected interpretive practices in the hope of gaining a better understanding of the subject at hand. Additionally, the researcher explained that qualitative research was conducted in a natural setting and implied developing a complex and holistic picture of the phenomenon under investigation while also being inductive. Besides that, the researcher delved deeply and meticulously into the subjects of interest.

3.3 Research Approach

For this study, a comparative approach within a qualitative research framework was employed to effectively compare the *halal* food standards in Malaysia, Indonesia, and Brunei. According to Nelson et al. (2022), the comparative approach is a research method that systematically compares different cases, systems, or phenomena to identify their similarities, differences, and underlying causes. It allows researchers to explore the impact of contextual factors and institutional frameworks on the subject under study, making it particularly useful in examining complex, cross-national issues. By comparing multiple cases, researchers can uncover patterns and draw insights that might be hidden in a single case study, leading to a more nuanced understanding of the subject. This approach proved essential in achieving the study's objectives:

analyzing the differences in the most widely implemented *halal* standards, understanding the reasons behind these differences, and evaluating how these discrepancies influence the growth of the *halal* food trade industry. By using a qualitative design, the study provided a deeper insight into the socio-cultural, institutional, and economic factors that shape these standards.

The comparative analysis also played a key role in classifying the three countries' regulatory frameworks for *halal* food standards. Malaysia follows a centralized system under JAKIM, Indonesia has a decentralized system with involvement from several agencies, and Brunei has a highly regulated religious system. This comparative approach helped reveal how these distinct regulatory models shape the implementation of *halal* standards and affect the consistency and reliability of certification systems. This methodology allowed the study to capture the nuanced details of these differences details that might have been overlooked if the focus were only on the apparent discrepancies in *halal* standards. By utilizing an interpretivist research approach, the study included a documentary review and key informant interviews, which helped uncover the socio-cultural and institutional factors driving the divergence in *halal* standards.

Additionally, the comparative approach enabled an in-depth evaluation of how these differences impact the *halal* food trade industry. The study looked at key quality indicators, answering the third research question regarding trade relations, market access, and consumer trust. The comparative method also allowed for a detailed examination of how trade barriers, regulatory

mismatches, and differing *halal* certification practices affect international trade flows, market-entry, and the competitiveness of *halal* food products. By comparing these factors, the study highlighted the problems and opportunities that arise within regional and global *halal* trade. This was made possible through the qualitative design, which provided the necessary context on how regulations and trade relations are interconnected.

The theoretical foundation of the comparative approach was built on cross-national analysis principles, which emphasize contextual interpretation and systematic assessment (Hussein et al., 2024). The comparative approach goes beyond merely identifying differences; it aims to understand the broader context, uncovering causal relationships and identifying patterns that emerge across different national settings. This method allowed the identification of specific causal links and comparative patterns concerning the differences in *halal* standards and their broader significance. Moreover, it provided valuable insights for policymakers and industry stakeholders on improving coordination and standardizing best practices.

Overall, the comparative research approach, supported by the qualitative methodology, effectively addressed the study's objectives. By employing this approach, the study provided an analytical framework that described the specifics, causes, and consequences of *halal* standards in Malaysia, Indonesia, and Brunei and the broader impact of these standards on regional trade, consumer confidence, and market competitiveness. By highlighting the need for greater harmonization and collaboration, this approach contributed to

the broader goal of improving the competitiveness of the *halal* food industry both regionally and globally.

3.4 Instrument of Study

The qualitative research approach employed a variety of instruments for data collection and analysis, including observation, interview, document, audio, and visual material. According to Creswell (2009), the most frequently used qualitative data collection methods are interviews, observations, and document reviews.

The researcher collected data for this study through two different instruments: semi-structured interviews and document analysis. This method was used to collect sufficient and suitable data to address the study's research objectives.

3.4.1 Documents Analysis

Document analysis is a technique for collecting data by examining existing documents. Alternatively, the documents may be internal to a program or organization.

In the research context, document analysis also included the methodical examination and assessment of printed or electronic documents to obtain relevant data for the study. Reports, program logs, performance ratings, funding proposals, meeting minutes, newsletters, and marketing materials are all examples of documents that may be in hard copy or electronic format (CDC, 2018).

Furthermore, in the context of this study, the purpose of document analysis was to comprehend and find answers to the three research questions that also served as the study's objectives. Moreover, the analysis document satisfied the need for writing up every chapter in this study, which required details on a few broad definitions, the fundamentals of determining what is *halal* and what is *haram*, and several theories pertaining to *halal Fiqh*.

Additionally, the researcher consulted authoritative sources such as Arabic turath books, *Quran* interpretations, and *Sunnah* interpretations, as well as secondary sources such as Malay and English books, *halal* laws, *halal* policies, *halal* standards, fatwas, theses, dissertations, conference papers, and journals.

The current study focused on secondary data to conduct the research analysis. Several documents from the *halal* standards of Malaysia, Indonesia, and Brunei were analyzed using document analytic methods. It involved assessing and evaluating documents according to the criteria listed in the documents. This included the documents' scope, normative references and related documents, terms and definitions, requirements, compliance, *halal* certifications, guidelines for slaughtering, and other issues relevant to *halal* standards. Note that *halal* standards that were used in this study were as follows:

1. MS 1500:2019 *Halal* food - General requirements (Third revision).
2. MS 1500:2009-*Halal* food-Production, preparation, handling and storage-General guidelines (Second revision) (clause on Slaughtering process).
3. HAS 23201: Requirements of *Halal* Materials.
4. HAS 23103: Guidelines of *Halal* Assurance System Criteria on Slaughterhouses.
5. PBD 24:2007-Brunei Darussalam Standard: *Halal* Food.

Authoritative and secondary sources were frequently used to supplement the research information in the First, Second, Third, Fourth, And Fifth Chapters. The most well-liked places to visit to obtain the documents were the Universiti Putra Malaysia Library, the University Malaya Islamic Academy of Islamic Studies Library, the University of Malaya's Main Library of Libraries, the Zaâba Memorial Library, the National University of Malaysia Library, the MARA University of Technology Library, and the Islamic University of Malaysia Science Library.

Nevertheless, there were still advantages and disadvantages to document analysis. Begin with the advantages.

1. **Rich Source of Data:** Document analysis offered researchers access to a wide amount of information from various sources through comprehensive and detailed data sources (Bulck et al., 2019).

2. **Cost-Effective Method:** It enabled researchers to make use of already-existing documents, which reduced the need for time-consuming and costly data collection. Comparing document analysis to other research methods that required lengthy surveys, tests, or fieldwork revealed how cost-effective it could be. Although the precise cost-effectiveness of document analysis might have differed based on the research context, it was widely acknowledged as a productive method for using the information currently accessible to address research questions.
3. **Historical Insights:** It made it possible to analyze a study issue using materials from a certain period, offering historical insights.

On the other hand, document analysis as a research method had the following disadvantages:

1. **Quality and Authenticity of Documents:** It could have been hard to verify the validity and quality of the documents used for analysis since the information included in them might not have always been accurate or reliable.
2. **Time-Consuming:** Research efficiency might have been impacted by the time-consuming nature of document analysis, especially when working with a high number of documents.
3. **Subjectivity in Interpretation:** Since document interpretation depended on the researcher's judgment and point of view, it could have been subjective and introduced bias into the analysis.

3.4.2 Interview

This research employed the semi-structured interview method to gather primary data from key stakeholders involved in the *halal* food industry in Malaysia, Indonesia, and Brunei. Semi-structured interviews were chosen as the primary data collection technique because they offer flexibility while maintaining focus on the specific research objectives (Junnier, 2024). This method allowed the researcher to prepare open-ended questions based on the research goals while enabling the interviewer to follow up on interesting or unexpected insights that arose during the conversation (Andalib, 2024). The primary advantage of semi-structured interviews was their ability to generate rich, detailed data by allowing participants to provide nuanced answers while ensuring that all essential areas were covered.

The informants in this study were selected from a diverse range of fields, including representatives from *halal* certification bodies, policymakers, professionals in the *halal* food industry, academics, and consumers. They were chosen for their expertise and hands-on experience in the *halal* food sector, ensuring they could offer valuable insights that were directly relevant to the study's research objectives. These informants played a vital role in providing a deeper understanding of the development of *halal* standards, the differences among Malaysia, Indonesia, and Brunei, and the impact of these variations on the *halal* food industry. By collecting primary data directly from those who are actively involved or affected by these standards, the research focused on firsthand perspectives rather than relying on secondary data drawn from existing sources (Andalib, 2024).

For this study, most interviews were conducted in person, allowing for more engaging and dynamic conversations. This face-to-face format helped capture the subtleties of the informants' responses and created a more interactive environment. However, due to geographic limitations, one interview with an informant from Brunei was conducted remotely via Zoom. Despite being conducted online, this approach still provided the flexibility and depth of conversation typical of in-person interviews while addressing the logistical challenges posed by distance.

According to Punzi (2024), face-to-face interviews allowed the researcher to pick up on non-verbal cues, such as body language and tone, which provided additional insight into participants' responses. This interaction helped build rapport and trust, particularly when discussing sensitive topics such as *halal* standards and *halal* certification practices. Face-to-face interactions were essential to foster an engaging environment encouraging participants to elaborate on their responses.

To align with the research objectives, the semi-structured interview questions were designed to explore the development and variations of *halal* standards and their impact on the *halal* food trade. The questions were shaped by institutional and regulatory theories, which highlight how government agencies, societal norms, and legal systems influence the formation of regulations and how policies are created and enforced within industries (Dibben & Wood, 2024; Duvanova, 2023). These theories guided the formulation of the interview questions, focusing on how *halal* standards are

developed, the factors behind their differences, and their effects on the *halal* food industry.

In addition, semi-structured interviews are a type of qualitative research that allows the researcher to explore relevant ideas that may come up throughout the interview while still allowing for focused interviews to be conducted (Junnier, 2024). Semi-structured interviews are a series of flexible, open-ended inquiries that enable the interviewer to explore more extensively the responses provided by the informants (Andalib, 2024).

The structure of the interview questions was informed by the research objectives, ensuring that they were aligned with the key areas of investigation: to identify the differences in *halal* food standards in Malaysia, Indonesia, and Brunei, to identify the reasons for the differences in *halal* food standards in Malaysia, Indonesia, and Brunei, and to evaluate the effect of differences in *halal* food standards in Malaysia, Indonesia, and Brunei on the development of the *halal* food trade industry in the region. These objectives were directly addressed by the interview questions, which were carefully designed to obtain detailed responses about the standards, their development, and their impact on the *halal* food industry. According to van IJzendoorn & Miedema (2024), qualitative research should be driven by a clear understanding of the research questions, and the interview questions must have been designed to elicit responses that are rich in detail, context, and meaning.

The interview questions designed for this research were as follows:

1. How was Malaysia's/ Indonesia's/ Brunei's *Halal* Standard developed?
2. How was the composition of the Malaysia/ Indonesia/ Brunei *Halal* Standard policymaker?
3. How far was Malaysia's/ Indonesia's/ Brunei's *Halal* Standard different from the *Halal* Standard in Malaysia, Indonesia, and Brunei?
4. What were the differences between *Halal* Standards in Malaysia, Indonesia, and Brunei?
5. What do you think made *Halal* Standards in Malaysia, Indonesia, and Brunei different?
6. What was the impact of *halal* standards differences on the development of the *halal* food trade industry in the region?
7. What was the proposal to resolve the *halal* standard differences between Malaysia, Indonesia, and Brunei?

The design of the interview questions was based on the specific objectives of the research, informed by both methodological and theoretical considerations. Each question was crafted to explore key aspects of the *halal* food standards, their development, and their impact on the *halal* food trade industry. The first two questions focused on understanding the development process of *halal* standards, which was essential for addressing the research objective of identifying the differences in these standards. The questions were developed with the aim of providing insights into the institutional and regulatory contexts

that shaped the standards in the three countries of interest. This design is rooted in institutional, which argues that regulatory standards are influenced by broader institutional forces, including political, social, and cultural factors (Dibben & Wood, 2024).

Questions 3 and 4 explored the differences in *halal* standards across the three countries, providing direct insight into the primary research question of the study: What are the key differences in *halal* standards across Malaysia, Indonesia, and Brunei? These questions were structured to elicit responses about the technical and procedural differences that define *halal* food standards and *halal* food certification in these countries. The design of these questions was driven by the need to uncover variations in *halal* food practices, which could help explain the regional dynamics of the *halal* food industry. By framing the questions in an open-ended way, the research allowed for flexibility in uncovering unexpected differences that participants may identify.

Question 5 focused on exploring the reasons behind the differences in *halal* standards. The question was designed based on the theoretical foundations of regulatory theory and institutional theory, aiming to uncover the underlying factors contributing to the discrepancies in *halal* standards. It was structured to identify the key influences that have shaped these differences, particularly in relation to the political, economic, and religious contexts within each country.

Question 6 focused on the impact of *halal* standards on the *halal* food trade industry, addressing the third research objective. This question was crucial for

understanding the practical implications of the regulatory differences on businesses and the industry as a whole. The insights gathered from this question were expected to provide valuable information about how the differences in standards affected the *halal* food industry at both the micro and macro levels. It also sought to explore the challenges and opportunities that industry stakeholders face as a result of regulatory variations, which can influence trade flows, business strategies, and consumer trust in the region.

Finally, Question 7 sought to explore potential solutions or proposals for harmonizing the *halal* standards, which aligned with the broader goal of the research to recommend improvements to the *halal* food trade. By asking this question, the researcher aimed to generate ideas for policy changes, standardization efforts, or industry collaboration that could help bridge the gaps between the existing *halal* food standards. This question was guided by the research's focus on fostering regional cooperation and supporting the growth of the *halal* food trade industry in Southeast Asia.

Thus, by combining the insights from institutional theory, regulatory theory, and qualitative research methodologies, the questions were designed to generate a nuanced understanding of the development, differences, and impacts of *halal* food standards in Malaysia, Indonesia, and Brunei, as well as potential solutions to improve the *halal* food trade in the region. The combination of structured theoretical guidance and flexible methodological design was instrumental in ensuring the success of the research.

In conclusion, the interview questions were strategically designed to align with the research objectives and provide a comprehensive understanding of the differences in *halal* food standards across Malaysia, Indonesia, and Brunei. By combining institutional theory and regulatory theory, along with qualitative research methodologies, the study was able to examine the developmental processes, impacts, and causes of the differences in *halal* certification standards. The semi-structured interview approach was crucial in capturing rich, detailed data from key stakeholders in the *halal* food industry, ultimately contributing to a deeper understanding of the regional *halal* food trade. The findings of this research are expected to provide valuable insights and practical recommendations for harmonizing *halal* standards in the region, fostering collaboration, and promoting the growth of the *halal* food trade across Southeast Asia.

3.5 Population

In research methodology, a population refers to the entire group or set of individuals, objects, or events that possess specific characteristics and are of interest to the researcher. Additionally, population describes the group to which a researcher intends to apply the study's conclusions.

Moreover, it could be a collection of all cases of interest (Richardson, 2010), and it could be virtually any size or span almost any geographical area (Gay, L.R. and Diehl, 1992). In theory, researchers could refine the population distinction by referring to it as the study population (Wolfer, 2007). It means that a population consists of all the subjects which want to be studied.

In this research, the researcher took the population, which is *halal* authority bodies, policymakers, *halal* industry players, academicians, and consumers from Malaysia, Indonesia, and Brunei.

3.6 Sample

This study concentrated on specific samples from the population to ensure a more manageable scope.

3.6.1 Sampling Method

Larget (2011) defined a sample as a subset of an individual within a population. Researchers with experience begin with the total population and work their way down to the sample size. A sampling technique is required to select the study's sample to obtain a representative sample of the entire population. There are two fundamental types of sampling used in research: probability and non-probability sampling. Additionally, various types of purposeful sampling are used in research studies, including typical, unique, maximum variation, purposive, convenience, and snowball samplings.

In this research, the researcher conducted non-probability sampling using a purposive sampling technique. Louis Cohen (2007) stated that a purposive sampling technique results in an adequate sample for specific needs. As the sample's name implies, it was chosen for a specific purpose.

The researcher chose non-probability sampling, which employs a purposive sample because non-probability sampling involves random selection from a

population or subject of interest. Nevertheless, subjective methods are used to determine which items or cases are included in the sample. Non-probability sampling entails considerable judgment. Rather than randomization, participants are chosen based on their ease of access. In comparison to its counterpart, this sampling technique is considered to be less expensive, less complex, and easier to apply.

Additionally, purposive sampling is also referred to as judgmental sampling, which is associated with qualitative research because the technique used to collect data relies on the study's type, nature, and purpose. Purposive sampling is slightly less expensive, more accessible, and more convenient because it identifies only individuals relevant to the research design. Additionally, there is no other way to ensure that the sample is representative of the population, and greater emphasis is placed on the researcher's ability to assess population elements.

Two stages are involved in selecting an analysis unit, such as *halal* standards and informants willing to be interviewed. The first stage involves the selection of *halal* standards to serve as a sample for the study's data collection. Several criteria include the following:-

1. *Halal* standards are from Malaysia, Indonesia, and Brunei.
2. The *halal* standard is related to food.
3. Latest revision of *halal* standards.

After passing through the above criteria, only five *halal* standards are selected as a unit of analysis such as MS 1500:2019 *Halal* Food - General Requirements (Third revision) and MS 1500:2009-*Halal* Food-Production, Preparation, Handling and Storage-General Guidelines (Second Revision) (clause on Slaughtering process), HAS 23201: Requirements of *Halal* Materials, HAS 23103: Guidelines of *Halal* Assurance System Criteria on Slaughterhouses and PBD 24:2007: Brunei Darussalam Standard *Halal* Food. The researcher did not choose all of the *halal* standards from Malaysia, Indonesia, and Brunei. Instead, the researcher only chose *halal* standards related to food only.

Consequently, the second stage of sampling is to choose an informant from three countries, and there are several criteria for selecting informants as a sample of the study for data collection such as:-

1. Informants have experience with *halal* standards.
2. Informants have knowledge about *halal* standards.
3. Agree to be a participant in the interview and agree to the terms stated in the consent letter.
4. Can answer the questions based on available expertise.

As a result of the two stages of selection, the informants include representatives from *halal* authority bodies, policymakers, *halal* industry players, academics, and consumers from Malaysia, Indonesia, and Brunei.

3.6.2 Sampling Size

The researcher focused on five *halal* standards related to food in Malaysia, Indonesia, and Brunei as the unit of analysis and interviewed approximately sixteen informants. These informants, selected for their substantial knowledge and prior experience with *halal* standards, represented a range of stakeholders, including *halal* authority representatives, policymakers, *halal* industry participants, academicians, and consumers from the three countries.

Although only one informant from Brunei was interviewed directly via Zoom due to logistical constraints, the study also included interviews with Malaysian informants who possessed significant expertise in Brunei's *halal* standards and industry. These individuals were experts and industry players who had considerable experience dealing with *halal* certification systems, policies, and trade issues involving Brunei. Their deep understanding of Brunei's *halal* ecosystem made them eligible to provide informed and relevant answers to the interview questions. This approach is consistent with qualitative research practices, which allow for indirect insights when informants possess adequate knowledge and relevant experience (van IJzendoorn & Miedema, 2024).

The selection of informants from Malaysia and Indonesia was equally meticulous. Policymakers and *halal* authority representatives were identified through their affiliations with recognized *halal* certification bodies and government agencies, ensuring their credibility and direct involvement in shaping and implementing *halal* standards. Industry participants, such as manufacturers and exporters of *halal* products, were included to provide

practical insights into how standard differences impact production, trade, and market dynamics. These informants offered valuable perspectives on the interconnectedness of *halal* standards across Malaysia, Indonesia, and Brunei, further validating their eligibility to address cross-national issues.

Academicians specializing in *halal* studies and trade were included for their ability to contextualize the differences within broader socio-cultural, economic, and regulatory frameworks. Meanwhile, consumers were selected to provide insights into how differences in *halal* standards influence trust, preferences, and purchasing behaviors across the three countries. These informants were identified through community networks and their familiarity with navigating *halal*-certified products regionally.

Face-to-face interviews were prioritized to facilitate in-depth dialogue and capture nuanced perspectives. However, the flexibility to conduct online interviews, such as the session with the Brunei informant, ensured inclusivity and adaptability to logistical challenges. Such an approach aligns with qualitative research best practices, which recommend flexible data collection methods to accommodate participants' availability and geographical dispersion (T. Abdullah et al., 2024).

By combining direct insights from Brunei and expert perspectives from Malaysia and Indonesia, this study ensured comprehensive coverage of the research objectives. The structured and carefully considered selection process

adhered to qualitative research standards, enhancing the reliability, validity, and depth of the findings (C. Mustafa, 2021).

Table 3.1: List of interview informants of the study and their code names.

NO.	CODE NAME	REPRESENT OF AREA	ORGANISATION
1.	A1	Academic	Universitas Muhamadiyah Purwokerto (UMP)
2.	A2	Academic	Pusat Penyelidikan <i>Halalan</i> Thayyiban, Universiti <i>Islam</i> Sultan Sharif Ali, Brunei Darussalam
3.	C1	Consumer	PPIM
4.	CP1	Consumer & Policy Maker	PPIM & Jabatan Standard Malaysia
5.	H1	<i>Halal</i> Authority Body	LPPOM-MUI
6.	H2	<i>Halal</i> Authority Body	JAKIM
7.	H3	<i>Halal</i> Authority Body	JAKIM
8.	H4	<i>Halal</i> Authority Body	LPPOM-MUI
9	D1	<i>Halal</i> Consultant	Dreams Machine Resources Plt
10.	F1	<i>Halal</i> Industry Player	<i>Halal</i> Audit Freelancer
11.	P1	<i>Halal</i> Industry Player	MAMEE
12.	P2	<i>Halal</i> Industry Player	MAMEE
13.	P3	<i>Halal</i> Industry Player	NESTLE
14.	P4	<i>Halal</i> Industry Player	HLRB Processing Sdn Bhd
15.	M1	Policy Maker	Jabatan Standard Malaysia
16.	M2	Policy Maker	Jabatan Standard Malaysia

Above is the list of informants for the study, along with their assigned code names. In this study, code names were assigned to all informants participating in the interviews to uphold ethical standards and maintain confidentiality. The use of pseudonyms, such as "A1" for academicians or "H1" for representatives of *halal* authority bodies, ensures that the participants' identities remain anonymous, protecting them from any potential repercussions or biases resulting from their participation in the research.

This approach aligns with the principles of ethical research as outlined in guidelines such as the Belmont Report, which emphasizes respect for participants and the need to safeguard their privacy (Itzik & Walsh, 2023). Informants shared insights on *halal* standards, policies, and industry practices that could be sensitive in nature, especially when discussing cross-national differences or potential challenges. The use of code names minimizes any risk of personal or organizational identification, thereby encouraging openness and honesty during the interviews (Bulger, 2024).

Additionally, the assignment of code names allows the research to present findings in a structured manner while ensuring clarity and traceability. For instance, informants are categorized by their roles, such as academic (A), consumer (C), *halal* authority body representative (H), *halal* consultant (D), *halal* industry player (F, P), and policy maker (M). This categorization provides context for their responses, offering insight into their specific perspectives while maintaining confidentiality. The coding system ensures transparency in

data presentation and analysis, making it possible to attribute findings to particular roles without revealing individual identities (Itzik & Walsh, 2023).

Moreover, the ethical considerations extend to the publication and dissemination of the research. The study complies with institutional research ethics and protects participants' rights by anonymizing the informants. This approach fosters trust between the researcher and informants, an essential element in qualitative research, particularly in studies involving sensitive topics like regulatory frameworks and cross-national differences. The use of code names in this study reflects a commitment to ethical research practices, safeguarding informants' identities while ensuring the integrity and reliability of the data collected.

3.7 Data Collection Procedure

According to (Creswell, 2009), the data collection procedure is critical because it entails establishing the study's boundaries, collecting information through unstructured or semistructured observations and interviews, documents, and visual materials, as well as establishing a protocol for recording data.

The researcher initially selected the study question by deciding which research question or objective the document analysis answered as part of the document collection phase. Next, relevant documents that are associated with the study issue were obtained by collecting relevant documents. These documents came from written, visual, or electronic sources, among other formats. After that, the researcher read over the materials to familiarise herself with their

context and material. Next, relevant information were extracted from the documents. Lastly, the information gathered from the documents were analyzed.

To begin the data collecting process for the interview, the researcher must first get a letter of support from the supervisor saying that the study is a thesis that the researcher is undertaking to fulfill requirements and earn a master's degree for relevant individuals involved in the study. Additionally, the researcher wrote a consent letter to the informants who were chosen for the interview. Consent letters are required for researchers who wish to interview informants. That consent letter contains various conditions for informants, including participation in the interview, which is fully optional; informants may withdraw from the research at any moment without incurring any consequences. Appendix II contains the letter of support and the letter of consent.

The second phase was for the researcher to contact informants selected to give a letter of support and consent from the supervisor and the researcher and to schedule a semi-structured interview with informants and the researcher through email or in person. After scheduling an appointment with informants and obtaining their consent via a consent letter, the researcher can conduct an interview on the agreed-upon date and time. If interview questions are required to be delivered first, the researcher should do it by email or direct mail to the informants.

The interview discussion lasted no longer than 2 hours. Between April 2018 and October 2021 sixteen interview sessions were done with various informants at various times and days. The researcher gathered data during the interview by obtaining different documents provided by the participants. Apart from that, the interview was recorded on audio or video or both, and any data (audio/video) not related to this study was destroyed upon completion of the project, but any raw data used to generate the project's results were retained in secure storage for five years before being destroyed. This study employed a semi-structured interview technique in which the questions were not totally structured; nonetheless, if the participants were uncertain or uncomfortable, they declined to answer any particular question or leave the project without incurring any consequences. The interview results were published and made available in the public library, but no participant's names were included in the study results. After completing all data-gathering sessions, the researcher analyzed the data.

3.8 Data Analysis Procedure

Merriam (1998) and Marshall and Marshall, C., & Rossman (1989) asserted that data collection and analysis occurred simultaneously in qualitative research. This process involves deriving meaning from data by identifying patterns, themes, categories, and recurring similarities from the perspectives of research participants (Louis Cohen, 2007). The study employed a structured and systematic approach to qualitative data analysis, guided by established methodologies for analyzing data from documents and semi-structured interviews. The data analysis procedure is detailed below, with clear

distinctions made between the methods used for document analysis and interview analysis.

3.8.1 Document Analysis

The analysis of documents was conducted using a qualitative content analysis framework (Graneheim & Lundman, 2004; Massey, 2011; Moretti et al., 2011). This method involves systematically examining text to identify relevant patterns and themes that align with the study's objectives. Initially, the researcher reviewed the raw data from documents to familiarize herself with the content. Key passages and excerpts were categorized and coded into themes based on their alignment with the literature and research questions.

The categorization and coding process was iterative, allowing for adjustments and refinements as new insights emerged during the analysis. This step ensured that the analysis captured both explicit and implicit meanings within the documents. The researcher focused on logical connections and inductive reasoning to develop a thematic framework that encapsulated the key themes identified in the documents.

In the final stages of document analysis, the researcher critically examined the meaning, significance, and relevance of the issues highlighted in the documents. Thematic connections and relationships between concepts were identified to construct a comprehensive understanding of the data (Morgan, 2022). This approach ensured that the document analysis contributed meaningfully to the study's overall findings.

3.8.2 Semi-Structured Interview Analysis

The analysis of semi-structured interviews was conducted in multiple stages to ensure a thorough examination of the data (Ruslin et al., 2022). The interviews were originally conducted in Malay, and the first step involved transcribing the audio recordings verbatim in the same language. This ensured that no nuances or contextual meanings were lost during transcription.

Once the transcriptions were completed, the researcher reviewed them line by line to gain an in-depth understanding of the content. Using a qualitative content analysis approach, the researcher categorized the transcripts into themes and sub-themes based on recurring patterns and topics discussed by the participants. The categorization was further refined by merging similar themes and organizing them into distinct files for each informant group. This process allowed the researcher to compare responses across different participants systematically.

Complete quotations from the interviews were analyzed and retained to provide robust evidence for the study's findings. These direct quotations were used strategically to support key arguments and enhance the credibility of the analysis. To maintain participant confidentiality, all informants were anonymized and referred to as A, B, C, and D.

The use of Microsoft Word as a qualitative analysis tool facilitated the systematic organization and coding of the interview data. This approach

allowed for the efficient storage and retrieval of categorized information, contributing to a seamless analysis process.

3.8.3 Integration of Data Sources

The final stage of the data analysis involved integrating the findings from document analysis and semi-structured interviews (Hamiot, 2024). The themes derived from both data sources were compared and synchronized to provide a cohesive understanding of the research findings. The researcher carefully examined the alignment and discrepancies between the two datasets, ensuring that the integration was logical and meaningful.

To achieve this, the researcher developed and refined a thematic framework that captured the core themes emerging from both data sources. This framework provided a basis for interpreting the findings in relation to the study's objectives. The integration process also involved identifying implicit relationships and connections between concepts, allowing the researcher to draw comprehensive conclusions about the study's findings.

The inductive thematic content analysis approach used in this study ensured that the data was structured and analyzed in a systematic and meaningful manner. By focusing on both document and interview data, the study was able to capture a holistic narrative that reflected the perspectives of research participants while grounding the findings in the relevant literature.

3.9 Validity and Reliability

The principles of reliability and validity can be used to assess the validity and accuracy of qualitative research findings. It is well recognized that the reliability and validity of research findings are key criteria for evaluation. Reliability and validity are conceptualized in the quality paradigms of trustworthiness, completeness, and quality (Golafshani, 2003). This study employs research methodologies such as in-depth interviews and data extraction from documents to analyze the validity and reliability of the study as well as to determine the depth and breadth of one's understanding of the subject matter.

For example, the utilization of in-depth interview processes in this study helped to validate the data. As a result, the researcher continued to evaluate data from one informant to another until the data was sufficiently rich or saturated. Upon reaching this stage, it is considered that the qualitative findings have penetrated the data's accuracy and honesty to a significant degree. According to Lemnek (1998), qualitative research data have a higher degree of validity since they are more closely related to the research field, and informants' ideas and perspectives are deemed to be more true.

3.10 Chapter Summary

The methodology utilized to obtain and collect data for this inquiry was addressed, and its explanation is provided in this chapter. In addition, this chapter included an explanation of the researcher's decision-making process about the population and the analytic unit.

In addition, this chapter provides a description of the procedures of data collecting and analysis to offer the researcher support in producing a satisfactory conclusion for the research study in accordance with all of the research questions submitted for the study.



CHAPTER 4

FINDINGS AND DISCUSSIONS

4.1 Introduction

The results of the data analysis are demonstrated in this chapter. The data were collected and analyzed in response to the problems raised in the first chapter. The data obtained was used to determine the differences in *halal* standards between Malaysia, Indonesia, and Brunei and the reasons behind them.

It also sought to determine the extent to which these differences in *halal* standards impact the growth of the *halal* food economy in the region and, finally, to determine potential solutions. This chapter will be devoted to a comprehensive discussion of the given findings.

4.2 Backgrounds

This study focused on analyzing the *halal* standards in Malaysia, Indonesia, and Brunei, with the primary aim of identifying the differences among them, particularly in the context of *halal* food certification. These three countries were selected due to their significant roles in shaping *halal* regulations within Southeast Asia and their shared cultural and religious foundations. The research problem addressed in this study highlighted the need to understand the variations in *halal* standards and their implications for food production, certification processes, and cross-border trade. From this problem, specific

research objectives and questions were developed to guide the study's focus and methodology. The core purpose was to provide a comparative analysis of the *halal* food standards in these nations, offering insights into their unique practices while identifying potential areas for collaboration and harmonization to support regional and global *halal* markets.

The data for this study were collected using methods to ensure a thorough exploration of the research topic. First, semi-structured interviews were conducted, allowing for in-depth discussions with participants to capture their insights, experiences, and perspectives. Second, a document review was undertaken to analyze relevant policies, guidelines, and other written materials, providing additional context and evidence to enrich the findings.

In this chapter, the data and the data analysis have been given in the form of tables for a deeper comprehension. This chapter wraps up with a summary. The findings of this study are provided and discussed in relation to the following research questions:

1. What are the differences in *halal* food standards in Malaysia, Indonesia, and Brunei?
2. What are the reasons for the differences in *halal* food standards in Malaysia, Indonesia, and Brunei?
3. How far do these differences in *halal* food standards in Malaysia, Indonesia, and Brunei affect the development of the *halal* food trade industry in the region?

This section provides answers to the study's research questions. The following sub-sections will describe and discuss each research question based on the data collected. Generally, the research successfully conducted sixteen interviews with representatives from *halal* authority bodies, policymakers, *halal* industry players, academics, and consumers.

In the interview process, to accomplish the informants' anonymity and to guarantee the maximum level of confidentiality, every informant was provided with a codename. This was done to ensure that their information was protected with any chances of identifying them from the research outcomes abhorred. This way, the study maintained the confidentiality of the informants but, at the same time, facilitated quite a detailed analysis of the interview information. This made certain that all the sensitive information portrayed during the interviews remained safe and would not reach other people throughout the study. Another factor that requires serious consideration is that codenames were used throughout the research process to maintain the ethics and confidentiality of individuals involved in the research. The codenames designed by them can be expounded in detail in Chapter Three, research methodology.

4.3 General Analysis of The Development of *Halal* Standards in Malaysia, Indonesia and Brunei

4.3.1 Development of *Halal* Standard in Malaysia

In Malaysia, *Halal* standards are wholly designed and administered by the Malaysian government. According to G1, G2, H2, H3, D1, G3, G4, and D3, the Malaysian government, namely the Department of Standards Malaysia (DSM),

is responsible for this *Halal* Standard. DSM invites *halal* specialists and experts from various disciplines, including industry, education, and authorities, to meet and collaborate on creating this *halal* standard.

To develop the *Halal* Standard requires a demand. A proposal will be prepared and proposed by one of three stakeholders, namely the authority, the consumer, or the industry. For example, Malaysia's *Halal* Standard for food is mostly a collection of proposals from industry and government and those who submit proposals to the Malaysian Standards Department.

DSM, as it is known in Malaysia, is the authority responsible for developing *Halal* Standards in Malaysia. DSM has its own acts for standard development. The act authorized DSM to establish and coordinate all Malaysian standards. As a result, the suggestion will be forwarded to the DSM's secretariat. Following that, DSM will form a committee to assess the proposal's value and determine whether it is eligible for consideration for standard development discussion. Following the proposal, DSM established an internal committee. The internal committee agrees that this suggestion is acceptable and appropriate. As a result, he will forward it to the Technical Committee (TC). The technical committee will be composed of experts who will examine the direction of the requirement and other identified to set standards. Normally, the working group will debate details. Note that the Department of Islamic Development Malaysia (JAKIM) is also a member of this Technical Committee.

The proposal is eligible for development once the TC agrees. Consequently, it will advance to the Industrial Standardization Committee for *Halal*-related matters (ISC I). ISC has numerous industry classifications in Malaysia, ranging from A to Z. A is an example of an ISCA for agriculture. Typically, the agriculture department is in charge. However, for the *halal* sector, ISC I focus exclusively on the *halal* sector and is led by the JAKIM Director General. After approval by the ISC, a working group was formed. This Working Group is responsible for developing and preparing drafts of *Halal* standards based on the *Halal* emphasis. This working group will bring together experts from several sectors, including governance, industry, non-governmental organizations, universities, chambers of commerce, and relevant sectors.

This Working Group is authorized to meet and discuss in many sessions. This working group will brainstorm and also research during this discussion to create this *halal* standard. Additionally, this Working Group will have three representatives from the authority, industry, and consumer sectors. Each level has a committee, and the committee composition will include representatives from all three sectors: authority, industry, and consumer. Hence, in this Working Group, which is generally for *Halal* food, JAKIM will be the chairperson.

After many brainstorming sessions, workshops, and discussions, a *halal* standard can be drafted. The DSM will then upload the draught to the portal, which will be available for public comment for three months. Thus, everyone in the globe can comment, both locally and internationally. Following this

comment period, the *Halal* Standard secretariat will finalize the draft before returning it to the Technical Committee. If the TC approves the draft and incorporates the comments, it will go to the final stage of ISC I. ISC I will be the ultimate committee to approve standards. Thus, if ISC I believes the standard draft is adequate and there are no major comments, ISC I may approve the draft.

Following that, the final draft of the *halal* standard will be presented to the minister for approval and signature. The draft *halal* standard will become legal when the competent minister signs it as the Malaysia *Halal* Standard. This is the process by which *Halal* Standards will be developed in Malaysia. Malaysia has two sorts of standards: mandatory and voluntary. Malaysia's Standard for mandatory involves more safety, especially electric electronic helmets. As for *halal*, it is a voluntary standard. That is why it is not mandatory for all manufacturers and entrepreneurs in Malaysia to follow or comply with this *halal* MS because it is voluntary. To elaborate, regulations that are mandatory by law or by government authority are those that must be followed; disobedience is penalized or subject to other penalties. However, voluntary regulations are not mandated by law, and adherence to them is determined by choice as opposed to necessity.

4.3.2 Development of *Halal* Standard in Indonesia

According to informants H1 and H4, the *Halal* Standards in Indonesia have historically been determined by the Indonesian Council of Ulama (MUI). This organization, which consists of several Islamic organizations in Indonesia,

plays a central role in establishing *halal* and *haram* (forbidden) laws for products. MUI engages in thorough deliberations and consultations to assess the *halal* status of products, examining both the materials used and the processes involved. These discussions rely on Islamic legal sources, including the *Quran*, *Hadith*, *Ijma*, and *Qiyas*, to make informed decisions. The resulting decisions are referred to as fatwa, which are religious decrees that declare a product as either *halal* (permissible) or *haram* (forbidden).

The process of determining *halal* certification standards involves a collaborative effort. Numerous committee members, including Islamic scholars, veterinary experts, representatives from the Ministry of Health, Shariah experts, academicians, and scientists, contribute their expertise to establish these standards.

For *halal* certification, MUI delegates the responsibility of drafting specific *halal* standards to Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia (LPPOM MUI), which is tasked with developing certification criteria based on the fatwa issued by MUI. LPPOM MUI has created several *halal* standards, including:

1. HAS 23000: Requirements of *Halal* Certification
2. HAS 23103: Guidelines for *Halal* Assurance System Criteria for Slaughterhouses
3. HAS 23201: Requirements for *Halal* Food Materials
4. HAS 23101: Guidelines for Compliance with HAS Criteria in the Processing Industry

5. HAS 23101: Guidelines for Completing *Halal* Assurance System Manual in the Processing Industry
6. HAS 23102: Guidelines for Compliance with HAS Criteria in Restaurants
7. HAS 23104: Guidelines for Compliance with HAS Criteria in Catering

Meanwhile, *halal* certification was initially optional in Indonesia. Law No. 33 of 2014 introduced mandatory *halal* certification, marking a significant shift in the country's approach to *halal* food regulation. Prior to this, MUI had sole authority over the creation of *halal* standards. However, with the enactment of the *Halal* Product Assurance Law (Act No. 33/2014), the responsibility for managing and developing *halal* certification and standards was transferred to a newly established government body, the Badan Penyelenggara Jaminan Produk Halal (BPJPH). Since October 17, 2019, BPJPH has been responsible for overseeing *halal* certification and the development of *halal* product policies in Indonesia. BPJPH also works closely with MUI and LPPOM MUI, ensuring ongoing collaboration and integration between government bodies and religious authorities.

As to Law No. 33/2014 on *Halal* Product Assurance, all import products that are entered, circulated, and traded within Indonesia must bear a *halal* certification. This rule aims to provide Muslim customers access to *halal* goods, which they are required to eat. The Commission of Fatwa was established

under the BPJPH's auspices, and the MUI Fatwa serves as the means by which the *halal* assurance system is put into effect.

Moreover, according to Salama (2023), MUI, as the religious authority, is responsible for issuing fatwas (Islamic rulings) that decide whether a product is *halal* (permissible) or *haram* (forbidden). These fatwas are based on Islamic texts such as the Quran, Hadith, Ijma, and Qiyas. They form the basis for *halal* certification in Indonesia. MUI also provides advice to the government and businesses about *halal* practices and helps educate the public on *halal* matters. MUI's Fatwa Commission plays a key role in issuing these rulings, which guide the *halal* certification process for products like food, beverages, medicines, and cosmetics.

On the other hand, BPJPH, created by Law No. 33/2014, is responsible for overseeing and managing *halal* certification. Salama (2023) stated that BPJPH ensures that *halal* certification bodies, including LPPOM MUI, follow the legal and regulatory rules set by the government. BPJPH works closely with MUI and LPPOM MUI to ensure *halal* certification standards are applied properly in all sectors. It also helps establish international agreements to recognize *halal* certifications from other countries. Additionally, BPJPH supports small businesses (SME) by helping them obtain *halal* certification, making it easier for them to enter the *halal* market. In short, while MUI ensures the *halal* process follows Islamic teachings, BPJPH manages the regulatory side, ensuring certification is done correctly and consistently in Indonesia and internationally.

Furthermore, according to the International Trade Administration (2021), as part of the *Halal* Product Assurance Law, *halal* certification has become mandatory for a range of products. Starting on October 17, 2019, food and beverage items were required to have *halal* certification. Initially voluntary for other product categories, *halal* certification became mandatory on the following dates for specific products. Failure to comply with the deadlines could lead to fines or removal of non-compliant products from circulation. The implementation of mandatory *halal* certification is structured in phases, with the following key deadlines for different product categories:

- i. October 17, 2024, in the case of food and drink items.
- ii. October 17, 2026, for wearable apparel, office supplies, chemical products, genetically modified organisms, conventional medications, food supplements, and Class A medical equipment.
- iii. October 17, 2029, for Class B medical equipment and over-the-counter medications; and
- iv. October 17, 2034, for Class C medical devices and prescription drugs.

Failure to comply with this deadline may result in fines or the removal of items from distribution. It also intends to extend the requirement to other economic areas progressively.

4.4 Development of *Halal* Standard in Brunei

In Brunei, *Halal* standards are wholly designed and administered by the Brunei government. Brunei's *halal* standards, according to A1, were developed

through the establishment of committees comprised of representatives from several ministries, including the Ministry of Religious Affairs, the Ministry of Health, the Ministry of Industry and Key Resources, the Government Mufti Department, the Ministry of Development, the Attorney General's Chamber, the Prime Minister's Office, higher education institutions, and sectors *halal* industry.

According to D3, Brunei's *halal* standards development is quite similar to Malaysia's, as Brunei built its *halal* standards by adapting Malaysia's *halal* standards. As a result, Brunei's standard *halal* development process bears little resemblance to Malaysia's. Due to a lack of experience in developing *halal* standards, Brunei has offered the participation of different Malaysian parties in the process of developing Brunei *halal* standards. This has resulted in the standardization of Malaysia's and Brunei's *halal* standards, which are almost identical.

Moreover, the establishment of The Brunei Darussalam Standard *Halal* Food (PBD24:2007) is a comprehensive standard and law that fulfills the needs of the local and international *halal* food industry. The history of Brunei's *halal* standard began in the late 20th century when the concept of developing the *halal* standard was first thought up. Following the Sultan of Brunei's 1998 address on the significance of *halal*, the country has taken significant steps to certify food products as *halal* and has gradually established standards.

4.5 The Differences in *Halal* Standards in Malaysia, Indonesia, and Brunei

Several differences have been identified in this study based on the analysis of *halal* standards between the three countries from documentary and interview findings.

4.5.1 Documentary Analysis Findings

The findings of this documentary analysis involve evaluating *halal* standards in these three countries per the criteria listed in the documents. These criteria include the scope of the documents, normative references and related documents, terms and definitions, requirements, compliance, *halal* certifications, guidelines for slaughtering, and other issues relevant to *halal* standards.

The following table summarises the general analysis of the five *halal* standards in Malaysia, Indonesia, and Brunei. The *Halal* standards that have been used in this study are as follows:

1. MS 1500:2019 *Halal* food - General requirements (Third revision).
2. MS 1500:2009 - *Halal* food-Production, preparation, handling and storage-General guidelines (Second revision) (clause on Slaughtering process).
3. HAS 23201: Requirements of *Halal* Materials.
4. HAS 23103: Guidelines of *Halal* Assurance System Criteria on Slaughterhouses.
5. PBD 24:2007 - Brunei Darussalam Standard: *Halal* Food.

Table 4.1: General Analysis of Halal Standard between Malaysia, Indonesia, and Brunei.

NO	CRITERIA	MALAYSIA	INDONESIA	BRUNEI
1.	Scope	In MS 1500:2019, in clause 1. It is stated briefly and clearly.	In HAS 23201 in clause 1 & HAS 23103 in clause 1. It is stated briefly and clearly.	In PBD 24:2007 in clause 1. It is stated briefly and clearly.
2.	Normative references/ Related Document	In MS 1500:2019, in clause 2. It is stated briefly and clearly.	HAS 23201 in clause 2 & HAS 23103 in clause 2. It is stated briefly and clearly.	Not specified. However, clause 1 states that PBD 24: 2007 should be used together with the laws of Brunei Darussalam and other relevant standards and guidelines acceptable by the Government of Brunei Darussalam.
3.	Terms and Definitions	In MS 1500:2019, in clause 3 and sub-clause under it It is stated briefly and clearly about the meaning of competent authority, <i>halal</i> competent authority, food, <i>halal</i> , non- <i>halal</i> , <i>halal</i> food, <i>halal</i> slaughtering, najis, premise, processing area, sertu, <i>Shariah</i> law, and fatwa.	In HAS 23201, in clause 3. It is stated briefly and clearly about the meaning of <i>halal</i> certification, <i>halal</i> certificate, critical materials, vegetable materials, animal materials, imported meat, microbial materials, mining materials, synthetic chemicals, raw materials, additives, auxiliary materials,	In PBD 24:2007 clause 2 & sub-clause under it. It briefly and clearly states the meaning of competent authority, competent Islamic authority, <i>halal</i> , <i>halal</i> food, hukum syarak, inspector, majlis, najis, slaughtering, and Arabic script.

Table 4.1: Continued

NO	CRITERIA	MALAYSIA	INDONESIA	BRUNEI
			alcoholic beverages, microbes and a statement of pork-free facility. In HAS 23103, in clause 3. It is stated briefly and clearly about the meaning of <i>Halal</i> Assurance System (HAS), <i>halal</i> certification, <i>halal</i> certificate, slaughterhouse, production facilities, critical activity, animal in this guidelines, carcass, meat, edible offal, ante mortem inspection, post mortem inspection, animal slaughtering, animal exsanguination, stunning, <i>halal</i> supervisor, post-slaughter animal handling, <i>halal</i> product, and non-<i>halal</i> conformance product.	

Table 4.1: Continued

NO	CRITERIA	MALAYSIA	INDONESIA	BRUNEI
4.	Requirements	In MS 1500:2019, in clause 4 and the sub-clause under it. It stated clearly the requirements of management responsibility, premises and facilities, devices, utensils, machines, processing aids and equipment, hygiene, sanitation and food safety, processing of <i>halal</i> food, sources of <i>halal</i> food, animals, land animals, aquatic animals, plants, microorganisms, minerals and chemicals, beverages, Genetically Modified Organisms (GMO), product manufacturing, handling and serving, storage, transportation, display, sale and servings of <i>halal</i> food, packaging and labeling and legal requirements.	In HAS 23201 in clause 4 and sub-clause under it. It clearly stated the material requirements of general requirements, requirements for animal materials, requirements for microbial materials, requirements for alcohol/ethanol, and requirements for by-products of the khamar industry. There are also clearly stated material document requirements, general requirements, material document requirements based on material type, material document requirements based on alphabetical order of materials, and additional material document requirements (e number).	In PBD 24:2007, clause 3 and sub-clause are under it. It is stated clearly about the requirements of sources of <i>halal</i> foods and drinks, animals, land animals, aquatic animals, plants, mushrooms and micro-organisms, natural minerals and chemicals, drinks, Genetically Modified Food (GMF), food additives, slaughtering, place of slaughter, animals to be slaughtered, slaughterer, slaughtering lines, tools and utensils, procedures, scalding, stunning, inspection, product manufacturing, processing, handling, storage, transportation and distribution, devices, utensils, machines, and processing aids, product storage, display and servings, hygiene, sanitation, sanitization

Table 4.1: Continued

NO	CRITERIA	MALAYSIA	INDONESIA	BRUNEI
				and food safety, packaging, labeling, and legal requirements.
5.	Compliance	In MS 1500:2019, in clause 5. It is stated briefly and clearly that the standard shall be used to demonstrate compliance towards <i>halal</i> food certification by the <i>halal</i> competent authority.	Not specified. However, in the introduction section of HAS 23201, it is stated that this HAS can be used as guidelines for companies and <i>halal</i> auditors to understand the requirements of <i>halal</i> food ingredients and as a guide in the preparation of material documents that meet the requirements for <i>halal</i> certification. While in HAS 23103: Guidelines of Halal Assurance System Criteria Slaughterhouses HAS 23103: Guidelines of Halal Assurance System Criteria on Slaughterhouse, in clause Other, it was specified that the HAS must follow guidelines by any	In PBD 24:2007 in clause 4. It is stated briefly and clearly that it shall be used to comply with clause 3 of the standard.

Table 4.1: Continued

NO	CRITERIA	MALAYSIA	INDONESIA	BRUNEI
			slaughterhouse that wishes to register the <i>halal</i> certification process.	
6.	<i>Halal</i> certificates & <i>Halal</i> certification mark	In MS 1500:2019, in clauses 6 & 7. It is stated clearly that each product and service, upon approval by the <i>halal</i> competent authority, may be marked with the <i>halal</i> certification logo of that authority, provided the product and service conform to the requirements of this standard.	Not specified.	Not specified.
7.	Slaughtering guidelines	Not specified clearly in MS 1500: 2019 . However, the meaning of <i>halal</i> slaughtering is briefly stated in sub-clause 3.5 , and the sources of food by animals are mentioned in sub-clause 4.5.1.1 . This is because there is the deletion of the clause on “Slaughtering process” and its annex in MS	In HAS 23103: Guidelines of <i>Halal</i> Assurance System Criteria on Slaughterhouses. It is stated clearly and densely about the slaughtering guidelines, that scope, related documents, terms, and definitions, the main objective of HAS implementation and its principles, the main objective of has an implementation,	In PBD 24:2007, clause 3.2, clause 3.3, and sub-clause under it. Specified briefly about the slaughtering, place of slaughter, animals to be slaughtered, slaughterer, slaughtering lines, tools and utensils, procedures, scalding, stunning and inspection,

Table 4.1: Continued

NO	CRITERIA	MALAYSIA	INDONESIA	BRUNEI
		MS 1500: 2009-Halal food-production, preparation, handling and storage-General guidelines (Second revision).	HAS principle, <i>halal</i> policy, <i>halal</i> management team, training and education, permitted/ lawful animal, production facilities, a written procedure for critical activities, pre-slaughter, stunning, slaughtering, post-slaughter, post-slaughter handling and storing, labeling, transportation, traceability, handling of non-conformance products, internal audit, management review, HAS manual and list of LPOM MUI <i>halal</i> approved establishments/ slaughterhouses.	

Generally, each criterion in each *halal* standard in these three countries is clearly described and disclosed. In general, Malaysia, Indonesia, and Brunei's *Halal* Standards are similar in terms of guidelines to follow in the *halal* standard.

However, from the table above, **Table 4.4.1: General Analysis of *Halal* Standard between Malaysia, Indonesia, and Brunei**, a few differences have been identified in relation to the sources and requirements of *halal* food and slaughtering procedures. After this, the differences have been thoroughly discussed in the next subsection.

4.5.1.1 The Legal Status of Animals That Have Been Fed Non-*Halal* Food

There is a difference, as stated in MS 1500:2019 clause 4.5.1.1.1 (h) and 4.5.1.1.2 (c), that aquatic animals that live in *najis* or aquatic and farmed animals that are purposely or constantly fed *najis* are prohibited from being eaten. Note that PBD 24:2007 does not specify as much in section 3.1.1.2. Nevertheless, it is stated clearly in the fatwa, and Indonesia did not specify in HAS 23201. This reveals that Malaysia, Indonesia, and Brunei have diverse perspectives on determining *halal* criteria regarding the legal status of land and aquatic animals fed non-*halal* food.

In Malaysia, Indonesia, and Brunei, there are several Fatwa Councils, and these have led to differences in the sequence and interpretation of fatwa rulings pertaining to *halal* standards. The Fatwa Council for each country is

independent, with its own scholars and legal authorities who issue fatwas according to their version of Islamic law. Since fatwas are the ones that dictate what is permissible (*halal*) and forbidden (*haram*), their ruling has a huge influence in shaping *halal* standards. These fatwas clarify the criteria that products and services have to fulfill to comply with Islamic guidelines. That is why, although each country's Fatwa Council may interpret Islamic law, this has led to differences in *halal* standards in Malaysia, Indonesia, and Brunei.

Previous studies have highlighted that the independence of Fatwa Councils in each country has contributed to the variability of *halal* standards and certification practices, creating challenges for harmonization (Islam et al., 2023). Therefore, despite the fact that all three countries seek to ensure that products and services are compliant with Islamic principles, the differing fatwa judgments between these nations could lead to inconsistencies in the definition, application, and regulation of *halal* standards between them. These differences can affect businesses, consumers, and policymakers, as the types of *halal* certification may impact the marketability and acceptance of products in each country.

In reference to the Malaysian fatwa by JAKIM (2006) regarding farmed fish, it is said that farmed fish produced in ponds supplied with livestock or in other aquaculture-controlled environments can be forbidden for consumption when raised in water source contaminated or impure, intentionally or not. Also, it is forbidden (*haram*) to eat these fish if they are deliberately fed on impure food in the view of Islamic law, such as pork, carrion, or other such things. The fatwa

emphasizes that fish is not considered *halal* if farmers intentionally introduce impurities during the farming process, whether through the water or the fish feed. Additionally, if there is any impurity in the water where the fish are kept, even in small amounts, the fish cannot be deemed *halal*. The ruling is based on the fact that strictly speaking, a food product is deemed *halal* if it contains no *haram* (forbidden) ingredients but is also produced in a clean and pure manner, taking into account Islamic cleanliness requirements. Research by Pg Hj Idris et al. (2022) supports this ruling by highlighting the importance of environmental and dietary purity in *halal* food production. Any action perceived as deliberate and which would adversely affect the purity of the fish, like leaving the fish in polluted water or feeding them non-*halal* food, automatically contravenes the conditions for *halal* certification in Malaysia. Moreover, Imam Syafi'i emphasized that it is forbidden (*haram*) to consume *jallalah* animals until they have been quarantined for a specified period to eliminate the odor and cleanse them of their impurity, after which it becomes permissible (*harus*) to consume them (Mufti WP, 2018). This fatwa reflects the need for environmental as well as dietetic purity in the production of *halal* food, thus stressing the principles of hygiene as a whole to the norms of the *halal* industry.

Meanwhile, in Brunei, the Government of Brunei Darussalam's Mufti issued a fatwa entitled "Eating Fish Fed on Feces," Fatwa Series (35/2006), which included three explanations (Mufti Kerajaan Negara Brunei Darussalam, 2006). Even though this issue has differences due to the different fatwa rulings instead of the *halal* standards, both are linked with the fact that *halal* standards are produced according to this fatwa. Fatwas are authoritative religious

opinions given by scholars pertaining to the interpretation of Islamic law, whether something is permissible or prohibited in the faith. They are then the basis on which *halal* standards build on, on the basis that the standards are consistent with the religious principles and interpretation of Islamic law. In that case, discrepancies can be observed within interpretations of the fatwa in different regions or countries, which therefore influence the contextualization of *halal* standards and, in that case, are very intertwined with each other. This variation in interpretation can complicate the standardization of *halal* practices across countries as each region adapts the general principles of Islamic law to its own cultural and religious contexts (Azam & Abdullah, 2021).

According to the first explanation from the Mufti Kerajaan Negara Brunei Darussalam (2006), when the meat and intestines of *jallalah* animals smell like feces, the law of eating them is *makruh*. However, suppose the meat of the *jallalah* animal maintains its taste, color, and odor of feces. In that case, the law of eating it is a *harus*, even if the *jallalah* animal consumes nothing but feces. Consequently, if the smelly *jallalah* animal is confined (quarantined) and fed only pure food until the smell or traces of feces on it disappear and then slaughtered, eating the meat of the *jallalah* animal is not *makruh*. The rate and duration are not defined by the total rate of food limitation given to *jallalah* animals, and the duration of confinement (quarantine) to eliminate the *makruh* law is also not defined. Research by Saidin et al. (2024) indicates that quarantine periods and the elimination of impure food consumption are vital in ensuring the *halal* status of such animals. However, the exact duration remains

undefined and subject to the local practice. It is subject to customary practice that the smell of the feces will be expected to disappear.

The second explanation provided by the Mufti of the Government of Brunei Darussalam addresses the issue of feeding permissible animals to eat impure food. According to this ruling, it is considered *makruh* to feed such animals impure food. The third explanation is the sale of animals. The legal status is *makruh* to sell *jallalah* animals that have died after being butchered before being confined (quarantined) to be fed holy food so that they lose their najis effects.

On the other hand, Indonesia Fawa, the MUI declared in 2012 that it is acceptable to eat meat and milk from animals that have been given animal feed containing a minor quantity of contaminants (Majelis Ulama Indonesia, 2012). However, if there are any changes to the animal's flavor or fragrance or pose a risk to the customer, the animal is considered prohibited. Additionally, the council forbids the production and trade of animal feed, including components from pigs or other non-*halal* animals. Previous studies have pointed out that Indonesia's fatwa on animal feed contamination emphasizes the importance of maintaining *halal* integrity while allowing for some flexibility in the interpretation of minor contaminants (JAKIM, 2022).

In conclusion, Malaysia has prohibited the consumption of *jallalah* animals that have been intentionally fed non-*halal* food and breeders who deliberately feed non-*halal* food to livestock or aquatic animals. However, the fatwa stipulates

that after an animal has been confined for a certain period, it becomes *harus* (permissible) to consume, not necessarily *wajib* (obligatory). This reflects the Islamic principle of allowing for the purification of impure animals through appropriate confinement and diet adjustment, a practice supported by scholars such as Khairuzzaman et al. (2021). The fatwa judgment in Malaysia aligns with the *urf* (customary practices) and sensitivities of the Malay Muslim population. The use of the *sadd al-dhara'i* strategy aims to limit the exploitation of aquatic animal breeders who may take shortcuts, even though *halal* and clean food options are available. Furthermore, many land and aquatic animal breeders in Malaysia are non-Muslim and may have a limited understanding of the concept of *halal*. Therefore, the *sadd al-dhara'i* approach serves to protect the *urf* and uphold the religious and cultural sensitivities of Malaysia's Muslim community.

In brief, Indonesia permits the consumption of meat and milk from animals fed with minor contaminants as long as no changes in taste, odor, or safety occur. However, if any such changes arise, the animal is considered *haram*. The fatwa also prohibits using pig or non-*halal* animal products in animal feed, emphasizing the importance of maintaining *halal* integrity and consumer safety. Previous studies have emphasized that Indonesia's flexible approach to minor contaminants reflects a pragmatic stance, allowing for some latitude in maintaining *halal* integrity while ensuring consumer safety (Khairuzzaman et al., 2021).

In summary, in Brunei, according to the Mufti's rulings, eating land and aquatic animals fed feces is *makruh* if their taste, smell, or color changes to that of feces. However, if the animal's characteristics remain unchanged or it is quarantined for some time, the consumption of the meat becomes *harus*. Research indicates that Brunei's approach, which involves quarantine to eliminate impurities, is rooted in a broader understanding of *halal* practices that allow for the purification of impure animals (Iqbal et al., 2019).

4.5.1.2 Alcohol Levels in Food and Beverages

As is commonly known, the word "alcohol" comes from the Arabic word *khamar*, which means "intoxicating" or "covering up" (A. N. Ahmad et al., 2014). Intoxication is defined as a thought that is so chaotic that it obstructs the mind's ability to work effectively and rationally. Things intoxicating, on the other hand, refer to something that makes a person drunk, regardless of the amount drunk.

In the context of chemistry, alcohol is an organic compound with a carbon atom linked to the hydroxyl functional group (-OH) (Syariena & Nur, 2018). Alcohol comes in a variety of forms, including methanol, ethanol, propanol, and butanol. Ethanol is the most common type of alcohol found in foods, beverages, perfumes, and pharmaceuticals. The hydration of ethylene and the biological fermentation of a carbohydrate source are the two basic mechanisms that produce ethanol. The predominant process for the industrial production of ethanol (synthetic alcohol) is ethylene hydration, whereas fermentation is the primary method for beverage alcohol and fermented foods. Recent studies have explored the role of alcohol in food processing and its

impact on *halal* certification. For instance, a study by Faizah et al. (2024) examined how alcohol, even in trace amounts, can affect the *halal* status of food products in Malaysia, where any use of alcohol in food must be assessed on a case by case basis depending on its source and quantity.

Furthermore, the determination of alcohol levels in food and beverages for these three countries is slightly different. Despite the commonalities between Malaysia, Brunei, and Indonesia in defining alcohol as *haram* (forbidden) when derived from *khamar*, the countries differ in their definitions of permissible alcohol levels in food and beverages. These differences create confusion among manufacturers, consumers, and regulatory bodies.

The MS 1500:2019 does not define the alcohol content of foods and beverages; nonetheless, clauses 3.6.1 and 3.6.2 declare that *khamar* are najis and that foods, beverages, or products containing or mixed with *khamar* are najis. While PBD 24:2007 in Brunei does not specify the alcohol content of food and beverages, clause 2.8.2 stated that alcoholic beverages (*khamar*) are najis *mutawasittah*, and clause 3.1.7 stated that it is critical to ensure that food additives are derived from acceptable sources and processed in accordance with *halal* requirements without the use of alcohol-based carriers.

Meanwhile, in Indonesia, HAS 23201 specifies the amount of alcohol that may be used in food and beverages in clause 4.4. Alcohol/ethanol requirements, which is alcohol that does not originate in the *khamar* industry (alcoholic beverages), allow for the use of alcohol in the production process of food and

beverage products. This is as long as the alcohol content of the final product is undetectable, and the alcohol content of the certified intermediate product (products not intended for direct consumption) is less than 1 percent. In clause 4.5, it is stated that alcohol produced by the alcoholic beverage industry, such as wine, cannot be used or consumed. This includes beverages classified as *khamar*.

Although Malaysia and Brunei do not specify the alcohol level of foods and beverages in their *halal* standards, the Mufti of their respective countries have issued fatwas specifying the alcohol level of foods and beverages. Thus, there are differences in determining the level of alcohol in food and beverages that have been prescribed by the fatwas of each of these countries on the use of alcohol in food and beverages to provide clarification and exposure to the Muslim community. Because of this fatwa, *halal* standards can be clarified and validated, which guarantees that products and services are in accordance with Islamic laws. Even though the differences in this matter are not a result of the *halal* standard but rather of fatwas, the two are nonetheless connected, given that the *halal* standard is produced in compliance with fatwas.

Moreover, according to a fatwa issued by JAKIM (2011), based on briefings, presentations, and explanations presented by experts from the *Halal* Product Research Institute, Universiti Putra Malaysia and taking into account the decisions that have been decided in the previous Muzakarah of Fatwa Committee of the National Council for Islamic Religious Affairs Malaysia, The Special Muzakarah of the Fatwa Committee of the National Council for Islamic

Religious Affairs Malaysia, which discussed the issue of alcohol in food, beverages, fragrances and medicines on 14 to 16 July 2011 has agreed to make the following seven alcohol-related decisions:-

1. Alcohol is present in every wine. Then again, not all alcoholic beverages are wine. It is forbidden (*haram*) and impure to consume alcohol taken from the wine-making process.
2. However, alcohol that is not generated through the winemaking process, on the other hand, is not considered impure. Nevertheless, it is forbidden (*haram*) to consume in its natural form because it is a toxin that can kill.
3. Soft beverages that have not been processed or created to produce wine and contain less than 1 percent v/v alcohol are allowed to be consumed.
4. Soft beverages, on the other hand, are forbidden from being consumed if they are prepared with the same purpose and method as wine, regardless of whether they have a high or low alcohol concentration or if they are distilled.
5. Food and beverages containing natural alcohol, such as fruits, nuts, grains, or their juices, and alcohol that occurs accidentally during the manufacturing process of certain foods and beverages are not considered impure and are permissible to be consumed.
6. Food and beverages containing alcohol for stabilization purposes are allowed to be consumed as long as the alcohol is not produced from the winemaking process. The amount of alcohol in the finished

product is not intoxicating, and the alcohol level does not exceed 0.5 percent.

7. Medicines and perfumes that use alcohol as a solvent are not impure and are permitted if the alcohol is not obtained from the winemaking process.

Meanwhile, in Brunei, the Department of the Mufti of Brunei authorizes the use of naturally generated alcohol because it is not *najis* or not intoxicant (Jabatan Mufti Brunei, 2024). This means that foods or beverages that naturally contain alcohol, such as fruits, nuts, or grains, and their extraction, as well as alcohol produced accidentally during the manufacturing process, are not unclean and can be eaten or drunk. However, the amount of alcohol in the mixture must not be intoxicating or dangerous to humans.

The Department of the Mufti of Brunei also prohibits the use of alcohol formed from the process of carbohydrate fermentation, whether derived from alcohol or other types of beverages that are included in the definition of alcohol because it is unclean and *haram* (illegal) (Jabatan Mufti Brunei, 2024). However, the presence of alcohol in *tapai* is normal due to the fermentation process, according to Jabatan Mufti Brunei (2007). Moreover, this fatwa emphasized the alcohol concentration in food, whether it is below or above the level of intoxication. It is *halal* and allowed to be consumed if it is below the intoxication limit.

Regarding the use and *halal* limits of synthetic alcohol in Brunei, the fatwa issued by the Jabatan Mufti Brunei (2019) on "Synthetic Alcohol as Solvents" permits its use as long as it is not derived from intoxicants (*khamar*) and is considered pure (not *najis*). However, this permission is limited to external use only, as internal consumption is prohibited due to toxicity. The fatwa also allows synthetic alcohol to be used as a solvent in the production process, with specific conditions. First, synthetic alcohol may only be used as a solvent in production and cannot be an ingredient in the final product, essentially meaning it must not exceed 0.00 percent. Second, no traces of synthetic alcohol should remain in the final product. If these conditions are not met, the product will not be allowed for consumption, as the general rule of impermissibility applies.

In Indonesia, a comprehensive fatwa titled "MUI Fatwa No. 10 of 2018 concerning Food and Beverage Products Containing Alcohol/Ethanol" has been issued, addressing food and beverage products with alcohol/ethanol (MUI, 2018). This fatwa has been updated and improved from the previous version. This fatwa emphasizes the use of synthetic alcohol, stating that alcohol/ethanol derived from non-*khamar* industries, such as chemical synthesis (from petrochemicals) or non-*khamar* fermentation, is allowed as an ingredient in food products, provided it is not harmful to health. Similarly, alcohol/ethanol from these sources may be used in beverages as long as the alcohol content (C_2H_5OH) in the final product does not exceed 0.5% and is not medically harmful. For intermediate products, such as flavors containing non-*khamar* alcohol/ethanol, their use in food ingredients is permitted if they

are not harmful to health. In beverages, such intermediate products can also be used, provided the alcohol content in the final product remains below 0.5% and poses no health risks. For natural alcohol, if a food or beverage contains more than 1%, it is automatically classified as an intoxicant, subject to the same ruling as *khamar*, and is prohibited (Nazerah & Aghwan, 2022). To be permissible for consumption, the alcohol content must not exceed 1%.

In conclusion, as every Muslim knows, alcohol (*khamar*) is universally prohibited in *Islam*. However, there is an argument about the *halal* standards and fatwa rulings regarding permissible alcohol levels in food and beverages, which vary across Malaysia, Indonesia, and Brunei. All three countries' fatwa bodies agree that alcohol derived from winemaking (*khamar*) is forbidden and impure. Still, they allow naturally occurring ethanol in small amounts as long as it is not intoxicating. This agreement stems from the common understanding in Islamic jurisprudence that alcohol, when naturally occurring and in trace amounts, does not necessarily invalidate the *halal* status of a product.

The limits for naturally produced alcohol, however, differ: Malaysia allows soft drinks with less than 1% alcohol, provided they are not intended to be wine; Indonesia permits up to 1% alcohol in food and beverages, considering anything above that level to be intoxicating and prohibited; and Brunei allows naturally occurring alcohol as long as it does not cause intoxication, but without specifying a clear alcohol content limit. Previous studies suggest that the varying interpretations of *halal* standards on alcohol content stem from differing schools of thought within Islamic jurisprudence (Faizah et al., 2024).

Regarding synthetic alcohol, Malaysia and Indonesia allow its use in food and beverages for stabilization purposes, with a limit of 0.5% alcohol content. This approach aligns with broader practices in food safety regulations, where minimal levels of synthetic additives are permissible if they do not pose a health risk (Seham et al., 2024). In contrast, Brunei prohibits synthetic alcohol in food products altogether, allowing it only as a solvent under strict conditions, with the final product containing 0.0% alcohol. A study by Pratikto (2024) discusses how Brunei's stricter stance reflects a more conservative interpretation of *halal* standards compared to Malaysia and Indonesia. These differences in alcohol level regulations reflect varied interpretations of *halal* standards, but they also highlight the possibility of harmonizing these differences. Several scholars have proposed a unified *halal* certification system to streamline these discrepancies and enhance cross-border trade within the *halal* food sector (Akbar et al., 2023; Muthia, 2023). By establishing clearer, unified guidelines on permissible alcohol levels, it may be possible to achieve greater consistency across the countries while respecting their unique interpretations of Islamic law. This could facilitate smoother trade and compliance with *halal* principles in the food industry across the region. Such harmonization could also lead to more effective global *halal* food certification systems, enhancing consumer trust and market access.

4.5.1.3 Animal Slaughtering Procedures

There are slight differences between these countries in the procedures used to slaughter animals. Animal slaughtering procedures are not specifically discussed in document MS 1500:2019, and the meaning of *halal* slaughtering

in sub-clause 3.5 and the sources of food consumed by animals in sub-clause 4.5.1.1 are only briefly mentioned. This is because the "Slaughtering Process" clause and its annex have been deleted from MS 1500:2019 *Halal* Food - General Requirements (Third revision). However, industry players may continue to refer to the slaughtering process in MS 1500:2009-*Halal* food-Production, preparation, handling, and storage-General guidelines (Second revision).

While the slaughtering guidelines are stated in detail in HAS 23103: Guidelines of *Halal* Assurance System Criteria on Slaughterhouses, including their scope, related documents, terms, and definitions, the main objective of the HAS implementation and its principles, the main objective of has an implementation, HAS principle, *halal* policy, *halal* management team, training and education, permitted/lawful animal, production facilities, the written procedure for critical activities, pre-slaughter, stunning, slaughtering, post-slaughter, post-slaughter handling and storing, labeling, transportation, traceability, handling of non-conformance products, internal audit, management review, HAS manual and list of LPPOM MUI *halal* approved establishments/slaughterhouses.

There is a brief description of the slaughtering, place of slaughter, animals to be slaughtered, slaughterer, slaughtering lines, tools and utensils, procedures, scalding, stunning, and inspection in PBD 24:2007's clauses 3.2, 3.3, and subclause under those clauses. This shows that when it comes to deciding the *halal* standards for animal slaughtering, Malaysia and Brunei have different opinions.

i. Stunning Method

Moreover, there are differences in the acceptance of stunning when examining each *halal* standard from these three nations. As is commonly known, stunning is the technique of putting an animal unconscious before slaughter to eliminate the possibility of pain, discomfort, and stress. There are two types of electrical stunning: Waterbath Stunning and Electrical Shock or Electrical Stunning Head Only.

In Brunei Darussalam, Brunei authorizes the use of stunning under the following restrictions: i) the shock will temporarily knock the animal out; ii) the shock device is of a type that will not penetrate or break the animal's head; and iii) it must not result in the animal's death or physical impairment (MUIB, 2007 Edition, 2014). However, the types of stunning permitted by Brunei *Halal* Standard are not specified, as if Brunei disapproves of stunning or discourages its use.

Additionally, S20 of the *Halal* Meat Rules 1999, clause 20, which can be found in the Brunei Darussalam Government Gazette, states that when stunning methods are used during the process of slaughtering, certain procedures must be followed. These procedures include ensuring that the stunning process only temporarily knocks the animal out and that the stunner does not penetrate or break the animal's skull or cause permanent brain damage (Warta Kerajaan Negara Brunei Darussalam, 1999).

Moreover, in Malaysia, even though the "Slaughtering Process" clause and its annex have been deleted from MS 1500:2019 *Halal* Food - General Requirements (Third revision), industry participants may continue to refer to slaughtering in MS 1500: 2009-*Halal* food-Production, preparation, handling, and storage-General guidelines (Second revision) (DSM, 2019).

Thus, in MS 1500:2009-*Halal* food - Production, preparation, handling, and storage-General guidelines (Second revision) (clause on Slaughtering process), according to DSM (2009), the stunning of ruminants and poultry before slaughter is permissible if the following general conditions are met: i) animals are to be slaughtered in accordance with *Islam's* regulation about animal slaughter; ii) at the time of slaughter, the animal shall be alive or deemed alive (*hayat al-mustaqirrah*); iii) stunning is not recommended; nevertheless, electrical or pneumatic percussive stunning is permissible if stunning is required; iv) the use of stunning devices must be supervised by a trained Muslim and monitored routinely; v) the stunning process shall not result in the animal's death or permanent physical harm; and vi) animals that fall under the *mughallazah* category cannot be stunned with the same devices used for *halal* slaughter.

Moreover, there was a decision about the stunning animals from the Special Muzakarah (Conference) of the Fatwa Committee of the National Council of Islamic Religious Affairs Malaysia, conducted on September 29, 2005. The conference determined that:

1. Penetrative Captive Bolt and Non-Penetrative Captive Bolt (Mushroom Head Gun) stunning methods are illegal and not allowed because they can cause the death of animals.
2. Only the Electrical Stunning method is allowed, subject to the following conditions:
 - a. The stunner is used as a type of shock in the head only (head only stunner)
 - b. The strength of the electric current must be controlled (must not exceed the set limit), which is between 0.75 ampere for goats and 2.0 ampere for cattle, and the duration of the electric current is between 3-6 seconds; and
 - c. Must be supervised by a qualified Muslim officer.
3. Waterbath Stunning method for chickens and ducks (poultry) is required under the following conditions:
 - a) The strength of the electric current is controlled so as not to kill the animal, and
 - b) Must be supervised by a qualified Muslim officer.
4. The use of drugs and carbon dioxide in the slaughtering procedure is required under the condition of not torturing or killing the animal (JAKIM, 2005).

In addition, the Malaysian *Hala* Standard is quite precise regarding the requirements for electrical and pneumatic percussive stunning prior to slaughter (DSM, 2009). The JAKIM has outlined the requirements for electrical stunning in clauses 3.5.2.3 as follows: i) the electrical stunner must be of a type permitted by the competent authority responsible for slaughter; ii) the

stunner used for the slaughter of *halal* animals should be of the "head only type," with both electrodes placed on the head; iii) only "water bath stunners" are permitted for the electrical stunning of poultry; and iv) the current strength should be supervised by a trained Muslim and monitored by the appropriate authority. The parameters for stunning are outlined in the tables below.

Table 4.2: Guideline parameters for electrical stunning of chicken and bull from MS1500:2009.

Type of stock	Weight (kg)	Current (a)	Voltage (v)	Duration (s)
Chicken	2.40 - 2.70	0.20 - 0.60	2.50 - 10.50	3.00 - 5.00
Bull	300 - 400	2.50 - 3.50	300 - 310	3.00 - 5.00

NOTE: Electrical current, voltage, and duration are to be determined and validated by the organization, taking into account the type and weight of the animal and other varying factors.

Table 4.3: Guideline parameters for electrical stunning of other animals from MS1500:2009.

Type of stock	Current (A)	Duration (s)
Lamb	0.50-0.90	2.00-3.00
Goat	0.70-1.00	2.00-3.00
Sheep	0.70-1.20	2.00-3.00
Calf	0.50-1.50	3.00
Steer	1.50-2.50	2.00-3.00
Cow	2.00-3.00	2.50-3.50
Buffalo	2.50-3.50	3.00-4.00
Ostrich	0.75	10.00

NOTE: Electrical current and duration are to be determined and validated by the organization, taking into account the type and weight of the animal and other varying factors.

JAKIM has also detailed the specific standards for pneumatic percussive stunners in MS1500:2009, as shown: i) pneumatic percussive stunning is purely applicable to bovines; ii) the air pressure used to power the stunner should not exceed 225 psi and should be maintained at the minimum level necessary to stun the animal; iii) the stunner's head must be flat or slightly convex; iv) a protective collar shall be placed around the head of the stunner so that it protrudes no more than 3 mm beyond it; v) before the stunner can be performed, the heads of the animals to be stunned must be held steady; vi) at the intersection of lines drawn from the medial corners of the eyes and the base of the ears, the center of the stunner must make contact with the animal; vii) it is required to apply the stunner with the head perpendicular to the frontal bone; and viii) once the animal is stunned.



Figure 4.1: Diagram of skull and placement for a pneumatic stunner.

Indonesia recognizes and permits the practise of stunning animals before slaughtering. Nevertheless, Indonesia must agree to permit the use of various stunning techniques, including Pneumatic Percussive Stunning and Electrical Stunning (Head Only) for cattle, goats, buffalo, and sheep, as well as

Waterbath Stunning for chickens and ducks. This is proved and stated clearly by LPPOM MUI in explaining the stunning standards set by the Indonesian *halal* standard, HAS 23103: Guidelines of *Halal* Assurance System Criteria on Slaughterhouses (LPPOM MUI, 2020).

In addition, Section 6 (Others) of Fatwa Association of the Indonesian Ulama Council Number 12 of 2009 concerning *Halal* Slaughter Certification Standards states that animals to be slaughtered are required to face the direction of the Qibla and that slaughtering is performed manually, without stunning, whenever possible. However, the use of stunning to facilitate the legal slaughtering of animals is permitted, provided that stunning only causes the animal to faint momentarily and does not cause death or permanent injury; intended to facilitate slaughter; stunning is performed as a form of ihsan, not to torture animals; stunning equipment must be able to guarantee the fulfillment of the above conditions and not be used between *halal* and non-*halal* animals (pigs) as a form of ihsan. The determination of stunning, the selection of stunning types, and the technical implementation must be supervised by specialists who guarantee the fulfillment of the previously mentioned conditions.

Furthermore, Indonesia has set the following general requirements for stunning as shown below in clause 10.2 in HAS 23103: Guidelines of *Halal* Assurance System Criteria on Slaughterhouses (LPPOM MUI, 2020):-

1. The only purpose of stunning is to ease the slaughtering process and reduce animal stress at the time of slaughter.

2. As long as the following requirements are met, stunning is allowed:
 - i) it must only render an animal unconscious and not kill it before it is put to death, ii) it must not cause permanent physical harm to any part of the animal's body, especially the central nervous system; and iii) it must not cause the animal to experience pain.
3. Before slaughtering an animal, the operator must ensure that the stunner is properly functioning.
4. The *Halal* supervisor must ensure that stunning does not kill the animal before slaughter by examining visible signs of life (*hayah mustaqirrah*).
5. To ensure that point (b) requirements are met, each modification to the stun method and parameter must be validated before being applied. Below are some guidelines for tools, methods, and stunning parameters. Animals that have been stunned but not died for a predetermined amount of time can be validated. The stunning is deemed acceptable if the animal can reversibly become conscious. If not, the responsible party must take corrective action to ensure that the stunning method and parameter meet the specifications.

Table 4.4: Electrical Stunning (head Only) - Electrical Stunning Parameters.

No.	Species	Time Interval (second)	Electric Current (ampere)
1.	Lamb	0.8-3.0	0.5-0.9
2.	Sheep	1.0-3.0	0.7-1.2

Table 4.4: Continued

No.	Species	Time Interval (second)	Electric Current (ampere)
3.	Goat	2.0-3.0	0.7-1.0
4.	Cow	2.5-3.5	2.0-3.0
5.	Bobby Calf	1.0-3.0	0.5-1.5
6.	Steer	2.0-3.0	1.5-2.5
7.	Buffalo	3.0-4.0	2.0-3.0
8.	Bull	3.0-4.0	2.5-3.5

Electrical water bath stunning is a common method of chicken stunning (Figure 2). In specific, the electrical stunning of the chicken is done by submerging the chicken head in a weak electrical current while it is hanging upside down on a line and then reaching for the knife (15 - 25 volts, with electric current 0,1 - 0,3 ampere, in 5-10 second).



Figure 4.2: Stunner of electrical water bath method stunning.

Meanwhile, Mechanical Stunning permitted by this guideline consists of Pneumatic Percussive Stunning and Non-Penetrating Captive Bolt (Mushroom

Head) and is intended solely for cows, buffalo, and bulls. As illustrated in Figure 3, the stunner is aimed at the animal's head. Pneumatic Percussive Stunner is depicted in Figure 4. Figure 5 demonstrates a non-penetrating captive bolt (mushroom head) stunner.



Figure 4.3: Position of mechanical stun applied on animal head.



Figure 4.4: Pneumatic Percussive Stunner.

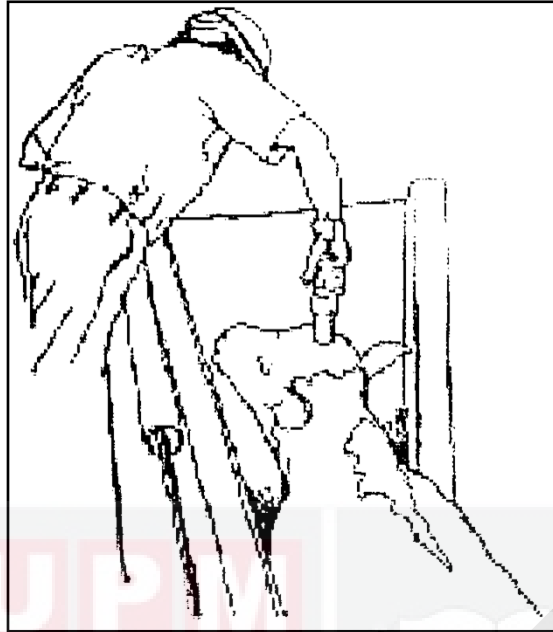


Figure 4.5: Non-Penetrating Captive Bolt (Mushroom Head) Stunner.

- a) To ensure that the stunning method and parameters adhere to the verified methods, the *halal* manager must periodically check the stunner at a specific time.
- b) *Halal* slaughterhouse management must maintain the stunner in good condition by following proper maintenance instructions and a maintenance schedule.
- c) The Person In Charge (PIC) must validate the stunner using specific measurement instruments to assess its effectiveness. For electrical stuns, for instance, the PIC may use an amperometer or voltmeter that has been calibrated annually by a competent authority. Consequently, the PIC must validate the stunner using specific measurement instruments to assess its effectiveness. For electrical stuns, for instance, the PIC may use an amperometer or voltmeter calibrated annually by a competent authority.

- d) An esophageal plug is acceptable if the animal's esophagus is not harmed.
- e) The use of an electrical immobilizer is permissible so long as the animal is not in pain.
- f) Keeping and maintaining a record of animals whose stunning did not comply with the requirement is necessary.

In conclusion, Brunei permits the use of stunning before slaughter, although it is subject to certain restrictions. However, there is an ongoing debate about the ethical implications of stunning in *halal* slaughter, as some see its as conflicting with the concept of *halal* slaughter in *Islam*, which emphasizes both humane treatment and adherence to religious principles (Rahman et al., 2024a). Some critics argue that stunning, especially when not clearly regulated, may lead to uncertainty regarding whether the slaughter is truly *halal*, potentially undermining consumer trust in *halal* certification (Fuseini, 2023). The Brunei *Halal* Standard does not explicitly specify the types of stunning that are acceptable, which may suggest a cautious or reserved stance on its use. This lack of clear guidelines can create inconsistencies in how *halal* slaughter is conducted in Brunei and may result in different interpretations among slaughterhouses and regulatory bodies. Furthermore, the absence of defined standards may also hinder efforts to harmonize *halal* practices across the region.

In contrast, both Malaysia and Indonesia permit stunning, but they each have specific requirements that must be met according to their respective *halal*

standards. Meanwhile, both countries have allowed stunning, and the regulations surrounding its application reflect differing religious interpretations and priorities, particularly regarding animal welfare and the preservation of *halal* integrity (Chandia & Soon-Sinclair, 2017). Malaysia's *halal* guidelines emphasize minimizing the suffering of the animal while adhering strictly to the condition that the stunning should not cause death before slaughter (Sazili et al., 2023). Malaysia and Indonesia differ significantly in their guidelines regarding the types of stunning that are allowed and the conditions under which they can be used. This divergence can be attributed to both historical and theological factors, with Malaysia placing stricter limitations on certain methods due to religious interpretations. At the same time, Indonesia tends to adopt more flexible standards in response to modern slaughter technologies (Fuseini et al., 2016).

For example, Indonesia recognizes the use of a Non-Penetrative Captive Bolt (Mushroom Head Gun) as an acceptable method of stunning, while in Malaysia, the use of this method is strictly prohibited, as it is considered capable of causing the death of the animal. This prohibition in Malaysia is tied to religious rulings from the National Fatwa Council, which asserts that the method could cause the animal to die before being slaughtered, making it non-*halal* (Pauzi et al., 2018). On the other hand, Indonesia's acceptance of this method is seen as a more pragmatic approach, balancing the requirements of religious compliance with advancements in animal welfare practices (Setijanto et al., 2024). These differences highlight the diverse approaches to stunning *halal* slaughter practices across the region.

Meanwhile, these differences in *halal* standards may pose challenges. There is increasing recognition of the importance of harmonizing *halal* practices to enhance trade and strengthen consumer trust in the global *halal* market (Intan, 2019). Efforts to harmonize *halal* slaughter standards are being discussed, particularly in relation to trade agreements among countries like Malaysia, Indonesia, and Brunei. By focusing on mutual recognition of *halal* certification systems, such collaboration aims to streamline practices while respecting religious principles. Greater cooperation among Islamic scholars and standard-setting bodies could also pave the way for unified guidelines on stunning methods, ensuring alignment between animal welfare and *halal* requirements. These efforts could help minimize inconsistencies and support the global acceptance of *halal*-certified products.

ii. Mechanical Slaughtering

There are also differences in how mechanical slaughter is accepted within the *halal* standards of these three countries. Additionally, mechanical slaughter is generally recognized and widely practiced worldwide. However, one of the most controversial parts of the *Halal* slaughter process is mechanical slaughter, and the pros and cons of "zabihah" (hand-slaughtered animals) versus "machine-slaughtered animals" have been hotly debated. Thus, Malaysia, Indonesia, and Brunei hold differing views on mechanical slaughtering.

Mechanical slaughtering, also known as machine slaughter, is a method that allows people to slaughter large numbers of chickens and other legal animals

while also meeting the theological criteria needed to make the meat *halal* (Majlis ul Ulama, 2016). However, Brunei prohibited the use of mechanical slaughtering, and this is mentioned in PBD 24:2007-Brunei Darussalam Standard: *Halal* Food in clause 3.2.5 (a) (MUIB, 2007).

Additionally, Malaysia forbids the use of mechanical slaughter. Before the repeal of MS 1500:2009, Malaysia had accepted the use of mechanical slaughtering in its MS 1500:2004 *halal* food-production, preparation, handling, and storage-general guidelines (Second Revision). In MS 1500:2009-*Halal* food-Production, preparation, handling, and storage-General guidelines, the clauses on mechanical slaughtering have been removed, demonstrating the second revision (DSM, 2009).

Indonesia approved the use of mechanical slaughtering as outlined in clause 10.3 of HAS 23103: Guidelines of *Halal* Assurance System Criteria for Slaughterhouses (LPPOM MUI, 2020). Indonesia has established several stringent requirements regarding mechanical slaughtering, as detailed in HAS 23103, as follows:-

- a) Meanwhile, pressing the machine's button, slaughtermen must recite "*Bismillaahi Allaahu Akbar*" or "*Bismillaahir Rahmanir Rahiim*." Before restarting the machine, slaughtermen recite "*Bismillaahi Allaahu Akbar*" or "*Bismillaahir Rahmanir Raheem*" again if the machine turns off.

- b) Wadajain/vena jugularis and artery carotids, mari'/esophagus, and hulqum/trachea must be severed during slaughter.
- c) The process of slaughtering must be carried out quickly and correctly in one blow. If the slaughtering process cannot be completed in a single blow (miscut/three vessels are not cut), the products will be regarded as not conforming to *halal* law.
- d) The front of the animal's neck must be cut during the slaughtering process, which leaves the head and spinal cord intact. If misslaughter occurs (the slaughter process does not adhere to *halal* standards, such as cutting the head (spinal cord), cutting from the back side of the neck, or cutting the body). Then, the products will be treated as not conforming to *halal* law.
- e) Any modifications to mechanical slaughter methods must first undergo revalidation to make sure they continue to meet the specifications (c), (d), and (e). Any modifications to mechanical slaughter methods must first undergo revalidation to make sure they continue to meet the specifications (c), (d), and (e).
- f) As long as the percentage of incorrect cutting or incorrect slaughtering is less than 1 percent, mechanical slaughter used in slaughterhouses is acceptable. Before starting the slaughter process, the stun operator must make sure that the mechanical slaughter machine is properly operated.
- g) A routine check by the *halal* supervisor is necessary to ensure that the mechanical process for slaughtering animals complies with the requirements (f).

- h) Management must establish a mechanical slaughter machine maintenance plan that adheres to the manufacturer's recommendations. The schedule outlined in the maintenance plan must be followed when performing maintenance.
- i) It is advised to turn the bird's neck toward Mecca while being slaughtered.
- j) The *halal* supervisor must ensure that the veins, neck/head/body are not cut and blood flows rapidly when slaughtered.
- k) Records of improperly cut or slaughtered poultry must be maintained, and these products must be labeled as not conforming to *halal* standards.

Therefore, based on the previous discussion, it clearly shows that Malaysia and Brunei do not accept the slaughter of animals done through mechanical slaughter, unlike Indonesia, which accepts mechanical slaughter but must meet the conditions set in Indonesian *halal* standards. The issue of mechanical slaughter has been a subject of debate, particularly with regard to the alignment of such practices with Islamic law (Kanani, 2024). Studies have shown that mechanical slaughter methods, including automated slaughter lines and machines used for slaughtering, raise concerns about whether they meet the requirements of *halal*, especially in terms of ensuring that a Muslim properly slaughters the animal and that the animal's blood is fully drained (Rajab, 2023). Some scholars argue that mechanical slaughter may not fully comply with the Islamic principles of humane slaughter and the proper recitation of the slaughter prayer (*Bismillah Allahu Akbar*) before slaughter,

which is a fundamental aspect of *halal* slaughter according to Islamic jurisprudence (F. A. A. Abdullah et al., 2019).

In Malaysia, the guidelines of the Department of Islamic Development Malaysia (JAKIM) strictly prohibit mechanical slaughter, as they believe it does not guarantee that the slaughtering process is in accordance with Islamic principles. For example, Malaysia's *halal* certification system mandates that *halal* slaughtering must be done manually, ensuring that the slaughter is done by a Muslim who is of sound mind and has the proper intention. This is part of the effort to safeguard the integrity of *halal* products and maintain consumer confidence, which has been a significant concern in Malaysia's food industry (Tm & Ahmad, 2018). The strict prohibition of mechanical slaughter is aimed at preserving both the ethical standards of animal welfare and the religious requirements of *halal*, which has led to challenges in adopting automated or mechanical processes in *halal*-certified slaughterhouses (Al'ikhsan B Ghazali et al., 2022).

On the other hand, Indonesia has a more flexible approach to mechanical slaughter, accepting it as long as the methods adhere to the standards set out in the Indonesian National *Halal* Certification System. Indonesia allows for mechanical slaughtering methods as long as they meet specific criteria that ensure the animal is slaughtered in a manner that respects Islamic teachings (Rajab, 2023). For instance, Indonesian *halal* certification requires that the slaughtering machine be properly calibrated to prevent injury to the animal and that the machine does not cause the death of the animal prior to the proper

slaughtering procedure. Indonesia's approach to mechanical slaughter has been viewed as more pragmatic, as it seeks to balance the demand for efficiency in slaughtering practices with the need to adhere to religious and ethical guidelines (Agus Muhammad et al., 2023). Despite the differences in *halal* slaughter practices across these countries, there is potential for harmonization of standards. Efforts to harmonize mechanical slaughter practices in Southeast Asia could simplify *halal* certification procedures and strengthen trade relationships among countries like Malaysia, Indonesia, and Brunei. By adopting a more standardized approach to *halal* standards and *halal* certification, these initiatives aim to balance ethical and religious considerations, fostering consistency and global trust in *halal* certified products.

4.5.2 Interview Analysis Findings

The results from semi-structured interviews, the second data collection method, are presented in this section. It is important to note that sixteen informants, including representatives from *halal* authority bodies, policymakers, *halal* industry participants, academics, and consumers from Malaysia, Indonesia, and Brunei, took part in the interviews. Each response from the informants has been categorized and analyzed to produce the findings from the interviews for this section's contents.

Thus, several findings were obtained for the first objective of the research. According to F1 and A2, there are not many differences between Malaysia and Brunei regarding *halal* standards because Malaysia's *halal* standard is one of

the foundations of Brunei's *Halal* Standards. However, Malaysia and Brunei differ slightly from Indonesia in terms of *Halal* Standards.

“There is actually not much difference between Malaysia and Brunei. Because the backbone of Brunei was taken from Malaysia. As we know, the backbone of Malaysia's *Halal* Standard is actually being used by a lot of people. OIC also uses it, so there are a lot of countries that use it. So, among those who use our *Halal* Standard as the backbone are Singapore and Brunei. It's just that Indonesia is a little different from Malaysia and Brunei in terms of the manufacture of products, and I mean the process of products such as coffee and all that. But we are not much different in terms of standard.” (F1, 2018) (Refer to Appendix D).

There is not much difference between *Halal* Brunei and *Halal* Malaysia since *Halal* Standard Malaysia is used as one of the references in the preparation of Brunei's *halal* standard. (A2, 2021) (Refer to Appendix D).

In addition, D1 stated that Malaysia, Indonesia, and Brunei share many similarities because the same Shafi'i Mazhab influences them. As a result, all laws or standards have become identical due to the remarkably similar fatwa. However, a fatwa in several contemporary issues has resulted in several technical differences, such as the alcohol limit and coffee luwak. There is a difference in terms of technical compared to syarie.

The first similarity is that everything is guided by the Shafi'i Mazhab. Making this Shafi'i Mazhab sect the core. So, most of the laws, or fatwas, are almost the same. Just some fatwas related to the latest issues. Contemporary, that might make some difference. For example, alcohol. What is the limit? Or, for example, mongoose coffee. That was his little difference. So, the similarity from the sharia point of view is the first time I have seen it. Everything is almost the same. And the rest is technical. Technically, there is a difference. (D1, 2018) (Refer to Appendix D).

In addition, CP1 and H2 agree with the idea that the differences in *halal* standards are primarily due to differences in practices and technicalities. In addition, H2 agrees with the idea that the differences in *halal* standards are primarily due to differences in practices.

If you look at each standard, HS Brunei, HS Malaysia, and HS Indonesia, you look back, you see his essence, just like that. Only the technicalities are different, and the rest is the same. Same Mazhab. (CP1, 2019) (Refer to Appendix D).

This standard *halal* difference is more about practicality. (H2, 2019) (Refer to Appendix D).

As a result, the researcher analyzed the responses of all informants thoroughly and ascertained that Malaysia, Indonesia, and Brunei have unique *halal* certification systems that are directly linked to their *halal* standards. Though these countries share the common ground of religious and academic bases, primarily Shafi'i Mazhab, the differences are mostly reflected in the technicalities of their *halal* standards and how these standards are applied through certification processes. Collectively, the informants have suggested that the core principles of *halal* are the same, but there are variations in the application and implementation of these standards. Of course, these variations are not always seen as contradictions but rather as contextually meaningful adaptations to local practices and circumstances.

For instance, Malaysia and Brunei's *halal* standards and certification systems are largely synchronized, with Brunei's *halal* standard being modeled closely after Malaysia's framework. Yet, even with such alignment, minor differences tend to appear, especially when products involve manufacturing processes or

specific technical rules. However, Indonesia's *halal* standards and certification seem to allow for more flexibility in interpretation, particularly concerning food processing, certification processes, and product labeling. While adhering to religious principles, Indonesia's approach often operates independently of both Muslim and non-Muslim countries.

These findings suggest that although Malaysia, Indonesia, and Brunei have technical differences in their *halal* standards and certification processes, these differences are generally accepted by stakeholders in the *halal* industry across these countries. Variations do not necessarily impede a shared understanding of *halal* as long as the common religious beliefs and the broader regional context remain part of the *halal* framework. Informants also agree that these differences do not compromise the core aim of *halal* certification and standards, which is to uphold Islamic dietary laws, but instead reflect variations in interpretation and implementation tailored to local needs. In this manner, the different *halal* standards associated with certification are revealed below.

4.5.2.1 Alcohol Levels in Food and Beverages

The informants acknowledge that there are differences between Malaysia, Indonesia, and Brunei in terms of alcohol levels, particularly in food and beverages. According to F1 and D1, there are no differences in manufacturing between Brunei and other nations, with the exception of alcohol by the allowed rates.

"If we want to compare with Brunei. In terms of manufacture, we are not very different, still the same. It's just that in terms of alcohol, it's a little different." (F1, 2019) (Refer to Appendix D).

The issue of alcohol is slightly different. This means there is a standard that accepts alcohol info labels. There are standards that are not accepted at all. There is a standard that accepts at an allowed rate. Malaysia, we allow it at the allowed rate. Indonesia is like Malaysia, and there are allowed rates. Brunei also allows them, but the end product for synthetic alcohol must be 0.0% (D1, 2019) (Refer to Appendix D).

Moreover, according to H2, the differences in alcohol levels in food and beverages are because of the fatwa, not the technical committee or working group of the establishment of *halal* standards. *Halal* standards are produced in accordance with fatwas, yet the two are connected even if the differences in this issue originate from fatwas rather than the *halal* standard.

"As for the alcohol level, it is all based on a fatwa, not based on a technical committee or working group. He has a study by expertise, then presented by the fatwa committee, to determine the volume." (H2, 2019) (Refer to Appendix D).

Past studies also support this point, emphasizing that fatwas, issued by religious authorities, play a central role in defining *halal* standards across countries (Hassan, 2020; Saeed et al., 2019).

According to H4, there is a difference in alcohol usage from Indonesia's own fatwa. In fact, H4 says that as long as the ethanol is not derived from an alcoholic beverage, it can be used in food. Natural drinks like juice are permitted if they do not have an alcohol content higher than 0.5 percent, and the maximum permissible in drinks is 0.5 percent. Regarding the flavor, it is also permitted not to exceed 0.5 percent at the end of the product. If at the

beginning of the flavor, more than 0.5 percent is allowed, but in the end, it must not exceed 0.5 percent. It must be verified that the ethanol source is not from the beginning of the flavor. There is no restriction on alcohol use in other products, such as cosmetics.

“Usage of alcohol is also different in the fatwa. If ethanol is in food, we can use it as long as it's not from an alcoholic beverage source. Then, the limit is a maximum of 0.5% for the maximum final product. For example, in juice, there is natural ethanol. That is possible if the product is no more than 0.5%. Or flavored, the flavored ethanol content is high and can be used as long as it is not more than 0.5%. If the initial flavor is more than 0.5%, it is fine, but in the end, it must not be more than 0.5%. It is confirmed that the ethanol source is not from the former. Suppose other alcohol industry products are allowed. That's just for a 0.5% drink. If the other has no limit, no accreditation. An example is in cosmetic perfume, and there is no limit.” (H4, 2019) (Refer to Appendix D).

In addition, past studies indicate that different interpretations of Islamic law, especially regarding alcohol, can lead to varying practices across countries. A study by Hanisah et al. (2024) highlights that Malaysia's and Indonesia's fatwas allow a permissible limit for alcohol. Brunei's stricter stance prohibits even trace amounts of alcohol, thus influencing the respective *halal* certification processes.

Meanwhile, H3 states that in Malaysia, the percentage of naturally containing alcohol in soft drinks is no more than 1 percent. Alcohol can be used as a stabilizer in processing aids as long as it is industrial alcohol and not actual alcohol, and the end product cannot include more than 0.5 percent of it.

Malaysia's alcohol volume of soft drinks that includes alcohol is 1% volume per volume. Using alcohol as a processing aid is

allowed. Let's keep this simple. If the soft drink created from it contains alcohol, it can't be more than 1%. The fatwa. 1 volume percent. If he's stabilizing food, he uses alcohol, but it's fruit-grade ethanol. Oil-based. Food-related. The final output cannot exceed 0.5%. (H3, 2018) (Refer to Appendix D).

Similar findings are presented in a study by Baharuddin et al. (2022), which outlines how Malaysia allows a permissible level of alcohol in food processing, such as in soft drinks, based on the fatwa and Islamic law that allows it as long as the final alcohol content does not exceed the prescribed limits.

Therefore, based on the information provided above by the informants regarding the alcohol levels in food and beverages, it is clear that Malaysia, Indonesia, and Brunei each accept the use of alcohol in food and beverages, but only within specific, permitted limits that align with their respective *halal* standards and fatwa rulings. These countries have defined thresholds for the acceptable alcohol content in food products, with Malaysia and Indonesia allowing certain amounts of naturally occurring or industrial alcohol. At the same time, Brunei adopts a stricter approach, ensuring that no trace of alcohol is present in the final products. Despite these differences, all three countries acknowledge the presence of alcohol in food and beverages under regulated conditions as part of their broader *halal* certification frameworks.

4.5.2.2 Animal Slaughtering Procedures

The informants acknowledge that there are differences between Malaysia, Indonesia, and Brunei in terms of the animal slaughtering process. These

differences primarily involve the use of stunning and mechanical slaughtering techniques, which vary due to distinct fatwa interpretations in each country.

According to H2, the difference in terms of slaughtering between Malaysia, Indonesia, and Brunei is more about mechanical slaughtering and stunning. The process of slaughter itself is essentially the same, with the primary variation being the use of mechanical knives and stunning methods.

Suppose you want to link it with mechanical slaughtering, among other things, that is based on the fatwa. In terms of slaughter, everything is the same. What is different about mechanical slaughtering is that it is about using a mechanical knife and stunning. (H2, 2019) (Refer to Appendix D).

This difference in slaughtering methods is based on how each country's *halal* standard and fatwa committee interprets the permissibility of these practices. A study by Rahman et al. (2024b) notes that the acceptance of mechanical slaughtering and stunning varies by country, with Malaysia and Indonesia generally more lenient in allowing these methods as long as they comply with the Islamic principle of humane treatment of animals. However, Brunei has maintained a stricter stance, adhering to traditional manual slaughter methods to ensure that the animal is slaughtered most naturally and directly as possible.

Between Malaysia and Brunei, the manufacturing of processed food products (e.g., coffee) is generally similar regarding *halal* standards. However, there are slight differences in terms of slaughtering procedures.

Between Malaysia and Brunei. In terms of manufacturing products. I mean process products such as coffee and all that.

We are not much different in terms of standards. But in terms of slaughtering, he has a slight difference because they never use stunning. So that is not allowed. (F1, 2019) (Refer to Appendix D).

In conclusion, the animal slaughtering procedures in Malaysia, Indonesia, and Brunei differ mainly due to varying interpretations of *halal* standards and fatwa rulings in each country. While the basic principles of slaughtering remain consistent, differences arise in specific practices, such as the use of stunning and mechanical methods. These variations reflect the distinct approaches each country takes in balancing religious guidelines with practical considerations in the *halal* certification process. Understanding these regional differences is essential for fostering a clearer and more unified approach to *halal* standards in the Southeast Asian context.

i. Mechanical Slaughtering

Furthermore, according to F2, D1, H4, M1, P1, P3, and P4, there are differences in the usage of mechanical slaughter between Malaysia and Brunei, even though Malaysia previously accepted it. Due to *shubhah* and technical difficulties with mechanized slaughtering, Malaysia and Brunei do not allow it. Moreover, Malaysia does not allow the use of mechanical slaughtering due to many debates and the lack of capacity to do it. Indonesia, meanwhile, permits mechanical slaughter as long as it adheres to the prescribed protocol. Previous studies have also highlighted the debates around mechanical slaughtering, particularly regarding technical issues and its alignment with Islamic dietary laws (Lever & Fuseini, 2022; Mohammed & Khalaf, 2023).

In terms of mechanical slaughtering, Brunei does not allow it. Okay, Malaysia, they are; there has been talk about it to be permissioned. Indeed, there is truth, but he has released it because there have been a lot of complaints and issues since then. Because Malaysia does not allow mechanical slaughtering again because they have been, you know. I'm not sure where the data is recorded. But they have been studied and stated that when we use mechanical, there will be a lot of debate. So when a lot of debate happens, here we can't be sure. Then again 1, here in Malaysia, we don't have the capacity for mechanical slaughtering. We are not up to that capacity. So, we are more inclined to use the conventional manual method. (F1, 2019) (Refer to Appendix D).

The challenge lies in ensuring that the machine can replicate the manual slaughter regarding precision and humane treatment of animals (Fuseini et al., 2022).

Mechanical slaughtering is another issue. Actually, Malaysia allows according to Malaysia's fatwa we allow mechanical knives. It's just his practice for certification, and it's not allowed. For now, we can't do it because we are afraid there is a technical issue. There are suspicious or technical issues during slaughter. (D1, 2019) (Refer to Appendix D).

Malaysia's position on mechanical slaughter is ambiguous. Initially, mechanical slaughtering was permitted according to Malaysia's fatwa, and mechanical knives were used. However, due to concerns over technical issues such as the risk of improper slaughter (for example, cutting in the wrong place or not meeting *Shariah* requirements for *tasmiyah*), the practice was halted. Similar concerns are discussed by Chandia & Soon-Sinclair (2017), who pointed out the lack of standardization in mechanical slaughter methods, which posed risks to the *halal* integrity of meat products. This has led to a preference for the conventional manual method in Malaysia, which is seen as more reliable in meeting the *halal* standards.

In Malaysia, if you notice, in 2004, as I remember, we still have mechanical slaughtering, but in the end, it is indeed mechanical slaughtering. We don't allow it. It is not allowed in a wise way, where we do not state in the standard. (M1, 2018) (Refer to Appendix D).

According to ISA (2021), mechanical slaughter in Malaysia continues to be a subject of active discussion among teams focusing on *Sharia* compliance, technical requirements, and management practices, as it remains under review following its discontinuation.

Mechanical slaughtering is allowed in Indonesia. Because there is a fatwa, it is decided by a fatwa that it is allowed. If mechanical slaughtering is in Indonesia, only chicken can be used, if ruminant is not. If there is a chicken that is not cut perfectly, we will not take it for acceptance, and it will be checked. We will verify the technique. Our auditor will come once to check if there will be an internal auditor at the company's slaughterhouse daily. We have a *halal* supervisor, a *halal* supervisor whose task is to check the validation of the equipment, before the slaughter is cut, we first check whether it is correct or not. The company's *halal* officer will check as well. (H4, 2019) (Refer to Appendix D).

This structured approach to mechanical slaughtering in Indonesia aligns with the findings of Rajab (2023), who observed that Indonesia has established clear protocols to ensure the *halal* integrity of mechanically slaughtered meat.

Before this, Jakim used mechanical slaughtering. 2004 if I'm not mistaken. 1st edition. So, we are allowed to use the machine. After that, it is no longer allowed. So, we are indeed a slaughterhouse in the past, a manual slaughterhouse. Because of fear of hitting the head, hit somewhere else. Not standardized. Sometimes, different sizes and even weights are the same. Sometimes, his position is not exactly different. So, we can't monitor that thing. While in Indonesia mechanical slaughtering in Indonesia is allowed. (P1, 2019) (Refer to Appendix D).

The differences in practices between Malaysia and Indonesia are also highlighted by research conducted by Lailatul Khoiriah et al. (2024), who pointed out that Indonesia's flexibility in allowing mechanical slaughtering provides it with a competitive advantage in the global *halal* meat market.

And like mechanical slaughtering, Brunei doesn't allow it at all. Malaysia, he was silenced because the fatwa said yes. Originally, 2004 allowed. Originally, the fatwa allowed it, so we kept it silent in the standard because we didn't allow it when the fatwa allowed it. But in Brunei, he is clear and strict. Indonesia, if I'm not mistaken, allowed stunning, mechanical slaughtering. (P3, 2019) (Refer to Appendix D).

The strict approach in Brunei is not unusual, as several studies have shown that the country adheres to a conservative interpretation of *halal* practices (Deuraseh & Brunei Darussalam, 2020).

Brunei does not accept mechanical slaughtering. Only Indonesia, which I know of, has a field that uses mechanical slaughtering, and that is accepted by MUI. So it is quite different between us and Brunei. Because this mechanical slaughtering causes a lot of suspicion, a lot happens there. Because we, Malaysia, are practicing Shafi'i Mazhab, we are encouraged to slaughter at the neck, between 5 cm below that. So, for example, like us, maybe at the slaughterhouse in ASIA, we have difficulty controlling the size of life birds like in Europe. So the size has a plus or minus, and the difference is too significant, so when the chicken is hung upside down when the size is different, the height of the head, so when it comes to mechanical slaughtering, it will be cut in the wrong place. In the chest, and so on. So there are some that don't break, some that break are not destroyed. So, Malaysia rejects mechanical slaughtering. It is correct, and it does not follow MUI and LPPOM. (P4, 2019) (Refer to Appendix D).

These challenges are not unique to Malaysia, as similar issues exist in other countries practicing mechanical slaughtering, with concerns about consistency and compliance with *halal* standards.

Malaysia does not allow mechanical slaughtering. We used to allow it. But there is an issue. Because the size of the chicken is different, this is mechanical slaughtering. Using a roller, the chicken goes in and is slaughtered. This chicken is a different size. Sometimes, the roller hits here, hits there. Different sizes. So that's okay. Ms. 1500: 2009, we no longer do mechanical slaughtering. After that, in terms of tasmiyah, it's not right. Bismillah, Allahuakbar, pap. Once. According to Shariah requirements, every chicken is entitled to tasmiyah. So, we don't allow mechanical slaughtering like that. Even Brunei is strict. (CP1, 2019) (Refer to Appendix D).

This aligns with the findings of Kanani (2024), who identified that *halal* slaughtering requires strict adherence to both physical and spiritual conditions, which mechanical slaughter methods may struggle to meet.

In conclusion, the practice of mechanical slaughtering presents varying interpretations and implementations across Malaysia, Brunei, and Indonesia. Meanwhile, Brunei maintains a strict stance against mechanical slaughtering, and Malaysia has fluctuated in its acceptance due to technical concerns and capacity issues. Indonesia, on the other hand, allows mechanical slaughtering but with strict regulations in place to ensure its *halal* compliance. The differences in these practices highlight the challenges in aligning modern slaughtering techniques with traditional *halal* requirements, emphasizing the need for further standardization and clarification across the region. These differences also underscore the importance of continuous dialogue and cooperation between these countries to enhance the consistency of *halal* certification and ensure that it meets both technical and religious expectations.

ii. Stunning Method

In terms of stunning according to F1, D1, H2, H3, H4, P1, P3, A2, and CP1, Brunei does allow the stunning method but only for ruminants, not poultry, while Malaysia and Indonesia allow the stunning method. Malaysia Brunei does not explain the use of stunning more clearly, but Malaysia and Indonesia are more detailed. Malaysia and Indonesia have set clear guidelines, especially regarding the methods and parameters of stunning.

Studies show that the *halal* standards in Malaysia, Brunei, and Indonesia differ not just in the religious fatwas but also in technical regulations outlined in the *halal* standards themselves. Malaysia's *halal* standard (MS 1500:2009) offers comprehensive and specific guidelines regarding the use of stunning, ensuring that any practice adheres strictly to Islamic principles, with a particular focus on preventing unnecessary suffering to the animals. In contrast, Brunei's *halal* standards are more conservative and less detailed, especially concerning the use of stunning for poultry, as stipulated in their national *halal* certification guidelines.

Brunei does not allow the stunning method while Malaysia and Indonesia allow the stunning method. This is a stunning issue for these three countries. I know Malaysia and Indonesia can do it, but Brunei is not allowed at all. In Brunei's *halal* standard, they are not allowed at all. (F1, 2019) (Refer to Appendix D).

A study by Castelein & Lescouhier (2020) emphasizes that the lack of consensus on stunning reflects broader debates on Islamic jurisprudence and animal welfare, with some scholars advocating for stricter interpretations to

prevent undue suffering, while others focus on the practicality of modern slaughtering methods.

But if it's not mistaken. Brunei does not allow stunning. (D1, 2019) (Refer to Appendix D).

In Malaysia, the acceptance of stunning was also included after being decided by a national fatwa. Indonesia also allows the use of stunning. Indonesian standards allow tapping the cow's head more than once. If in Malaysia, knock it once to faint. (H2, 2019) (Refer to Appendix D).

A study by Shapian et al. (2022) discusses how the fatwa in Malaysia provides specific guidelines for stunning, ensuring it does not violate *halal* principles. In Malaysia, stunning is allowed for poultry and ruminants under strict conditions, where the stunning must not cause unnecessary suffering or death before slaughter. Similarly, Indonesia's *halal* authorities have developed guidelines for stunning, where the practice is permitted under controlled circumstances, such as for cows, chickens, and sheep, with detailed monitoring protocols in place.

As noted by Sazili et al. (2023), Malaysia's fatwa acknowledges the use of stunning in certain cases, provided that the process is properly controlled, and the animal does not die from the stunning process itself.

Halal standards in Malaysia, such as MS 1500:2009, specifically regulate the stunning method, which includes precise measurements for voltage and pressure used during the process. This standard aims to minimize animals' suffering while maintaining the meat's *halal* status. Indonesia, following similar

standards, also allows stunning for poultry and ruminants, provided that the stunning does not lead to death or harm before the slaughtering process. Studies by Sandela et al. (2023) highlight that Indonesia's *halal* certification system (MUI) mandates similar technical requirements for stunning as those in Malaysia, ensuring that the stunning process is in line with both Islamic and animal welfare standards.

In Malaysia, we do not recommend stunning. But if there is an industry that needs to do it, we will provide a guideline process. Who has stunning control and stunning parameters? That is what we discuss in the Malaysian standard. Same as the Indonesian standard. It is the same as Malaysia. It allows stunning. Brunei said allowed for stunning, but it says it is not allowed for chickens only. It says it allows large ruminants. Cows and sheep are all fine. So, from there, I got the idea of chicken farming. It does not allow it. Large ruminants allow stunning (H3, 2019) (Refer to Appendix D).

Stunning in Indonesia is allowed. (H4, 2019) (Refer to Appendix D).

In comparison, research by Saputro (2021) highlights that Indonesia's more permissive approach towards stunning reflects its broader interpretation of Islamic law, which allows for modern slaughter techniques that ensure animal welfare while still adhering to *halal* principles.

About stunning so far, I used to work at a relatives slaughtering house before this. Stunning JAKIM will focus. Stunner is a certified supervisor who can control his tools. We call, some companies call voltage, they have their own way of measuring. The supervisor or I will monitor that thing. So that thing will be tested if others are not allowed. If Stunning, Malaysia allows stunning. For example, for chicken and beef, if I'm not mistaken, there are measurement requirements. (P1, 2019) (Refer to Appendix D).

In both Malaysia and Indonesia, *halal* standards are enforced through rigorous certification processes, which require slaughterhouses to adhere to very specific criteria for stunning. These include the certification of supervisors, the use of proper tools, and regular inspections to ensure that stunning practices are in accordance with *halal* guidelines. This detailed oversight is part of the broader *halal* certification system that ensures food safety, religious compliance, and animal welfare standards.

Only in Malaysia do we have stunning. In Brunei, the standard *halal* they have stunning as well. He said stunning is allowed and to make sure the animal doesn't die. But in terms of his implementation, he doesn't allow it. For example, he mostly takes chicken from Malaysia. If he comes to Malaysia, he will send his officials. This officer will see that he does not allow stunning. (P3, 2019) (Refer to Appendix D).

Brunei's *Halal* Standard allows for stunning, but the description in the stunning chapter is more concise, while Malaysia's *halal* standard is more detailed. (A2, 2021) (Refer to Appendix D).

Meanwhile, Brunei permits stunning for ruminants. It is less clear about its use for poultry, and the application of the method remains highly restricted. Meanwhile, Malaysia's *halal* standard provides a comprehensive approach, detailing acceptable stunning methods and ensuring proper slaughterhouse implementation. The differences in these standards arise from varying interpretations of *Shariah* law and the influence of local religious scholars in each country.

Stunning Malaysia and Indonesia are more or less the same. The parameters are the same, following the international stunning parameters. (CP1, 2019) (Refer to Appendix D).

In conclusion, the differences between Malaysia, Brunei, and Indonesia in the acceptance and regulation of stunning practices can be understood through a combination of fatwas and technical *halal* standards. Malaysia and Indonesia share similarities in their *halal* standards, allowing stunning for both poultry and ruminants with specific guidelines to ensure compliance with Islamic law and animal welfare principles. In contrast, Brunei adopts a more conservative approach, permitting stunning only for ruminants and offering less detail in its *halal* standards. These differences in *halal* standards reflect the unique religious and cultural interpretations across the countries and underscore the need for further harmonization of these standards to ensure a consistent, ethical approach to *halal* certification in the region.

Based on the discussions provided by the informants regarding mechanical slaughtering, it is clear that Indonesia allows the practice under strict procedural guidelines, ensuring adherence to *halal* standards. In contrast, both Malaysia and Brunei have refrained from endorsing mechanical slaughtering, mainly due to concerns over technical issues and the potential risk of *shubhah* (doubtfulness regarding *halal* compliance). These concerns underline the careful approach these countries take to ensure that all slaughtering methods are fully compliant with Islamic principles.

When it comes to stunning, all three countries, Malaysia, Brunei, and Indonesia, permit the practice, albeit with varying degrees of restriction. Brunei adopts a more conservative stance, allowing stunning only for ruminants (such as cows and sheep) and not for poultry. Malaysia, while not recommending

stunning as a standard practice, permits it under specific conditions, where the practice must strictly follow established guidelines and regulations to ensure the humane treatment of animals. On the other hand, Indonesia is more explicit in its acceptance of stunning, allowing it for both ruminants and poultry, provided that the procedure is carried out in accordance with established *halal* standards.

Despite the removal of the slaughtering procedure section from MS1500:2019, Malaysia continues to reference MS1500:2009 for guidelines regarding stunning and slaughtering practices, indicating that the foundation of *halal* slaughtering remains consistent, albeit with some updates. Overall, while there are notable differences in how these countries regulate mechanical slaughtering and stunning, they all share a commitment to ensuring that these methods align with Islamic law and maintain the highest standards of animal welfare.

4.5.3 Overall Discussions of Differences of *Halal* Standard in Malaysia, Indonesia and Brunei

In Malaysia, Indonesia, and Brunei, the *halal* standard differs in several ways. The distinctions that have been found between these three countries were underlined by the researcher. Differences were primarily found in the technical aspects, such as alcohol level in foods and beverages, and procedures for slaughtering animals, such as stunning and mechanical slaughtering. Here, the difference in terms of *Shariah* is the legal status of aquatic animals that have been fed non-*halal* food. These differences illustrate the complexities of

halal certification and *halal* standards across different cultural, social, and religious contexts, with each country interpreting *halal* guidelines in ways that reflect their respective legal frameworks and local practices.

It is argued that, compared to Malaysia and Indonesia, Brunei enforces stricter *halal* standards, particularly in technical aspects. This is evident in the differing fatwa rulings on alcohol levels in food and beverages across the three countries. While all agree that alcohol from winemaking (*khamar*) is strictly prohibited in *Islam*, they differ in their allowances for naturally occurring ethanol. Malaysia permits up to 1% alcohol in soft drinks, Indonesia allows up to 1% in food, and Brunei imposes no specific limit but allows only trace amounts. These distinctions reflect varying interpretations of Islamic jurisprudence. When it comes to synthetic alcohol, Malaysia and Indonesia permit it for food stabilization, with a maximum of 0.5%. At the same time, Brunei completely banned its use in food, allowing it to be used only as a solvent under strict conditions and ensuring the final product contains no detectable alcohol. Brunei's more stringent stance on alcohol aligns with its conservative approach to *halal* certification, mirroring the country's broader social and religious values. In contrast, Malaysia and Indonesia adopt a more flexible approach based on Islamic law's "lesser harm" concept.

Furthermore, Indonesia permits mechanical slaughtering, whereas Brunei and Malaysia do not allow it. However, Malaysia previously authorized it as part of its *halal* standard in 2004. The transition away from mechanical slaughtering in Malaysia can be traced to concerns over ensuring that these methods align

with *halal* principles related to animal welfare and humane treatment. This shift, along with the rejection of mechanical slaughtering in Brunei, underscores the varying levels of flexibility each country permits in adopting new technologies in *halal* slaughter methods.

In terms of stunning, Brunei permitted it in their *halal* standards, but only briefly, without any full explanation or guidelines on which methods or parameters to accept. However, according to the informant, Brunei only allows stunning for ruminants. Brunei's limited explanation of stunning may reflect a need for further regulation in its *halal* certification processes. This could also be attributed to the relatively small scale of Brunei's *halal* industry compared to Malaysia and Indonesia, which have more extensive guidelines for stunning *halal* slaughterhouses. While both Malaysia and Indonesia permit the use of stunning, which is clearly and thoroughly mentioned in their *halal* standards with regard to the methods that may be used and the parameters specified, Malaysia accepts Electrical Stunning (head only), Waterbath Stunning, and Pneumatic Percussive Stunning. The detailed guidelines provided by Malaysia are designed to ensure that the stunning methods used do not cause unnecessary harm to the animal, reflecting the country's commitment to both animal welfare and *halal* compliance. In contrast, Indonesia accepts Mechanical Stunning (Pneumatic Percussive Stunning & Non-Penetrating Captive Bolt-Mushroom Head Stunning) and Electrical Stunning (Head Only and Waterbath). Indonesia's more diverse acceptance of stunning methods can be seen as an effort to balance modern slaughterhouse practices with

traditional *halal* requirements, focusing on ensuring that both technological advancements and animal welfare principles are respected.

Meanwhile, in terms of *halal* or *Shariah* aspects, Malaysia forbids the eating of livestock from breeders that purposely feed their animals non-*halal* food as well as from *jallalah* animals who get such food. However, the prohibition of animal consumption is required when an animal has been quarantined for a while. The regulation in Malaysia regarding the feeding of non-*halal* food to livestock is part of the country's strict interpretation of *halal* dietary laws, emphasizing the importance of maintaining the purity of the animal's diet in accordance with Islamic principles. Although Brunei declared that eating a *jallalah* animal is *makruh*, if the animal's flavor, smell, or color of feces has not changed or if it has been in quarantine for a certain amount of time, then eating a *jallalah* animal is *harus*. Brunei's more lenient approach towards *jallalah* animals could be linked to its smaller agricultural sector and the practicalities of implementing strict food purity regulations, as the country may face challenges in regulating the feeding practices of livestock on a larger scale. While eating *jallalah* animals is legal in Indonesia, the animal's flavor or odor must remain unchanged. This position taken by Indonesia reflects a more flexible approach to *halal* dietary laws, where the overall condition of the animal, rather than the specifics of its diet, is considered the most important factor in determining *halal* status.

Overall, it is obvious that each *halal* standard has specific needs, leading to differences. Researchers can, therefore, draw the conclusion that there are

differences in the three countries' *halal* standards, particularly in the technical and *Shariah* aspects, such as stunning, mechanical slaughtering, the alcohol content in food and beverages, and the law against consuming *jallalah* animals. These differences demonstrate the diverse interpretations of *halal* laws, shaped by each country's religious leaders, regulatory bodies, and consumer preferences. At the same time, international trade in *halal* food is growing. These differences present challenges for cross-border *halal* certification and may lead to discrepancies in the *halal* food market. Such disparities highlight the need for greater cooperation and dialogue between *halal* certification bodies in these countries to harmonize standards, ensuring consistency and clarity in *halal* practices while respecting the unique religious and cultural contexts in each nation.

Table 4.5: Overview of Specific Halal Standards Differences between Malaysia, Indonesia, and Brunei.

Halal Standard Differences	Malaysia	Indonesia	Brunei
The Law of Eating Jallalah Animal	Eating jallalah animals is forbidden. After a certain quarantine period, the animal becomes harus to eat, but it's not wajib.	It is allowed to consume meat and milk from animals that have been fed with small amounts of contaminants as long as there are no changes in taste, smell, or safety. If any changes happen, the animal is considered <i>haram</i> .	Eating animals fed feces is makruh if their taste, smell, or color changes to resemble feces. If the animal is quarantined and no changes occur in taste, smell, or color, it becomes allowed to eat.
Alcohol Level in Food and Beverage	Naturally formed alcohol: - Soft beverages with less than 1% alcohol and not intended to produce wine are allowed for consumption. Synthetic or Industrial Alcohol: - Food and beverages with alcohol for stabilization are allowed, provided the alcohol is not from winemaking, is non-intoxicating, does not exceed 0.5%, and is only added during the manufacturing process.	Naturally for alcohol: - Natural alcohol in food or beverages exceeding 1% is considered an intoxicant and prohibited, while those with 1% or less are permissible for consumption. Synthetic or Industrial Alcohol: - Alcohol/ethanol from non-khamar industries (e.g., chemical synthesis or non-khamar fermentation) is allowed in food and beverages if not	Naturally for alcohol: - Allowed with the condition, it must be below the level of intoxication. No specific limitation on the <i>halal</i> limit is stated. Synthetic or Industrial Alcohol: - Brunei's fatwa prohibits the consumption of alcohol/ ethanol, whether synthetic or fermented. Adding industrial alcohol to food or drinks makes them najis and <i>haram</i>

Table 4.5: Continued

Halal Standard Differences	Malaysia	Indonesia	Brunei
	•	harmful to health. For beverages, the alcohol content must not exceed 0.5%. Intermediate products containing non-khamar alcohol/ethanol are also permitted, as long as they do not pose health risks.	because it contains intoxicants (khamar). However, synthetic alcohol can be used as a solvent as long as it is not an ingredient in the product and is not detectable in the final product, which only allows 0.0%.
Stunning Method	• Electrical Stunning (Head only). • Waterbath Stunning. • Pneumatic Percussive Stunning. • Provides detailed guidelines.	• Mechanical Stunning (Pneumatic Percussive Stunning & Non-Penetrating Captive Bolt-Mushroom Head Stunning). • Electrical Stunning (Head Only and Waterbath). • Provides detailed guidelines.	• Permits are stunning, but only for ruminants. • Provides limited explanation and no detailed guidelines on methods or parameters.
Mechanical Slaughtering	Not allowed.	Allowed with guidelines.	Not Allowed.

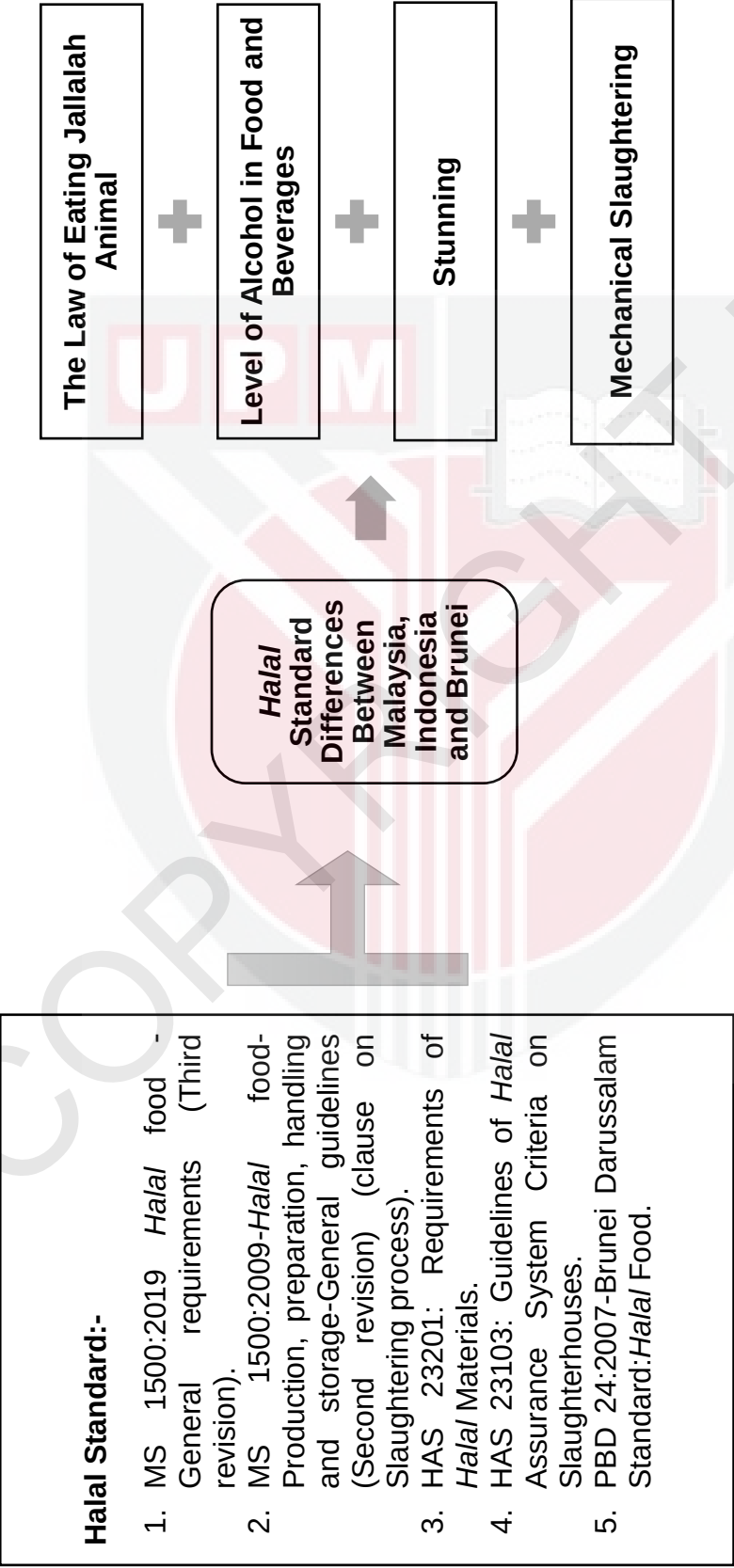


Figure 4.6: Overview of General Halal Food Standards Differences between Malaysia, Indonesia, and Brunei.

4.6 The Reasons for The Differences in *Halal* Standards In Malaysia, Indonesia, and Brunei

An analysis of interview data reveals several reasons that were responsible for differences in *halal* standards in Malaysia, Indonesia, and Brunei. The data show very different interpretations and applications of *halal* practices in each country and how they manifest in determining the development of the *halal* food industry. These differences are major determinants in the *halal* food sector certification processes, industry regulations, and market dynamics. This finding also emphasizes the challenges and complexities of having a unified approach to setting the *halal* standard in these countries because each country's practices contribute to the entire *halal* food market.

4.6.1 Fatwa

Fatwa is the first reason. According to D1, H2, M1, and P2, these three nations follow the Shafi'i Mazhab, which is the same mazhab as the others. As a result, Malaysia, Indonesia, and Brunei share a majority of laws and fatwas. However, there are a few minor distinctions in terms of modern issues, such as alcohol levels, luwak coffee, stunning, and mechanical slaughtering. Therefore, the current *Shariah* fatwa factor has played a role in the difference in *halal* standards across these three countries.

The fatwa plays a pivotal role in shaping the *halal* standards of each country. Despite the shared adherence to the Shafi'i Mazhab, which provides a common foundation for *halal* rulings, fatwa bodies in Malaysia, Indonesia, and Brunei still exercise considerable autonomy, allowing them to adapt their

rulings to address contemporary issues and local needs. This process reflects the dynamic nature of Islamic jurisprudence, where fatwas can evolve in response to emerging concerns in society (Ruzulan et al., 2023). Although the core principles of *halal* law remain similar due to the shared adherence to the Shafi'i Mazhab, the interpretation of these principles can vary, particularly when faced with modern challenges like technological advancements in food production and changes in consumer behavior.

The first similarity is that everything is guided by the Shafi'i Mazhab. Making this Shafi'i Mazhab the core. So most of the laws, or fatwas, are almost the same. Just some fatwas related to the latest issues. Contemporary, that might make some difference. From a sharia point of view, the fatwa is a little different. Because he is *halal* rather than sharia. Thus, from the sharia point of view, everyone follows the Syafie sect as the main sect. There is a slight difference in fatwas between these 3 countries. (D1, 2019) (Refer to Appendix D).

In the context of *halal* standards, the fatwa can be seen as a vehicle for legal adaptation, where fatwa bodies address contemporary issues within the framework of Islamic law. According to Calder (2020), this flexibility allows for a nuanced approach to *halal* regulation, particularly in the context of food safety and ethical practices in food production. Moreover, fatwas play a crucial role in defining *halal* standards, adapting to both religious principles and socio-economic considerations, which differ among countries despite their shared sectarian roots.

Halal standards were created based on the fatwa of each country. There is no difference in terms of core, but *furu'* may be there. If you want to link it with mechanical slaughtering, among other things, that's based on the fatwa. (H2, 2019) (Refer to Appendix D).

This suggests that the nuances in *halal* standards are often tied to the differences in how fatwa bodies interpret Islamic principles, particularly when applied to modern practices like food production, animal welfare, and new food technologies. Research by Yusuf et al. (2024) has shown that while core principles remain aligned, the detailed application of these principles can differ based on local fatwa rulings, which reflect regional socio-cultural and religious contexts. For example, Malaysia, Indonesia, and Brunei have variations in their approach to food and beverage certifications despite their common Shafi'i foundation.

In the chapter involving religion, we completely depend on the fatwa, the current fatwa that is in force, which is gazetted and published in Malaysia. (M1, 2018) (Refer to Appendix D).

This indicates the strong role that the fatwa plays in institutionalizing *halal* standards and the reliance on official fatwa publications to guide *halal* certification and compliance. In line with this, a study has pointed out that government-sanctioned fatwas serve as the authoritative reference for *halal* practices in food regulation and Islamic economics, ensuring consistency and legitimacy across various sectors (Rahmi et al., 2024)). Furthermore, while the fatwa may align with the Shafi'i Mazhab, the way it is implemented and the regulations that follow can be deeply influenced by local government policies and social norms (Mokodenseho et al., 2024).

In Malaysia, we follow the fatwa and Shafi'i Mazhab. Our fatwa follows the Malaysian fatwa council. Everything that is in the Malaysian fatwa council, we follow exactly 100%. However, even Indonesia practices a Hambali or Maliki stream. There is a difference of opinion there. We will refer to our sect here. I think sectarian differences will have an effect. However, we do not

experience any more problems because we are of the same sect but have different fatwas. (P2, 2019) (Refer to Appendix D).

This observation highlights the importance of both sectarian affiliation and the local fatwa body's authority in shaping *halal* regulations. Meanwhile, Malaysia, Indonesia, and Brunei may share the same religious foundation. However, differences in their fatwa bodies, influenced by variations in jurisprudence debates (*fiqh*), can result in discrepancies in how *halal* standards are applied, even though both countries adhere to broadly similar religious tenets. Research by Hardiyanto et al. (2024) underscores the role of different schools of thought in influencing the interpretation and enforcement of *halal* laws, with different *fiqh* traditions offering diverse perspectives on key issues such as slaughter methods and food ingredients.

According to H4 and D1, Indonesia has different understandings because of many states and regions. Therefore, every problem will be debated at the LPPOM MUI level, and the decision will be made into a fatwa. Thus, it is obvious that diverse interpretations will result in varied fatwa decisions depending on each country.

The understanding is different in many states. Therefore, we have an Indonesian council of scholars, and each one who has a different opinion is decided there. You have to follow the LPPOM MUI. There is no state Islamic religious department like Malaysia. But there is an office in every province, but the fatwa cannot be different. Different understandings were discussed at LPPOM MUI. (H4, 2019) (Refer to Appendix D).

This quote from H4 reflects the complexity of fatwa implementation in Indonesia due to the diverse provincial and regional interpretations of Islamic

law. According to Mustafid et al. (2024), Indonesia's multi-layered fatwa system allows for local interpretation but also necessitates a harmonization process at the national level. The LPPOM MUI serves as the central body that bridges these regional differences and creates consistency in the fatwa rulings related to *halal* food standards. In contrast, Malaysia's centralized fatwa council, Zainuddin et al. (2023), facilitates uniformity in the application of *halal* standards, which is key to streamlining *halal* certification processes within the country. Similarly, Brunei, with its small geographic size, has a more unified fatwa process, thus limiting regional disparities (Deuraseh et al., 2022).

Among the most important factors, it is often the factor that differentiates the standard. First is the sect, so if we look at the sects in these 3 countries, they are almost the same. But there are views that lead to different fatwas. (D1, 2019) (Refer to Appendix D).

In conclusion, the fatwa plays a vital role in shaping *halal* standards in Malaysia, Indonesia, and Brunei, as it provides the legal and religious foundation for defining and regulating *halal* practices. Moreover, these countries, while sharing a common commitment to the *Shafi'i Mazhab*, may interpret and implement fatwas differently depending on local contexts, contemporary challenges, and governmental influences. These differences, particularly concerning modern challenges like food safety, consumer health, and animal welfare, highlight the evolving nature of *halal* regulations across the three nations.

As a result, *halal* standards are not uniform, as they are influenced by the varying fatwas issued by each country's Fatwa Council. Fatwas play an

essential role in determining what *halal* and *haram* are under Islamic law, offering clarity on religious practices. Even though these differences primarily arise from varying fatwas, they are intrinsically linked to *halal* standards, which are established and enforced based on the fatwas issued by each respective council.

4.6.2 Law

Law is the second reason. According to D1, the difference between the *halal* standards of these three countries is due to the law.

Like in Lombok, there are *halal* laws for *halal* tourism. *Halal* tourism. Not elsewhere. That is one of the reasons for the difference. (D1, 2019) (Refer to Appendix D).

Moreover, according to H2, P1, and F1, Malaysia does not have a specific law. On the other hand, Brunei has one under the Emergency Order Law (*Halal* Meat) 1998, and Indonesia has law Number 33 2014 regarding *Halal* Product Guarantee under the Religious Ministry. Malaysia only has a law governing *halal* certification under the KPDNKK, which is the Trade Descriptions Act 2011.

Suppose the Malaysian law factor is not there. Brunei, yes, he has a specific law under the importation law, which is his meat emergency. He has a law for *halal* food in that regard itself. Indonesia has just had regulation No. 33 under the Ministry of Religion, which mandates that all food and cosmetics must be *halal*-certified. Malaysia does not exist. More open. (H2, 2019) (Refer to Appendix D).

In Jakim or Malaysia, we do not have special laws. Do you think Malaysia doesn't have a *halal* law? There is, but under the

KPDNKK. *halal* act under KPDNKK. KPDNKK is the person who has the right to take action on violations of *halal* certification. (P1, 2019) (Refer to Appendix D).

But I know that, like Brunei, they have an animal act, their meat is *halal*, and they do have their laws. Indonesian, I'm not sure. It's just that Malaysia is bound by the customs act with animals. And since Mahathir's time, it has been done. Only in terms of 2011. (F1, 2019) (Refer to Appendix D).

The existence of these national laws plays a significant role in shaping *halal* standards. In Brunei, the Emergency Order Law (*Halal* Meat) 1998, *Halal* Meat Act (HMA), CAP 183, along with the *Halal* Certificate and *Halal* Label Order of 2005 (HCHLO), establishes a clear framework for *halal* food regulation, offering a more systematic and enforceable approach to overseeing *halal* food standards (Haji Ibrahim, 2022). Similarly, Indonesia's Law Number 33 of 2014 established BPJPH, requiring all products in the country to obtain *halal* certification from an authorized body before being marketed, with specific timelines outlined by BPJPH for compliance (Rahma & Phahlevy, 2024). This legal framework helps ensure that the products meet the country's *halal* standards, offering a more consistent and regulated approach (Jalaluddin et al., 2024).

Meanwhile, Malaysia lacks a comprehensive *halal*-specific law. Its reliance on the Trade Descriptions Act 2011 under KPDNKK provides a legal basis for *halal* certification. This framework, however, is more focused on consumer protection regarding product labeling and does not directly regulate the broader aspects of *halal* production or consumption. Thus, while *halal* certification is governed by guidelines from JAKIM (Department of Islamic

Development Malaysia), there is no overarching *halal* law that governs all aspects of *halal* food production and consumption in the same way as in Brunei and Indonesia (Shalahuddin et al., 2024).

The differences in *halal* law across the countries may also reflect varying political and cultural influences, which can impact how *halal* standards are enforced. In Indonesia, the Majelis Ulama Indonesia (MUI) plays a key role in issuing fatwas and collaborating with BPJPH to oversee *halal* certification, ensuring a cohesive approach to *halal* standards across the country despite regional differences. Brunei's legal framework, on the other hand, is centralized and strictly enforced, with less regional variation in interpretation. These variations highlight how the legal infrastructure within each country influences the consistency and enforcement of *halal* standards.

However, according to H4, in October 2019, law No. 33 of 2014 will be handled by the government, the BPJPH of the Ministry of Religion.

Government regulations. The law. The *halal* law applied by Indonesia in October 2019, the *halal* product guarantee law, will be addressed by the government if it's the government's own policy. Right now, there is a regulation from BPM about the incorporation of the *halal* logo. (H4, 2019) (Refer to Appendix D).

The introduction of Law No. 33 of 2014 on *Halal* Product Guarantee is a significant step in Indonesia's effort to streamline and formalize *halal* certification, particularly for food products. This law mandates that all food products, as well as consumer goods, must be *halal* certified by a government-authorized body to ensure they comply with Islamic dietary laws. Prior to this

law, Indonesia's *halal* certification was often handled by various independent organizations, leading to potential discrepancies in standards. The establishment of BPJPH under the Ministry of Religious Affairs centralizes and standardizes *halal* food certification, creating clearer guidelines for producers and consumers.

This law, combined with government regulations, has had a major impact on *halal* food standards in Indonesia. The *halal* certification process is now more consistent, with stricter requirements regarding sourcing, production processes, and ingredient handling. For example, for a food product to obtain *halal* certification, it must meet specific criteria for ingredient sourcing, processing methods, and cleanliness during production. Furthermore, food products that carry the *halal* logo must undergo rigorous inspections to ensure they adhere to the standards outlined by the Indonesian government (Svinarky & Malau, 2020).

By centralizing *halal* certification under one government body, Indonesia aims to foster public trust in the *halal* food sector, ensuring that all *halal* food products sold in the market align with Islamic principles. This not only simplifies the process for businesses seeking certification but also enhances transparency for consumers, allowing them to make informed choices about the products they consume.

In conclusion, the legal frameworks in Malaysia, Indonesia, and Brunei play a crucial role in shaping the differences in *halal* food standards between the

three countries. Each country has developed its own regulatory approach to *halal* certification and food regulation. Malaysia relies on the Trade Descriptions Act 2011, which governs *halal* certification and the proper labeling of food products but does not enforce specific standards across the food supply chain. In contrast, Brunei has the Emergency Order Law (*Halal* Meat) 1998, which directly addresses *halal* meat importation, slaughtering, and handling, ensuring stricter compliance. Through Law No. 33/2014 (*Halal* Product Guarantee Law), Indonesia mandates a government-led *halal* certification system managed by the BPJPH under the Ministry of Religious Affairs, which has enhanced the regulation and oversight of *halal* food standards in the country since 2019. These differing legal approaches contribute to the variations in *halal* food standards across these nations.

4.6.3 Authority Body

The authority body is the third reason. Each country, according to P1, has its own authority, which results in differences in each nation's implementation of the *halal* standard. The diversity in authority structures influences the scope and consistency of *halal* regulation across the three countries, as different regulatory bodies may interpret the same standards in varying ways.

There is no uniformity in the authorities in each country to resolve this matter. (P1, 2019) (Refer to Appendix D).

The lack of a unified *halal* governance framework often leads to fragmentation in how *halal* practices are monitored and enforced across regions. For example, Malaysia, Indonesia, and Brunei have distinct *halal* certification

systems with varying levels of government oversight and regulatory compliance, which leads to differences in how *halal* food standards are applied. According to Yakub & Zein (2022), differing government oversight and jurisdiction over *halal* certification directly impact how *halal* food standards are maintained. The distinct regulatory approaches of each country create challenges in achieving consistency in *halal* standards, which can confuse consumers and producers in the global *halal* market (Salam et al., 2023).

This *halal* standard is actually up to the jurisdiction of each country. How strict or how lax the enforcement of the standard is. (M2, 2018) (Refer to Appendix D).

The enforcement of *halal* standards varies significantly between the three countries, often due to differences in the strength and authority of the bodies responsible for regulating *halal* practices. In Malaysia, the government, through JAKIM, takes a leading role in ensuring that *halal* certification is applied consistently and enforced nationwide, even though obtaining a *halal* certificate remains voluntary in the country (Nik Abdullah et al., 2024). According to Dita Anjani et al. (2023), previously, in Indonesia, *halal* standards and certification were less centralized under LPPOM MUI. Still, with BPJPH now leading, the process has become more consistent and centralized nationwide. However, with BPJPH now taking the lead role, the implementation of *halal* standards and certification has become more centralized, ensuring better consistency and compliance across the country. As noted by M2, "How strict or how lax the enforcement of the standard is" depends largely on the governing body in each country. The political and religious landscapes also influence the differences in enforcement in each

nation. For instance, Malaysia's robust *halal* regulatory framework, enforced by a government body, contrasts with Indonesia's reliance on both governmental and NGO entities to oversee *halal* practices. This creates disparities in how *halal* food standards are applied and how effectively they are monitored.

Additionally, according to P1 and P4, the governments of Malaysia and Brunei are responsible for handling *halal* matters. In Malaysia, this is done through the *Halal* Hub Division of the Department of Islamic Development Malaysia (JAKIM), while in Brunei, it is done through the Division of *Halal* Food Control (BKMH) of the Islamic Religious Council of Brunei (MUIB). These centralized government bodies have more control over *halal* regulation compared to Indonesia, where the implementation and certification processes initially involved only NGOs, such as LPPOM MUI. However, with the establishment of BPJPH as a governmental body, *halal* matters in Indonesia are now managed by BPJPH with continued support from LPPOM MUI. This shift has aimed to centralize the process, addressing criticisms of inconsistencies that arose when NGOs independently set procedures and standards, leading to a lack of uniformity in enforcement.

In Indonesia and Malaysia, we refer to non-governmental organizations (NGOs) and the government, respectively, as the national administration. The ministry has received a decision from 1 person who rules the country. And this NGO can make its own procedures or standards. And no political interference. NGOs must want to make a profit. He does not have an auditor to be paid. He is not permanent, and he is not full-time. They all hire lecturer's 3rd party people. In Malaysia, it is different. Jakim has his own auditor, which is paid by the government. Full-time that really focuses on his work. So processing, auditing,

monitoring. All processes involved in this *halal* certification are under Jakim. *Halal* Hub section. A full-time person handling *halal* certification. The difference is in Indonesia. Those who prepare this *halal* are people who are under the umbrella of an NGO, but the auditors come from lecturers. 3rd party people. (P1, 2019) (Refer to Appendix D).

The policy of a government affects the decisions of Brunei (BKMH) or Malaysia (JAKIM). (P4, 2019) (Refer to Appendix D).

This difference in the management structure of *halal* certification bodies between Indonesia and Malaysia highlights the varying degrees of government control over *halal* standards. In Indonesia, where LPPOM MUI handles *halal* certification, the involvement of third-party auditors, who are often part-time or contracted lecturers, suggests a less centralized approach compared to Malaysia, where the government has direct oversight through JAKIM.

However, according to H4, the BPJPH of the Ministry of Religion will handle *halal* matters in Indonesia starting in October 2019, as the researcher stated before.

Government regulations. The law. The *halal* law was applied by Indonesia in October 2019, and the *halal* product guarantee law will be addressed by the government if it's the government's own policy. Right now, there is a regulation from BPM about the incorporation of the *halal* logo. (H4, 2019) (Refer to Appendix D).

In 2019, the BPJPH (*Halal* Product Assurance Agency), a department under the Ministry of Religious Affairs, took over the responsibility of *halal* certification from the MUI (Majelis Ulama Indonesia). This shift represents a significant change in Indonesia's *halal* certification process. Before 2019, the MUI, a non-governmental organization (NGO), played a central role in *halal* certification,

relying on Islamic scholars to issue fatwas and certifications for *halal* products (Harahap et al., 2024). With the establishment of BPJPH, *halal* certification has become more streamlined and regulated by the government. The BPJPH is now responsible for ensuring that products and services meet the standards set by the *Halal* Product Guarantee Law (No. 33/2014).

This change aims to make the *halal* certification process more efficient, consistent, and integrated into the broader national regulatory framework. However, the dual role of BPJPH and MUI in certifying *halal* products remains, as MUI still plays a part in issuing fatwas and providing guidance on *halal* standards. At the same time, BPJPH oversees the administrative and regulatory functions (Permadi, 2022). This shared responsibility underscores the unique governance model in Indonesia, where both religious institutions and government bodies collaborate to ensure compliance with *halal* standards but with increasing governmental oversight in the certification process. This shift highlights Indonesia's efforts to modernize its *halal* certification system, providing clearer regulations and minimizing discrepancies in *halal* food standards.

In conclusion, the differences in *halal* food standards across Malaysia, Indonesia, and Brunei can largely be attributed to the varied authority bodies in each country, which regulate and oversee *halal* certification. As observed, the lack of uniformity in *halal* governance structures leads to discrepancies in how *halal* practices are enforced and monitored, with each country interpreting and applying standards according to its own regulatory framework. For

instance, while Malaysia's *halal* certification is managed by JAKIM with full government oversight, Indonesia's BPJPH and the MUI have distinct roles, with the government assuming more direct control post-2019. This fragmented approach results in challenges for businesses and consumers in ensuring consistent *halal* food standards across borders. The diversity in authority and regulatory bodies directly affects the uniformity and enforcement of *halal* standards, which in turn impacts the *halal* food industry's growth and development in these regions.

4.6.4 Culture and Demographic

Culture and demographics are the fourth reason. According to H2, M2, and H4, *halal* standards worldwide are different because they are based on a place's geography, practices, culture, and customs. As a result, the *urf* of a particular geographic area contributes to the difference in *halal* standards, affecting the fatwa issued following the *halal* standard.

The cultural environment of a community greatly influences how *halal* standards are defined and applied. For example, local food traditions in certain areas are closely tied to how *halal* guidelines are understood. This is evident in *halal* certification processes, where traditional practices may either align with or differ from the standardized *halal* criteria used in other regions (Al-Mahmood & Fraser, 2023).

Whatever *halal* standards exist around the world, generally, the difference is based on geographical differences, differences in practices, or customs of a place. (H2, 2019) (Refer to Appendix D).

This variation in *halal* standards is largely influenced by the distinct cultural and demographic contexts in which these standards are applied. The cultural practices of a given country shape how *halal* principles are interpreted, leading to regional differences in food regulation (Husseini de Araújo et al., 2022). For example, in some Southeast Asian countries, local practices like using specific food additives or preparation methods can affect whether a food product is considered *halal*, even if these practices do not usually meet global *halal* certification standards.

The factor that differentiates the *halal* standard between Malaysia, Indonesia, and Brunei is that we see it as waki or the atmosphere of the community there itself, right? Culture, he saw that he had the demographics of Muslims there, sects there. He looked at the fatwa in effect there. (M1, 2018) (Refer to Appendix D).

Fatwas, Islamic experts are different. Culture is also related. (H4, 2019) (Refer to Appendix D).

The diversity in interpretation of *halal* practices across different regions is deeply tied to local cultural factors and religious understanding. These differences are shaped by the community's collective traditions and beliefs, which influence how *halal* practices are integrated into daily life.

As discussed, by Faiza (2021), the concept of "*urf*" (customary practice) plays a pivotal role in shaping *halal* standards. This is because Islamic rulings are often adapted to the local context, allowing for flexibility in interpretation while remaining within the boundaries of Islamic law. Thus, cultural factors and regional practices strongly influence how *halal* standards are understood and implemented. In the case of Malaysia, Indonesia, and Brunei, these

geographical and cultural factors lead to varying approaches to *halal* certification, with each country adapting its standards based on demographic makeup, local traditions, and sectarian practices.

Additionally, P4 claims that one of the contributing elements to the difference in *halal* standards among these three countries is the demographic component in each country's surroundings. This can be explained by Brunei, which has a smaller population than Malaysia and Indonesia. Due to the small number of consumers, it is acceptable for Brunei to be stricter than Malaysia and Indonesia in regard to regulating and overseeing *halal* matters there. The smaller population of Brunei allows for a more centralized, tightly controlled system of *halal* certification, making it easier to implement stricter oversight and monitoring compared to the larger, more complex systems in Malaysia and Indonesia, where the sheer volume of *halal* certification requests necessitates more flexible regulatory frameworks.

The demographic factor also impacts consumer behavior and demand for *halal* certified products. As noted by Sawari et al. (2019), demographic factors such as population size, consumer awareness, and cultural practices can influence the level of adherence to *halal* standards in a region. In countries with smaller populations, like Brunei, the regulatory bodies may be able to exert more control and maintain stricter *halal* certification standards. In contrast, in countries like Indonesia and Malaysia, where the Muslim populations are much larger and more diverse, this level of oversight can become more challenging.

Because the population also has an effect, and even Brunei's population of 400,000 is less than Indonesia's population of over 270 million and Malaysia's population of over 30 million, this population size disparity affects the implementation and consistency of *halal* food standards across the three countries. This demographic difference leads to varying strategies in *halal* certification, with Brunei having a more centralized approach due to its smaller size. At the same time, Malaysia and Indonesia must manage a broader, more decentralized system that considers the diversity of practices and regional interpretations within their large populations.

Because the population also has an effect. Because even Brunei's population of 400,000 is less than 500,000 people. So, the source of food in Brunei, the source of meat, is not too much of a problem for the government to control or monitor more strictly because the demand is not that much. So, he will carefully inspect every consignment that comes to Brunei. It's not the same as Malaysia, which has high consumption. The demand for high meat sources of people with large populations. (H4, 2019) (Refer to Appendix D).

In summary, culture and demographics significantly influence the variation in *halal* standards across different regions. These differences stem from geography, local customs, and cultural practices, with *urf* (local customs) shaping the interpretation and enforcement of *halal* standards. In some areas, traditional food practices align with or diverge from standardized *halal* approaches, affecting the *halal* certification process (Alzeer et al., 2020). In countries like Malaysia, Indonesia, and Brunei, cultural differences and demographic factors, such as the size of the Muslim population, contribute to variations in *halal* food standards. Smaller populations, such as in Brunei, may

lead to stricter regulation and oversight, further highlighting how culture and demographics impact *halal* certification and enforcement.

4.6.5 Overall Discussions of Reasons for The Differences of *Halal* Standards in Malaysia, Indonesia and Brunei

The differences between these three countries are the product of several different factors. The researcher highlighted the causes that became the reason for the differences in *halal* standards between the three countries, primarily from the differences in fatwa interpretations, law, authority bodies, and cultural and demographic influences. These factors are interlinked, and each plays a critical role in shaping the *halal* food standard in Malaysia, Indonesia, and Brunei.

Fatwa interpretations differ significantly across these countries due to differences in local Islamic legal interpretations. Malaysia, Indonesia, and Brunei follow different schools of thought within Islamic jurisprudence, and as such, their fatwas on *halal* matters may vary. For instance, Malaysia's JAKIM follows the Shafi'i Mazhab. At the same time, Indonesia relies heavily on the Indonesian Ulema Council (MUI), which also bases its rulings on the Shafi'i Mazhab but with local adaptations. Similarly, Brunei, while predominantly following the Shafi'i school, issues fatwas that reflect its unique cultural and demographic context.

The law also plays a pivotal role in these differences. Each country has its own legal framework governing *halal* certification, which directly impacts the

implementation and enforcement of *halal* standards. For example, Malaysia operates under the Trade Descriptions Act 2011 and the *Halal* Certification Scheme managed by JAKIM. In contrast, Indonesia adopted the *Halal* Product Guarantee Law in 2014, which is managed by the BPJPH (*Halal* Product Guarantee Agency) under the Ministry of Religious Affairs. Brunei, on the other hand, operates under the Emergency Order Law (*Halal* Meat) 1998, *Halal* Meat Act (HMA), CAP 183, along with the *Halal* Certificate and *Halal* Label Order of 2005 (HCHLO) and a more centralized approach to *halal* certification through the Islamic Religious Council of Brunei (MUIB). These legal frameworks not only shape the *halal* certification processes but also determine the enforcement and auditing procedures, which may differ in stringency between the countries.

The authority bodies in each country further contribute to these differences. In Malaysia, JAKIM is the main authority for *halal* certification and enforcement, with full-time auditors and a structured process for monitoring *halal* standards. In contrast, in Indonesia, the responsibility was traditionally with the MUI, a non-governmental body, but since 2019, BPJPH, a government agency, has taken over the *halal* certification process. Brunei, with a much smaller population, has a highly centralized system where the Islamic Religious Council of Brunei plays a dominant role in overseeing *halal* certification (MUIB). The role of government vs non-governmental organizations in these countries impacts the efficacy and consistency of *halal* certification, which can lead to regional differences in how *halal* standards are interpreted and applied.

Finally, cultural and demographic factors are significant in shaping *halal* standards. The local customs, practices, and demographic characteristics of each country's Muslim population influence how *halal* standards are understood and enforced. In Malaysia, the multicultural and multi-ethnic society has led to a more inclusive approach to *halal* certification. In contrast, Indonesia's larger population and diverse Muslim practices have led to a more decentralized approach. Brunei's smaller population allows for a more rigid enforcement of *halal* standards, focusing on maintaining strict religious observance. These demographic differences further complicate the standardization of *halal* practices across the region.

In conclusion, the differences in *halal* standards between Malaysia, Indonesia, and Brunei can be attributed to a complex interplay of factors, including differing fatwa interpretations, national laws, authority structures, and cultural practices. These factors shape the *halal* certification processes in each country, resulting in variations in how *halal* food standards are applied, monitored, and enforced. Understanding these differences is crucial for regulatory bodies and industry stakeholders seeking to navigate the *halal* food market across these three countries.

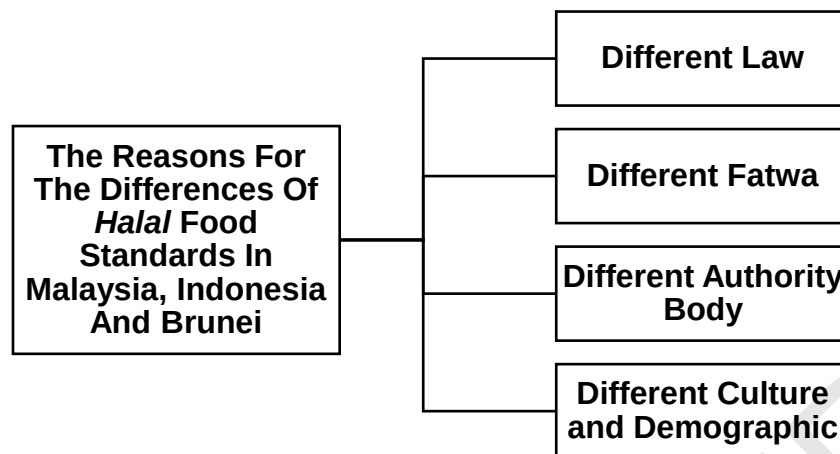


Figure 4.7: Summary of The Reasons for The Halal Standard Differences Between Malaysia, Indonesia, and Brunei.

4.7 The Effect of Differences of *Halal* Standards in Malaysia, Indonesia, and Brunei on the Development of the Halal Food Trade Industry In The Region

The differences in *halal* standards between Malaysia, Indonesia, and Brunei significantly impact the development of the *halal* food industry in these countries. Each nation follows its own interpretation of *halal* guidelines and regulatory processes, which influence the way *halal* food products are produced, certified, and marketed. For instance, Malaysia's *halal* certification is overseen by the Department of Islamic Development Malaysia (JAKIM). In contrast, Indonesia's *halal* certification process is managed by both the government and the Indonesian Ulema Council (MUI). This creates a landscape where food businesses must adapt to varying certification requirements, which can complicate international trade and supply chain operations. These differences also lead to varying consumer perceptions of *halal* standards and influence market demands, as consumers in each country may trust local *halal* certification bodies more than foreign ones. Ultimately, the lack of uniformity in *halal* certification and standards can present

challenges for the growth of a cohesive and regionally integrated *halal* food industry.

4.7.1 Industry

According to D1 and H2, the most impact is at the industry level.

A lot. The first for the industry. It does have an effect. (D1, 2019) (Refer to Appendix D).

The first is that it causes difficulties for the industry. The effects of the industry are many. (H2, 2019) (Refer to Appendix D).

The differences in *halal* standards across Malaysia, Indonesia, and Brunei significantly affect the *halal* food industry. These disparities influence various operational aspects, including product certification, labeling, and market access. As each country has its own approach to *halal* certification and standards, businesses operating across borders may face challenges in aligning their products with varying regulations, leading to increased compliance costs and logistical complexities (Ghazali et al., 2023). Furthermore, differing fatwas, legal frameworks, and authority bodies in these countries contribute to the fragmentation of the *halal* market, impacting trade and consumer trust. For instance, while Malaysia has a centralized system through JAKIM, Indonesia's decentralized approach, with the BPJPH handling *halal* certification, creates inconsistencies and delays in certification processes (M. R. Hasan & Latif, 2024).

The lack of uniformity in *halal* standards also complicates the development of a cohesive *halal* food supply chain. Companies wishing to expand regionally may find it difficult to streamline operations, as products certified in one country may not be automatically accepted in another. This creates a barrier for businesses aiming to achieve regional scalability and reduces the efficiency of the *halal* certification process. Moreover, as the *halal* food industry grows globally, maintaining consistent and high-quality standards becomes increasingly crucial for maintaining consumer trust and meeting international demand. Hence, the differences in *halal* standards between Malaysia, Indonesia, and Brunei could limit the growth potential of businesses in the *halal* food sector if they are unable to navigate these regulatory discrepancies effectively.

4.7.1.1 Trade Barrier and Economic Loss

According to D1, a trade barrier occurs whenever there is a difference in *halal* standards between these three countries. This is the case even though there are countries that recognize each other, but there are certain requirements that do not satisfy the standards of that country. Such differences in *halal* certification requirements can significantly disrupt trade flow across borders, creating both tangible and intangible obstacles for businesses trying to operate in multiple markets. These differences are particularly problematic when there are variations in the interpretation of *halal* guidelines, such as animal slaughter methods, food processing techniques, and the use of additives. At the same time, many countries may recognize each other's *halal* certifications. Still, the subtle but important differences in certification criteria, such as the stunning of

animals before slaughter, lead to conflicts in recognition and, therefore, create trade barriers. This creates an indirect trade barrier because, for instance, many *halal* products cannot be imported into Malaysia. After all, Malaysia does not recognize the *halal* logo used by the country concerned because it does not meet the stunning requirements.

Although recognized by each other. However, there must also be certain different requirements. He will be what we call a trade barrier. It will be a barrier if he exports to that country to another country. Because the *halal* he has is not recognized. (D1, 2019) (Refer to Appendix D).

This is supported by Mohd Daud et al. (2023), who argue that the fragmented and inconsistent *halal* certification practices across the Southeast Asian region pose significant challenges to the trade of *halal* products. At the same time, there may be mutual recognition of *halal* certifications between countries. These certifications often have country-specific variations that are not universally accepted. Moreover, the *halal* standards in some countries may be more stringent than in others, which exacerbates the problem of non-recognition, further complicating the trade process. As a result, businesses may face difficulties in exporting products that are deemed *halal* in one country but not in another, leading to substantial financial and logistical hurdles.

Additionally, according to H3, there should not be too many obstacles if Malaysia and Brunei wish to engage in trade and commerce with one another. This is because both countries follow largely similar *halal* certification standards, which fosters smoother cross-border trade. The similarities in certification processes between Malaysia and Brunei reduce the compliance

burden on businesses, making it easier for producers to export their *halal* products without encountering additional certification requirements. On the other hand, if products from Malaysia and Brunei want to enter the Indonesian market, they will face obstacles because Indonesia has a rule that every product that wants to enter Indonesia must have the Indonesian *halal* certificate, specifically the BPJPH and MUI *halal* certification. This requirement serves as a significant trade barrier, particularly for businesses that are accustomed to a more lenient certification process in countries like Malaysia. If there are several countries like Indonesia, then every player in the industry will be forced to obtain multiple *halal* certifications for their goods, which will make things challenging for them. If they are unable to break into the Indonesian market, they will incur financial losses. Multiple certification requirements result in higher operational costs, delays in the approval process, and reduced competitiveness, especially for smaller businesses that may lack the resources to navigate these complex regulatory landscapes.

So, for Malaysian industry to export to foreign countries, Brunei has no problem. Brunei is indeed a close sister to us. Indonesia will indeed have issues because Indonesia sets a barrier for every product that wants to enter the country. It must have an MUI certificate, unlike Malaysia. (H3, 2019) (Refer to Appendix D).

This finding echoes the work of Farhan (2021), who notes that the application of different *halal* standards in Southeast Asia, particularly in the case of Indonesia's strict BPJPH and MUI certification, creates significant trade friction. They suggest that industries in Malaysia and Brunei are better

positioned to engage in trade with each other due to shared *halal* certification practices, whereas exporters to Indonesia face more barriers.

An example of the kind of products that are able to penetrate the Indonesian market when they are different from *halal*, right? So he cannot penetrate the market in Indonesia. So, it means a loss for suppliers in Malaysia who cannot enter Indonesia. (P1, 2019) (Refer to Appendix D).

This observation further reinforces the notion that the differences in *halal* certification create direct economic consequences for businesses. The inability to penetrate the Indonesian market due to stringent *halal* certification standards can result in financial losses, as suppliers in Malaysia miss out on a major market. Moreover, the economic loss is not only in the form of missed sales but also the lost opportunities to expand and establish a presence in a key market like Indonesia. As highlighted by Masrurroh (2020), the *halal* food market in Indonesia is one of the largest and fastest growing in the world, and any barriers to market entry significantly affect exporters' profitability and long-term sustainability. The ability to penetrate the Indonesian market is essential for Malaysian suppliers who wish to scale their businesses regionally, and failing to meet the certification requirements can severely limit their market access.

According to D1, if the differences in *halal* standards continue to exist, it will cause the country's economy to suffer. This is because regional economic growth in Southeast Asia is heavily reliant on the integration of *halal* markets, which would require uniformity in certification standards. The fragmentation of *halal* certification across countries leads to inefficiencies in the supply chain,

and it can undermine regional cooperation and hinder the development of the *halal* industry. When a country's *halal* standards differ significantly from those of its neighbors, it complicates the business environment and discourages both foreign and domestic investment in the *halal* food sector. Investors will be held back from investing in the *halal* industry due to its numerous challenges, such as the requirement to obtain an Indonesia *halal* certificate to export goods to Indonesia. They will shift to a country where there are fewer hurdles to overcome regarding the export and import of *halal* products. This pattern has been observed in many instances, where multinational companies prefer to invest in markets that have a more harmonized approach to *halal* certification, such as Malaysia and Brunei, rather than markets with more complex and inconsistent regulations like Indonesia. The implications for regional economic integration are serious, as these inconsistencies lead to missed opportunities for economic cooperation and reduced competitiveness of the *halal* food industry in the global market.

The economic impact is huge. This means that people will not come to Indonesia, nor will they invest and open factories there. (D1, 2019) (Refer to Appendix D).

This claim aligns with the findings of Amijaya et al. (2024), who emphasize that inconsistent *halal* certification systems in Southeast Asia significantly limit the potential for foreign direct investment (FDI). The failure to harmonize *halal* standards can deter international investors who seek consistent, predictable environments for investment. Without a unified approach to *halal* certification, businesses may look for alternative investment destinations where the regulatory environment is more favorable and less fragmented. This, in turn,

reduces the flow of capital into the region and slows down the development of the *halal* food industry as a key economic sector.

As a result, this demonstrates that the differences in *halal* standards, which led to various applications for *halal* certification, resulted in trade barriers inside the nation and a loss of economic activity worldwide. In addition to the direct financial losses faced by exporters, the long-term impact of fragmented *halal* certification practices includes a loss of consumer trust in the *halal* food industry, reduced market integration, and inefficiencies in the supply chain. When businesses face difficulties in obtaining the required certifications, consumers may lose confidence in the integrity and authenticity of *halal* products, which further undermines the industry. This is supported by Saima et al. (2024), who assert that inconsistent *halal* standards erode consumer trust and hinder the growth of the *halal* food industry globally. Therefore, the regional *halal* food trade needs to move towards more harmonized standards to ensure businesses can operate effectively across borders, attract investment, and meet growing consumer demand for *halal* products.

4.7.1.2 Fees and Manpower Consume

According to the F1, H4, and P4, if a *halal* industry player wishes to enter the market of another nation and that country does not recognize the *halal* certificate that their country issues, then applying for a *halal* certificate would result in an exorbitant amount of money and the consumption of manpower especially considering the international fees, it will be expensive.

This situation highlights a significant challenge for businesses trying to expand in international markets where *halal* standards differ. The additional cost burden of obtaining multiple *halal* certifications, each with its own set of requirements, can quickly become overwhelming. In addition, they are obligated to comply with the requirements of the country, which will involve a significant amount of additional effort and labor to get multiple *halal* certificates. This requires businesses not only to invest in financial resources but also human resources to manage the process. The added effort and complexity of obtaining multiple certifications can create significant delays in time-to-market for *halal* food products.

Let's say the countries you want to send to need a *halal* certificate. That is cost. As we know, if we have a production set, it's not in the country, it's the people. The fees will be international. (F1, 2019) (Refer to Appendix D).

This aligns with the findings of Santoso et al. (2021), who discuss how the costs associated with *halal* certification increase as businesses try to enter international markets. These international fees, which often vary greatly from one country to another, contribute to the overall financial burden that companies face when attempting to export *halal* products. The logistics and management of obtaining certifications from multiple countries result in substantial costs, especially for smaller players in the *halal* food industry.

There will be a double certificate when for retail products. It is also necessary to apply for Indonesian *halal*. There will be a double cost. (H4, 2019) (Refer to Appendix D).

This is a critical issue, particularly for businesses trying to enter markets with stringent *halal* requirements, such as Indonesia, which requires separate certification from the BPJPH and MUI for *halal* products. In many cases, businesses must apply for additional *halal* certifications for each market they target, leading to doubled or even tripled costs for obtaining multiple certificates. This significantly increases the overall cost of doing business in multiple countries. The complexity of this process often leads to delays and inefficiencies, as businesses need to coordinate with certification bodies across different countries, which requires time, effort, and financial resources.

Double costs will also happen but in terms of multinational companies. (P4, 2019) (Refer to Appendix D).

For multinational companies, while the financial burden of obtaining multiple *halal* certifications may not be as severe as it is for small and medium-sized enterprises (SME), it still represents a notable operational challenge. Multinational companies often operate across various regions with different certification requirements, which may lead to a situation where they need to secure several certifications for each of their products, depending on the market. According to research by Santosa et al. (2022), large corporations may absorb these additional costs more easily due to their larger scale and financial flexibility. However, the logistical complications of navigating varying *halal* certification standards across countries remain a hurdle.

In addition, P4 claims that this increase in costs and manpower will have no negative impact on large corporations. Still, it will have a negative impact on

small and medium-sized businesses due to the fact that these businesses will have to bear the cost of officers, hotels, and logistics, in addition to the increased amount of time it will take.

This aspect of the problem highlights the disparities between large corporations and SME in the *halal* food industry. Small and medium-sized businesses (SME) are particularly vulnerable to the high costs and time-consuming nature of obtaining multiple *halal* certifications. The additional expenditures on personnel, travel, and logistics add a layer of financial strain that could make international expansion difficult or even unfeasible for smaller firms. SME may also face challenges in dedicating the necessary workforce to navigate the complex certification processes requiring specific knowledge and expertise.

Maybe I see from the side that SME or micro-enterprises will face problems in terms of costs because they have to bear the costs of officers, hotels, and logistics. If it's a multinational company, there's no problem. That's a long time. (P4, 2019) (Refer to Appendix D).

This insight underlines a key issue: SME, which often operate with smaller budgets and limited manpower, may find the burden of complying with different *halal* standards overwhelming. The administrative costs of managing multiple certification processes, along with the logistics of sending staff for certification procedures and ensuring that products meet the specific requirements of each market, can create financial and operational barriers that multinational companies may not face. The uneven impact on businesses of different sizes

is a critical issue in the *halal* food industry, as it limits the ability of smaller players to compete in the regional and global *halal* market.

Therefore, it can be stated quite clearly that the differences in the *halal* standard will lead to an increase in the fees, the amount of labor required, and the amount of time required to trade their *halal* products, which is damaging to them. These differences not only increase the direct costs but also impose an opportunity cost in terms of lost market potential and reduced competitiveness. The increased complexity and cost of obtaining multiple *halal* certifications can significantly hinder the growth and development of businesses, particularly SME, in the regional *halal* food market. The time and financial resources spent on certifications could be better allocated to improving production, marketing, or distribution efforts, which are crucial for market expansion. As highlighted by Mujanah (2024), the cumulative impact of *halal* certification costs and logistical challenges can slow down business growth, stifle innovation, and limit market access for companies that cannot afford the additional burdens imposed by differing *halal* standards.

4.7.1.3 Procedure

According to H1 and H2, if some products cannot be authorized solely based on a *halal* certificate from a certain *halal* certifier body, then those products are not considered *halal*. As a result, the corporation must produce additional sufficient documentation to support documents for *halal* products. Some businesses need to delay their project to comply with the *halal* supporting document requirement, which means they cannot sell their products in certain

countries. If they can comply with the country's product documents, they can sell their product there. For example, you are required to read the Indonesian standards and adhere to them to apply for an Indonesian *halal* certificate, and the situation is the same in other nations.

This procedure can be particularly burdensome for businesses that wish to expand their operations internationally or export products to multiple countries. Companies must navigate a complex and often time-consuming process to meet the *halal* certification requirements specific to each country. These procedures are crucial because countries like Malaysia, Indonesia, and Brunei have distinct *halal* certification processes, each with varying documentation, inspection, and auditing requirements. The additional documentation and compliance procedures create a layer of complexity for businesses attempting to streamline their operations and access new markets.

Certain *halal* certifier bodies' *halal* certificates are not enough to have some products authorized. Therefore, the corporation must give additional adequate documents to substantiate its *halal* product. (H1, 2019) (Refer to Appendix D).

This can include, for instance, the need to prove that a product has not been contaminated with non-*halal* substances during its production or transportation and that the ingredients used comply with specific country standards. This requirement for supplementary documentation is not just a formality but can significantly affect a business's ability to operate smoothly in the region. As the *halal* food industry becomes increasingly globalized, the variability in *halal*

certification procedures could potentially create barriers to trade and limit cross-border product exchange.

This means that if he wants to apply to Malaysia, he has to look at the Malaysian *halal* standard. If he wants to apply to Indonesia, he has to digest Indonesia's *halal* standard and the MUI guidelines. Among the real differences was caused by the industry, as I said earlier, not the standard itself. (H2, 2019) (Refer to Appendix D).

This highlights the importance of understanding and adapting to the specific *halal* certification guidelines in each market. In practice, this means that businesses need to invest not only in ensuring compliance with *halal* standards but also in training and educating their staff on the nuances of different certification systems. It also implies that companies may need to hire specialized experts or consultants familiar with each country's *halal* certification process, adding to operational costs.

Therefore, you must adhere to their procedure and requirements while considering the differences in *halal* standards to apply for a *halal* certificate in a specific country. Past studies have shown that the inconsistency in *halal* certification processes across countries poses significant challenges for international *halal* food trade. For instance, Ahamat et al. (2023) examined the challenges faced by Malaysian exporters in securing *halal* certifications for international markets. They found that discrepancies in *halal* standards often led to delays in product launches, increased administrative burdens, and higher costs. These procedural challenges are a significant obstacle for

smaller enterprises, as they lack the resources to navigate the complex certification processes effectively.

Moreover, these procedural variations contribute to the fragmentation of the global *halal* food market. As pointed out by Abimanyu & Faiz (2023), the lack of harmonized *halal* standards across nations increases transaction costs. It creates trade barriers that can harm the growth potential of the *halal* food industry. Inconsistent procedures not only delay market access but also increase operational inefficiencies, especially for SME that might lack the infrastructure to manage such multifaceted regulatory demands. The absence of a unified *halal* standard across countries complicates global trade by forcing businesses to tailor their processes to meet the individual requirements of each market, leading to inefficiencies and potential losses.

Furthermore, this fragmentation of *halal* procedures and standards can have a detrimental effect on consumer confidence and market growth. Inconsistencies in *halal* certification procedures may cause confusion among consumers, who may question whether products meet the required *halal* standards. This erosion of trust could lead to decreased consumer demand for *halal* products, particularly in markets where consumers are particularly concerned with the authenticity and reliability of *halal* certifications. According to a study by Trunojoyo et al. (2023), inconsistencies in *halal* certification can erode consumer confidence, leading to a reluctance to purchase *halal* products from certain brands, thus limiting market expansion.

In conclusion, while each country's *halal* certification process is designed to protect consumers and ensure the integrity of *halal* products, the procedural differences between Malaysia, Indonesia, and Brunei present significant challenges for businesses in the *halal* food sector. The time, cost, and resources required to comply with each country's *halal* certification procedures represent a considerable barrier for companies wishing to expand internationally. Given the growing global demand for *halal* products, addressing these procedural inconsistencies and working towards greater harmonization of *halal* standards could help unlock new market opportunities and reduce the operational strain on businesses. Without such reforms, however, companies will continue to face increased costs and delays that may limit the potential for the *halal* food industry to thrive globally.

4.7.2 Overall Discussions of the Effect of Differences of *Halal* Standards in Malaysia, Indonesia, and Brunei on The Development of *Halal* Food Trade Industry in The Region

The difference in *halal* standards among these three countries has a massive effect on the growth of *halal* food in the *halal* industry. The researcher emphasized the issues that were barriers to the growth of the *halal* food trade business in the area, including trade barriers, economic losses, fees, and manpower requirements.

The discrepancies in *halal* standards in Malaysia, Indonesia, and Brunei create a range of challenges that hinder the seamless movement of *halal* food products across borders. These challenges include inconsistencies in certification processes, which affect how products are recognized in different

markets and result in added costs and delays for producers and exporters. A key concern for stakeholders in the *halal* food industry is that these differences undermine efforts to create a unified, global *halal* market. As the *halal* food industry continues to expand internationally, the barriers posed by divergent *halal* standards can inhibit the growth of cross-border trade, limiting market access and imposing financial burdens on producers who are already facing competitive pressures in a rapidly globalizing food market.

The effect needs to be addressed right away; otherwise, it will become a long-term barrier for the *halal* business. Therefore, a solution is required to address the issues with the differences in *halal* standards. The lack of harmonization of *halal* standards across countries is one of the most significant challenges faced by the *halal* food industry. Such barriers can lead to a fragmented market where businesses struggle to expand internationally. Suppose the differences in *halal* certification standards are not addressed through regional cooperation or international agreements. In that case, they will continue to impede the development of the *halal* food trade sector, reducing its growth potential. Efforts to address these issues would involve streamlining certification processes, aligning *halal* standards, and fostering collaboration among national *halal* authorities.

Furthermore, the differences in *halal* standards between Brunei, Indonesia, and Malaysia have important significance for the growth and progress of the *halal* food trade sector in the region. One major challenge stemming from these differences is the inconsistency in *halal* slaughtering practices, stunning

methods, and the interpretation of what constitutes *halal* food. While Malaysia and Brunei are relatively aligned in their standards, Indonesia's *halal* certification process is more stringent, requiring additional documentation and proof of compliance. Such procedural differences require businesses to adapt their operations for each market, leading to higher operational costs and delays in product delivery.

The implications of diverse *halal* standards on the *halal* industry encompass an uneven recognition of *halal* certification, stringent authority of businesses, negative public perceptions, and consumer puzzlement among Muslim consumers resulting from the emergence of *halal* logos originating from various nations. This confusion is particularly relevant in international markets where consumers might be uncertain about the authenticity of *halal* products due to the variety of *halal* certification bodies and logos. The inconsistency of *halal* certification standards can undermine consumer confidence, potentially reducing demand for *halal* food products. This inconsistency affects the public's trust in *halal* food brands, which can have long-term effects on brand loyalty and market share.

In addition to consumer confusion, regulatory bodies face significant challenges in ensuring the integrity and authenticity of *halal* products. The lack of a unified *halal* standard complicates the regulatory environment, forcing each country to establish its own set of requirements. The regulatory bodies often face difficulties in recognizing *halal* certifications issued by foreign certifiers, which leads to delays in market entry and can disrupt the supply

chain. For food manufacturers, this means complying with multiple standards across different markets, which adds layers of complexity to the certification process and could slow down the pace at which new *halal* products reach the market.

Moreover, *halal* food producers were impacted when they were required to comply with multiple *halal* standards, which can be costly and time-consuming. For example, suppose a manufacturer in Malaysia wants to sell products in Indonesia. In that case, it will need to meet the specific *halal* certification requirements set by the BPJPH and MUI, in addition to the Malaysian *halal* certification. This duplication of effort can be particularly burdensome for SME, which often do not have the resources to handle multiple certification processes. Even large corporations with greater resources still face challenges, including additional fees for multiple certifications, longer processing times, and logistical issues related to ensuring that products meet each country's specific requirements.

Furthermore, *halal* certification can be pricey, and producers may need to obtain multiple certifications to sell their products in different countries. This financial burden is particularly severe for SME, who struggle to absorb the costs of obtaining certifications for multiple markets. Moreover, SME often face significant barriers to international market entry due to the costs associated with obtaining multiple *halal* certifications, leading to a reduction in the overall market share of smaller players in the *halal* food industry.

The operational inefficiencies caused by the need for multiple certifications can also impact product innovation and time to market. As companies spend more time and resources complying with certification requirements, they may have fewer resources to invest in innovation or marketing. This stifles competition in the *halal* food industry, preventing new entrants from introducing innovative *halal* products to the market. The cost of compliance also leads to higher prices for consumers, reducing the affordability of *halal* food products, which can limit market growth in regions with price-sensitive consumers.

The possibility of harmonizing *halal* food standards offers a potential solution to reduce these negative effects. Harmonization refers to the process of aligning the *halal* certification standards across different countries to create a more consistent and unified approach. Efforts toward harmonizing *halal* standards could eliminate many of the barriers currently faced by the *halal* food industry, including trade barriers, fees, and procedural complexities. Various international bodies, such as the World *Halal* Council (WHC), have already started discussing the importance of standardizing *halal* certification. By establishing a unified framework, countries in the Southeast Asian region and beyond could create a more seamless and efficient certification process for *halal* products. This would not only reduce costs but also enhance the credibility and marketability of *halal* food products on a global scale.

Moreover, harmonizing *halal* standards would also benefit consumers by providing clearer and more consistent labelling, which would help reduce confusion about what constitutes *halal* food. The creation of a standardized

halal certification process would increase consumer trust, thus boosting demand for *halal* food products, which would help accelerate the growth of the *halal* food trade industry. Aligning *halal* standards across countries would facilitate easier market access, reduce trade barriers, and enhance consumer confidence, leading to a stronger, more cohesive global *halal* food market.

Overall, it can be said that the major effects of different *halal* standards would be felt most by players in the *halal* industry. As a result, each party must devise a solution to establish themselves as pioneers of the global *halal* food sector. To overcome these challenges, it is essential for stakeholders to push for a more standardized approach to *halal* certification at both regional and international levels. Harmonizing *halal* standards could reduce barriers to trade, lower operational costs, and enhance the global competitiveness of *halal* food businesses. Furthermore, creating a unified certification body or standard would facilitate easier market access and build greater consumer trust in *halal* food products.

In conclusion, the differences in *halal* standards among Malaysia, Indonesia, and Brunei are significant barriers to the growth and development of the *halal* food industry in the region. These differences create trade barriers, increase costs, consume manpower, and lead to procedural delays. However, harmonizing *halal* standards could significantly reduce these negative effects, fostering greater cooperation among countries and creating a more unified *halal* food market that benefits both producers and consumers alike.

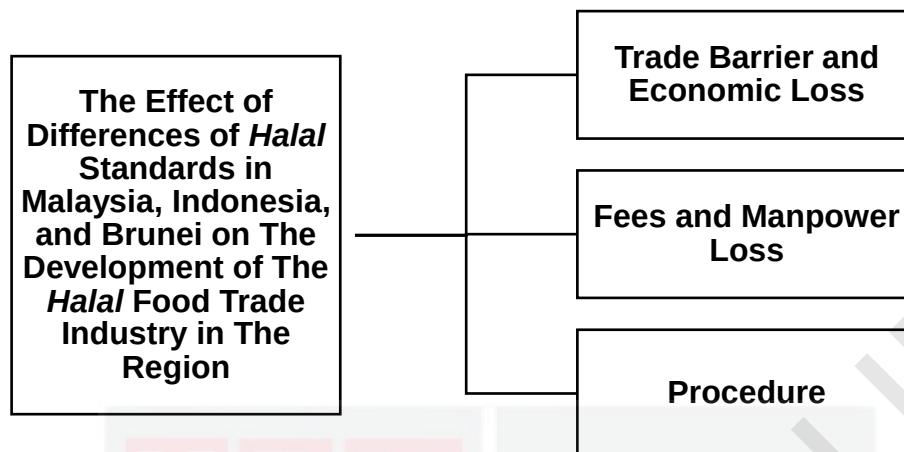


Figure 4.8: Summary of The Effect of Differences of *Halal* Standards in Malaysia, Indonesia, and Brunei on The Development of The *Halal* Food Trade Industry in The Region

4.8 Suggested Solutions to Resolve *Halal* Standards Differences Between Malaysia, Indonesia, and Brunei

Resolving the differences in *halal* standards between Malaysia, Indonesia, and Brunei is essential to mitigate the negative effects previously discussed. The ongoing disparities in *halal* certification practices across these countries present significant challenges to the growth of the *halal* food industry in the region. Addressing these differences is crucial to promoting smoother trade, reducing operational costs, and ensuring the authenticity and safety of *halal* products.

Meanwhile, the specific solutions will be discussed in more detail in subsequent sections, and it is clear that a concerted effort from all stakeholders, including governments, certifying bodies, and industry players, is necessary to overcome these challenges. By working together, the countries

can develop frameworks that promote greater harmonization and mutual recognition of *halal* standards. Such initiatives will help businesses navigate the complexities of certification, leading to greater efficiency in *halal* food trade and fostering regional economic growth.

In conclusion, the differences in *halal* standards among Malaysia, Indonesia, and Brunei are a significant barrier to the full potential of the *halal* food industry. Addressing these disparities is vital, and various approaches can be considered to mitigate the challenges they pose.

4.8.1 Intergovernmental Dialogue (Prior Method to Harmonize *Halal* Food Standard)

As stated in M1, a more comprehensive roundtable discussion is required to resolve the issue of different *halal* standards. This might be accomplished by inviting each country to share their own separates and proposals openly and honestly to the discussion. The need for such open dialogue is critical because, without it, differences in *halal* standards can continue to impede the growth and internationalization of the *halal* food market.

Intergovernmental dialogue has long been advocated as an essential method for harmonizing standards across sectors, particularly in industries with complex regulatory environments, such as the *halal* food industry. International cooperation and dialogue are widely recognized as crucial to resolving cross-border issues related to certification, product quality, and regulatory alignment. According to Michael (2024), governments that collaborate through dialogue

and joint policymaking can streamline regulations that govern sectors like food safety and *halal* certification, which often have both national and international implications.

In the case of *halal* food standards, the lack of harmonization has created barriers to trade between *Muslim*-majority countries, such as Malaysia, Indonesia, and Brunei. The differences in *halal* certification processes between these countries often result in inefficiencies, increased costs for businesses, and trade restrictions. Although Malaysia, Indonesia, and Brunei share similar religious and cultural values, their *halal* certification procedures are not always aligned, which has hindered the growth of a unified *halal* food trade region. As the global demand for *halal* food products increases, especially in non-Muslim-majority countries, these discrepancies become more pronounced and need to be addressed through cooperation.

What we need to prioritize is how this issue of difference can be resolved by discussing it sitting at the same table. (M1, 2018) (Refer to Appendix D).

This approach of sitting down and engaging in detailed discussions allows all parties to fully understand each country's perspective, concerns, and regulatory requirements, thus creating a more informed dialogue. Through such discussions, common ground can be found on key issues such as slaughtering practices, ingredient sourcing, and *halal* labeling. These are areas where significant divergence exists, and aligning these practices would facilitate smoother trade flows and clearer standards for producers and consumers alike. Robert et al. (2020) highlight that open dialogue at the

governmental level can address such issues, helping nations to move toward the creation of universal standards that can be recognized globally.

By taking part in more in-depth discussions, each nation will have the opportunity to present subject matter experts who are relevant to the problem. These individuals are considered stakeholders since they possess valuable knowledge or information regarding the *halal* standard in each country. Stakeholders can include scholars, religious authorities, industry professionals, and regulatory bodies who can provide expert insights into *halal* certification processes, as well as the challenges and opportunities of harmonizing these processes across borders. The involvement of stakeholders who are familiar with local contexts is critical to ensuring that any proposed solutions are practical, feasible, and culturally sensitive. As found by Lindner et al. (2023), incorporating a wide range of stakeholders into the discussion process is crucial for building a consensus that respects local values while pursuing greater standardization.

The agenda of such discussions would need to focus on specific issues, such as slaughtering procedures, stunning techniques, labeling, and traceability. It is important that these discussions are structured to allow for the careful examination of each issue, ensuring that all viewpoints are considered and that no critical concerns are overlooked. The goal should be to align key aspects of *halal* certification while considering religious interpretations and local market needs. According to Midori (2021), *halal* certification bodies in different countries often operate under varying interpretations of Islamic law, and these

differences need to be carefully negotiated to create a framework that can be adopted across borders. Establishing such a framework could significantly reduce trade barriers, improve the efficiency of *halal* certification processes, and promote greater consumer trust in *halal* products.

Each person taking part in the discussion must adhere to the agenda to ensure that the group stays concentrated on the primary goal of creating a more standardized, cohesive approach to *halal* food certification in the region. This approach would minimize confusion for both businesses and consumers, enabling producers to more easily navigate the complex certification landscape. Furthermore, studies by Buus et al. (2021) show that implementing a more structured dialogue and adhering to a well-defined agenda can ensure that discussions are not only effective but also lead to actionable outcomes that benefit all stakeholders.

It is hoped that a solution to this problem can be discovered through these deeper discussions, not only at the national level for Malaysia, Indonesia, and Brunei but also potentially extending to a broader regional platform like ASEAN. Regional cooperation is essential in harmonizing *halal* standards, as it allows for the pooling of resources, knowledge, and expertise, which can lead to more comprehensive solutions. ASEAN, as a regional economic and political grouping, could play a key role in facilitating such intergovernmental dialogues, helping to create a platform for member states to discuss and align their *halal* certification standards. Research by Abimanyu & Faiz (2023) highlights that ASEAN's existing institutional frameworks can be leveraged to

support regional efforts to harmonize *halal* food standards, potentially leading to greater economic integration and enhanced trade opportunities in the *halal* sector.

Regional cooperation, especially within frameworks like ASEAN, could provide the necessary momentum for aligning *halal* standards across Southeast Asia. Studies by Abimanyu et al. (2024) suggest that ASEAN cooperation could reduce trade barriers, promote economic integration, and boost the competitiveness of *halal* products in international markets. Moreover, the harmonization of *halal* standards within ASEAN could be extended beyond Southeast Asia, creating a ripple effect across other parts of the world, including Europe and the Middle East. By working together, the three countries could lay the groundwork for a more unified *halal* certification system that supports both regional trade and the broader global *halal* food industry.

4.8.2 Harmonization of *Halal* Food Standard

According to A1, H1, F1, D1, H3, M2, H4, P1, and P3, there is a need to harmonize the *halal* standard to reduce the number of regulatory barriers, make it easier for countries to engage in trade with one another, and lower the cost of implementing rules for both industry and government. The harmonization of *halal* food standards is critical to creating a seamless trade environment for *halal* food products across national borders, as varying standards can increase costs and introduce inefficiencies.

The benefits of harmonizing *halal* standards have been discussed extensively in past literature. Ademola et al. (2024) argue that harmonization can streamline the certification process, reduce duplication, and enhance market access while also ensuring that *halal* products are uniformly recognized across different countries. According to their study, regulatory alignment can mitigate trade barriers, facilitate smoother cross-border food exchanges, and bolster the *halal* food industry's growth on a global scale.

There needs to be equalization, at least for Southeast Asia, so that all can accept the *halal* standard. (A1, 2018) (Refer to Appendix D).

A regional approach to harmonization is not only feasible but also necessary, especially within Southeast Asia, where Malaysia, Indonesia, and Brunei share common cultural and religious values. According to Yuanitasari & Muchtar (2021), the ASEAN region represents a natural starting point for harmonizing *halal* certification due to its shared geographical and socio-cultural characteristics, including a predominantly Muslim population. Such harmonization would reduce discrepancies between these nations and streamline the process for *halal* certification, creating a more unified and accessible *halal* food market.

The solution to *halal* standard differences is the harmonization of *halal* standards. For harmonization of *halal* standards, every country needs to open its mind to many aspects to decide product as *halal* product. (H1, 2019) (Refer to Appendix D).

This highlights the necessity of flexibility and openness to the varying *halal* certification criteria that each country adheres to. Meanwhile, the fundamental

principles of *halal* certification remain consistent across countries, and specific practices, such as slaughtering methods, labeling, and food processing, may differ. According to Salam et al. (2023), harmonization efforts must involve a careful balance between respecting local religious interpretations and creating universal standards that are acceptable to all stakeholders.

Ideally, we can harmonize. But I'm not sure how to harmonize it. Because each country has its own priorities. (F1, 2019) (Refer to Appendix D).

This statement highlights the challenge of reconciling the diverse priorities and regulatory frameworks in each country. Countries may have different economic, religious, or cultural concerns that shape their *halal* certification procedures. For instance, Malaysia may prioritize a rigorous certification process due to its well-established *halal* food industry. At the same time, Indonesia and Brunei may face challenges due to varying levels of regulatory capacity. Studies by Islam et al. (2023) have indicated that these varying priorities can complicate harmonization efforts but also underscore the need for mutual understanding and compromises during negotiations.

I really agree if we harmonize it. Suppose we want to start with 3 countries. If not even 1 world, we can start with 3 countries. I agree that these three countries want to make 1 logo and 1 standard for 3 countries only. So the intention is to reach a consensus because these 3 countries are not much different. From a sharia point of view. As long as the settlement from a sharia point of view is sufficient. This technical can be solved can be changed. This Sharia is difficult to change. And sharia is not much different. (D1, 2019) (Refer to Appendix D).

This reflects the possibility of starting with a smaller scale of harmonization, initially focusing on the three countries with shared *Islamic* values and later

expanding this to the ASEAN region. From a *Shariah* perspective, the core principles that underpin *halal* food standards are largely consistent across these nations, which provides a solid foundation for developing a common framework. As noted by Telang et al. (2023), a Sharia-compliant *halal* certification system can be harmonized, especially when the technical aspects of certification (e.g., slaughtering methods, *halal* ingredients) are adjusted to reflect the local context without compromising on religious principles.

So, I have no other suggestions, just harmony and also the existing multi-recognized standards. (H3, 2019) (Refer to Appendix D).

This comment advocates for harmonization but also acknowledges the importance of maintaining existing standards that are recognized internationally. The role of multi-recognized *halal* standards, such as those set by the World *Halal* Food Council (WHFC) and the Islamic Food and Nutrition Council of America (IFANCA), can serve as a reference point for creating a unified certification system. Studies like Yustianingsih et al. (2024) emphasize that while each country may maintain its local standards, these international bodies can act as a bridge, ensuring global recognition and consistency.

Harmonization is what is really needed. Got to harmonize it. (M2, 2018) (Refer to Appendix D).

This emphasizes the urgency of harmonizing *halal* standards to facilitate international trade and economic development. The growth of the global *halal* food market relies heavily on the creation of a unified *halal* certification system that reduces confusion among consumers, businesses, and regulatory bodies.

Luthfi et al. (2024) have shown that a unified *halal* standard not only enhances consumer confidence but also facilitates easier market access, particularly in non-Muslim-majority countries where *halal* food products are increasingly in demand.

By setting harmonious but not complicated fatwas, government regulation can be discussed. Possible too. (H4, 2019) (Refer to Appendix D).

This suggests that harmonization should involve clear yet simple religious rulings (fatwas) and regulatory frameworks that are easy for businesses and consumers to understand. A study by Hardiyanto et al. (2024) indicated that simplifying fatwas without compromising their integrity can promote broader acceptance among stakeholders. Furthermore, simplified regulations make it easier for *halal* food producers to comply with certification requirements, thus reducing the cost and time associated with obtaining certification across multiple countries.

There needs to be harmony. Harmonize the *Halal* Standard among these 3 countries. By the way, actually, for ASEAN regions, actually. (P1, 2019) (Refer to Appendix D).

This reinforces the regional approach to harmonization, suggesting that ASEAN could be a natural platform for these three countries to initiate discussions on common standards. ASEAN already has an established framework for economic cooperation, and *halal* food could benefit from being integrated into this regional trade policy. According to Johan & Plana-Casado (2023), ASEAN's existing cooperation could be extended to standardizing

halal food standards, creating a more integrated and competitive *halal* food market in Southeast Asia.

We have talked a lot. Now under MABIMS. We have worked out for harmonization. (P3, 2019) (Refer to Appendix D).

The MABIMS initiative represents a promising framework for starting harmonization discussions. According to Johan & Plana-Casado (2023), the MABIMS platform provides an existing institutional structure through which these countries can initiate the harmonization of *halal* standards. Collaborative efforts through MABIMS can lead to the development of regionally accepted standards, which can later be expanded to other ASEAN countries.

According to the responses given by all of the informants up to this point, it is abundantly clear that there is a need to harmonize the *halal* standard, particularly regarding the procedure for *halal* certification. It is possible to carry out the harmonization by considering both the *Shariah* and the technical features of each country. The process of harmonization can start in Malaysia, Indonesia, and Brunei and gradually extend to the rest of the ASEAN region. This would help establish a regional framework for *halal* certification, which could serve as a global model for *halal* trade, ensuring consistency and mutual recognition across borders.

4.8.3 Mutual Recognition

According to H2, H3, and P4, multi-recognition is needed apart from the *halal* standard harmonization solution. Multi-recognition can be conducted between

halal authority bodies in each country. Mutual recognition offers a practical and immediate approach to addressing the challenges posed by differing *halal* certification standards among Malaysia, Indonesia, and Brunei. This approach allows *halal*-certified products from one country to be accepted in another without requiring additional certification, thus streamlining trade and reducing costs for businesses.

There is a need for mutual recognition apart from the *Halal* Standard harmonization solution. Mutual recognition can be carried out between *halal* authority bodies in each country. (H2, 2019) (Refer to Appendix D).

This underscores the importance of collaboration between *halal* authorities in each country, which is essential for ensuring that mutual recognition agreements are credible and beneficial to all parties involved. According to Dao et al. (2020), establishing mutual recognition agreements among certification bodies can greatly reduce trade barriers, improve market access, and foster cross-border trade within Southeast Asia. The study highlights that mutual recognition agreements are particularly effective in regions like ASEAN, where member states have shared economic and cultural interests.

So, I don't have any other suggestions, just harmony and also multi-recognizing the existing standards. (H3, 2019) (Refer to Appendix D).

Mutual recognition complements harmonization efforts by allowing countries to maintain their unique certification standards while agreeing to accept each other's certifications. This approach is especially relevant for countries with strong national *halal* standards, like Malaysia's JAKIM and Indonesia's BPJPH

and MUI, which may not be fully aligned but can still recognize each other's processes to facilitate trade. Dai (2024) argues that mutual recognition builds trust and fosters cooperation among certification bodies, which is a crucial step toward achieving long-term harmonization.

It has to remain recognized as a *halal* standard with each other.
(P4, 2019) (Refer to Appendix D).

This highlights the importance of ensuring that mutual recognition agreements respect the core principles of *halal* certification while allowing for flexibility in implementation. For example, mutual recognition agreements could focus on accepting products certified under comparable *halal* standards without requiring duplicative inspections or certifications. This would reduce the administrative burden on businesses while ensuring that *halal* integrity is maintained.

According to CP1, there is a need for the utilization of Memorandums of Understanding (MOU) between countries so that they can recognize each other's policies and standards.

They should make an MOU. It's between Indonesia and Malaysia. (CP1, 2019) (Refer to Appendix D).

MOU can serve as a foundation for mutual recognition agreements by formalizing the commitment of countries to collaborate on *halal* certification and trade. As noted by S. H. Muhammad (2023), MOUs are valuable tools for creating a framework for cooperation, outlining the responsibilities of each party, and setting the stage for the development of more comprehensive trade

agreements. In the context of *halal* certification, MOU could pave the way for mutual recognition by establishing shared principles and goals.

Mutual recognition not only benefits businesses but also enhances consumer confidence in *halal*-certified products. Studies by Mustaqim et al. (2023) suggest that when consumers see consistent *halal* certifications across different countries, they are more likely to trust the integrity of *halal* products, which can boost demand and market growth. This is particularly important in the context of global trade, where *halal* products are exported to both Muslim-majority and non-Muslim-majority countries. Consistent certification through mutual recognition can ensure that *halal* products meet the expectations of a diverse consumer base.

Therefore, there is a need for mutual recognition among these three countries, particularly among their *halal* authority organizations, for them to recognize one another's *halal* standards, policies, and procedures. Achieving mutual recognition, however, requires trust, transparency, and frequent communication between *halal* authorities. Regular meetings, joint audits, and information sharing are essential for building this trust. According to Treichl (2020), mutual recognition agreements are most effective when supported by robust mechanisms for monitoring and enforcement, ensuring that all parties adhere to the agreed-upon standards.

In addition to facilitating trade, mutual recognition could also reduce the duplication of resources and efforts among certification bodies. By recognizing

each other's certifications, *halal* authorities can avoid redundancies in inspections, testing, and documentation, thereby freeing up resources to focus on other aspects of *halal* certification, such as innovation and consumer education. Yustianingsih et al. (2024) highlight that mutual recognition can lead to significant cost savings for both businesses and regulators, making it an economically viable solution for addressing differences in *halal* standards.

Despite its benefits, mutual recognition also faces challenges, particularly in ensuring that all parties perceive the agreements as fair and equitable. Some countries may be reluctant to recognize the standards of others if they believe their own standards are more rigorous or comprehensive. This underscores the need for ongoing dialogue and negotiation to address any concerns and ensure that mutual recognition agreements are based on shared values and principles.

In conclusion, mutual recognition provides a practical and achievable solution to the challenges posed by differing *halal* certification standards. Meanwhile, it may not fully resolve all differences. Still, it represents a significant step toward reducing trade barriers, promoting regional cooperation, and enhancing the competitiveness of *halal* products in global markets. By fostering collaboration and building trust among *halal* certification bodies, mutual recognition can pave the way for a more unified and efficient *halal* food trade system in Southeast Asia and beyond.

4.9 Overall Discussions of Suggested Solutions to Resolve *Halal* Standards Differences Between Malaysia, Indonesia, and Brunei

Not only are there differences in *halal* criteria between nations, but there are also differences in *halal* standards within each country because different authorities are involved in certifying *halal* status. As a result, it results in significant financial losses for the sectors that are affected, such as the food industry and even the companies that supply imported meat. These differences in *halal* standards across and within countries themselves create inefficiencies in trade and production, making it difficult for businesses to navigate and comply with multiple certification systems. For example, businesses involved in the *halal* food industry often face delays, added costs, and the risk of product rejection when certifications are not universally recognized, leading to reduced market access and financial strain.

As a result, it is necessary to find a solution to address the problems caused by the different *halal* standards, which is a round table discussion among these three countries concerning the differences in *halal* standards on the topic of how to solve this issue by discussing it among the experts from each country. A comprehensive, multi-stakeholder dialogue involving *halal* certification bodies, religious authorities, policymakers, and industry representatives is essential for exploring the specific challenges faced by each country. This approach can help develop a common understanding and find practical solutions while ensuring that the cultural and religious sensitivities inherent to *halal* certification are respected. Moreover, open dialogues and consultations, such as roundtable discussions, can lead to better-informed decisions and

mutual agreement on how to streamline *halal* certification processes. In addition, ASEAN's ongoing efforts to create a harmonized *halal* standard could be bolstered by such dialogues, enabling countries to engage in joint problem-solving and ultimately harmonize *halal* standards.

In addition, *halal* standards must be harmonized within Malaysia, Indonesia, and Brunei, especially in *halal* certificate procedures. The need for harmonization is critical in ensuring that *halal* certification processes are aligned across the three countries, reducing inefficiencies and fostering trade within the region. This is especially relevant regarding the *Shariah* aspect because there are not many differences between these three countries. However, there is room for discussion regarding the harmonization of the technical aspects. For example, while all three countries align on the basic principles of *halal*, such as the prohibition of pork and alcohol, differences in the technicalities of *halal* food preparation, certification processes, and surveillance mechanisms persist. Harmonizing these technical aspects, such as product testing methods, certification documentation, and regulatory compliance, could ensure smoother trade flows and more consistent product quality. Moreover, harmonization can lead to cost reductions in both certification and production processes, benefiting businesses and consumers alike by ensuring uniformity in the *halal* food supply chain.

Following this, the ASEAN area will be able to go on with the harmonization of *halal* standards. Harmonizing *halal* standards within Malaysia, Indonesia, and Brunei can serve as a model for other ASEAN countries. This would ensure

that *halal* food producers in the region have access to a unified market, with the ability to export *halal* products more efficiently to other ASEAN countries and beyond. This process could eventually contribute to creating a pan-ASEAN *halal* certification body, further simplifying cross-border trade and ensuring the integrity of *halal* products in the global market. Furthermore, the regional efforts to harmonize *halal* standards are essential for facilitating intra-ASEAN trade, improving food safety, and promoting consumer confidence in *halal* products.

In addition, there is a necessity for the mutual recognition of each other's *halal* standards, policies, and procedures within these three nations. Mutual recognition is crucial as it allows products certified in one country to be accepted in others without duplicating the certification process. This reduces the financial burden on businesses, accelerates trade, and ensures that *halal* products meet uniform standards across borders. To do this, each country will need to establish its own MOU to streamline the process of mutual recognition and prevent additional issues from emerging. Memorandums of Understanding serve as a formal framework for cooperation and mutual recognition between countries. Thus, MOUs are a critical tool in fostering international agreements, helping to clarify expectations, and ensuring that both parties adhere to agreed standards. For example, Indonesia and Malaysia have explored such MOUs to facilitate smoother *halal* certification processes for products exchanged between the two countries.

Furthermore, mutual recognition can be extended beyond just *halal* food certification to include other sectors, such as *halal* cosmetics and pharmaceuticals. This can pave the way for a more comprehensive *halal* economy, where products across various sectors benefit from unified certification standards, enabling easier market access and improved consumer trust. The long-term success of mutual recognition agreements depends on regular monitoring, transparent communication, and periodic assessments to ensure that standards are being met consistently.

In general, it is possible to say that the suggested solution needs to be implemented as soon as possible to prevent further negative impacts on the *halal* food industry. Implementing these solutions requires a commitment to collaboration and a willingness to compromise, as the benefits of harmonization, mutual recognition, and intergovernmental dialogue far outweigh the challenges of implementation. As a consequence of this, all of the relevant parties, whether they be policymakers, *halal* authority bodies, or religious bodies, will have to work together to implement the proposed solution. This collaboration could be structured through joint working groups facilitated by ASEAN, which would oversee the development and implementation of harmonization and mutual recognition agreements. A coordinated effort is crucial for overcoming resistance to change and ensuring that these solutions are effectively integrated into national and regional policies.

In conclusion, the differences in *halal* standards between Malaysia, Indonesia, and Brunei present significant challenges for the *halal* food industry. Still, they

also provide an opportunity to strengthen regional cooperation and promote a more efficient *halal* certification system. By focusing on a combination of intergovernmental dialogue, harmonization of standards, and mutual recognition, these three countries can create a more unified *halal* food market, benefiting businesses, consumers, and regulators alike. The sooner these solutions are implemented, the sooner the *halal* food industry will experience improved market access, reduced costs, and enhanced consumer trust.

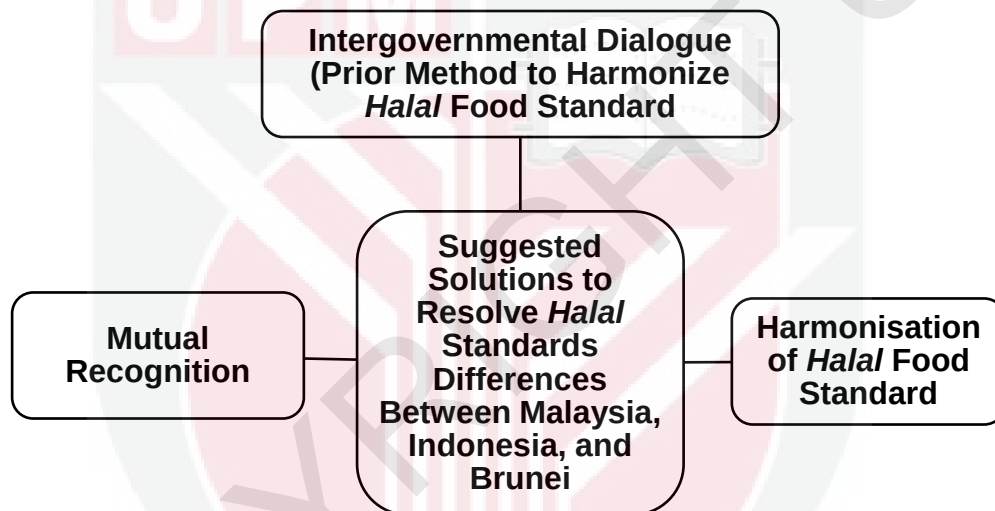


Figure 4.9: Summary of The Suggested Solutions to Resolve Halal Standards Differences Between Malaysia, Indonesia, and Brunei

4.10 Discussion of the Overall Findings

In conclusion, as the result of objective one, the data indicate differences in the *halal* standard among the researched countries. This finding highlights the significant regional variance in *halal* certification requirements. It is the outcome of documentary analysis using documents such as MS 1500:2019 (*Halal* food—General requirements), *Halal* food-Production, preparation,

handling and storage-General guidelines (Second revision) (clause on Slaughtering process), HAS 23201: Requirements of *Halal* Materials, HAS 23103: Guidelines of *Halal* Assurance System Criteria on Slaughterhouses, and PBD 24:2007-Brunei Darussalam Standard: *Halal* Food as well as from the informants' analysis. These documents reflect the legal frameworks that shape *halal* food standards in each country. The analysis shows that there are differences in terms of *jallalah* (the feeding of animals), the permissible levels of alcohol in food and beverages, and the slaughtering of animals based on the aspects of stunning and mechanical slaughtering. This is a key issue for stakeholders in the *halal* food industry, as such differences can lead to operational complexities and additional costs for businesses involved in the cross-border *halal* food trade.

Malaysia has a more generic *halal* standard that many countries can accept. However, as we can see, the Brunei *Halal* Standard includes more rigorous requirements regarding the slaughtering of animals as well as the alcohol content that can be discovered in food and beverages. Brunei's stricter regulations may stem from its unique cultural and religious priorities, which are rooted in its predominantly Malay and Muslim population. While Indonesia is more open regarding *halal* standards, the country has an excessive number of rules and regulations to adhere to. This standard variety often results from each country's efforts to balance religious requirements, local traditions, and regulatory demands, which can complicate the overall regulatory environment. These differing standards can create significant trade barriers and pose

challenges for *halal* food producers who wish to expand their markets beyond national borders.

As a whole, based on the second objective, it can be indicated that numerous factors and reasons result in the differences in *halal* standards in Malaysia, Indonesia, and Brunei. These include differences between the three countries regarding fatwa (religious rulings), law, authority bodies, and culture. Cultural and demographic differences play a crucial role in shaping *halal* standards, as these differences influence public perceptions of *halal* certification and the level of stringency that is applied to religious dietary requirements. For example, while Malaysia has a highly developed *halal* certification system with government-backed bodies such as JAKIM, Brunei and Indonesia have more decentralized systems that sometimes lead to variations in the standards. The disparities in the *halal* standard might be driven by the fact that individual nations have specific demands to maintain. These varying demands are largely driven by local religious interpretations, cultural practices, and economic factors, which together shape the approach each country takes toward *halal* certification.

Based on the third objective, the effect of the different *halal* standards that the various players in the industry must deal with has taken its toll on them. The impact of these differences is most apparent in the *halal* food industry, where businesses face multiple certification requirements and compliance challenges. As a result of the differences, they are required to obtain two separate certifications to trade their *halal* food goods. Therefore, it has

developed into a trade barrier for industry players and has inadvertently become a loss for economies worldwide. These trade barriers not only affect the *halal* food industry but also impact the broader *halal* economy, including *halal* tourism, *halal* logistics, and *halal* pharmaceuticals. Such inefficiencies in the certification process hinder the growth of the *halal* market and can lead to unnecessary administrative costs and delays.

In addition, the industry players are required to pay the fees associated with the certificates, there is a greater demand for their manpower resources, and they must adhere to additional guidelines and procedures to obtain the *halal* certificate. This can strain resources, especially for small and medium-sized enterprises, who may not have the capacity to meet the requirements of multiple certification bodies. This, in turn, makes it more difficult for the industry players to operate their businesses. Moreover, the added complexity often forces businesses to allocate more resources to certification compliance instead of focusing on other areas such as product development, marketing, and export growth. Moreover, excessive regulatory requirements can stifle innovation and reduce competitiveness in the global *halal* food market.

As a result, the problem needs to be solved more quickly; for instance, the *halal* standard needs to be standardized, at the very least, in Southeast Asia. Standardization in this region could have a profound effect on the *halal* food industry, both by reducing costs and by creating a unified market that boosts trade and investment. In this way, Malaysia, Indonesia, and Brunei, all of which have a majority Muslim population, will be able to work together to become the

global leader in the *halal* food sector. Standardization will ensure that *halal* certification becomes more globally recognized and trusted, leading to greater demand for *halal* products in international markets. Furthermore, standardizing *halal* certification is one of the most effective ways to enhance market access and improve global trade opportunities for *halal*-certified products.

To harmonize the *halal* standard, however, it is necessary for each nation to maintain an open mind in certain areas. The harmonization process will require flexibility and compromise from all parties involved. Each country needs to come together for intergovernmental dialogue as a prior method to harmonize the *halal* food standard to discuss this matter and determine whether or not it is necessary to unite on a single *halal* standard or whether they can recognize the *halal* standards of the other countries. Intergovernmental dialogue, as a starting point, is critical for building consensus on the core aspects of *halal* certification, ensuring that all parties are satisfied with the process. Moreover, establishing a platform for cooperation between *halal* authorities is essential for achieving standardization and mutual recognition across borders.

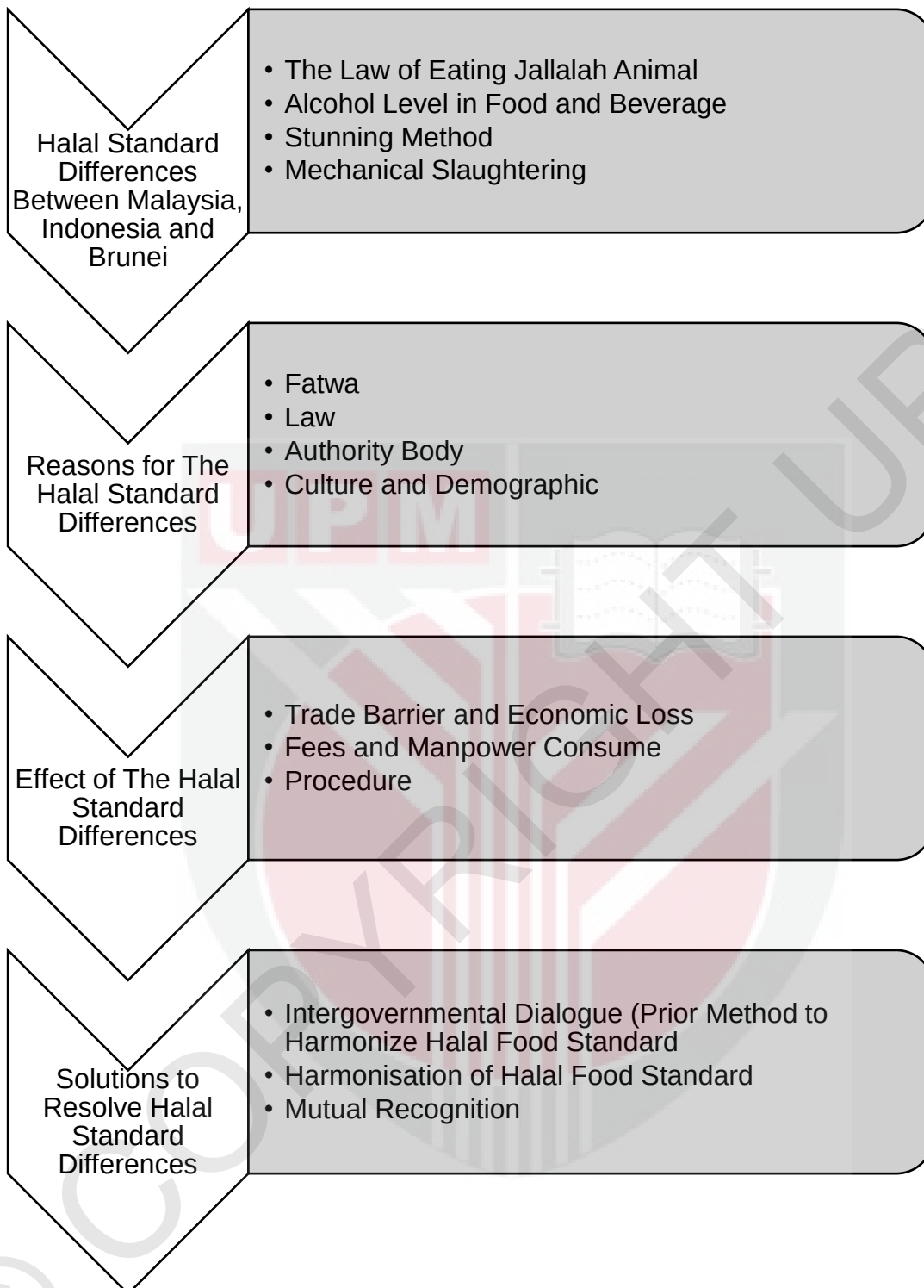


Figure 4.10: Summary of the Overall Findings

4.11 Chapter Summary

The *halal* standard provides crucial criteria for businesses operating in the *halal* market so that their products can be traded successfully. On the other hand, there is a problem surrounding the differences in the standards of *halal* that exist within Malaysia, Indonesia, and Brunei. This problem makes it difficult for players in the *halal* business to break into the *halal* market in other countries.

As a result, there is an immediate need to identify the differences, the reason for the differences, and the effect of the differences in the *halal* standard to improve the *halal* business. The solution to this problem, which has been affecting ties between Malaysia, Indonesia, and Brunei, can be found.

Consequently, the results of the literature review conducted in Chapter Two were discussed in this chapter, and an analysis was provided based on the study's research objectives. In general, the study's outcomes have validated all the goals the research set out to accomplish. In addition, the outcomes of the analyses conducted on each study question were explained and analyzed.

To provide the data that was obtained, the researcher relied primarily on document analysis and semi-structured interview analysis to present the information that was gathered. This was done because the nature of the research questions demanded such an approach. The researcher first performed a documentary analysis to determine the various *halal* standards that exist. After this, an interview analysis was conducted to determine the

halal standard difference, the causes, and the effects of the discrepancies. The findings also addressed the proposed solution to remedy the differences in *halal* standards discovered during the interview.



CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The researcher will discuss the overall thesis and conclusion regarding the research objectives in this chapter. Specifically, these two points will explain the conclusion of the subject matter of the study.

Furthermore, this chapter aims to provide an overview of the implications, the limits of the study, and the areas that may require further research. The implications that can be seen as a result of the research objectives will serve as the basis for these topics.

5.2 Thesis Overview

The first chapter gives some background information on the research, justification, and a problem statement, leading to several crucial questions, which are then answered in the following chapters. In addition, the research objectives are brought to light in this chapter. In the second chapter, information on *halal*, *haram*, and *shubhah* is presented in a concise manner, as well as the understanding and awareness of *halal* in Malaysia, Indonesia, and Brunei. In addition to that, it presents a brief history of *halal* standards in Malaysia, Indonesia, and Brunei, as well as information on the rise of the *halal* economy and the evolution of the *halal* food industry, in addition to several reviews of relevant research about *halal* standards. The nature of this research

is discussed in chapter three, which also provides an in-depth explanation of the research methodology, method of data collection, and technique of data analysis. In the fourth chapter, the results and discussions that were derived from the documentation and interview methodologies are elaborated upon. Consequently, the fifth chapter will address the results of the overall research, including the implications and limitations of the study, as well as some suggestions for more research.

5.3 Summary of Overall Study

This study aimed to explore the differences in *halal* food standards across Malaysia, Indonesia, and Brunei and evaluate the impact of these differences on the regional *halal* food trade. Through a combination of interviews with *halal* authority bodies, policymakers, industry participants, academicians, and consumers, as well as document analysis, the study successfully addressed the research objectives. It provided valuable insights into the diverse factors influencing *halal* food standards in these three countries.

The findings revealed that the *halal* standards across Malaysia, Indonesia, and Brunei differ significantly, with variations in technical details such as the level of permissible alcohol in food, methods of animal stunning, and the acceptance of mechanical slaughter. *Shariah* interpretations also contributed to differences in regulations, especially regarding the consumption of *jallalah* animals. For instance, while Brunei and Malaysia initially had more restrictive views on mechanical slaughtering, Indonesia accepted it under specific guidelines, demonstrating the impact of religious fatwas on regulatory decisions.

The reasons for these differences were multifaceted, including variations in laws, fatwas, authority bodies, cultural practices, and demographic factors. Each country's unique cultural and religious background, as well as the role of different *halal* certification bodies, shaped the standards they adopted. Malaysia and Brunei, for example, have government-run *halal* certification bodies, while Indonesia's both government and non-governmental bodies play a central role in determining *halal* standards. These differences were also influenced by geographical and demographic factors, with each country's population and cultural diversity affecting the interpretation of *halal* food guidelines.

The study also evaluated the economic impact of these differences on the *halal* food industry. The lack of harmonization between the standards creates significant challenges for businesses, particularly small and medium-sized enterprises, which face increased costs and delays due to the need for multiple *halal* certifications when exporting goods. Larger corporations are better equipped to manage these costs, but the need for cross-border certification impacts the overall efficiency of the *halal* trade.

The research concluded that the differences in *halal* food standards pose a substantial barrier to trade and economic development in the *halal* food sector. To resolve these issues and facilitate smoother trade, it is recommended that the countries work towards harmonizing their *halal* standards or at least mutually recognizing each other's standards. A concerted effort to align or acknowledge the differences in *halal* certification processes would strengthen

regional cooperation and potentially position Malaysia, Indonesia, and Brunei as global leaders in the *halal* food market.

In conclusion, the study successfully addressed the research objectives and highlighted the need for urgent action to standardize or recognize the *halal* food standards among the three countries. This would not only foster stronger trade relationships but also promote the growth of the *halal* food industry across Southeast Asia, ensuring the region remains competitive on the global stage.

5.4 Implication And Recommendations for Solving the Issue of *Halal* Standard Differences

The outcomes of this research will impact the general public's knowledge regarding *halal* certification and *halal* standards developed in Malaysia, Indonesia, and Brunei. It will serve as a key resource for policymakers, *halal* certification bodies, and *halal* food industry players by providing insights into the disparities in *halal* standards among these countries. It will assist researchers, as well as other stakeholders, in understanding how *halal* standards are implemented in Malaysia, Indonesia, and Brunei.

For instance, the researcher states in the problem statement of Chapter One that the only differences between *halal* standards are those that relate to technical matters, such as the level of alcohol that can be found in foods and beverages, and those that relate to the *halal* slaughtering procedure. However, the study's findings reveal that there are further discrepancies in *halal*

standards, particularly in the *Shariah* matters related to the consumption of *jallalah* animals, based on fatwa decisions and varying *halal* standards in these countries. These differences go beyond technical matters and encompass deeper religious interpretations and cultural practices that influence *halal* certification procedures.

The findings of this research can explain, not only to the researchers who conducted it but also to other academics in the field, why there are differences in *halal* standards between these three countries and the broader consequences of these differences. This information will assist researchers and industry practitioners in planning future research strategies to explore more in-depth and extensive studies related to *halal* standards and their impact on global *halal* markets.

Second, this study has brought practical implications to the attention of *halal* practitioners, also known as players in the *halal* industry and *halal* policymakers. The findings of this study, which mainly concern the differences in *halal* standards between these three countries, the reasons for these differences, and their effects, as well as the solutions that the informants have suggested, will help *halal* policymakers and *halal* practitioners plan their steps further to assist in the development of the *halal* economy, particularly in terms of *halal* food at the ASEAN level first. The study highlights the need for a unified or harmonized *halal* standard to ease trade and ensure the smooth operation of *halal* food businesses across these three nations.

In addition, depending on the effects of the differences in *halal* standards, a better solution to the issue will be determined in a way that is beneficial to each of the three countries. This study will be of assistance to *halal* policymakers and *halal* practitioners from JAKIM, BPJPH, LPPOM-MUI, MUIB, as well as other researchers, in their efforts to overcome the differences in *halal* standards in Malaysia, Indonesia, and Brunei. By identifying the key areas where harmonization can occur, stakeholders can better collaborate to ensure consistency in *halal* certification processes and requirements.

Halal industry players can make preliminary preparations before applying for *halal* certificates from these three countries to avoid problems later on. Being informed about each country's specific *halal* standards and certification processes can help industry players minimize delays and extra costs. They can also refer in more detail to each *halal* certification body to avoid double applications for *halal* certificates, which can harm their companies, especially small and medium-sized businesses. Small and medium-sized enterprises (SME) often face additional burdens due to the complexity of obtaining multiple *halal* certifications, so understanding these differences can lead to cost savings and more efficient business operations.

Additionally, it would assist in making the market for *halal* food products more accessible in the countries of Malaysia, Indonesia, and Brunei. Suppose every player in the *halal* industry is aware of the ins and outs, as well as the tips and tricks. In that case, it will be much simpler for them to sell their products to a greater market, allowing them to contribute to the expansion of the *halal* food

industry worldwide. The ability to operate across borders will be enhanced significantly if *halal* standards are standardized, enabling industry players to focus on production and innovation rather than compliance issues.

In addition, the findings of this study will be of use to the governments of Malaysia, Indonesia, and Brunei in their efforts to expand the *halal* food trade sector in the regional market. These governmental bodies will have an easier time making use of the information. The findings underscore the importance of intergovernmental cooperation and mutual recognition of *halal* standards as an essential step toward creating a more efficient and integrated *halal* market in Southeast Asia. Each country is free to develop its own strategy for expanding the *halal* business, which may involve collaboration among the three countries, particularly regarding the implementation of *halal* standards.

Thus, to address the differences in *halal* standards between Malaysia, Indonesia, and Brunei, the study offers the following recommendations for short-term and long-term improvements:

- i. **Intergovernmental Dialogue:** A meeting involving policymakers from Malaysia, Indonesia, and Brunei should be convened to discuss proactive and effective measures to resolve the issue of differences in *halal* standards. This meeting should aim to identify the similarities and differences between the standards of these countries and explore areas of agreement. By engaging in open and cooperative discussions, the three nations can develop a clear strategy to harmonize their *halal* standards and ensure smoother

cross-border *halal* trade. This step can be the foundation for developing a standardized *halal* certification process for the ASEAN region, which could potentially be expanded globally.

- ii. **Harmonization of *Halal* Standards:** It is essential that immediate action be taken to harmonize or unify the *halal* standard that is used in Malaysia, Indonesia, and Brunei. As these three nations are home to a large Muslim population, there is a shared interest in addressing *halal* standard differences. Harmonizing the *halal* certification standards, whether partially or fully, would ease trade barriers and streamline the certification process for *halal* food producers. Harmonization at the ASEAN level would serve as a model for other regions globally, promoting the growth of *halal* food trade on a larger scale.
- iii. **Mutual Recognition of *Halal* Standards:** If full harmonization is not possible, these three nations may choose to recognize each other's *halal* standards. Reciprocal recognition allows each country to accept the *halal* certifications issued by the other nations, thereby minimizing the need for redundant certifications. Malaysia, for example, has already established a list of *halal* certification bodies that are recognized by its authorities, which could serve as a template for Indonesia and Brunei. Discussing a Memorandum of Understanding (MOU) between the three countries to formalize this mutual recognition could further facilitate smoother trade in *halal* food products. This would benefit the *halal* food industry by reducing

unnecessary certification processes, ultimately boosting the global *halal* economy.

By incorporating both implications and recommendations for solving the issues related to *halal* standard differences in Malaysia, Indonesia, and Brunei, this section not only addresses the immediate concerns but also proposes actionable steps that could bring about a more unified approach to *halal* certification in the region. The recommendations provided highlight the need for collaboration, dialogue, and mutual recognition to ensure a smoother *halal* certification process that benefits the entire *halal* food industry and boosts economic growth.

5.5 Limitations of the Study

Even though the results of this study have been disclosed, the researchers encountered a few challenges while conducting it. One of these is the constrained amount of time that the informants have at their availability. Those who participated in the study. The researcher needs to remain in constant connection with the informants during the process of data collection. In most situations, the researcher was required to first establish appointments with the informants and then follow up with them to schedule an interview with one of them. Because some of them take a long time to respond regarding the appointment to meet for the interview session, this form of data collecting is time-consuming.

The study suffers from the additional limitation of having a small sample size. The researcher was unable to gather the data in any other way than through interviews and the examination of documents. There was meant to be a Focus Group Discussion (FGD). Moreover, it was impossible to carry out due to several obstacles adequately, the most significant of which was a shortage of time followed by the COVID-19 pandemic.

Because the researcher has to wait for suitable informants to come to Malaysia to attend *halal* programs, obtaining data from foreign countries such as Indonesia and Brunei is difficult. The researcher can only interview the informants once suitable informants have traveled to Malaysia. The procedure takes a huge amount of time, and it is necessary to have several solid relationships to secure one-on-one interviews. Additionally, the interview site for informants from Indonesia and Brunei is not particularly appropriate because it takes place in the same venue where the *halal* program is held, which results in noise and other disruptions. This makes the location less than ideal for the interview.

Despite that, this study has many essentials concerning the *halal* standard in Malaysia, Indonesia, and Brunei today. It is still subject to additional limitations. First, it is important to point out that the study of *halal* in Malaysia, Indonesia, and Brunei is still in its infancy stage, particularly regarding the differences between *halal* standards. Because the scope of this study is limited to the *halal* standard in Malaysia, Indonesia, and Brunei, the findings cannot be generalized to the entire ASEAN region. Following up on this topic, a significant

amount of investigation is required regarding the range of the topics and the depth of the comparisons with the other ASEAN countries.

Next, some significant shifts in *halal* policy have taken place in Malaysia and Indonesia at about the same time this research data collection took place. Therefore, the results of this research may turn out differently if the data collection is performed using more up-to-date methods.

5.6 Recommendation for Future Research

As the next step toward improving the differences in *halal* standards in Malaysia, Indonesia, and Brunei, it is advised that more research be done to investigate the topic. There are several potential topics to discuss in the future, some of which are as follows:

- i. It is necessary to broaden the scope of the research to include not only Malaysia, Indonesia, and Brunei but also the entire ASEAN area. As a result, it can potentially deepen and broaden the findings.
- ii. The researchers working on this study are interested in solving the problems caused by the different *halal* standards. However, the current study did not contain a solution for resolving the differences, which has to be researched further in ASEAN or globally. As a result, future studies will focus on finding a solution to the differences in the *halal* standards that exist across ASEAN.
- iii. In addition, the researcher needs to ensure that the informants are identified early enough in the research process to make obtaining their consent for an interview in later studies simpler. In addition,

the researcher should follow up on the appointment consistently to ensure the data collection does not take too long. Moreover, in the future, the researcher will need to plan the focus group discussion to broaden the scope of the study's findings.

- iv. In addition, the researcher can take another initiative, such as conducting interviews in other countries, to circumvent the problem of having a limited ability to obtain informants from other nations. As a result, we need various sponsors or grants from universities, governments, and non-governmental organizations.
- v. To make the data collection process more efficient, researchers also have the option of collaborating with their counterparts in other nations to obtain data from sources with the same goal in mind.
- vi. Future research might also look into how major Muslim nations like Malaysia, Indonesia, and Brunei can unify their standards for what represents *halal* food. In addition, quantitative methods could be utilized in future research to investigate the subject matter based on participants in the *halal* industry and policymakers from the aforementioned three nations.

5.7 Chapter Summary

This chapter provides an overall summary of the study based on research objectives in important research fields. The organizational significance of this study, in addition to the theoretical implications, has been discussed in this chapter. In conclusion, the limitations that the researcher encountered over the

course of this investigation are addressed by the researcher in the form of suggestions for further research.

Overall, the findings of this study brought to light the differences in the *halal* standards that exist across Brunei, Malaysia, and Indonesia. In addition to this, it detailed significant factors and implications of the differences between these three countries. Furthermore, the study demonstrated the importance of addressing the problem of different *halal* standards to achieve the *halal* economy's goals, particularly concerning the players in the business. The outcomes of this study will help develop a stronger *halal* economy in the future by contributing to the better unification of the *halal* standard.

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APPENDICES

Appendix A

Letter to Apply for Permission to Obtain Information for Academic Purposes

Part 1: Letter to apply for permission to obtain information for academic purposes to the concerned.



FAKULTI EKONOMI DAN PENGURUSAN
FACULTY OF ECONOMICS AND MANAGEMENT

29 October 2018

To Whom It May Concern

Sir / Madam.

This letter will introduce Ms. Nur Izyana Binti Abd Razak, a postgraduate student who is currently pursuing a program of Master Degree Syariah & Halal Law at the Halal Product Research Institute, Universiti Putra Malaysia.

Ms. Nur Izyana is looking for cooperation from your party in her research study titled "The Differences of Halal Standards and Its Effect on The Development of Halal Food Industry in Malaysia, Indonesia and Brunei.

Specifically, his research focuses on the differences in halal standards which focus on food in Malaysia, Indonesia and Brunei. To complete the research, Ms. Nur Izyana will conduct in depth interviews and focus group discussion to collect data from information on the establishing of halal standards, the issues of halal standard differences (such as alcohol, stunning, slaughtering & etc); the reasons for the differences of halal standards in Malaysia, Indonesia and Brunei; the effect of differences of halal standards in Malaysia, Indonesia and Brunei on the development of halal food trade industry in the region and recommendations to resolve the issue of halal standard differences between Malaysia, Indonesia and Brunei. I am convinced that if you are willing to cooperate in Miss Nur Izyana's research, she will be able to give you a more complete description of the subject and its research approach.

As a main supervisor for his research, I found that Ms. Nur Izyana was a diligent scholar. I believe the study will be a useful contribution to halal products industry practitioners in Malaysia, Indonesia and Brunei to enhance the halal food trade industry development in ASEAN and to find solutions to the differences in halal standards in Malaysia, Indonesia and Brunei.

The results of his investigation will be published after the dissertation has been completed. Ms. Nur Izyana is also willing to give her research results to the Sir/

Thank you,
Sincerely,



ASSOC. PROF. DR. SUHAIMI BIN AB. RAHMAN
Deputy Dean of Research & Industry and Community Relations,
Faculty of Economics and Management,
Universiti Putra Malaysia.

✉ Fakulti Ekonomi dan Pengurusan, Universiti Putra Malaysia, 43400 UPM Serdang, Selangor Darul Ehsan, Malaysia
☎ 603-8946 7600/ 7777 ☎ 603-8948 6188 ✉ fep@upm.edu.my



UPM
UNIVERSITI PUTRA MALAYSIA



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ACCREDITED

FAKULTI EKONOMI DAN PENGURUSAN
FACULTY OF ECONOMICS AND MANAGEMENT

14 December 2018

Muhammad Naim Bin Mohd Aziz
Penolong Pengarah Kanan Majlis Halal Malaysia
Blok A dan B, Kompleks Islam Putrajaya,
No 23, Jalan Tunku Abdul Rahman Muhammad,
62100 Putrajaya.

Dear Sir,

REQUEST FOR AN INTERVIEW SESSION FOR ACADEMIC PURPOSE

The above matter is referred. I am the supervisor for Nur Izyana Abd Razak, who is pursuing her Master Degree at Universiti Putra Malaysia. I am writing to you seeking your permission to allow Miss Nur Izyana Abd Razak to hold an interview session, which will take not more than one hour. The details of the interview are as follow:-

Student's Name	: Nur Izyana Binti Abd Razak
No. Identification Card	: 951218-04-5564
Program	: Master Degree
Institute	: Halal Product Research Institute, UPM
Research Topic	: The Differences of Halal Standards and Its Effect on The Development of Halal Food Industry in Malaysia, Indonesia and Brunei.
Tentative Date	: 17 December 2018
Place	: Halal Hub Division, JAKIM

I am very pleased and appreciate if you can consider and authorize my students to continue their studies by obtaining relevant information from you.

Thank you.

Sincerely,

ASSOC. PROF. DR. SUHAIMI BIN AB. RAHMAN
Deputy Dean of Research & Industry and Community Relations,
Faculty of Economics and Management,
Universiti Putra Malaysia.

✉ Fakulti Ekonomi dan Pengurusan, Universiti Putra Malaysia, 43400 UPM Serdang, Selangor Darul Ehsan, Malaysia
☎ 603-8946 7600/ 7777 ☎ 603-8948 6188 📧 fep@upm.edu.my

Appendix B

Consent Letter for Participants and Form the Background of the Participants

Part 1: Consent letter for participants.

18 Oktober 2018

Tajuk: Perbezaan Piawaian Halal dan Kesannya Terhadap Pembangunan Industri Makanan Halal di Malaysia, Indonesia dan Brunei

(Title: The Differences of Halal Standards and Its Impact on The Development of Halal Food Industry in Malaysia, Indonesia and Brunei)

BORANG PERSETUJUAN TEMUBUAL UNTUK PESERTA

Saya telah membaca lembaran maklumat mengenai kajian ini dan memahami tentang tujuan temubual ini dijalankan bagi kajian tersebut. Semua soalan yang diberikan telah dijawab dengan jelas dan betul mengikut kajian yang dijalankan. Saya faham bahawa saya bebas untuk meminta maklumat lanjut di mana- mana peringkat soalan.

Saya tahu bahawa:-

1. Penyertaan saya dalam kajian ini adalah secara sukarela.
2. Saya bebas untuk menarik diri dari kajian ini pada bila- bila masa tanpa sebarang kelemahan.
3. Saya membenarkan temubual yang dijalankan dirakam secara audio/video/kedua-duanya sekali (gariskan mana berkenaan).
4. Data (rakaman audio/video) akan dihapuskan pada akhir kajian tetapi jika ada bahan mentah di mana ia berkaitan dengan keputusan kajian ini, bahan itu akan disimpan dalam penyimpanan yang selamat selama lima tahun dan selepas itu bahan mentah itu akan dihapuskan.
5. Temubual ini melibatkan teknik temubual separa- struktur dimana soalan- soalan yang ditanya adalah berbentuk separa- struktur dan fleksibel berpandukan soalan- soalan yang telah dibina. Tetapi sekiranya ada soalan yang meragukan atau tidak sesuai, saya mungkin menolak untuk menjawab sebarang soalan tertentu dan boleh menarik diri dari temubual bagi kajian ini tanpa sebarang apa- apa kelemahan.
6. Hasil kajian ini dapat diterbitkan dan diletakkan di perpustakaan tetapi setiap data yang disebut dari hasil temubual ini akan mempertahankan nama saya supaya tidak dikenali.
7. Saya faham bahawa langkah berjaga- jaga telah diambil untuk melindungi data yang dihantar melalui e-mel tetapi keselamatan maklumat tersebut tidak dapat dijamin.

Saya bersetuju untuk menyertai temubual ini.

.....
(Tandatangan Peserta)

.....
(Tarikh)

.....
(Nama Peserta)

Appendix C

Questions of Interview

Part 1: Questions of interview

SOALAN TEMUBUAL

Bagaimanakah Halal Standard Malaysia/ Indonesia/ Brunei dibangunkan?

Bagaimanakah bentuk komposisi penggubal Halal Standard Malaysia/ Indonesia/ Brunei?

Sejauhmanakah Halal Standard Malaysia/ Indonesia/ Brunei berbeza dengan Halal Standard di Malaysia/ Indonesia/ Brunei?

Apakah perbezaan di antara Halal Standard Malaysia, Indonesia dan Brunei?

Apakah faktor yang membezakan Halal Standard Malaysia, Indonesia dan Brunei?

Apakah kesan perbezaan piawaian halal kepada pembangunan industri perdagangan makanan halal di rantau ini?

Apakah cadangan untuk menyelesaikan isu perbezaan piawaian halal di antara Malaysia, Indonesia dan Brunei? Adakah dengan pengharmonian piawaian halal atau ada cara lain yang dirasakan lebih sesuai atau mudah dan praktikal dalam konteks ASEAN?

Appendix D

Original Malay Quotations Translated in Body of Thesis

1. *“Antara Malaysia dengan brunei sebenarnya tak banyak beza. Sebab tulang belakang brunei pun diambil daripada Malaysia. Seperti yang kita tahu, tulang belakang Standard Halal Malaysia, is actually being used buy a lot of people kan, OIC pun guna, so there is a lot of country yang guna. So antara yang guna pakai Standard Halal kita sebagai tulang belakang ni adalah Singapore dengan brunei.” (m/s 122)*
2. *“Tidak jauh perbezaan antara Halal brunei dan Halal Malaysia memandangkan Halal Standard Malaysia dijadikan sebagai salah satu rujukan dalam penyediaan halal standard Brunei.” (m/s 122)*
3. *“Persamaannya yang pertama sekali, semuanya berpandu kepada mazhab syafie. Menjadikan mazhab syafie ni sebagai core. Jadi kebanyakan hukum, atau fatwa tu hampir sama. Cuma adalah beberapa fatwa yang berkaitan dengan isu2 yang terbaru. Kotemporari, itu yang mungkin menyebabkan sedikit perbezaan. Contohnya macam alcohol. Berapa limit. Atau contohnya seperti, kopi luwak. Itu adalah sedikit perbezaan dia. Jadi persamaan daripada sudut syariah itu 1st sekali saya nampak, semuanya hampir sama. Dan selebihnya adalah teknikal. Teknikal ni ada perbezaan.” (m/s 122)*
4. *“Kalau you tengok tiap tiap standard, HS brunei, HS Malaysia, Hs Indonesia, you tengok balik, you tengok essence dia, begitu juga. Cuma beza technicalities la... yang lain sama. Mazhab sama.” (m/s 123)*
5. *“Perbezaan halal standard ni lebih kepada dari segi praktis.” (m/s 123)*
6. *“Kalau kita nak bandingkan dengan brunei. In term of manufacture kita takda beza sangat, masih sama. Cuma in term of alcohol berbeza sedikit.” (m/s 124)*
7. *“Isu alcohol ada sedikit perbezaan. Maksudnya ada standard yang menerima label info alcohol. Ada standard yang tak terima langsung. Ada standard yang menerima dengan kadar yang dibenarkan lah. Kalau Malaysia kita membenarkan dengan kadar yang dibenarkan lah Indonesia macam Malaysia, ada kadar yang dibenarkan. Brunei pula membenarkan tetapi produk akhirnya untuk alcohol sintetik mestilah 0.0%” (m/s 124)*
8. *“Bagi alcohol level pula, semuanya berdasarkan fatwa, bukan berdasarkan jawatankuasa teknikal atau working group. Dia ada kajian mengikut kepakaran, kemudian dibentangkan oleh jawatankuasa fatwa, untuk menentukan jumlahnya.” (m/s 124)*

9. *"Penggunaan alkohol juga berbeza dalam fatwa. Jika etanol ada dalam makanan, kita boleh. Asalkan bukan dari sumber minuman beralkohol. Kemudian had adalah maksimum 0.5% untuk produk akhir maksimum. Sebagai contoh, dalam jus, terdapat etanol secara semula jadi. Itu boleh dilakukan selagi produk tidak melebihi 0.5%. atau berperisa, kandungan etanol berperisa adalah tinggi dan boleh digunakan asalkan tidak melebihi 0.5%. Jika rasa awal lebih daripada 0.5%, tidak mengapa, tetapi pada akhirnya ia tidak boleh melebihi 0.5%. Ia disahkan bahawa sumber etanol bukan daripada yang pertama. Jika produk industri alkohol lain dibenarkan. Itu hanya untuk minuman 0.5%. jika yang lain tiada had, tiada akreditasi. Contohnya dalam minyak wangi kosmetik, tiada had."* **(m/s 125)**
10. *"Isipadu alkohol minuman ringan Malaysia yang termasuk alkohol ialah 1% isipadu setiap isipadu. Menggunakan alkohol sebagai bantuan pemprosesan adalah dibenarkan. Mari kita pastikan ini mudah. Jika minuman ringan yang dicipta daripadanya mengandungi alkohol, ia tidak boleh melebihi 1%. Fatwa itu. 1 peratus isipadu. Jika dia menstabilkan makanan, dia menggunakan alkohol, tetapi ia adalah etanol gred buah. Berasaskan minyak. berkaitan makanan. Output akhir tidak boleh melebihi 0.5%."* **(m/s 125)**
11. *"Kalau nak kaitkan dengan mechanical slaughtering, antaranya, itu ia dia berdasarkan fatwa. Dari segi penyembelihan semua serupa ja. Yang beza pasal mechanical slaughtering pasal menggunakan pisau mechanical, stunning ia. dan satu yang harus difahami, walaupun dalam standard menyatakan begitu."* **(m/s 126)**
12. *"Antara Malaysia dengan brunei. In term of manufacture of product. Maksud saya process produk contoh seperti coffee and all that. Kita tak banyak beza. In term of standard. Tetapi in term of slaughtering dia ada perbezaan sedikit, sebab mereka tak pernah gunakan penggunaan stunning. So that is not allowable."* **(m/s 127)**
13. *"Dari segi penyembelihan mekanikal, Brunei tidak membenarkannya. Okay Malaysia mereka, telah ada perbincangan mengenainya untuk dibenarkan. Memang ada benarnya tetapi beliau telah mengeluarkannya kerana banyak rungutan dan isu selepas itu. Kerana Malaysia tidak membenarkan penyembelihan mekanikal lagi kerana mereka telah anda tahu. Saya tidak pasti di mana data itu direkodkan. Tetapi mereka telah dikaji dan menyatakan bahawa apabila kita menggunakan mekanikal, akan ada banyak perdebatan. Jadi apabila banyak perdebatan berlaku, di sini kita tidak dapat memastikan. Kemudian sekali lagi 1, di Malaysia kita tidak mempunyai kapasiti untuk penyembelihan mekanikal. Kami tidak mencapai kapasiti itu. Jadi kita lebih kepada kaedah manual konvensional."* **(m/s 127)**

14. *"Penyembelihan secara mekanikal adalah isu lain. Sebenarnya, Malaysia membenarkan mengikut fatwa Malaysia kita membenarkan pisau mekanikal. Cuma amalannya untuk pensijilan, tidak dibenarkan. Untuk sekarang. Tak boleh buat sebab takut ada masalah teknikal. Terdapat isu yang mencurigakan atau teknikal semasa penyembelihan."* (m/s 128)
15. *"Di Malaysia, kalau anda perasan pada tahun 2004 seingat saya, kita masih ada penyembelihan mekanikal tetapi sehingga kesudahannya memang sembelihan mekanikal, kita tidak benarkan. Ia tidak dibenarkan dengan cara yang bijak, di mana kita tidak menyatakan dalam piawaian."* (m/s 128)
16. *"Penyembelihan secara mekanikal dibenarkan di Indonesia. Sebab ada fatwa, diputuskan dengan fatwa, dibolehkan. Jika penyembelihan mekanikal di Indonesia, hanya ayam boleh digunakan, jika ruminan tidak. Jika ada ayam yang tidak dipotong dengan sempurna, kami tidak akan mengambilnya untuk diterima dan akan diperiksa. Kami akan mengesahkan teknik tersebut. Auditor kita akan datang sekali untuk check, adakah setiap hari ada internal auditor di pusat penyembelihan syarikat. Kita ada penyelia halal, penyelia halal yang tugasnya menyemak kesahihan peralatan, sebelum pemotongan sembelihan kita semak dahulu sama ada betul atau tidak. Pegawai halal syarikat akan semak juga."* (m/s 128)
17. *"Sebelum ini Jakim menggunakan penyembelihan mekanikal. 2004 kalau tak silap. edisi pertama. Jadi kami dibenarkan menggunakan mesin tersebut. Selepas itu tidak dibenarkan lagi. Jadi, kami memang rumah sembelih dulu, sembelih manual. Sebab takut kena kepala, pukul tempat lain. Tidak diseragamkan. Kadang-kadang saiz berbeza, berat pun sama. Kadang-kadang kedudukannya tidak betul-betul berbeza. Jadi kita tidak boleh memantau perkara itu. Manakala di Indonesia, penyembelihan mekanikal di Indonesia dibenarkan."* (m/s 129)
18. *"Dan seperti penyembelihan mekanikal brunei tidak membenarkannya sama sekali. Malaysia dia senyapkan. Kerana fatwa mengatakan ya. Pada asalnya 2004 dibenarkan. Asalnya fatwa menghalalkan, jadi kita diam dalam piawaian, sebab kita tak benarkan bila fatwa mengizinkan. Tetapi di Brunei dia jelas dia tegas. Indonesia kalau tak silap dibenarkan sembelihan mekanikal yang stunning."* (m/s 129)
19. *"Brunei tidak menerima penyembelihan mekanikal. Hanya Indonesia yang saya tahu mempunyai bidang yang menggunakan penyembelihan mekanikal, dan itu diterima oleh mui. Jadi agak berbeza antara kita dengan Brunei. Kerana penyembelihan mekanikal ini menimbulkan banyak syak wasangka, banyak berlaku di sana. Kerana kita Malaysia sebagai pengamal mazhab syafie digalakkan menyembelih di bahagian leher, antara 5 cm ke bawah."*

Jadi sebagai contoh, seperti kita mungkin di rumah penyembelihan di ASIA, kita mempunyai masa yang sukar untuk mengawal saiz burung hidup seperti di Eropah. Jadi saiz ada tambah atau tolak, perbezaan terlalu ketara, jadi apabila ayam digantung terbalik, jadi apabila saiz berbeza, ketinggian kepala, jadi apabila sembelihan mekanikal, ia akan dipotong. salah tempat. Di dada, dan sebagainya. Jadi ada yang tak pecah, ada yang pecah tak hancur. Jadi malaysia tolak penyembelihan mekanikal, betul tak ikut mui dan lppom.” (m/s 129)

20. “Malaysia tidak membenarkan penyembelihan mekanikal. Kami pernah membenarkannya. Tetapi ada satu isu. Sebab saiz ayam berbeza. Ini penyembelihan mekanikal, menggunakan roller, ayam masuk dan disembelih. Ayam ini berbeza saiz. Kadang-kadang roller, pukul sini, pukul sana. Saiz yang berbeza. Jadi tidak mengapa. Cik 1500: 2009, kami tidak lagi melakukan penyembelihan mekanikal. Lepas tu dari segi tasmiyah tak betul. Bismillah, Allahuakbar, pap. sekali. Mengikut tuntutan Syariah, setiap ayam berhak mendapat tasmiyah. Jadi kami tidak membenarkan penyembelihan mekanikal seperti itu. Brunei pun strict.” (m/s 129)
21. “Brunei tidak membenarkan kaedah stunning manakala Malaysia dan Indonesia membenarkan kaedah stunning. Isu yang stunning bagi ketiga-tiga negara ini. Saya tahu Malaysia boleh, Indonesia boleh, tetapi Brunei tidak dibenarkan sama sekali. Dalam standard halal Brunei, mereka tidak dibenarkan sama sekali.” (m/s 131)
22. “Tapi kalau tak silap. Brunei tidak membenarkan yang stunning.” (m/s 131)
23. “Di Malaysia, penerimaan stunning juga dimasukkan setelah diputuskan oleh fatwa kebangsaan. Indonesia juga membenarkan penggunaan jika stunning. Piawaian Indonesia membenarkan mengetuk kepala lembu lebih daripada sekali. Kalau kat Malaysia, ketuk sekali sampai pengsan.” (m/s 131)
24. “Malaysia kami tidak mengesyorkan proses yang stunning. Tetapi jika ada industri yang perlu melakukannya, kami akan menyediakan proses garis panduan. Siapa yang mempunyai kawalan yang stunning, parameter yang stunning. Itu yang kita bincangkan dalam standard Malaysia. Sama dengan standard Indonesia. Dia sama dengan Malaysia. Dia membenarkan stunning. Brunei kata stunning, dia kata tak boleh untuk ayam sahaja. Dia berkata dia membenarkan ruminan haiwan besar. Lembu, biri-biri semuanya baik-baik saja. Jadi dari situ saya dapat idea untuk ternakan ayam dia tak benarkan, ruminan haiwan besar dia benarkan untuk stunning.” (m/s 131)
25. “Stunning di Indonesia dibenarkan.” (m/s 132)

26. *"Mengenai stunning setakat ini, saya pernah bekerja di rumah penyembelihan saudara mara. sebelum ini. JAKIM yang stunning akan fokus . Stunner ialah penyelia bertauliah yang boleh mengawal alatannya . Kami memanggil , sesetengah syarikat memanggil voltan , mereka mempunyai cara mereka sendiri untuk mengukur . Saya atau penyelia akan memantau perkara itu . Jadi perkara itu akan diuji . Jika orang lain tidak dibenarkan . Jika Stunning, Malaysia benarkan stunning. Contohnya ayam , daging lembu kalau tak silap ada syarat sukatan." (m/s 132)*
27. *"Hanya di Malaysia kita ada yang stunning . Dalam halal standard brunei , mereka mempunyai stunning juga. stunning dibenarkan dan pastikan _ haiwan itu tidak mati. Tetapi dari segi pelaksanaannya , dia tidak benarkan . Sebagai contoh, dia kebanyakannya mengambil ayam dari Malaysia, jika dia datang ke Malaysia dia akan menghantar pegawainya . Pegawai ini akan melihat bahawa dia tidak bebas yang stunning. (m/s 132)*
28. *"Piawaian Halal Brunei bebas yang stunning tetapi penerangan dalam bab yang stunning adalah lebih ringkas manakala piawaian halal Malaysia lebih terperinci." (m/s 132)*
29. *"Stunning Malaysia dan Indonesia lebih kurang sama, parameternya sama , ikut parameter stunning antarabangsa." (m/s 133)*
30. *"Persamaan pertama, semuanya berpandukan Syafi'i Mazhab . Menjadikan Syafi'i ini Mazhab inti. Jadi kebanyakan hukum, atau fatwa adalah hampir sama. Sekadar beberapa fatwa berkaitan isu terkini. Cotemporary, itu mungkin membuat sedikit perbezaan. Dari sudut syariah, fatwanya berbeza sedikit. Sebab dia halal daripada syariah. jadi dari sudut syariah, semua orang ikut mazhab syafie sebagai mazhab utama. Terdapat sedikit perbezaan fatwa antara 3 negara ini." (m/s 141)*
31. *"Standard halal diwujudkan berdasarkan fatwa setiap negara. tiada beza dari segi inti, tetapi furu ' mungkin ada. Kalau nak kaitkan dengan penyembelihan mekanikal antara lain adalah berdasarkan fatwa." (m/s 142)*
32. *"Bab yang melibatkan agama, kita bergantung sepenuhnya kepada fatwa, fatwa semasa yang berkuat kuasa yang diwartakan dan diterbitkan di Malaysia." (m/s 142)*
33. *"Majlis fatwa. Semua yang ada dalam majlis fatwa Malaysia, kita ikut betul-betul 100%. Walaupun, walaupun Indonesia beraliran Hambali atau Maliki. Terdapat perbezaan pendapat di sana. Kami akan merujuk kepada mazhab kami di sini. Saya rasa perbezaan mazhab akan memberi kesan. Namun, kami tidak mengalami masalah lagi kerana kami semazhab tetapi berbeza fatwa." (m/s 142)*

34. *"Pemahamannya berbeza, banyak negeri. Oleh itu, kita mempunyai majlis ulama Indonesia, masing-masing yang berbeza pendapat diputuskan di sana. Kena ikut LPPOM MUI. Tiada jabatan agama Islam negeri seperti Malaysia. Tetapi ada pejabat di setiap wilayah, tetapi fatwanya tidak boleh berbeza. Berbeza kefahaman dan dibincangkan di LPPOM MUI."* **(m/s 143)**
35. *"Antara faktor yang paling penting, selalunya faktor yang membezakan standard. Pertama ialah mazhab, jadi kalau kita lihat mazhab di 3 negara ini hampir sama. Tetapi ada pandangan yang membawa kepada fatwa yang berbeza."* **(m/s 143)**
36. *"Seperti di Lombok, ada undang-undang halal pelancongan halal. pelancongan halal. Bukan di tempat lain. Itu adalah salah satu sebab perbezaannya."* **(m/s 144)**
37. *"Jika faktor undang-undang Malaysia tiada. Brunei, ya, dia ada undang-undang khusus di bawah undang-undang pengimportan, darurat dagingnya. Dia mempunyai undang-undang untuk makanan halal dalam hal itu sendiri. Indonesia baru sahaja mempunyai peraturan No 33 di bawah Kementerian Agama yang mewajibkan semua makanan dan kosmetik mesti disahkan halal. Malaysia tidak wujud."* **(m/s 144)**
38. *"Di Jakim atau Malaysia kita tidak mempunyai undang-undang khas. Adakah anda rasa Malaysia tidak mempunyai undang-undang halal? ada tetapi di bawah KPDNKK. akta halal di bawah KPDNKK. KPDNKK ialah orang yang berhak mengambil tindakan terhadap pelanggaran sijil halal."* **(m/s 145)**
39. *"Tetapi saya tahu bahawa seperti Brunei, mereka mempunyai perbuatan haiwan, daging mereka halal, mereka ada undang-undang mereka. Bahasa Indonesia saya tidak pasti. Cuma Malaysia terikat dengan akta kastam dengan haiwan. dan sejak zaman Mahathir ia telah dilakukan. Hanya dalam tempoh 2011."* **(m/s 145)**
40. *"Peraturan kerajaan. Undang-undang itu. Undang-undang halal yang diguna pakai oleh Indonesia, pada Oktober 2019, undang-undang jaminan produk halal akan ditangani oleh kerajaan. Kalau dasar kerajaan sendiri. Sekarang ini, ada peraturan daripada BPM, tentang penggabungan logo halal."* **(m/s 146)**
41. *"Tiada keseragaman pihak berkuasa di setiap negara untuk menyelesaikan perkara ini."* **(m/s 147)**
42. *"Piawaian halal ini sebenarnya terpulang kepada bidang kuasa setiap negara. betapa ketat atau longgarnya penguatkuasaan piawaian itu."* **(m/s 147)**

43. *"Dalam NGO Indonesia, kerajaan Malaysia yang kita rujuk kepada pentadbiran negara. Kementerian telah menerima keputusan daripada 1 orang yang memerintah negara. Dan NGO ini boleh membuat prosedur atau piawaiannya sendiri. Dan tiada campur tangan politik. NGO mesti nak untung. Dia tidak mempunyai juruaudit untuk dibayar. Dia tidak kekal, dia bukan sepenuh masa. Mereka semua ambil pensyarah, orang 3rd party.. Kat Malaysia ni lain macam. Jakim mempunyai juruaudit sendiri. Yang dibayar oleh kerajaan. Sepenuh masa yang betul-betul fokus pada kerjanya. Jadi pemprosesan, pengauditan, pemantauan. Semua proses yang terlibat dalam pensijilan halal ini adalah di bawah Jakim . Bahagian Halal Hub. Orang sepenuh masa yang mengendalikan pensijilan halal. Bezanya di Indonesia. Yang sediakan halal ni, orang yang bernaung di bawah NGO tapi juruaudit datang dari pensyarah. orang pihak ke-3."* **(m/s 148)**
44. *"Dasar sesebuah kerajaan mempengaruhi keputusan Brunei (BKMh) atau Malaysia (JAKIM)."* **(m/s 148)**
45. *"Peraturan kerajaan. Undang-undang itu. Undang-undang halal yang diguna pakai oleh Indonesia, pada Oktober 2019, undang-undang jaminan produk halal akan ditangani oleh kerajaan. Kalau dasar kerajaan sendiri. Sekarang ini, ada peraturan daripada BPM, tentang penggabungan logo halal."* **(m/s 149)**
46. *"Apa pun piawai halal yang wujud di seluruh dunia, secara umumnya perbezaannya adalah berdasarkan perbezaan geografi, perbezaan amalan atau adat sesuatu tempat."* **(m/s 150)**
47. *"Faktor yang membezakan standard halal antara Malaysia, Indonesia dan Brunei ialah kita melihatnya sebagai waki ', seperti suasana masyarakat di sana sendiri kan? Budaya, dia melihat bahawa dia mempunyai demografi orang Islam di sana, mazhab di sana. Dia melihat fatwa yang berkuat kuasa di sana."* **(m/s 150)**
48. *"Fatwa, pakar Islam berbeza. Budaya juga berkaitan."* **(m/s 151)**
49. *"Kerana penduduk juga mempunyai kesan. Kerana penduduk Brunei yang berjumlah 400,000 pun tidak sampai 500,000 orang. Jadi, sumber makanan di Brunei, sumber daging tidak terlalu menjadi masalah untuk kerajaan mengawal atau memantau dengan lebih ketat, kerana permintaannya tidak seberapa. Jadi, setiap konsainan yang datang ke Brunei, dia akan memeriksanya dengan teliti. Tidak sama dengan Malaysia, Malaysia mempunyai penggunaan yang tinggi. Permintaan untuk sumber daging yang tinggi bagi penduduk yang ramai."* **(m/s 152)**
50. *"Banyak. Yang pertama untuk industri. Memang ada kesan."* **(m/s 155)**

51. Yang pertama ialah ia menyebabkan kesukaran kepada industri. Kesan industri adalah banyak. **(m/s 155)**
52. “Walaupun diiktiraf antara satu sama lain. Tetapi juga mesti ada keperluan tertentu yang berbeza. Dia akan menjadi apa yang kita panggil halangan perdagangan. Ia akan menjadi penghalang jika dia mengeksport ke negara itu ke negara lain. Kerana halal yang dia ada tidak diiktiraf.” **(m/s 156)**
53. “Jadi, untuk industri Malaysia mengeksport ke luar negara, Brunei tiada masalah. Brunei memang adik karib dengan kita, Indonesia memang akan ada isu, sebab Indonesia letak halangan untuk setiap produk yang nak masuk negara mesti ada sijil MUI, tak macam Malaysia.” **(m/s 157)**
54. “Contoh jenis produk yang mampu menembusi pasaran Indonesia apabila berbeza dengan halal kan? Jadi, dia tidak boleh menembusi pasaran di Indonesia. Jadi bermakna rugi bagi pembekal di Malaysia yang tidak boleh masuk ke Indonesia.” **(m/s 157)**
55. “Kesan ekonomi sangat besar. Maknanya orang tidak akan datang ke Indonesia, melabur dan membuka kilang di Indonesia.” **(m/s 158)**
56. “Katakan negara yang anda ingin hantar memerlukan sijil halal. Itu adalah kos. Seperti yang kita tahu, jika kita mempunyai set pengeluaran, ia bukan dalam negara, ia adalah rakyat. yuran adalah antarabangsa.” **(m/s 159)**
57. “Akan ada sijil berganda, apabila untuk produk runcit. Perlu juga memohon halal Indonesia. akan ada kos berganda.” **(m/s 160)**
58. “Kos berganda juga akan berlaku tetapi dari segi syarikat multinasional.” **(m/s 160)**
59. “Mungkin saya lihat dari sisi PKS atau perusahaan mikro akan menghadapi masalah dari segi kos, kerana mereka terpaksa menanggung kos pegawai, hotel, logistik. Kalau syarikat multinasional tak ada masalah. Itu masa yang lama.” **(m/s 161)**
60. “Sijil halal badan pengesah halal tertentu tidak mencukupi untuk mempunyai beberapa produk yang dibenarkan . Oleh itu, perbadanan mesti memberikan dokumen tambahan yang mencukupi untuk mengesahkan produk halalnya.” **(m/s 162)**
61. “Maknanya dia nak mohon ke Malaysia, kena tengok standard halal Malaysia, kalau nak mohon ke Indonesia kena hadam standard halal Indonesia, garis panduan MUI. Antara perbezaan yang nyata, dia disebabkan oleh industri seperti yang saya katakan tadi, bukan standard itu sendiri.” **(m/s 162)**

62. *"Apa yang perlu kita utamakan ialah bagaimana isu perbezaan ini boleh diselesaikan dengan membincangkannya duduk semeja."* **(m/s 169)**
63. *"Perlu ada penyamaan, sekurang-kurangnya untuk Asia Tenggara, supaya semua boleh menerima standard halal."* **(m/s 171)**
64. *"Penyelesaian perbezaan standard halal adalah membuat penyelarasan standard halal. Untuk mengharmonikan standard halal, setiap negara perlu membuka minda untuk pelbagai aspek untuk menentukan produk sebagai produk halal."* **(m/s 171)**
65. *"Sebaik-baiknya, kita boleh harmoni. Tetapi bagaimana untuk mengharmonikan saya tidak pasti. Kerana setiap negara mempunyai keutamaan masing-masing."* **(m/s 172)**
66. *"Saya sangat bersetuju jika kita mengharmonikannya. Kalau kita nak mulakan dengan 3 negara. Kalau bukan 1 dunia pun, kita boleh mulakan dengan 3 negara. Saya bersetuju bahawa ketiga-tiga negara ini mahu membuat 1 logo dan 1 standard. Untuk 3 negara sahaja. Jadi, niat untuk mencapai kata sepakat, kerana 3 negara ini tidak jauh berbeza. Dari sudut syariah. Asalkan penyelesaian dari sudut syariah sudah memadai. Teknikal ini boleh diselesaikan, boleh diubah. Syariah ini sukar diubah. Dan syariah tidak jauh berbeza."* **(m/s 172)**
67. *"Jadi, saya tidak ada cadangan lain, hanya keharmonian dan juga piawaian multi-recognize yang sedia ada."* **(m/s 172)**
68. *"Harmonisasi adalah perkara yang benar-benar diperlukan. Kena mengharmonikannya."* **(m/s 173)**
69. *"Dengan menetapkan fatwa yang harmoni, tetapi tidak rumit, peraturan kerajaan boleh dibincangkan. Boleh juga."* **(m/s 173)**
70. *"Perlu ada keharmonian. Harmonikan Standard Halal antara 3 negara ini. By the way, sebenarnya untuk kawasan ASEAN sebenarnya."* **(m/s 173)**
71. *"Kami telah banyak bercakap. Kini di bawah MABIMS. Kami telah berusaha untuk penyelarasan."* **(m/s 174)**
72. *"Keperluan untuk pengiktirafan bersama selain daripada penyelesaian penyelarasan Standard Halal. Pengiktirafan bersama boleh dilakukan antara badan-badan kuasa halal di setiap negara."* **(m/s 174)**
73. *"Jadi, saya tidak mempunyai apa-apa cadangan lain, hanya keharmonian dan juga pelbagai mengiktiraf piawaian sedia ada."* **(m/s 175)**

74. *"Ia perlu kekal diiktiraf standard halal antara satu sama lain." (m/s 175)*
75. *"Mereka sepatutnya membuat MOU. Ia antara Indonesia dan Malaysia." (m/s 175)*



BIODATA OF STUDENT

Nur Izyana binti Abd Razak is currently pursuing a Master of Science in Shariah & Halal Laws at the Halal Product Research Institute, Universiti Putra Malaysia (UPM), to further her academic and professional development in the halal field. She holds a degree in Islamic Studies (Quran and Sunnah Studies) from Universiti Kebangsaan Malaysia (UKM) and is certified as a Halal Executive and Halal Internal Auditor. During her studies in Halal Product Management, she gained significant knowledge of the halal industry, particularly in halal tourism, and has actively participated in various related programs organized by Universiti Putra Malaysia and other institutions. Throughout her master's and degree studies, she was awarded a JPA scholarship to support her further education.

LIST OF PUBLICATIONS

Nur Izyana Binti Abd Razak, Suhaimi bin Ab Rahman, Muhammad Nusran. (2023). *Halal Standards and Their Contributions to The Growth of Halal Economy in Malaysia and Indonesia*. International Journal of Halal System and Sustainability (InJHSS), 3(2), 2808–9154. <https://doi.org/10.33096/injhss.v3i2.278>

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