Multiple halal logos and Malays' beliefs: a case of mixed signals

[1*]Shafiq, A., [2]Haque, A.K.M. and [2]Omar, A.

[1]*Taylor's Business School, Taylor's University (Lakeside Campus), No. 1 Jalan Taylor's, 47500 Subang Jaya, Selangor Darul Ehsan, Malaysia*
[2]*Department of Business Administration, Kulliyyah of Economics and Management Sciences, International Islamic University, Malaysia*

Abstract

The *halal* logo(s) issued by JAKIM tend to confuse consumers as they greatly lacked information about the genuine *halal* logo. This was found by conducting open ended, but structured interviews from 20 Malays and showing them 10 *halal* logos (9 original and 1 fake) to see whether they could recognize the fake from the originals. This research found that while all the respondents had difficulty in differentiating the real *halal* logo from the fake, they all preferred a single, unified *halal* logo to end the confusion. This finding holds serious implications for JAKIM: it needs to extend efforts to educate people about the in-practice *halal* logo, without which many people would remain in the same confusion. This bears particular importance for the religious food requirements of Muslims as genuine halal logo determines the permissibility of food being taken.

Introduction

Whether a product is *halal* or not critically impacts Muslims' consumption decisions, say Ismaeel and Blaim (2012). They say that although Muslims have always been watchful of this, the halal regulation and certification system was opined and developed only in the 1970's, fuelled by the entry of many western food chains in Muslim markets. Many of them were not following the Islamic food production standards, making it imperative to develop a system which would give Muslim consumers confidence in the food they were taking.

Products certified as *halal* and bearing the *halal* logo are endorsed for their quality which cannot be ascertained by an individual consumer (Abdul *et al.*, 2009; Arham, 2011). It also assists Muslims in choosing products as permitted in Islam (De Run and Ming, 2011; Mahmood, 2011). The same authors say that *halal* certification is an official document that permits the producer/vendor of some merchandise to display *halal* logo on the products and on the point of sale/operation. Merely knowing and accepting a product/service as *halal* does not warrant the use of halal logo. One has to go through a defined process specified by the authorized agency.

In Malaysia, *Jabatan Kemajuan Islam Malaysia* (JAKIM) and *Jabatan Agama Islam Melaka (*JAIM) are the two authorities dealing with halal certification (Mahmood, 2011) in four product categories: food products; non-food products; restaurants and food premises; and slaughter houses and logistics (Habib, 2012). Previously there were two types of halal certifications in Malaysia; one for national and international markets, while the other was only for national markets (Mahmood, 2011), resulting in two different halal logos (Figure 1). In 2012 the government decided to nullify the state authorities' while keeping only JAKIM's *halal* logo (Habib, 2012). Yet, the color of *halal* logo in Malaysia could be modified to suit a product's packaging, as desired by the manufacturer (Mahmood, 2011). This lead to a potential problem: "a pile up of halal certifications granted by the authorized bodies… made the consumers confused while selecting goods and food products because [of] various types of *halal* logo" (Mahmood, 2011). This confusion, on the other hand left a ripe ground for many short-cut entrepreneurs who tried to benefit from the situation by introducing fake halal logos, as shown in figure 2 (Mohd. *et al*., 2008).

Pittard *et al.* (2007) write about the importance of a company's logo that they, along with providing instant recognition, are tools for transnational recognition. Shea (2013) writes that one may not be able to recognize thousands of logos, but one does notice a change in it. A potential problem arises from the situation described above; that of confusing the consumers about the authenticity of *halal* certification, the permissibility of food to be consumed, and thus on the functioning of the certifying authorities. Specially when the official website of JAKIM *(www.halal.gov.*

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*Corresponding author.
Email: *aleeshafiq@gmail.com*

Figure 1. Certified halal logo by JAKIM (left) and JAIN/ MAIN (right) (source: Mohd. *et al.*, 2008)

Figure 2. Some fake halal logos in practice (source: Mohd. *et al.*, 2008)

my) posted on March 01, 2012 that from February 01, 2012, all holders of Malaysian *halal* certificate for food categories should adopt only a uniform logo by JAKIM (JAKIM, 2012) (Figure 4, logo B).

Aggravating this confusion is the fact that there are several private organizations issuing halal certification in Malaysia, not recognized by JAKIM. It only recognizes *halal* certificates by itself, MAIN, JAIN, or certain foreign Islamic organizations (Halal Malaysia, n.d.) (Figure 3).

Objective and significance of the study

This research aims to find out the knowledge and beliefs of end consumers about the existence of multiple *halal* logos on different products in Malaysia. Muslim market is huge and is growing rapidly (De Run and Ming, 2011; Mahmood, 2011). The Pew Research Center forecasts Muslim population to grow from 1.6 billion in 2010 to 2.2 billion by 2030 – that is an increase of 35%. This growth rate will be twice that of non-Muslim population, and by 2030, Muslims will comprise 26.4% of World's total population (Andrew, 2011). This trend has been termed as one of the most significant opportunities for businesses by many authors, for example Alserhan and Alserhan (2012) term Muslims as the fourth billion segment group after China, India, and women. These trends cannot be ignored if a business eyes profits. Consequently, products and promotions have started targeting this segment specifically,

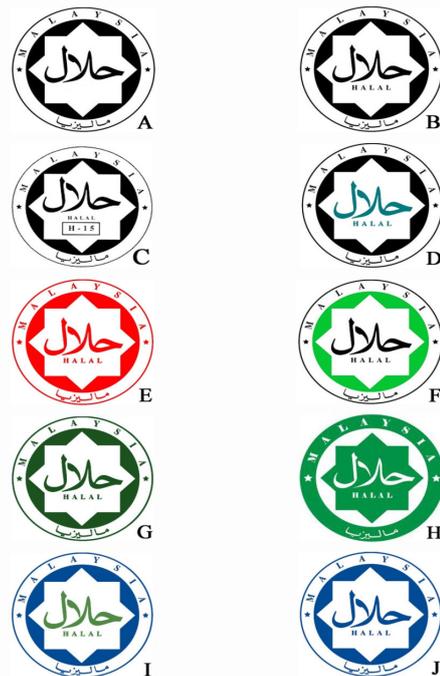Figure 3. Halal logos not recognized by JAKIM (Habib, 2012)

Figure 4. The logos used in this study

which underscores the importance of *halal* and its related concepts.

Studies on *halal* logo in Malaysia have been conducted in the realm of its importance (Mahmood, 2011), consumers' price perception of products bearing *halal* logo (De Run and Ming, 2011), and its trade value for sellers (Abdul Rahman *et al.*, 2014; Salindal *et al.*, 2014). The research in hand being exploratory in nature, concentrates on consumer side of the trade, while holding critical importance for the manufacturers and policy makers.

Brief relevant literature

Religion and consumer behavior

Despite globalization, religions still play a major role in forming attitudes and influencing social and consumer behavior (Rice and Al-Mossawi, 2002; De Run *et al.*, 2010; Al-Hyari *et al.*, 2011; De Run and Ming, 2011; Sandikci and Ger, 2011; Behravan *et al.*, 2012). Religion is an integral part of any culture and this fact particularly interests marketers to explore its role in consumption. Consumers see all marketing messages and make choices through the lens of religion (Bonne *et al.*, 2007; De Run *et al.*, 2010; Khraim, 2010; Haque *et al.*, 2011; Naseri and Tamam, 2012). The same is said by Al-Hyari *et al.* (2011) that buying behavior is not restricted to social, political, or economic opportunities, but within this equation is also a function of culture within which the consumer lives. Alam *et al.* (2011) add that in the theory of consumer behavior, culture and subculture form the central point. Within sub-cultural groups (national, religious, racial, and geographical) religion affects human behavior the most. Religious teachings significantly influence Muslim consumer behavior, especially if it is in a Muslim market (Alserhan, 2011). Talking about the impact of Islam, Salam (2012) writes that Islam has a deeper impact and more influence on its followers when compared to other main religions. Hussain (2010) affirms this after researching Muslim Americans saying that their faith is the onus of all their purchase decisions.

Of halal – nature and scope

Islam is "… a complete, self-contained ideology which regards all aspects of our existence – moral and physical, spiritual and intellectual, personal and communal – as parts of the individual whole which we call 'Human life'" (Akhter *et al.*, 2011). This notion is endorsed by several others like Riaz (1992), De Run *et al.* (2010), Alam *et al.* (2011), and Wilson and Liu (2011). Its teachings are not meant for selective spheres of life, nor does it leave things unattended. It guides its followers completely, till the end (Akhter *et al.*, 2011).

Islam directs its followers to compliance to its principles, called *Shari'ah*. Under this, there are certain permissible things termed as *halal* while there are others which are not *halal*. While the concept of *halal* needs no introduction, it refers to anything that is permissible; literally it means any *food* that is permissible in Islam (Bonne *et al.*, 2007; Lada *et al.*, 2009; Alam and Sayuti, 2011; and Rajagopal *et al.,* 2011).

Allah (SWT) permitted Muslims to eat certain things and has forbidden others (*Al-Baqarah*: 168; *Al-Maida*: 88). "The *'halalness'* of a product goes beyond ensuring that the food is pork-free" say Badruldin *et al.* (2012). The non-*halal* (or *haraam*) animals also include carnivores, amphibians, and all insects (with an exception of grasshopper). Intoxicants of any kind are absolutely not permissible (Chan, 2011; Chowdhury, 2011/2012). Abdul *et al.* (2009) add that on their appearance, *halal* and non-*halal* products would be same. So, to be termed *halal* they have to be produced, transported, processed, handled, delivered, packaged, served etc. in a *Shari'ah* specified manner; otherwise they cannot be labeled *halal* at least. Chan (2011), Mahmood (2011), and Badruldin *et al.* (2012) add that above these requirements the meat from halal animals such as poultry and herbivores should also adhere to the slaughtering principles laid down in Islam. In addition the food should be hygienic, kept in clean sanitary conditions, and should not be harmful to human life in order to become *halal*. Abdul *et al.* (2009) term *halal* as a product attribute which refers to its nature, source of its origin, the process of producing it, and whether the issue of animal welfare and sustainability has been addressed or not.

The word *halal* is not only restricted to food items, but extends to toiletries, pharmaceutical, cosmetics, and even services (Lada *et al.*, 2009). *Halal* certification is extended to other diverse natured items as: *halal beverages, halal agriculture (fruits and vegetables), halal logistics, halal chemicals,* even *halal chocolates* (Nestle), *halal (and) technology, halal hospitality*, and *halal (and) vegetarianism* (non-italicized in original), say Rajagopal *et al.* (2011). Ismaeel and Blaim (2012) report *halal* entertainment and a *halal* social network – Salamworld (www.salamworld.com), while Ramli and Azmi (2013) add *halal* surfing (halalsurf.com) to the list.

Of halal logo – importance

The concept of *halal* food certification has now ascended beyond religion to become a global certification for clean, hygienic, and food that is safe for consumption (Abuznaid, 2012). Several reasons highlighted for this shift are: consumers' concern for clean and hygienic food, international agencies' attention towards producers' practices, and the growth of Muslims in terms of population and awareness (Lada *et al.*, 2009; Alam and Sayuti, 2011; Mahmood, 2011; Salleh and Ramli, 2011/2012; Badruldin *et al.*, 2012).

Alserhan (2011), from a conflict persepctive says that multinationals' pursuit for Muslims' market

has put even the long-accepted *halal* products to dispute in an effort to label it *'halal'*. This is because eventual creation of more awareness of *halal* benefits the MNCs as it ultimately leads back to their factories

Nevertheless, according to Rajagopal *et al.* (2011) and Jamal (2011/2012) consumers can fearlessly purchase a product that is *halal* certified. This carries potential for marketers and manufacturers as *halal* certification provides an independent third-party assurance which customers value. Rajagopal *et al.* (2011) quote *The Halal Monitoring Committee* of UK saying that manufacturers are trying to gain consumer confidence and consolidate their existing market and sales strategies by seeking *halal* certification.

Similarly, a research was carried out on business students in UAE to find their views regarding *halal* certification. When asked about *halal* certification, most respondents classified any product as *halal* that had a *halal* sign or logo, or any other stamp from the government (Rajagopal *et al.*, 2011). Habib (2012) enorses this by quoting a Malaysian food manufacturer who claims that "70% of his customers are Malays and without the JAKIM *halal* [small caps and non-italic in original] sticker, many would stop buying his products because they would be wary." Having a *halal* logo would be a comparative advantage over those without it, claim Salleh and Ramli (2011/2012).

In Malaysia, Abdul *et al.* (2009) found that Muslims were more concerned with the *halal* logo and food ingredients than other major religious groups. Malays scored more on the same dimensions when stood against other major ethnic groups. In the same research, after focus group interview it was found that for a Muslim woman, the concept of *halal* entails the *halal* logo foremost, along with the premises where the product is sold, as well as the religion of the seller. And this certification is perhaps the only way to ensure the product is *halal*, claim the same authors.

On the contrary, continued emphasis on *halal* certification has lead to malpractices where producers illegally label their products *halal*. In UK, the Muslim Council of Britain reported that around 90 percent of the meat labeled and sold as *halal* in UK may not have met the Islamic requirements of slaughter (Abdul *et al.*, 2009). And that in UK, majority of Muslims lack faith in big supermarkets and will only look for a Muslim vendor to assure themselves of the meat being *halal*, says the same source.

In Malaysia, Abdul *et al.* (2009) say, the perception about *halal* logo is formed from: (1) inconsistent definition of *halal* pertaining to animal slaughtering (2) misuse of *halal* logo by individual firms (3) brand names rhyming with Arabic names (4) display of Quranic verses to indicate Muslim ownership and *halal* food serving, and (5) underperformance of authorities in curbing the misuse of *halal* logo.

Sometimes it also appears that Malaysia is pushing the *halal* concept too far, says Habib (2012). Manufacturers are demanding *halal* certifications for things as absurd as furniture, knee replacements, chicken eggs, and even *live* goats. While on the other hand customers also act the same. One Arab in a trade fair in Kuala Lumpur was stunned when a customer asked about his *dates* being *halal*. To conclude, Habib (2012) says that manufacturers deem *halal* certification as a "marketing tool".

Materials and Methods

Data collection tool

This is a qualitative exploratory research and as such implies the use of qualitative data collection techniques (Schiffman and Kanuk, 2007). In-depth semi structured interviews were the most apt choice for data collection. It allowed the researcher to ask similar questions from all the interviewees and probing whenever needed, which helped in gathering rich data, most useful for exploratory studies. This research involved conducting 20 in-depth interviews, which is a common benchmark for similar exploratory studies (Jan *et al.*, 2011).

Sample size

Qualitative, exploratory studies use "small, nonprobability samples (and) the findings are generally not representative of the universe under study" (Schiffman and Kanuk, 2007). Hence, the interviewees were contacted on a non random basis, primarily applying researchers' judgment on who can be a potential respondent, depending on some pre-determined criteria.

In the present research, besides the above mentioned profile, a respondent had to be a customer/consumer too. Thus, the potential respondents were first asked whether they go for grocery shopping or not. Only upon an affirmative response did the interview sessions begin.

Respondents' profile

A typical interviewee was *Malay* implying her to be a Muslim. This condition also assumed that the interviewee has been living in Malaysia for an ample amount of time to have sufficient knowledge about JAKIM's *halal* logo. All the interviewees were graduate/postgraduate students, who at the same time did most of their shopping themselves,

hence representing end-consumers. Consequently, this study represents general consumers', not only students', knowledge and beliefs about multiple *halal* logos.

Then, the logos presented to the respondents were same as they were in common practice for consumers, irrespective of whether she is a student or not. So its awareness is not dependent on one's being a student or otherwise. Similarly, the products on which these and similar logos appeared were not only meant for students but for consumers in general; hence the use of students is justified here.

Interview setting

The method adopted and the questions posed sought the interviewees' knowledge and beliefs about multiple *halal* logos. The average length of an interview was 22 minutes. After seeking prior consent of the interviewees their responses were audio recorded.

The interviewees were shown various *halal* logos currently in practice in Malaysia (Figure 4 for all logos used). A counterfeit logo (logo A) was placed to meet the main objective of the study, i.e., to check if respondents have sufficient knowledge to tell fake from the real ones. These logos were displayed in the form of a *PowerPoint*® presentation, one logo per slide, and labeled *Figure A* till *J*. This ensured that the interviewees concentrated on one logo at a time and did not make comparisons among the logos prior to answering any question.

Two of the questions were taken from Abdul *et al.* (2009) where they interviewed subject matter experts by asking *"what criteria are you looking for when you buy your food?"* and *"can you explain the meaning of 'Halal food'?"*. The third question was an adaptation from the same source. The interviewees were asked *"what do you think about these halal logos/certifications?"*, while showing the slides. One last question sought their opinions in terms of multiple *halal* logos. Along with main questions, certain supplementary questions were also asked to guide the interviewees.

Data analysis

The interviews were transcribed manually, using *Microsoft Word*® and *Windows Media Player* (Jan *et al.*, 2011). The audio file was played first with 50% playback speed to ensure nothing was missed, and then at normal speed to incorporate the intonation and pauses in between. The data files obtained thus were peered for themes. Upon identification, each theme was highlighted with distinct color. These were then assembled into another file, depending on

their colors, to form overall themes (Jan *et al.*, 2011).

Results and Discussion

Halal logo recognition

None of the interviewees could correctly recognize more than two logos. For some, the only true *halal* logo was logo 'B' and none else, since it was black and white. Some even commented that they had never seen the colored ones, so they are fake altogether.

One interviewee thought only logo 'G' and 'B' were genuine, saying:

"What I think is I [did] see only two colors. I mean I have probably seen the green one; the green logo and the black logo only. Not the rest."

Another answered similarly, referring to logo 'B':

"…the normal one is like black, right? There is no color in it, the normal one [but] if that as some colors, I think it is fake."

When thinking of genuine *halal* logo, one referred to logo 'B' and said:

"… usually its black, anywhere we go, usually it is black in color."

Failing to recognize any, one ranked all in terms of how fake one was over others. Referring to logo 'B':

"… I guess the most less fake is the black one. I mean the less fake in ranking I put is this one. The rest I haven't seen them, or I do not recognize them. Figure B is the most genuine."

One respondent initially termed logo 'A' as genuine because it was typical black and white:

"I think it's [this] one… is true. Figure A is the real one. And the rest [are] not! None of them… for the colored ones the reason is the same that the original logo should be black and white only."

This respondent, however, changed her statement in favor of logo 'B' after reviewing the logos:

"… oh I see! It's not figure A [but] its figure B that is real [while] figure A is not. [Because] in figure B there is *halal* [written] here, which is not in Figure A."

One respondent negated seeing all logos, other than logo 'B', saying:

"And the others, I [have] never seen. Because *halal* logo [is] only black and white. [I have] only seen this one. I am not sure, but I [have] never seen these kind[s] of *halal* logo with the colors; red, white, blue, never seen these."

Another could not differentiate between logo 'H' and 'B', but still preferred it to be black and white:

"Figure H and B is the same right, just the color is different. They are same, just the color is different.

But for me, I am more confident to use the black color [logo] as a referent for the *halal* logo. Even though they are same in color same in their pattern."

One interviewee commented in disbelief on seeing so many *halal* logos:

"Can I ask you something, is this logo [are these logos] all available in Malaysia or did you just created [them] for the sake of this interview?"

The same interviewee could not decipher anything out of the logos, so in confusion she just said:

"The only thing I can say is this logo [Figure A, B, and C] just to say there are [is] some extra information [in them]. Then at the end you have come with different colors… So I don't know which one is genuine."

The last two comments only confirm what has been said above, that the original logo is only black and white, logo 'A':

"And this, I think only this logo seems to be the right logo from JAKIM [while] the rest are fake."

"It must be black one only… the original one."

Beliefs about multiple halal logos

After revealing the true nature of all the figures in the interview, the interviewees were asked to give their opinion about the existence of multiple *halal* logos. All of them, except one, suggested one standardized *halal l*ogo to be used across Malaysia, lest consumers get confused. It confirms what Mahmood (2011) has said that in the absence of a uniform logo, people tend to get confused.

"I think the issue itself is, that they are multiple, they shouldn't be multiple. It should be standardized into one."

"So in my opinion these Islamic governing bodies should come up with one standardized logo."

Two interviewees metaphorically compared *halal* logo standardization with traffic lights, saying it becomes easier to derive meaning out of them:

"I think it should be only one color… so everyone can distinguish it. Like you make all the things simple, like all the traffic lights, it's green. Yes, make it uniform so people can really know this is the real *halal* [logo]. It will be easier."

The second respondent said that it must be only black and white if it is from JAKIM, adding to her traffic light metaphor:

"… It needs to be standardized… It's like a traffic light, everyone knows that when it turns red you need to stop and when it turns green, you can go; it's something like that. So it must be black. If this is produced by the JAKIM, it must be black, otherwise [it will] cause confusion."

One commented on *halal* logos issued by agencies other than JAKIM. However, the point was the same, that there should be one logo only:

"… For many associations it is okay [because] sometimes certifications are given by the Malaysian government [and] also [by] other countries' associations, [but since we are talking of Malaysia only], I think there should be a standardized [logo]. Because I think when there are many different colors it might be confusing to the customers."

The presence of different *halal* logos can also cast shadows on the permissibility of product chosen, commented one interviewee:

"As for me I think it should be just one, only one logo because it can make people confuse. If they use different types of logo then people will doubt the product whether it can be eaten or not."

One interviewee stressed standardization irrespective of color, as multiple logos confuse people.

"I think JAKIM must make only one logo because it make[s] us confuse. The black and white or other color, but [it should be] only one. Because if people did not know about this, they will [get] confuse[d]. Even though they know about the logo but the color [will] make them confuse."

One interviewee called the logo as 'explanatory power' to win consumers' confidence. People will lose confidence if it is not uniform.

"Yes standardization is very important. Because you have varieties of logo, people they don't know which one is the… genuine logo… It's not a matter of the logo should be in colors. People don't care about the colors. People care about this logo is there. One logo means one united logo. If you put these colors, we don't enjoy colors. We want this one to be an explanatory power."

"The objective is one standardized logo which tells you that… this product is *halal*."

There was only one interviewee who was comfortable with multiple *halal* logos but added that JAKIM should spread awareness about them.

"My own perception [is that] this logo is just okay whether you want to make a match with the color or what. So need to make the society know about that."

Where is the halal logo ranked when choosing food item?

The responses were various when asked about which product attributes were the prime factors in choosing food. Very few ranked *halal* logo as the foremost factor. This was surprising because in a country which intends to become the '*halal* hub', the *halal* logo should be seen first. It also goes somewhat against what Abdul *et al*. (2009) and Habib (2012)

have said that in Malaysia *halal* logo is the prime decision making criteria when purchasing a product.

One interviewee said:

"The first would be about the taste so, do I like the taste... The other thing that I would see if there is a *halal* logo…"

Upon asking the reason, she responded that *halal* concept is not a major concern in a Muslim country.

"This is a Muslim country; therefore, I am not too... I am not too worried."

Another interviewee also commented similarly.

"Usually, not the *halal* logo, [but] first is the brand and second would come the *halal* logo. Yes because I already know that everything that comes here is certainly with *halal* logo."

One interviewee trusted the *halal* and non-*halal* items' segregation that the vendors have usually done, while choosing products.

"To be honest, maybe if I look at twenty items, maybe only [for] one or two that I look for the *halal* logo… [and that too] if you are not sure about the item. [But with] most of them [I am] quite sure because they put their grocery in the non-*halal* [section]."

Some interviewees ranked the product attributes that they usually see, with *halal* logo at second or third, but not first.

"Before I buy the food, the first one I will look at [are] the ingredients. Then the second, okay, which country is the food from; imported from which country? The third one is the expiry date and also the *halal* logo."

"I look at the expiry date, and then the logo, *halal* logo, and the ingredients… but if I usually buy that food I just take it."

"First of all, I [will] actually look… at the product itself to my understanding whether the product is *halal* in Islamic ways and if I find that the product is a bit vague in description of physical look, I will then look for the *halal* logo itself…"

Some interviewees equated brand name, taste, and nutrition table with the *halal* logo. However, preference was given to *halal* logo.

"Beside the brand, the main particular item that I would search is about the *halal* logo first as a Muslim. So, besides [the] *halal* logo, [I] also [look for] the ingredients. The first thing is *halal* logo, then the brand, and then the ingredients."

"I look at the item whether it is delicious or not – the taste. And then of course about the *halal*, the logo of *halal*. Of course the *halal* [comes] first..."

"First and foremost of course I will look at the logo *halal* and then the nutrition table, and then the supplier, where it is manufactured, the place of manufacture and the date."

One comment conveniently summarizes the above three:

"Basically, [the] main criterion is taste and preference… Basically *halal* is a requirement, then [over that] taste is our preference. *Halal* is requirement we cannot neglect halal; then we go for taste… So from the *halal* food then we put the preference [that is] which one is more tastier, so based on that then we select."

Conclusion

One very significant finding, unanimously agreed by the interviewees, is that there should be one standardized logo. Irrespective whether it is the traditional black and white logo, or colored, it should be one. Many added that JAKIM should fulfill its responsibility in letting the masses know about the in-practice *halal* logo of Malaysia and that of foreign bodies.

In the absence of information from JAKIM, the recognition of logos relied mostly on guess work than on firm knowledge. After having seen all the logos though, many changed their initial stances about the logos, further signifying their lack of knowledge. Many of them had only a faint idea of what a real *halal* logo looked like, as they tried to draw an imaginary picture of it. This was found after scanning the phrases and vocabulary used: I guess, I think, it is possible not sure though, I would consider, I cannot recall, I suppose, and the like, reckoning ambiguity. Mahmood (2011) is seconded here that a number of *halal* logos tends to confuse customers.

Majority of the interviewees admitted that *halal* logo is not the first product attribute to be considered when buying food. Many of them assumed that the food is *halal* since it is being sold in Malaysia, or that it has been separated into *halal* and non-*halal* categories. This goes somewhat against the finding of Abdul et al. (2009) that Malays were more concerend with *halal* logo than any other ethnic group in Malaysia.

These conclusions carry implications for JAKIM. Many respondents showed their dissatisfaction towards the performance of JAKIM in spreading relevant awareness towards the in-practice *halal* logo. They suggested that JAKIM should exert more efforts in disseminating to the consumer the updates regarding *halal* logo. In the absence of such information, consumers would be prone to getting deceived by fake *halal* logo, or will remain in confusion at the minimum. Further, JAKIM should also maintain strict watch over the vendors for any misconduct regarding the *halal* logo.

This research, like any other, has limitations. Being exploratory in nature this study was restricted to only a small number of respondents which restricts its generalization. Similarly, being conducted in only one public sector university is another limitation. But the same limitations are avenues for further study. Large scale study could be conducted to affirm these findings in order to generalize these findings. Furthermore, this avenue could be explored even more by linking it with other variables like religiosity, intention to buy, and even nationality.

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