

THE RECOGNITION OF ISLAMIC INFLUENCE FOR HALAL LOGO: A REVIEW

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ABSTRACT

The Islamic recognition and its influence are frequently associated with the features of the halal logo, which symbolize people's trust and are thus primarily advantageous for consumers to prevent purchasing dispute and eliminate confusions during product selection. The study's goal is to identify the impact of Islamic recognition, characters and conceptions that are commonly seen and interpreted by consumers' minds. The study's content focuses on reviewing a literature from the study context derived from sources of documentation and library, which has initiated deeper thinking and understanding on halal related concerns within the society in Malaysia.

Keywords: Islamic recognition, halal logo, features, trust, product selection.

INTRODUCTION

The specific indication refers subjectively to the Islamic symbols or religion cues have widely been found in many forms and fields; thus, also becoming another spark of interest in increasing value of products in the marketplace (Story, 2007; Gokariksel & Secor, 2010). Some authors revealed the use of religious cues in advertising is relevant to influence purchase decisions (Henley, Philhours, Ranganathan, Bush, & Mallia, 2009). It was mentioned that the depicted Islamic symbols on product or food packaging is considered in creating huge numbers of potential consumers while delivering products information and its attributes (Dindyal, 2003). As an advantage, the increasing numbers of Muslim consumers getting greater by a year, contributes to the major concerns on products consumptions, thus lead to high demands for Islamic halal concept.

Aliff et al. (2015) discovered the concerns of highest quality products and services comprises in the halal concept has also primarily attracted by non-Muslim consumers in raising their awareness. Similarly, most of the peoples with more health-conscious will prefer to choose halal as their dietary eating patterns as its provided hygienic, purity and high-quality products. It is therefore confirming that the knowledge of halal matters is no longer stressing on religious matters or discussing on population of peoples, as it has become a huge and rapidly expanding to the global market (Riaz & Chaudry, 2003). The delivery of halal knowledge and its concepts through-out nations will expand and turns into heritage practices as peoples believes it will give good return for their culture in this society. It is also associated with the characters of wisdom, knowledge and experience gained from teachings and basic practices then adapted to the local of culture and environment (W. Izatul et al., 2018).

Significantly, due to greater consumers with their better rise of awareness in consuming shariah-compliance products practices, will ultimately affects their purchase decision-making. Agreed Hassan, W.M.W. and K.W. Awang (2009), the idea of this assumption confirms as an attraction that has been accepted by all population, not only Muslim. Based on Blackwell et al. (2001), the elements of religious knowledge and awareness among Muslim is another impactful key term which may relate to the culture sentiment, plays one of the most influential roles in shaping food choice, food purchasing decisions and eating habits in particular. From the view of Bashir (2002); Sharif (2003), product purchases and consumption should be congruent with Islamic principles as a demonstration of obedience and adherence to religious beliefs and teachings. While various research was being conducted in this context, several claims were made regarding the importance of the halal symbol in shaping and delivering the understanding.

Based on this belief, the presence of halal certificate and logo particularly useful to demonstrate the relevancy of idea in reducing doubts and curiosity of the products' status, while improving confidence level (Shafie, 2006). Furthermore, the arguments stated have demonstrated the competent role of the halal symbol and its certification as a strategic instrument and source of information on product identification (Shaari & Arifin, 2010). And, explained Akbari et al. (2014), the invention of them may save time consumption during purchasing and buyers may be able to deal with timeliness issues during buying conflict and purchase decision. Many researches have revealed numerous influential reasons that contribute to the relevance of halal indication as a strong cue, established and well-perceived by all populations across countries.

The incentive of halal knowledge, when combined with the ideas of Shariah regulations, is seen to be adequate to influence cultural understanding and awareness among the Muslim community in this country. Thus, by referring to the collection of literatures, it is interesting to discover the essential recognition that is adequately practical with Islamic characteristics and influences supplies through its halal logo and certificate. The observation found that the many uses of the crescent moon and star as significant aspects in religious practices have been widely disseminated as a major Islamic influence, thus gaining multiple views and perspectives. It was argued that the use of the so-called crescent moon and star in the practices of many Islamic symbolism cannot be linked to the importance attached to the new moon in Islam. This is associated with a belief that the motif had no specific religious value and significant to carry any Islamic connotation and expression, pointed A. A. Davis (2011).

However, Patricia Baker, Farnham and Surrey (2011) discovered, it also has been widely decorated at all types of architecture, secular as well as religious. Yet, internationally acknowledged as an official emblem for the International Federation of Red Cross and Red Crescent Societies (Huda, 2017). Moreover, the entity of crescent moon and star is universally included at many flags of Islamic countries such as Turkey, Brunei, Algeria and Uzbekistan. The forms of them are quite diverse when appeared in five- or six-pointed star, represents themselves as well-known graphic icons as early as Babylonian period in Mesopotamia.

By discovering on these evidences, the study focuses on demonstrating the use of these aspects in various types of medium, whereas sufficient to create awareness on the meaning utilized in expressing specific religious cues, particularly when it is applied to halal sign. The breadth of the investigation, on the other hand, is often less discussed and scarce. Lack of study evidence is explored on the intended meaning of Islamic cues and its idea as proficient recognition factors used for halal practices. Moreover, many studies on numerous fraud and fake halal logos have led to an issue of authenticity and uncertainties among Muslims. The study's goal is to invest an understanding for a suitable concept of Islamic recognition and its attitude that can be configured for halal logo practices. To be clear, graphic components that have no specific religious value or are regarded with hidden and deceptive interpretations may fail the entity's production of halal logo intention. Added Henderson and Cote (1998), that a good logo design should compromise the speed of brand recognition by triggering memory, and give rise to recognition of a familiar set of associations related to the correct brand, and this should be further prioritized.

DISCUSSION OF FINDINGS

A study has adopted the critical input of literature review as a method. The methods encompass the online sources of Malaysia halal guideline relevant with halal logo and certification, general reading of library, articles and website of Jabatan Kemajuan Islam Malaysia (JAKIM) that relevant with the study needs.

a. *Halal Concept*

Halal is an Arabic word that implies lawful, permitted, or allowed as defined by Shariah law. Halal is sanctioned by Islamic law, thus halal items must be treated with care, as well as meet particular standards of cleanliness, safety, and nutrition (G. Rezai et al., 2008). According to Trade Descriptions 2012, halal foods and goods have suggested a belief that they are particularly acceptable for Muslim consumptions. According to MPHMM 3rd revision 2014, other means of expression on the halal concepts are listed as:

- i. Neither is nor consist of or contains any part or matter of an animal that is prohibited by Shariah law for a Muslim to consume or that has not been slaughtered in accordance with Shariah law and Fatwa,
- ii. Does not contain anything which is impure/najs according to Shariah law and Fatwa,
- iii. Does not intoxicate according to Shariah law and Fatwa,
- iv. Does not contain any part of a human being or its yield which are not allowed by Shariah law and Fatwa,
- v. Is not poisonous or hazardous to health,
- vi. Has not been prepared, processed or manufactured using any instrument hat is contaminated with najs according to Shariah Law and Fatwa; and,
- vii. Has not in the course of preparing, processing or storage been in contact with, mixed, or in close proximity to any food that fails to satisfy items (i) and (ii).

The concept of halal has been widely accepted as a key component in reaching a greater degree of confidence and trust when making purchasing decisions. Thus, JAKIM appears to be using the halal logo and its efficient practices in order to obtain better coordination, increase the efficiency of the halal certification process, and minimise confusion among the worldwide community (Noordin, N., N.L.M. Noor, M. Hashim & Z. Samicho, 2009).

b. *Halal Logo and Certification*

The overview of halal logo and certification is started on 1994 (www.halal.gov.my/), which has brought huge value impact to all Muslim peoples especially in Malaysia. According to Marzuki, Hall and Ballantine (2012), the sole objective of recognising the concept of halal food certification is to decrease uncertainty during product consumptions. As a result, it is continually expanding outside religion to become a global certification for cleans, hygiene, and food that is safe for eating (Abuznaid, 2012). Thus, the halal logo is the primary identifier for selecting Shariah items since it is a vital source of information that reduces customer doubt, pointed Shaari and Arifin (2010). Meanwhile, agreed by Bee Li Yeo et al. (2016), halal logo does not simply relate with religious issue, but is an opportunity to increase sales and acquire competitive advantage, likely been practiced in the marketplace as illustrated in Figure 1 below.

HALAL LOGO TIMELINE: 2002 TO 2013



HALAL LOGO TIMELINE 2013-2020



Figure 1 Variety of worldwide halal logo certificate

Hence, the features and attitudes spark from this indication has been prominent tool used by the companies to gain recognition among their competitors (Pham et al., 2012; Machado et al., 2012). Similarly, it might be a symbol of trust on products regarded permissible for Muslim use and consumption. While a halal logo can be used to determine the halal status of a product, it also gives an expression that the product purchased is appropriately fit for consumption as addressed with Islamic rules and directions. Similarly, it could be a symbol of trust in products considered appropriate for Muslim use and consumption. While a halal symbol can be used to establish a product's halal status, it also communicates that the product purchased is fit for consumption in accordance with Islamic rules and guidelines.

By emphasizing these qualities, the factors of trust, belief, and confidence as a result of the existence of halal certification and logo have become a part of a convenient technique to inform and reassure their target consumers that their products are halal and shariah compliant (Shafie, 2006). The issue of guarantees on product security while making the selection process much easier and practical, is confirmed that the significant influence of halal logo with the association of religious symbols has been viewed positively in Malaysia's Muslim population.

c. *Crescent Moon and Star Across Cultures*

There is plenty of evidence to substantiate the credibility concerns and disagreement over the exploitation of crescent moon (*hلال*) and star claimed by researchers. In the literature, there is belief that these elements are not part of original Islamic symbols and expressions. The practical implications of using these aspects may be distinct, however varied in terms of conveying a meaning. In this sense, no concrete proof is provided that they are consistent in supporting any Islamic connotations while providing critical significance to audiences (B. Leiden, 1960). This, in turn, causes considerable uncertainty and difficulty in selecting suitable facts and information, necessitating additional debate. There exists a very extensive literature declared that the crescent moon and star symbol can be traced back to the use of moon and stars as directional symbols by Arab nomads while travelling at night as illustrated in Figure 2. And, in this respect, it was described that it is thought to be a guiding from God through life (Linda, Phil Holmes, Cottingham, & N. Humberstone, 2011). Numerous views and perspectives extensively explored, thus attracted considerable attention in the recent literature.



Figure 2 As navigation at night

Meanwhile, according to Muhammad Fauzan Abu Bakar, there are no verses in the Quran that address the use of visual symbolism. This may be explained by the fact that the growth of Islam during the Umayyad and Abbasid Empires, which provide reasonable proof of where visual symbols entered the religion through the influence of other cultures. Regardless of this, visual symbols were introduced and embraced by the Islamic community during each empire, and their use has evolved since then. The symbol of star and crescent moon, for example, appeared during the Umayyad Empire around the period when Constantinople was converted to Islam. During the Ottoman (Umayyad) Empire, the crescent moon and the star became linked with the Muslim world. Therefore, when the Turks conquered Constantinople (Istanbul) in 1453, they adopted the city's existing flag which includes the crescent moon and star symbols (Rosemary, Huda, 2009) illustrated in Figure 3.



Figure 3 As symbol of conquest land territory

This wide range of values and understanding on the element usage where been observed and reported in the literature. Based on Patricia & Farnham (2011), since the Umayyad period, elements of crescent and star have been widely used to capture Islam culture. Unfortunately, none of these indicates to be well correlated to symbolize Islam as religion, specifically. Furthermore, this provides a more detailed description of how the crescent and star symbol has recently been used in numerous mediums to represent different institutions, buildings, countries, and even products. The findings given in this work reinforce the idea advanced by Islamic culture researchers that the new moon as an Islamic symbol is ambiguous. It's worth noting that contemporary designs frequently employ the old moon instead of the new moon. The ancient moon shape, rather than the crescent, appears as the letter C and is utilized in many national flags representing Islamic countries, for example in Figure 4.



Figure 4 Many patterns of the moon shape have been used in displaying many national flags of Islamic countries, alcoholic drink and IFRC Logo

From the various instances offered here, it is clear that diverse views can be drawn to call the world's attention to the effect that may relate to Islamic cultures and arts. Consistent with the results of others, most halal logo designs are circular in shape; nevertheless, several other Islamic countries use alternative visual features depending on their specific goals and meanings, demonstrated in Figure 5 where halal logo in Nepal used Mount Everest, or Japan country used its mountain. This is heavily influenced by its geographical location (Hassan Mohd. Ghazali, n.d.). The main conclusion that can be drawn from this is to confirm that the elements of crescent moon and star are stipulated as a prominent motif explored in Islamic art, but they do not stay as the origin of Islamic religion.



Figure 5 Widespread motif of halal logo in many countries according to geographic location

d. *Symbolism in Islam*

A symbol is significance with an affective and cognitive level of people, hence led to high levels of agreement that symbols help to shape the mind and are employed in thinking and communication (Ashworth, 2000). Conceptually, similar work has also been carried out by George Herbert Mead, a symbolic school theorist who focuses on how individuals engage in their daily lives through symbolic interaction and how they generate order and meaning. Muhammad Fauzan Abu Bakar used a similar technique to define symbolism as anything that reflects an idea, message, value, or even common sense. This effort has a significant impact as a worthy method of reaching out to people and the environment. Meanwhile, *Oxford Dictionaries* clarify two meanings of symbolism; the first is “the use of symbols to represent ideas or qualities” or secondly based on general meaning “an artistic and poetic movement or style using symbolic images and indirect suggestion to express mystical ideas, emotions and states of mind”.

This idea was also pointed by Geertz (1973) that symbols are an integral part of religion, acting to produce powerful, pervasive, and long-lasting moods and motives, and coincidentally are suitable designed to facilitate closeness to God (Koenig et al., 2000). This facilitates a correlation of symbols and religion that are acceptable to gain huge numbers of consumers’ perception and create self-recognition. This is generally accepted in the literature to draw the conclusion that religion may provide a sense of purpose for individuals (Petersen & Roy, 1985) and defines ideals for life (Fam, Waller & Erdogan, 2004).

There is a growing body of literature on symbolic interactionism suggested by Solomon (1983), on how products may serve as a priori stimuli to the consumption behavior. This has been a topic of interest, bringing meaning that consumer interprets symbols that represent their understanding and experiences, giving urgency qualities of self-image or self-identity and ignoring the aspects of symbols' functions and performance. All this key information is described in Solomon's thoughts, that consumers form their self-concept and behaviour on the basis of subjective experiences gained from product use.

In this study context, the consumers' self-imaginary concept and experience, as well as consideration of knowledge while interacting with product, may be useful in understanding the suitability of Islamic symbols for halal indication and any other relevant features that are relevant to be used for Islamic purposes and engagement. A review of the literature undertaken found that Muhammad Fauzan Abu Bakar enlightened, elements of crescent, moon, star, tree and water as for instances, will basically indicates an idea on the convenient Islamic symbolism that widely been observed in a culture. All of them derive from many sources and origins of meaning that may essential to convey different clarifications and interpretations. This clearly indicates that consumers with product experiences tend to quickly perceive the employment of these symbols, resulting in an effective communication that helps to improve their degree of recognition and familiarity.

It should be stressed, however, that all types of intended meaning should not only compromise the value and need for cultures and tradition welfare, despite attempts to suit consumers' essential demands. There is a view that people generate meaning for Islamic symbols depending on their knowledge and experiences, which may lead to varied interpretations. Furthermore, the method of interactionism on Islamic symbols can be quite beneficial in generating an efficient comprehension on the ideas and attitudes of consumers. The direct influence on the relevance of religious cues, which have the ability to launch a wide variety of perceptions and so gain commercial advantage.

CONCLUSION

A study is simply concerned with indicating an appropriate discovery on the concept of halal logo as a component involved for Islamic symbolism, the cultural views and understanding originated in the literature, and a brief to further clarify the impact of these elements suitably for religious symbol. The halal logo is a well-established symbol for halal compliance (Salam, S.S.A., & M. Othman, 2014), developed by sole authority of this country, which is JAKIM. JAKIM is actively

coordinating as the primary authority in certifying a halal logo, in order to update the creation of its halal indication as a fundamental religious cue in satisfying the regular essentials of Muslim peoples, solely. The credibility of the halal logo will be determined by conducting an excellent reflection on appropriate visual influences that best suit the cultures, heritage, ethics, norms, and social lives of Malaysia's multiracial peoples, and then being responsible for finding alternate ways to determine people's deep perceptions. To be sure, further research is needed to unearth prospective ideas that have been discovered to influence customers' minds and viewpoints. Failure to do so may immediately ruin the objective of design purposes and its understanding, particularly affecting people's selection process. While this exploratory study focused on the cultural components and perspectives of Islamic symbolism, future research should focus on the extension of understanding in some areas of halal logo recognition among Malaysians.

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