

Whose Accountability? Reflections on Halal Food Production and Consumption in the Recent Global Islamization

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Abstract

“Whose accountability” discussed in this paper re-examines accountability in the Islamic economy from three perspectives: Muslim individuals, the central government, and non-Muslims. This paper focuses on Malaysia’s halal industry and examines the *hisbah* (*ḥisba*) concept of accountability, which underpins the traditional Islamic market, making the following three points. (1) In traditional societies, it was vital for individual Muslims to observe Islamic law, both in manufacturing and consumption. This reflects the principle of self-determination inherent in Islam’s foundation as a “religion of self-responsibility.” (2) The Islamic Revival considerably transformed the economic market structure of traditional Islamic societies. (3) The emergence of the halal industry created a new economic system for the Islamic market that transcended religious boundaries, involving Muslims and non-Muslims. Moreover, these successes represent major political achievements. Some halal industry studies have examined the practice of business ethics in traditional Islamic markets on the subject of halal and linked shariah compliance to the practice of *hisbah*, specifically how the halal industry and its governing institutions interpret and implement this concept. This paper discusses the contemporary aspects of the Islamic economy and demonstrates that the rules and regulations of the halal industry in the Islamic economy are now being applied to non-Muslim stakeholders as well.

I. Introduction

Recently, the halal industry has expanded globally, making foods, dishes, and products with halal certification marks available worldwide. In the non-distant past, these services were generally provided by Muslims to Muslims. However, in recent years, there have been substantial changes in both the providers and the recipients of products and services, with companies based in non-Muslim countries entering the halal industry, and non-Muslims opting for halal food products to practice cross-cultural understanding and cross-cultural

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In recent years, an increasing number of companies headquartered in non-Islamic countries have obtained halal certification to promote imports and domestic sales, and Japan is no exception. Halal-certified ingredients, dishes, and products are processed and manufactured according to guidelines provided by a certifying organization. In the non-Muslim world, the production of halal and processed foods is divided into ordinary (for non-Muslims) and halal. Previous research on halal has focused on the content of its standards. However, in recent years, in discussing accountability, the Islamic principle of *hisbah* (*hisba*, accountability) in business transactions related to commercial honesty and shariah compliance, has become increasingly important in the halal industry. Focusing on the growing attention to *hisbah* in today's halal industry, this article explores why the principle of *hisbah* is becoming increasingly important in the modern era, and especially in the contemporary halal industry. With these questions in mind, this article explores the application of *hisbah* in the Islamic marketplace, using the halal industry as a case study.

This article examines accountability in the Islamic economy from both legal and economic perspectives to clarify how the rules and regulations of the halal industry apply to non-Muslims. Through this analysis, we aim to clarify whether the *hisbah* principle can be understood from the perspective of halal industry research.

The remainder of this article consists of six sections. In Section II, we review previous studies exploring *hisbah* in the halal industry focused on how Muslims enjoy and adhere to *hisbah* concept, showing that analysis from the perspective of non-Muslims is limited. Next, we present an analytical framework that differs from those used in previous studies. In Section III, we provide an overview of the halal industry and the *hisbah* principle, using Malaysia as a case study, focusing on the perspective of quality assurance. Section IV clarifies how non-Muslim and non-Islamic companies accept the Malaysian halal certification standard and function as one industry. In Section V, we will examine Japan's halal efforts as a case study in the non-Islamic world. In Section VI, we conclude that the application of the concept of *hisbah* in the halal industry, the fulfillment of which is a religious obligation for Muslims, has been strongly influenced by globalization, which has brought about a new dimension into the 60-year-long Islamic economy.

II. Previous Studies and Analytical Framework

(1) Previous Studies of Halal Industry and *Hisbah*

Recent studies on the adherence to *hisbah* principles in the halal industry have shown a substantial interest among the researchers [Haqqi 2017; Tengku Zawawi et al. 2019; Wong and Halim 2021; Husna et al. 2022]. These studies discuss *hisbah* and the halal industry in detail.

In recent years, the functionality of the halal industry has increasingly been discussed from the perspective of adherence to the ordinance of *hisbah*. This is because of a growing trend in the halal industry to adopt the principles of *hisbah* in the monitoring of products and execution of business. Moreover, it is encouraged by Islamic jurists, who actively apply the concept of *hisbah* in making their rulings on Islamic law [Drahman and Rahman 2019]. According to Tengku Zawawi et al. [2019], the main function of the *hisbah* principle in business management and trade is “quality assurance.” Specifically, standards are set with quality assurance as the goal and worker selection, work guidelines, and research and development are unified under the principle of *hisbah*.

Now let us consider what *hisbah* means and what it implies for Muslims and non-Muslims. The term *hisbah* is derived from the Arabic verb *حَسَبَ* (*hasaba*), which means to count and weigh [Al-Soliman 1988; Ibrahim et al. 2018: 14]. The scholarly Islamic interpretation is derived from the Quran’s Chapter 3 (Sūra Āl ‘Imrān), verse 104, and other verses of the Qur’an.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

(*Waltakun minkum ummatun yad‘ūna ilā l-khayri wa ya’murūna bi-l-ma’rūfi wa yanhawna ‘ani l-munkari wa ūla’ika humu l-mufliḥūna.*)

Translated as: And that there might grow out of you a community [of people] who invite unto all that is good and enjoin the doing of what is right and forbid the doing of what is wrong; and it is they, they who shall attain to a happy state! [Surah Al-Imran (The Family of Imran) 3:104 (Muhammad Asad)]

Here and in other verses conforming to the principles of *hisbah*, enjoining good and forbidding wrong, are clearly defined as important duties imposed by God on the Muslims, but can also be understood here as beneficial behavior for the good of all humankind.

Furthermore, the widely respected Islamic scholar al-Ghazali explains that *hisbah* is an inclusive expression that encourages one to do good and refrain from evil deeds [Ibrahim 2018: 640]. According to Kato [2016: 18], the concept of *hisbah* means, in a broad sense, “to encourage good and forbid wrongdoing” as an obligation for all Muslims; however, most of the *hisbah* that appears in historical literature is used in the context of monitoring fair-trade in the marketplace.” In Malaysian context, Ibrahim Dasuqi al-Shihawi and Imam al-Mawardi express a similar view, stating that *hisbah* is an exhortation to do good when good is lacking and not to do evil when one feels the desire to do evil [Ibrahim 2018: 640–641]. This complies with al-Ghazali’s description which we touched on in Section I of the Introduction stating that wrongdoing in business includes commercial dishonesty, transactions that violate Islamic law, or selling goods forbidden by shariah.

Traditionally, in classical Islamic administrations, there was an Office of al-Hisbah, an inspector of “markets and morals,” the holder of which was called a *muhtasib* (*muhtasib*) who was elected from among the Islamic scholars. They were appointed by the caliph to oversee the order in marketplaces, in businesses, medical occupations, and so on.

From the perspective of modern Islamic jurisprudence in Malaysia, Mohammad Hashim Kamali,¹ an influential modern Islamic jurist born in Afghanistan and now resident in Malaysia, explains hisbah as a fundamental principal of Islam described in the Qur’ān as: “*al-amrū bi-l-ma’rūfī wa-n-nahyu ‘ani-l-munkari*, (commanding good and forbidding evil) saying:

Commanding good and forbidding evil is a key principle enshrined in the Qur’anic which lies at the root of all Islamic laws and institutions. As an epithetical description of Islam itself, this principle is the supreme objective of the Shariah, and the ethical core of governmental power [Kamali 1997: 28].

Central to Kamali’s discussion of the concept of *hisbah* concerns the principles of *hisbah* in human rights.

The main feature of previous studies dealing with the concept of *hisbah* in the halal industry is that, in the modern era, *hisbah* theory has become an important part of the discussion of accountability [Kamali 1997]. On the other hand, a decade ago, the discussion of the *hisbah* theory focused on human rights and religious obligations. This study contributes to the elucidation of the reality of rule in the Islamic world and adds a new perspective on Islamic jurisprudence that has been lacking.

(2) Hisbah Concept in Economic Practices

Historically, the practice of *hisbah* has been implemented since the time of Prophet Muhammad to foster good communal behavior that follows God’s commandments by renouncing His prohibitions [Rambli et al. 2018].

The implementation of *hisbah* covers many aspects of communal life and is all-inclusive rather than just focusing on a particular aspect. The implementation of *hisbah* includes communal, religious, social, economic, and political interests.

There are several principles of *hisbah* depending on its implementation: supervision, justice, and responsibility [Jannah et al. 2024]. These principles are realized by the institutions appointed by the government by carrying out their responsibilities as *muhtasibs*. Through management and monitoring, they are responsible for preventing situations that threaten

¹ He has widely discussed Islamic jurisprudence in Malaysia and served as a member of the Shariah Compliance Committee of a Malaysian financial institution.

Muslim communities. The Qur’ān orders the appointment of a group of Muslims to carry out the duties of the *hisbah*, which ensures that the nation is in a state of peace and prosperity by upholding what is right and prohibiting harm.

Furthermore, the *hisbah* system evolved over time. Initially, it was focused on preaching and giving advice to encourage moral behavior and discourage immoral behavior; however, over time, *hisbah* activities went beyond religious preaching to address general social issues [Abas and Omar 2023: 123]. As the social challenges of the *hisbah* system continued to expand, the *hisbah* system became a key institution for Islamic societies, taking on various forms and missions according to the social needs and visions of the state persons in Islamic countries. This continued until the latter part of the past few centuries [Tengku Zawawi et al. 2019]. However, following the 18th century, when many Muslim nations began to lose power and became subject to Western colonial influence, the *hisbah* system saw a considerable decline [Ateş 2017: 24–25].

III. Halal Industry and Muslim Individual Accountability in Malaysia

(1) Malaysia’s Domestic Ethnicities and Halal Environment

In this section, we analyze central government accountability using Malaysia as a case study. As mentioned earlier, the *hisbah* concept is often discussed separately at the institutional and individual levels. We aim to confirm this by focusing on the Malaysian halal industry.

Malaysia is a Southeast Asian country. Ethnically speaking, approximately 60% of the population is Malay and Indigenous, approximately 20% is Chinese, 6% is Indian, and the rest are foreign nationalities [DOSM 2025]. In Malaysia, Islamization began around 1980, which has caused a surge in halal issues in Islamic countries at the beginning of the Islamic Revival.

The Malaysian Government prescribed the use of the term “halal,” when interest in halal Issues emerged in 1974 [Halal Malaysia Portal 2025]. Around the same time, the Dakwah Movement began in Malaysia in 1979. “Dakwah” means “to invite” in Malay [Tawada 2005]. In Malaysia, the Islamic Revival is called the Dakwah Movement. This movement brought Islamization into all spheres of people’s lives. The Mahathir administration introduced guidelines for halal standards in 1981. Malaysia was the first nation to establish guidelines on halal standards [Kiriha 2022].

In addition, “halal (*halāl*)” is an Arabic word. Specifically, it is one of the terms of Islamic law that means “lawful” or “permissible.” Malaysia linked the idea of halal to industries that did not simply focus on whether the substance itself was halal or haram (*harām*, forbidden). Instead, the halal industry follows the general principle that all things not prohibited in the Qur’ān are halal. It is vital to consider whether a product is halal in its slaughtering procedures, transportation methods, and storage conditions. Regarding food processing, the inclusion of substances such as gelatin, glycerin, alcohol, emulsifiers, enzymes, and flavors is haram.

According to the Qur’ān, halal in relation to food does not permit consuming “carrion, blood, pork, an animal slaughtered in any name other than Allah, an animal which has either been strangled, killed by blows, or died of a fall, or by goring or being devoured by a beast of prey; alcohol” and so on. Islamic law has a unified political and religious character, as opposed to Western law, which separates the realms of religion from politics. Because halal is a religious term, it considerably affects the daily lives of all Muslims.

(2) Domestic Structure of Malaysia

Today, Malaysia is a constitutional monarchy under King Yang di-Pertuan Agong [GMOG 2025]. Malaysia consists of 13 states, nine of which are governed by sultans. The king is a symbolic figure with no real political authority, and the Sultans (state kings) of the nine states on the Malay Peninsula are appointed to the throne on a rotating basis for a five-year term, a system unprecedented in the world. From the perspective of the federal government, the influence of having a sultan in each state is crucial. Furthermore, in the four states and federal territories where no sultan or other authority exists, the top-ranking sultan, or king (Yang di Pertuan Agon), functions as the head of Islam [Kiriha Forthcoming].

In Malaysia, the Sultan of each state retains strong formal authority, especially in matters related to Islam. The title of the sultan existed as early as the mid-15th century and combined the offices of the ruler and *qāḍī* (judge of the shariah court) [Aljunied 2019: 112]. Furthermore, this authority was not eliminated during the British colonial period but functioned as a symbol of the Malaysian people, which is still relevant today. The sultan and those with titles equivalent to those of the sultanate exist as heads of state and have great authority [Aljunied 2019: 8]. Each of the nine provinces under the sultan’s rule has its own Islamic Religious Council, Jabatan Agama Islam, Jabatan Mufti, Jabatan Kehakimas Syariah, and Fatwa Committee (Jawatankuasa Fatwa Committee) [Shiozaki 2016].

When considering the domestic structure of Malaysia’s halal industry, the focus is often on the presence of the central government. However, in reality, decisions and discussions by the Sultan of each state constitute accountability according to the principle of *hisbah*, which has led to the establishment of a domestic halal industry structure and standards. In short, Malaysia’s domestic halal industry is multiethnic. Malaysia is a multi-ethnic country, and some states have a large percentage of Chinese, whereas others have a large percentage of indigenous people. These problems and issues are constantly arising as social problems in the country. The halal industry is considered a solution to these issues.

IV. Central Government Accountability: The Case of Malaysia

(1) Development of Centralization of Halal Certification

This article examines the historical development of the halal certification system in Malaysia

and clarifies when the concept of *hisbah* became a requirement for the halal industry and what changes have occurred as a result of its introduction of the *hisbah* concept.

First, we summarize the characteristics of Malaysian halal certification standards. A major characteristic of the Malaysian halal certification standard is that it is a modern standard [Halal Malaysia Portal 2025]. Although it is a Malaysian domestic certification standard, it is universal and can be used worldwide. This can be attributed to the fact that the Malaysian certification standard, written in English and Malay, was created using English materials.² Furthermore, the Malaysian certification standard has been revised three times from 2000 to the present and can be considered always up to date [Kirihaara 2022].

Malaysia was the first country in the world to implement halal certification standards in 2000³ [Kirihaara 2022]. Two factors can be pointed out as the background to the industrialization and institutionalization of halal in Malaysia (in short, the implementation of certification standards). The Islamic revival movement began to gain momentum in the 1970s, leading to the emergence of the Islamic revival Dakwah movement in Southeast Asia in general and Malaysia in particular. The Dakwah movement drastically changed the lifestyle and economic structure of traditional Islamic societies, especially considering the practice of halal food and avoidance of Western culture and suppressed the wave of Westernization through Islamic practices [Tawada 2005]. The detailed ethnic composition of Malaysia is discussed in the next section; however, the country's multi-ethnic nature is thought to have led to a demand for food safety and quality assurance. In the late 1970s, Malaysia introduced a new economic policy to achieve an economic balance among ethnic groups. In summary, the combination of the momentum of the Islamic revival movement and the introduction of economic policies led to a situation in which halal and industry were linked, and halal certification standards came into effect as a result of industrialization and institutionalization.

(2) Introduction of the *Hisbah* Concept in the Malaysian Halal Certification System

The *hisbah* concept in the Malaysian halal industry and certification standards gained prominence around 2005. According to the Halal Malaysia Portal, “Due to the rapid development of the food industry in this country and in order to meet the needs of the Muslim population, on 17th November 2005, the Public Service Department of Malaysia approved a total of 165 positions from different schemes, grades and designations to create the newly named Halal Hub Division” [Halal Malaysia Portal 2025]. Furthermore, according to Drahmaan and Rahman [2019], the *hisbah* concept has increased in importance owing to the development

2 Interviews with JAKIM confirm that the Malaysian certification standard was created based on the English version of the standard, and not on the Malay version, which is the native language [Kirihaara 2022].

3 Before that, the United Arab Emirates established guidelines for slaughter under the jurisdiction of the Ministry of Insurance; however, Malaysia's halal certification standard is the oldest standard as a halal certification standard [Kirihaara 2022].

of science and technology and the expansion of trade. These have led to the demand for the enforcement of the *hisbah* principle to ensure the importance of trust and responsibility in business transactions.

The authority of the inspector known as a *muhtasib*, includes roles and practices that need to be implemented to address issues that arise contradictory to shariah, which may pose a threat to the Muslim community [Rambli et al. 2018]. This is often discussed based on Chapter 3 (Sūra Āl ‘Imrān), verse 104, and other verses of the Qur’ān. *Hisbah* applies to all levels of Muslim society, on an individual level as a warning to avoid doing bad deeds and to fulfill one’s obligations as a Muslim, and on an institutional level aiming to ensure the welfare in society.

It is essential for individual Muslims to observe Islamic law in both manufacturing and consumption as an act of devotion to God. This reflects the principle of self-determination inherent in Islam as a “religion of self-responsibility,” which guides decision-making in traditional societies. When these practices led to social issues, the *muhtasib* would intervene. However, as the Islamic economy and halal industry evolved, the responsibility shifted to the central government. Thus, in halal matters, the *muhtasib* is in charge of enforcing regulations, monitoring halal activities, preventing halal problems, and ensuring that halal industry players follow the regulations, laws, guidelines, and Malaysia standards set by the halal authorities based on the so-called “quality assurance.” The Malaysian halal industry is currently undergoing a period of transition [Wong and Halim 2021: 130]. Specifically, the key agencies responsible for carrying out this important task of ensuring compliance in the Malaysian halal industry include the Malaysia Islamic Development Authority (JAKIM), the National Islamic Religious Affairs Department (JAIN)/Muslim Affairs Council (MAIN), the Ministry of Domestic Trade and Consumer Affairs (KPDNHEP), and the Ministry of Health (KKM) [Wong and Halim 2021: 130]. Thus, halal authorities are responsible for maintaining the *hisbah* through effective enforcement against industry players, and they are required to address fraud and forgery in the halal industry to ensure halal compliance [Wong and Halim 2021: 130].

V. Entry of Non-Muslim Producers and their Accountability

(1) Non-Muslim Entry into the Halal Industry

Muslims currently account for approximately a quarter of the world’s population, and Islam is firmly established as a world religion. A small number of Muslim immigrants and Japanese Muslims in Japan have established Muslim communities. Thus, the importance of importing halal food products has increased.

The Malaysian government encourages non-Muslim manufacturers to enter the industry and obtain certification. This is historically novel, since, as noted in Section I, Islamic law used to be a Muslim-only issue. This section considers the circumstances that encourage non-

Muslims to enter the market and their certification processes. Considering this, we focus on the often-quoted discourse on Malaysian halal certification standards being too strict.

In recent years, the number of non-Muslims entering the halal industry has increased. In particular, since the COVID-19 pandemic has ceased and travel restrictions to foreign countries have been eased, many people have become more mobile. In response, non-Muslims are resuming their Muslim activities observed closely during the COVID-19 pandemic or are beginning new Muslim activities.

Non-Muslims enter the halal industry in various ways. For example, the entry of U.S. based Starbucks, Coca-Cola, and McDonald's into the halal industry is now commonplace, and McDonald's restaurants at airports in Muslim countries display halal-certified logos. Nestlé, headquartered in the UK, entered the halal industry in the same way. In the case of accountability to Muslims, products with halal-certified logos are naturally halal, and it is expected that a certain level of accountability will occur between Muslims and companies when transactions take place in the market. However, accountability to non-Muslims cannot be based on the beliefs of individual practitioners, and the Malaysian government is expected to respond by tightening its certification system (e.g., introduction of ISO elements and clarification of management responsibilities).

Therefore, Malaysian halal certification standards have become strict. As Kirihara [2022] shows, there is no clear distinction between strict and non-strict certification standards, and the degree of commitment to halal certification standards varies by region. The underlying cause of this is the essential structure of Islam as described in Section 2. As "the Market Mechanism of Islamic Thought," halal certification standards entail specific characteristics and approaches.

(2) Non-Muslim Entry: The Case of Japan

This section discusses the introduction and challenges of the halal industry in Japan, a non-Muslim country. Currently, the majority of halal certification bodies in Japan are non-profit organizations. There are no halal certification bodies in Japan with government involvement, as is the case in Malaysia (the reasons for this are evident in the following case study on school lunches in Japan).

Therefore, while Malaysia is making various efforts toward the international standardization of halal certification, Japan is currently in a situation where "the Malaysian framework is not applicable as it is" in various aspects. In this context, the traditional concept of *hisbah*, rather than the industrial standard, is being used quite effectively. It seems to be possible to say that this is what is contributing to the internationalization of halal.

In Japan, a non-Muslim country, the halal industry is actively entering the market. This is because of the large number of foreign tourists visiting Japan [Yasuda 2017]. However, the degree of commitment varies, with some having obtained halal certification and others

simply being “halal conscious.” From a societal perspective, halal and religious compliance is progressing; however, in Japan, there are various hurdles in dealing with religion. Japan has its own unique view of religion, and the positioning of “religion” in its culture is different from that of the West. Underlying the Japanese view of religion is deeply rooted in the “principle of separation of church and state.” This principle considerably affects halal foods, as the term halal has a strong religious connotation and is perceived as a standard for Muslims. As one example, let us look at the case of school lunches under compulsory education in Japan.

First, Japan has the School Education Law that defines the school education system, and the Ministry of Education, Culture, Sports, Science, and Technology is a competent authority. Related to this law is the Fundamental Law of Education, which states in Article 15, “the attitude of tolerance toward religion, general education concerning religion, and the status of religion in social life shall be respected in education. 2. Schools established by the national and local governments shall not provide religious education and other religious activities for a specific religion.” Furthermore, Article 20, Paragraph 3 of the Constitution of Japan states, “the State and its organs shall not engage in religious education or any other religious activities.”⁴ Based on these provisions, school lunches that consider religion are not provided within the compulsory education system.

However, efforts have been made to provide religiously conscious meals during school lunches. For example, in Shinjuku Ward City, Tokyo, four of the 39 elementary and junior high schools in the ward are currently eliminating pork [Yamanouchi and Shikata 2021: 46]. Furthermore, in February 2020, Shizuoka City announced that it would begin a trial program of eliminating certain meals, in which religiously prohibited foods are removed in advance [Asahi Shinbun 2020]. Such initiatives are different from allergy accommodations, according to Yamanouchi and Shikata [2021: 46]. Furthermore, when schools provide religious accommodations, such as halal, there is often debate about these “special considerations” and some hurdles to implementation. In the case of halal food, the cost of certification is a major factor, making its introduction challenging.

In light of the above, it can be concluded that, apart from methods to obtain halal certification, non-Islamic countries need to find ways to ensure that Muslims can eat with peace of mind from the perspective of “quality assurance.” By emphasizing the viewpoint of “quality assurance” and supervision over the conventional halal certification standards that emphasize the practice of the *hisbah* concept, a new leap forward in halal certification standards can be expected. This will lead to an emphasis on accountability in business transactions, substantially impacting the non-Islamic world.

4 The Constitution of Japan (https://www.shugiin.go.jp/internet/itdb_annai.nsf/html/statics/shiryō/dl-constitution.htm#:~:text=%E7%AC%AC%E4%BA%8C%E5%8D%81%E6%9D%A1%20%E4%BF%A1%E6%95%99,%E6%B4%BB%E5%8B%95%E3%82%82%E3%81%97%E3%81%A6%E3%81%AF%E3%81%AA%E3%82%89%E3%81%AA%E3%81%84%E3%80%82))

VI. Conclusion: Globalization as a New Phase of Islamization

In conclusion, we interpret the results from the perspectives analyzed above as follows: First, why is the *hisbah* principle so important in the halal industry today? The following is a summary of the reasons for the importance of *hisbah* theory in the halal industry.

In the past, Muslim-Muslim transactions were the mainstream, but with the advancement of globalization, there has been an expansion from Muslims to Muslims and non-Muslims. Therefore, not only Muslims but also non-Muslims who participate in the halal industry are required to comply with halal certification standards. However, an objective analysis shows that Muslims perceive the existence of halal certification standards as a religious value and comply with them. On the other hand, non-Muslims adhere to halal certification standards in terms of quality assurance and control.

The second question is what is the relationship between the principle of *hisbah* and the modern halal industry? The answer is as follows. The importance of the *hisbah* concept of accountability has taken root in the modern halal industry, because while Muslims adhere to the principle of *hisbah* and see halal certification standards as a religious duty, non-Muslims tend to focus on other aspects based on the *hisbah* concept of accountability, such as quality control and assurance. This author suggests that by emphasizing the *hisbah* concept of accountability, it may be possible to change the nature of the introduction of halal certification standards in the non-Muslim world by affirming the benefits of the *hisbah* principals of commercial honesty, and just financial transactions.

In summary, the findings imply that Islamization is not confined to Islamic countries anymore, as the halal industry connects Muslims to non-Muslims. I call this “global Islamization,” that is, Islamization on a global scale or globalization of Islamic industries. There, as I have shown in this paper, accountability for the implementation of Islamic law has moved in a direction not observed in traditional Islamic societies.

Nearly 60 years of Islamic economies in general, and the expansion and globalization of the halal industry in particular, have brought about this new dimension. We need to monitor this trend closely because it is likely to continue in the future.

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