
ENSURING HALAL PRODUCT INTEGRITY AND AN INVESTIGATIVE STUDY OF U.S POLICY PRACTICES

Zaki Ahmad¹, Md Mahfujur Rahman²,
Universiti Utara Malaysia, Kedah, Malaysia

94zakiahmad@gmail.com¹, dr_mahfuj@yahoo.co.uk²

ABSTRACT

Anticipating a significant rise to 27% of the global population by 2030, the halal industry is garnering noteworthy attention worldwide. This study provides a comprehensive investigation of halal industrial players with the elements of products and the United States' regulatory landscape. It aims to scrutinize the hurdles faced by the halal industry and gauge the effectiveness of prevailing policies. The research methodology encompasses a series of phone interviews with industry experts, complemented by extensive desktop research encompassing research papers, articles, journals, textbooks, and news reports. This study is guided by three primary research objectives. It aims to gain insights from key industry stakeholders, understand non-halal elements in products beyond meat in the Muslim market, and evaluate halal industry policies in the United States, emphasizing their origins and the role of independent organizations in ensuring compliance. The findings illuminate prevalent policy adoption and underscore the paramount importance of standardized approaches and stringent oversight within the halal industry. Thus, the current research offers invaluable insights into the dynamic landscape of halal products and policies in the United States, enriching the ongoing discourse on the industry's trajectory and sustainability.

Keyword: Challenges, Halal industry, Policy, United States of America.

Corresponding Author: Md Mahfujur Rahman

E-mail: dr_mahfuj@yahoo.co.uk



INTRODUCTION

Over the last two decades, Halal has undergone a remarkable transformation, evolving from an exclusive niche market primarily serving Muslim consumers into a dynamic global phenomenon (Centre, 2015). This transformation is further underscored by the data presented in the worldwide Islamic economy report of 2017/18, which indicated that the global Halal market was valued at approximately USD 2,006 billion in 2016. Even more astonishing is the prediction that this market was set to surge to an estimated USD 4,081 billion by 2026 (Reuters, 2018). Today, the influence of Halal extends far beyond its origins in the food industry, branching into diverse sectors such as fashion, travel, beauty products, pharmaceuticals, and media (Osman et al., 2017). This diversification has turned Halal into one of the fastest-growing consumer segments worldwide, further cementing its status as a global economic force (Osman et al., 2017).

Numerous factors have contributed to the remarkable expansion of the Halal market and its flourishing international trade (Ahmad et al., 2023; Elasrag, 2016). Foremost among these factors is the rapid proliferation and global dispersion of the Muslim population. According to data from the Pew Research Center in 2011, the global Muslim population stood at approximately 1.8 billion. However, the growth trajectory of this population has been nothing short of astounding, with a projected increase to 2.2 billion by 2030, representing a significant 26% of the world's total

population (Center, 2011). This accelerated growth is attributed to a combination of factors, including higher fertility rates, increased migration, and shifts in religious affiliations, as highlighted in a study conducted by (Buheji et al., 2020). Additionally, the Muslim diaspora has become increasingly widespread, spanning all corners of the globe (Desilver, D., & Masci, 2017). It is estimated that in approximately 134 countries, more than 1% of their total population is composed of Muslims, demonstrating the global reach and influence of this demographic (Malik, 2020). This demographic shift, along with the robust presence of Muslims in diverse regions, has played a pivotal role in propelling the Halal market into the global economic spotlight, contributing to its unprecedented growth and international trade dynamics. Figure 1, represents the market size of Halal industry globally, it demonstrates that Halal food market share is 43%, clothing and media share their market share at 23% each, tourism, pharmaceuticals and cosmetics hold the Halal market share at 8%, 7% and 5% respectively.

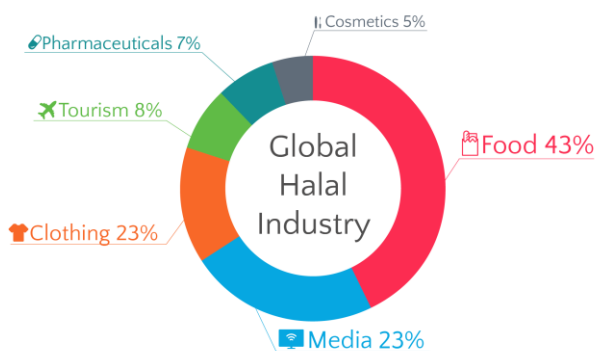


Figure 1. Global Halal industry size (Source: Thomson Reuters, 2021)

The second pivotal factor fueling the expansion of the Halal market and its international trade is the simultaneous rise in education and economic prosperity within the Muslim community, particularly among the younger generations. In a notable contrast to the prevailing global demographic trends, where many nations grapple with the challenges of an aging population, statistics reveal that a striking 60% of the population in Muslim-majority countries is under the age of 30 (Center, 2011). This demographic dividend translates into a substantial cohort of young individuals with increasing purchasing power and evolving preferences compared to previous generations. These young consumers not only aspire to acquire a diverse range of goods and services but also seek products that align with their faith and lifestyle choices. Importantly, they possess the financial means to fulfill these preferences. This shift in consumer dynamics has reshaped the development of Halal products, driving innovation and adaptation to cater to the demands of this emerging market segment. As a result, Halal products have become a significant part of international trade, further emphasizing the dynamic and evolving nature of the Halal market (Izberk-Bilgin & Nakata, 2016).

Furthermore, the appeal of Halal products has transcended its traditional boundaries and is no longer confined solely to Muslim consumers. Recent data highlights a notable shift in perception among non-Muslim consumers, particularly those who prioritize health and ethical considerations (Mahomed, 2017). These individuals are increasingly drawn to Halal products due to their strong

emphasis on purity in substance and a commitment to promoting products that closely align with their natural origins. This shift signifies a growing recognition that Halal products uphold not only religious requirements but also principles that resonate with broader ethical and sustainable values. Halal products have become intertwined with conventional values such as fair trade, organic agriculture, animal welfare, food safety, and ecological economics (Afsari et al., 2017); (Khan, 2024). This alignment with a spectrum of values has expanded the consumer base for Halal products, making them more inclusive and appealing to a wider audience, thus further amplifying their role in the global market. As a result, Halal products have not only found favor within Muslim communities but have also gained traction among a diverse and discerning group of consumers who prioritize both quality and ethical considerations.

The global market for Halal products has emerged as a potent catalyst in propelling the global economy to new heights, exerting considerable influence, and creating noteworthy ripple effects in developed countries. The pivotal role played by the development of the Islamic economic system can be defined by the remarkable progress seen in the worldwide Halal industry (Susilawati, 2020). With each passing year, the demand for Halal products continues to surge, and this growth is not limited to Muslim-majority nations (Randeree, 2020); it is expanding at an accelerated pace in western countries as well. According to data from the Pew Research Center, cited in (Morlin-Yron, 2016) a report in 2014 assessed the global Halal food and beverage market at an astounding RM1.37 trillion, representing a remarkable 18% of the entire market. This statistic underscores the robust and expanding presence of Halal products in the global marketplace. Furthermore, insights from Paulius Kuncinas, also cited in (Morlin-Yron, 2016), reveal that the Halal market is experiencing substantial growth, with an estimated annual growth rate ranging between 10 to 20% in Europe. In essence, the Halal industry is not only a significant economic force but also intricately tied to the broader Islamic economic system, providing crucial support and momentum to its development and expansion. This interplay between the Halal industry and the Islamic economy highlights the vital role they collectively play in shaping the global economic landscape.

The main objective of this study is to gain insights from key industry stakeholders, understand non-halal elements in products beyond meat in the Muslim market, and evaluate halal industry policies in the United States, emphasizing their origins and the role of independent organizations in ensuring compliance. The research methodology employed is a series of phone interviews with industry experts, complemented by extensive desktop research encompassing research papers, articles, journals, textbooks, and news reports.

METHOD

A qualitative research method used to collect primary data. It involved phone interviews which are an important research methodology for various fields, offering several advantages. They provide accessibility to a wide geographic range of participants, are cost-effective, and convenient. Phone interviews can maintain participant anonymity, reduce social desirability bias, and yield high-quality data with real-time probing and recording capabilities. They also save time and offer flexibility in scheduling (Cachia & Millward, 2011). To achieve the objective of this study the information was gathered using phone interviews with a representative from Islamic Society of the Washington Area (ISWA) Halal Certification Department at the USA Halal Chamber of Commerce, Inc., and Durdur

Halal Baker and Grocery Inc. also been conducted. Secondary data applied in this study is acquired from variety of online database journals, official websites of Durdur Halal Baker and Grocery Inc as well as other such sources.

Research Objective 1: To Know the Views of Industry Players in Halal Industry.

To address the first research objective, phone interviews were conducted with a representative from Islamic Society of the Washington Area (ISWA) Halal Certification Department at the USA Halal Chamber of Commerce, Inc., and Durdur Halal Baker and Grocery Inc. These interviews focused on gathering insights and opinions from key industry players regarding various aspects of the halal industry.

Research Objective 2: To find out what kind of few products that contain non-Halal elements which are sold in the Muslim market exceptional of meat.

For the second research objective, the study utilized a combination of phone interviews and secondary data analysis. Phone interviews were conducted with representatives from Durdur Halal Baker and Grocery Inc. to gain specific insights into products containing non-halal elements that are sold in the Muslim market, excluding meat. Additionally, secondary data was sourced from online databases, official websites of Durdur Halal Baker and Grocery Inc., and other relevant platforms.

Research Objective 3: To examine either policy are adopted in United States could be able to face with challenges in halal industry and as well as its effectiveness.

To fulfill the third research objective, an extensive review of existing policies in the United States related to the halal industry was conducted. This involved analyzing halal food policies originating from various Asian Muslim sources, including standards from Singapore, Malaysia, and Indonesia. Additionally, phone interviews were conducted with representatives from ISWA Halal Certification Department to gain insights into the effectiveness of these policies and the criteria used to determine halal certification for products.

RESULTS AND DISCUSSION

Research Objective 1: To Know the Views of Industry Players in Halal Industry.

The Halal Industry Development Corporation (n.d.) projects a significant demographic shift by the year 2030, wherein the global Muslim population is anticipated to comprise approximately 27 percent of the world's total populace, encompassing an estimated 2 billion individuals. This substantial growth has not gone unnoticed, as the Halal industry has garnered substantial international attention, with countries including Thailand, Japan, China, the United Kingdom, and Australia actively participating in this expanding market. This global Muslim population, which currently stands at an estimated 1.83 billion, has catalyzed the proliferation of Halal products and witnessed an increased acceptance of Halal standards even among non-Muslim communities. Notably, the research methodology employed for this study incorporates a qualitative approach, encompassing interviews with key stakeholders within the Halal industry, aimed at gathering valuable insights and perspectives from industry experts. This research initiative reflects the burgeoning interest in and significance of the Halal industry on a global scale.

Meanwhile, according to Sheikh Nur Hadi, President of Durdur Halal Baker and Grocery Inc., the good that we consume in producing products are either plant based or animal based. The animal-based foods are the main issue when it comes to halal or haram. What makes animal-based food

Shariah non-compliant is either that the animal in question is originally among the forbidden species or that it was not slaughtered according to the provisions of the Shariah rituals. Sheikh Nur Hadi also says that their business rely on halal certifiers, such as American Halal Foundation (AHF) and as well as Food and Drug Administration (FDA) to approve the kind of products they buy as a distributor of halal products in Minnesota, United States.

Research Objective 2: To find out what kind of few products that contain non-Halal elements which are sold in the Muslim market exceptional of meat.

From the methodology adopted in this study, some of the findings are found which is related to the products that contain non-halal elements which are sold in the Muslim market exceptional of meat. In fulfilling the research objective 2, this study separated to four elements containing (1) type of non-halal elements that are widely used in a product, (2) non-halal element in food products sold in the Muslim market, (3) non-halal elements in medicines and health products sold in the Muslim market and (4) non-halal elements in beauty and cosmetics products sold in the Muslim market.

Type of Non-Halal Elements that are Widely Used in a Product

In contemporary times, the intricate landscape of food processing, pharmaceuticals, cosmetics, and beauty products available in the market presents a formidable challenge for Muslims, who seek to navigate the complex issue of animal-derived ingredients, including those sourced from haram origins. In instances where a particular food or cosmetic product is unequivocally determined to be haram, the regulatory practice necessitates the labeling of such products as "for non-Muslim use only." This approach aims to prevent any potential confusion among Muslim consumers. It is crucial to underscore that the principles governing matters of halal and haram are grounded in a framework of moderation, wherein halal is equated with excellence. In this context, any deviation from the standards of excellence renders a product less than entirely halal. The following examples represent prevalent elements that are considered non-halal and are commonly found in the ingredients of products marketed to the Muslim consumer base. This nuanced approach underscores the critical importance of understanding and adhering to the principles of halal and haram in the production and labeling of consumer goods.

- 1) Gelatin or Non-Halal Gelatin is made from non-zahiba beef (animal that has been slaughtered in a non-Shariah way) which is considered as not halal by many Islamic scholars. However, if it obtains from pork then it will be haram. Any foods or vitamins that contain gelatin in its ingredients are non-halal for the Muslims to be consumed unless it is made from fish gelatin.
- 2) Carmine or Cochineal is a natural red colour which is made from red female beetles from South America. According to Hanafi fiqh, all insects except locust are haram.
- 3) Ethyl Alcohol, according to Islamic scholars, this type of alcohol is haram. Ethyl Alcohol is also used in many kinds of cosmetics agents whether for the men (which widely used in the Aftershave Lotion) and also for female perfumes. This kind of Ethyl Alcohol will be absorbed through the skin. As a small quantity of any intoxicant.

Non-halal elements in food products sold in the Muslim market

The consumption of halal food is a important aspect of Islamic dietary laws, and adherence to these guidelines is essential for Muslim individuals. In this context, understanding the presence of non-halal elements in food products is crucial. This section explores various food items sold in the Muslim market that contain ingredients considered non-halal. Muslim dietary practices strictly

adhere to guidelines outlined in the Quran and the sayings of Prophet Muhammad (PBUH). While a wide range of foods is generally accepted, some products contain non-halal elements, making them impermissible for consumption. Table 1, provides insights into specific food items and the non-halal elements found in their ingredients:

Table 1. The non-halal elements in food products sold in the market

No.	Food Product	Non-Halal Element
1	Vanilla Extract, natural vanilla or flavor	Alcohol used in extraction, prohibited in any amount
2	Sunsweet Plum Smart	Alcohol used as extracting solvent
3	Kikkoman Soy Sauce 20 Fl Oz.	Contains 2 to 3 percent alcohol, brewed like wine
4	Milano Milk and Dark Chocolate Cookies	Vanilla Extract with alcohol extract
5	Potato Chips by Pringles	Alcohol may be used in flavors as a processing aid
6	Langers Fruit Punch and Raspberry Lemonade	Presence of alcohol in natural flavor

This table outlines specific products and their associated non-halal elements, emphasizing the importance of awareness among consumers in the Muslim market. Understanding these elements is crucial for making informed choices aligned with halal dietary principles. The subsequent sections delve into the broader implications of these findings, including potential challenges faced by the halal industry and the effectiveness of existing policies.

In addition, the food cannot be prepared or manufactured using the same manufacturing equipment or dishes which were exposed to substances from animals which are forbidden by Islamic law. The food should not be in contact with any foods which are unacceptable for consumption, such as cooking your eggs on the same grill as bacons. And last but not the least food should be free of any alcoholic traces and the chef should not add any alcohol to the food excluding fermented foods such as yeast, cheese, bread etc. Another important aspect in food preparation is hygiene which means the site for food preparation must be clean and free of any harmful things to human health, which can cause infestation.

Non-Halal elements in medicines and health products sold in the Muslim market

As a Muslim, we have to understand that materials used in producing medicine also must be suitable with Islamic philosophy such as clean and do not contain the elements which are clearly stated forbidden by Allah (S.W.T).

The comprehension and acknowledgment of the concepts of halal and haram in the context of medicinal products hold profound significance and warrant collective attention to ensure that health treatments align with Islamic principles. In Malaysia, the regulatory oversight of the halal status of medicines and health-related products falls under the purview of the Department of Islamic Development Malaysia (JAKIM) and the State Islamic Department (JAIN). JAKIM, in particular, plays a pivotal role in pioneering the implementation of the Halal Certification for pharmaceutical products, predicated on the inaugural Halal Pharmaceuticals Standard worldwide, denoted as MS2424:2012. This standardization framework marks a critical milestone in harmonizing the halal certification of pharmaceuticals with Islamic tenets and underscores the imperative need for its integration within the healthcare system. Such measures represent a significant stride in promoting health practices that resonate with the values and guidelines of Islamic teachings in the Malaysian context.

Below are the types of medicine and health products that are widely sold in the Muslim market:

- 1) St. Joseph Low Dose Aspirin 81 Mg by St. Joseph Pharmaceuticals. This is one of the Aspirin produced by St. Joseph Pharmacy. It contains Stearic Acid which made from either pork fat or beef.
- 2) Nido Fortificada Milk for Kids by Nestle. One of the Nestle products that have no Halal or Kosher symbol on the package it means they can add Haram hidden ingredients and also vitamins are not Halal or Kosher certified.
- 3) Sudafed Pe Cold & Cough for Children, manufactured by Sudafed Pe, presents a concern related to its composition. The product contains glycerin, an ingredient derived from either pork or beef fat, with the manufacturer unable to specify the source animal. Furthermore, it is worth noting that the product's flavoring includes the presence of alcohol.

Non-halal elements in beauty and cosmetics products sold in the Muslim market

Generally, cosmetics are not just the makeup products that we use on our faces but it also covers shampoo, perfume, lotion, powder, lipstick, moisturizer, hand sanitizer, aftershave shop, deodorant and etc. that we use on our body as well. Whatever we spray or put on our skin eventually becomes part of it. Below are the examples of popular cosmetics products that are widely sold in the Muslim market that contain the non-halal elements in their ingredients:

- 1) The Body Shop Products. The company asserts its use of gelatin derived from either pork or zabiha beef, while also incorporating shellac, which could potentially involve alcohol in its dissolution process. As per the guidance provided by the Muslim Consumer Group (n.d.), it is advised that Muslims refrain from using products offered by The Body Shop due to these ingredients and their associated concerns.
- 2) Neutrogena makeup products – Carmine. The products are used in some Neutrogena Makeup products (Muslim Consumer Group, n.d.). There are about 56 products that are using Carmine in their ingredients. Among popular products containing Carmine made by this brand are Neutrogena Healthy Skin Blush, Rosy (Blusher), Neutrogena Nourishing Eye Liner, Cosmic Black (Eye Liner) and Neutrogena Moisture Shine Lip Gloss.
- 3) Revlon (Rose and Primrose Revlon Ultra HD Lipstick). It is not halal due to the presence of Carmine Red Colour which is obtained from an insect. All insect except locust are haram.
- 4) Dove Men Care Cool Silver Stick. Unilever, as a company, has indicated its practice of utilizing vegetable or animal fat, which may encompass pork fat, as well as synthetic-based ingredients. The choice between these components is contingent on their availability at the time of the manufacturing process.
- 5) Avon makeup products. Some products are made with pork fat and some products are halal. Some of their products also use Carmine Red Colour in their ingredient. They are not Halal if Carmine Red Colour is used.
- 6) All Skin Care Facial Products form Olay. Oil of Olay skin care products are made with pork fat.

Research Objective 3: To examine either policy are adopted in united states could be able to face with challenges in halal industry and as well as its effectiveness.

In this part, it discusses a few policies which are adopted in the United States in order to cope with challenges facing in halal industry. In the United States, the government regulates overs food industries, pharmaceutical industry and cosmetics industry but independent organizations monitor, regulate and supervise over the halal aspects of those industries and markets in the United States

and as well as most non-Muslim countries. In this study, it discusses a few of these certifying organizations, their effectiveness and what factors they use to determine if a product is halal or haram and as well as there are some questions that have been asked to a few of accreditation organizations in the United States about the general process that they use to examine and scrutinize a variety of products from each classification covering foods, pharmaceuticals and cosmetics. To provide an overview of these policies and their effectiveness, we have compiled the relevant information into Table 2. This table includes details about specific certifying organizations, their approaches to determining halal or haram status, and the key factors they consider during their assessments.

Table 2. Summary of Halal Industry Policies and Effectiveness

Policy Type	Source/Standard	Key Components	Effectiveness
Halal Food Policies in the United States	Singapore: MUIS-HC-S001, MUIS-HS-S002	<ul style="list-style-type: none"> a. Originated from various Asian Muslim sources including Singapore, Malaysia, and Indonesia. b. Used by American halal food product makers for export to different countries. 	Provides a framework for ensuring the halal status of food products intended for export.
ISWA Halal Standards and Guidelines	ISWA Halal Certification Department	<ul style="list-style-type: none"> a. Outlines specific steps for food preparation, packaging, and storage to conform to halal standards. b. Requires slaughter facility to be USDA inspected and animal blessing to be done by a Muslim. c. Emphasizes humane treatment of animals during pre-slaughter and slaughter. 	Offers a detailed protocol for ensuring the halal status of food products in accordance with ISWA standards.
ISWA Halal Certification Policy on Health and Beauty Products	ISWA Halal Certification Department	<ul style="list-style-type: none"> a. Determines permissibility of cosmetic products based on various factors. b. Highlights the prohibition of ethyl alcohol and products/ingredients containing alcohol in Islam. c. Allows exceptions for artificial and natural flavors, colors, and certain meat/vegetable bases that may contain alcohol. 	Provides specific criteria for assessing the halal status of health and beauty products, particularly regarding the usage of alcohol.
Effectiveness of United States' Current Policies in Halal Industry	Various Asian Muslim Sources (Singapore, Malaysia, Indonesia)	<ul style="list-style-type: none"> a. Adopts policies from Asian countries to regulate halal aspects of food, pharmaceutical, and cosmetics industries. b. - Involves independent organizations in the supervision and regulation of halal aspects in the United States. 	Policies tend to originate from Asian Muslim sources, suggesting an adoption approach rather than domestic policy creation for the halal industry.

The purpose of these asking questions to the organizations is to determine the effectiveness of their process for checking products for haram elements and the examination rubrics for products for that classification. In the United States, halal pharmaceutical products are sold and distributed using the same policies adopted by the JAKIM. Other than that, a representation from Islamic Society of the Washington Area (ISWA) Halal Certification Department told that not all accreditation bodies in the United States adopt the JAKIM standards, but many do. In terms of halal pharmaceutical

standard, the JAKIM police halal pharmaceuticals based on General Guidelines MS2424:2012 for medicines and pharmaceutical products and it used to certify some of the halal products in the United States.

1) Halal Food Policies in the United States

Halal food policies in the United States tend to originate from a variety of Asian Muslim sources. According to ISWA Halal Certification Department, one source is Singapore: MUIS-HC-S001 and MUIS-HS-S002, which are used in Gulf Cooperation Council (GCC) countries. Another standard is the Malaysian Standard: JAKIM MS1500:2009 Standard. The last are a set of halal policies from Indonesia called MUI ISO9001, ISO19011 and ISO22000 PRP for halal food products made in the United States. All of these standards are used by American halal food products makers for halal food destined for various countries.

2) ISWA Halal Standards and Guidelines

From the interview with a representative from ISWA Halal Certification Department, we have been told that the ISWA Halal Standards and Guidelines are associated with many halal food products made for American Muslims. The standards and guidelines detail how the food should be prepared for package and storage to conform to the halal standards. There are few stages in getting ISWA Halal Standards, which covers:

- a. The slaughter facility must be a USDA inspected one applies meat or poultry; and
- b. The slaughter and blessing of the animals are to be done by a Muslim.

The Slaughter Facility must be a USDA Inspected One Applies Meat or Poultry

The stipulation that the slaughter facility must be USDA inspected aligns with the broader challenges identified in implementing and regulating Halal standards in the United States. According to a study conducted by (Al-Mahmood & Fraser, 2023), challenges in the Halal industry include issues such as forged Halal certificates and expired Halal logos. The study emphasized the consensus among Halal certifying bodies (HCBs) on the necessity for a universal Halal standard, advocating for minimum standards universally followed (Al-Mahmood & Fraser, 2023).

The USDA's successful history of regulating and monitoring food manufacturing plants provides a foundation for food preparation standards throughout the United States. This aligns with the call for standardized processes in the Halal industry. In addition, findings from an interview with the ISWA Halal Certification Department reveal that ISWA provides specific Islamic or Halal food regulations tailored to the industry, including identification of animal species and products requiring Halal Certification. This process allows ISWA to examine and certify specific cuts or portions of meat products, ensuring compliance with their standards and guidelines.

The Slaughtering and Blessing of the Animals are to be done by a Muslim

Addressing the humane treatment of animals during pre-slaughter and slaughter is in line with the multifaceted challenges outlined in Halal standards implementation. (Al-Mahmood & Fraser, 2023) study revealed significant challenges in ensuring the authenticity of Halal certificates and the proper adherence to standards. Additionally, the Food and Agricultural Agency of America's examination of inhumane treatment of animals underscores the broader implications of ethical practices on food taste and texture.

ISWA's emphasis on humane treatment aligns with the need for standardized processes, as highlighted in the study by (Abdallah et al., 2021). Abdallah et al. stress the importance of ensuring

meat is derived from permitted animal species and slaughtered by a Muslim, among other specific requirements, reinforcing the need for universal Halal standards (Abdallah et al., 2021).

ISWA Halal Certification Policy on Health and Beauty Products

The ISWA Halal Certification Department's considerations for health and beauty products, particularly the prohibition of alcohol, resonate with the broader complexities outlined in implementing Halal standards. (Al-Mahmood & Fraser, 2023) noted challenges such as forged certificates, emphasizing the need for robust certification processes. Additionally, the nuanced exception in ISWA's policy regarding alcohol aligns with the intricate considerations discussed in the study by (Islam et al., 2024) Islam et al. integrated Islamic principles with business theories, emphasizing the importance of certification and the role of Islamic principles in creating and managing valuable resources (Islam et al., 2024).

Effectiveness of United States' Current Policies in Halal Industry

The examination of halal food policies in the United States reflects the broader challenges and complexities outlined in recent studies. (Al-Mahmood & Fraser, 2023) findings on the challenges in the Halal industry highlight the need for effective policies. The association of ISWA Halal Standards and Guidelines with many Halal food products in the U.S. underscores the importance of universal standards for the Halal food facility, aligning with calls for standardized processes. Furthermore, the adaptation of policies from Asian countries, as noted in the summary, reinforces the need for continuous research and collaboration for effective policy development.

CONCLUSION

In conclusion, this comprehensive study explored the multifaceted landscape of the halal industry in the United States. Through interviews with key industry players, we gained invaluable insights into their perspectives and experiences, shedding light on the pivotal role of halal certifiers in ensuring compliance with stringent standards. The exploration of non-halal components in various product categories beyond meat highlighted critical concerns for consumers. For instance, from gelatin to carmine and ethyl alcohol, vigilance is paramount. Clear labeling and heightened consumer awareness are imperative to empower individuals in making informed choices. The examination of policies revealed an adoption approach, with origins primarily from Asian Muslim countries. Independent organizations play a crucial role in upholding halal standards. This underscores the importance of standardized practices and robust oversight mechanisms. To further bolster the halal industry in the United States, it is recommended that regulatory bodies work in tandem with industry stakeholders to continuously refine and strengthen policies. Additionally, increased education and awareness efforts about non-halal ingredients will assist halal product consumers in making informed decisions. Furthermore, collaborative approach will not only ensure the integrity of halal products but also foster sustainable growth in the industry.

REFERENCES

- Abdallah, A., Rahem, M. A., & Pasqualone, A. (2021). The multiplicity of halal standards: a case study of application to slaughterhouses. *Journal of Ethnic Foods*, 8(1), 7. <https://doi.org/10.1186/s42779-021-00084-6>
- Afsari, A., Suryantini, A., & Mulyo, J. H. (2017). The influence of attitude, subjective norm, and perceived behavioural control toward snack consumer behaviour in halal labeling in Yogyakarta. *Ilmu Pertanian (Agricultural Science)*, 2(1), 29–34.
- Al-Mahmood, O. A., & Fraser, A. M. (2023). Perceived challenges in implementing halal standards by halal certifying bodies in the United States. *Plos One*, 18(8), e0290774. <https://doi.org/10.1371/journal.pone.0290774>
- Buheji, M., da Costa Cunha, K., Beka, G., Mavric, B., De Souza, Y. L., da Costa Silva, S. S., Hanafi, M., & Yein, T. C. (2020). The extent of covid-19 pandemic socio-economic impact on global poverty. a global integrative multidisciplinary review. *American Journal of Economics*, 10(4), 213–224.
- Cachia, M., & Millward, L. (2011). The telephone medium and semi-structured interviews: a complementary fit. *Qualitative Research in Organizations and Management: An International Journal*, 6(3), 265–277. <https://doi.org/10.1108/17465641111188420>
- Center, P. R. (2011). *Muslims Americans: no signs of growth in alienation or support for extremism*. www.Peoplepress.Org.
- Centre, I. T. (2015). *From niche to mainstream Halal Goes Global*. International Trade Centre. Geneva. Search.Proquest.Com.Ezaccess.Library.Uitm.Edu.My.
- Desilver, D., & Masci, D. (2017). *World's Muslim population more widespread than you might think*. www.Pewresearch.Org.
- Elasrag, H. (2016). *Halal industry: Key challenges and opportunities*.
- Islam, M. M., Ab Talib, M. S., & Muhamad, N. (2024). Developing theoretical lenses for upstream halal businesses. *Journal of Islamic Marketing*, 15(1), 192–220.
- Izberk-Bilgin, E., & Nakata, C. C. (2016). A new look at faith-based marketing: The global halal market. *Business Horizons*, 59(3), 285–292.
- Khan, A. (2024). *The Promise of Piety: Islam and the Politics of Moral Order in Pakistan*. Cornell University Press.
- Mahomed, R. (2017). *Repositioning Halal to Appeal to both Muslim and Non-Muslim Consumers in Johannesburg, South Africa*.
- Malik, S. A. (2020). Islam and Evolution: The Curious Case of David Solomon Jalajel. *The Muslim*, 500, 500.
- Morlin-Yron, S. (2016). *Makep, meds and sports wear: Why Halal has become big business*. Edition.Cnn.Com.
- Osman, I., Hassan, F., Haris, B., & Kassim, E. S. (2017). Religion and halal consumption. In *Islamic Marketing and Branding* (pp. 69–101). Routledge.
- Randeree, K. (2020). Demography, demand and devotion: driving the Islamic economy. *Journal of Islamic Marketing*, 11(2), 301–319.
- Reuters, T. (2018). *State of the Global Islamic Economy*.
- Susilawati, C. (2020). Role of the halal industry in recovering the national economy in Covid-19 pandemic. *International Journal of Nusantara Islam*, 8(2), 202–214.



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).