



HALAL CERTIFICATION POLICIES IN OIC AND NON-OIC COUNTRIES: A COMPARATIVE ANALYSIS OF INDONESIA, MALAYSIA, THAILAND, AND SINGAPORE

Received: 06/12/2024; Revised: 04/02/2025; Accepted: 14/03/2025; Published: 30/06/2025

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ABSTRACT

The rapid growth of the global Muslim population has significantly fuelled the expansion of the halal industry across numerous countries, including those within ASEAN. Halal certification plays a critical role in ensuring products meet Shariah standards, thereby enhancing product safety and appeal for Muslim consumers. This article explores and compares the policies and regulatory frameworks for halal certification in OIC (Organization of Islamic Cooperation) member and non-member countries, specifically Indonesia, Malaysia, Thailand, and Singapore. These countries exhibit fundamental differences in their approaches and implementations: Indonesia relies on the Halal Product Assurance Agency (BPJPH) under the Ministry of Religious Affairs, Malaysia through the Department of Islamic Development Malaysia (JAKIM), Thailand with the support of the Central Islamic Council of Thailand (CICOT), and Singapore through the Islamic Religious Council of Singapore (MUIS). This study identifies the strengths, weaknesses, opportunities, and threats (SWOT) associated with the regulation and implementation of halal certification in these countries. Employing a qualitative approach, data were gathered from scientific literature sources. The findings aim to provide an in-depth understanding of how regulatory frameworks and certification impact the competitive positioning of these nations within the global halal market, supporting their ambitions to emerge as leading global halal hubs.

Keywords: Halal Authority Bodies, Halal Regulations, Halal Certifications, OIC Countries, non-OIC Countries

How to cite: Najla, N & Huda, N. 2025. Halal Certification Policies in OIC And Non-OIC Countries: A Comparative Analysis of Indonesia, Malaysia, Thailand, and Singapore. *Journal of Halal Product and Research*. 8(1), 60-74, <https://dx.doi.org/10.20473/jhpr.vol.8-issue.1.60-74>

INTRODUCTION

The global population reached 8.01 billion in 2023, as reported by the World Population Data Sheet, and is projected to grow to 9.8 billion by 2050. According to Pew Research Center, the global population is expected to rise to 8.3 billion by 2030, with the Muslim population reaching 2.2 billion, or 26.4% of the total population, by that time. This demographic growth highlights the increasing influence of the Muslim population on global markets, particularly in sectors aligned with Islamic values, such as halal food, finance, and lifestyle products.

In tandem with the increasing growth of the Muslim population, the halal industry has significantly expanded in Muslim and non-Muslim countries. The establishment of the halal industry across various nations has created new markets within the global business landscape. The World Halal Forum estimates that the global halal trade will reach USD 2.2 billion by 2030 (Hamid et al., 2019). According to the SGIE Reports 2023, around 2 billion Muslim consumers have spent approximately USD 2.29 trillion in the year of 2022 across sectors, including food, pharmaceuticals, cosmetics, fashion, travel, and media/recreation—all of which are core products and services shaped by ethical consumption needs influenced by Islamic beliefs.

The implementation of halal certification policies plays a critical role in the growth of the halal industry, particularly in the food and consumer goods sectors (Ridwan et al., 2020). These policies have been adopted in Muslim-majority and Muslim-minority countries, ensuring that certified products meet Sharia standards and are safe for Muslim consumers. Halal certification not only guarantees compliance with Islamic principles but also enhances consumer trust and confidence in the quality and safety of certified products. It serves as a critical tool for businesses to access and compete in the rapidly growing halal market, both locally and internationally.

Indonesia, Malaysia, Thailand, and Singapore are active promoters of halal standards in Southeast Asia (ASEAN). These countries aim to become global halal hubs, although not all are Muslim-majority nations. Each of these countries has established bodies, regulations, standards, management systems, and processes for implementing halal certification. This is part of their effort to achieve their shared objective, though differences exist in their policies and implementation methods (Ridwan et al., 2020).

As a member of the Organisation of Islamic Cooperation (OIC), Indonesia has developed its own halal certification regulations. Indonesia's initial steps in halal certification began in 1976 with the labeling of pork-containing products, followed by the issuance of the first halal certificate by the Indonesian Council of Ulama (MUI) in 1994. With the enactment of Law No. 33 of 2014, authority was transferred to the Halal Product Assurance Agency (BPJPH) under the Ministry of Religious Affairs, making halal certification mandatory for all products in circulation.

Meanwhile, other countries such as Malaysia, Thailand, and Singapore take different approaches to halal regulation and certification. Malaysia, also an OIC member, has a Muslim population of 61.3% (20,063,500 people) and began implementing halal policies in 1965. It has become an international halal standard hub with the globally recognized certification body JAKIM. Thailand, with a Muslim population of 5.2% (3,640,000 people), relies on the Central Islamic Council of Thailand (CICOT) as its government-supported halal certification body. Singapore, with a Muslim population of 15.6% (915,118 people), has the Islamic Religious Council of Singapore (MUIS) as its halal certification authority.

Previous research by Yakub and Fitriani (2022), titled *"Halal Certification in Government and Non-Governmental Organizations: A Comparative Analysis of Indonesia, Malaysia, and Thailand,"* provides a general comparison of halal certification under governmental and non-governmental organizations in Indonesia, Malaysia, and Thailand. Meanwhile, the study by Ridwan, Hasanuddin, Fatahillah, and Fauzia (2020), titled *"Authorization of Halal Certification in Indonesia, Malaysia, and Singapore,"* describes the respective halal authorities in these countries and outlines their responsibilities.

Asa's (2019) research, titled *"An Overview of the Developments of Halal Certification Laws in Malaysia, Singapore, Brunei, and Indonesia,"* examines the development of halal certification regulations in ASEAN countries, particularly in Malaysia, Singapore, Brunei, and Indonesia. Furthermore, the study by Faiqoh and Fatwa (2024), titled *"Comparative Study of Halal Certification Mechanism: Indonesia, Malaysia, and Mexico,"* compares the halal certification regulations of Indonesia, Malaysia, and Mexico.

Despite these studies, there remains a lack of clear comparative analysis categorizing the differences in halal certification frameworks. Specifically, no research has been found on groups halal certification systems in ASEAN countries based on their status as Muslim-majority or Muslim-minority nations. Therefore, this article aims to explore and compare the halal certification processes in select OIC and non-OIC countries, focusing on their regulations, implementation, and impacts on the halal industry. Additionally, it seeks to analyze the strengths, weaknesses, opportunities, and threats each country may encounter. This study hopes to provide deeper insights into how the halal certification regulations and processes in OIC and non-OIC countries in the ASEAN region influence their positions in the global halal market.

METHODOLOGY

This study employs the SWOT analysis method (Strengths, Weaknesses, Opportunities, Threats) to evaluate and understand the dynamics of halal bodies, regulations, and certifications in Indonesia, Malaysia, Thailand, and Singapore. The SWOT method was chosen as it enables the researcher to explore elements that may strengthen (Strengths) or weaken (Weaknesses) each country's position in



developing and implementing halal product assurance systems. SWOT analysis is widely recognized for its ability to systematically evaluate internal and external factors affecting an entity or policy (Gürel & Tat, 2017). Furthermore, this analysis also examines potential Opportunities that can be leveraged, as well as future Threats that might be encountered in the pursuit of becoming global halal hubs (Hashim et al., 2014). Data is collected from a range of scholarly sources, including books, laws, government regulations, official reports, and statistics, as well as articles from credible and relevant journal publications.

RESULTS & DISCUSSIONS

Definition of Halal

The term "halal" originates from the Arabic word, which has meaning of "permissible" or "lawful". In practice, halal is a comprehensive concept that goes beyond dietary laws to include ethical, social, and economic considerations. Specifically, in the context of food and consumer products, halal signifies that items are free from prohibited substances such as pork, alcohol, or improperly slaughtered animals, and adhere to cleanliness and ethical standards in production and handling (Fischer, 2016; Jamal & Sharif, 2021).

Qur'an highlights the importance of consuming what is lawful and good, as stated in Surah Al-Baqarah (2:168): "O mankind, eat from whatever is on earth [that is] lawful and pure." This injunction underscores the dual criteria of permissibility and wholesomeness in halal consumption (Ahmed et al., 2019). The integration of halal principles into modern industries ensures compliance with religious obligations while aligning with global trends in sustainability, ethical sourcing, and quality assurance. This approach not only caters to the dietary needs of Muslim consumers but also appeals to a broader consumer increasingly concerned with health and environmental impacts.

The definition of halal has expanded to meet the demands of global markets, reflecting not only compliance with Shariah but also concerns over hygiene, safety, and traceability in supply chains. This broader perspective has positioned halal as a marker of premium quality, attracting a diverse consumer base beyond Muslim populations (Asgari & Borzooei, 2013; Zailani et al., 2015). Consequently, halal certification systems have evolved to standardize practices, providing assurance to consumers and enabling the growth of a robust halal economy. This evolution has prompted businesses to adopt more rigorous standards and transparency measures, fostering trust among consumers while strengthening the credibility of halal products in international markets.

The increasing globalization of halal markets has further highlighted the dynamic nature of the concept, where cultural, regional, and industrial interpretations continue to shape its application. As a result, halal is not merely a religious requirement but also a growing phenomenon in ethical consumerism and global trade (Khan & Haleem, 2021). The expansion of halal markets has prompted businesses to adapt their strategies, ensuring compliance with diverse standards while appealing to a broader audience that values ethical and sustainable practices.

Halal Regulations and Certifications

Halal regulations and certifications play a major role in warranting that products and services comply with Islamic law (Shariah), advancing assurance to Muslim consumers and fostering trust in halal markets globally. The halal certification process verifies that products are free from prohibited substances, such as pork and alcohol, and that their preparation, processing, and handling meet strict standards of hygiene, ethical sourcing, and traceability (Tieman, 2020). These certifications are overseen by various national and international halal bodies, which establish guidelines and standards for industries such as food and beverages, cosmetics, pharmaceuticals, and logistics. The demand for halal products continues to rise; therefore, businesses are progressively recognizing the importance of obtaining these certifications not only to tap into a growing market but also to demonstrate their commitment to ethical practices and consumer safety.

In the past decade, the globalization of halal industries has prompted significant advancements in regulatory frameworks to address growing consumer demand and the complexity of supply chains. Countries such as Malaysia and Indonesia have emerged as leaders in the development of



comprehensive halal assurance systems, setting benchmarks for other nations. For instance, Malaysia's Department of Islamic Development (JAKIM) is recognized globally for its rigorous halal certification, while Indonesia's Halal Product Assurance Agency (BPJPH) has implemented a mandatory halal certification law to streamline halal governance (Noordin et al., 2019); Wibowo et al., 2021). These initiatives not only enhance consumer confidence but also facilitate international trade by ensuring that halal products meet consistent standards across borders.

Moreover, harmonization efforts among international halal bodies have aimed to address discrepancies in standards and foster global trade. Initiatives such as the establishment of the Halal International Authority Board (HIAB) have contributed to unifying certification systems across regions, ensuring consistency and reducing trade barriers (Zailani et al., 2015). These developments are vital for positioning halal products as competitive offerings in the global market, attracting Muslim consumers and also non-Muslims drawn to halal's association with quality, hygiene, and ethical practices. Such an inclusive approach enhances consumer confidence and opens new businesses to expand their scope.

The importance of halal certification extends beyond consumer protection to supporting economic growth in the halal sector. The expansion of halal regulations to encompass logistics, warehousing, and e-commerce reflects the adaptability of these frameworks to modern business environments (Ali et al., 2020). Consequently, halal certification has evolved into a comprehensive assurance system that not only aligns with Islamic principles but also addresses contemporary issues of sustainability, safety, and globalization. This evolution enhances the credibility of halal products and also fosters good trust among consumers, ultimately leading to increased market opportunities for businesses engaged in the halal industry.

Halal Authority, Regulations, and Certification in Indonesia

Indonesia's journey with halal certification began with the Ministry of Health, which introduced a "Contains Pork" label for non-halal products in 1976. The first halal certificate was then issued by the Indonesian Council of Ulama (MUI) in 1994. In 2014, the government introduced new regulations on halal products through Law No. 33 of 2014 concerning Halal Product Assurance (JPH). Following this law, halal certification, which was previously voluntary, became mandatory, requiring all products currently in circulation and those that will be circulated to have halal certification. Additionally, the law mandated the establishment of a halal authority within three years of the law's enactment. In 2017, the Halal Product Assurance Organizing Agency (BPJPH) was established under the Ministry of Religious Affairs through Presidential Regulation No. 83 of 2015 concerning the Ministry of Religious Affairs (Faridah, 2019).

Additional regulations govern BPJPH, including Minister of Religious Affairs Regulation (PMA) No. 42 of 2016 on the Organization and Work Procedures of the Ministry of Religious Affairs, and Ministerial Decree No. 270 of 2016 on the Business Process Map of the Ministry of Religious Affairs. Since the issuance of Law No. 33 of 2014, the authority to issue halal certificates, previously held by LPPOM MUI, was transferred to BPJPH. During this transfer process in 2019, LPPOM was re-designated as a Halal Examination Agency (LPH) under BPJPH. MUI's role is to issue fatwas on the halal status of products that have been inspected or audited by LPH. BPJPH also collaborates with the National Standards Agency (BSN) on standards like SNI 99003:2018 for ruminant animal slaughter and SNI 99002:2016 for poultry slaughtering (Nuraini dan Sucipto, 2021).

These three bodies have defined roles and responsibilities in halal certification. MUI is responsible for issuing halal and haram fatwas based on the Quran and Sunnah and certifying products as halal through its fatwa sessions (Azizah, 2022). BPJPH is responsible for establishing Halal Product Assurance (JPH) policies; setting norms, procedures, standards, and criteria for JPH; issuing halal certificates and labels; revoking; registering halal certificates for imported products; promoting, educating, and publicizing halal products; accrediting Halal Examination Agencies (LPH); registering halal auditors; overseeing JPH; providing halal auditor training; and collaborating with domestic and international institutions in JPH implementation (Faiqoh and Fatwa, 2024).

The role of LPH is to conduct inspection and testing on products to be certified as halal; prepare for halal audits; review registration forms and supporting documents for halal certification; schedule audits at the locations of businesses applying for certification; appoint halal auditors; conduct laboratory



tests when necessary; compile audit reports; and submit the results of product inspection and testing to BPJPH (Adinugraha et al., 2022).

Before receiving halal certification, a business must implement a Halal Assurance System (HAS) (Perdani, et al., 2018). MUI introduced the HAS23000 standard in 2012, an integrated system within companies to ensure and maintain the halal status of products, covering raw materials, processes, procedures, and production outcomes. This entire process is advocated by personnel and company management. (Hassan et al., 2015).

To streamline the halal certification process, BPJPH launched an online application and website service called SIHALAL in October 2019. Through this platform, businesses may register their products for halal certification. Following the enactment of Law No. 33 of 2014, there are two types of halal certification procedures: the Regular procedure and the Self-Declare procedure. The steps for Regular halal certification are as follows:

- Business owners create an account and submit their application with the required documents via the SIHALAL application/website.
- The business selects a Halal Examination Agency (LPH).
- BPJPH verifies the documents submitted by the business.
- The LPH sets the audit fee (including a Price Offer Letter and Terms and Conditions).
- The business owner makes the certification payment.
- BPJPH issues a Document Receipt Letter (STTD) and instructs the selected LPH to conduct a field audit at the business location.
- The LPH conducts the audit and prepares an audit report. If issues are found during the audit, further laboratory testing of the product may be required.
- The audit results from the LPH are submitted to MUI for review and consideration in a fatwa session.
- If MUI grants approval, BPJPH issues the halal certificate for the product.
- The business can download the halal certificate from SIHALAL.

The Self-Declare procedure is largely similar to the Regular procedure, with the following steps:

- Business owners create an account and submit their application with the required documents via the SIHALAL application/website.
- The business selects the Self-Declare registration option and enters a facilitation code.
- Verification and validation are conducted by a Halal Product Process Companion (PPH).
- BPJPH verifies the documents.
- BPJPH issues a Document Receipt Letter (STTD).
- A fatwa session is conducted by MUI.
- Upon approval from MUI, BPJPH issues the halal certificate to the business.
- The business can download the halal certificate from SIHALAL.



Figure 1. Indonesia Halal Logo

Halal Authority, Regulations, and Certification in Malaysia

Malaysia's halal policy journey began approximately a decade earlier than that of Indonesia. In Malaysia, the first halal initiative was implemented by the Selangor Islamic Religious Department (JAIS) in 1965, though halal practices at that time were limited to halal declarations without official product



certification. In 1969, the National Council for Islamic Religious Affairs (MKI) was established to manage all Islamic matters in Malaysia. That same year, the Religious Unit of the Prime Minister's Department (JPM) was designated as the MKI secretariat, later becoming known as the MKI Secretariat (Abdullah and Zakaria, 2023). This body eventually evolved into the Department of Islamic Development Malaysia (JAKIM), now responsible for all halal policy matters in Malaysia.

In 1984, the 26th MKI assembly produced Malaysia's first "Guidelines on Food, Drink, and Consumer Goods for Muslims," which clarified halal and haram rulings concerning food, drink, and consumer goods. In 1985, the Religious Division of JPM, still responsible for halal certifications, became the Islamic Affairs Division (BAHEIS) under JPM. Additionally, each state (province) established its own Islamic Religious Department (JAIN) to manage halal certification using state-specific logos. To standardize these logos, BAHEIS issued an official halal certification logo for use across Malaysia, which was distributed between 1994 and 1998 (Abdullah and Zakaria, 2023).

In 2011, the Trade Descriptions Act (TDA) 1972 was revised as the Trade Descriptions Act (TDA) 2011, introducing provisions related to halal under the Trade Descriptions (Halal Matters) 2011 Order and the Halal Certification and Marking 2011 Order. These orders defined halal in terms of Shariah law and fatwa, clarified permissible halal terminology, outlined penalties for counterfeit halal certifications and logos, and stipulated fines (Abdullah and Zakaria, 2023). Malaysia's halal certification system is based on MS1500, a standard harmonized with international food safety standards (GHP, GMP, IMP, HACCP) (Asa, 2019).

Malaysia's halal certification has shifted between agencies over the years, even briefly moving to the Halal Industry Corporation (HDC), which led to a two-month halt in certifications and the loss of critical documents. Ultimately, responsibility for halal certification returned to JAKIM. Since 2019, JAKIM's Halal Hub Division has overseen and issued halal certifications for Malaysia's federal territories, while each state's JAIN manages certification within its jurisdiction (Abdullah and Zakaria, 2023).

JAKIM's halal certification is recognized internationally, serving as a reference model for certification bodies in countries like Japan (Japan Halal Association), South Korea (Korea Muslim Federation), and Brazil (CDIAL Halal) (Nuraini and Sucipto, 2021). Unlike Indonesia, Malaysia uses a single halal certification procedure. The steps for halal certification are as follows:

- The business submits an online application through the MYeHALAL system with supporting documents.
- The application and documents are initially reviewed, with incomplete applications returned to the business for correction.
- The business receives an invoice for the certification fee.
- The business pays the fee as indicated in the invoice.
- A field audit is scheduled by JAKIM or JAIN.
- If a Non-Conformance Report (NCR) or discrepancy is found, the business must address these issues. Field samples may also be collected for laboratory testing.
- The audit results are submitted to the Malaysian Halal Certification Panel for deliberation.
- If approved, JAKIM issues the Halal Certification, known as the Malaysian Halal Certification (SPHM); otherwise, a warning letter is issued.

Though Malaysia has a single certification process, it offers an accelerated "fast track" program for eligible businesses. This fast track is divided into three types:

- Fast Track without Field Audit: Expedited approval for non-critical applications from businesses on the whitelist.
- Fast Track without Non-Conformance Report (NCR): Expedited approval for applications that pass audits with no NCR findings.
- Fast Track with Closed NCR: Expedited approval for applications where audit issues (NCR) have been resolved.

To qualify for the whitelist, a business must have held an SPHM for at least five years, maintain a positive track record, have no significant issues over the past five years, and comply with JAKIM/JAIN monitoring activities within the last six months. Applications deemed critical, such as new applications,



abattoirs, and franchises in the hotel and restaurant categories, are not eligible for the fast track without a field audit (MPPHM Domestic 2020).



Figure 2. Malaysia Halal Logo

Halal Authority, Regulations, and Certification in Thailand

Islam is the second-largest religion in Thailand, receiving legal and official protection from the kingdom. Thailand's constitution guarantees freedom of religion and supports the concept of "equal rights and freedoms." The Kingdom of Thailand respects and protects religious rights and practices for all its citizens, including halal certification practices to ensure halal compliance for food and beverages consumed by its Muslim population. This means that the government also promotes interfaith dialogue and understanding, fostering a harmonious coexistence among the diverse religious communities present in the country (Yakub and Zein, 2022).

Halal certification in Thailand began with an Islamic organization named Sheikhul Islam in 1948. Located in Nu Mai Khlong Sip, Nong Chok, Bangkok, this organization is responsible for managing all affairs related to the Muslim community in Thailand. Sheikhul Islam serves as the Mufti (Chularatchamontri) appointed directly by the King, with the recommendation of the Prime Minister. The Mufti operates within the Ministry of Interior (Yakub and Zein, 2022).

Initially, halal certification in Thailand was issued specifically for slaughterhouses to evade the Muslim community from consuming non-halal meat. Thailand is also regarded as a pioneer in halal logos, having introduced one in 1971, which was later expanded to include various products beyond meat-based items. This is to ensure food safety and compliance with Islamic dietary laws but also positions Thailand as a key player in the global halal market, attracting both local and international consumers seeking certified products.



Figure 3. Thailand Halal Logo

Sheikhul Islam is upheld by the Central Islamic Council of Thailand (CICOT), as mandated by Law 340/1997 concerning the administration of Islamic organizations. This law requires the formation of the Thailand Islamic Central Committee, with Sheikhul Islam as the chairman of CICOT and committee members appointed with the King's approval from regional Islamic religious councils. This committee aids Sheikhul Islam in running Islamic administration in Thailand and is the highest religious authority in the country, functioning under parliamentary oversight (Yakub and Zein, 2022).

Compared to Indonesia and Malaysia, Thailand's halal certification is managed by an Islamic organization (a non-governmental organization), CICOT, led by Sheikhul Islam. This structure is similar to Indonesia's halal certification system when it was fully under the authority of the Indonesian Ulema Council (MUI) before being transferred to the Halal Product Assurance Organizing Agency (BPJPH). However, the Thai government supports and legitimizes CICOT and Sheikhul Islam under Law 340/1997, which establishes a framework for halal certification and ensures that the standards comply with Islamic principles while promoting consumer confidence in halal products (Nawawi et al., 2020; Sudrajat, 2022).



The Thai government has built institutions within CICOT's organizational structure, including the Halal Executive Committee (HEC), the Halal Standard Institute of Thailand (HSIT), the Halal Accreditation Body (HAB), and the Halal Science Center (HSC). The government supports halal certification through various regulations and programs funded by the national budget. These initiatives not only enhance the credibility of halal certification in Thailand but also encourage greater participation from local businesses and producers, fostering a more robust halal industry that caters to domestic and international markets (Wannasupchue et al., 2019).

The halal certification process in Thailand comprises three main stages: application preparation, audit program, and endorsement and certification. In the first stage (application preparation), businesses register and submit the required documents to the CICOT office. CICOT then provides halal training programs for new businesses, followed by a fee payment as specified. In the second stage (audit program), CICOT assigns an audit team to conduct an on-site inspection and report the results to the halal committee. If any issues arise during the audit, laboratory tests may be conducted. In the final stage (endorsement and certification), the halal committee reviews the audit report. If the findings meet the halal requirements and procedures, the halal certificate is issued, allowing the business to display the halal logo on its premises (Nurdiansyah, 2018).

Halal Authority, Regulations, and Certification in Singapore

Unlike Indonesia and Malaysia, where the population is predominantly Muslim, Singapore has approximately 915,118 Muslims. The Muslim community in Singapore consists of two major groups: Malay Muslims and Indian Muslims, with the latter group including individuals of Pakistani, Arab, and other backgrounds. Despite its smaller Muslim population, Singapore places significant importance on halal certification. It ensures that food and products meet the dietary requirements of Muslims, fostering inclusivity and respect for cultural practices within the diverse society of Singapore. (Ridwan et al., 2020).

The Islamic Religious Council of Singapore (MUIS) was built in 1968 and granted authority over all matters related to halal certification services. The first halal certificate in Singapore was issued in 1978, and the halal certification logo is recognized by Brunei, Malaysia, Indonesia, and the Gulf Cooperation Council (GCC) countries (Azam and Abdullah, 2021). MUIS is the single authority for certifying halal food, beverages, and other products for export, and is responsible for approving collaborations with halal organizations in importing countries (Asa, 2019).



Figure 4. Singapore Halal Logo

According to AMLA Section 88A, clause: "The Council issues halal certificates for products, services, or activities and regulates certificate holders to ensure that all processes of production, processing, marketing, and display of these products, service provision, and activities comply with Islamic law requirements." MUIS is also empowered to set, amend, or revoke halal standards and requirements, as specified in AMLA Section 88A, clause (3): "In issuing halal certification, the Council may set conditions as deemed appropriate, which may be amended, revoked, or added at any time."

Furthermore, MUIS has the authority to enforce penalties for violations involving halal certification misuse, such as non-compliance, certification falsification, or use of counterfeit halal logos. AMLA Section 88A, clause (5) states: "Anyone who issues a halal certificate for goods, services, or activities, or uses a counterfeit or imitation halal logo, commits an offense and may be fined up to \$10,000 or face imprisonment of up to 12 months, or both" (Ridwan et al., 2020). These stringent measures are

designed to help the integrity of halal certification, also to protect consumers from misleading practices that could undermine their trust in certified products.

In contrast to Indonesia, where halal certification is mandatory, Singapore maintains a voluntary approach. In Singapore, halal certification for various types of products remains optional. Only businesses that wish to have halal certification are required to apply for it (Henderson, 2016). Halal certification criteria encompass the entire food supply chain, from raw materials and suppliers to production, storage, distribution, and presentation for consumer use (from farm to fork). This voluntary framework in Singapore not only reflects the diverse consumer landscape but also highlights the challenges faced by businesses seeking to navigate halal certification without a regulatory mandate. As companies may choose to forgo certification, there exists a risk of inconsistency in product quality and adherence to Islamic dietary laws, potentially leading to consumer distrust.

Halal certification standards are jointly established by MUIS and the Singapore Standards, Productivity and Innovation Board (SPRING), the national standards body of Singapore. To develop these standards, MUIS formed a Halal Standards Committee, including industry stakeholders, government representatives, academics, and scholars (Man & Pauzi, 2017). The current standards are the Singapore MUIS Halal Standard (MUIS-HC-S001), which outlines an overall framework for halal food handling and processing. The other one is the Singapore MUIS Halal Standard (MUIS-HC-S002), which provides frameworks for developing and implementing a Halal Quality Management System (HalMQ) (Ridwan et al., 2020).

According to the MUIS website, the halal certification process in Singapore consists of six stages: enquiry, application submission, processing, certification, post-certification, and renewal. In the first stage (enquiry), businesses consult with MUIS, often through email, phone, or in-person visits, to understand the purpose, benefits, and potential drawbacks of halal certification. Such inquiries are usually made by non-Muslim businesses unfamiliar with the halal concept. After understanding and meeting certification requirements, businesses proceed with registration and document submission.

In the second stage (application submission), businesses complete registration and pay for halal certification through the LicenseOne portal (<https://license1.business.gov.sg/>), a one-stop licensing website in Singapore. The specific requirements and documents depend on the type of product being registered, with seven certification schemes available for food businesses, including dining stalls, export-import, animal slaughter, production, and storage. Each scheme has criteria on its criteria, such as for dining establishments, which include food stalls, restaurants, bakeries, school canteens, and others.

The next stage (processing) involves document review and verification, followed by an audit of the registered products. The fourth stage (certification) is when the halal certificate is issued, and certification fees are paid once all criteria are met. The fifth stage (post-certification) includes regular inspections of certified businesses. These inspections are typically unannounced to ensure that businesses consistently apply halal standards. Businesses must also update any changes, such as staff, menu items, products, raw materials, or suppliers, on the LicenseOne website. The final stage (renewal) requires halal certificate holders to renew their certification three months before its expiration.

Strengths, Weaknesses, Opportunities, and Threats (SWOT) Analysis

A SWOT is a type of analysis which defined as a method to identify the strengths, weaknesses, opportunities, and threats associated with a company's, group's, project's, or business's performance (Nisak, 2013). These four components form the acronym "SWOT." This analytical approach is commonly applied in strategic planning and business or program evaluation (Rangkuti, 2008).

In this study, the SWOT analysis method is used to compare halal certification bodies and regulations in two OIC member countries, Indonesia and Malaysia, and two non-OIC countries, Thailand and Singapore. These four countries differ in various ways, such as the size of their Muslim populations, the status of their halal certification bodies, and the requirement of mandatory or voluntary halal certification in each country. Indonesia has BPJPH, Malaysia has JAKIM and JAIN at the state (provincial) level, Thailand has CICOT, and Singapore has MUIS as their respective halal certification authorities.



Table 1. Comparison of Halal Certification Bodies, Regulations, and Certification Requirements in Indonesia, Malaysia, Thailand, and Singapore

Country	Category	Muslim Population	Halal Certification Body	Halal Certification Requirement
Indonesia	OIC Member	242,700,000 (88.25%)	BPJPH (Government Organization)	Mandatory
Malaysia	OIC Member	20,063,500 (61.3%)	JAKIM (Government Organization) and JAIN at the provincial level	Voluntary
Thailand	Non-OIC Member	3,640,000 (5.2%)	CICOT (Non-Governmental Organization)	Voluntary
Singapore	Non-OIC Member	915,118 (15.6%)	MUIS (Non-Governmental Organization)	Voluntary

Below are the SWOT analysis tables for each of the four countries.

Table 2. Strengths

Country	Strengths
Indonesia	<ul style="list-style-type: none"> - Indonesia has a large Muslim population familiar with the concept of halal. - Indonesia's halal certification body (BPJPH) operates under the Ministry of Religious Affairs, which means that all halal regulatory and certification efforts receive direct governmental support. - Indonesia's Halal Product Guarantee (JPH) issued by BPJPH can achieve international recognition due to its issuance by a governmental authority.
Malaysia	<ul style="list-style-type: none"> - Since 1965, halal certification has been part of Malaysia's strong religious policy framework, managed by authorities such as JAKIM, giving Malaysia an advantage in consistent halal standardization and implementation. - Most of Malaysia's population is Muslim and familiar with the concept of halal. - Malaysia's halal certification body (JAKIM) is a government organization, with halal regulation and certification efforts supported by the Prime Minister and the monarchy. - Malaysia's halal certification by JAKIM is globally recognized, and its halal logo is internationally trusted due to Malaysia's strong halal production and marketing industry.
Thailand	<ul style="list-style-type: none"> - CICOT and Sheikhu Islam are recognized and protected by law as halal certification authorities, lending legitimacy and trust to halal certification in Thailand. - Thailand has supporting institutions for halal certification, such as the Halal Executive Committee, Halal Standard Institute of Thailand (HSIT), Halal Accreditation Body (HAB), and Halal Science Center (HSC), which help regulate and enhance the quality of the certification process.
Singapore	<ul style="list-style-type: none"> - The Islamic Religious Council of Singapore (MUIS) is well-recognized in various countries, including GCC nations, Brunei, Malaysia, and Indonesia, which boosts the credibility of Singapore's halal certification. - MUIS has full authority to issue halal certification, set standards, and oversee compliance, as regulated by the Administration of Muslim Law Act (AMLA).



Table 3. Weaknesses

Country	Weaknesses
Indonesia	<ul style="list-style-type: none"> - BPJPH currently lacks representation in every region across Indonesia. - The transition of halal certification authority from MUI to BPJPH, along with the new halal logo, requires time for full understanding among the general public. - The mandatory halal certification only started in 2014 under Law No. 33 of 2014, with a complex implementation process involving multiple bodies (BPJPH, MUI, and LPH). This process is still relatively new, thus less effective than Malaysia's well-established system.
Malaysia	<ul style="list-style-type: none"> - Halal certification remains voluntary, which may limit the incentive for businesses to pursue halal certification.
Thailand	<ul style="list-style-type: none"> - Halal certification is handled by CICOT, a non-governmental organization. Despite government support, this non-governmental status means the certification authority may lack the robust policies associated with government agencies. - Halal certification in Thailand is voluntary.
Singapore	<p>Singapore's halal certification is voluntary, which can restrict various halal-certified products in the market, also may reduce public knowledge about the value of halal certification.</p>

Table 4. Opportunities

Country	Opportunities
Indonesia	<ul style="list-style-type: none"> - Educational organizations or communities can participate in the halal sector by establishing Halal Examination Institutions (LPH). - BPJPH has established cooperation with several foreign countries and certification bodies. - The self-declaration program allows SMEs to register for halal certification for free, which is expected to stimulate growth in the halal industry.
Malaysia	<ul style="list-style-type: none"> - Malaysia has a significant opportunity to export halal products worldwide, as the Malaysian halal logo is widely recognized and accepted internationally. Some countries even use JAKIM as a reference for their own halal certification bodies. - With JAKIM as the sole national-level authority, Malaysia has a centralized halal management system. JAKIM collaborates with JAIN in each state, facilitating local-level certification while maintaining national standards.
Thailand	<ul style="list-style-type: none"> - Specialized institutions like the Halal Science Center offer Thailand the potential to build partnerships with Muslim-majority countries and expand halal product distribution networks. - Training is available for businesses newly registered for halal certification. - Thailand can expand its halal product market to Muslim-majority countries and other regions where demand for halal products is rising.
Singapore	<ul style="list-style-type: none"> - Singapore's internationally recognized halal certification offers golden opportunities for Singaporean halal products to compete in the global market, especially in Muslim-majority countries. - Consultations on halal standards are available for new applicants and non-Muslim businesses that may be unfamiliar with halal concepts. - Singapore's integrated online portal (LicenseOne) supports licensing activities, including halal certification, allowing both the public and new businesses easy access to halal certification recommendations.



Table 5. Threats

Country	Threats
Indonesia	<ul style="list-style-type: none"> - The transfer of authority from LPPOM MUI to BPJPH introduces potential for administrative conflicts and requires time for alignment, which may impact the efficiency and quality of halal certification services. - There is limited awareness and understanding among Indonesian business owners regarding the Halal Product Assurance.
Malaysia	<ul style="list-style-type: none"> - Other countries, such as Saudi Arabia, UAE, and Turkey, are increasingly strengthening their halal regulations. This trend may challenge Malaysia's position as a global halal certification center if other countries offer certification that is more readily accepted internationally. - Malaysia's voluntary approach to halal certification may cause it to lag behind Indonesia, which has implemented mandatory halal certification.
Thailand	<ul style="list-style-type: none"> - As a non-governmental organization, CICOT may face resource limitations for effectively monitoring the halal certification process across Thailand. - Sheikhul Islam and CICOT hold their authority as appointed by the King, so any shifts in government structure or political policies could affect the continuity of the halal certification authority in Thailand.
Singapore	<ul style="list-style-type: none"> - Since halal certification is voluntary, non-Muslim businesses may lack motivation or adherence to halal standards. - Singapore faces competition from neighbouring ASEAN countries like Indonesia, Malaysia, and Thailand, which have larger Muslim populations and are actively promoting halal certification.

CONCLUSIONS

The OIC member countries discussed in this study are Indonesia and Malaysia, where Islam is the majority religion, leading to a high demand for halal products. Indonesia has Badan Penyelenggara Jaminan Halal (BPJPH), a governmental organization, as the primary authority on halal regulation and certification. BPJPH plays a pivotal role in overseeing halal certification and regulation, ensuring compliance with Islamic dietary laws. In Malaysia, JAKIM serves as the central governmental body responsible for halal certification, supported at the state level by JAIN, which assists JAKIM in each province but ultimately reports back to JAKIM for all decisions, regulations, and certification issuance. JAKIM, which operates in conjunction with state-level agencies such as the Jabatan Agama Islam Negeri (JAIN). This collaborative approach facilitates a comprehensive and uniform system of halal certification across the country. The examination of halal certification processes in Indonesia and Malaysia reveals significant insights into the regulatory frameworks established by the Organization of Islamic Cooperation (OIC) member countries. Both nations, characterized by a predominantly Muslim population, exhibit a robust demand for halal products, thereby necessitating the establishment of effective regulatory bodies.

The non-OIC countries reviewed, Thailand and Singapore, have minority Muslim populations. However, this does not hinder their commitment to supporting halal product growth. Both Thailand and Singapore have internationally recognized halal certification bodies. Although these bodies are non-governmental (operating as Islamic organizations), they actively work to advance halal certification in their respective nations. Thailand has CICOT, which plays a role as a halal certification body. In Singapore, they have MUIS, which is responsible for halal certification nationally. The commitment of Thailand and Singapore to the growth of halal products, despite having minority Muslim populations, underscores the significance of halal certification in fostering economic opportunities and cultural inclusivity. The presence of internationally recognized, non-governmental halal certification bodies in both countries illustrates a proactive approach to halal product development. This not only enhances the credibility of halal offerings but also aligns with global market trends, indicating a broader recognition of halal as a vital component of international trade and consumer choice. As these nations continue to support and



expand their halal industries, their efforts contribute to a more diverse and inclusive marketplace that respects and caters to the needs of various communities.

Each country has distinct policies, regulations, and implementation strategies that shape their strengths, weaknesses, opportunities, and threats. A strength for one country may highlight an area for improvement in another, while an opportunity for one may represent a challenge for its counterpart. These differences prevent a single standard for comparison, as each nation's unique context—including population size, governmental policies, and public awareness of halal principles—shapes its halal industry dynamics. This analysis reveals that each country operates within a framework of unique policies, regulations, and implementation strategies. The comparative evaluation of these elements shows the complexity of establishing a universal standard for the halal sector, as the distinct contexts—ranging from demographic factors to governmental approaches and public awareness—shape the industry dynamics.

Despite these variations, Indonesia, Malaysia, Thailand, and Singapore all contribute to the global halal industry. Each country strives toward becoming a halal hub in its own way: Indonesia, an OIC member, has implemented a free-of-charge program for halal certification via self-declaration and has made halal certification mandatory. In contrast, Malaysia maintains a voluntary certification approach while focusing on enhancing its existing system. Among non-OIC countries, Singapore has established a comprehensive online portal for license registrations, including halal certification, and provides consultation on halal certification for new applicants and non-Muslim businesses. Thailand supports halal business operators with training and employs halal certification through the guidance of its Islamic council. These initiatives demonstrate the varied approaches each country takes to address the needs of both local and global markets, shaped by their distinct socio-economic contexts and regulatory frameworks. Collectively, they emphasize the region's increasing role in influencing global halal industry standards and trends.

The findings emphasize the critical role these regulatory frameworks play in building consumer trust, which is essential for the sustainable rise of the halal market. By ensuring compliance with recognized halal standards, these frameworks not only enhance the credibility of halal products but also stimulate economic development in both OIC member countries and non-OIC countries within the ASEAN region. This dual impact highlights the broader economic and cultural significance of effective halal governance.

Additionally, future research could delve deeper into evaluating the effectiveness of these regulatory bodies in overcoming the various challenges faced by the halal industry, such as maintaining consistency in certification processes, addressing the complexity of international trade, and meeting the various needs of global consumers. Investigating the feasibility and implications of harmonizing halal standards across OIC member countries and non-OIC countries could also provide valuable insights into how regional collaboration might simplify cross-border trade, improve industry efficiency, and strengthen the global position of the halal sector.

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