

HALAL INDUSTRY CERTIFICATION ASPECTS: CONCEPTUAL FRAMEWORK BASED ON THE THEMATIC STUDY OF THE QUR'AN

Farah Ahmed*

ABSTRACT

The article aims to analyze the different aspects of the halal certification process based on the thematic study of the Quran's verses containing the word halal. The themes are - legislation, the practicality of the legislation, elimination of harm, and positive impact. Based on these themes and principles the conceptual framework is developed and various aspects of the halal certification process are analyzed. For analysis purposes, market leaders in 5 sectors are chosen. The qualitative analysis relied on online reports, company websites, research papers, and webinar proceedings. The study establishes a link between Quranic themes and Shariah principles. From the content analysis, it has been found that the most widely applied theme in all sectors is eliminating impurity; the most overlooked theme is positive impact. Leaders in the food and finance sector have a diversified Shariah board. However, shariah principles need to be incorporated in analyzing the customer demand, especially for processed food and clothing. The research is expected to assist the policymakers and other stakeholders in establishing a framework for halal certification that would maintain the label's integrity. The thematic study of the Quran highlights the necessity to take initiatives to reduce the knowledge gap, develop tools to assess customer demand, and the impact of consuming halal goods and services from a Shariah perspective. Such initiatives would assist in developing more halal products and services and boost economic and social impact.

Keywords: halal certification; denomination base; legislation; impact;

1. Introduction

The term Halal implies any permissible goods and services according to Islamic laws that originated from the Quran and Sunnah (prophetic tradition) and can be derived through Qiyas (analogical deduction) and Ijma(consensus). The term might be used unconcernedly to label products and services mainly targeting Muslim customers. Shariah scholars and other stakeholders should scrutinize the integrity of the goods and services to maintain the

* Contributor at Islamic Finance News, Alumni IIUM (MSc Finance), Postgraduate researcher

Halal standard. The study aims to propose a conceptual framework for the Halal industry certification process based on the morphological and thematic study of the word from the Quran and Sunnah.

1.1 Semantics of the word halal

The word halal and its minor derivatives appear 51 times in the Quran. The word denotes new laws from Allah regarding livelihood- food, family matters, and trade. The study of the minor derivation with different shades of meaning suggests the common theme in all these derivatives is the *permissibility* of certain practices. Moreover, the study of the supreme derivatives has a broader meaning of the word related to legislation. An in-depth study of the laws in surah al Baqarah regarding livelihood shows that these meanings are present as common themes in all these laws. The central theme of surah al Baqarah is to emphasize the prophethood of Muhammad (PBUH) facilitated by the Quran. In several verses, Allah reveals the arrogance and disobedience shown by the early nations regarding the laws of Allah. The Muslim community is warned to stay away from such deviation.¹ In the surah, the word halal is used to legislate issues regarding various matters. The common themes among the laws are – legislation from Allah of new practice, being prudent, elimination of harmful matters, and having a long-term positive impact on the Muslim community. Hadith and Tafseer related to the verses with revealed laws indicate that laws were initiated considering the needs of the Muslims. The needs were related to worship (fasting and hajj), establishing justice (not charging interest), generosity (not taking back the mahr), negating deceptive activities (hiding pregnancy), etc.² The Muslim community has followed these laws after the Prophet (PBUH). If any modification took place, it was after taking into consideration the social, cultural, and economic issues but the core principles were always maintained.³ For example- During the time of Uthman, to remove any confusion or mistakes in the recitation of the Quran, it was standardized into the Quraish dialect although the Quran was revealed in seven dialects.⁴

1.2 Conventional Usage of the Term Halal

¹ Islāhi, Mawlāna Amin Ahsan. "Tadabbur-e-Quran." *Faran Foundation Lahore* 1 (1983): 245.

² Ahmed, Farah. "Semantic Study of the Word Halal based on Minor and Supreme Derivation." *AL-BURHĀN: JOURNAL OF QUR'ĀN AND SUNNAH STUDIES* 7, no. 1 (2023): 58-80.

³ Badawi, Nesrine. "Introduction to Islamic law." *Cambridge: Harvard University* (2009).

⁴ Al-Imam, Ahmad Ali. *Variant Readings Of The Quran: A Critical Study Of Their Historical And Linguistic*. International Institute of Islamic Thought (IIIT), 2006.

Muslim communities' lifestyle has been strongly affected in contemporary times under secular rule,⁵ capitalism⁶, lack of Islamic education,⁷ and Islamophobia.⁸ On the other hand, the health and social benefits and ethical standards of halal goods and services have gained popularity through the sharing of knowledge, promotional campaigns, and positive social and economic impact. The collective benefits of Halal goods and services have been further propagated by the advancement in science and technology.⁹

However, the label should be used more consciously taking into consideration the sanctity of Divine authority and its meaning. A standard framework of the Shariah certification process and impact measurement criteria are required to prevent companies from misusing the label solely for commercial purposes.¹⁰ The cutthroat competition might eliminate the companies with more organic Halal products and services. In the absence of rigid governance, the label can be used to misrepresent Islam and Muslims. Additionally, young Muslim customers can be misguided and the core Islamic principles will be tampered with wrong ideas.

1.3 Purpose of the Study

The article develops the denominator base for figuring out the concepts related to Halal matters. It proposes a framework for the halal industry certification process based on the morphological analysis of the word halal and the common themes of the laws identified in the verses of the Quran. Earlier studies have studied the halal industry aspects separately while this study aims to take a comprehensive look into the themes and establish a link between the themes and halal certification aspects in 5 sectors. The country-wise market leaders from the halal food, pharmaceuticals, clothing, finance, and tourism sectors are selected to understand and analyze the practices in light of the thematic concepts. The study is expected to assist policymakers, investors, and other stakeholders in assessing the halal industry and take necessary measures and investment undertakings to improve the infrastructural facilities. The requirement of incorporating new aspects such as impact analysis from the Shariah viewpoint to understand the social and economic benefits of the Halal industry will further contribute to the literature on the halal certification process and the study of halal laws from the Quran.

⁵Husain, Altaf. "Islam in the 21st century: Challenges and opportunities for social work with Muslims." *Journal of Religion & Spirituality in Social Work: Social Thought* 36, no. 1-2 (2017): 1-5.

⁶ De Soysa, Indra. "Is Islam compatible with free-market capitalism? An empirical analysis, 1970–2010." *Politics and Religion* 12, no. 2 (2019): 227-256.

⁷ Uyuni, Badrah, and Mohammad Adnan. "The Challenge of Islamic Education in 21st Century." *SALAM: Jurnal Sosial dan Budaya Syar-i* 7, no. 12 (2020): 1079-1098.

⁸Ali, Nadya, and Ben Whitham. "Racial capitalism, Islamophobia, and austerity." *International Political Sociology* 15, no. 2 (2021): 190-211.

⁹Wilson, Jonathan AJ. "The halal phenomenon: an extension or a new paradigm?." *Social Business* 4, no. 3 (2014): 255-271.

¹⁰Pointing, John, Yunes Teinaz, and Shuja Shafi. "Illegal labelling and sales of halal meat and food products." *The Journal of Criminal Law* 72, no. 3 (2008): 206-213.

The literature review includes studies on the authoritative position of the Quran and sunnah in delineating different laws; factors to consider for forming an ideal shariah board i.e., the participation of academician and professionals from different fields; operation of the shariah board in different sectors; growth of the industry and consumer perception of different halal products and services. The second section consists of the methodology that explains the development of the conceptual framework and the relation between different parts of the framework i.e., the principles supporting the Quranic themes and derivation of the halal industry aspects from the principles. The third section is the result derived from the content analysis that includes a relevant verse and the present-day scenario of the 5 sectors based on the conceptual framework. The fifth section is a discussion on the sectors and the gaps that have been identified. Finally, the seventh section is the conclusion that highlights the importance of maintaining the integrity of the label and, the practical implication of the conceptual aspects of the halal industry.

2. Literature review

2.1 Legislation based on the Quran and Sunnah

The legislation of halal matters only comes from Allah and His Messenger.¹¹ The Quran and sunnah delineate laws regarding food, family issues, business transactions and finance, clothing and adornment, recreation, and play. In the book, Lawful and Prohibition in Islam, Yusuf Qaradawi has stated 11 principles relating to halal and haram derived from the Quran and Sunnah. Thus, the underlying principles of Islamic law are rooted in Shariah.¹²

2.2 Shariah Board Formation

The fatwa giver must have moral virtue and spiritual intelligence. Indeed, this should be the figure of a scientist, especially the scholars who pursue Shari'a scientific fields.¹³ Every country should have a Shariah advisory council where scholars of different schools of thought and various disciplines should participate.¹⁴ Moreover, diversified Shariah board

¹¹ Taymiyya, Ibn. *The Criterion Between The Allies Of the Merciful & The Allies Of the Devil*. IslamKotob, 1869.

¹² Mohammed, Noor. "Principles of Islamic contract law." *Journal of Law and religion* 6, no. 1 (1988): 115-130.

¹³ Fauzi, Muchammad, Amalia Nur Azizah, and Lena Nurfauziyah. "The Concept of Ifta'in Establishing Halal Law (Study of Usul fiqh on Legal Determination Methods)." *Journal of Digital Marketing and Halal Industry* 1, no. 1 (2019): 83-92.

¹⁴ Kamali, Mohammad Hashim. *The Parameters of Halal and Haram in Shari'ah and the Halal industry*. Vol. 23. International Institute of Islamic Thought (IIIT), 2013.

members would lead to greater CSR activities.¹⁵ Muslims around the world have their own cultural, regional, or local nuances, preferences, and practices although they share the common thread of their beliefs.¹⁶

2.3 Role of Shariah Board in different sectors

Labeling any product or service halal, the entire process of production and development needs to be scrutinized by scholars which might differ from country to country.¹⁷ Presently the leading halal certification authority includes private organizations and independent Halal certification bodies (HCBs); national standards bodies, regional bodies such as ASEAN, GSO, and the EU; and international bodies such as the SMIIC/OIC initiative.¹⁸ Financial services institutions are provided with the guidelines by regulatory institutions such as AAOIFI, and IFSB. There are state-level regulatory bodies and a Shariah board for each financial institution. Their role is to scrutinize the banking activities and operations, provide guidelines, inspect products services, and contracts, certify Shariah principles and compliance; provide views on current SG practices, and finally, deliver Shariah resolutions on the overall functions.¹⁹

The Malaysian Standard MS2424:2010 (P): Halal Pharmaceuticals General Guidelines” addresses the entire pharmaceutical industry’s supply chain from processing to handling, packaging, labeling, distribution, storage, and display of medicines and health supplements. A study by Razalli, 2019 suggests 5 main aspects of Shariah-compliant hotel Operations Practices administrative, common areas, bedroom, service, and food and beverage practices. Halal tourism consists of a wide range of areas: housing and dining facilities, overall transportation and travel services, cosmetics, food and drink, financial services, recreation sites, handicrafts, etc.²⁰ 32 countries around the world along with the European Union and African nations recognize the procedural standard.²¹

Halal food certification considers –(i) All Halal related descriptions rendering to the (Islamic Sharia) rules; (ii) Requirements of Halal production to fully comply with (Islamic Sharia) rules; (iii) Traceability of Halal food; (iv) Requirements for packaging Halal

¹⁵ Azam, Muhammad, Muhammed Usman Khalid, and Syeda Zinnaira Zia. "Board diversity and corporate social responsibility: the moderating role of Shariah compliance." *Corporate Governance: The International Journal of Business in Society* 19, no. 6 (2019): 1274-1288.

¹⁶Ibid.

¹⁷ Asa, Rokshana Shirin. "An overview of the developments of Halal certification laws in Malaysia, Singapore, Brunei and Indonesia." *Jurnal Syariah* 27, no. 1 (2019): 173-200.

¹⁸ Elasrag, Hussein. "Halal Industry: Challenges and Opportunities." (2022).

¹⁹ Alam, Md Kausar, Suhaimi Ab Rahman, Mosab I. Tabash, Oli Ahad Thakur, and Sharif Hosen. "Shariah supervisory boards of Islamic banks in Bangladesh: expected duties and performed roles and functions." *Journal of Islamic Accounting and Business Research* 12, no. 2 (2021): 258-275.

²⁰ Razalli, Mohd Rizal. "Shariah-Compliant Hotel Operations Practices (SCHOP)." In *The Routledge Handbook of Halal Hospitality and Islamic Tourism*, pp. 93-108. Routledge, 2019.

²¹ Jalalian, Masoud, Mohammad Sharif Malekzadeh, and Vahid Reza Mirabi. "Development of Halal Tourism Development Model with Sustainable Development Approach (Case Study: Kish Island)." *Geography (Regional Planning)* 11, no. 1 (2021): 187-201.

products; (v) Provisions on storage, presentation, services, and transportation; and (vi) Provisions for hygiene, sanitation, and food safety of Halal food products.²²

The ASEAN countries all agree to follow the Quran and Sunnah to delineate the Shariah standards. Nevertheless, the countries differ in infrastructural development expertise and standard maintenance. Malaysia focuses on halal certification without providing training or consultancy while Brunei provides government-backed-up services including training and consultancy. Vietnam and Indonesia have more than one halal certification body.²³

2.4 Economic Context

Despite the challenges, the halal industry growth factor includes increasing Muslim population, growth in income, and entry of new players.²⁴ The emerging economies of Asia (60% Muslim), the Middle East and North Africa (20%), Europe, and the Americas are considered to be the most lucrative halal market.²⁵ By 2025, the Global Halal Ecosystem is estimated to reach almost USD3 trillion. In addition to products and services, it emphasizes enabling the environment to spread the values of Halalan-Toyyiban to consumers.²⁶

2.5 Consumer Perception Regarding Different Halal Products and Services

The Muslim consumers' religious aim to please God is crucial to making the purchase decision.²⁷ To further support Islamic marketing and customer behavior another study shows that Halal Product Awareness partly plays a role in the relationship between Personal intrinsic religiosity and Halal Product Knowledge with Halal Product Intention.²⁸ Another study suggests purchase decision-making can be affected by product knowledge and product involvement; halal brand awareness plays the role of a moderating variable in the association between product knowledge and product involvement with purchase decision-making.²⁹

Food quality and religiosity are significant in determining customer loyalty. In a study, the most significant indicators in Halal SFSC(sustainable food supply chain) are food safety

²² METHOD of CERTIFICATION of HALAL and NON-HALAL RESTAURANTS (Regulation of Governor of Jakarta Capital City of Special Provincial Region Number" 2013

²³ Othman, Baharudin, Sharifudin Md Shaarani, and Arsiah Bahron. "The potential of ASEAN in halal certification implementation: A review." *Pertanika Journal of Social Sciences and Humanities* 24, no. 1 (2016): 1-24.

²⁴ Azam, Md Siddique E., and Moha Asri Abdullah. "Global halal industry: realities and opportunities." *IJIBE (International Journal of Islamic Business Ethics)* 5, no. 1 (2020): 47-59.

²⁵ Ibid.

²⁶ GLOBAL HALAL ECOSYSTEM ASSESSMENT Highlights

²⁷ Junos, Sutina. "The halal product acceptance model for the religious society/Nazahah Abd. Rahim, Sutina Junos." (2012).

²⁸ Nurhayati, Tatiek, and Hendar Hendar. "Personal intrinsic religiosity and product knowledge on halal product purchase intention: Role of halal product awareness." *Journal of Islamic Marketing* 11, no. 3 (2020): 603-620.

²⁹ Rachmawati, Erny, and Agus Suroso. "A moderating role of halal brand awareness to purchase decision making." *Journal of Islamic Marketing* 13, no. 2 (2020): 542-563.

(I8), halal certification (I11), Halal SC trust (I13) 16, and Islamic values (I14) have a significant impact on others.³⁰

India with the largest Muslim minority population, and the demand for halal products has increased among Muslims and non-Muslims due to safety and environmental concerns.

³¹The driving factor for halal cosmetics consumption by non-Muslim consumers is the safety, comfort, and cleanliness of product ingredients.³²

The three noteworthy dimensions of modest fashion are excitement, sophistication, and righteousness.³³ However, a study on the purchase decision of halal cosmetics found religious belief to have a limited role while organic ingredients are the main concern.³⁴ A study shows customer return on investment and satisfaction has a strong association with halal-friendly travel motivation that also affects customer retention. The study further suggests the sense of cognitive perception of the travelers belonging to a tourist destination affects their post-purchase decision.³⁵ In a non-Islamic state (Ghana), halal brand awareness and value positively and significantly impact destination brand equity.³⁶

A study on the customer perception of Omani banks found that some customers do not fully trust the bank regarding following Islamic principles. The weaknesses in the following areas were identified: operations, marketing practices, staff knowledge of products, customer dealings, and customers' understanding of Islamic banks, their principles, and practices.³⁷ In the case of Shariah mutual funds religiosity plays a strong impact in establishing a person's attitude to invest in the Sharia mutual fund.³⁸

It is found that the development of maqasid al-shari'ah performance measurement has not been carried out comprehensively in the non-financial industry. The main issue is the

³⁰ Tseng, Ming-Lang, Hien Minh Ha, Thi Phuong Thuy Tran, Tat-Dat Bui, Ming K. Lim, Chun-Wei Lin, and Mohd Helmi Ali. "Data-driven on sustainable food supply chain: a comparison on Halal and non-Halal food system." *Journal of Industrial and Production Engineering* 39, no. 6 (2022): 430-457.

³¹ Suhartanto, Dwi, Mohd Helmi Ali, Kim Hua Tan, Fauziyah Sjahroeddin, and Lusianus Kusdibyo. "Loyalty toward online food delivery service: the role of e-service quality and food quality." *Journal of foodservice business research* 22, no. 1 (2019): 81-97.

³² Hassan, Yusuf, and Anirban Sengupta. "India—an untapped market for halal products." *Journal of Islamic Marketing* 10, no. 3 (2019): 981-1002.

³³ Zainudin, Muhamad Izzuddin, Faridah Haji Hasan, and Abdul Kadir Othman. "Halal brand personality and brand loyalty among millennial modest fashion consumers in Malaysia." *Journal of Islamic Marketing* 11, no. 6 (2020): 1277-1293.

³⁴ Khan, Nasreen, Abdullah Sarwar, and Booi Chen Tan. "Determinants of purchase intention of halal cosmetic products among Generation Y consumers." *Journal of Islamic Marketing* 12, no. 8 (2021): 1461-1476.

³⁵ Han, Heesup, Kiattipoom Kiatkawsin, and Wansoo Kim. "Traveler loyalty and its antecedents in the hotel industry: Impact of continuance commitment." *International Journal of Contemporary Hospitality Management* 31, no. 1 (2019): 474-495.

³⁶ Preko, Alexander, Iddrisu Mohammed, and Azizbek Allaberganov. "Antecedents of brand equity on halal tourism destination." *Journal of Islamic Marketing* 13, no. 8 (2021): 1685-1702.

³⁷ Belwal, Rakesh, and Ahmed Al Maqbali. "A study of customers' perception of Islamic banking in Oman." *Journal of Islamic Marketing* 10, no. 1 (2019): 150-167.

³⁸ Octarina, Evie, Hartoyo Hartoyo, and Irfan Syauqi Beik. "Customer purchase intention on sharia mutual fund products: a TPB approach." *Journal of Consumer Sciences* 4, no. 1 (2019): 37-47.

absence of the applicable measurements. Therefore, a collective decision is required to develop the appropriate measurements.³⁹

3. Methodology

The Qualitative study consists of synthesizing the Quranic themes into a conceptual framework. Through content analysis information related to the 5 sectors is categorized into different themes.

Quranic Themes	Shariah Principles	Halal Certification Aspects
1 Legislation	Principle 2: To make lawful and to prohibit things are the Right of Allah,	The state and the Shariah board have the responsibility of explaining legislation i.e., the product and service is “halal” after considering the Shariah parameters.
2 The practicality of the legislation	Principle 5: What is halal is sufficient and haram is superfluous.	Evaluating the religious requirement, consumers’ need, and commercial viability of the product and service from a Shariah perspective.
3 Eliminating harm or impermissible matter	Principle 4: The prohibition of things is due to the impurity and the harmfulness.	Implementing a halal value delivery process to ensure the integrity of the halal product and services.
4 The positive impact of the legislation on the Muslim community	Principle 6: Whatever is conducive to the haram is itself haram.	The impact could be analyzed based on consumer perception and satisfaction regarding the product and services. The social and economic benefits of the product and service should be also studied.

Table 1: Conceptual framework

³⁹ Rahman, Faried Kurnia, Mohammad Ali Tareq, Rochania Ayu Yunanda, and Akbariah Mahdzir. "Maqashid Al-Shari'ah-based performance measurement for the halal industry." *Humanomics* 33, no. 3 (2017): 357-370.

3.1 Conceptual Framework

The Quranic themes were derived after studying the semantic meaning of the word halal based on the derivational morphology, and the thematic study of different halal laws in the Quran (Surah al Baqarah). Table 1 shows the common themes related to the laws in the Quran are listed in the 2nd column. The 3rd column includes the principles⁴⁰ of deriving halal laws supported by the themes. Based on the literature study specific aspects that are related to the themes and follow the principles have been identified. The 4th column includes the aspects of the halal industry that are studied. The first theme is about legislating or making permissible a matter which is a common theme in all the verses of the Quran that contain the word halal and its derivatives. This theme supports the 2nd principle of determining halal which states that Allah has the sole right to make things lawful. Yusuf Qaradawi mentions that the scholars are just acting as the medium who explains the halal and haram but has no authority to set the law. The second theme is the practicality of the legislation which implies the need for the legislation to be established. The laws mentioned in Surah al Baqarah were legislated to fulfill the needs of the Muslim community- to ease the worship, limit an evil practice, remove injustice, etc. The theme supports the 5th principle which states anything halal is sufficient to meet the need. In support of this principle, Ibn Qayyum encourages ishtikhara over drawing lots for decision-making as a permissible way. Based on this principle, Yusuf Qaradawi mentions Muslims have a wider option to fulfill their needs in a wholesome way. Thus, the need for products and services should be analyzed from the Shariah perspective. The third theme from the Quran is all the laws eliminated something harmful or impure from society like abolishing riba, hiding pregnancy, and a frivolous attitude towards divorcing. The theme supports the 4th principle which states that impurity makes a matter impermissible. Thus, anything halal that has been acquired through impermissible means has the element of impurity in it and is thus deemed to be not permissible like the impermissible way of slaughtering, mixing interest with profit, etc. The 4th theme from the study of the verses in the Quran is having a long-term positive impact on the law or halal matter, for example – the nutritional benefit of consuming halal food, and entrepreneurship due to prohibiting riba. The 6th principle is validated by this theme. The 6th principle states anything leading to haram is haram itself. Therefore, if anything permissible has a long-term negative impact should be haram too.

As the halal industry is global, we review relevant literature appropriate to the understanding of the shariah certification aspects in the halal market in Muslim Minority countries and also major markets like Malaysia, Indonesia, and worldwide before developing a conceptual framework derived from the thematic study.

3.2 Collection of Information

⁴⁰ Halal and haram in Islam, Yusuf Qaradawi

Verses from the Quran that are relevant to the halal products and services are analyzed based on the hadith and commentary in tafseer ibn katheer. The analysis of the ayah focused on the 4 themes mentioned earlier. Then the 4 specific aspects of the conceptual framework have been studied from the research articles and online materials provided by the halal certification institutions.

The qualitative study would assist in understanding the extent to which the different aspects of the conceptual framework have been fulfilled. These 4 aspects reflect the common themes found in the Quran regarding halal laws. The study was based on data collected from government websites, research papers, and reports by authoritative bodies such as OIC and ISDB. Countries that dominate the 5 sectors i.e., Finance, Food, Pharmacy, Clothing, and Tourism were assessed to find out the integration of the specific aspects of the halal industry. The standard measurement for these aspects has been proposed to assess the Halal Sectors in the later part of the study.

4. Analysis/ Result

Aspects	Food	Finance	Healthcare	Tourism	Clothing
Diversified Shariah Board	Diversified, No unique logo	Diversified, AAOIFI/IFSB	Malaysian Standard MS 2424	JAKIM guideline, No logo	LPPOM MUI guideline, No logo
Consumer Need	Lifestyle, Income, Culture, Hygiene	Good services-retail customers, Ethical investment	Health problems - Cardiovascular disease, Renal, Diabetes	Prayer facilities, halal restaurants, family-friendly recreation etc	Halal fashionable clothing-young customers
Eliminating Harm	Analyzes the entire chain	Report by internal audit committee	Raw material and packaging	Provides guidelines and ensures the implementation	Halal raw materials, and packaging
Positive Impact	Do not label the nutritious value	Support social causes, Not part of the certification process	Has very clear guidelines to ensure quality service.	Study customer perception	No study

Table 2: Findings

4.1 Halal Food

Surah Al Baqarah verse 168: O mankind, eat from whatever is on earth [that is] **lawful** and good, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.⁴¹

The ayah is negating the law imposed by pre-Islamic Arabs prohibiting certain foods in the names of idols. The ayah above clearly states the general principle of eating pure food. The practical benefit of consuming such food is it does not create any shortage of food. Forgoing the eating of some food in the name of an idol would also lead to a form of idolatry. The law further eliminates the evil practices of idolatry, hypocrisy, and disbelief. The positive impact on the Muslim community is they derive health benefits and remain immune to disbelief and hypocrisy by not forgoing the consumption of certain food in the names of idols.

Presently, the OIC countries are the major consumers of halal food and the biggest exporter is Brazil⁴² which is a Muslim minority country (0.36%).⁴³ The Arab Brazil Commerce Corporation (ABCC) is in charge of liaising between Arab importers and Brazilian exporters. 5 of the major certifying institutions are affiliated with the ABCC while 2 are not.⁴⁴ The Shariah committee of most of these certifying institutions includes Shariah scholars and professionals from other fields. “The responsibilities of this committee include managing relationships with international certification agents, providing the ABCC with technical data on halal certification procedures, discussing and exchanging information regarding the challenges, trends, and opportunities in the halal market, ensuring the accuracy of the data, disseminating technical content, and conducting training.”⁴⁵ However, there is no unique logo. The demand of the customers is thoroughly studied and initiatives are taken to meet them. Moreover, a study by the OIC halal industry states that the demand is mostly influenced by lifestyle, increasing income, and culture along with safety, hygienic and nutritious products.⁴⁶ The major exports are sweeteners and meat.⁴⁷ Most of the certifying companies take great care in inspecting the manufacturing and packaging site with follow-up visits and providing audit reports. The CEO of CDIAL, Omar

⁴¹ After Allah stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that He is the Sustained for all His creation, and He mentioned a favour that He granted them; He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind. He also forbade them from following the footsteps of Shaytan, meaning his ways and methods with which he misguides his followers, like prohibiting the Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or Sa'ibah (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or a Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and all of the other things that Shaytan made attractive to them during the time of Jahiliyyah. (Tafseer Ibn Kaheer, Vol 1, Pg 465)

⁴² <https://www.statista.com/statistics/785151/top-exporters-of-halal-food-global/>

⁴³ <https://worldpopulationreview.com/country-rankings/muslim-population-by-country>

⁴⁴ <https://www.ccab.org.br/en/meet>

⁴⁵ <https://www.zawya.com/en/press-release/events-and-conferences/arab-brazilian-chamber-of-commerce-organises-workshop-on-halal-market-rocakl7e>

⁴⁶ <https://sesricdiag.blob.core.windows.net/sesric-site-blob/files/article/794.pdf>

⁴⁷ Statista, news report

Chahin says “The certification process analyzes the entire chain, such as raw material, inputs, transport, and storage, to ensure, among other things, that there is no cross-contamination with illicit products, such as pork”. Assessing and labeling the nutritious value of the final product is not part of the certifying process.

4.2 Halal Finance

Surah Al Baqarah Verse 275: Those who consume interest will stand on Judgment Day like those driven to madness by Satan’s touch. That is because they say, “Trade is no different than interest.” But Allah has permitted trading and forbidden interest.⁴⁸

The ayah is negating the practices of the disbelievers of making usury legit. By legislating trade and prohibiting usury, the practical need to earn money productively and constructively has been encouraged. By forgoing the charging of interest, Muslims are eliminating the oppressive practice of burdening a party and earning from it unjustly. The positive impact of such a law is it would encourage learning the art and skills of business and trading to fulfill the materialistic need i.e., food, clothing, housing, etc.

Presently, Islamic finance shariah standards are governed by authoritative bodies like-IFSB, and AAOIFI. According to the OIC report Malaysia is leading the Islamic finance industry. According to the global Islamic finance report the best bank in Asia is May Bank Malaysia. The institution has a well-diversified Shariah committee and is following the IFSB standard for Shariah governance.⁴⁹ The institution has an exhaustive report on customer demand and has done rigorous research on analyzing the need from a Shariah perspective. Moreover, the internal audit committee is transparent and provides periodical reports. In addition, the institution provides reports on customer service standards and value-added service and it is also active in supporting social causes.⁵⁰

According to the OIC global halal industry report, Sukuk is another cause of the increasing market share of Islamic finance. Standard chartered Sadiq has been ranked as the top sukuk issuance institution. The main reason is it allows investors to take part in constructive projects in an ethical manner. The halal financial sector leaders seem to adhere to all the aspects of halal and can serve as role models for other sectors.

⁴⁸ Indicates that the disbelievers claimed that Riba was allowed because they rejected Allah's commandments, not that they equated Riba with a regular trade. The disbelievers did not recognize that Allah allowed trade in the Qur'an, for if they did, they would have said, "Riba is trade."(Trading is only like Riba) meaning, they are similar, so why did Allah allow this, but did not allow that, they asked in defiance of Allah's commandments. (Whereas Allah has permitted trading and forbidden Riba) might be a continuation of the answer to the disbelievers' claim, who uttered it, although they knew that Allah decided that ruling on trade is different from that of Riba. Indeed, Allah is the Most Knowledgeable, Most Wise, whose decision is never resisted. Allah is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, so He forbids them from it. He is more merciful with them than the mother with her own infant. Tafseer ibn katheer

⁴⁹ https://www.maybank.com/islamic/en/about-us/corporate-profile/shariah-comittee_listing.page

⁵⁰ <https://www.maybank.com/islamic/en/newsroom/2023/news2023.page>

4.3 Halal Clothing

Halal clothing in public embodies a Muslim's belief, covering the aura, preventing immodesty and ostentatious⁵¹. Surah Ahzab, verse 33, and Surah Nur verses 30 and 31 are the main two verses that delineates the purpose of Modest clothing. In addition to the verses, authentic hadith mentions the dress code for men and women. Modest clothing is part of worship and acts as a label for Muslim men and women of their beliefs. Its purpose is to remove arrogance, and unlawful gaze protect the Muslim community from immodesty, and at the same time present themselves in a decent style. Muslims worldwide can dress up in any way based on their need, cultural norms, and nationality as long as they follow the core principles of Islamic clothing.

Presently, Indonesia⁵² (an OIC nation), and China (a non-OIC nation) export a major portion of modest clothing. The Indonesian government-backed Shariah authority LPPOM MUI has several criteria for halal clothing including halal raw materials, and packaging⁵³ but there is still no certification institution to certify and oversee the companies claiming to sell Halal clothing.

There is a strong demand for halal fashionable clothing among young Muslims but the clear Shariah guidelines based on Islamic principles are not widely propagated and imposed by the Shariah authorities on businesses claiming to sell halal clothing.

4.4 Halal Pharmaceuticals

Surah Isra verse 82: And we send down the Quran that which is a healing and mercy to those who believe. Prophetic tradition has further emphasized looking for the cure⁵⁴ and the consumption of certain products like honey, black seed, and cupping to protect oneself from physical diseases.⁵⁵ The Shariah objective is to maintain good health and prevent diseases.

Malaysia outrivals in this sector by ensuring a strong framework for halal pharmaceutical products. Duopharma Biotech is the leading company in this sector. Along with studying the demand of customers for various health problems like Cardiovascular disease, Renal, Diabetes, etc it ensures halal raw material and packaging by following the Malaysian Standard MS 2424.⁵⁶ It has a long-term vision of providing innovative healthcare therapies.

⁵¹ Allah does not love any proud boaster. (Surah Hadid :23)

⁵²<https://www.fibre2fashion.com/industry-article/7298/muslim-fashion-an-overwhelming-incarnation#:~:text=Indonesia%20is%20the%20biggest%20exporter,in%20its%20exports%20by%202025>.

⁵³ <https://halalmui.org/en/now-already-there-is-woven-cloth-that-pockets-halal-certificates/>

⁵⁴ The Prophet (PBUH) said "For every illness, there is a cure. If the cure matches the illness, improvement will take place by the permission of God." (related by Jabir in the book of Sahih Muslim) and "God didn't send down an illness except that He sent down a cure." (Bukhari).

⁵⁵ Narrated Ibn 'Abbas: (The Prophet said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire." (Bukhari)

⁵⁶ <https://duopharmabiotech.com/halal-initiatives/>

The company has very clear guidelines regarding upholding quality service to the customer that includes- fulfilling the exact need and providing a high standard of customer service through teamwork.⁵⁷

4.5 Halal Tourism

Quran mentions pondering on the creation of Allah⁵⁸, traveling the earth to benefit from His blessing, ⁵⁹and taking lessons from the ruins of early nations.⁶⁰ From an Islamic perspective, tourism can be a religious obligation in the case of Hajj and Umrah as long as the person can afford it. Prophet (PBUH) performed hajj with his family. It can also mean bonding with other Muslim communities, expanding trading businesses, learning, and exploring.

Malaysia and Saudi Arabia are the 2 countries that excel in Halal tourism ensuring all sorts of facilities. In Malaysia, JAKIM provides guidelines and ensures the implementation of necessary facilities that halal travel destinations should have. A rigorous study has been done on customer perception and needs for halal tourism that include- Prayer facilities, halal restaurants, family-friendly recreation, washrooms, Muslim-friendly accommodation, and health and wellness choices.⁶¹

5. Discussion

The thematic analysis of the verses with the word halal contains Divine laws that should be followed but never questioned as God has a comprehensive understanding of the wisdom behind the laws, and His Messenger (PBUH) has conveyed the law according to his command. The study of the verses with halal laws in surah al Baqarah came as a solution to various communal and economic needs of the Muslims of that time. However, meeting the demand for halal products and services in the Muslim community of the 21st century requires the participation and coordination of professionals and scholars from different backgrounds as legislation would require comprehensive wisdom of professionals from

⁵⁷ DUOPHARMA (M) SENDIRIAN BERHAD QUALITY POLICY

⁵⁸ Have you not seen the ships speeding through the sea, carrying God's provisions, so that He might show you some of His **wonders**? Herein, behold, there are **messages** indeed for all who are patient, grateful. 31:31 And how many a **Message** in the Heavens and the Earth which they **pass by**, yet they turn away from it! 12:105

⁵⁹ And He it is who has set for you the stars that you may guide yourselves by them in the darkness of the land and the sea. We have detailed Our **messages** for a people who possess **knowledge**. 6:97

And He it is who has made the sea subservient .../ And He has placed firm mountains on Earth, lest it sway with you, and rivers and paths, so that you might find your way,/ And landmarks; and by the stars they are guided. 16:14-16

He it is who has made the Earth a cradle for you, and has traced out for you ways therein. 20:53

⁶⁰ Ways of life have passed away before you. So do but **travel** through the Earth and deeply observe how was the End of the rejectors. 3:137

⁶¹ <https://itc.gov.my/six-essential-elements-of-mfth/>

different fields. Thus, Diversified Shariah board members can ensure compliance with the first theme that supports principle 2 “To make lawful and to prohibit things are the Rights of Allah”. That would ensure Shariah-compliant, economically feasible, and socially beneficial products and services. The participation of professionals from other fields will facilitate the reflection on the long-term impact.

Such exemplary coordination can be seen in the following sectors- Brazil being a Muslim minority country has ensured diversified professionals to guide and train the businesses. The food sector requires the participation of researchers and professionals from other fields to ensure a sound and halal framework. Likewise, Malaysian financial institution Maybank has ensured a well-balanced shariah committee with professionals from different fields.

The 2nd theme from the study of the verses of the Quran indicates studying the needs of the Muslim community from the Shariah perspective. In the era of mass communication, Muslims’ demand for products and services might be shaped by being exposed to different norms and practices of non-Muslim cultures. It is thus essential to analyze the demand of consumers from Shariah's perspective before labeling it as halal. Anything contrary to Shariah should not be certified as halal even if it is profitable. This theme supports principle 5- “What is halal is sufficient and what is haram is superfluous?”

Consumer demand for all the sectors is studied by organizations like OIC and ISDB but there is little effort to incorporate shariah principles in analyzing the customer demand especially for processed food items (sweeteners), clothing, and cosmetics. Pharmaceuticals, tourism, and finance sectors have taken an active approach to understanding customer demand from Shariah perspective. The pharmaceutical sector has an embedded procedure to check up on the effectiveness of the drugs to resolve health issues. Pharmaceutical companies conduct research of various types to understand the impact. Likewise, the Malaysian tourism sector has studied tourists of various demographics to fulfill their religious and aesthetic needs and expectations. Similarly, Maybank has done a substantial number of research to understand the core needs of the customers and the impact of the services on their attitude.

The 3rd theme indicates the elimination of harmful matters in a legislated issue. This theme further supports principle 4- “The prohibition of things is due to the impurity and the harmfulness”. This theme was found to be the most emphasized aspect of the halal certification process and the auditor’s report is crucial in assessing the quality and adherence to the criteria.

In all sectors, Shariah authorities have delineated the production process of the goods starting from the acquisition of raw materials, logistics, production and packaging, and screening of the financial and tourism services. JAKIM has made sure the tourist has a good idea about the amenities available in different tourist spots.

The 4th theme is about assessing the impact on the Muslim community from a Shariah perspective. Such assessment is required in the current time as marketing gimmicks might create hype for certain products and services that might have negative long-term impacts.

It would be wrong to label it as halal as all halal issues have a positive impact. It would also ensure adherence to principle 6- "Whatever is conducive to the haram is itself haram." Researchers and professionals from different fields should be consulted to understand the impact.

This matter is the most overlooked aspect of Shariah certification. It is found that the major importer of sweeteners is the OIC countries and the impact of sweeteners on the health of people in this region should be studied. It is reported that the main reasons for obesity among Saudis are the consumption of soft drinks and fast food.⁶² In developed countries, governments have the regulatory framework to consume healthy and nutritious foods and discourage the consumption of processed food.⁶³ Incorporating the aspect of impact on consumers' health can lead the top exporting countries to offer more nutritious food such as nuts, cocoa, etc. At the same time, a massive campaign by the OIC member countries to consume healthy food can create awareness and increase the demand for such products. Healthy citizens would lead to a decrease in health expenditure and increase the efficiency of the workforce.

Although sectors such as finance, pharmaceuticals, and tourism have carried out rigorous studies on the impact of the product and services, it is not a Shariah certification requirement. Incorporating impact studies will do full justice to the Halal tag and lead to the development of more Sharia-compliant products and services. In addition to that it would limit deceptive non-Islamic activities. Imposing Shariah parameters in the labeling and use of halal clothing and cosmetics is very significant in maintaining the integrity of halal labeling. In addition, the impact on consumers' health, lifestyle, and attitude should be studied and incorporated within the halal certification process.

⁶²Alsulami, Salhah, Mukhtiar Baig, Tauseef Ahmad, Nouf Althagafi, Eman Hazzazi, Razan Alsayed, Majd Alghamdi, and Thikra Almohammadi. "Obesity prevalence, physical activity, and dietary practices among adults in Saudi Arabia." *Frontiers in Public Health* 11 (2023): 1124051.

⁶³Lee, Amanda J., Katherine Cullerton, and Lisa-Maree Herron. "Achieving food system transformation: insights from a retrospective review of nutrition policy (in) action in high-income countries." *International Journal of Health Policy and Management* 10, no. Special Issue on Political Economy of Food Systems (2021): 766-783.

Quranic Themes	Standard of Measurement
<ul style="list-style-type: none"> • Legislation 	<ul style="list-style-type: none"> • Centralized authority • A unique logo • Diversified Shariah committee
<ul style="list-style-type: none"> • The practicality of the legislation 	Report on: <ul style="list-style-type: none"> • Demand analysis; • Shariah's perspective on the need being met.
<ul style="list-style-type: none"> • Eliminating harm or impermissible matter 	Auditors report on: Manufacturing businesses <ul style="list-style-type: none"> • Input • Processing • Output Financial institution <ul style="list-style-type: none"> • Screening criteria • Shariah compliance report
<ul style="list-style-type: none"> • The positive impact of the legislation on the Muslim community 	Market research on: <ul style="list-style-type: none"> • Customer perspective • Social Impacts like nutrition value/ health benefits/entrepreneurship.

Table 3: Suggestion

The qualitative study is done at a micro level by studying the certification process of the market leaders in specific sectors. Based on the themes, Shariah objectives and best practices standard measurement have been suggested (Table 3) that can support the implementation of the Quranic themes.

For the legislation authority, a centralized body with a unique logo and diversified shariah committee consisting of scholars of different schools of thought, economic researchers, and professionals could increase the efficiency of the shariah board. A centralized authority can oversee the activities of all companies offering halal goods and services thus maintaining a unique process of shariah certification. A standard logo can remove the confusion by the local consumers. A diversified shariah committee can execute the religious, administrative,

and financial due diligence required for the certification. Moreover, having a centralized shariah authority would standardize the industry practices and limit the shariah firm's commercial gains that often does not add any significant value to the businesses.

For analyzing the practical purpose of the product and service legislated to be halal, demand analysis of the customers from a Shariah perspective can cater to the essential needs of the Muslim community. It would further incentivize the businesses in developing religious need-based businesses like- Islamic counseling, and Islamic education.

The third suggestion is to incorporate internal and external auditors' reports in all sectors. Although it is the most common practice for shariah compliance some certification authorities do not visit the manufacturing site. Muslim personnel can be assigned to inspect the daily activities and register and cooperate with the central certification authority. Also, shariah committee audit report would ensure transparency.

The fourth suggestion is to carry out market research to understand the impact of the consumption of the product and services primarily on the consumers. The research should emphasize knowledge, health, spiritual elements, and anything that falls within the maqasid ash shariah. For example – does processed food have the necessary nutritional value; impact of zakat on the life of vulnerable children?

7. Conclusion

Halal is a word derived from the Quran and it acts as the primary source of Divine command and Islamic principles. The Semantic and thematic study of the verses on halal laws in the Quran from surah Al Baqarah in a previous study has facilitated the development of a conceptual framework for the halal certification process. This study establishes a link between Quranic themes and Shariah principles. The 4 themes i.e., legislation, the practicality of the legislation, elimination of harm, and positive impact can act as a denominator base for certifying halal products and services. In addition, the themes have enabled us to identify various halal industry aspects that are crucial for halal certification. To identify the application of these aspects market leaders of 5 sectors from the halal industry are analyzed. It has been found that the food and finance sector maintains a diversified shariah board member, although no unique logo is used to label the halal services. Concerning the 2nd theme customer demand is analyzed by authoritative bodies like OIC and ISDB and concerning the 4th theme impact of halal goods and services is also studied independently in pharmaceuticals, tourism, and finance sectors but the Shariah perspective is missing from the analysis. The 3rd theme of eliminating harm is the most widely applied aspect in all the sectors.

The framework for the halal certification process would ensure the use of this word in labeling goods and services with the utmost integrity. Also, it can further direct the development needed for infrastructural facilities, strategic marketing, and research on impact analysis. As the word halal is mostly targeted at Muslim customers, the responsibility to ensure proper use of the label lies on the Shariah professionals and the

Muslim community as a whole. The Shariah committee thus needs to include professionals from diverse fields to maintain coherence in the different certification aspects i.e., customer need, market viability, screening, and assessing the positive impact. A well-equipped research and development department can provide additional support to the committee. Market research is crucial to identify the Muslim community's needs and thus help to strategically position halal goods and services to create awareness of the product and services. Muslim customers religious sentiment mostly led to the consumption of halal goods and services. Such sentiments can be further engaged to Islamic principles regarding the consumption of goods and services to create awareness through dawah activities among the Muslim community.

Presently the economic growth of OIC nations and the majority of the young population has attracted many international businesses to offer halal products and services. International and local companies should be scrutinized before using the label "halal" to prevent misuse of the label and ensure fair competition. Training and education regarding halal certification can play a critical role in developing the skills necessary for developing shariah professionals for example financial and market researchers, and impact analysts. Finally, the application of Quranic principles should be reflected in the criteria for measuring the impact on individuals, communities, and the economy. It is expected that incorporating these aspects in the Shariah certification process of the Halal industry can increase customers' trust, reduce inconsistencies, lead to the development of more Shariah-compliant products and services, and boost economic and social benefits.

The article is not an exhaustive study of the Halal Industry. An in-depth study of each sector can give more insights into these four aspects i.e., the challenges in coordinating different professionals from the field of study and, the impact measurement of halal sectors. Future studies will contribute to developing more innovative tools to assess the certification process of halal products and services. The financial sector is the most diverse sector that can be analyzed further with a focus on different categories like takaful, Islamic mutual funds, stocks, zakat, and waqf.

References

- Ahmed, Farah. 2023. "Semantic Study of the Word Halal Based on Minor and Supreme Derivation." *ALBURHĀN: JOURNAL of QUR'ĀN and SUNNAH STUDIES* 7 (1): 58–80.
- Alam, Md Kausar, Ab Rahman, Tabash, Mosab I, Oli Ahad Thakur, and Sharif Hosen. 2021. "Shariah Supervisory Boards of Islamic Banks in Bangladesh: Expected Duties and Performed Roles and Functions." *Journal of Islamic Accounting and Business Research* 12 (2): 258–75.

- Ali, Nadya, and Ben Whitham. 2021. "Racial Capitalism, Islamophobia, and Austerity." *International Political Sociology* 15 (2): 190–211.
- Alsulami, Salhah, Mukhtiar Baig, Tauseef Ahmad, Nouf Althagafi, Eman Hazzazi, Razan Alsayed, Majd Alghamdi, and Thikra Almohammadi. 2023. "Obesity Prevalence, Physical Activity, and Dietary Practices among Adults in Saudi Arabia." *Frontiers in Public Health* 11: 1124051.
- Amin, Mawlāna. 1983. "TadabbureQuran." *Faran Foundation Lahore* 1: 245.
- Asa, Rokshana Shirin. 2019. "An Overview of the Developments of Halal Certification Laws in Malaysia, Singapore, Brunei and Indonesia." *Jurnal Syariah* 27 (1): 173–200.
- Azam, and Moha Asri Abdullah. 2020. "Global Halal Industry: Realities and Opportunities." *IJIBE (International Journal of Islamic Business Ethics)* 5 (1): 47–59.
- Azam, Muhammad, Muhammed Usman Khalid, and Syeda Zinnaira Zia. 2019. "Board Diversity and Corporate Social Responsibility: The Moderating Role of Shariah Compliance." *Corporate Governance: The International Journal of Business in Society* 19 (6): 1274–88.
- Badawi, Nesrine. 2009. "Introduction to Islamic Law." *Cambridge: Harvard University*.
- Belwal, Rakesh, and Al Maqbal. 2019. "A Study of Customers' Perception of Islamic Banking in Oman." *Journal of Islamic Marketing* 10 (1): 150–67.
- De Soysa, Indra. 2019. "Is Islam Compatible with Freemarket Capitalism? An Empirical Analysis, 1970–2010." *Politics and Religion* 12 (2): 227–56.
- Elasrag, Hussein. 2022. "Halal Industry: Challenges and Opportunities."
- Fauzi, Muchammad, Amalia Nur Azizah, and Lena Nurfauziyah. 2019. "The Concept of Ifta' in Establishing Halal Law (Study of Usul Fiqh on Legal Determination Methods)." *Journal of Digital Marketing and Halal Industry* 1 (1): 83–92.
- "Global Halal Ecosystem Assessment - Highlights." n.d. www.isdb.org. Accessed December 22, 2023. <https://www.isdb.org/coekl/global-halal-ecosystem-assessment-highlights>.
- "Halal Industry in OIC Countries Challenges and Prospects." n.d. <https://sesricdiag.blob.core.windows.net/sesric-site-blob/files/article/794.pdf>.
- "Halal Initiatives Safe, Hygienic and Trusted the World Over." n.d. [Duopharmabiotech.com. https://duopharmabiotech.com/halal-initiatives/](https://duopharmabiotech.com/halal-initiatives/).

- Han, Heesup, Kiattipoom Kiatkawsin, and Wansoo Kim. 2019. "Traveler Loyalty and Its Antecedents in the Hotel Industry: Impact of Continuance Commitment." *International Journal of Contemporary Hospitality Management* 31 (1): 474–95.
- Hassan, Yusuf, and Anirban Sengupta. 2019. "India—an Untapped Market for Halal Products." *Journal of Islamic Marketing* 10 (3): 981–1002.
- Husain, Altaf. 2017. "Islam in the 21st Century: Challenges and Opportunities for Social Work with Muslims." *Journal of Religion & Spirituality in Social Work: Social Thought* 36 (12): 1–5.
- "Islamic Clothing Fashion | Muslim Fashion Clothing." n.d. [Www.fibre2fashion.com](http://www.fibre2fashion.com). Accessed December 22, 2023. <https://www.fibre2fashion.com/industry-article/7298/muslim-fashion-an-overwhelming-incarnation#:~:text=Indonesia%20is%20the%20biggest%20exporter>.
- Jalalian, Masoud, Mohammad Sharif Malekzadeh, and Mirabi, Vahid Reza. 2021. "Development of Halal Tourism Development Model with Sustainable Development Approach (Case Study: Kish Island)." *Geography (Regional Planning)* 11 (1): 187–201.
- Junos, Sutina. 2012. "The Halal Product Acceptance Model for the Religious Society/Nazahah Abd. Rahim, Sutina Junos."
- Kamali, Mohammad Hashim. 2021. *Shariah and the Halal Industry*. Oxford University Press.
- Khan, Nasreen, Abdullah Sarwar, and Booi Chen Tan. 2021. "Determinants of Purchase Intention of Halal Cosmetic Products among Generation Y Consumers." *Journal of Islamic Marketing* 12 (8): 1461–76.
- Lee, Amanda J, Katherine Cullerton, and LisaMaree Herron. 2021. "Achieving Food System Transformation: Insights from a Retrospective Review of Nutrition Policy (In) Action in Highincome Countries." *International Journal of Health Policy and Management* 10 (Special Issue on Political Economy of Food Systems): 766–83.
- "Major Exporters of Halal Foods Worldwide, 2019." n.d. Statista. <https://www.statista.com/statistics/785151/top-exporters-of-halal-food-global/>.
- "METHOD of CERTIFICATION of HALAL and NON-HALAL RESTAURANTS (Regulation of Governor of Jakarta Capital City of Special Provincial Region Number." 2013. <https://faolex.fao.org/docs/pdf/ins139270.pdf>.
- Mohammed, Noor. 1988. "Principles of Islamic Contract Law." *Journal of Law and Religion* 6 (1): 115–30.
- "News & Highlights | Maybank Islamic." n.d. [Www.maybank.com](http://www.maybank.com). Accessed December

- 22, 2023. <https://www.maybank.com/islamic/en/newsroom/2023/news2023.page>.
- “Now, There Is a Halal Certified Woven Fabric | LPPOM MUI.” 2022. April 27, 2022. <https://halalmui.org/en/now-already-there-is-woven-cloth-that-pockets-halal-certificates/>.
- Nurhayati, Tatiek, and Hendar Hendar. 2020. “Personal Intrinsic Religiosity and Product Knowledge on Halal Product Purchase Intention: Role of Halal Product Awareness.” *Journal of Islamic Marketing* 11 (3): 603–20.
- Octarina, Evie, Hartoyo Hartoyo, and Irfan Syauqi Beik. 2019. “Customer Purchase Intention on Sharia Mutual Fund Products: A TPB Approach.” *Journal of Consumer Sciences* 4 (1): 37–47.
- Orbital. 2020. “Arab-Brazilian Chamber > Values, Policies and Offices.” Ccab.org.br. April 4, 2020. <https://www.ccab.org.br/en/meet>.
- Othman, Baharudin, Shaarani, Sharifudin Md, and Arsiah Bahron. 2016. “The Potential of ASEAN in Halal Certification Implementation: A Review.” *Pertanika Journal of Social Sciences and Humanities* 24 (1): 1–24.
- Pointing, John, Yunes Teinaz, and Shuja Shafi. 2008. “Illegal Labelling and Sales of Halal Meat and Food Products.” *The Journal of Criminal Law* 72 (3): 206–13.
- Preko, Alexander, Iddrisu Mohammed, and Azizbek Allaberganov. 2021. “Antecedents of Brand Equity on Halal Tourism Destination.” *Journal of Islamic Marketing* 13 (8): 1685–1702.
- Qaraḍāwī, Yūsuf, Kamal ElHelbawy, Siddiqui M Moinuddin, Syed Shukry, and Ḥammād, Aḥmad Zakī Maṣṣūr. 1988. “Halal and Haram in Islam.” (*No Title*).
- Rahman, Faried Kurnia, Mohammad Ali Tareq, Yunanda, Rochania Ayu, and Akbariah Mahdzir. 2017. “Maqashid AlShari’ahbased Performance Measurement for the Halal Industry.” *Humanomics* 33 (3): 357–70.
- Razalli, Mohd Rizal. 2019. “ShariahCompliant Hotel Operations Practices (SCHOP).” In *The Routledge Handbook of Halal Hospitality and Islamic Tourism*, 93–108. Routledge.
- Release, Press. n.d. “Arab Brazilian Chamber of Commerce Organises Workshop on Halal Market.” [Www.zawya.com](http://www.zawya.com). Accessed December 22, 2023. <https://www.zawya.com/en/press-release/events-and-conferences/arab-brazilian-chamber-of-commerce-organises-workshop-on-halal-market-rocakl7e>.
- “Shariah Comittee | Maybank Islamic.” n.d. [Www.maybank.com](http://www.maybank.com). https://www.maybank.com/islamic/en/about-us/corporate-profile/shariah-committee_listing.page.

- “Six Essential Elements of MFTH.” 2023. Islamic Tourism Centre of Malaysia | ITC. April 14, 2023. <https://itc.gov.my/six-essential-elements-of-mfth/>.
- Suhartanto, Dwi, Helmi Ali, Kim Hua Tan, Fauziyah Sjahroeddin, and Lusianus Kusdiby. 2019. “Loyalty toward Online Food Delivery Service: The Role of Eservice Quality and Food Quality.” *Journal of Foodservice Business Research* 22 (1): 81–97.
- Taymiyya, Ibn. 1869. *The Criterion between the Allies of the Merciful & the Allies of the Devil*. IslamKotob.
- Tseng, MingLang, Hien Minh Ha, Tran, Thi, TatDat Bui, Ming K Lim, ChunWei Lin, and Helmi Ali. 2022. “Datadriven on Sustainable Food Supply Chain: A Comparison on Halal and NonHalal Food System.” *Journal of Industrial and Production Engineering* 39 (6): 430–57.
- Uyuni, Badrah, and Mohammad Adnan. 2020. “The Challenge of Islamic Education in 21st Century.” *SALAM: Jurnal Sosial Dan Budaya Syari* 7 (12): 1079–98.
- Wilson, Jonathan AJ. 2014. “The Halal Phenomenon: An Extension or a New Paradigm?” *Social Business* 4 (3): 255–71.
- World Population Review. 2023. “Muslim Population by Country 2023.” [Worldpopulationreview.com](https://worldpopulationreview.com/country-rankings/muslim-population-by-country). 2023. <https://worldpopulationreview.com/country-rankings/muslim-population-by-country>.
- Zainudin, Muhamad Izzuddin, Haji Hasan, and Abdul Kadir Othman. 2020. “Halal Brand Personality and Brand Loyalty among Millennial Modest Fashion Consumers in Malaysia.” *Journal of Islamic Marketing* 11 (6): 1277–93.