Comparison halal food regulation and practices to support halal tourism in Asia: A review

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Abstract. The number of Muslims in the world continues to increase. Projected in 2026, more than 230 million Muslim tourists will contribute US $ 300 billion to the global economy. Halal tourism is growing and becoming a new phenomenon through increased consumer knowledge and awareness of halal products and services. Halal guarantee, priority on food products, is an opportunity for business supporters. The Global Islamic Report approved total expenditure in the food sector to reach the US $ 1,303 billion and is projected to increase in 2023 by the US $ 1,863 billion. This paper compares halal food product regulation and practices in several Asian countries using a systematic review method. These countries (Malaysia, Indonesia, Japan, and South Korea) are ranked in the top 10 by the Global Muslim Travel Index (GMTI) based on the criteria of Accessibility, Communication, Environment, and Services in the category of "Muslim friendly destinations" in terms of Organization Islamic Cooperation (OIC) and non-OIC countries, with the largest number of Global Muslim Traveller tourists in the world. Halal product guarantees must be realized properly to increase the confidence of Muslim tourists in the food products of the country. The implementation of standards and regulations in each country is different. Each country develops halal and quality products in tourist destinations for Muslim Global tourists and increases the number of visits. Halal tourism has become one of the strategic sectors to increase the country and the people's income in the country.

1. Introduction
Tourism is one of the most significant contributors to economic growth in many countries in the world. A large number of the Muslim population is almost 30% of the world's population [1] makes halal tourism a new phenomenon. According to the Global Muslim Travel Index (GMTI), more than 230 million Muslim tourists will travel around the destination and will contribute US$ 300 billion to the global economy. The development of halal tourism has begun to be carried out by various Muslim and non-Muslim countries [2]. Halal tourism's phenomenon significantly increases the halal industry along with increasing knowledge and awareness of Muslim and non-Muslim consumers of halal-based products and services [3].
Halal products and services are among the rank indicators in GMTI as a "Muslim friendly" country. Malaysia and Indonesia were ranked first in the Organization Islamic Cooperation (OIC) country category. In contrast, Japan and South Korea were ranked third and eighth in the category of non-OIC countries. Halal food market increase along with the rise in Muslim tourist visits to these countries. The increase in demand for halal goods is primarily due to the requirements that Muslims use to adhere to their religious values [4,5]. Muslims seek high involvement with products they purchase to ensure conformity with their beliefs [6] and tend to take measures to ensure these products are compliant with their faith [7]. In halal tourism, several main aspects are needed, like the availability of halal food, adequate prayer facilities, iftar services during the month of Ramadan, and restrictions on activities that are not by following sharia [8,9].

The main aim of Halal certification is to determine whether a product is to be consumed by Muslims is Halal or not. After obtaining the certification, companies could use Halal labels on their packages, which are necessary for consumers to make informed decisions [10]. This review will discuss the regulation, practice in these countries and how it can support halal tourism.

2. Materials and Methods
This article adopted a systematic review as the principal methodology for analyzing previous literature. A systematic review is a structured and comprehensive approach for selecting relevant theoretical perspectives and practices in leading literature [11]. A literature survey has been carried out from quantitative and qualitative empirical studies published in several leading international journals such as Food Control, Tourism Management Perspective journals, Tourism Management and others. Publications were analyzed for the period between 2006 and 2020. The final result, 36 articles were used to analyze and conduct the review. This article discusses halal tourism characteristics, regulating halal food as a sub-indicator of services in various countries, both in categories OIC and non-OIC countries with the highest Muslim traveler visits.

3. Results and Discussion

3.1 Halal tourism definition
Halal comes from Arabic, which means permitted, while haram means prohibited or not according to Islamic law. Halal is everything that is allowed by the Shari'a to be consumed or used [12, 13]. The halal concept is not only related to food or drink but also covers all aspects of Muslim life (male or female) [14] and related to other things, as banking and finance, cosmetics, employment, tourism, and others.

Halal tourism is defined as activities in tourism that are permitted according to Islamic teachings [15] or the provision of tourism products and services that meet the needs of Muslim tourists by Islamic teachings [16]. There are so many things to consider in halal tourism: local governments can fulfill worship services such as prayer facilities, availability of food with a halal label guarantee, adequate public facilities such as toilets with clean water, services and facilities during Ramadan, and no alcoholic drinks and private services that can distinguish male and female [17].

3.2 Halal tourism characteristic
A global standard for the development of halal tourism has been formulated in each region called GMTI. GMTI's assessment criteria in the field of "Muslim friendly tourism" categories, used Accessibility, Communication, Environment, and Services (ACES) criteria. The ACES model encompasses four key factors: 1) Ease of access to the destination, 2) Internal and external Communication by the destination, 3) Environment at the destination, 4) Services provided by the destination. Each key factor is assessed using quantitative measurements in several criteria, where the Access criteria have a weighting of 10%, Communication 20%, Environment 30%, and Services 40% [18]. Figure 1 is a breakdown for all criteria and sub-criteria from the GMTI assessment.
The services criterion has the highest weight in the GMTI assessment, and that is essential criteria. In this criterion, the sub-criteria for services include 1) Core needs (consisting of halal food and prayer facilities), 2) Core services (consisting of a hotel, airport facilities), and 3) Unique experience [19]. This paper will focus on the service criteria on the core needs sub-criteria, called halal food. Halal food is considered to be an essential and significant aspect that affects visitor satisfaction to utilize sensory experiences that satisfy the senses of tourists [19].

![GMTI assessment criteria and sub-criteria](image)

**Figure 1.** GMTI assessment criteria and sub-criteria.

### 3.3 Halal food regulation

Food legislation is defined as the complete body of legal texts (laws, regulations, and standards) that establish broad principles for food control in a country, and that governs all aspects of the production, handling, marketing, and trade of food as a means to protect consumers against unsafe food and fraudulent practices [20]. Halal legislation is needed to 1) protect the consumers, 2) ensure that halal food producers fulfil their moral obligation to consumers, and 3) facilitate halal food trade for both local and global market [21]. Table 1 presents a summary of the comparison data between halal food regulation and other Standards in Malaysia, Indonesia, Japan, and South Korea.

Halal food regulatory institutions in each country involve various organizations, including government agencies, NGOs, and cooperation between countries. For example in Indonesia, BPJPH and LPPOM MUI, which originally held the authority for halal certification, collaborates with various organizations both at home and abroad. Domestically, the collaboration is carried out with BPOM, Ministry of Agriculture, Ministry of Industry, BSN, Ministry of Tourism, Sharia Economic
Community (MES), and the University Halal Science Centre. Meanwhile, abroad, Indonesia collaborates with the World Halal Food Council (WHFC), Overseas Halal Certification Bodies, OIC, and so on. Table 1 presents a summary of the comparison data between halal food regulation and other Standards in Malaysia, Indonesia, Japan, and South Korea.

**Table 1.** Comparison between Halal Food Regulation in Malaysia, Indonesia, Japan, and South Korea.

| Categories                              | Malaysia          | Indonesia         | Japan             | South Korea        |
|-----------------------------------------|-------------------|-------------------|-------------------|--------------------|
| Latest rank in GMTI                     | OIC Country 1º    | OIC Country 1º    | Non-OIC Country 3º | Non-OIC Country 8º |
| Muslim population                       | 19,499,322        | 239,281,901       | 118,000           | 200,000            |
| Latest muslim traveller arrivals        | Around 28.1 million | Around 16 million | Around 1 million | Around 1,3 million |
| Halal law type                          | Government legislated | Government legislated | Legislated by Halal Cert. Body or self claim | Legislated by Halal Cert. Body or self claim |
| Local certification bodies              | JAKIM             | BPJPH             | NAHA, JMA, JHA    | KMF, KHA           |
| Status                                  | Voluntary         | Voluntary         | Voluntary         | Voluntary          |
| Halal logo status                       | Single            | Single            | Various logo based on halal certifiers body | Various logo based on halal certifiers body |

### 3.3.1 Halal food regulation in OIC countries (Malaysia and Indonesia)

Malaysia, a member of the OIC, aims to strengthen its Halal food industry and strives to develop a global Halal hub with its Third Industrial Malaysia Master Plan (IMP3 2006-2020). Malaysia, as the 1st rank in GMTI assessment along with Indonesia, scored 78. The laws and regulations adopt “the halalanthoyyiban” concept that requires a very high standard in terms of quality and certification of so many products [22]. The halal food laws and regulation are binding and must always be observed by individual Muslims [23], it has been estimated that 70% of Muslims worldwide adhere to at least some of the restrictions associated with halal foods [24].

A new food product or process is only declared halal/ haram when a fatwa has been decided [23]. In brief, a fatwa is a product of Ijma. The dynamic feature of the fatwa ruling’s mechanism makes it relevant through time to clarify, modify, and harmonize contemporary religious matters [25]. Besides laws and regulations, Malaysia has also developed its halal standards [23]. The rules are established through a consensus of committees comprised of producers, policymakers, consumers, and others with relevant interests. Currently, 14 standards for halal have been developed. MS1500:2009 prescribes the industry's practical guidelines regarding the preparation and handling of halal food (including nutrient supplements) [23]. JAKIM and the State Religious Authorities are responsible for the issuance of halal certificates to the industry in Malaysia, whereby MS1500 is used as a basis for halal certification. MS1500:2009 is harmonized with Codex Alimentarius, international food safety standards (GHP,
GMP, IMP, HACCP), and local public legislation [26]. The only Halal certifier in Malaysia is from JAKIM, with the aid of Halal Industry Development Corporation (HDC). Both of these are government entities; which means there will be incentives for food businesses to adopt Halal [27]. The Malaysian government established the Halal Development Center (HDC) on 18 September 2006 with the aim of promoting Malaysia as an international halal center. Among its roles are testing halal standards including auditing and certification processes and supporting the development of the halal industry in marketing its products in the global market [28].

As an OIC country, Indonesia also ranked first based on GMTI’s assessment in 2019. Indonesia is working with GMTI to form the Indonesia Muslim Travel Index (IMTI) for developing halal tourism and providing assessments and ratings on halal destinations. Specifically, for halal products (food, beverage, drugs, cosmetics, etc.) [29] are under the Indonesian Ulema Council (MUI) for its certification. LPPOM MUI is an institution under the MUI to conduct inspection and review of halal production [30]. The MUI has the Fatwa commission, which establishes a fatwa based on the examination of LPPOM MUI as the examining institution [30].

In Indonesia, the law regarding halal product guarantee (HPG) was regulated in law number 33 of 2014 and supported by other regulation from the Ministry of Religion, number 26 of 2019, about HPG procedure. Implementing halal product assurance in Indonesia, Halal Product Guarantee Agency (BPJPH) collaborates with National Standardization Agency (BSN), such as SNI 99003:2018, concerning halal slaughter in ruminants and SNI 99002:2016 about relating to halal slaughter in poultry. These rules are fundamental to regulate because both ruminant meat and poultry meat are the raw materials for various types of food circulating in Indonesia.

Initially, the authority in the halal certification process in Indonesia was LPPOM MUI and was voluntary. However, after the existence of HPG Law, it was mandatory. There are some changes related to the institutions involved in halal certification: 1) BPJPH as the leading agency authorized in the halal certification, 2) Halal Inspection Agency (HPA) as an institution that carries out audits or inspections of halal products. Meanwhile, LPPOM MUI becomes one of HPA, 3) MUI remains as a fatwa issuer but doesn’t have full authority in the halal certification process, 4) MUI and BPJPH jointly certify halal auditors and HPA accreditation [31]. The obligation for halal certification under the HPG Law was implemented on October 17, 2019, and for the next five years is a transitional period [31].

3.3.2 Halal food regulation in non-OIC countries (Japan and South Korea)

Japan has always been a destination for global travelers due to its uniqueness in culture, breathtaking scenery, and amazing metropolitan landscapes [32]. As a non-OIC country, Japan ranked 3rd for Muslim friendly destinations in GMTI. Interest in halal matters in Japan is rising, it derives from two factors: a new focus on accommodating Muslim tourists and the growth of the world’s halal marketplace [33]. This condition has initiated the formation of a non-profit organization, Japan Halal Association (JHA), which oversees the halal certification of food outlets and products besides campaigning to provide places for prayers. Apart from that, JHA also conducts training and certification for Halal managers in Japanese companies.

Consequently, this has also encouraged a few Japanese tour companies to launch halal tour packages for Muslim tourists based in Tokyo and Osaka [34]. Several Muslim community organizations in Japan have an active role in spreading Islamic values. There are several associations apart from JHA that are listed as having halal certification are: Japan Islamic Trust (JIT), and Japan Halal Association (JHA). These three bodies have been recognized by IHI (International Halal Alliance) JAKIM (Malaysia), MUI (Indonesia), Emirate Authority for Standardization and Metrology (ESMA) (UAE), MUIS (Singapore), and Gulf Cooperation Council (GCC) accreditation Center (Saudi Arabia) [35].

In introducing Muslim friendly branding, the Japan National Tourism Organization (JNTO) and the Japan External Trade Organization (JETRO) actively promoted Muslim-friendly images. These
organizations also provided information and socialization of halal tourism and promoted trade and investment to maximize the potential export of halal products 'made in Japan' [34].

On the other hand, the popularity of the Korean Wave has become one of the significant factors of the growth of Muslim tourists visiting South Korea [34]. In 2016 Korean Tourism Organization (KTO) recorded that the number of tourists increased by 30.3% from the previous year. The most significant increase in tourists is from countries in Southeast Asia and China [34]. Due to this growth of halal tourism in South Korea, Muslim travelers’ demands and needs while traveling to South Korea have also been substantially increased along with difficulties related to food, accommodations, facilities, social environment, etc. [35].

The halal food policy by the South Korean government was released by the Ministry of Agriculture Food and Rural Affairs in June 2015, focusing on three main points called Halal industry development policy, second export increase, and vast distribution network. In developing the halal industry sector, infrastructure development is done by providing information center services about halal products and constructing animal slaughtering and production facilities [34]. Actually, in South Korea is two authorities in charge of giving halal labels, namely the Korean Muslim Federation (KMF) and the Korean Halal Association (KHA). The Korean Muslim Federation, established in 1967, has been directed by JAKIM Malaysia and MUI Indonesia [33]. In South Korea, four types of categories halal statutes consist of halal-certified, self-certified, Muslim friendly, and pork-free [36].

4. Conclusions

Halal tourism has become trend in the world, accompanied by an increasing large number of Muslim travelers. Among OIC and Non-OIC countries, each country tries to develop its food regulation and standards to provide the best services for Muslim travelers. Among Malaysia, Indonesia, Japan, and South Korea provide halal food with different regulatory standards. Malaysia and Indonesia are already "patent" and have one halal logo with an internationally recognized certification process. Meanwhile, Japan and South Korea still have a self-claim declaration for their food products, so their halal status needs to be cleared. Large organizations such as JAKIM (Malaysia), LPPOM MUI, and BPJPH(Indonesia) play a significant role in organizing halal certification in other countries, such as in countries with minority Muslims such as Japan and South Korea. JAKIM and LPPOM MUI have even conducted training for non-government organization (NGOs) that conducts halal certification in those countries. It is necessary to know more about the relationship between agencies, ministries, and NGOs in ensuring halal food in each country.

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