THE ESTABLISHMENT OF THE ASEAN HALAL CERTIFICATION AGENCIES: THE INITIAL STRATEGIES FOR THE UNIFORMITY OF HALAL CERTIFICATION IN ASEAN

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ABSTRACT

Objective: ASEAN is a single market and production base, where unity occurs free flow of goods, services, capital, investment and production, as well as the elimination of tariffs for trade between ASEAN countries are the reality that is not subject to bargain ASEAN countries especially Indonesia. ASEAN goods in the free trade raise concerns in the Muslim community in Indonesia and other ASEAN countries regarding the halal state of products from abroad. They need to be certified using standards terms, labels and registration procedures.

Methods: This current research applies a normative juridical method that includes investigation of positive law inventory, research on legal principles and in-concreto law research, systematic research of the law, research of legal history and comparison of law. The data used in this research is secondary data in the form of primary, secondary and tertiary legal materials. The nature of this research is analytical descriptive, i.e., making a systematic empirical analysis about facts, including describing rules and policies.

Conclusion: This descriptive and analytical research explores the halal certification system with a single application in which employers (registrars) can register for halal certification in the country of origin to obtain halal certification in ASEAN and selected countries with their respective halal logos. Furthermore, it should involve catalysts such as the Regional Council of Halal Accreditation for ASEAN countries which requested listing.

Keywords: halal certification, system registration halal certification, the ASEAN economic community, the Halal Label.

Received: 07/08/2023
Accepted: 01/11/2023
DOI: https://doi.org/10.55908/sdgs.v11i11.1552
A CRIAÇÃO DAS AGÊNCIAS DE CERTIFICAÇÃO HALAL DA ASEAN: AS ESTRATÉGIAS INICIAIS PARA A UNIFORMIDADE DA CERTIFICAÇÃO HALAL NA ASEAN

RESUMO

Objetivo: A ASEAN é um mercado único e uma base de produção, onde a unidade ocorre livre fluxo de bens, serviços, capital, investimento e produção, bem como a eliminação de tarifas para o comércio entre os países da ASEAN são a realidade que não está sujeita à negociação dos países da ASEAN, especialmente a Indonésia. As mercadorias da ASEAN no comércio livre suscitam preocupações na comunidade muçulmana da Indonésia e de outros países da ASEAN sobre o estado halal dos produtos provenientes do exterior. Devem ser certificadas utilizando termos, rótulos e procedimentos de registro normalizados.

Métodos: Esta pesquisa atual aplica um método jurídico normativo que inclui investigação de inventário de direito positivo, pesquisa sobre princípios jurídicos e pesquisa de direito in-concreto, pesquisa sistemática da lei, pesquisa de história jurídica e comparação da lei. Os dados utilizados nesta pesquisa são dados secundários na forma de materiais legais primários, secundários e terciários. A natureza desta pesquisa é analítica descritiva, ou seja, fazer uma análise empírica sistemática sobre fatos, incluindo a descrição de regras e políticas.

Conclusão: Esta pesquisa descritiva e analítica explora o sistema de certificação halal com um único aplicativo no qual os empregadores (registradores) podem se registrar para a certificação halal no país de origem para obter a certificação halal na Asean e em países selecionados com seus respectivos logotipos halal. Além disso, deve envolver catalisadores como o Conselho Regional de Acreditação Halal para os países da ASEAN que solicitaram a inclusão na lista.

Palavras-chave: certificação Halal, certificação halal de registro de sistema, a comunidade econômica da ASEAN, a etiqueta Halal.

1 INTRODUCTION

Standardization is a weapon to win the competition in the global market, especially in the ASEAN Economic Community (AEC). Standardization is also a vehicle for change to a better Indonesia. In addition, a standard is a reliable tool to drive social, economic and cultural changes, as well as to support government regulations and Indonesian National Standard (SNI), such as the conversion of the use of kerosene to liquified Petroleum gas (LPG) for daily and business processes (Hartono & Hardiwinoto, 2018).

It must be conducted in the comprehensive, integrated and visionary manner since it cannot stand in isolation. With regards to standardization, there are three pillars of national quality infrastructure, namely metrology, standardization and conformity assessment. In the global and regional trade, it is inevitable that the rate of competitiveness will increase. Generally, only a highly competitive country that will be able to benefit significantly to improve its welfare, that is, a country that can be accepted as a player in global and regional production and transaction chains. On the other hand, a
country that is unable to compete will become a victim or a mere spectator without obtaining any economic benefits from all the potentials of global trade.

The establishment of AEC will test the competition of products and services among ASEAN countries. The competition is intended to make ASEAN a reputable economic region of the world and have an influence on the development of the world economy (Severino, 2019). The AEC will establish ASEAN region as a single market and production base. Economic integration will make it more dynamic and competitive with mechanisms and measures to strengthen implementation of new economic initiatives; accelerate regional integration in priority sectors; facilitate business movement, work skills and talents; as well as strengthen the institutional mechanism among ASEAN countries. Those are several initial steps to realize the AEC to integrate the regional economy and encourage investment (Ponciano S. Intal, 2015).

Of all the fundamental components of trade, standardization acts as the benchmark in the trade of goods, especially regarding mandatory product testing prior to exports and imports. ASEAN countries require adequate standards to ensure the quality and eligibility of the products entering into other countries. Standardization in the AEC is intended to facilitate and protect the export and import of goods, thus the products can compete with those of other countries. Among others, a standardization of halal certification of food products is also necessary for the markets and goods, especially food in ASEAN countries (Thamrin S, 2019).

There is a general tendency that people reflect their lifestyle, culture, religion, diet and healthy lifestyle by the food they consumed. For the Muslim community, the primary choice of food (Ermis, 2017) is whether it is halal or not. The community follows the Quran in choosing the food to be consumed. Meat-based products that the Muslim community consume are rarely fraudulent, they are fresh with recognizable textures and shapes (Nakyinsige et al., 2012).

Halal certification is an official document that enables manufacturers/sellers of certain products to display a halal logo (Amarul, 2019) on their products and marketing operation (shops/restaurant) (Liba et al., 2018). The logo does not necessarily guarantee that the products are halal. The manufacturer/seller should undergo the established process determined by the authorized institution.

The requirements and registration process of halal certification in each country are varied, however, the fundamental requirements are similar since the main regulation
comes directly from the Quran and hadith. Thus, it can be used as the primary condition for consumer protection in the ASEAN region. Halal certification for food products is non-negotiable (Fuseini et al., 2017). Hence, there should be a standard in terms of requirements, labels and registration. In addition, it should be conducted with one application for halal certification registration for ASEAN countries. As mentioned above, thus, the issue is what is the most appropriate and effective halal certification registration process for food products in ASEAN (Wahab et al., 2016).

2 THEORITICAL FRAMEWORK

Within this regard the concept of Halal is built around the need for any Muslim to have products that are allowable, acceptable, permitted, and permissible from a religious point of view. As such, the concept of Halal includes any Islamic Shari'ah-compliant product(s) which start with food and beverages and moves from it to cover banking and finance, tourism (El-Gohary, 2016), cosmetics, pharmaceuticals, jobs, travel, technology and transport services, etc. For a product(s) to be Halal (compliant with Islamic Shari'ah) it must meet the requirements of Shari'ah as found in its sources. The two most important sources of Islamic Shari'ah are the Holy Quran and the Sunnah (Khan & Haleem, 2016).

Fundamentally, the requirements for halal are based on two standards, namely the provisions halal based on religion (Quran) and Halal certification requirements based on the laws and regulations of a state. Basically, all food products are permitted except those explicitly prohibited under Islamic law that includes alcohol, pork, blood, corpse, and animal flesh that have not yet been slaughtered according to Islamic rules (Bonne & Verbeke, 2008).

Most people tend to reflect their lifestyle, culture, religion, diet and healthy lifestyle by the food they consumed. For the Muslim community, the primary choice of food is whether it is halal or not. The community follows the Quran in choosing the food to be consumed. Meat-based products that the Muslim community consume are rarely fraudulent, they are fresh with recognizable textures and shapes (Vandendriessche, 2008).

Legal provisions governing halal food production are found in various Acts, regulations, and standards. Laws and regulations concerning halal are important for the protection of consumers (Kaligis et al., 2023); for example, to ensure that halal food manufacturers and traders fulfil their moral and legal obligations towards consumers. The laws, regulations, and standards stand together as a guideline for all Muslim and non-
Muslim food manufacturers. The participation of consumers, government agencies and halal industry player are important. This is important in building a halal branding can be achieved in international standard, in fact, capable of providing a high level of confidence to the Muslim community on food products or kosher items, thus helping to give a positive impression to the outside world, especially to non-Muslims about Halal branding (Halim & Salleh, 2020).

Halal certification is an official document that enables manufacturers/sellers (Maguni et al., 2023) of certain items to display a halal logo on their products and their marketing operation (shops/restaurant). The halal logos do not necessarily guarantee that the products are halal. The manufacturer/seller should undergo the established process determined by the authorized institution.

In Indonesia, the halalness of a product in circulation is regulated in Law No. 33 of 2014 concerning Halal Product Guarantee. This law regulates halal certification more strictly than previous laws, stipulating that: "Products that enter, circulate, and are traded in the territory of Indonesia must have a halal certificate. (Article 4 of Law Number 33, 2014) The provisions of the UUJPH k (Khairuddin, Muhammad Zaki, 2021) as intended have not been implemented perfectly by the Halal Product Guarantee Agency (BPJPH) until now (This is evidenced from the official page of the Halal Product Guarantee Agency of the Ministry of Religion of the Republic of Indonesia, 2023) whereas the UUJPH has stipulated that "halal certified" obligations for products circulating and traded in the territory of Indonesia, as referred to in Article 4, shall come into force 5 (five) years from the enactment of this Law.

In the above mentioned verses of the Holy Quran, Muslims have been clearly informed on what kind of food they should consume and not consume (Lubis et al., 2016). The reasons for prohibitions are even substantiated with clarifications through Quranic exegeses by Ulama. For example, the reasons for forbidden dead animals and carrion are unfit for human consumption due to their decaying process leads to the formation of chemicals which are harmful to humans. Blood that is drained from an animal contains harmful hormones, bacteria and toxins, which are harmful to metabolism of human and development of their bodies. Implementation of halal certification in one country, first the government establishes halal standards, then makes laws and enforces the law enforcement regime for halal certification, which includes the process of applying for a halal logo and enforcing halal law in the form of controlling products on the market that
have not done halal certification (M. A. Latif, 2020). In the case of international trade, companies are also required to meet the standards and legislation of their company’s country of origin.

The following national halal food standards have been produced to help stakeholders (M. A. Latif, 2020):

2) Brunei Standard PBD 24:2007 Brunei Darussalam Standard Halal Food
3) Singapore MUIS Halal Certification Standard, General Guidelines for the Handling and Processing of Halal Food, 2005
4) Saudi Standard SASO 2172:2003, General Requirements for Halal Food
5) Bosnia and Herzegovina Standard BAS 1049:2010 Halal Foods: Requirements and Measures
6) Austria Standard ONR 142000:2009 Halal food – Requirements for the food chain
7) Pakistan Standard PS 3733:2010 Halal Food Management Systems: Requirements for any Organization in the Food Chain (First Revision)

Halal and Haram are universal terms that apply to all facets of Islamic life in order to preserve the religion, life, property, and descendants. Halal does not cover only the religious aspects of life, but it also encompasses strict quality and hygienic aspects that comply with good manufacturing practices (GMP) (Karahalil, 2020). Halal covers everything from the farm to the dining table, or from the sourcing of raw materials to the distribution of products. In addition, Halal is also about trust, responsibility, respect, and strict compliance. Halal is not just about the slaughtering of animals; it is also about standards and procedures. It is also often related to safety, reliability, and quality assurance. Halal is about looking at the subject matter from all points of view, particularly in the economic and scientific sense. In recent years, Halal has become a universal concept that not only covers right and fair business transactions, compassion for animals and the environment, slaughtering procedures, social justice, and welfare but also encompasses products and services of the highest quality to meet the ever-increasing awareness and needs of consumers in a challenging global market. (I. A. Latif et al., 2014)
3 METHODOLOGY

The study applied qualitative methods by utilizing library research, especially in understanding in depth research on halal dietary practices in a country. According methods of library research is a systematic way of information to be obtained from reading the source where researchers will create an approach and find the answers for each stated objective.

The study focused on getting information through secondary sources which obtained from journals, books, magazine, newspapers and electronic media such as the official portal organizational halal certification bodies that are said to be subjective. In this study, assessment will consider, analyze and process all the information obtained and associate with explicit and implicit meanings in the text. The results of the analysis presented in the tables to facilitate readers identify as to what is practiced by the countries concerned in halal certification. Subsequently, in order to obtain information that is not clear, communication via email is used for clarification of halal certification bodies that country.

4 RESULTS/DISCUSSIONS

A comparison of halal certification institutions in other countries can be found through the following table:

<table>
<thead>
<tr>
<th>Name of Institution and Country</th>
<th>Type of Institution</th>
<th>Stated on Law</th>
<th>Type of Certification</th>
<th>Halal Logo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brunei (Majelis Ugama Islam Brunei/MUIB)</td>
<td>Public Institution</td>
<td>Yes</td>
<td>By Government</td>
<td>![Halal Logo]</td>
</tr>
<tr>
<td>BPJPH</td>
<td>Public Institution</td>
<td>No</td>
<td>Government</td>
<td>![Halal Logo]</td>
</tr>
<tr>
<td>Malaysia (Jabatan Kemajuan Islam Malaysia/JAKIM)</td>
<td>Public Institution</td>
<td>Yes</td>
<td>Government</td>
<td>![Halal Logo]</td>
</tr>
<tr>
<td>Country</td>
<td>Agency/Institution</td>
<td>Type</td>
<td>Status</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>------------------------------------------------------------------------------------</td>
<td>-----------------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Singapura</td>
<td>Majelis Ugama Islam Singapore/MUIS</td>
<td>Public Institution</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Filippina</td>
<td>Islamic Dawa Council of the Philippines</td>
<td>Private Institution</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Halal Development Institute of the Philippines</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mindanao Halal Authority</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Muslim Mindanao Halal Certification Board</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Halal International Chamber of Commerce</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prime</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vietnam</td>
<td>Halal Certification Agency/HCA Vietnam</td>
<td>Private Institution</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Thailan</td>
<td>Central Committee (The Islamic of Thailand/CICOT)</td>
<td>Private Institution</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Laos</td>
<td>(no halal committee)</td>
<td></td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Kamboja</td>
<td>(Highest Council for Islamic Religious Affairs of Cambodia)</td>
<td>Public Institution</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Myanmar</td>
<td>(Myanmar Halal Certification Committee/MHCC)</td>
<td>Public Institution</td>
<td>No</td>
<td></td>
</tr>
</tbody>
</table>

Source: Halal Certification Office in Every Country in ASEAN

From the table above it can be seen that for the Southeast Asia (ASEAN) region, the granting of halal certification is mostly done by public government institutions that already have their own legal umbrella and official standards.

Each country in ASEAN has its own halal certification system with a different logo. The variety of halal logos on each food (Mostafa, 2020) logo confuses consumers and further consumers will ask questions regarding the requirements for obtaining the halal product logo. Every country has different terms and regulations that make Muslim
consumers doubt in asean, therefore there needs to be a uniform halal standard and certification in asean countries. ASEAN countries are the leading suppliers and importers of halal-certified products in the world. There is also a substantial intra-ASEAN trade of halal food. Suppliers and importers of most global halal products are from ASEAN countries, making it the largest importers of halal food. (Othman et al., 2016)

ASEAN is also a supplier to the Middle East with a Muslim population of 127 million. Most of the food demand (80%) are imported. China, with 33 million Muslims, is a crucial market (Kwag & Ko, 2019). China imported an amount of 1.3 Billion USD of halal products from Malaysia alone (Zaina et al., 2015). China is now a top trading partner of ASEAN. Besides, Europe is an important market that undergoes a rise in demand for halal food products as France has the largest halal market of around 17 Billion USD and UK of approximately 4.2 Billion USD. Eastern Europe is considered as another market to enter (Othman et al., 2016).

Singapore is the central transit hub in the Asia Pacific region for halal food (Olya & Al-ansi, 2018) has led to an increased interest in Halal tourism (Razzaq et al., 2016), an emerging trend in the tourism and hospitality domain, which primarily focuses on the development and provision of different tourism products and services to fulfill the distinctive requirements of Muslim tourists in conformance with their religious teachings (Yousaf & Xiucheng, 2018). The Muslim travel market is emerging as the fastest growing segment in the global travel industry and generates impressive statistics. In the year 2015, international Muslim travelers were estimated to be 117 million, a figure that is projected to ascend to 168 million by the year 2020, with tourism receipts in excess of USD 200 billion. in ASEAN, Muslim travelers go in and out between Asean countries, therefore halal certification in each country must be standardized.

The implementation of halal certification in ASEAN countries is rather diverse and unique because the government, government-appointed bodies, or independent voluntary entities run the application of halal certification in some ASEAN countries. Differences in the certification process of determining whether a particular product is halal or not in ASEAN are in terms of technological capabilities. Research conducted by halal certification bodies in ASEAN countries found that Malaysia (Ahmad et al., 2018), Indonesia, Singapore (Henderson, 2016), Thailand and Brunei are more advanced in such capabilities than the Philippines and Vietnam.
Currently, ASEAN countries have undeniably huge potential with regards to halal certification. In practice, there are four main areas of halal certification, the areas are (1) halal standard references, (2) halal-based advanced industry, (3) skills training centres, and (4) technology-based halal test systems. Halal certification does not only focus on sharia finance and sharia investment but covers all aspects including food, supplies, medicine, logistics and many others products (Wahab et al., 2016).

ASEAN has become a reference for halal organizations around the world. It is understandable because the halal standards used in many ASEAN countries serve as a reference for industries in other countries in the world that are willing to obtain a halal certificate. To take a case in point, Indonesia exceeds other ASEAN countries even as a developing country, compared to other ASEAN countries, in introducing the halal guarantee system and has become a reference by various countries such as Canada and France. The advance growth of halal-based industries and the existence of halal standardization are supported by the integration of various government agencies. Those results in profits for the halal industry among ASEAN countries (Liba et al., 2018). It is evident in the export of halal-certified products by Malaysia (Asnidar Hanim Yusuf, 2016) to ten countries (China, Singapore, Indonesia, USA, Philippines, Netherlands, Thailand, Japan, South Korea and India).

Even though the specifications, targets and standards in terms of authenticity issues, label rules and composition differ in every country, the law regulating Islamic food (Alzeer et al., 2018) is universal and derived from the Quran and hadith. Hence, the underlying standards are similar in all countries in the world (Nakyinsige et al., 2012).

The basic requirements that are widely used for halal certification (Lau et al., 2016) in various countries are as follows:

1. Not adding any elements that are prohibited in Islamic teachings.
2. Not having any contact with prohibited substances and impurities during production and transportation.
3. Not being stored in a place or transported by a vehicle that is prohibited by Islamic teachings.

Halal production must be verified to ensure that the food industry (Zhao et al., 2018) has met all the requirements to produce halal food products (Pauzi et al., 2019). Certificates and labelling are required to demonstrate to the consumers and buyers that...
the products are manufactured in accordance with the halal certification method (van der Spiegel et al., 2012).

The halal logo is one of the attributes (Jaya et al., 2015) used in products selection for the Muslim community in ASEAN. The standardization of logo/label of halal certification for the ASEAN region and the Country Logo where the product is sold are essential factors to note. The standardization of the ASEAN halal and country logo will reduce consumers’ uncertainty with regard to the food product.

The ASEAN’s General Guidelines on the Preparation and Handling of Halal Food (Alzeer et al., 2020) has regulated a standardization of halal label for the ASEAN region, which in its application, paired with halal label/logo in every country. The guidelines have listed what fundamental matters required for halal certification for each country.

The ASEAN halal certification guidelines are implemented through an accreditation scheme that operates in all ASEAN countries. In practice, the food management factory that seeks to be recognized as a producer of halal-food products (Ali & Suleiman, 2018) by ASEAN must comply with the rules and conditions provided by ASEAN. After accreditation, the company is permitted to use the same halal logo on their label.

Referring to the guidelines adopted by ASEAN, there should be an adequate accreditation system that facilitates companies in the region to obtain halal certification from ASEAN and each country. One-door registration system and one application will cater to companies or business actors either from within or outside the country. Each country may stipulate additional requirements other than the mandatory requirements outlined in the ASEAN halal certification guidelines (Khan & Haleem, 2016), but the registration can be done with one application in a country member (one application System).

The registration system of a halal certification application is a single system designed to facilitate the process of obtaining halal certification in some ASEAN countries. This system is similar to the Patent Cooperation Treaty (PCT), a patent registration system that has been applied and succeeded in increasing international patent registration.

In the registration system of a halal certification application (Cherenkov & Musayeva, 2020), the company/enterprise only applies to a Halal Certification Office in their respective countries. In the registration, the Office provides the following options:
1. Registration at Regional Halal Accreditation Council (Anwar et al., 2019). In registering for Regional Halal Accreditation Council, if the product has already registered (in their country), the company (applicant) will get the halal logo from ASEAN.

2. Registration in any country. The company (applicant) will register its halal products to Halal Certification Office in their country.

After once the applicant registered through the Halal Certification Office in their country, the Office will proceed to:

1. Verify the registration of the halal application requested to the country, in accordance with the guidelines and certification standards where the Halal Certification Office is located;

2. Submit a halal registration application file (either registration to a Regional Halal Accreditation Council or registration for several countries) to a Regional Halal Accreditation Council; and

3. The Regional Halal Accreditation Council shall forward the application of such registration to the ASEAN countries requested for registration.

In a one-application registration system, once a company or business actor sent a registration application from their country of origin, the Regional Halal Accreditation Council shall examine the halal nature of the products for which the application is registered according to the standards of the institution and then issue a certificate and permit to use ASEAN halal logo (Aziz et al., 2015). In addition, it shall also forward halal certification registration to a corresponding office in a country for which the registration is requested. After the corresponding Halal Certification Office checks, then they issue a halal certificate and permit the use of halal logo of each country, followed by the Regional Halal (Al-Fatih & Esfandiari, 2020). Accreditation Council conveying the results to the Halal Certification Office where the registration is made.

In other words, for halal certification in several ASEAN countries, the halal certification procedures shall be conducted in accordance with the requirements and process of certification in that particular country. Upon the completion of the examination of the Halal Certification Office, the country may send the results to the Halal Certification Agency where the application is submitted.
It is expected that with the one application registration process and the standardization of the ASEAN halal certification logo, the food producers will be facilitated to distribute its products to the entire ASEAN region. Therefore, the interests of the producers will be met, and the interest of the consumers will be guaranteed as the halal logo will also be fulfilled.

As an illustration, if an Indonesian company would like to submit a registration application for halal certification, the company may come or go online to the Halal Certification Office in Indonesia. Furthermore, it can also apply for ASEAN halal certification as well as halal certification in various ASEAN countries. For instance, if the company wants to get certified halal in Malaysia (Mohamed Z, 2013) and Brunei Darussalam; then, it can fill the application and fulfil the additional requirements set in Malaysia and Brunei Darussalam (Salman et al., 2019).

The process towards a one-application halal product registration system requires several multilateral steps (Suryawan et al., 2019) ASEAN to be developed and implemented. The most fundamental measure to be conducted is through multilateral agreements on halal products that contain standard requirements, registration process, an establishment of an ASEAN regional halal certification agency, an integrated accreditation system and an ASEAN halal certification system. Even though the process may take a relatively long time, it is not an impossible process for the ASEAN region.

4.1 COOPERATION OF HALAL CERTIFICATION OFFICES IN ASEAN COUNTRIES IN IMPLEMENTING ONE APPLICATION REGISTRATION SYSTEM

AEC regional cooperation related to food products with halal certification in ASEAN region is feasible through a multilateral agreement of ASEAN countries. The agreement shall include matters concerning standardized assessment parameter of halal product in ASEAN region.
Multilateral agreements between ASEAN countries regarding halal certification can be formulated through standardization of:

1. The primary requirements for halal certification for each food product in various ASEAN countries;
2. An establishment of a suitable registration system;
3. Halal label for ASEAN region; and
4. Model of sufficient inspection and supervision of halal certification for each country in the ASEAN region.
5. The Asean Halal Certification Agencies

An adherent formulation is the establishment of a parameter for halal certification to achieve standardization of halal product in ASEAN countries. Halal certification practiced in ASEAN countries has a potential and great implication for ASEAN countries to promote halal certification cooperation. Currently, each ASEAN member country has different standards and practices in halal certification registration. This being the case, cooperation between ASEAN countries is critical to determine a standardized system and appropriate halal certification agency for the ASEAN region (Al-Fatih & Esfandiari, 2020).

Cooperation of halal certification is not limited to only one aspect. It is mandatory that the cooperation be comprehensive, in which it includes the role of certification body;
standardization of terms and conditions based on the Quran and hadith; and standardization of halal logo. The cooperation in the field of halal certification registration will ease not only the society in general but also the supervision and certification of halal institutions in the ASEAN region (Alhabshi, 2013).

Compared with legal and licensing issues, the halal certification process is fundamental in practice since consumers see a product based on the halal label. In practice, halal certification is the most important issue in which the halal standards, standardization and convenience in registration need to be discussed and agreed upon by the ASEAN countries (Ainin et al., 2020). ASEAN can be used as a liaison for halal certification among the countries within and beyond ASEAN. Therefore, it needs a standard to obtain halal label and an integrated registration system. This will irrefutably remove consumers’ uncertainty related to halal product in the ASEAN region (ERIA, 2016).

Indonesia, in its halal product cooperation plan, has stated that the most important international cooperation related to halal product can be in the forms of (Suparto et al., 2016):

1. efforts on conformity assessment, or recognition of halal certificates by all ASEAN countries in respect of halal certificates issued by an ASEAN country. In other words, this effort is a process of mutual recognition and acceptance of the results of a halal certification examination;
2. international cooperation in the form of mutual recognition of halal certificate will be conducted with foreign Halal Certification Offices that have officially cooperated with BPJPH. The foreign Halal Certification Offices that cooperate with the BPJPH should be established or recognized by their respective governments (Briliana & Mursito, 2017); and
3. the import of halal products with halal certificates issued by foreign Halal Certification Offices cooperated with BPJPH does not need to apply for halal certification to the BPJPH. However, they are still required to register their product with BPJPH prior to distribution in Indonesia (Rakhmawati et al., 2021).

The one application registration system must be supported by an establishment of an ASEAN Halal Accreditation Council. In “Plan of Action for the ASEAN Cooperation in Halal Food” (Othman et al., 2016) it is stated that the establishment of a regional Halal
Accreditation Council. The plan stated that the council has authority for halal accreditation for Halal Certification Offices in ASEAN countries.

The Regional Halal Accreditation Council may have additional authority related to the halal registration, namely (Haleem, 2016):

1. Examination of ASEAN halal certification;
2. Granting of ASEAN halal logo to qualified applicants; and
3. Acting as the catalyst of registration of one application to the ASEAN countries for which the registration is requested.

Unification of regional halal product certification and accreditation system programmed by the Plan of Action for the ASEAN Cooperation in Halal Food includes:

1. Developing the concept of the note/proposal;
2. Establishing a regional/international Halal Accreditation Council;
3. Developing ASEAN halal certification guidelines in alignment to the national halal certification guidelines;
4. Developing halal certification procedures, guidelines, and checklists for peer execution for ASEAN region;
5. Reviewing (accreditation) of conformity assessment system, including criteria for equality recognition.

6. Implementing the widespread and best standards of ASEAN halal food (Rohman et al., 2020); and

7. Practicing and developing partnerships with private sectors.

Unification and registration of a one application halal certification will take time starting with multilateral agreements related to halal products (Husseini de Araújo, 2019), establishment of institutions (Regional Halal Accreditation Council), establishment of one application registration system, standardization of requirements, halal standards (Abd Rahman et al., 2017), regional certification, regulation and approval.

Currently, bilateral agreements between two ASEAN countries to recognize halal certification, as well as export-import agreements on food and halal products distribution, are still anticipative efforts prior to regional cooperation. However, ASEAN needs to accelerate the implementation of halal certification standardization cooperation in the region as goods and products continue to circulate in ASEAN countries, and most importantly, to provide a sense of security to consumers in ASEAN countries.

5 CONCLUSION

The establishment of one application halal certification system that covers ASEAN region is essential. The system will enable entrepreneurs (applicants) to register for halal certification in their country of origin for ASEAN halal certification (with the ASEAN Logo). Further, the applicants can also apply halal certification for other countries (until the applicant obtain the logo of the selected countries) by involving a Regional Halal Accreditation Council as a catalyst for distributing the registration files to ASEAN countries for which registration is requested. ASEAN cooperation on halal certification in the form of establishment of institutions (Regional Halal Accreditation Council), one application registration system, requirement standards, halal standards, regional certification; and approval in the field of halal certification is currently an effective solution to ease the entrepreneurs while ensuring the safety of halal products in Indonesia.
LIMITATION AND STUDY FORWARD

The study comprises of a few restraints such as: This study only compares countries in ASEAN, this study also only compared some representative halal agencies in ASEAN countries. For further research, it is necessary to also compare with big Muslim countries in the world such as Saudi Arabia and the United Arab Emirates.

ACKNOWLEDGEMENT

We would like to show our gratitude to the Head of Doctoral Degree Programme, and secretary of Doctoral Degree Programme, Faculty of Law Universitas Indonesia for supporting us during the process of completing this article.

AUTHORS CONTRIBUTION

All authors are contribute to this article. The first author is responsible for analysing the substance of this research, formulating the discussion of this study and reviewing this article. The second author is responsible for collecting the data and analyse it. The third author is responsible for collecting the raw data and compiling the data.
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