AUTHORIZATION OF HALAL CERTIFICATION IN INDONESIA, MALAYSIA AND SINGAPORE

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Abstract

The rapid development of the global halal industry has driven many countries to consider the halal industry. Southeast Asian countries including Indonesia, Malaysia, and Singapore are known as halal campaigners. These countries aspire to become a global halal hub. In order to realize this aspiration, they established an institution or agency to certify halal products. In Indonesia, it is managed by the Halal Certification Agency (BPJPH). Malaysia has the Department of Islamic Development (JAKIM) and Singapore has the Islamic Religious Council of Singapore (MUIS) or known as the Islamic Religious Council of Singapore. Halal certification in Malaysia and Singapore are voluntary, not mandatory as in Indonesia. Even though they do not have specific laws, in this case, these countries already have halal standardization. While Indonesia, currently still does not have an official standard issued by BPJPH and the halal standardization still uses LPPOM-MUI based on HAS 23000 MUI.

Keywords: Halal Authorization, Halal Certification, Global Halal Hub, Halal Industry

I. Introduction

The developing halal industry in many countries encourages the establishment of new markets in the global business map (Hamid, Said, & Meiria, 2019). The World Halal Forum states that world halal product trade reached 1.6 trillion USD (16%) in 2015 of all food and beverage trade in the world and it is estimated to reach 2.2 billion in 2030 (Evans & Syed, 2015). Along with the growth of Muslim population in the world, the halal industry has great potential. The world Muslim population was 1.8 billion (24%) in 2015. It's in the second position after Christians with 2.5 billion (31%) of the total 7.3 world population. It is predicted that in 2060 the world population will increase by 32% or become 9.6 billion with 31% or Muslim. Even, in the near future, it is estimated that the value of the world halal food and beverage trade will increase 21% of the total world trade values (Sugita, 2017).

The same trend occurred in Indonesia. The Indonesian Foods and Drugs Analysis Agency and the Indonesian Council of Ulama (LPPOM MUI) revealed a total of 33,905 companies that had their products certified halal. This agency has issued 35,962 halal certificates covering 309,115 products (Sugita, 2017). It shows that companies respond more to halal certification compared to proper programs as most of the Indonesian population is Muslim. Indeed, people have different levels of faith and obedience to Islamic law, but they concerned about halal products. A product will be more successful in the market if it has a halal label. Even, some products fail due to issues of containing haram ingredients. The level of public awareness to live according to Islamic rules affects the development of the halal industry in Indonesia.

Malaysia, a country with a dominant Muslim population has the same condition. In the middle of 2018, Malaysian halal product exports reached 5.1% of the country's total exports or around RM 35.4 billion (Sugita, 2017). Different from Indonesia and Malaysia, Singapore is one of the halal campaigners which is not a Muslim-majority country. In 2015, Muslim population aged 15 years and older reached 459,800 or 14.04% of the total population in Singapore (Sugita, 2017). However, the country's halal industry is relatively considered (National University of Singapore, 2001). In the past ten years, the development of the halal industry in this country has increased five times. In 2016, MUIS claimed to have issued approximately 4,000 halal certificates in order to provide guarantees and comfort for the Muslim population in practicing their faith (Abdul Wahab, Mohd Shahwahid, & Ab. Hamid, 2016; Sugita, 2017)

Malaysia and Singapore do not require halal certification for the industry but by considering the figures above, the industry shows the importance of the halal status of a product (Wahab et al., 2016). Furthermore, Indonesia also does not require halal product certification, but Law Number 33 of 2014 concerning Halal Product Assurance and Government Regulation Number 31 of 2019 concerning the Implementation of Halal Product Assurance have encouraged industries to get a halal certificate for their products.

Indonesia, Malaysia, and Singapore are halal campaigners in the Southeast Asian Region. These countries want to become a global halal hub (Nik Muhammad et al., 2009; Abdul Rahman, Rezai, Mohamed, Shamsudin, & Sharifuddin, 2013; Handayani & Rachmat Hidayat, 2018; Mageswari, 2019). However, they have differences in the regulation, management, and process of halal certification. The current study aims to compare the aspects of halal certification authorization in Indonesia, Malaysia, and Singapore.

II. Halal Industry

The demand for halal food products increases globally but the halal industry still has not met halal standards, so it causes slow growth of industry (Aziz, Abd.Aziz, Aziz, Omar, & Hassan, 2015). Some popular and frequently discussed halal industries cover food, tourism, and cosmetics industries as well as halal accreditation.

Food Industry

In the food industry, halal assurance systems refer to health systems that ensure the accuracy of other systems

such as Good Hygiene Practice (GHP), Good Manufacturing Practice (GMP), and Hazard Critical Control Point (HACCP) (Krishnan, Omar, Zahran, Syazwan, & Alyaa, 2017).

Currently, the customers of halal foods are more aware and concerned about the integrity of halal status and are curious about all activities involved along the supply chain whether the products they bought are halal or not (Zulfakar, Anuar, & Talib, 2014). Meat and poultry with halal status should not only be slaughtered according to Islamic practice but also have to be stored separately along the supply chain to avoid the contamination risk (Alqudsi, 2014). Zulfakar et al. (2014) added that halal status is only for food products but also for food service providers such as restaurants and food wholesalers.

Tourism Industry

Halal tourism is one of the new phenomena arises from the growth of the halal industry in order to develop the tourism industry (Samori et al., 2016). Many Muslim and non-Muslim countries tried to capture the Muslim tourist market by providing tourism products, facilities, and infrastructure to meet their needs.

Unfortunately, the concept of halal tourism in the Islamic context with special reference to the verses in the Qur'an and Hadith (the main sources in Islam) is still in the exploratory stage (Samori et al., 2016). Rules and regulations of Muslims in traveling (Samori et al., 2016) cover:

1)   fulfill all religious obligations as a prayer;

2)   get certain facilities (rukhsah) in fasting;

3)   prohibition for women to travel alone without friends (Mahram) with certain conditions; and

4)   fulfill duties as caliphs with good intentions to gain knowledge and value the Almighty Allah through His creation.

Cosmetics Industry

The halal cosmetic industry has great potential to drive the Halal economy (Hashim & Musa, 2014). Halal cosmetics are products made of halal materials and produced according to the halal system that are intended to be applied to certain body parts, either rinsed or not for beautifying, cleaning, protecting, and changing the appearance of the body (Sugibayashi et al., 2019).

Halal cosmetics include personal care products, toiletries, fragrance, and skincare products (Rahim, Shafii, & Shahwan, 2015). Unfortunately, Muslims still relies on cosmetic products produced by Non-Muslims (Swidi, Wie, Hassan, Hosam, & Kassim, 2010). Knowledge and religiosity on attitudes to select cosmetic products have to be considered (Ahmad, Rahman, & Rahman, 2015). Religiosity is one of the key factors to be considered by cosmetics

companies in promoting their products. The people's awareness on halal food and drinks increases (Swidi et al., 2010), but the younger generation has a low level of awareness in buying halal cosmetics, in which the ingredients of cosmetic products are the most important factors affecting them in purchasing the products (Hashim & Musa, 2014) (Lutfie, Suzanti, Omar Sharif, & Alamanda, 2016). The use of ethanol in cosmetic products is still controversial, but according to the Malaysian Department of Islamic Development (JAKIM) and the Indonesian Foods and Drugs Analysis Agency (LPPOM-MUI), cosmetic products can contain ethanol if it is from natural or synthetic aerobic fermentation, not from liquor industry (Sugibayashi et al., 2019).

III. Halal Accreditation

Halal certified products are the key reason for Muslims to select daily products in order to instill confidence and believe that the purchased products comply with Sharia Law (Zulfakar et al., 2014). Halal accreditation is considered a benchmark for food safety, quality assurance, and other useful indicators, not only for Muslim but also non-Muslim customers (Baharuddin et al., 2015). Zulfakar, Anuar, & Talib (2014) and Krishnan et al. (2017) revealed that many customers were skeptical of the halal logo and certificate because they were widely used by untrusted companies to market their products for the sake of business expansion. It becomes a challenge for halal accreditation institutions to assure that the halal status of a product can be accounted for. However, in some countries, it is not easy for small and medium enterprises to get a halal certificate. As the largest Muslim country, halal product assurance in Indonesia is relatively slow, even the Law of Halal Product Assurance (HPA) and regulations on halal product assurance are overlapping and not comprehensive (Hakim, 2015).

Halal certification such as the halal logo or compliance certificate issued by a reputable and licensed agency shows that the certified products meet Islamic regulation (Zulfakar et al., 2014). It is crucial to validate and track halal status through research and development processes to ensure halal status (Zailani, Arrifin, Wahid, Othman, & Fernando, 2010).

IV. Halal Certification in Indonesia

Halal Certification Agency (BPJPH) is an institution authorized to conduct halal certification in Indonesia (Akim, Konety, Purnama, & Korina, 2019). This public institution was established based on Law Number 33 of 2014 concerning Halal Product Assurance (UUJPH). Based on this Law, BPJPH has the authority to carry out a halal certification that was previously held by LPPOM MUI, a private institution. BPJPH was established by the government and under the Ministry of Religious Affairs (KEMENAG). It has the following authorities:[5]

  a. formulate and establish Halal Product Assurance policies;
  b. establish norms, standards, procedures, and criteria for Halal Product Assurance;
  c. issue and revoke Halal Certificates and Halal Labels on Products;

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[5] Law of Halal Product Assurance, Article 6.

    d.   register Halal Certificates for foreign Products;

    e.   conducting socialization, education, and publication of Halal Products;

    f.   accredit the Halal Audit Agency;

    g.   register Halal Auditors;

    h.   supervise Halal Product Assurance;

    i.   guide Halal Auditors and

    j.   establish cooperation with domestic and foreign institutions in the field of Halal Product Assurance.

BPJPH, the authorized institution in certifying halal products is assisted by the Halal Inspection Agency (LPH) and the Indonesian Council of Ulama (MUI). LPH has responsibilities to assist BPJPH in conducting an inspection and/or testing product. Inspection/product testing is conducted by halal auditors assigned and dismissed by LPH and required to have auditor certificates issued by MUI in collaboration with BPJPH. [6]

The halal product assurance does not only rely on these three institutions but also the business actors by appointing a halal supervisor responsible for the process of halal product (PPH) starting from supervision, improvement or prevention, coordinating PPH, and accompanying halal auditors when examining the companies.[7]

The focus of halal certification in Indonesia is still on food, beverage, pharmaceutical, and cosmetic industries. It reflects UUJPH article 1 number 1 which states that the products referred to in this law cover goods or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetic engineering products, and goods used or utilized by the community.

Before getting a halal certification, a business is required to have a Halal Assurance System (SJH) (Perdani, Chasanah, & Sucipto, 2018). In this case, MUI has its own standard, called Halal Assurance System (HAS) 23000 issued on January 16, 2012. HAS is an integrated system in the company established to implement and maintain the halal status of a product, starting from the used ingredients, the processes and procedures, and the produced products. The whole process is supported by personnel and management responsible for the production process (Md. Sawari & Ghazali, 2014; Hassan, Arif, & Sidek, 2015).

The responsibility concept of HAS 23000 MUI shares a quite similar principle with the public halal product assurance which involved all aspects of production, including:
    1) Selection and use of raw materials, processed materials, supplementary materials, and supporting materials (articles 17-20 UUJPH).

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[6] Article 6 point g jo. Article 10 verse (1) point a jo. Article 14 verse (1) UUJPH
[7] Article 28 UUJPH

2) The production process, including location separation, places, and tools for slaughtering, processing, storing, packaging, distributing, selling, and presenting halal and non-halal products (articles 21-22 UUJPH).

3) Management support or business actors in implementing the halal product assurance system, including appointing halal supervisors who are fully responsible for the process of halal products (articles 23-28 UUJPH).

4) Assurance of halal products as evidenced by halal certificates (article 29 UUJPH).

During the process of halal product certification, the company is expected to meet the specified requirements first, particularly fulfill the HAS 23000 criteria in the form of documents consisting of:[8]

Halal Policies

1) Top Management has to establish Halal Policies and socialize them to all stakeholders of the company.

2) Halal Management Team.

3) Top Management must establish a Halal Management Team covering all sections involved in critical activities and have clear duties, responsibilities, and authorities.

4) Training and Education

5) The company has to have written procedures for conducting training. Internal training should be done at least once a year and once every two years for external training.

6) Ingredients.

7) Material used in producing certified products may not come from haram (illicit) materials. The company must have supporting documents for all materials used, except non-critical materials or materials purchased in retail.

8) Products.

9) Products should not tend to have similar smell or taste to illicit products or those have been declared haram by MUI. Brands/product names that are registered for certification may not use names that refer to something that has illicit characteristics or not in accordance with Sharia. Retail food products with the same brand in Indonesia have to be fully registered for certification, not only partial.

10) Production Facilities

11) Manufacturing industry: (i) Production facilities should assure the absence of cross-contamination with illicit materials/products; (ii) Production facilities can be used interchangeably to produce certified products and uncertified products as long as they do not contain ingredients derived from pigs/their derivatives, but it requires certain procedures to assure that cross-contamination does not occur.

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[8] LPPOM MUI, Requirement of Halal Certification by MUI, http://www.halalmui.org/mui14/index.php/main /go_to_section/ 58/1366/page/1

12) Restaurant/Catering/Kitchen: (i) Kitchen is only for production of halal products; (ii) Presentation facilities and equipment are only to serve halal products.

13) Slaughterhouses (RPH): (i) RPH facilities are only to produce halal meat; (ii) slaughterhouses should be significantly separated from pig slaughterhouses/farms; (iii) If the deboning is processed outside of RPH, then the carcass should be ensured only from halal RPH; (iv) Slaughter equipment must meet the requirements.

14) Written Procedure for Critical Activity

15) The company should have written procedures regarding the implementation of critical activities, namely the production chain that affect the halal status of the product. Critical activities include selection of new ingredients, purchase of materials, inspection of incoming materials, product formulation, production, washing of production facilities and equipment, storage and handling of materials and products, transportation, display, visitor rules, menu determination, and slaughtering are in accordance with the company's business processes (processing industry, slaughterhouses, restaurants/catering/kitchen). Written procedures for critical activities can be integrated with other system procedures.

16) Traceability

17) The company must have a written procedure to assure the ability to trace the ingredients of certified products (approved by LPPOM MUI) and its production facilities meet the criteria (free from pig materials/derivatives).

18) Handling underqualified products.

19) The company must have a written procedure for handling underqualified products, not being sold to customers who require halal products and if they are already sold, they must be withdrawn.

20) Internal Audit

21) The company must have a written procedure for internal audit in the implementation of SJH. Internal audits are conducted at least every six months by competent and independent internal halal auditors. Internal audit results are submitted to LPPOM MUI in the form of regular reports every six months.

22) Management Review

23) Top Management or its representatives have to conduct a management review at least once a year to assess the effectiveness of SJH implementation and formulating sustainable improvement.

After completing those requirements, the next process is registration in which the company registers via an online registration system called CEROL SS23000. It covers the payment method, payment approval, and uploading certification data as referred to above. Then, MUI approves the registration followed by a pre-audit, audit, and HAS assessment process, and then a commission of MUI will issue fatwa regarding the halal status of the products.

The certification is not only done by producers, but also by distributors, packaging and relabeling companies. Registration by the distributor can be done if the distributor is a part of companies with the intended certified product. The halal label can be done by packaging or relabeling companies if the products already have a halal certificate issued

by MUI and categorized as no-risk products, a product that has no illicit ingredients or risk to get mixed with illicit ingredients.

In contrast with MUI that already has a relatively complete tool in implementing halal certification in Indonesia, as stated earlier, UUJPH does not have technical regulations in implementing halal product assurance. However, halal certification for all products distributed in Indonesia is mandatory in which it was previously voluntary, will certainly encourage the growth of the halal industry in Indonesia as long as the regulations, facilities and infrastructure, human resources, and community's awareness on halal products can be fulfilled.

V. Halal Certification in Malaysia

The authorized institution to issue a halal certificate in Malaysia is the Department of Islamic Development (JAKIM). JAKIM is an authoritative institution established by the state and initiation by the monarch to handle halal certification in the country. This institution has authorities to issue a halal certificate for domestic and multinational products, while JAIN/MAIN has the authority to issue a halal certificate for domestic products only.

In particular, this country does not have Laws concerning halal products, but it has 13 sets of provisions to support halal certification and also 9 standards for the development of the halal industry: 1) Trade Act of 2011 (Trade Law of 2011), 2) Food Act 1983, 3) Food Rules of 1985, 4) Regulations on Food Hygiene of 2009, 5) Animal Rules, 6) Animal Act of 1953, 7) Animal Regulations of 1962, 8) Animal Slaughtering, 9) Public Livestock Progress of 1983, 10) Law on Public Livestock Progress of 1983, 11) Law of Kastam 1967 (Prohibition of Import in 1998), 12) Law of *Kerajaan Tempatan* 1976 (Deeds 171), and 13) Local Government Act (PBT), Act/Enactment of Islamic Administration; and Trade Stamp Certificate 1976.

Based on the 13 provisions above, there is no specific explicit regulation regarding halal as in Indonesia, but implicitly, they directly encourage the development of the halal industry in Malaysia. Thus, the provisions are supported by another standards as technical guidelines for the development of the halal industry in Malaysia.

Indeed, the development of the halal industry in Malaysia is not handled by one institution only, but it involves many institutions. It shows that the halal issues in Malaysia are broad. Therefore, it requires an interconnection between related institutions to develop the halal industry.

Institutionally, Malaysia has 16 halal standards representative committees and 25 technical committees for Islamic foods and goods. All committees are connected with Malaysian Halal Standards. The detail of the 16 committees integrated with the halal industry can be seen below:

The institutions above are the main support for the development of the halal industry in Malaysia. However, as stated above, halal certification in this country is managed by JAKIM. JAKIM is a public institution responsible for the Prime Minister. However, at the state level, Malaysia has a JAIN/MAIN (*Jabatan Agama Islam Negeri/Majelis Agama Islam Negeri*). All these institutions are integrated and connected to one another. For example: "If the country needs beef imports, the Ministry of Trade has the authority to decide it. Before the import products enter the country, the Ministry of Trade, the Ministry of Health, and JAKIM ensure the health and halal status of the products by directly visiting the importer country to see the slaughtering process for checking the hygiene and halal of the products. This is a brief example of the interconnection between institutions in which each institution plays a role and directly involved in the halal industry in Malaysia.

Halal assurance of a product that has been certified should be in accordance with Malaysian halal standardization. This country has two halal assurance instruments derived from various regulations. They are 1) Malaysian Standard (MS 1500-2009) Halal Food - Production, Preparation, Handling and - Storage - General Guidelines (Second Revision), and 2) 2014 Manual Procedure for Malaysia Halal Certification (Third Revision). They serve as practical guidelines for certifying halal products in this country.

Malaysia Standard (MS 1500-2009)

Malaysia Standard (MS 1500-2009) is practical guidelines for the food industry in preparing and handling halal foods (including nutritional supplements) and serves as a basic requirement for halal food products and food trade or enterprise in Malaysia. It regulates five criteria, namely: Halal Food-Production; Preparation, Handling, and Storage; Slaughtering Process; Hygiene, Sanitation, and Food Safety; Processing of Halal Food; Storage, transportation, display, sale, and servings of halal food.

Manual Procedure for Malaysia Halal Certification (MPPHM 2014)

The MPPHM was issued by the JAKIM and JAIN/MAIN to explain the provisions to be fulfilled by the Malaysian Halal certification administrator. It covers seven aspects of halal certification, namely: 1) Food/Beverage/Food Supplement products; 2) Food Stalls/Hotel; 3) Accessories; 4) Cosmetics and Treatment; 5) Slaughterhouse; 6) Pharmaceutical, and 7) Logistics. Those should meet the following criteria to get a halal certificate from JAKIM/JAIN:

Food/Beverage/Food Supplement products

Halal certification for food/beverage/food supplement products has to be in accordance with; a) MS 1500-2009, Food Act 1983, Food Regulations 1985, b) Regulations on Food Hygiene 2009, c) Decision of the National Council of Fatwa Majlis concerning Religious Affairs issued by the state; and d) Other regulations in accordance with

the product to be certified.

Producers of food/beverage/food supplement products that apply for halal certification are categorized into four based on the business levels, namely 1) Multinational Enterprises, 2) Simple Industry, 3) Small Industry, and 3) Micro Industry. These levels will affect the responsibilities to be fulfilled by each company.

First, multi-national level companies are required to meet the following criteria: a) establish an internal halal committee; b) appoint a halal executive; c) appoint at least two Muslim workers as chief cooks; d) registered as a Malaysian citizen, and e) apply halal assurance system by referring to HAS 2011.

Second, companies in Simple Industry category are required to meet the following criteria; a) establish an internal halal committee, appoint a halal executive; b) appoint at least two Muslim workers as chief cooks; c) registered as a Malaysian citizen, and d) apply halal assurance system by referring to HAS 2011.

Third, companies in Small Industry category are required to meet the following criteria; a) appoint a Muslim supervisor; b) Malaysian citizens; c) responsible to supervise each stage of food processing; d) has a Muslim worker for controlling food processing every day.

Fourth, Micro Industry companies are required to have a Muslim worker for controlling the process of food processing every day.

Food scheme/ hotels

The food/beverage/supplement products above are intended for food industries, but food stalls here refer to restaurants, canteens, cafes, franchises, shops, hotel restaurants, catering, and other food businesses. The applicants of this certification have to comply with; a) MS 1500-2009; b) Food Act 1983; c) Food Regulations 1985; d) Regulations on Food Hygiene 2009; e) Decision of the National Council of Fatwa Majlis concerning Religious Affairs issued by the state; and f) Other regulations in accordance with the product to be certified. In addition, if the applicants have to; a) have an internal halal committee, appoint a halal executive; b) appoint at least two Muslim workers as chief cooks; c) registered as a Malaysian citizen, and d) apply halal assurance system by referring to HAS 2011.

Accessories

The use of accessories has to be in accordance with; a) MS 2200: 2012 Islamic Applied Goods - Part 2: the use of animal bones, b) animal skin and wool - General guidelines; c) Decision of the National Council of Fatwa Majlis concerning Religious Affairs issued by the state; and e) other rules and guidelines. The applicants of this certification should have an internal halal committee, appoint a halal executive, appoint at least two Muslim workers for managing the use of accessories, registered as Malaysian citizens, and apply the halal system by referring to HAS 2011. It is applicable for all levels of the industry including multinational, simple, small, and micro levels.

Cosmetics and Treatment

The use of cosmetics and make up must be in accordance with MS 2200: 2008 Applied Islamic Goods - Part 1: Cosmetics and treatment - General Guidelines; Guidelines of Cosmetic Products in Malaysia, National Pharmaceutical Control Bureau (BPFK); Guidelines for Best Practice of Cosmetic Production, National Pharmaceutical Control Bureau; Decision of the National Council of Fatwa Majlis concerning Religious Affairs issued by the state; and other related rules and guidelines.

The cosmetics industries have to ensure that their products have been registered and obtained a certificate from the National Pharmaceutical Control Bureau. In addition, they should have an internal halal committee, appoint a halal executive, appoint at least two competent Muslim workers to take care of the cosmetics processing every day, and apply the halal assurance system by referring to HAS 2011. This provision is applicable for all levels of the industry including multinational, simple, small, and micro levels. However, small and micro industries were not required to have a halal executive and internal auditor in their business.

Pharmaceutical

Halal pharmaceutical criteria are based on the provisions of MS 2424: 2012 Halal Pharmaceuticals - General Guidelines; Pharmaceutical Inspection Cooperation Scheme (PICs); Decision of the National Council of Fatwa Majlis concerning Religious Affairs issued by the state; and other related rules and guidelines.

The applicants of this certification should meet the following criteria: a) ensure that the product has been registered and obtained a certificate from National Pharmaceutical Control Bureau; b) has an internal halal committee; c) appoint a halal executive; d) appoint at least two competent Muslim workers for managing the cosmetics production regularly; and e) apply halal system by referring to HAS 2011. These provisions apply to all categories of the industry covering multinational, simple, small, and micro industries. However, small and micro industries are not required to have a halal executive and internal auditor in their business.

Slaughterhouse

A slaughterhouse is a place that determines whether the animal meat is halal or not. Thus, it is crucial to comply with provisions regarding this case. These provisions are based on MS1500: 2009 Halal Food - Expenditures, Supply, Control and Storage - General Guidelines (Second Revision); Malaysia Protocol for Halal Meat and Poultry Productions; Food Act 1983 (Act 281), Food Regulations 1985 and Food Hygiene Regulations 2009; Animal Regulations 1962, Animal Act 1953 (Revised 2006), Private slaughterhouse, Act 1993 or Sabah Slaughterhouse 2004 or Veterinary Public Health Act, 1999 (Sarawak); Local Government Act 1976 (Law 171); Local Government Act (PBT); Decision of the National Council of Fatwa Majlis concerning Religious Affairs issued by the state; and other related regulations.

The applicant for this certification should meet the following criteria: a) has an internal halal committee in accordance with HAS 2011; b) have 1 halal supervisor (Muslim halal checker); c) have 2 certified slaughterers from MAIN/JAIN; and d) apply halal assurance system by referring to HAS 2011.

Criteria of the slaughterhouse are a) clean and comply with hygiene criteria set by related authorities and b) located separately from the community's residence. Criteria of slaughtered animals include a) halal; b) alive or believed to be alive (*hayat-mustaqirrah*) when being slaughtered, and c) healthy and passed the checking process by the relevant authorities.

Criteria of slaughterer cover a) Muslims, physically and mentally healthy, b) *baligh* and practice Islamic teachings; c) have understanding and knowledge of halal slaughtering regulations; d) hold a valid halal slaughter certificate from MAIN/JAIN; and e) Slaughter conversion is done after slaughtering maximum of 3,000 for poultry and 25 for cattle.

Criteria of tools and equipment for slaughtering are a) specific for halal slaughter only; b) sharp and clean knives (clean from feces, blood, and others); c) knives are not made of bones, nails, and teeth; d) use running water for cleaning the knives used; e) use electric current based on MS1500: 2009 and regulation issued by National Council for Islamic Affairs or Fatwa Committee; and f) the parameters of electric current should meet the requirements of MS1500: 2009 and have an appropriate control mechanism.

Criteria for Muslim Halal Checkers cover a) Muslims, physically and mentally healthy; b) *baligh* and practice Islamic teachings; c) hold a valid halal slaughter certificate from MAIN/JAIN; d) have an understanding and knowledge of halal slaughtering regulations; e) work permanently during the slaughter hours; and f) attending courses related to halal slaughtering; and g) examine the slaughtered animals.

Supervision criteria include a) animals slaughtered using conventional methods should be managed properly; b) imperfect animals slaughtered according to the Sharak Law have to be isolated and labeled non-halal; c) cutting must be done once; d) Repeated movement of the blade during slaughter is permitted as long as the knife is not removed from the animals' neck; e) Slaughtered animals do not overtake or overlap to prevent them from dying; f) short-necked animals are cut under its *biji halqum*, while for long-necked animals are cut above its *biji halqum*; g) before proceeding to the next process manufacture sure that the animals died; and h) waste should be handled in accordance with applicable law.

Logistics

Halal certification related to logistics have to fulfill the provisions of MS2400 -1: 2010 Election - Toyyiban

Assurance Pipeline - Part 1: Management System Requirements for Cargo Chain Freight and/or Service; MS 2400 - 2: Election 2010 - Toyyiban Assurance Pipeline - Part 2: Management System Requirements for Warehousing and Related Activities; Decision of the National Council of Fatwa Majlis concerning Religious Affairs issued by the state; and other related rules and guidelines.

The applicants of this certification have to meet the following criteria: a) establish an Internal Halal Committee in accordance with HAS 2011; b) appoint at least two Malaysian Muslim workers; c) competent in Halal Management System and responsible for managing/coordinating logistics operations; and c) Apply halal assurance system by following HAS 2011. Provisions for the logistics category are divided into two, namely 1) warehouse and 2) transportation categories.

The criteria of warehouse (logistics storage) cover: a) all goods stored in the warehouse area for halal certification should contain halal products only; b) has a halal documentation system that is constantly updated; Halal products are separated according to the appropriate category such as dry products are separated from wet products; c) has a good storage temperature control and in accordance with the suitability of stored halal products; d) the applicants have to ensure to apply systematic pest control; e) warehousing areas should have control mechanisms to prevent animals and non-authorized personnel to enter the warehouse area; Halal detection system should effectively work; f) tools and elements of religious worship are prohibited in the warehouse area; g) this process should be carried out if the warehouse is contaminated with *mughallazah* materials; h) has clean environment and equipped with routine sanitation.

Transportation criteria cover: a) all transported goods/products are halal; b) the applicant should have an effective halal detection system including a record of the latest updates; c) the applicant should have Halal Assurance System including designing specific rules for employees and applying good hygiene practices (GHP); d) transportation/containers with doubting halal status have to be checked before storing halal products; e) has a good storage temperature control and in accordance with the suitability of the product being transported; and f) halal products must be separated appropriately such as separating wet and dry products.

The inspection stated above is the duty of JAKIM, while the certification registration process can be processed online. Halal product certification in Malaysia is different from Indonesia. Referring to Law Number 33 of 2014, certification of halal products in Indonesia is obligatory. Therefore, food and beverage industries are required to apply for certification for each product. It has been applied for food and beverage products since 2019.

In contrast to Indonesia, halal product certification in Malaysia is voluntary. It means there is no requirement for industries to certify their products. Even though it is voluntary, the industries are aware that halal certification is crucial as it will provide added value to the product. Indeed, in this country, the majority target market is Muslim. Furthermore, it is one of the Muslim's destination countries in the world. Therefore, they voluntarily applied for halal

certification.

However, after the applicants applied for certification and received halal certificates from the authorities, they must maintain their consistency. If there is a violation of the issued certificate, the certification authority and related parties will legally process it.

In applying the Law enforcement, JAKIM refers to the applicable provisions, namely: a) Trade Act 2011; b) Manual Procedure for Malaysia Halal Certification; c) Food Act 1983 (Act 281), d) Food Regulations 1985 and Food Hygiene Regulations 2009; e) Animal Rules 1962 Animal Act 1953 (Revision 2006), f) Animal Regulation 1962, g) 1993 Slaughterhouse Act and 1993 State Draft Progress Institution (Dissolution), 1983; h) Law of Kastam 1967 (Prohibition of Import 1998); i) 1976 Law of *Kerajaan Tempatan* 1976 (Act 171) and Local Government Act (PBT); Act / Enactment of Islamic Administration; and Trade Stamp Certificate 1976.

Concerning Law enforcement for major and serious violations, JAKIM will revoke the halal certificates and delete the industry from its official sites. Meanwhile, the legal process will be carried out by the Ministry of Domestic Trade, Cooperatives, and Consumerism (KPDNKK) or other law enforcement agencies based on recommendation from JAKIM/MAIN/JAIN on halal issues; JAKIM/MAIN/JAIN will be called as witnesses in the trial process; and then JAKIM/MAIN/JAIN will report the court decisions to public.

VI. Halal Certification in Singapore

Differ from Indonesia and Malaysia, Singapore is one of the world's halal campaigners that is not a Muslim-majority country. 30 In 2015, Muslim population aged 15 years and older reached 459,800 or 14.04% of the total population31. However, the halal industry is considered. Even in the past ten years, the development of the halal industry in Singapore has increased five times. In 2016, the Islamic Religious Council of Singapore (MUIS) claimed to have issued more than 4000 halal certificates to assure its Muslim population in practicing their faith.

MUIS is the only authorized institution to issue halal certificates in this country. It is based on the Administration of Muslim Law Act (AMLA) article 88A paragraph (1) and 88A paragraph 5 which state: 41

> Section 88A (1) "Majlis issues halal certificates for products, services or activities, and regulates the certificate holders to ensure that all processes of production, processing, marketing and display of these products, the implementation of services and activities meet the requirements and provisions of Islamic law."

Besides issuing halal certificates, MUIS has the authority to determine or revoke provisions, standards, and requirements that are appropriate to the required conditions as described in

> Section 88A (3) "In issuing halal certificates, Majlis can impose a provision considered

appropriate which can be changed, revoked, or added at any time ".

In addition, MUIS is authorized to take action against any violations regarding the use of halal certificates, such as non-compliance with the requirements, fake certificates or the use of fake halal logos as regulated in article 88A (5) AMLA:

Section 88A (5) "Issuing a halal certificate for a product, service, or activity; or using a fake halal certificate logo or a copy, is stated as a violation and fined with a maximum $10,000, - or sent to jail for 12 months, or both.''

The law enforcement of the above provisions is related to the provisions in the Sale of Food Act, especially violations in food product labeling.42 It is regulated by the Agri-Food and Veterinary Authority of Singapore (AVA), an agriculture and animal husbandry authority. The provisions above are the result of AMLA amendments. The amendment has expanded MUIS's authority to take action against violations committed by halal certificate holders.

Provisions regarding halal certification in Singapore have existed since 1978. In contrast to the current provisions in Indonesia in which food and beverage products, medicines, and cosmetics must have halal certificates; in Singapore, halal certification for those products is still voluntary. It is applicable only for the food and beverage business that feel the need to get the certificate. The halal certification provisions cover an assessment of the entire food chain starting from raw materials, suppliers of raw materials, the production process, storage, distribution, presentation, and up to being consumed by customers (farm to table).

Provisions of halal certification are designed in the form of standards, carried out by MUIS as mandated in AMLA section 88A (3) in collaboration with Singapore Standards, Productivity, and Innovation Board (SPRING), a national standardization institution in Singapore. In preparing the standards, MUIS appointed a Halal Standards Committee consisting of academicians, scholars, industry stakeholders, and government. The purpose of establishing this committee is to develop religious and technical guidelines related to halal certification, to increase consistency and compliance to MUIS halal certification provisions, and to facilitate trade and other business potentials.

The current applicable standards as the basis for halal certification are divided into two components, religious and technical components: 45

1) Religious component covers Singapore MUIS Halal Standard (MUIS-HC-S001): General Guidelines for the Handling and Processing of Halal Food; and

2) The technical component includes Singapore MUIS Halal Standard (MUIS-HC-S002); General Guidelines for the Development and Implementation of a Halal Quality Management System (HalMQ).

MUIS carried out the halal certification process in six stages. The first stage is the inquiry or questioning

stage. In this stage, the applicants usually ask the purpose of this halal certification, its advantages and disadvantages as the halal certification in this country is still voluntary. The question usually comes from non-Muslim entrepreneurs who do not understand the concept of halal. In addition, prospective applicants ask the requirements and procedures to be passed to get the halal certificates. In addition to finding the answers on MUIS's website (https://www.muis.gov.sg/Halal/), these questions can be asked directly MUIS either by e-mail, telephone, or directly visit the office, particularly Halal Certification division.

After the applicants meet the requirements, they used to register online through https: // www. halal.sg/ehalalv2/ login.aspx. However, since October 15, 2018, it is done through accessing the LicenseOne site (https://licence1.business.gov.sg/), a Singaporean one-stop licensing portal, and uploading the required documents. The applications of halal certification are categorized into three, new certificate, changing certificate, and renewal or extension of halal certification.

Requirements for the certification are adjusted to the type of activity. As stated before, there are seven halal certification schemes related to food and the food industry, namely eating establishment, export-import, catering businesses, slaughtering, production, storage, and the food industry. Each scheme has its own criteria. For example, the eating establishment scheme covers hawker stalls, restaurants, snack bars/bakeries, halal sections, school canteen, temporary shops, food stations, staff canteen, food stalls, and other temporary places. The halal supervision coverage includes:

1) Transportation, reception, storage, and handling of raw materials, additives, and cooking processing aids;

2) Preparation area, processing, storing, and serving foods and beverages;

3) Collection, handling, washing and storage of cooking utensils;

4) Dining area (specifically for restaurants); and

5) Food delivery.

The above provisions are quite similar to the provisions for other activities, such as products and whole plants under one scheme that is applied by food and beverage industries to factories or manufacturing facilities, including the produced products. The scope of the certification includes:

1) Transportation, reception, storage, and handling of raw materials, additives, and processing aids;

2) Production, packaging, labeling, and delivery of the final product; and

3) Washing and handling equipment.

This whole plant scheme does not apply to products:

1) produced outside of the applicant's factory;

2) produced overseas without further processing in Singapore;

3) produced in a factory that has a valid halal certificate under the same scheme, but has not yet expired.

In addition, this scheme cannot be applied to: [51]

1) production facilities selling produced products;

2) production facilities operating in Singapore;

3) Brand owner of a contract-production product;

4) Contract Manufacturer;

5) The slaughterhouse of poultry that is certified under the poultry scheme;

6) Production facilities that provide halal food displays in food warmers outside the building/place; and

7) Production facilities with a valid halal certificate under the product scheme that has not expired yet.

The main information required and to be stated in the MeS for this scheme is the details of each product, the menu, raw materials/additives, and processing aids. The description of each item must indicate the manufacturer, supplier, and halal certification agency of the raw materials used in the product. It is related to the following provisions, in which every raw material, processing aids, and additives must be halal, with the evidence:

1) halal certificate/label either from MUIS or other recognized halal certification agency,

2) Product specifications,

3) MUIS Questionnaire, and

4) Laboratory analysis report based on MUIS requirements.

VII. Conclusion

Halal certification in Indonesia, Malaysia, and Singapore is managed by public institutions. In Indonesia, the authorized institution to conduct halal certification is BJPH. Malaysia has JAKIM for imported products and JAIN/MAIN for domestic products. However, the authorized institution for halal certification in Singapore is MUIS.

Halal certification in those countries is varied. In Indonesia, halal certification is mandatory based on Law Number 31 of 2014 concerning the halal product assurance. Meanwhile, in Malaysia and Singapore, it is voluntary. Although it is voluntary, the halal certification process in these countries is somewhat stricter than in Indonesia. In

both Malaysia and Singapore, the halal certificate will be issued if the applicants meet the environmental impact analysis requirements unless it will not be issued by JAKIM (Malaysia) and MUIS (Singapore). However, in Indonesia aspects of environmental impact analysis or environmental sustainability is not included in the halal certification requirement.

Both Malaysia and Singapore have halal certification standards and manual procedures. The standardization of halal certification in Malaysia is based on MS 1500-2009 that contains the standards of Halal Food - Production, Preparation, Handling And Storage - General Guidelines (Second Revision), and Manual Procedure for Malaysia Halal Certification (Third revision) 2014. These instruments become a practical guideline for halal product certification in Malaysia. Meanwhile, the halal standardization in Singapore is based on MUIS Halal Standard (MUIS-HC-S001): General Guidelines for the Handling and Processing of Halal Food; and MUIS Halal Standard (MUIS-HC-S002); General Guidelines for the Development and Implementation of a Halal Quality Management System. Then, in Indonesia, it still uses LPPOM-MUI based on HAS 23000 MUI.

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