

## ISLAMIC CONSUMERISM: THE DECISION-MAKING BEHAVIOUR ON HALAL PRODUCTS WITH HALAL LOGO

Dinie Kaiyisah binti Mohamad Tauhid<sup>1</sup>, Rodziah Atan<sup>2\*</sup> & Syariena Arshad<sup>2</sup>

<sup>1</sup>Academy of Contemporary Islamic Studies, Universiti Teknologi  
MARA Cawangan Sarawak

<sup>2</sup>Laboratory of Halal Policy and Management, Halal Product  
Research Institute, Universiti Putra Malaysia

### Abstract

*The objective of this research is to find factors in consumers' decision-making behaviour toward halal products that influence them to purchase halal products. Halal products are the only product that Muslim consumers can use and consume since it is according to Sharia law. Due to this, Muslim consumers will always look for a halal product with a halal logo on the packaging. With halal logos, consumers will be more confident since they trust halal logos that have been authorised by JAKIM. Non-Muslims also will perceive halal product that has label on them as it is considered hygiene, safety and quality. However, consumers still have to be careful when purchasing halal products since there is a lot of misuse of halal logos. Hence, it is conducted by doing an analysis of other research or study papers to find the factor of consumers' decision-making behaviour toward halal products, whether consumers purchase halal products with logos or not. Based on this study, consumers of halal products decide to use products that have the halal logo because they are confident and believe that the product is safe to use.*

**Keywords:** decision-making behaviour, purchasing halal product, halal logo, Muslim and non-Muslim consumers

### Abstrak

*Objektif kajian ini adalah untuk mencari faktor tingkah laku membuat keputusan pengguna terhadap produk halal yang mempengaruhi mereka untuk membeli produk halal. Produk halal adalah satu-satunya produk yang boleh digunakan dan dimakan oleh pengguna Islam kerana ia mengikut undang-undang Syariah. Disebabkan ini, pengguna Islam akan sentiasa mencari produk halal dengan logo halal pada pembungkusan. Dengan logo halal, pengguna akan lebih yakin kerana mempercayai logo halal yang telah mendapat kebenaran JAKIM. Bukan Islam juga akan melihat produk halal yang mempunyai label padanya kerana ia dianggap kebersihan, selamat dan berkualiti. Walau bagaimanapun, pengguna masih perlu berhati-hati apabila membeli produk halal memandangkan terdapat banyak penyalahgunaan pada logo halal. Oleh itu, dalam penyelidikan ini, ia dijalankan dengan melakukan*

### Article History

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\*Corresponding Author:

Rodziah Atan, Laboratory of  
Halal Policy and Management,  
Halal Product Research  
Institute, Universiti Putra  
Malaysia.

Email: [rodziah@upm.edu.my](mailto:rodziah@upm.edu.my)

*analisis terhadap kertas penyelidikan atau kajian lain untuk mencari faktor tingkah laku pengguna membuat keputusan terhadap produk halal sama ada pengguna membeli produk halal berlogo atau tidak. Berdasarkan kajian ini, pengguna produk halal membuat keputusan untuk menggunakan produk yang mempunyai logo halal kerana yakin dan percaya produk tersebut selamat digunakan..*

**Kata kunci:** *tingkah laku membuat keputusan, membeli produk halal, logo halal, pengguna Islam dan bukan Islam*

## **Introduction**

According to the Quran, halal refers to what is permissible, allowed, lawful and legal, which is the opposite of haram. Based on the study by Iranmanesh, Mirzaei, Parvin Hosseini, and Zailani (2019), he refers to Ngah et al. (2014) stated that halal not only apply to food it also to other product such as pharmaceutical and cosmetic product, which is an attribute that individual customer cannot verify at the time of purchasing or even after consumption. To guarantee the product is met to halal requirements, the certification process entails a thorough procedure of slaughtering technique, the materials used, the cleaning, handling, and processing of products, as well as their transportation and distribution. Hence, a halal certificate gives Muslim consumers assurance that the ingredient used in the product, as well as the manufacturing, is according to Shariah law.

According to Ambali and Bakar (2014), the Islamic economy sector has various economic generators that can contribute to economic growth and the country's wealth. Due to the growing role of the economic sector, people will be more aware of the product that they buy, whether it is safe to buy or consume. In this context, one of the most important sectors that most consumers must be aware of is halal product since it has reached worldwide recognition either by Muslim consumers or non-Muslims. Halal recognition has met the requirement of Shariah law, safety, hygiene and quality. The awareness of Muslim and non-Muslim consumers reflects their perception of halal products in the market. Moreover, halal products with logos are compulsory in production since the halal of the product cannot be verified and proven, unlike other products (Bashir, 2019). Thus, the halal logo is considered an important source or factor to inform and reassure consumers that the products are halal to be consumed.

The halal logo can signify trust and quality for Muslim consumers as it declares the Islamic criteria which are permitted by Shariah law. Meanwhile, for non-Muslim consumers, it confirmed that the product is safe, hygienic and quality. Besides, the halal logo is a key to differentiating between safe and unsafe products. According to Bashir (2019), a study that has been conducted about the halal logo found that the halal logo give a positive influence on the intention of Muslim or non-Muslim consumers to purchase and also in their halal decision-making. Since consumers' decision-making behaviour is unique and easily influenced by the environment thus, several factors influence their different behaviours toward halal products with or without the halal logo.

Halal products have a halal label on the packaging and should appeal to Muslims who follow the Quran and Hadith. As Muslims follow the teachings of Islam, they mostly make a

decision to buy products that have a halal certificate and logo than a non-halal certificate. For example, Muslim consumers are more likely to consider the Halal attribute of a product as an important factor when making a purchase decision than non-Muslim consumers because they feel more obligated to follow Islamic teachings (Maison, Marchlewska, Zein, Syarifah, & Purba, 2019). However, it does not mean that non-Muslim consumers will make a rash decision in purchasing a product since they also make a decision to purchase a product according to their beliefs. For example, non-Muslim consumers feel that halal products are better for health and taste because the product produced according to halal rules, which is like an organisation must treat animals in a religiously permissible, hygienic, and pure manner (Haque, Sarwar, Yasmin, Tarofder, & Hossain, 2015).

## **Methodology**

This study uses a qualitative method by doing an analysis of other research or study papers to find factors in consumers' decision-making behaviour toward halal products in whether consumers purchase halal products with logos or not.

## **Result**

Based on the studies, consumers' decision-making behaviour can be seen through these factors.

### **1) Viewpoints**

The halal certificate is generally defined as a process of certifying a product or service as specified by Shariah law. Meanwhile, halal labelling can be described as tagging, stamping and marking a particular product or service with a halal logo or symbol to indicate halal status (Zainuddin, Saifudin, Deraman, & Mahidin, 2019). In Malaysia, halal certificates and labels are issued by Jabatan Kemajuan Islam Malaysia (JAKIM) to make the product certified by them safe to consume, use and quality. According to Zainuddin, Saifudin, Deraman, and Mahidin (2019), halal certificates are frequently linked to the labelling and packaging of the product, as the process of packaging and labelling the product must be taken seriously. In Islamic jurisprudence, concealing any facts, such as the source of the ingredient, is prohibited since halal food information or ingredients must be clear, accurate and thorough. This is because consumers have a right to know the ingredient that is being used in the product before they decide to purchase it.

Besides, halal certificates are proven by the inclusion of halal logos on products which will increase consumers' confidence in the product purchased (Nurcahyo & Hudrasyah, 2017). Thus, it shows that the halal logo will impact consumers as it provides certainty of halal status, especially for Muslim consumers. The logo placed should be clear to avoid confusion among consumers since consumers trust the halal logo more than ISO or similar certificates. However, there is still some doubt about the validity of the halal logo used because of the lack of monitoring by the government (Hamdan, Issa, Abu, & Jusoff, 2013). This is due to a lot of misuses of halal logos, especially for foods and products (Ab Halim & Mohd Salleh, 2020) that make consumers' decision behaviour in purchasing products more carefully even though those products have halal logos.

Abdullah and Mohd Nasir (2020) stated that the study about trustworthiness refers to halal logos that are shown on product packaging to ensure that the halal certificate requirements

are followed. If there is any misinformation on the halal logo on the packaging, consumers have a right to complain to JAKIM. For example, a company put the halal logo on its product, but after doing the investigation and research, it is discovered that the product contained pork deoxyribonucleic acid (DNA) or alcohol which are prohibited in Islam (Ab Halim & Mohd Salleh, 2020). Due to its misuse of halal logos, even the recognition of halal labels could improve sales, yet it also could tarnish the company's image and lead to public distrust if there is misinformation on the product. Such fraud causes abuse toward consumers that desire halal products as the consumers will lose trust in them.

Moreover, the halal logo is used as an indicator of the 'halalness' of the product (Shaari et al., 2019). The study by Abdul, Yahya, Kamarulzaman, & Rahman (2016) found that consumers' perception of halal logos will lead them to buy the product. Hence, before consumers buy, consumers evaluate a product by referring to the halal logo and ingredients in the halal product as it seems to affect consumers' decision-making in purchasing it. As halal logos relate to the issues of consumerism, consumers pay more concern toward product ingredients to make their decision about buying it or not. This includes the halal logo since it can influence their decision toward the halal product, especially for Muslim consumers, as it shows the 'halalness' of the product. Likewise, non-Muslims are also more likely to buy the halal product since they are aware of halal certificates, marketing promotions and brands.

In addition, halal product has surpassed the global Muslim population, and non-Muslim consumers have been attracted to them because of their perceived quality and health benefits (Khan, Asad, & Mehboob, 2017). Consumers' behaviour is influenced by their environment, especially in food purchasing decisions. Usually, consumers purchase halal products that have product labels, certificate bodies, sources of information, company image and product quality. However, they are still being careful and undecided about halal products even if they have a halal logo, especially if it is from a private halal logo, as the consumers are more confident and trusted in products issued by JAKIM (Zaimah et al., 2018). Furthermore, the studies found by Han and Harrison (2004) show that consumers are willing to buy foods that are safe to be consumed in their beliefs.

Since Muslim consumers can consume halal food only, the process of that food must be according to Shariah, such as processing, handling, and slaughtering. Slaughtering animals for Muslims is crucial, ethically and economically, because there are great demands for animals to be slaughtered in this way. Muslim consumers insist that animals are slaughtered while they are fully conscious. In order for meat to be considered fit for Muslim consumers, the animals must be kept in good condition to express normal behaviour, and the slaughter must be humane (Fuseini, Knowles, Hadley, & Wotton, 2016). As not all foods are permissible for Muslims to consume, they must be more careful in deciding to eat meat production.

Other than slaughter, some new technologies have been declared by Islamic jurists as stunning. However, the jurists must make a decision on whether the technology can be accepted as halal or not since it cannot be found in the scriptures. Thus, there can be an argument that if the stunning does not cause the death of the animals before slaughter, then it can meet halal slaughter guidelines. Nonetheless, there is still a doubt as to whether all stunning animals will still remain alive before being slaughtered. Because of this doubt, many Muslim consumers prefer meat slaughtering without stunning (Fuseini, Knowles, Hadley, & Wotton, 2016). Regardless, Muslim consumers must understand and gain knowledge of what is permissible

and not permissible in halal slaughter so that the meat they purchase or consume is in accordance with Sharia.

Nevertheless, there seems to be slight confusion between Muslim and non-Muslim consumers about the slaughter process, such as whether the stunning kills or causes pain to the animals and whether the mechanical slaughter of thoracic stick is permissible in halal slaughter (Jalil et al., 2018). Due to this confusion, there are quite a few numbers of consumers, Muslim and non-Muslim reluctant to buy any product which involves this process. According to JAKIM, stunning animals will be accepted if it is temporary, which means that it neither kills nor causes an injury to the animals. Hence, the stunning must be reversible and Halal Malaysia allows only pneumatic, non-penetrative stunning (Jalil et al., 2018).

In addition, according to Mohamed, Shamsudin, and Rezai (2013), there was a study by Bonne and Verbeke (2006) in which they found less bacterial contamination in Islamic slaughter methods; thus, the meat produced was healthier. However, meat production can give consumers positive and negative attitudes toward meat consumption. For example, when someone consumes a meat product, he may feel guilty as he is reminded that an animal was slaughtered to provide meat products (Sleen, n.d.). Thus, at some point, a consumer's positive attitude win-out over the negative attitude during decision making. Consumers' ethical decision makes them think about whether it is compassionate to kill an animal for human consumption, and they question their moral values about animal welfare. From those questions and thinking, they might give different answers to their behaviour as meat consumers.

## **2) Spending Habits**

Consumers are known to be quite particular in the halal product they purchase, especially Muslim consumers. They made purchasing decisions based on their familiarity with the product rather than looking at halal labels on the packaging. This is because they believe that the halal issue is not only based on the halal logo or halal labelling, but it is about the overall quality management and control measures. Starting with the preparation of raw materials, storage, cooking, manufacturing, packing, and transportation, Muslims have a responsibility to ensure that the food they eat is free of filth and illicit sources (Ahmad, Mohd Sidek, Mohd Adi, Jusoh, & Soon, 2013). Regardless, as Muslim consumers can only consume halal products since it is the only permissible in Islam, their decisions to buy it were influenced by their willingness (Zakaria, Mohamed Yunus, Che Mahmood, Anita, & Said, 2017) which will influence their spending amount on the halal product.

Besides, their intrinsic and extrinsic influence will impact them in making purchasing decisions. In the context of the halal product, Muslim consumers can make their choice despite the severe Syariah requirement. For example, the food must be slaughtered according to Syariah, and it must have a halal logo. Following the standard guidelines and logo can reduce the potential of misunderstanding and uncertainty among Muslim consumers about halal issues or the purity of the foods, beverages and necessities products produced (Ahmad, Mohd Sidek, Mohd Adi, Jusoh, & Soon, 2013). Thus, the halal logo on the product is important for Muslim consumers to buy the halal product as they will need to spend more on buying their needs, such as food, to continue their life.

Halal issues have begun to have an impact not only in Malaysia but also internationally. For example, Indonesia country which has the largest Muslim consumers, indicates the market

potential in the halal industry, particularly in the food and beverage industry. International enterprises have expressed an interest in expanding their operations in Indonesia (Aini & Safira, 2021). As the food from international companies wants to enter the Indonesian market, they must give attention to the halal supply chain since if it is contaminated, it will be prohibited for Muslim consumers in Indonesia to consume it. Thus, they must receive a halal certificate and halal logo from the Indonesian Ulema Council (MUI) for them to sell it in the market. This is because some consumers will have doubt and low trust since they tend to be more wary and cautious regarding halal products, especially products that come from a non-Muslim country (Aini & Safira, 2021).

Other than that, in Japan, as there are many Muslim consumers travelling there, typically, they go there for souvenir shopping which is mainly food, or they simply want to relax during their trips. Muslim travellers mainly choose ramen as the food they consume there. According to a study by Saville & Mahbubi (2021), they found that Muslim travellers consumed ramen as their food because of the factoring service they have, such as prayer room and halal labelling. They put halal labelling as a second priority when purchasing food since, for them, the most important place is a space for them to pray. Even though the ramen restaurant they go to does not have a halal label, it is Muslim-friendly, so they are willing to go to purchase their food. It would be perfect if the restaurant had a halal label, but since it is hard to find halal label food, they go to options in Muslim-friendly restaurants. Thus, it shows that Muslim consumers may purchase food from Muslim-friendly stores or restaurants when they travel or live in Muslim-minority countries as it is hard to find halal-label food in those countries.

Based on the ramen place in Japan, the study related to consumers' willingness to pay for the food has been measured by Saville & Mahbubi (2021). The findings show that respondents were willing to spend more than the average price of food, which is 11.56 to 14.22 USD, for one plate of halal-labelled ramen in a restaurant that also provided additional services. This means that when ramen is halal-certified and the restaurant has other services, such as a prayer room, respondents were willing to pay 1.4 to 1.7 times more than the average price. This research backs up an earlier study by Verbeke et al. (2013), who found that Muslim consumers are prepared to pay more for halal-certified products (Saville & Mahbubi, 2021).

As Malaysia is currently undergoing innovations and changes in food technology, the result in food processing processes is becoming difficult. As a result, consumers are exposed to a wide range of products, which may include non-halal ingredients (Ahmad, Mohd Sidek, Mohd Adi, Jusoh, & Soon, 2013). In terms of consumption, the majority of Muslim consumers demand assurance the packaged food product they consume has a halal logo. The halal logo that has been granted by JAKIM will compensate for their lack of knowledge and information about the product manufacturing process. Thus, make them trust and have confidence in the packaged food they purchase. Despite halal food growth in the industry to the point that non-Muslim manufacturers produce halal food with a halal logo on the packaging, Muslim consumers still refuse as they have doubts about their product (Yunus, Rashid, Ariffin, & Rashid, 2014).

However, the study by Yunus, Rashid, Ariffin, & Rashid (2014) stated that with high awareness of halal issues and product ingredients, non-Muslim halal food manufacturers could persuade Muslim consumers to purchase their products. Furthermore, Ahmad, Mohd Sidek, Mohd Adi, Jusoh, & Soon (2013) have done research on consumers' perception of halal logos

at non-Muslim business premises to know whether consumers are willing to purchase their products. Based on that research, they found that consumers will enhance their confidence to buy the product if they understand halal issues. This is because Muslim consumers show familiarity with product ingredients and, thus, influence their decision-making to purchase it of the product's overall quality and safety to be consumed.

As for non-Muslim consumers, they still perceive any product with a halal label; however, if halal values can be made to be more popular and aware among them for sure, they will purchase it. Teng & Wan Jusoh (2017) found that non-Muslim consumers are aware of the halal logo, but a quarter of them never purchase halal food. Since they seem to be concerned about choosing food products for their safety, they purchase halal-label food as they perceive it as a healthy food product. According to research that has been done by Yuhanis and Chok, halal awareness and certificate are important in explaining to non-Muslim consumers' desire to purchase halal products (Teng & Wan Jusoh, 2017). This is because, even though they know halal labelled food is safe, their concern toward animal welfare and fair trade make them not purchase it. Hence, by explaining halal label food to them, their desire to purchase and spend behaviour toward halal label food will be the result of their understanding of the halal concept.

Moreover, there a study discovered that non-Muslim positive attitude behaviour regarding halal food consumption had been influenced by the views on food safety and environmental friendliness. They feel that halal products are better for health and taste because the product is produced according to halal rules, which is like an organisation must treat animals in a religiously permissible, hygienic, and pure manner. Research conducted by Abdullah (2007) and Golnaz et al. (2010) on French and Russian non-Muslim perception of the halal product found that they strongly believe that Muslim producer process their product according to their religion which is the Islamic slaughtering system and their food are tastier and hygienic (Haque, Sarwar, Yasmin, Tarofder, & Hossain, 2015). Hence, it shows that non-Muslim consumers willing to purchase halal product as it does not collide with their belief.

Furthermore, not only does attitude play a significant role in non-Muslim consumers' intention to purchase a halal product, but social influence also give an impact on non-Muslim consumers. This is due to the fact that non-Muslim consumers are motivated to eat halal products by their friends or family members. Meanwhile, some of them may live in an Islamic environment which makes halal products more generally consumed and approved by society. According to the study that has been done on non-Muslim in Kedah and Kelantan, where the Muslim majority state, non-Muslims are more likely to consume a halal product because of social influences. Thus, non-Muslim consumers create their own beneficial impact on how they perceive halal products since some of them appreciate not just the product's quality but also the product's safety, hygiene, and animal welfare (Haque, Sarwar, Yasmin, Tarofder, & Hossain, 2015).

As they believe that halal products that they consumed were consumed by Muslim consumers, they know that those products must be safe for them to purchase. Since Muslim consumers only purchase a product that has a halal logo, it means that it was a guarantee from JAKIM that the process of producing those products is safe, hygienic and quality. Non-Muslim consumers' concern for animal welfare makes them doubt that the slaughtering process for animal cause pain for them; thus, they avoid buying the halal product. However, as they know that it will not cause pain for the animal, they are willing to purchase halal products, especially

product that has halal labelling on the packaging.

### **3) Shopping Habits**

Shopping behaviour is a form of researching, finding, assessing and making a decision to purchase food products (Muflih & Juliana, 2020). When Muslims are inclined toward shopping behaviour, they must be aware of the things and information before they make their decision to buy it. For example, the first thing they must know is the stores that sell halal products and how much distance travelled to get to that store. As there is the majority of Muslim consumers in Malaysia don't have to travel far away from their houses to buy the halal product since many stores in Malaysia sell it. However, they still need to be careful in making a decision when they buy the halal product as there are many misuses in the halal logo on the product as well as other non-halal products that have been sold in the market. Hence, when purchasing a product, they must look at the ingredient and halal logo on those products.

Meanwhile, Muslim consumers that live or travel to other countries might research where they can go to buy halal products and whether that place is far. According to the research done by Saville and Mahbubi (2021), they divided halalness into two levels, halal label food and Muslim-friendly food among Muslim consumers that live in Japan. It will be easy for Muslim consumers that live in Japan to go to the mall. However, Muslim travellers have to depend on public transportation to go there. In Japan, Muslim consumers will go to the shopping mall within 10 minutes of walking distance from the train or bus stop to dine out. Since it is not a Muslim-majority country, Muslim consumers will make a decision when or where they go out to eat, as the halal label is an important factor for them.

Additionally, the price has been reported as an important factor influencing Muslim consumers' perception and purchase decisions on halal products. As ramen restaurants become a place consumers go, a study based on FGDs and interviews priced the ramen sample case into four levels, which are 7 USD/portion, 8 USD/portion, the average ramen price in Japan, 11 USD/portion, and 13 USD/portion (Saville & Mahbubi, 2021). According to the interview by Saville and Mahbubi (2021) about an Indonesian Muslim tourist in his 30s who travelled to Tokyo with his wife and child; about the price of ramen, he responded that the price was tolerable even though it seemed to be a bit high since the food is halal and they have other services as well. It was quite surprising to find that Muslim consumers do not prioritise pricing while making a decision in choosing a product or food they can use or consume while travelling.

Other than that, in Indonesia, a Taiwanese market which is Shihlin Taiwan Street Snack, entered the market to develop its business. Since the majority of consumers in Indonesia are Muslim, doubts were raised about Shihlin's food. As a result, Shihlin ensured the product's halal status by receiving halal certification from the Indonesian Ulema Council (MUI). However, the development of a halal certification plan for a product may result in a price increase and have a negative impact on Muslim consumers' willingness to pay for halal-certified food (Aini & Safira, 2021). Hence, according to Aini and Safira (2021), further studies to know Muslim willingness to pay for Shihlin products were conducted. As a result, they found that the halal logo has a positive effect on Muslim consumers in Indonesia, and they are willing to pay a higher price for Shihlin products.

Furthermore, as Muslim consumers are sensitive to product and services, whether it is

halal or not, at the time of purchase, they can be assured if those products have halal labelling on the package since they know the production process according to Islamic Sharia laws and consequently afford their confidence and willingness to purchase. However, there could be a price increase for consumers as some halal companies impose an extra cost on halal production, which leads to higher prices for halal products and, thus, make a negative effect on consumers' willingness to purchase them. Zucker (1986) discovered that when consumers are faced with a new product, they will consider it first to make sure it does not violate or contradict their religion and values before purchasing (Iranmanesh, Mirzaei, Parvin Hosseini, & Zailani, 2019). Muslim consumers are predicted to be more willing to pay for halal label products in their daily life as it is consumed in a norm among people around them.

Besides, consumers' shopping habits come from their purchase intention. When there is a purchase intention, consumers will make a process to analyse and predict their decision behaviour based on their willingness to buy, use and pay extensive attention to a specific brand. A study found by O'Cass and Lim (2001) stated that there is a strong relationship between brand personality and purchase intention, which make consumers' purchase intention and attitude change when they see halal labels (Khan, Asad, & Mehboob, 2017). The effect of the halal brand is very important to increase consumers' intention in making the decision to purchase their product. However, even if the consumers recognise the brand and their attitude toward halal brands is positive, they may not buy it if they don't have any interest in those brands (Borzooei & Asgari, 2013). Thus, to understand consumers' needs, expectations and interests, it is important to assess halal brand purchases so they will buy halal brands which will satisfy them socially and individually.

In addition, halal branding can be important for halal products as it is seen as a component of a product by consumers, and it can add value to a product. Branding is also crucial for promoting and selling a product since it is more than just a collection of names and symbols. Halal branding is defined as a cross-over brand that has proven its capacity to appeal to both Muslims and non-Muslims (Nooh, Nawai, Mohd Dali, & Mohammad, 2007). Research conducted by Jonah, Rashid, Ariffin, and Rashid (2014) found that halal awareness influences Muslim consumers' desire to buy halal products. It is further backed by assertions made by Aaker (2002), who claims that brand awareness influences consumers' capacity to identify brands through specialisation. When consumers consider a certain product category, they consider it a brand (Surya & Saragih, 2019). Hence, the awareness of halal brands will influence consumers' perceptions on making decisions to purchase halal products.

Moreover, since halal products are receiving recognition in terms of food safety and quality certification, it has become important and well-known products for consumers in the pharmaceuticals, cosmetics and food industry. Thus, it makes consumers become more cautious and sensitive about product manufacturing because of their perceived quality and health benefits (Khan, Asad, & Mehboob, 2017). Consumers purchase their products by looking at their quality and benefits so they can meet their needs and know how safe the products are for them (Lutfie, Suzanti, Omar Sharif, & Alamanda, 2016). The more quality of those products, they will be willing to buy them, especially if it has a halal logo. In addition, Muslim consumers will want to be assured the product or foods they purchase in daily life are in accordance with Islamic principles hence, they will be more careful in making a decision to buy products. Therefore, before consumers make a decision to purchase a halal product, they

must make sure the halal label and quality of the product are safe for them to use or be consumed.

The product consumers purchase will have an impact on the nation's and state's quality, integrity, and progress. In essence, the existence of halal products guarantees the principle that people have the right to receive accurate, clear, and comprehensive information about the quantity and quality of the product they consume. Consumers' right to choose and consume the foods they choose will be restored with the addition of a transparent halal label. Based on the research conducted by Latiff et al. al (2013), the product quality of these foods can affect customer purchasing interest, where consumers first examine how the product is offered in order for the product to attract consumers to buy it (Fawzee, Sudardjat, & Dilham, 2021).

## **Discussion**

The presence of halal labelling on a product is critical for ensuring that it is genuinely halal. As a result, buyers think about it before making a purchasing decision. Consumers will have no doubts about purchasing a product if the information is clear and comprehensive. From this research, we can find that in viewpoint, spending habits and shopping habits, consumers can be seen to find information about the product to know whether the production process of the product according to Islamic Sharia law or not for them to trust and use it. For Muslim consumers, this is important as it is in accordance with their religion, and the halal product is the only product they can buy in their daily lifestyle. Thus, they are willing to pay more. Meanwhile, some non-Muslims of them buy it because they perceive it safety while others have doubts about buying it or not since they are concerned about animal welfare and fair trade, but if they are explained and have knowledge about the halal concept, they may buy it. Additionally, consumers feel that the halal label on the packaging of the product is ideal, and they believe that the product is safe to be used. Thus, halal labels can significantly affect consumers in making their decision to purchase, so they need to examine them carefully so that they are confident when buying them.

## **Conclusion**

In conclusion, we can see how customers consider halal products while making purchasing decisions, particularly for Muslim consumers who are concerned about the halal status of the product they use or consume. The outcomes of this study should hopefully encourage additional vendors to seek halal certification and a halal logo for their products, as halal is increasingly a desirable trait in the Islamic economy.

## **Conflict of Interest**

The author has no conflicts of interest, whether financial or otherwise, in conducting this research.

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