



# INTERNATIONAL JOURNAL OF ENTREPRENEURSHIP AND MANAGEMENT PRACTICES (IJEMP)

[www.ijemp.com](http://www.ijemp.com)



## UNDERSTANDING HALAL PERCEPTIONS AMONG SINGAPOREAN MUSLIM CONSUMERS

Fathurrahman Haji M Dawoed<sup>1\*</sup>, Mohammad Naqib Hamdan<sup>2</sup>, Nurul Aini A Kadir<sup>3</sup>

<sup>1</sup> Academy of Islamic Civilisation, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia  
Email: fathurrahman@graduate.utm.my

<sup>2</sup> Academy of Islamic Civilisation, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia  
Email: mohammadnaqib@utm.my

<sup>3</sup> Academy of Islamic Civilisation, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia  
Email: kadiraini@gmail.com

\* Corresponding Author

### Article Info:

#### Article history:

Received date: 18.04.2024

Revised date: 13.05.2024

Accepted date: 15.06.2024

Published date: 30.06.2024

#### To cite this document:

Dawoed, F. H. M., Hamdan, M. N., & Kadir, N. A. A. (2024). Understanding Halal Perceptions Among Singaporean Muslim Consumers. *International Journal of Entrepreneurship and Management Practices*, 7 (25), 225-237.

DOI: 10.35631/IJEMP.725019.

This work is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)



### Abstract:

The challenges of modern life are continually evolving alongside technological advancements, facilitating easy access to clear and precise information for Muslim consumers worldwide. This, coupled with the growth of education, including religious education, empowers citizens to continually strive for the best. While concerns persist among Muslim consumers, particularly in minority Muslim communities, they do not significantly impede consumer behaviours. Knowledge acquired from childhood forms a fundamental pillar in their daily lives. This study investigates how the Muslim community in Singapore perceives the concept of halal in a manner that is easily understood and applicable in daily life. Employing qualitative methods, including semi-structured interviews and focus group discussions (FGDs), thematic analysis of the findings was conducted using NVivo 12Plus software. Thematic outcomes reveal three overarching themes: the community's understanding of halal, methods of ensuring halal compliance, and points of reference. These findings aim to assist individuals in navigating the complexities of selecting and utilizing halal food or products, particularly in non-Islamic countries or contexts.

### Keywords:

Halal, Halal Perception, Muslim Consumers, Religious Education, Consumer Behavior

## Introduction

In the era of globalization, advancements in the production industry are progressing rapidly. Similarly, the food production industry, even in developing countries, is experiencing

significant growth worldwide (Jerzak et al., 2020). The halal food industry is no exception, emerging as one of the major hubs of development across all nations, especially in predominantly Muslim countries. This development underscores the increasing focus on halal food within societies worldwide. The advent of the 3.0 industrial revolution signifies the onset of global dissemination of information pertaining to halal. Halal, extending beyond just food, encompasses various sectors such as clothing, transportation, services, and more (Rahimi et al., 2022). Education, a cornerstone of every revolution, has been emphasized throughout history, evolving alongside technological advancements.

Despite the significant progress in the halal food industry, several issues persist, particularly in non-Islamic countries where Muslim communities are minorities. One major concern is the limited availability of halal-certified food options in various public venues such as cinemas, schools, and workplaces. This scarcity often forces Muslim consumers to compromise or abstain, impacting their daily lives. Statistics reveal that approximately 15% of the global Muslim population resides in non-Muslim-majority countries, where access to halal products can be challenging. For instance, in Singapore, which has a Muslim population of about 15%, a survey by the Islamic Religious Council of Singapore (MUIS) in 2022 found that 42% of Muslim consumers expressed dissatisfaction with the halal food options available in public spaces. This highlights the ongoing struggle for adequate halal food access and the importance of reliable halal certification to maintain consumer confidence.

Islamic religious education serves as a foundational pillar of consumer knowledge worldwide, transcending barriers. Irrespective of the size of Muslim populations, children continue to receive religious education, which typically commences at home with parents. This education isn't solely about manners and prayer; it also encompasses the selection of *halalan toyyiban* (permissible and wholesome) food (Park & Lee, 2021).

However, religious education faces constraints in minority countries such as Japan and South Korea, where options for formal religious education are limited. In such countries, religious education is typically conducted through Islamic Centers recognized by the government and mosques. Conversely, in Singapore, religious education is managed by the Islamic Religious Council of Singapore (MUIS) and the Association of Ulama and Religious Teachers of Singapore (PERGAS), with support from the Singapore Adult Religious Learning Association (PERDAUS) in appointing qualified teachers to impart religious knowledge (Abdullah et al., 2020). Religious education equips society with essential knowledge, contributing to a better quality of life. A report by EA Research & Consulting in 2022, based on a survey on Halal Certification among Muslims, revealed that Muslims in Singapore exhibit high confidence in making food choices without relying solely on halal logos. This confidence is particularly pronounced among younger respondents with a strong religious education background and those who frequently travel abroad. Overall, Islamic education significantly influences consumers' ability to make informed choices.

In majority-Muslim countries like Brunei, consumers demonstrate a high level of awareness and concern regarding the concepts of halal and haram. They exercise caution in their choices and continuously seek to enhance their knowledge of food control developments. Robust religious education fosters heightened awareness within the community and shapes consumer behavior, instilling a sense of responsibility in choosing halal products. In Malaysia, the Department of Islamic Development Malaysia (JAKIM) serves as an intermediary, facilitating easier access to information related to halal products for consumers.

The scope of this study is to explore and analyze the perceptions and behaviors of Muslim consumers in Singapore regarding halal food and products. By focusing on this specific demographic, the research aims to provide a detailed understanding of how these consumers navigate their daily lives while adhering to halal principles. The study employs qualitative methods, including semi-structured interviews and focus group discussions, to gather in-depth insights from various members of the Muslim community, including religious teachers and everyday consumers. This approach allows for a comprehensive examination of the factors influencing halal food choices, the effectiveness of halal certification, and the overall impact of religious education on consumer behavior. The findings are intended to guide policymakers, halal certification bodies, and businesses in better serving the needs of Muslim consumers, both in Singapore and in other minority-Muslim contexts worldwide.

### ***Problem Statement***

Despite the Singaporean government's efforts to provide clear and precise information, issues persist, causing doubt among consumers, especially Muslims. A 2018 report by The New Paper (TNP) highlighted Muslim consumers' dissatisfaction with the absence of halal-certified food in Singaporean cinemas, prompting concerns about purchasing food while watching movies.

Moreover, the cultural diversity at food centers exacerbates discomfort for Muslim consumers due to the potential contamination of food sold by vendors. The blending of halal and non-halal food within the same premises raises concerns, particularly among older Muslim individuals who travel less abroad, as reported by MUIS in 2022. Instances of halal certificate forgery by the Islamic Religious Council of Singapore (MUIS) further compound these issues. In 2023, a food import company was found guilty of forging the MUIS halal logo on more than 4,000 kilograms of smoked duck products destined for distribution to stores. Such incidents underscore the significance of halal certification as a reinforcement for consumer confidence. Studies consistently show that Muslim consumers trust officially certified halal labels issued by respective countries.

The presence of halal labels plays a crucial role in consumer motivation and purchasing intentions. Research by Silalahi (2023) and Firdaus et al. (2021) highlights how halal labeling increases consumer confidence in product selection. This confidence is further influenced by surrounding factors such as societal norms and peer influence, as noted by Norman & Wahid (2017) and Kamarudin (2020). Education emerges as a significant influencer in consumer decision-making processes, extending beyond food to other products like cosmetics, as noted by Osman et al. (2020). Islam's guidance to seek, choose, and use halal products is emphasized in the Quranic verses, affirming the importance of adhering to halal principles (Surah Al-Baqarah verse 168, Surah Al-Maidah verse 88, and Surah An-Nahl verse 114).

Islamic jurisprudence often draws upon principles such as Al-Balwa, Maslahah, and Al-Murunah to ensure ease for the community in decision-making without causing harm. Al-Balwa refers to situations contradicting the original law that are closely tied to public need, necessitating celebration to avoid hardship (Abdullah et al., 2020). Maslahah pertains to actions that bring benefit and achieve positive outcomes, aiding Muslims in comparative decision-making and providing overall ease. Al-Murunah, the third principle, offers flexibility within Islamic boundaries, ensuring leniency without straying from Allah's limits to prevent harm to His servants. In Singapore, consumer concerns significantly influence choices and product usage. Islamic guidelines and principles provide a framework for decision-making, easing

selection in daily life. Therefore, the researchers aim to explore how Muslim consumers in Singapore perceive and classify halal from their unique perspective, guided by these principles.

### Literature Review

The topic of halal perception and behavior among Muslim consumers has garnered considerable scholarly attention over the years. Various studies have explored the multifaceted dimensions of halal consumption, particularly focusing on factors that influence purchasing decisions and the role of religious education in shaping consumer behavior. A study by Bonne et al. (2007) revealed that Muslim consumers exhibit a high level of consciousness regarding halal certification when selecting food products. This awareness is largely driven by the intrinsic desire to adhere to religious dietary laws. The research indicated that the presence of a halal logo significantly boosts consumer confidence, leading to higher purchasing intentions. Similarly, Wilson and Liu (2010) found that halal certification serves as a critical determinant in the decision-making process for Muslim consumers. Their research highlighted the importance of reliable certification bodies and the trust they instill in consumers.

In contrast, Mukhtar and Butt (2012) focused on the psychological factors that influence halal consumption. Their findings suggest that knowledge and awareness of halal principles, coupled with religious commitment, play pivotal roles in shaping consumer behavior. They posited that consumers with a strong religious background are more meticulous in verifying the halal status of products, often seeking additional information beyond the halal logo. Another significant contribution to this field is the study by Tieman et al. (2013), which examined the halal logistics system. Their research underscored the necessity for an integrated halal supply chain to ensure the integrity of halal products from production to consumption. They argued that any breach in the supply chain could lead to contamination and compromise the halal status, thus affecting consumer trust.

In the context of minority Muslim populations, the study by Rezai et al. (2012) provided insights into the challenges faced by Muslim consumers in non-Muslim-majority countries. Their research, conducted in Malaysia, indicated that despite the availability of halal-certified products, consumers often encounter difficulties in verifying the authenticity of these certifications. The study emphasized the need for stringent regulatory frameworks to enhance the credibility of halal certification.

Explaining and comparing these findings, it is evident that halal certification plays a crucial role in influencing consumer confidence across different contexts. Bonne et al. (2007) and Wilson and Liu (2010) both highlighted the significant impact of halal logos on purchasing behavior, reflecting a common understanding that visual certification is a primary driver for Muslim consumers. This is corroborated by Mukhtar and Butt (2012), who further delved into the psychological aspects, suggesting that beyond visual cues, a deep-seated religious commitment underpins consumer behavior. The convergence of these studies underscores the multifaceted nature of halal consumption, where visual indicators and intrinsic religious beliefs collectively shape consumer decisions.

However, the studies also present differing perspectives on the mechanisms that reinforce consumer trust. Bonne et al. (2007) and Wilson and Liu (2010) focused primarily on the external validation provided by certification bodies, implying that the credibility of these institutions is paramount. In contrast, Mukhtar and Butt (2012) emphasized internal factors, such as religious knowledge and awareness, suggesting that well-informed consumers are more



likely to scrutinize products irrespective of certification. This dichotomy highlights a critical difference in understanding the interplay between external certification and internal conviction.

The study by Tieman et al. (2013) introduces a logistical dimension to the discourse, pointing out that the integrity of the halal supply chain is essential in maintaining consumer trust. This perspective broadens the scope of halal consumption beyond individual behavior to include systemic factors that ensure the halal status of products. Tieman et al.'s (2013) emphasis on supply chain integrity provides a holistic view that complements the consumer-focused findings of Bonne et al. (2007) and Mukhtar and Butt (2012), suggesting that consumer trust is contingent on both reliable certification and a trustworthy supply chain.

In minority Muslim contexts, Rezai et al. (2012) highlighted unique challenges that are less prevalent in Muslim-majority countries. Their findings on the difficulties faced by Muslim consumers in verifying halal certifications point to a gap in the regulatory frameworks of non-Muslim-majority countries. This contrasts with the more straightforward scenario presented by studies in Muslim-majority contexts, where regulatory bodies like JAKIM in Malaysia (Rezai et al., 2012) and MUIS in Singapore (Abdullah et al., 2020) play a prominent role in ensuring halal compliance. The contrast between these contexts underscores the additional layer of complexity faced by Muslim consumers in minority settings, where the reliability of halal certifications can be less consistent.

A comparative analysis of these studies reveals several key themes and differences. Across the board, the importance of halal certification and the role of religious education emerge as central to understanding consumer behavior. Bonne et al. (2007) and Wilson and Liu (2010) provide a clear consensus on the impact of certification logos, aligning with Mukhtar and Butt's (2012) findings on the psychological underpinnings of halal consumption. The convergence of these findings across different studies highlights the universal importance of visible and credible certification in reinforcing consumer confidence.

However, the studies differ in their emphasis on the sources of consumer trust. Bonne et al. (2007) and Wilson and Liu (2010) lean heavily on the external validation provided by certification bodies, suggesting that trust in these institutions is a key determinant of consumer behavior. In contrast, Mukhtar and Butt (2012) shift the focus to internal factors, proposing that a well-informed religious background can significantly influence consumer choices. This difference highlights a broader spectrum of factors influencing halal consumption, from external certification to internal conviction.

The introduction of supply chain integrity by Tieman et al. (2013) adds another layer to this discourse, suggesting that systemic factors play a crucial role in maintaining the halal status of products. This perspective is particularly relevant in light of Rezai et al.'s (2012) findings, which highlight the regulatory challenges in non-Muslim-majority countries. The emphasis on supply chain integrity and regulatory frameworks underscores the need for a comprehensive approach to halal certification, one that includes both robust certification processes and a reliable supply chain.

The differences in context between Muslim-majority and minority-Muslim countries also emerge as a significant theme. Studies like those by Rezai et al. (2012) and Abdullah et al. (2020) highlight the unique challenges faced by Muslim consumers in minority contexts, such as verifying the authenticity of halal certifications and navigating less stringent regulatory

environments. This contrasts with the more regulated environments in Muslim-majority countries, where bodies like JAKIM and MUIS play a prominent role in ensuring halal compliance.

### **Research Methodology**

This study predominantly employs field research through qualitative methods. The formulation of questions arises based on the problem statement previously mentioned. This qualitative study focuses on determining the opinions and views of respondents based on semi-structured interview sessions conducted by the researchers.

The semi-structured interviews conducted by the researchers are based on core topics such as the following statements:

1. Respondents' views and understanding regarding the concept of 'Halalan Toyyiban'.
2. Respondents' views and perceptions on the necessity of choosing food/places that have a halal certificate.

By examining the cases that took place and the respondents' educational attainment, the researchers were able to pose queries such as the ones listed above. The primary goal of this study session is to gain a deeper knowledge of the respondents' conception of Halalan Toyyiban.

Singapore's Muslim community is a small one. In light of the problems that arose and in accordance with Islamic precepts, the researchers decided to investigate how the Singaporean community understood the idea of halal.

Focus group discussions (FGD) were held in Singapore with three groups of asatizah, or Islamic religious teachers, to represent the minority community there. Using the QSR NVIVO 12 Plus software and thematic analysis approach, the findings were examined to identify themes based on respondent coding.

### **Source of Data**

The primary source of data for this study was obtained through structured surveys and interviews conducted across various countries with significant Muslim populations, as well as minority-Muslim regions. The data collection process focused on understanding the level of religious education and its impact on consumer behavior, particularly in the selection of halal food products. The survey was designed to gather quantitative data on demographic information, religious education background, and halal food purchasing habits. In addition, qualitative data were collected through in-depth interviews with key stakeholders, including religious educators, halal certification bodies, and consumers (Creswell & Creswell, 2018).

### **Challenges of Collecting Data**

Several challenges were encountered during the data collection process. One significant challenge was ensuring the reliability and validity of the data gathered from diverse cultural and geographic contexts. In minority-Muslim countries, such as Japan and South Korea, there were difficulties in reaching a sufficient number of respondents due to the smaller Muslim population. Moreover, cultural and language barriers posed additional challenges, necessitating the translation of survey instruments and the engagement of bilingual researchers to facilitate communication (Bryman, 2016).

In majority-Muslim countries like Malaysia and Brunei, while there was a higher respondent pool, securing participation was sometimes hindered by respondents' concerns over privacy and data security. Ensuring anonymity and confidentiality was crucial to address these concerns and encourage candid responses. Additionally, logistical challenges such as geographic dispersion of respondents and limited access to remote areas required careful planning and coordination to ensure comprehensive coverage (Dillman, Smyth, & Christian, 2014).

### ***Illustrate the Flow of Data Processing***

The flow of data processing in this study involved several key stages, from data collection to analysis and interpretation. The process can be illustrated as follows:

#### **1. Data Collection:**

**Survey Distribution:** Surveys were distributed both online and in person to target respondents in various countries. Online platforms were used to reach a broader audience, while in-person distribution helped capture responses from areas with limited internet access.

**Interviews:** Semi-structured interviews were conducted with religious educators, halal certification officials, and consumers to gather in-depth qualitative data.

#### **2. Data Preparation:**

**Data Cleaning:** Collected data were reviewed and cleaned to remove any incomplete or inconsistent responses. Duplicate entries were identified and eliminated to ensure data integrity.

**Translation and Coding:** Responses from non-English speaking respondents were translated and coded. Open-ended responses from interviews were transcribed and coded for thematic analysis.

#### **5. Interpretation and Reporting:**

**Synthesis of Findings:** Quantitative and qualitative findings were synthesized to provide a comprehensive understanding of the research questions.

**Reporting:** Results were compiled into a coherent report, highlighting the key findings, implications, and recommendations for future research and practice.

### ***Study Findings***

The background of the respondents is presented in the table below for all three discussion groups conducted by the researchers. All findings related to the respondents' backgrounds were obtained through interview methods and document analysis as supporting data.

<b>FGD Groups</b>	<b>Respondent</b>	<b>Gender</b>	<b>Occupation</b>
<b>FGD 1</b>	Respondent 1	Female	Lecturer at Al-Zuhri
	Respondent 2	Male	Education Officer at Andalus
	Respondent 3	Male	Lecturer at Andalus
	Respondent 4	Female	Officer at Andalus Primary/Secondary Education Department

<b>FGD 2</b>	Respondent 5	Female	Lecturer at Andalus
	Respondent 6	Female	Lecturer at Al-Zuhri
	Respondent 7	Female	Education Manager at Andalus
	Respondent 8	Female	Education Manager at Cordova
	Respondent 1	Female	Religious Teacher (Ahmad Ibrahim Mosque)
	Respondent 2	Female	Madrasah Al-Ma'arif Al-Islamiah
	Respondent 3	Female	Teacher and LIVE coordinator
	Respondent 4	Male	Officer at Al-Istighfar Mosque
	Respondent 5	Male	Officer at Al-Amanah Company
	Respondent 1	Male	Imam at Darul Aman Mosque
<b>FGD 3</b>	Respondent 2	Female	Freelance
	Respondent 3	Male	Officer at HQL
	Respondent 4	Female	Freelance
	Respondent 5	Female	Freelance
	Respondent 6	Female	Freelance
	Respondent 7	Male	Part-time Quran class teacher
	Respondent 8	Female	Quran teacher at Madrasah Huda
	Respondent 9	Male	Freelance

### Qualitative Data Findings

The findings obtained address the research questions as stated. The data derived from interviews will be organized using NVivo 12 Plus software to produce an overall matrix table. Theme determination will be based on three levels of coding methods: open coding, axial coding, and selective coding.

### General Definition of Halal by Consumers in Singapore

The primary question of this study is to gather information on how Muslim consumers in Singapore provide a general classification of halal from their perspective. The researchers posed a specific question, asking about the “asatizah’s understanding of the concept of Halalan Toyibah?”

### General Consumer Views on Halal

There are three categories of characteristics in the general views of Muslim consumers in Singapore defining halal, namely the believed halal concept, ways to ensure halal, and references used. The believed halal concept means the knowledge of halal within the consumer themselves. Meanwhile, ways to ensure halal refers to the methods of verification taught to them. References mean the sources of information obtained and used by consumers to be more confident.

### Believed Halal Concept

The first category looks at the believed halal concept by Muslim consumers in Singapore: confidence in halal, having a halal logo, avoidance of gharar (uncertainty) and syubhah (doubtful matters), possessing a halal certificate, having specific halal standards, and cleanliness.



**Table 1.1 Believed Halal Concept**

Believed Halal Concept	FGD 1	FGD 2	FGD 3
	8 respondent	5 respondent	9 respondent
Confidence in Halal	X	X	X
Halal Logo	X	X	X
Avoidance of Gharar and Syubhah	X	X	X
Halal Certificate	X	X	X
Specific Halal Standards	X	X	X
Cleanliness	X	X	X

Respondents acknowledge that the first thing that must be present in every Muslim when discussing halal is to have confidence. The confidence in the halal status of the chosen food needs to be strong within oneself (FGD1 R2, 2023:68, FGD1 R8, 2023:195, FGD2 R3, 2023:163). Among the quotes stated by the respondents: “*..Then, and if there’s no halal, maybe they, I say if there’s no halal, we need to be really sure..*” (FGD1 R5, 2023:241).

The halal logo was also emphasized by respondents during the interview sessions. During the FGD1 discussion, one of the statements highlighted by respondents regarding the importance of looking for the halal logo was “*..the most important thing is to first look for the halal logo..*” (FGD1 R5, 2023:239). Additionally, comments and views from other discussions state “*..if we say halal, what’s important is there a halal logo or not..*” (FGD2 R5, 2023:50). The halal logo becomes a primary importance considered by most of the community in choosing to buy food or products in the market (FGD1 R1, 2023:158, FGD1 R5, 2023:230, FGD1 R6, 2023:324, FGD2 R3, 2023:184, FGD3 R2, 2023:114, FGD3 R3, 2023:160).

### **Ways to Ensure Halal**

The second category of the general views of Muslim consumers in Singapore defines halal by methods to ensure it is halal, which include making more self-assuring choices, evaluating and investigating the food or dining places, and looking at the stated ingredients of the food.

**Table 1.2 Ways to Ensure Halal**

Ways to Ensure Halal	FGD1	FGD2	FGD3
	8 people	5 people	9 people
More convincing choices	X	X	X
Evaluation and investigation	X	X	X
Food ingredient content	X	X	X
Doubts about 'No Pork No Lard'	X	X	X
Owner	X	X	X

Making more convincing choices becomes a strong certainty for respondents (FGD1 R8, 2023:195, FGD1 R5, 2023:232, FGD2 R4, 2023:312, FGD2 R3, 2023:417, FGD2 R5, 2023:490, FGD3 R5, 2023:238). The clarity provided by respondents during the FGD discussion sessions often emphasizes that “*..if in doubt, I do not go to buy..*” (FGD1 R6, 2023:287). Evaluation and investigation that look at all aspects in determining the halal status of food are necessary to avoid repeated mistakes. Evaluation and investigation repeatedly mentioned by respondents certainly involve halal certification approved by religious bodies

(FGD1 R4, 2023:483, FGD1 R8, 2023:1034, FGD2 R2, 2023:357, FGD2 R5, 2023:490, FGD3 R2, 2023:117, FGD3 R4, 2023:204).

The content of food ingredients always receives attention as mentioned by a respondent during the discussion “..I will read its ingredients and you know like all the e numbers that have their code index right, somehow we have to search for it..” (FGD1 R8, 2023:179). During the FGD discussion of the second group, once again a respondent emphasized regarding the content of the ingredients used by saying “..so that's one thing, the logo, and then the ingredients..” (FGD2 R3, 2023:186).

### References

The third category involves references used by respondents as a source of consultation before making a decision on purchasing halal food. References include the Islamic Religious Council of Singapore (MUIS), websites, books, fiqh opinions, the Quran, school of thought perspectives, lectures, hadiths, and the method of taqwa (self-assured method).

**Table 1.3 References**

Reference	FGD 1	FGD 2	FGD 3
	8 people	5 people	9 people
MUIS	X	X	X
Website	X	X	X
Books	X	X	X
Fiqh	X	X	X
Al-Quran	X	X	X
School of Thought Perspective	X	X	X
Lectures	X	X	X
Hadiths	X	X	X
Method of Taqwa	X	X	X

References sourced from religious departments or councils are essential for consumers to consult as the earliest reference today. In Singapore, MUIS is the trusted body for the community there to be the main legitimate source (FGD2 R8, 2023:190, FGD2 R3, 2023:419, FGD2 R5, 2023:456, FGD3 R1, 2023:522, FGD3 R3, 2023:833). The respondents' confidence in placing MUIS as the most important body to refer to in case of confusion.

During the discussion in the third group, one respondent explained:

*"..I agree with what the ustazah said that we use references from book sources and also through MUIS, we will refer to its website. I tell my students if there is anything they are confused about, referring to MUIS is better, in our country we follow MUIS Singapore.."*

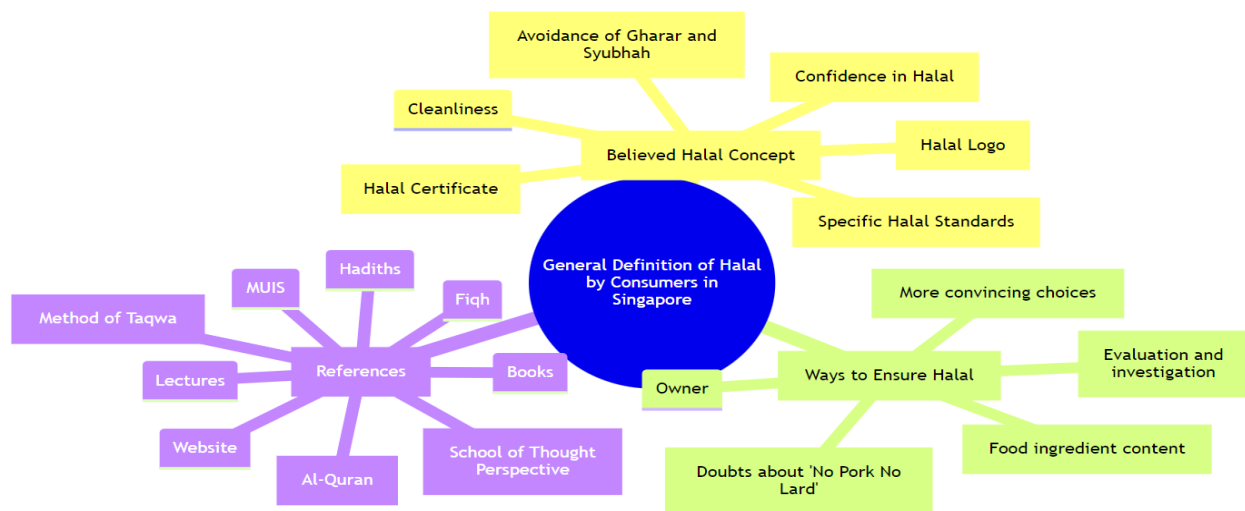
(FGD3 R4,2023:1050)

However, references from other sources as stated in the table above still become frequently used sources of consultation by respondents. Every issue that causes confusion makes consumers look at many sources to be more assured.

## General Pattern of Halal Definition by Consumers in Singapore

The broad definition of halal by Singaporean consumers can be classified into the general perspectives of the country's Muslim customer base. The categories listed are predicated on the trends discovered during the investigation. The initial pattern pertains to the notion of halal food. On the other hand, the second pattern deals with halal assurance techniques. The third pattern is selecting references to consult in order to gather data before making an informed decision.

**Diagram 1.1 General Pattern of Halal Definition by Consumers in Singapore**



## Conclusion

The progress in technology has completely transformed the way customers all over the world can access information, making it easier to spread halal education across different countries via different internet platforms. The religious offices in each country have a crucial responsibility in ensuring that customers receive prompt and unambiguous information, especially about the presence of recognised halal emblems on items. The study's findings highlight the significant level of assurance of Singaporean consumers when it comes to halal topics, attributing this assurance to the strong religious instruction they have received. The halal classification system, with its clarity and simplicity, not only enhances the confidence of consumers but also serves as a paradigm for consumers in other nations. Irrespective of the situation, the steadfast assurance derived from knowledge and religious beliefs is extremely helpful when put into practice. This study aimed to investigate the impact of religious education on consumer trust in halal food products and identify the factors that influence this confidence among consumers in Singapore. The study has effectively accomplished these objectives by illustrating that religious education has a substantial influence on consumer behaviour and trust regarding halal topics. The results indicate that Singaporean consumers heavily depend on their religious education to make well-informed choices regarding halal food. This underscores the need of having strong religious education in promoting consumer trust. This study provides significant insights on the comprehension of halal consumer behaviour. Firstly, it emphasises the crucial significance of religious education in establishing trust among consumers of halal products, serving as a basis for future investigations in diverse cultural and geographical settings. Furthermore, it highlights the significance of halal logos and cleanliness in dining venues as

crucial elements that strengthen consumer confidence in halal compliance. Furthermore, the study demonstrates how technological progress has influenced the spread of halal information, highlighting the crucial involvement of religious departments in guaranteeing that customers can obtain trustworthy and prompt information. Moreover, the study offers practical insights for politicians, religious educators, and halal certification agencies. The statement implies that improving Islamic education can boost customer trust and encourage better-informed decisions regarding halal cuisine. Furthermore, by guaranteeing the transparency and ease of understanding of halal categorization frameworks, it might act as a blueprint for other nations, promoting enhanced worldwide customer reliance and assurance.

### Acknowledgment

This research is conducted under the sponsorship of the Universiti Teknologi Malaysia through the UTM Fundamental Research Grant Scheme (Q.J130000.3853.22H11).

### References

- Abdullah, A. R. (2008). Al-Thabat dan Al-Murunah dalam Islam. *Academia.Edu*, 282.
- Abdullah, M. A., & Azam, M. S. E. (2020). Halal industry in ASEAN: issues and challenges. *Economics, Business, and Islamic Finance in ASEAN Economics Community*, 77-104.
- Al-Munawwar, H. S. A. H. (2013). Konsep al-Maslahah sebagai Salah Satu Sumber Perundangan Islam. In *Islamiyyat* (Vol. 18, Issue 0, pp. 59–75).
- Bonne, K., Vermeir, I., Bergeaud-Blackler, F., & Verbeke, W. (2007). Determinants of halal meat consumption in France. *British Food Journal*, 109(5), 367-386. <https://doi.org/10.1108/0070700310713803>
- Bryman, A. (2016). *Social Research Methods* (5th ed.). Oxford University Press.
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). SAGE Publications.
- Dillman, D. A., Smyth, J. D., & Christian, L. M. (2014). *Internet, Phone, Mail, and Mixed-Mode Surveys: The Tailored Design Method* (4th ed.). Wiley.
- Firdaus, M., Sabri, M., & Rahman, F. (2021). Pemahaman Pengguna Muslim Terhadap Karakteristik Logo Halal. *E-Journal of the 8Th Edition on Arabic Studies & Islamic Civilization 2021*, May. <https://worldconferences.net>
- Hassan, S. H., Mat Saad, N., Masron, T. A., & Ali, S. I. (2020). Buy Muslim-Made First – Does Halal Consciousness affect Muslims' Intention to Purchase? *Journal of Islamic Marketing*, 13(2), 466–480. <https://doi.org/10.1108/JIMA-05-2019-0102>
- Husna, A., Effendi Hashim, K., Rashada Affendi, A., & Kunci, K. (2023). Analisis Undang-Undang dalam Membasmi Isu Halal Regulating Laws in Eradicating Halal Issues. *Journal of Management & Muamalah*, 13(1), 2180–1681.
- Jerzak, M. A., & Śmiglak-Krajewska, M. (2020). Globalization of the market for vegetable protein feed and its impact on sustainable agricultural development and food security in EU countries illustrated by the example of Poland. *Sustainability*, 12(3), 888.
- Kamarudin, H. (2020). Faktor-Faktor yang Mempengaruhi Pemilihan Premis Makanan dalam kalangan Melayu Muslim Bandar: Satu Sorotan Literature. *Jurnal Fiqh*, 17(1), 135–170. [www.bharian.com.my/berita/nasional/2017/07/305557/persijilan-](http://www.bharian.com.my/berita/nasional/2017/07/305557/persijilan-)
- Mohamed Sabir Jamaludin, Fakhrul Adabi Abdul Kadir, M. S. M. & A. N. M. Y. (2023). Cabaran Pendidikan Minoriti Muslim di Australia. *Asian People Journal*, 6(July), 1–23.
- Mohammad Muslihuddin Syah Mustafa. (2013). Keprihatinan Masyarakat Islam Terhadap Makanan Halal. *Konferensi Antarabangsa Islam Borneo VI 2013 (KAIB VI)*, September 2013, 1–16.

- Mohd Nazri bin Asiabu. (2008). Penggunaan Masalahah dalam Fatwa: Kajian Kes bagi Fatwa-Fatwa yang dikeluarkan oleh Majlis Fatwa Kebangsaan Malaysia. Universiti Malaya.
- Mukhtar, A., & Butt, M. M. (2012). Intention to choose halal products: The role of religiosity. *Journal of Islamic Marketing*, 3(2), 108-120. <https://doi.org/10.1108/17590831211232519>
- Norman, H., & Wahid, N. A. (2017). Faktor- Faktor yang Memepengaruhi Pengguna Muslim dalam Pembelian Produk Halal di Kampung Sebatu, Sungai Rambai, Melaka. *Journal of Business Innovation*, 2(2), 29. <http://www.kuim.edu.my/journal/index.php/JBI/article/view/379>
- Osman, S., Zainuddin, N., & Zainalaludin, D. Z. (2020). Eksplorasi Faktor Pengaruh Terhadap Tingkah Laku Pembelian Kosmetik Halal Dalam Kalangan Pengguna. *International Journal of Social Science Research (IJSSR)*, 2(4), 2710–6276. <http://myjms.mohe.gov.my/index.php/ijssrJournalwebsite>:<http://myjms.mohe.gov.my/index.php/ijssr>
- Park, H., & Lee, Y. (2021). Globalization of Halal Food. *Communicating Food in Korea*, 157.
- Rahimi, P., Islam, M. S., Duarte, P. M., Tazerji, S. S., Sobur, M. A., El Zowalaty, M. E., ... & Rahman, M. T. (2022). Impact of the COVID-19 pandemic on food production and animal health. *Trends in Food Science & Technology*, 121, 105-113.
- Rezai, G., Mohamed, Z., & Shamsudin, M. N. (2012). Non-Muslim consumers' understanding of halal principles in Malaysia. *Journal of Islamic Marketing*, 3(1), 35-46.
- Silalahi, S. A. F. (2023). Do consumers need halal label? Evidence from small and medium enterprises segment in a major Muslim environment. *Journal of Islamic Marketing*, 9–10. <https://doi.org/10.1108/JIMA-12-2021-0401>
- Suhailiza Md. Hamdani, Dini Farhana Baharuddin, Nur Kareelawati Abd. Karim, & Mariam Abdul Majid. (2019). Cabaran Minoriti Muslim: Kajian Di Jepun. *Researchgate.Net*, April 2020, 1–10. [https://www.researchgate.net/profile/Mariam\\_Majid/publication/340644773\\_CABARAN\\_MINORITI\\_MUSLIM\\_KAJIAN\\_DI\\_JEPUN/links/5e9687cd299bf130799acf25/CABARAN-MINORITI-MUSLIM-KAJIAN-DI-JEPUN.pdf](https://www.researchgate.net/profile/Mariam_Majid/publication/340644773_CABARAN_MINORITI_MUSLIM_KAJIAN_DI_JEPUN/links/5e9687cd299bf130799acf25/CABARAN-MINORITI-MUSLIM-KAJIAN-DI-JEPUN.pdf)
- Tieman, M., van der Vorst, J. G., & Ghazali, M. C. (2013). Principles in halal supply chain management. *Journal of Islamic Marketing*, 3(2), 92-104.
- Ugama, M. (2022). Survey on Halal CErtification ( Muslims) (Issue March).
- Wan Zailan Kamaruddin Wan Ali, & Ahmad Zuhdi Ismail. (2018). Masyarakat Muslim Melayu di Singapura: Kajian Terhadap Isu dan Cabaran dalam Pemikiran Islam Era Globalisasi. *Jurnal Melayu Sedunia*, 1(1), 53.
- Wilson, J. A., & Liu, J. (2010). Shaping the halal into a brand? *Journal of Islamic Marketing*, 1(2), 107-123.