



HALAL BRANDED FOODS IN MARKETING INDUSTRY AS IT RELATES TO MERANAW CONSUMERS

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Abstract:

This study was conducted to find answers to the problems in halal foods in marketing industry as it relates to Meranaw consumers. The study was centered on the extent need of Muslims to reassure them that all they eat are permissible in Islam; and in accordance with ALLAH's commandment to mankind. The study made use of Cross-Sectional Survey research design and utilized descriptive qualitative approach in the interpretation of data. The researcher made use of a survey questionnaire which was distributed through quota sampling categorizing the 100 respondents into grocery store owners, mothers, professionals and Ulama. Along with this survey questionnaire, an interview was also done from the Key Informants who were knowledgeable enough with the current study. The data were treated statistically using frequency, percentage and corresponding mean. The study has the following major results: based on the descriptive-qualitative analysis of the respondents, all of them agreed on the problems encountered in halal foods among Meranaw consumers in terms of processing and marketing, packaging, storing and slaughtering. There are also identified agencies involves with halal foods, and the respondents of the study acknowledged the importance of halal foods in the aspects of spiritual and health. Thus, it can be concluded that there are a lot of things to be fixed and implemented for Muslims or Meranaws in particular to have solutions to the problems mentioned in the study. A great emphasis must be put on the assurance that foods are indeed halal for Meranaw consumers, and everyone must help one another for these problems to be solved. Likewise, raising one's voice is not enough; it needs an involvement and participation on the changes to be done for the Muslim community with regards to halal foods in marketing industry. Muslims must be personally involved by way of making their own halal companies in the future.

Keywords:

Halal, Branded Foods, Marketing Industry, Meranaw Consumers, Marawi City

Introduction

Halal refers to food allowed under Islamic law. Muslims are expected to be knowledgeable on the halalness of the foods they take every day for eating is not only for survival and maintaining good health, but in Islam, eating is considered to be a matter of worship towards ALLAH comparable to prayer, fasting, alms-giving and other religious activities.

In fact, the Quran has stressed heavily on the consumption of halal foods through numerous verses. One of them is translated as “O mankind, eat from whatever is on earth that is lawful and pure” (The Holy Quran 2: 168). In this verse, there are two important Arabic word which is the word Halal (حلال) which literally means allowed, permitted or lawful and the word tayyib (طيب) which means good and pure. This indicates that the concept of halal food also includes aspects of quality, safety, hygiene and sanitation ensuing in the term ‘HalaalanThayibban’ which means permissible and good. In general, the four categories of food and drinks prohibited in Islam are those that are prohibited: (i) by itself- comprises of any food or drink prohibited by a clear text from the Quran, (ii) due to external factors- halal food transform to haram due to haram determining factors (iii) due to harmfulness- any food that harms body or health and (iv) due to impurity and filthiness deteriorating it’s goodness and wholesome (Al-Qaradawi, 1999).

There is a need for Muslims also to always consider the importance of the acceptability of sources of food to be consumed. This is for the reason that food intake will boost the development of human wellness and manners. As the above text denotes, it emphasizes that the food to be eaten as halal is not enough, its legality and purity must also be considered. It is not only limited to the food itself, but also highlights on the lawfulness of the earnings used to buy the food. Also, having an assurance that the foods that Muslims eat have been subjected to approve certification systems which guarantee to consumers that nothing in the food has any forbidden components. It is not only permissible, but good for ones’ health as well. The mentioned facts above would surely lead to a great contribution to Muslims especially among Meranaw consumers as they please the Creator.

However, the generation today paved its way to the word “millennial.” The word connotes innovative creations and processes. Everything is advanced and makes life easier as compared before. Preferences, education, clothing, and even foods become easier done. Foods for example have been consumed in its simplest and easiest way for consumers. They are all accessible and can easily be bought and eaten. As observed by the researcher, people prefer to have what is already available in the market than to take effort to make it themselves. And this becomes a great concern for the researcher for a Muslim must be careful for what he does and what he eats. It is what defines him as a Muslim. This concern also motivates the researcher to study foods available in the market. There must be an assurance that all the foods being eaten are accepted in Islam.

Literature Review

There are 6 points to be discussed in the related literature:

Halal – From Niche to a Global Market

The International Trade Centre (2015) emphasized that as the global landscape of trade continues to evolve, there are new patterns of production and trade, but, as is the case with the global halal market, the appearance of what is effectively a new commercial paradigm. Over

the past two decades, halal food has been transformed from an exclusive niche market for Muslim consumers into a dynamic global market phenomenon that shows every indication of playing a significant role in global trade in the coming years.

Traditionally, halal was seen to refer only to meat and poultry, specifically with reference to the method of slaughter. More recently, this has grown to include non-meat foods such as dairy, baked goods, snacks, confectionery, ready-made meals and other processed food and beverage products. And as halal is a 'farm-to-fork' process with halal compliance needed all the way through the supply chain, aspects such as warehousing, transportation and logistics all play a role in maintaining and demonstrating halal integrity. In terms of market research, trade data and analysis, and the preferences and spending habits of 1.6 billion consumers, the halal market has for years been uncharted territory.

Halal Food Production

Chaudry M. and Riaz M. (2003) defined halal foods as those that are free from any component that Muslims are prohibited from consuming. According to the Qur'an (the Muslim scripture), all good and clean foods are halal. Consequently, almost all foods of plant and animal origin are considered halal except those that have been specifically prohibited by the Qur'an and the Sunnah (the life, actions and teachings of the Prophet Muhammad).

Halal Certification System

USec Carissa Cruz-Evangelista of the Regional Operations Group of DTI updated us on their latest project - that of actively promoting Halal products not only in the Philippines but globally as well. Halal, of course, is a broad Muslim term that encompasses everything, from food preparation to even marriage. It means lawful or permissible, the acceptable way that a Muslim is expected to conduct his way of life. A devout practicing Muslim is not expected to eat food that is not Halal, and this does not only mean pork. It also has a lot to do with the way the food was prepared. (Department of Trade and Industry).

Apparently, DTI takes the cue from the President herself who has issued a memorandum where a number of agencies, about six of them, work hand in hand to formulate Halal guidelines, among them the Department of Agriculture, the Department of Science and Technology, and the Department of Tourism which will serve to give technical support in the formulation of the Philippine National Standards on Halal Food. The guidelines will be done in consultation with Islamic religious organizations like the authorities on Ulama and Shariah to ensure that they fall within Islamic standards for Halal and to assist them to institutionalize the Halal certification system in the country. The Muslim population, through ARMM, already has a Halal-certification system in place, and they have their own certifying organizations. The DTI relies on these organizations, and the system they have put in place, to be the basis for our own national standards. They, together with the other agencies involved, offer technical assistance like science and technology to put in place a comprehensive system that can stand up to the standards of other countries like the US and Canada who already have their own Halal-certification systems in place. And to think that their Muslim population is not nearly as big as ours (Department of Trade and Industry).

The DTI has been conducting regional consultations on the proposed Philippine General Guidelines on Halal Food since April of this year. Their most recent one was last month, at the Manila Hotel, and these consultations cover Northern Luzon, Southern Luzon and the

National Capital Region. After that last one in Manila Hotel (their fourth in this series of consultations), there will be one in Cebu City and another one in Davao City. Actually, Usec Carissa says that there are already some 1,000 Halal-certified products in the Philippines today, but almost all of them come from either Manila or Mindanao. These products have been certified by organizations already existing in the country, but of these numerous organizations, only two are internationally recognized. These products are consumed locally by our own Muslim population, and some of them are exported to the Middle East and Asia.

According to DTI, there are about 10 million Muslims living in the country today, so you can imagine that there is a real need to address the Halal issue. Our Muslim population is a lot bigger than the Muslim population of neighboring Singapore and Thailand. Statistics also show that our Muslim population is much bigger than in the U.S.A., Canada and even Australia. The Muslim requirement for Halal products is a whopping P200 billion annually. This figure is expected to increase to P400 billion in the next few years. Up until now, no government agency has formulated the standards for Halal, so this move is timely and important. There are about 1.9 billion Muslims all over the world.

Aside from addressing the needs of a large segment of our population, this could translate to big business for food manufacturers, traders and exporters. Now that the export sector is really hurting from the strong peso, it would do well for some of them to look into diversifying into Halal-certified food products that they can export. The Department of Agriculture is actively involved here because fresh produce grown and packaged the Halal way constitutes a significant portion of this market, especially where dietary restrictions are concerned.

Seafood products are likewise in demand as Halal products, so the cities of Cebu, Roxas and Davao could be big participants in this project, and the tuna processors of Mindanao should figure in too. Of course, Halal food products are not limited to sea food. Best to wait for the guidelines to be formulated by the agencies involved. DTI says these should be ready early next year. Would-be exporters should be cautioned against going into this project without the benefit of these guidelines lest they create a negative name for the country, even before we embark on it on a big scale, because being Halal-certified is not limited to food preparation — it covers production, preparation, packaging and even labeling. Once out, these guidelines will be disseminated to our local restaurants, hotels and resorts. Likewise, they will be disseminated to food processors and exporters/importers.

Food Handling Quality According to Islam

According to (Rahim et.al, 2018) All processed food is halal if it meets the following requirements on product processing, handling and distribution 1. The product and its ingredients do not contain any components or products of animals that are non-halal by Shariah law or products of animals that are not slaughtered according to Shariah law; 2. The product does not contain anything in any quantity that is decreed as najis by Shariah law; 3. The product and its ingredients are safe and not harmful; 4. The product is prepared, processed or manufactured using equipment and facilities that are free from contamination with najis; and 5. During its preparation, processing, packaging, storage or transportation, it is be physically separated from any other food that does not meet the requirements specified earlier or any other things that are decreed as najis by Shariah law.

Halal Food Product Labeling

The used of label 'HALAL', 'CERTIFIED HALAL' or any other statement which can give similar meaning, permitting, allowing Muslim to eat, drink and manufacture, preparation and sale in the premises is Halal for Muslims. The use of such label which indicate the product that is Halal is subjected to the Trade Description Act (Use of the statement 'HALAL') 1975 and Trade Act (food Labeling) 1975 (Wahab, 2004).

Labels are for the benefit of the consumer and should be quite descriptive, clear, and meaningful. Usually, the ingredient label does not list the origin of the ingredients. Hidden ingredients such as processing aids, anticaking agents, carriers, and incidental ingredients from various sources present another serious problem for Muslim consumers. For example, magnesium or calcium stearates are used in the manufacturing of candy and chewing gum without mention of the origin of the stearates. Some European manufacturers use up to 5% vegetable or animal fat in their product and are still able to label it pure chocolate. In many cases, it is not feasible to list every major and minor ingredient on the label. Halal certification of the product and proper halal markings and logos can clarify the doubt for consumers (Qureshi, 2017).

Halal Awareness

In the study of Elias, et.al. (2016) entitled "*A Study of Halal Awareness and Knowledge Among Entrepreneur Undergraduates*", they examined the level of halal awareness and knowledge among the Muslim students in the entrepreneurial programme with the intention to be a halal entrepreneur soon. The study was conducted at University Utara Malaysia as a cross-sectional study within a three-month period. The data collections were gathered from the survey questionnaires, specifically from 274 students. The study applied quantitative research method to measure the level of halal awareness, halal knowledge and halal economy among the Muslim students in UUM's entrepreneur programme towards producing halal products in the near future. The factor analysis shows that all results for the items in halal awareness, halal knowledge, halal economy, entrepreneur intention and behavior are significant. From the analysis, all items in construct have exceeded 0.750. This means all independent variables, and dependent variables are reliable, and they have a positive relationship between each other. Behavior has seemed the highest Cronbach's Alpha value (0.904) while entrepreneur intention is a second highest value (0.881), followed by halal awareness (0.793), halal economy (0.783) and halal knowledge (0.763). All variables considered to be a good internal-consistency reliability since their scores are more than 0.750. In particular, the results show the relationship between halal awareness and intention towards producing the halal products is positive and significant. In addition, the relationship between the halal knowledge and intention also found significantly positive. The halal economy was positively and significantly related to intention towards producing halal products. Also, the results of the study have shown that the majority of respondents have a positive relationship between awareness, knowledge, and economy towards the intention and behaviour of producing halal products.

Another study conducted by Ambali and Bakar (2014) entitled "*People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers*" emphasized the concept of halal products or foods which is now gaining a worldwide discussion due to its recognition as an alternative benchmark for safety, hygiene and quality assurance of what we consume or drink daily. Thus, products or foods that are produced in line with halal prescriptions are readily acceptable by Muslim consumers as well as consumers from other religions. For a Muslim

consumer, halal foods and drinks means that the products has met the requirements laid down by the Shariah law whereas for a non-Muslim consumer, it represents the symbol of hygiene, quality and safety product when produced strictly under the Holistic Halal Assurance Management System. Therefore, consumers nowadays are so much concerned and always be aware of what they eat, drink and use. The awareness of the Muslim and non-Muslim consumers describes their perception and cognitive reaction to products or foods in the market. Methodologically, the study utilized both qualitative and quantitative approaches. Qualitatively, the paper delves into literatures to identify those alternative ways and quantitatively tests them through self-administered survey using Partial Least Square (PLS). The findings show that the religious belief, exposure, certification logo, and health reason are potential sources of Muslim awareness about halal consumption. However, health reason is the most contributing predictor of level of halal awareness.

The study calls the attention of the policy-makers to a point that actors such as breeders, slaughterhouses, certifying agencies, retailers, consumers, and religious representatives are in most cases have different stakes in and viewpoints on halal production and processing, which may jeopardize the economic potential of the halal market in the future. Hence, some policy actions are needed to be established as governance of halal is unsystematic by the government in Malaysia. Finally, although the legislation made by the government would eliminate the problem of fake halal certificates from unreliable sources yet policy mechanisms are needed to secure the confidence of Muslim in certifying products with several legislation in place for the protection of consumers in terms of halal foods and products.

Also, Krishnan et.al. (2017) conducted their research entitled "*The Awareness of Gen Z's toward Halal Food Industry.*" They have found out that there are issues and challenges of halal food industry implementation in Malaysia. Conflict to decide the halal-ness of the product is a new concept worth being discussed in the context of halal food implementation and certification. Other issue is the usage of Halal certification logo toward industry, rectify halal-ness have also been extensively reviewed. It was found that consumer still has sceptical attitudes towards halal logo and certification. Some of the industry has found that the logo and status can affects the marketing tool for business expansion. Halal assurance system has been found to be a wholesome system that ensures other systems such as Good Hygiene Practice (GHP), Good Manufacturing Practice (GMP) and Hazard Analysis Critical Control Point (HACCP) which has been established and incorporated together. Halal governance hinders the process of certification, and thus has made it difficult for small and medium enterprise to establish halal status. Halal validity and traceability need to be established through research and development process. However, it is still under development and in need of support from universities and research centers.

The study revealed that Gen Z are not aware of the halal logo on the product and also halal labelled on restaurants. Aunty Anne is a franchise chain food industry that not approved as a halal food production in Malaysia. But the study found out that there are many Muslim among Gen-Z in Malaysia consume the product of Aunty Anne's. Therefore, Gen Z has many lack of awareness towards many things such as the ingredient in the food itself. Many restaurants and food products in Malaysia are produced by non-Muslim. They are not aware on the ingredients on their recipe. They just put the ingredient in the food to make the taste good and delicious. For this reason, the researchers suggest that Gen Z should have an education about the halal food so that they know about the halal food. Future works should also add more variables that

can explain deeper understanding of Muslim awareness. It is important to do that since the topic as earlier explained will attract many attentions as Muslims population increase.

Another related to this study, was the study of Krishnan (2017) entitled “*Halal Food: Study on Non-Muslim Acceptance*” aimed to identify the perceptions and knowledge of people about halal food. It was found out that for Muslim consumers, choosing Halal food is a must and it is a religious requirement based on the Islamic teachings. Non-Muslim consumers on the other hand, value halal because of health benefits it provides which is purely voluntary on an individual decision rather than because to obey religion requirement. As halal certified food products guarantee the hygiene and cleanliness, the concept is parallel to fulfill the need of health conscious consumers on how they want their food to be produced or prepared. Furthermore, the results of this research study have been established between these factors and level of awareness on halal. Given the fact that Malaysia consists of different races with multi religion that lead to different beliefs, custom and tradition, these differences may influence their way of living especially in eating habit, perception and attitude toward foods and product items for consumption. In order to increase the awareness of non-Muslim towards halal food, some question that might be arise is how well the knowledge and understanding of non-Muslim towards halal product and how the information about halal product will influence their buying decision to choose halal product in their daily life. Additionally, Islam teaches zero tolerance to all forms of animal abuse throughout the halal meat production supply chain and demands that when animals are slaughtered, they must be slaughtered in the mindful and attentive way. This approach to considering animal welfare uses largely accepted, externally measureable factors to evaluate animal welfare.

Materials And Methods

The study was conducted in Marawi City. It is the capital of Lanao del Sur with an estimated land area of 5, 838 hectares with an elevation of 2,350 feet above sea level and measures 18 by 16 miles. It is bounded on the north by the Municipality of Kapay; on the south bound by the scenic Lake Lanao; on the east by the municipality of Bubong; and on the west by the Municipality of Marantao. Marawi is some 36 kilometers away from Iligan City, the capital of Lanaodel Norte, and is accessible through the Iligan-Marawi and Malabang-Marawi Highway. The city is surrounded by rolling hills and mountains that overlook Lake Lanao- the second largest and deepest Lake in the Philippines with 112 meter at its deepest portion, and covers an area of about 200 square kilometers that contains approximately 28,000 kilometers of fresh water and 700 feet above sea level. The climate belongs to the fourth type which is cool and pleasant throughout the year. March to May which is the summer time is not quite distinct. The city is outside typhoon belt and rainfall is evenly distributed throughout the year.

The researcher selected consumers in Marawi City and MSU-Main Campus as the respondents of the study. Purposive Sampling was used with a purpose of selecting and limiting respondents into 100 and categorizes them into 4 categories such as: grocery store owners, mothers, professionals, and Ulama. The selected respondents were the grocery store owners, mothers, professionals, and Ulamaof Marawi City. The purposive sampling method was utilized to select samples of the respondents with the limit of 100 respondents only. Purposive sampling, also referred to as judgment, selective or subjective sampling is a non-probability sampling method that is characterized by a deliberate effort to gain representative samples by including groups or typical areas in a sample. After a purposive sampling, a quota sampling was made in order to have inclusive criteria of the population and sampling. From 100 respondents, it was divided

into 4 categories which composed of 25 respondents in each criterion. The data were treated statistically using frequency, percentage and corresponding mean.

The study made use of explorative-evaluative research design that utilized the qualitative descriptive approach in the interpretation of data. The Office of Human Research Protections (OHRP) defines a descriptive study as “any study that is not truly experimental.” In human research, a descriptive study can provide information about the naturally occurring health status, behaviour, attitudes or other characteristics of a particular group. Bickman and Rog (1998) define it as making analysis to answer questions such as “what is” or “what was.” It involves describing people and their answers to a given questions who take part in the study.

Also, a qualitative approach was employed as qualitative data were obtained from the analysis of the responses from the questionnaire provided to the respondents and interviews from the Key Informants of the study. Sandelowski (2004) defines qualitative approach as an umbrella term for an array of attitudes towards and strategies for conducting inquiry that are aimed at discovering how human beings understand, experience, interpret and produce the social world.

Results And Discussions

The problems involved in study include the following: (1) What are the respondents' socio-demographic profile in terms of age, sex, educational attainment, work affiliation and monthly Income? (2) what are the problems encountered in Halal foods among Meranaw consumers in terms of: processing, marketing, availability, packaging, storing and laughtering? (3) What is the importance of Halal Foods on the Meranaw consumers in the aspect of: spiritual aspect and ealth aspect? (4) what agencies involved with Halal foods in the case of the Philippines and what are their involvements? The analysis for the problems above include: for frequency and percentage distribution of the respondents according to their age, 23 or 23% of the respondents belong to the age bracket of 25-30 years old as the highest, and the lowest percentage of respondents is 6 or 6% which is 36 up to 40 years old. (2) Majority, 64 Or 64% of the respondents are females and 36 or 36% are male respondents (3) Majority, 69 or 69% of the respondents are college graduate, followed by 19 or 19% respondents under the category of high school graduate. Another 10 or 10% falls under Master'sdegree graduate category. And a minimal 2 or 2% of the respondents are Doctorate graduate. (4) Majority, 57 or 57% of the respondents are private employees. 34 or 34% of the respondents are government employees while only 9 or 9% are unemployed. (5) Majority, 56 or 56% of the respondents are receiving ₱15,000 or below. 24 or 24% of the respondents are receiving ₱15,000 up to ₱20,000. 6 or 6% of the respondents are receiving ₱20,000 up to ₱25,000. 4 or 4% has the salary rate of ₱25,000 up to 30,000. 3 or 3% of the respondents are receiving ₱30,000 up to ₱35,000, the same percentage also for respondents who are receiving an amount of ₱35,000 up to ₱40,000. 2 or 2% are receiving ₱40,000 up to ₱45,000, and 2% of the respondents are recipient of above ₱45,000.

Based on the descriptive-qualitative analysis of the respondents, all of them agreed on the statement indicators listed regarding the problems encountered in halal foods among Meranaw consumers in terms of processing and marketing. For the problems encountered in halal foods among Meranaw consumers in terms of the availability and packaging of halal foods, top indicators for these two are “Halal foods are not commercialized” for the former, and “No assurance of halal seal as some companies may fabricate it, like if you buy foods which are not common” for the latter. For the problems encountered in halal foods among Meranaw

consumers in terms of storing, all of the respondents agreed on the personal indicators listed. As for the slaughtering, all the respondents strongly agreed on the first four statement indicators on the problems encountered in halal foods among Meranaw consumers in terms of how animals were slaughtered. For the remaining indicator which is animals which are religiously slaughtered die due to hemorrhage that follows the neck out, they only agreed to this statement.

However, for the Importance of Halal foods on the Meranaw consumers in the aspects of spiritual and health, all the respondents strongly agreed on the statement indicators included on how important halal foods are among the respondents of the study. In addition, the Key Informants have enumerated the agencies involved with halal foods in the case of the Philippines and their involvements. This includes National Commission on Muslim Filipinos (NCMF), Department of Agriculture, Department of Science and Technology (DOST), Department of Trade and Industry (DTI) and the Local Government Unit (LGU).

Conclusions and Recommendations

Based on a thorough integration of the literature review which examined key areas such as halal principles, halal production, the halal certification system, food handling quality according to Islamic guidelines, halal food product labelling and halal awareness, the researcher was able to draw well-founded conclusions. The findings of the study were deeply anchored in this literature, ensuring that the conclusions reflect both the theoretical perspectives and real-world practices observed in the field. First, although consumers are categorized as grocery store owners, mothers, professionals and Ulama, still they share the same thoughts and opinions on the problems encountered in halal foods in terms of processing, marketing, availability, packaging, storing and slaughtering. Their responses only imply the need to strengthen Islamic standard on certifying halal products offered in the marketing industry. This is shown on the responses made by the respondents on the survey questionnaire. It means there are a lot of things to be fixed and implemented for Muslims or Meranaw in particular to have solutions to the problems mentioned. Second, as shown on their responses on the importance of halal foods among Meranaw consumers in the aspects of spiritual and health, a great emphasis must be put on the assurance that foods are indeed halal for Meranaw consumers strongly agree on the benefit they could get from consuming halal. Third, the agencies who are known to be the partners for halal must work hand in hand to promote and strengthen halal in the Philippines to avoid confusion as to what is truly authenticated or not. Fourth, everyone must help one another for these problems to be solved; to be free from doubt, and consume confidently the halal foods available in the market. Fifth, Likewise, raising one's voice is not enough; it needs an involvement and participation on the changes to be done for the Muslim community with regards to halal foods in marketing industry. Muslims must be personal involve by way of making their own halal companies in the future.

From the findings of this study, it is vividly evident that there is more to do regarding the issue of halal foods available in the market. The following recommendations provide direction for reform in response to the problems: (1) Other studies have proved the importance of halal foods among Muslims and Non-Muslims in the aspect of health. So it is recommended that for Muslims, for spiritual and health reasons, they have to eat halal. For Non-Muslims, health reason is the most contributing predictor as for the level of their halal awareness. If they know the goodness that it will bring to them, the wisdom behind its unacceptability, then they will be part of promoting halal in which it will be purely voluntary on their part, and for other manufacturing companies. (2) There must be a unified or standardized halal certifying body

for all the products out in the market. Through this, consumers will no longer doubt if products sealed with “halal” are indeed halal or not as it underwent Islamic standard. One unified certifying body which is authenticated where Meranaw consumers in general can put there 100% trust and in which consumers are very confident that they are doing their job by giving the right information that these products are halal. Again, this unified or standardized body must not only limit to food preparation, it has to cover production, preparation, packaging and even labeling. If this will be realized, issues like unacceptability of halal products marketed outside the Philippines will no longer be an issue or a problem. (3) If not, there must be a “Consumer Group” who shall advocate and check whether this food is halal. Who would look into how processes are being done in restaurants like Jollibee for example. Check it out and talk to them, and certify whether this is halal or not, and will base their findings on facts rather than rumors or fake news so that people will know and listen. Through this “Consumer Group”, consumers can ask if they have doubts or hesitation about something before consuming it. (4) Lastly, it is also recommended that in order to avoid doubts about the halality of foods available in the marketing industry, it is best to play safe by asking if foods are halal and patronize ones’ own products which are surely made by Muslims.

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