

MUSLIMS CONSUMERS' TRUST AND DEPENDENCE ON FOREIGN HALAL LOGO

Shofiyyah Moidin¹
Siti Nurfatim Hazwani Romji²
Muhammad Syukri Mohd Ashmir Wong³
Norazlina Mamat⁴
Nur Hafizah Harun⁵
Farrah Payyadhah Borhan⁶

¹⁻⁶ Academy of Contemporary Islamic Studies Faculty Economic, Universiti Teknologi MARA (UiTM), Malaysia,
(E-mail: shofiyyah@uitm.edu.my)

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Abstract: *As the emergence of halal keeps on proliferating at the international level every now and then, the awareness of halal foods' importance also increases among the consumers. Due to that, the demand for halal food also grows expeditiously regardless of Muslim or non-Muslims consumers all around the world. Thus, the halal logo becomes consumers' cue in determining the halal status of a food product. However, various halal logos in the market and forged halal logo issues cause confusion in consumers and lack of trust and dependence on the foreign halal logo other than the Malaysian halal logo. The purpose of this study is to identify trust on foreign halal logos on food products among Muslims in Kampung Pinang. A quantitative method has been applied to conduct this study with 325 samples of the survey from Muslim consumers, and the result has been analyzed using descriptive analysis. The result revealed that consumers positively have trust, and their dependence on the foreign halal logos is good, but their dependency can change according to the presence of locally produced food products. These findings from this study are expected to maintain the level of trust and to steer clear the consumers of having no dependence at all on the recognized foreign halal logo as well as open more opportunities on the future study regarding the foreign halal logo.*

Keywords: *Foreign halal logo; Halal logo; Trust; S Muslims Consumer; Food Products.*

Introduction

In this day and age, the halal industry keeps on developing and growing rapidly along with other sectors. It is not only expanding in Malaysia but also on the international level. In addition, halal is not just associated with food. It also comprises other products such as cosmetic, pharmaceutical, logistic, slaughterhouse, consumer good, food premise, medical devices and original equipment manufacturer or can be known as OEM. Formerly, halal only become essential due to religious concern. Nevertheless, nowadays halal industry has become an essential industry to the consumers where they emphasize the quality, safety, hygiene and especially status of halal of goods or services.

Halal can be elucidated as a thing that is permissible or lawful according to shariah law. Meanwhile, it is contrary to haram, which means a thing that is unlawful or prohibited by the shariah law (Mustaffa, 2019). Other than that, the term tayyib is often associated with halal, which means good, clean, safe and wholesomeness (Mustaffa, 2019). Muslims are obliged to find or consume things that are halal toyyiban that is not harmful to their health. In between halal and haram, there is a grey area called syubhah. Muslims are advised to avoid taking things that are syubhah since they do not know the exact status of the things (Abu Bakar et al., 2017). It is better to leave syubhah and choose other products or services that are believed to be halal.

Muslim population around the world is approximately around 1.8 billion and the number increases from time to time (Majid et al., 2015). This situation led to the high request for halal goods and services. Because of these numbers, Muslims has a significant buying power. No doubt, Muslims nowadays is very sensitive to the halal status of the products in the market and usually check the halal logo when they want to purchase a product (Zaimah et al., 2018). Thus, halal logos and certification are crucial when a manufacturer wants to attract Muslim consumers.

Halal logo by the Department of Islamic Development Malaysia (JAKIM) is one of the factors that determine and attract Muslims to buy the products (Ismail et al., 2016). It marked or proves that the products have been certified as halal and safe to be consumed or used. Halal logo by JAKIM is accepted and recognized internationally (Abidin, 2016). Besides, there are a lot of foreign halal certification bodies recognized by JAKIM and the Department of Islamic Development Malaysia official website has published the list of recognized halal logo and certification bodies in their website for public reference. There are a total of 84 foreign halal certification bodies listed altogether (Halal Malaysia Official Portal, 2020)

Due to different types of halal logo use in Malaysia, some people take the opportunity to deceive consumers (Norman & Abd Wahid, 2017). The consumers do not know the existence of an acceptable foreign halal logo, they might think of the logo as a fake halal logo and choose not to purchase the products. Due to the issues, most of them do not trust and rely on the halal logo other than one that is issued by JAKIM (Idris & Mohd Noor, 2013). Based on the observation in some of the supermarkets around Kota Samarahan, Sarawak, consumers are interested in purchasing foods with halal logos issued by JAKIM. They choose the goods with Malaysian halal logo rather than the logo issued by other countries (Yunos et al., 2017).

Trust is defined as a customer's knowledge and beliefs about a food product's object, features, values, and dependability that can lead to the customer leaning more towards the food (Muflih & Juliana, 2020a). Then, according to Mohani et al., (2009) as cited in Abu Bakar et al., (2017),

trust can be elucidated as having faith and confidence towards the business that produce, manufacture the goods, the good itself and also the logo displayed on the products.

Khairi et al., (2012) as cited in Abu Bakar et al., (2017) who found that that the only option for customers to identify the halal status of a product is to depend and rely on the recognized and credible halal logo. Hence, it proves that the consumer's decision making is influence by their trust towards the authorities. However, the study by Rezai, Zainalabidin and Mad Nasir (2012) as cited by Abu Bakar et al., (2017) mentioned that the majority of customers do not believe the halal logo or label that is certified by a foreign country. Consumers will only put their faith in a product if it has the JAKIM halal mark.

Hence, this study is conducted to know the trust and dependence of consumers towards the foreign halal logo recognized by JAKIM. It is either they are aware of the foreign halal logo as well as trust it.

Literature Review

Consumers' trust towards the international halal certification authorities

Trust is defined as a customer's knowledge and beliefs about a food product's object, features, values, and dependability that can lead to the customer leaning more towards the food (Muflih & Juliana, 2020a). Then, according to Mohani et al., (2009) as cited in Abu Bakar et al., (2017), trust can be elucidated as having faith and confidence towards the business that produce, manufacture the goods, the good itself and also the logo displayed on the products.

A study conducted by Abu Bakar et al., (2017), "Consumers' Trust and Values Towards Halal Cosmetics and Personal Care Products" mentioned that due to the existing global trade scenario complexities, consumers are worried about whether cosmetics and personal care products are manufactured in line with the regulations of halal and shariah laws. JAKIM, for example, is an essential certification authority for ensuring that items are halal, and customers are expected to trust these organizations. A study by Morgan and Hunt (1994) as cited in Abu Bakar et al., (2017) stated the theory of Commitment-trust Theory of Relationship Marketing where trust is crucial in building customers' confidence and, as a result, creating loyalty.

Results by Khairi et al., (2012) as cited in Abu Bakar et al., (2017) who found that that the only option for customers to identify the halal status of a product is to depend and rely on the recognized and credible halal logo. Hence, it proves that the consumer's decision making is influence by their trust towards the authorities.

Despite that, the study by Rezai, Zainal abidin and Mad Nasir (2012) as cited by Abu Bakar et al., (2017) is the contrary. In the study mentioned that the majority of customers do not believe the halal logo or label, particularly if it is certified by a foreign country. Consumers will only put their faith in a product if it has the JAKIM halal mark.

The study by Abu Bakar et al., (2017) identify the consumers' trust towards the cosmetics and personal care products by distributing the self-administered questionnaires. One of the variables is trust towards the international halal certification bodies. Writers used the Likert scale when identify consumers' trust towards international certification bodies. Some of the statements are I trust international certification bodies has the competence to control halal cosmetics and personal care products in the market, has sufficient knowledge to guarantee that halal cosmetics

and personal care products are halal. Respondents can select from scale of 1 which stand for 'strongly disagree' to the number 5 which represent 'strongly agree'.

General Takaful Product

General Takaful products include motor takaful, fire takaful, engineering takaful, and marine takaful. Takaful are designed to meet the coverage needs of individuals and corporate entities in connection with worldly loss or damage caused by any catastrophic event. On an annual renewal basis, General Takaful products are typically designed to provide a type of risk-sharing and risk-management framework that complies with Shariah. While the takaful operator's relationship with the participants is based on *Mudharabah*, *Wakalah*, or *Waqf*, the participants in this scheme's relationship are based on *Ta'awun* and *Tabarru'* (Naim et al., 2018).

Methodology

This study addresses the issue of the trust on foreign halal logos on food products among Muslims in Kampung Pinang, Kota Samarahan Sarawak. The total population of the residents there are roughly 1900 residents. By using the well-known theory by Krejchic and Morgan (1970), the sample needed for this study is 320 respondents. Set of questionnaires was developed through Google Form and spread up to the respondent by simple random sampling technique.

The questionnaire will be divided into 2 sections. The first section of the questionnaires presents the demographic information of the respondents such as gender, age group, education level, marital status and occupation sector. Section 2 will be analysing the consumers' trust towards the international halal certification bodies or authorities.

Section 1 which comprises of the respondents' information such as gender, age, and other using the multiple choices answer. Then, section for consumers' trust toward international halal certification bodies using Likert scale 1-2-3-4-5. Number 1 represent "Strongly Disagree", number 2 means "Disagree", number 3 means "Uncertain", number 4 means "Agree" and number 5 represents "Strongly Agree".

The information gathered from the questionnaire survey will be analyzed by using the SPSS program version 22. The data will also be analyzed using descriptive statistics that describe a frequency distribution, percentage and mean. Frequency distribution and percentage will be used for the demographic features and to identify the factors influencing them to accept these products. While the mean score has been used to identify their level of acceptance on Islamic attributes in food packaging labels.

Result and Discussion

This section will discuss the results and findings from the set of questionnaires that has been distributed to the Muslim residents in Kampung Pinang, Kota Samarahan regarding the consumers' trust and dependence on foreign halal logo. This chapter consists the results and findings for three components. First, the result of reliability test. Second, the components of demographic information of the respondents. Third, the consumers' trust towards international halal certification bodies that issue the foreign halal logo.

Realibility Test

A pilot survey approach was used to obtain data for these validity tests. To minimize data inaccuracy, these pilot surveys generally do not include actual samples that should have been

used in actual research (Tumiran, 2020). YurdugulH (2008) as cited in (Mat Nawi et al., 2020) suggest that 30 is the adequate sample size for pilot testing. Conroy R (2016) as cited in Mat Nawi et al., (2020) support the statement which is minimum sample size for pilot test is 30. According to Hair et al (2016) as cited in Mat Nawi et al., (2020), the reliable value for Cronbach Alpha can be interpreted by using the Rule of Thumb.

Table 1: Interpretation of Cronbach Alpha Value

Alpha Coefficient Range	Strength of Association
< 0.6	Poor
0.6 to < 0.7	Moderate
0.7 to < 0.8	Good
0.8 to < 0.9	Very Good
0.9 >	Excellent

As for this study, the pilot test was conducted to the Muslims in Kampung Tanjung Bundong. There are a total of 41 respondents from Kampung Tanjung Bundong have participated in the pilot test. In addition, the pilot test was analyzed by using the reliability analysis from IBM SPSS software. The result for Cronbach alpha value for the pilot test for this study is 0.819 which interpreted as very good and acceptable to conduct the actual study. Table below shows the reliability test result:

Table 2: Reliability Analysis

		n	%
Cases	Valid	41	100.00%
	Excluded ^a	0	.0
	Total	41	100.00%

Table 3: Result of Reliability Analysis

Cronbach's Alpha	N of Items
.819	17

Demographic Information

This section consists of the demographic information of respondents that answer the questionnaire. There are 5 questions set for this section. This will include the gender, age, level of education, marital status and the occupation of the respondents. The data from this section has been analyzed by using the frequency and percentage.

Table 4 : Demographic Information of Respondents

Item		Frequency (n)	Percentage (%)
Gender	Male	147	45.2
	Female	178	54.8
Age	19-25	114	35.1
	26-35	60	20.0
	36-45	65	18.5
	46 and above	86	26.5
Level of education	Primary School	6	1.8
	SPM	99	30.5
	Diploma	63	19.4

	Bachelor's Degree	138	42.5
	Master or PhD	11	3.4
	Other	8	2.5
Marital Status	Single	147	54.2
	Married	176	45.2
	Other	2	0.6
Occupation	Government Sector	150	46.2
	Private Sector	63	19.4
	Students	74	22.8
	Other	38	11.7

Based on Table 4 above shows the data regarding the gender of respondents. From the total of 325 respondents altogether, they are divided into two categories of gender which is male and female. It shows that there are 178 respondents are female which is 54.8% from the total respondents. Meanwhile, as for the male, there are 147 respondents are male which is 45.2% from the total respondents.

For the age of the respondents. It can be seen that majority of the respondents come from the age range from 19 years old to 25 years old with the total of 114 respondents which is 35.1%. Followed by the respondents with the age range from 46 years old and above with 86 respondents (26.5%). Frequency for respondents from the age range 36 years old to 45 years old is 65 which is 20.0% from the total respondents. Then, only 60 respondents with the age range of 26 to 35 years old responded which is 18.5% from the total respondents.

The table shows majority of the respondents' level of education is bachelor's degree. The frequency for the respondents with bachelor's degree is 138 respondents which is 42.5%. Then followed by respondents with Sijil Pelajaran Malaysia (SPM) with 99 respondents (30.5%). As for the diploma, there are 63 respondents with this level of education which is 19.4% from the total respondents. Meanwhile the frequency for respondents with Master or PhD is 11 respondents which is 3.4%. 6 respondents with the level of education of primary school which is 1.8%. Lastly, 8 respondents 2.5% are with other level of education. There is different level of education among the respondents. This could give different response to the questionnaire.

The table indicates the marital status of the respondents. It shows that majority of the respondents are married. From 325 respondents, 176 of them are married. Hence, it makes 54.2% of the respondents are married. Meanwhile, there are 147 respondents are single with the 45.2% from the total respondents. Then, there are 2 respondents with 0.6% are in the other category of marital status.

Lastly, majority of the respondents in Kampung Pinang work in the government sector. The frequency for those in the government sector is 150 respondents which is 46.2%. Then followed by the respondents who are students. There are 74 respondents are students (22.8%). Next is the frequency of respondents who work in private sector are 63. It represents 19.4% from the total respondents. Lastly are the respondents with other occupation are 38 respondents which comprises of 11.7% of the total respondents.

Trust

This section aims to investigate the objective of this study which is to identify level of trust towards international halal certification bodies among Muslims in Kampung Pinang. The

international halal certification bodies or foreign halal certification bodies are the one who responsible on the matters of halal and also halal logo. Since the halal industry develops rapidly this day, the number of foreign halal certification bodies and the halal logo also keep on increasing. Thus, if the respondents trust the one who manage and issue the halal logo, means the respondents trust the foreign halal logo.

1. SC1 - I trust the international halal certification bodies in issuing the foreign halal logo recognized by JAKIM.

Table 5: Frequency and Percentage for SC1

		Frequency	Percent
Valid	Strongly Disagree	2	0.6
	Disagree	12	3.7
	Uncertain	55	16.9
	Agree	100	30.8
	Strongly Agree	156	48.0
	Total	325	100.00

Table 5 shows the frequency and percentage of respondents' trust for international halal certification bodies in issuing the halal logo. The majority of the respondents trust the international halal certification bodies in issuing the halal logo recognized by JAKIM. 48% of the respondents strongly agree and 30.8% agree. It is considerably high for the respondents' trust. The consumers that have knowledge and awareness on foreign halal logo recognized by JAKIM trust the international halal certification bodies because they know the procedure set up by JAKIM in order for the certification bodies to be recognized. The international halal certification bodies are recognized due to their capability to adhere to the procedure (JAKIM, 2020). According to Abu Bakar et al., (2017), the consumers have the confidence and trust on the stakeholder such as JAKIM, Ministry of Health, Producer and including the Foreign Halal Certification Bodies.

Meanwhile, there are 16.9% respondents that are uncertain regarding their trust towards the international halal certification bodies. This might be because they have lack of awareness about the foreign halal international bodies as well as the halal logo issued by them. Then, 3.7% of the respondents disagree and 0.6% of them strongly disagree. This could be caused by respondents are less exposed to the foreign halal certification bodies.

2. SC2 - I trust the international halal certification bodies have the competence to control halal logo on food products

Table 6: Frequency and Percentage for SC2

		Frequency	Percent
Valid	Strongly Disagree	4	1.2
	Disagree	9	2.8
	Uncertain	54	16.6
	Agree	124	38.2
	Strongly Agree	134	41.2
	Total	325	100.0

Based on Table 6, the data shows result for the respondents' trust that international halal certification bodies have the competence to control halal logo on food products. This is to measure the respondents trust whether the international halal certification bodies are able or expert to control the halal logo on food products. This means does the international halal certification bodies have good standard operation procedure for recall when halal issues on food products happen or does the ingredients used for food products with halal logo comply with the requirements and other crucial matter that might determine and act on the halal status of a food products. No doubt, Muslims are very sensitive when it comes to their halal food consumption and even if a product bears a halal logo, respondents were cautious of its halal certification (Zaimah et al., 2018).

The result shows that most of respondents trust the international halal certification bodies on their competency to control the halal logo on food products. 41.2% of respondents strongly agree and 38.2% agree with the statement. Majority of the respondents choose "strongly agree" and "agree" to this statement because they know the standard needed for the international halal certification bodies in order to be recognized by JAKIM in Malaysia. The certification bodies surely have the integrity and competence in issuing the foreign halal logo. Only a credible certification bodies are eligible to be recognized because JAKIM made it compulsory for the international halal certification bodies to be credible and reputable (JAKIM, 2020). Meanwhile 16.6% respondents are still uncertain and 2.8% disagree. 1.2% of the respondents choose to strongly disagree. This might because of the consumers have face issues relate to halal logo. Consumers are being doubtful to the halal logo used by manufacturers (Damit et al., 2017).

3. SC3 - I trust international halal certification bodies have adequate knowledge to guarantee that the foods products with halal logo are halal

Table 7: Frequency and Percentage for SC3

		Frequency	Percent
Valid	Strongly Disagree	1	0.3
	Disagree	9	2.8
	Uncertain	52	16.0
	Agree	123	37.8
	Strongly Agree	140	43.1
	Total	325	100.0

Table above shows result in frequency and percentage on respondents' trust the international halal certification bodies have adequate knowledge to guarantee that the foods products with halal logo are halal. This means the respondents' trust on either the knowledge of the international halal certification bodies is enough to guarantee the food products that they certified as halal and export to Malaysia is completely halal or not.

In order to certified the food as halal and issue halal logo to the product, it does require vast knowledge in the field of halal and the related field. Poor knowledge in the crucial field is threatening towards the halal status of a products. Hence, an adequate knowledge is needed.

From Table 7, majority of respondents respond strongly agree which means they trust that international halal certification bodies have adequate knowledge in the related matters. 43.1% of the respondents strongly agree and 37.8% agree. The Halal Malaysia Official Portal has published the document which mentioned the procedure for recognition of international halal

certification bodies which is one of the procedures is halal training (JAKIM, 2021). This indicates that the international halal certification bodies that issue the foreign halal logo are well versed with halal.

The result supports finding from Abu Bakar et al., (2017), which find out the consumers trust on the international halal certifications have adequate knowledge is high because the mean score for the statement is more than 4.00. Meanwhile, 16.0% still uncertain, 2.8% disagree and 0.3% which comprises of 1 respondent choose strongly disagree.

4. SC4 - I trust international halal certification bodies are honest about the information given on the food products labelled with halal logo.

Table 8: Frequency and Percentage for SC4

		Frequency	Percent
Valid	Strongly Disagree	1	0.3
	Disagree	10	3.1
	Uncertain	80	24.6
	Agree	117	36.0
	Strongly Agree	117	36.0
	Total	325	100.0

Based on Table 8, it depicts the frequency and percentage of respondents' trust towards the international halal certification bodies are honest about the information given on the food products labelled with halal logo. Most importantly is the ingredient since it is one of the crucial things that can affect the halal status of a product. According to Tong and Su (2018) as cited in Muflih & Juliana (2020), information honesty is one of the aspects that measure the consumer's trust.

Majority of the respondents trust the international halal certification bodies in this matter. Both option of strongly agree and agree get 36.0% each which is good. Giving an honest information is very crucial to avoid misleading issue. Manufacturers and producers should be responsible in this matter. Consumers agree to the statement because the international halal certification bodies are the chosen authorities by JAKIM. A strict procedure has been set up by JAKIM in order to help and protect Malaysian consumers from fraud.

A study by Abu Bakar et al., (2017) indicates that the trust of consumers on the information honesty of international halal certification bodies get the lowest mean value compared to the other the statements under the aspect of trust towards international halal certification bodies. Then, there are still 24.6% of the respondents uncertain about this. Meanwhile, the percentage for both disagree and strongly disagree is very low. Only 3.1% of the respondents disagree and 0.3% of the respondents strongly disagree. Looking to the result obtained from this question, it seems that the level of trust towards the international halal certification bodies is good compared to those who disagree with the statement.

5. SC5 - I trust international halal certification bodies are sufficiently open about the halal foods products labelled with halal logo.

Table 9: Frequency and percentage for SC5

		Frequency	Percent
Valid	Strongly Disagree	1	0.3
	Disagree	6	1.8
	Uncertain	73	22.5
	Agree	123	37.8
	Strongly Agree	122	37.5
	Total	325	100.0

According to Table 9, it displays the result from the respondents' trust that the international halal certification bodies are sufficiently open about the halal foods products labelled with halal logo. Does the international halal certification bodies are open about the procedure, process, ingredients and other. Do they practice transparency and openness in this matter or during audit.

Result shows that 37.8% agree to trust and 37.5% choose to strongly agree. Consumers agree to this statement because the procedure for recognition of international halal certification bodies requires audit and report. Then, it means the international halal certification bodies that have been recognized by JAKIM are open about the halal food products labelled with the foreign halal logo. However, this is contrary to the finding by Abu Bakar et al., (2017). The study shown that consumers shown consumers are moderate view and when it comes to the openness of the international halal certification bodies with regards to the halal matters. Then, 22.5% are still uncertain either to trust or not and only a little number of respondents choose to disagree which is 1.8%. Then, 0.3% of the respondents choose strongly disagree. The consumers disagree because there are still a few of them still cautious due to the issue that related to the imported food and forged foreign halal logo. According to Zaimah et al., (2018), although a product bears a halal logo, consumers still cautious of its halal certification.

6. SC6 - I trust international halal certification bodies give special and stern attention to foods products with the halal logo.

Table 10: Frequency and Percentage for SC6

		Frequency	Percent
Valid	Strongly Disagree	2	0.6
	Disagree	7	2.2
	Uncertain	55	16.9
	Agree	124	38.2
	Strongly Agree	137	42.2
	Total	325	100.0

Based on the table above, the respondents have high level of trust on the international halal certification bodies give special and stern attention to foods products with the halal logo. Majority of the respondents, 42.2% are strongly agree and 38.2% of them choose to agree. Consumers trust that the international halal certification bodies recognized by JAKIM are stern and strict on the matter of halal logo especially on the food products.

Nevertheless, the result is opposite to finding by Abu Bakar et al., (2017). The study measures the consumers' trust towards JAKIM, Ministry of Health (MOH), producers and international halal certification bodies as well. The finding of the study shown that consumers moderately perceive that the authorities give special attention to the halal cosmetic and personal products. This can be related to the finding of this study. Respondents' trust on the international halal certification bodies is high regarding the international halal certification bodies gives special and stern attention to food products with foreign halal logo since major of the respondents choose to "strongly agree" and "agree" to this statement. However, 16.9% of the respondents are uncertain. 2.2% of the respondents disagree and only 0.6% of respondents choose strongly disagree.

Table 11: Mean Value of Trust

Question	N	Mean	Std. Deviation
SC1 - I trust the international halal certification bodies in issuing the foreign halal logo recognized by JAKIM	325	4.22	0.898
SC2 - I trust the international halal certification bodies have the competence to control halal logo on food products	325	4.15	0.882
SC3 - I trust international halal certification bodies have adequate knowledge to guarantee that the foods products with halal logo are halal	325	4.21	0.830
SC4 - I trust international halal certification bodies are honest about the information given on the food products labelled with halal logo	325	4.04	0.870
SC5 - I trust international halal certification bodies are sufficiently open about the halal foods products labelled with halal logo	325	4.10	0.832
SC6 - I trust international halal certification bodies give special and stern attention to foods products with the halal logo	325	4.19	0.836

Table 11 depicts the mean value from each and every question in this section. This section is to know the trust of the respondents towards the international halal certification bodies. From six questions in this section, the highest mean value is 4.22 (sd = 0.898). Meanwhile, the lowest mean value is 4.04 (sd = 0.870).

The highest mean value goes to SC1, I trust the international halal certification bodies in issuing the foreign halal logo recognized by JAKIM. This shows that generally, respondents have high level of trust towards the international halal certification bodies in issuing the foreign halal logo recognized by JAKIM. The result from this study can be supported by finding by Abu Bakar et al., (2017), where the research stated that consumers' confidence towards JAKIM and international halal certification bodies remain strong. However, in contrary with the findings from Ismail and Hussein (2019), stated that the consumers' trust towards the authority is just slightly above average.

Then, the lowest mean value for this section is 4.04 (sd = 0.870) which is from SC4, "I trust international halal certification bodies are honest about the information given on the food products labelled with halal logo". For many Muslim customers, the trustworthiness of the Halal certifying organization is a key concern, especially for those who come from a consuming

society where compliance to Islamic practice is a societal norm. Muslim customers rely on other information signals such as the place of origin, ingredients, and local seller of an imported product in the absence of Halal labelling (Yunus Ali et al., 2018). In addition, today's developing advanced food sector offers a wide range of dietary ingredients derived from either plant or animal sources. Significantly, Muslim customers' perceptions of the Halal product were most likely influenced by their familiarity with the ingredients. Consumers are often unable to tell whether foods are Halal merely by reading the label on a product's packaging. This is owing to the fact that some manufacturers utilized specific terms for the element in their product, which the typical consumer is unlikely to understand. As a result of their unfamiliarity with the content, some customers are sceptical about the chemical utilized in the product (Damit et al., 2017). Hence, it is very important to be honest on the labelling information for the food products.

Discussion and Conclusion

According to the result and finding, it shows that consumers from Kampung Pinang show positive response to the foreign halal logo. It can be seen that the consumers have high level of trust on food products with foreign halal logo.

The objective of this study has been achieved by identifying the respondents' level of trust towards the international halal certification bodies. Respondents were asked regarding their trust towards the international halal certification bodies in the aspect of the knowledge, honesty, competency and many more. The mean value for this section shows good sign where all mean value for the questions are >4.00 which is high. That shows the consumers trust towards international halal certification bodies is high. The highest mean value is 4.22 where it generally states about consumers' trust on the certification bodies issuing foreign halal logo. Meanwhile the lowest mean is still >4.00 which is 4.04. It is about the honesty of certification bodies on the information.

Thus, it can be concluded that the respondents' have high level of trust towards the international halal certification bodies that issue the foreign halal logo. The halal logo used in labelling imported food products are issued by the international halal certification bodies recognized by JAKIM. Therefore, trust towards the certification bodies is the same as trust towards the foreign halal logos because they are the same thing.

To sum up, the objectives of this study are achieved by the data and findings. The trust towards international halal certification bodies is like the consumers trust towards the foreign halal logo issued by the certification bodies.

There are several recommendations for future research in this area. Future research can also be conducted for another scheme such as cosmetics. The demand for cosmetics keeps on increasing nowadays. Based on my observation, consumers tend to choose imported cosmetics and personal care from outside of the country. Thus, it is a good idea for conducting future research for the foreign halal logo on cosmetics and personal care products.

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