

Consumers' Confidence Level Towards Imported *Halal* Meat Post-Meat Cartel Issues

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ABSTRACT

The *halal* industry has been triggered by the reported discovery of imported *halal* meat, like meat smuggling, fake *halal* logos, meat fraud and cartel meat issue. The meat smuggling incidence in the past 40 years had an unfavourable impact on the confidence level of Muslim consumers towards imported *halal* meat. Thus, this study is conducted to examine the confidence level of Muslim consumers towards imported *halal* meat. This study aims to investigate the knowledge of Muslim consumers towards imported *halal* meat and their confidence level. The quantitative approach has been adopted to achieve the research objective, where the data is collected via survey using Google Form. The questionnaires were distributed to 120 respondents consisting of Muslim consumers in Selangor. The collected data has been analysed adopting descriptive, frequency, reliability and correlation analysis using SPSS v.29. The findings indicated that 40.8% (49 respondents) still feel uncertain and less confident about purchasing imported *halal* meat in the market. However, the result showed that 71.7% (86 respondents) had shown positive signs of awareness about imported *halal* meat and are always sensitive to issues related to imported *halal* meat that often occur in Malaysia, such as the issue of fake *halal* logos found on the packaging of imported meat, meat products or any other food products. It is recommended that *halal*-related authorities or agencies work hand in hand to provide and promote clear information on imported *halal* meat especially on the recognised foreign *halal* logo by the Department of Islamic Development Malaysia (JAKIM). By enabling Muslim consumers to be sensitive, this would increase their confidence level in real *halal* status for imported *halal* meat sold in the market.

INTRODUCTION

Although Malaysia has its agricultural production, nevertheless the country relies on meat imports from other countries to satisfy its domestic food demands. According to the Malaysia Department of Statistics, about 70% of the mutton in the local market is imported from Australia while beef is imported from India.

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Thus, the greatest imported number reported is beef, RM2.2 billion followed by mutton, RM879.4 million (Hassan, 2019). Considering Malaysia's rapid expansion of *halal* imported meat, various *halal* concerns have startled consumers, causing them to be cautious about buying and consuming imported meat. Among the recent issues, the *halal* certification of an Australian slaughterhouse that imports *halal* meat to Malaysia had been suspended after JAKIM and the Department of Veterinary Services discovered that the slaughterhouse did not follow Malaysia's *Halal* Protocol (Bernama, 2022). Secondly, in December 2020, we were shaken by the exposure of authorities confiscating 1,500 tons of frozen meat worth RM30 million imported from Ukraine, Brazil, Argentina, and China and then repackaged with the fake *halal* mark. After exposing the meat cartel syndicate, this criminal case has opened the eyes of various parties, as it is believed to have been established in Malaysia for many years. The criminal syndicates cover many issues including the safety of imported meat, supply chain integrity, illegal slaughterhouses and non-*halal* meat processing (Daim, 2020).

Imported *halal* meat is marketed to local customers only after the meat of lawful animals has undergone *halal* slaughtering and is certified *halal* by a foreign *halal* certification body endorsed by JAKIM. The imported meat is safe and *halal* for Muslim consumers and goes through the supply chain that is free from *halal* contamination and dedicated *halal* transportation. *Halal* meat can be defined as meat derived from livestock which are slaughtered according to *shariah*. *Shariah* requires every Muslim consumer to eat *halal* and good food including meat in their daily diet (Surah al-An'am: 118). The consumption of *halal* meat is good for their health, emotional stability, and spiritual balance. Meat is the most significant target source for fraud as it is a favourite food consumed by most of the world community. Every year, the demand for meat production is increasing. Most food crime issues for meat products are extensive in meat counterfeiting, mislabeling, and manipulation of meat such as manipulating beef with buffalo meat in sausage production.

Besides, food crime has been detected in Malaysia in various forms and this trend has not abated. As a result, these crimes harm the *halal* food industry, consumers and the global economy. It is found worldwide, in both developed and developing countries. Based on the annual case statements, the increase in food crime cases raises awareness that the global food supply is risky and alarming. As a result, consumers are the most affected and at-risk on a larger and more critical scale. There were many issues regarding *halal* meat, described as adulteration issues. Adulteration is described as adding a substance or substances not specified intentionally to increase the value of a product or a substantial weight. The problem of food counterfeiting in Malaysia is often reported in the media especially in newspapers. However, more scientific research on this matter needs to be done. Some of the *halal* meat issues that arise are formalin meat (a chemical), carcasses, mixed meat, "Glonggong" meat and meat injected with water, fake meat, meat from wild animals, meat from diseased animals and meat that contains threats which refer to zoonosis and meat deception. In addition, Salahudin (2017) highlighted the study regarding these *halal* meat issues. *Halal* authentication technology can help resolve this issue and thus assist jurists in assessing the status of the goods with great accuracy. It is essential to use laboratory analysis to identify the presence of illicit drugs more accurately. Laboratory testing can confirm the absence of illegal substances in products. However, the results of these tests are insufficient for *halal* guarantees.

The recent discovery of local meat cartel that had been smuggling frozen meat from abroad before repackaging it using the *halal* logo and selling it throughout Malaysia (Bernama, 2020, Hakim, 2020) had raised public concern. This has greatly impeached the credibility of the multi-authority agencies that control the importation of *halal* meat and the existing legal framework. Due to the absence of specific *halal* Act, *halal* industries in Malaysia are positioned under the existing legal framework that comprised of at least twenty statutory regulations which are governed by diversified jurisdiction and agency. For *halal* meat product in specific, the provisions regulate the subject matters may be found in few Acts which includes Trade Description Act 2011 and its subsidiaries, Animals Act 1953, Malaysian Protocol for the *Halal* Meat and Poultry Productions 2011, Customs Act 1967, Food Act 1983 & Food Regulations 1985 and other relevant directives/circular and rules (Hamid et al, 2017). The weaknesses of the current legal framework

lie in the uncertainty of laws and the on-going debate on jurisdiction to make laws on the regulation of *halal* between federal and state government (Hamid et al, 2018; Zainalabidin et al, 2019). Arshad (2021) highlighted that the modes of operation of meat cartel in Malaysia which was reported on December 2020 used fake *halal* certificates for meat from uncertified sources from the point of slaughter, either at the exporting country or at local warehouses until it reaches consumers. The activities involved are acquisition, storing, processing, smuggling, manipulation, abetting and bringing into the country the non-certified frozen meat through approved import permits.

Nonetheless, empirical justification and laboratory research findings have provided scholars with additional knowledge in determining *halal* status. However, a *shariah*-based guideline is required for making decisions about *halal* meat consumption. Besides, it is a new study parallel to the advancement of science and technology necessary to strengthen Islamic law determination and provide comprehensive alternatives to solve new problems effectively. However, concerning *halal* meat in various forms. Salahudin (2017) further stated that issues like this can be very severe in Malaysia's *halal* food industry. In addition, the effectiveness of *halal* authentication technology for *halal* meat is minimal because this approach is still in the development stage. It is also necessary that the technology used is in line with the requirements of *shariah* to guarantee the status of *halal* meat. Ramli et al. (2018) stated that the *halal* aspects and protection of meat products are also crucial for Muslim consumers. Meat fraud practices such as adultery, substitution, stolen animals, grey market goods, garbage disposal, misuse of information and mislabeling are prohibited by *halal* and *toyib* principles. In addition, the perpetrators use harmful and unsafe materials in counterfeit meat products such as formalin, tiren, fake meat, exotic meat, aniline and junk meat especially in the Malaysian and Indonesian meat industries. The study also briefly discusses food terrorism, a new type of terrorism that poses a danger to the food chain. Various acts of fraud contrary to *shariah* guidelines can endanger human lives, livestock and other food sources.

In the cartel meat issue, Ariffin (2021) highlighted that antiquated documentation systems were the most significant source of unlawful meat that seeped into the local market. The utilization of inefficient old systems, manual techniques that were often opaque and a lack of regular progress were all aspects that the syndicates could use. The syndicate's method of securing a cheap supply of imported meat, evading taxes and paying *halal* certification charges has resulted in significant earnings for suppliers. As a result, the management of current systems must be investigated regarding their effectiveness and restrictions to combat *halal* food crime. Ariffin (2021) further stated that irresponsible parties used *halal* food as a tool of evil, as evidence of the problem of imported *halal* meat. As a result, many food crimes such as food theft, food denial, food violence and related cases emerged. Therefore, Malaysian consumers have been betrayed by the issues of illicit beef cartel. The government must strengthen *halal* regulation in the country by implementing technology from the Industrial Revolution 4.0 period.

According to media reports, the cartel used proxy companies to expedite criminal activities. They used the names of Malay language and Islam to be permitted to run their operations and convince Muslim consumers that the products were *halal*. A warehouse based in Senai, Johor, was used to make fake *halal* labels and stamps on meat boxes. Supplies of imported meat were stored in unique storage places before repackaging the meat. Furthermore, unlawful meat with forged *halal* labels were sold domestically. On the other hand, meat suspected of being *halal* was exchanged for low-quality and diseased meat. In the long term, it endangers customers' health indirectly. Aside from the meat slaughtered questionably, horse meat, buffalo meat and kangaroo meat were also imported. Furthermore, the discovery of pork inclusion records raised concerns about its *halal* status and quality. However, the Ministry of Domestic Trade and Consumer Affairs (KPDN) has denied discovering pork, horses or kangaroos during the operation (Ariffin, 2021)

One of the media reports in Sinar Harian (Adam, 2021), an article on 23 November 2020, reported that anonymous sources and transport companies responsible for managing imported meat take the easy way out and bring frozen meat from countries that do not have JAKIM's *halal* certificate. This behaviour has been going on for several years. Insiders stationed at several international gateways to Malaysia had turned a blind eye to a load of meat brought with fake documents. However, statements and disagreements between

media reports and government agencies have raised concerns among Muslim consumers in Malaysia. It has become a significant focus regarding the *halal* status of meat products. Muslims are the majority population in Malaysia. The disclosure of meat cartel criminal cases made a considerable impact that showed the authorities' weakness in ensuring the integrity of *halal* food in Malaysia. The investigation began in late November 2020 and was still being debated. JAKIM and KPDM agencies are still monitoring and auditing meat-based enterprises to prevent the spread of illegal meat.

A previous study was carried out by Ruslan et al (2018) on Muslim customers' attention and attitudes toward *halal* food fraud involving 352 respondents from the Klang Valley. The findings showed that 96.9% of the respondents knew about *halal* food fraud issues. It also indicated that customers' perceptions of *halal* food fraud were influenced by their knowledge and awareness of the phenomenon. In order for Islamic authorities to improve services aimed at teaching consumers, the authorities must first understand public knowledge of *halal* food fraud.

In addition, Choi (2020) focused on the consumption and actual purchasing behaviour of Malaysian food consumers who had previously purchased imported food and compared the inequalities between Muslim and non-Muslim groups. A self-administered questionnaire was used to obtain data from customers of imported in Malaysia for the study. The study also included exploratory factor analysis to identify Malaysian consumers' imported food consumption. The research identified the factors of imported food purchasing by Muslim and non-Muslim customers and the most perceived quality aspects associated with their dietary lifestyles. Regardless of religion, Malaysian customers were mainly influenced by intrinsic characteristics such as nutrients, health functions and freshness. Muslim customers also considered taste a quality component in their dietary lifestyles. Therefore, according to Choi (2020), Malaysia likewise had more than half of its people in the middle-to high-income bracket, classifying it as an upper-middle-income country with rising purchasing power. Furthermore, lives have become more sophisticated and modern and consumers' eating habits have gradually changed, resulting in an increase demand for consumption of imported food and beverages from other countries. Foreign products are easily obtained in the majority of shopping malls.

The increase of food crime in Malaysia has made Malaysians more cautious about food choices derived from imported meat-based products. There are also extra careful effort and checking for the *halal* logo on the packaging of imported *halal* meat before purchase. Due to the intricacy of the food manufacturing chain, numerous *halal* issues and fraud, Muslim consumers are becoming more cautious with their food choices and decisions. Thus, this study is conducted to examine the confidence level of Muslim consumers towards imported *halal* meat.

METHODOLOGY

This study aimed to examine the knowledge of Muslim consumers towards imported *halal* meat and their confidence level. To achieve the objective, this study adopted a quantitative method where the data was collected via an online survey using questionnaires distributed to 120 respondents. The questionnaires were measured using the Likert 5 scales points ranging from 1: strongly disagree, 2: not agree, 3: less agree, 4: agree 5: strongly agree. The questionnaire contains five sections. Section A focused on the respondents' demographic profile, including gender, age, occupation, academic qualification, race, salary range, residence and other questions regarding imported *halal* meat.

Meanwhile, section B contains eight questions concerning the customers' knowledge of imported *halal* meat and *halal* meat products. In addition, section C is related to identifying the customers' awareness of imported *halal* meat and *halal* meat products in Selangor. Section D contains questions about consumers' confidence levels of imported *halal* and *halal* meat products. The respondents are randomly selected from customers staying in Selangor aged 18 to 70. The respondents consist of male and female respondents, who are working in government or private sectors, housewives, students and pensioners who purchased the imported meat or *halal* meat product. The data from 120 respondents have been analysed using descriptive

and advanced analysis by applying multiple linear regression (MLR) analysis using Statistical Package for The Social Science (SPSS) tool version 26. For descriptive analysis, the demographic information includes gender, age group, education level, income level and job status. The demographic background of respondents indicated that 75% out of 120 respondents which is equal to 90 respondents are females and the remaining 25% are males. The 39 respondents which is equal to 32.5% ranges from 18 to 30 years old, followed by 51 years old and above at 26.7% which is equal to 32 respondents and followed by 41-50 years old (20.8%) and 31-40 years old (20%) respectively. The respondents of this study are dominated by the non-government sector at 48.3% which is equal to 58 respondents and followed by 16.7% (20 respondents) who are self-employed. In contrast, 14.2% which is equivalent to 17 respondents are government servants. Students and the unemployed are a minority at 10% and 10.8% respectively. Regarding the salary range of the respondents, 40% out of 120 respondents have a salary range between RM1001-RM3000 which is equal to 48 respondents. The remaining 16.7% (20 respondents) have a salary range of RM3001-RM5000.

RESULT AND ANALYSIS

The survey was conducted on 120 randomly selected respondents and the descriptive data analysis showed the finding of Muslim's consumer knowledge and confidence level on imported *halal* meat and *halal* meat product as indicated below:

Analysis on the Knowledge of Imported *Halal* Meat and *Halal* Meat Product

Table 1 indicates the mean for each of the question to understand the consumer's knowledge of imported *halal* meat and *halal* meat product. The highest mean can be seen for question B5 which is 4.03. This shows Muslim consumers are highly aware of packaging and labelling with a valid *halal* logo on imported *halal* meat products is an important indicator that the product is *halal*. This indicates that the respondents totally agree that the packaging and labelling with *halal* logo on the imported meat product is an important mark and logo to prove that the product is *halal*.

Table 1. The consumer's knowledge of imported *halal* meat and *halal* meat product

	N	Mean	Std. Deviation
B1. I know that imported halal meat is <i>halal</i> and <i>toyyiban</i> .	120	3.52	.917
B2. I know that imported halal meat is slaughtered according to the rules set up by JAKIM.	120	3.68	.900
B3. Imported <i>halal</i> meat is meat that has been certified by the JAKIM.	120	3.68	.944
B4. Imported <i>halal</i> meat is also managed and controlled by other authorised bodies like the Veterinary and Ministry of Health Malaysia.	120	3.58	.950
B5. I know that packaging and labelling with a valid <i>halal</i> logo on imported <i>halal</i> meat products is an important indicator that the product is <i>halal</i> .	120	4.03	.970
B6. I know imported meat is of poor quality in terms of safety for consumers to eat.	120	3.36	.924
B7. I know that there is also a fake <i>halal</i> logo on imported meat.	120	3.90	.947
B8. I know about imported <i>halal</i> meat fraud that has taken place in the industry.	120	3.89	.906
Valid N (listwise)	120		

On the other hand, B6 question resulted in the lowest mean at 3.36, 'I know imported meat is poor quality in terms of safety for consumers to eat,' where most respondents answered on a scale of 3 and 4 points which indicates that respondents knew and agreed that the imported meat was of poor quality in terms of its safety for consumption due to the possibility of having been contaminated with harmful substances such as chemicals or contaminated by microorganisms and so on. However, some respondents were uncertain whether imported meat was of poor-quality regarding safety or not to be eaten. Thus, the following is the detailed finding and analysis for each of the question to understand the customer's knowledge on *halal* meat import.

I Know That Imported Halal Meat is Halal and Toyyiban

Table 2 shows that most respondents are uncertain about the knowledge that the imported halal meat is *halal* and *toyriban* at 45.0% which is equivalent to 54 respondents. About 34.2% agreed with the statement. Besides, the lowest percentages are 2.5% (three respondents) and 4.2% (five respondents) respectively who disagreed and strongly disagreed with the statement indicating that they totally do not know that imported *halal* meat is *halal* and *toyriban*. This indicates that most of the respondents were uncertain whether they knew about imported halal meat and *toyriban* or not and some of them totally agreed that imported halal meat is *halal* and *toyriban*.

Table 2. I know that imported *halal* meat is *halal* and *toyriban*

Scale	Frequency	Percent (%)	Valid Percent	Cumulative Percent
1	5	4.2	4.2	4.2
2	3	2.5	2.5	6.7
3	54	45.0	45.0	51.7
4	41	34.2	34.2	85.8
5	17	14.2	14.2	100.0
Total	120	100.0	100.0	

I Know That Imported Halal Meat is Slaughtered According to Rules Set Up by JAKIM

Table 3 showed that most of the respondents (45%) which is equal to 54 respondents agreed with the statement that they know imported *halal* meat is slaughtered according to rules set up by JAKIM. This is followed by 34.2% who are uncertain while 15.8 % totally agree that they know that imported *halal* meat is slaughtered according to *shariah*. Besides, the lowest frequency and percentage is 0.8% on a scale of 2 which is equivalent to only one respondent. This indicates that most respondents agree that imported *halal* meat is slaughtered according to rules set up by JAKIM.

Table 3. I know that imported *halal* meat is slaughtered according to rules set up by JAKIM

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	5	4.2	4.2	4.2
2	1	.8	.8	5.0
3	41	34.2	34.2	39.2
4	54	45.0	45.0	84.2
5	19	15.8	15.8	100.0
Total	120	100.0	100.0	

Imported *Halal* Meat is a Meat That Has Been Certified by the JAKIM

Table 4 shows that most respondents at 44.2% which is equal to 53 respondents agreed that imported *halal* meat had been certified by JAKIM. 32.9% which is equivalent to 39 respondents needed clarification about the statement. Only 0.8% or one respondent disagreed with the statement. This indicates that most of the respondents agreed that imported *halal* meat is meat that has been certified by JAKIM.

Table 4. Imported *halal* meat is a meat that has been certified by the JAKIM

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	6	5.0	5.0	5.0
2	1	.8	.8	5.8
3	39	32.5	32.5	38.3
4	53	44.2	44.2	85.2
5	21	17.5	17.5	100.0
Total	120	100.0	100.0	

Imported Halal Meat is Also Managed and Controlled by Other Authorised Bodies Like the Veterinary and Ministry of Health Malaysia

Table 5 shows that most respondents at 43.5% which equals to 51 respondents answered on a scale of 3 that indicated that they were 'Uncertain'. Besides, the lowest frequency and percentage is 8% which equals to only one respondent on a scale of 2 that indicated they 'Disagree'. This indicates that most respondents were uncertain whether they knew about imported *halal* meat managed and controlled by other authorised bodies like the Veterinary and Ministry of Health Malaysia.

Table 5. Imported *halal* meat is also managed and controlled by other authorised bodies like the veterinary and Ministry of Health Malaysia

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	6	5.0	5.0	5.0
2	1	.8	.8	5.8
3	51	42.5	42.5	48.3
4	42	35.0	35.0	83.3
5	20	16.7	16.7	100.0
Total	120	100.0	100.0	

I Know That Packaging and Labelling with a Valid Halal Logo on Imported Halal Meat Products is an Important Indicator That The Product is Halal

Table 6 shows that 51.7% which is equivalent to 62 respondents agree that packaging and labelling with a valid *halal* logo on imported *halal* meat products is an important indicator that the product is *halal*. Besides, the lowest percentage at 1.7% which is equivalent to only two respondents, chose to disagree. This indicates that most respondents agreed that the packaging and labelling of the *halal* logo on imported *halal* meat products is an important benchmark to prove it is *halal*.

Table 6. I know that packaging and labelling with a valid *halal* logo on imported *halal* meat products is an important indicator that the product is *halal*

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	6	5.0	5.0	5.0
2	2	1.7	1.7	6.7
3	12	10.0	10.0	16.7
4	62	51.7	51.7	68.3
5	38	31.7	31.7	100.0
Total	120	100.0	100.0	

I Know Imported Meat is of Poor-Quality in Terms of Safety for Consumers to Eat

Table 1.7 shows that most of the respondents, that is 43.3% which equals to 52 respondents, agreed that they know imported meat is poor in quality in terms of safety for consumers to eat. Besides, only 5.8%

(seven respondents) 'Strongly Disagree' and 'Strongly Agree' respectively. This indicates that most respondents agreed and knew that imported meat had poor quality food safety for consumers.

Table 7. I know imported meat is of poor-quality regarding food safety for consumers

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	7	5.8	5.8	5.8
2	9	7.5	7.5	13.3
3	45	37.5	37.5	50.8
4	52	43.3	43.3	94.2
5	7	5.8	5.8	100.0
Total	120	100.0	100.0	

I Know That There is Also a Fake Halal Logo on Imported Meat

Table 8 shows that 45.8% which is equal to 55 respondents answered on a scale of 4 which is 'Agree'. Besides, the lowest frequency and percentage is 8% which equals to only one respondent on a scale of 2 which is 'Disagree'. This indicated that most respondents knew and agreed that there is also a fake halal logo on imported meat in the market.

Table 8. I Know There is also a Fake *Halal* Logo on Imported Meat

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	5	4.2	4.2	4.2
2	1	.8	.8	5.0
3	27	22.5	22.5	27.5
4	55	45.8	45.8	73.3
5	32	26.7	26.7	100.0
Total	120	100.0	100.0	

I Know About Imported Halal Meat Fraud That Has Taken Place in the Industry

Table 9 shows that most respondents or 53.3% which is equal to 64 respondents 'Agree' that imported *halal* meat fraud or its issue has taken place in the industry. Besides, the lowest frequency and percentage who 'Disagree' is 8% which equals to only one respondent on a scale of 2. This indicates that most respondents totally agree that imported *halal* meat fraud or its issue has taken place in the industry.

Table 9. I know about imported *halal* meat fraud that has taken place in the industry

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	5	4.2	4.2	4.2
2	1	.8	.8	5.0
3	23	19.2	19.2	24.4
4	64	53.3	53.3	77.5
5	27	22.5	22.5	100.0
Total	120	100.0	100.0	

Analysis of Confidence Level of Muslim Consumers Towards Imported *Halal* Meat and *Halal* Meat Product

Table 10 shows the analysis of consumers' confidence level towards imported *halal* meat and *halal* meat product. The highest mean is from question D4 which is about 'I no longer buy imported *halal* meat after hearing the fake *halal* logo on imported *halal* meat. Most respondents answered in a scale point of 3 and 4 with a mean of 3.77. This indicates that the respondents were uncertain and some agreed that they would no longer buy imported *halal* meat after hearing about the fake *halal* logo or any other issues related to imported *halal* meat in the industry.

Table 10. The confidence level of consumers on imported *halal* meat and *halal* meat product

	N	Mean	Std. Deviation
D1. I am confident that imported <i>halal</i> meat is truly <i>halal</i> .	120	3.49	.830
D2. I am confident with the imported <i>halal</i> meat that carries a foreign <i>halal</i> logo as long as it is <i>halal</i> .	120	3.43	.896
D3. I am confident with imported <i>halal</i> meat because it has the <i>halal</i> logo.	120	3.53	.898
D4. After hearing the fake <i>halal</i> logo on imported <i>halal</i> meat, I no longer buy imported <i>halal</i> meat.	120	3.77	.957
D5. I am confident to purchase imported <i>halal</i> meat because the issue of the fake <i>halal</i> logo has been resolved.	120	3.40	1.008
D6. I am confident with imported <i>halal</i> meat because I trust <i>halal</i> -related authority bodies.	120	3.60	.947
D7. I am confident with the imported <i>halal</i> meat because I trust the <i>halal</i> control system employed by the importer.	120	3.46	.943
Valid N (listwise)	120		

While the lowest mean is from question D5 which is about 'I am confident to purchase imported *halal* meat because the issue of the fake *halal* logo has been resolved.' with a mean count of 3.40, where most respondents answered on a scale of 3 and 4 points. This indicated that respondents were uncertain. Some also agreed that they were confident to purchase imported *halal* meat because the issue of the fake *halal* logo has been resolved. This is because there is a possibility that the issue was resolved quickly by the related agencies.

I am Confident That Imported Halal Meat is Truly Halal

Table 11 shows that 47.5% which is equal to 57 respondents were 'Uncertain' and answered on a scale point of 3. Besides, the lowest frequency and percentage is 2.5% or three respondents 'Strongly Disagree' on a scale of 1. This indicates that most of the respondents were uncertain whether *halal* meat imports are truly *halal*, and some agreed that imported *halal* meat is truly *halal*.

Table 11. I am confident that imported *halal* meat is truly *halal*

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	3	2.5	2.5	2.5
2	4	3.3	3.3	5.8
3	57	47.5	47.5	53.3
4	43	35.8	35.8	89.2
5	13	10.8	10.8	100.0
Total	120	100.0	100.0	

I am Confident with the Imported Halal Meat That Carries a Foreign Halal

Table 12 below shows that 41.5% or 50 respondents answered on a scale point of 3 as they were 'Uncertain'. Besides, the lowest percentage is 2.5% on a scale of 1. This means only three respondents 'Strongly Disagree'. This indicates that most of the respondents were uncertain about imported *halal* meat that carries a foreign *halal* logo is *halal* because they might not have further knowledge about a foreign *halal* logo that has been certified by JAKIM.

Table 12. I am confident with the imported *halal* meat that carries a foreign *halal*

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	3	2.5	2.5	2.5
2	11	9.2	9.2	11.7
3	50	41.5	41.5	53.3
4	43	35.8	35.8	89.2
5	13	10.8	10.8	100.0
Total	120	100.0	100.0	

I am Confident with Imported Halal Meat Because It Has the Halal logo

Table 13 shows that 39.2% which equals to 47 respondents were 'Uncertain'. Besides, the lowest percentage is 2.5% (3 respondents) who chose 'Strongly Disagree'. This indicates that most respondents were uncertain about imported *halal* meat with the *halal* logo because they only recognise the JAKIM *halal* logo from Malaysia.

Table 13. I am confident with imported *halal* meat because it has the *halal* logo

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	3	2.5	2.5	2.5
2	8	6.7	6.7	9.2
3	47	39.2	39.2	48.3
4	46	38.3	38.3	86.7
5	16	13.3	13.3	100.0
Total	120	100.0	100.0	

After Hearing the Fake Halal Logo on the Halal Meat Import I No Longer Buy Imported Halal Meat

Table 14 shows that most of the respondents agreed that they no longer buy imported *halal* meat after hearing the fake *halal* logo on the imported *halal* meat which involved 35.0% or 42 respondents. Besides, the lowest frequency and percentage is 1.7% which is equal to two respondents who chose to 'Strongly Disagree'. This indicates that most of the respondents were uncertain whether or not they would buy imported *halal* meat after hearing the fake *halal* logo on imported *halal* meat.

Table 14. I no longer buy imported *halal* meat after hearing the fake *halal* logo on the imported *halal* meat

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	2	1.7	1.7	1.7
2	7	5.8	5.8	7.5
3	38	31.7	31.7	39.2
4	42	35.0	35.0	74.2
5	31	25.8	25.8	100.0
Total	120	100.0	100.0	

I am Confident About Purchasing Imported Halal Meat Because the Issue of the Fake Halal Logo has Been Resolved

Table 15 shows that most of the respondents were 'Uncertain' as they answered in a scale point of 3. This consists of 40.8% which equals to 49 respondents. Besides, the lowest frequency and percentage is 2.5% or three respondents on a scale of 2 who 'Disagree'. This indicates that respondents were uncertain whether they were confident to purchase imported *halal* meat, even though the issue of the fake *halal* logo had been resolved.

Table 15. I am confident about purchasing imported *halal* meat because the issue of the fake *halal* logo has been resolved

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	10	8.3	8.3	8.3
2	3	2.5	2.5	10.8
3	49	40.8	40.8	51.7
4	45	37.5	37.5	89.2
5	13	10.8	10.8	100.0
Total	120	100.0	100.0	

I am Confident with the Imported Halal Meat Because I Trust Halal-Related Authority Bodies

Table 16 shows that most respondents answered on a scale of 4 which means they 'Agree'. This consists of 54 respondents or 45%. Besides, the lowest frequency and percentage is 3.3% or four respondents on a scale of 2 who 'Disagree'. This indicates that respondents were uncertain and some also agreed that they were confident with the imported *halal* meat because they trusted *halal*-related authority bodies.

Table 16. I am confident with the imported *halal* meat because I trust *halal*-related authority bodies

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	6	5.0	5.0	5.0
2	4	3.3	3.3	8.3
3	39	32.5	32.5	40.8
4	54	45.0	45.0	85.8
5	17	14.2	14.2	100.0
Total	120	100.0	100.0	

I am Confident with the Imported Halal Meat Because I Trust On Halal Control System Employed by the Importer

Table 17 shows that most of the respondents answered on the scale point of 3 which means they were 'Uncertain'. This involved 49 respondents which is 40.8%. Besides, the lowest frequency and percentage is 4.2% on a scale of 1 who 'Strongly Disagree'. This amounts to only five respondents. This indicates that respondents were uncertain due to their trust in the *halal* control system employed by the importer.

Table 17. I am confident with the imported *halal* meat because I trust on *halal* control system employed by the importer

Scale	Frequency	Percent	Valid Percent	Cumulative Percent
1	5	4.2	4.2	4.2
2	8	6.7	6.7	10.8
3	49	40.8	40.8	51.7
4	43	35.8	35.8	87.5
5	15	12.5	12.5	100.0
Total	120	100.0	100.0	

CONCLUSION

There are several possibilities whereby respondents lack knowledge or feel uncertain about the questions posed concerning imported *halal* meat and *halal* meat products. These results were analysed and calculated based on 120 respondents representing Muslim consumers in Selangor. However, most respondents have an uncertain level of confidence in imported *halal* meat and *halal* meat products either in terms of knowledge or their level of confidence regarding the status of *halal* imported *halal* meat even though the foreign *halal* logo found on *halal* meat products is recognised by JAKIM. However, some respondents are concerned about the awareness of imported *halal* meat and *halal* meat products. Thus, for example, the

issue of fake *halal* logos that once hit the imported *halal* meat industry. Respondents representing Muslim consumers in Selangor also know the importance of checking the *halal* logo on every product, whether food or meat before purchasing. It means they are also sensitive to issues related to imported *halal* meat. In conclusion, as Muslim consumers, the purchasing power lies in their hands. The development of the imported *halal* meat industry also needs to be enhanced so that the *halal* brand continues to grow in the world stage in line with *shariah* practiced in all aspects of life. This matter is important because such efforts to some extent, can benefit the world's welfare. Based on the study conducted, it is recommended that enforcement should be increased to combat issues related to imported *halal* meat. Not only that, the enlightenment on a *halal* foreign product recognised by JAKIM also needs to be further expanded for the general knowledge of Muslim consumers so that they continue to believe in *halal* meat imported products that are genuinely *halal* and *toyyiban*. It is necessary to increase the number of studies on imported *halal* meat so that it can benefit the institution and the whole community to elevate imported *halal* meat and *halal* meat products issues in the *halal* industry.

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CONFLICT OF INTEREST STATEMENT

The authors agree that this research was conducted in the absence of any self-benefits, commercial or financial conflicts and declare the absence of conflicting interests with the funders.

AUTHORS' CONTRIBUTIONS

Aina Tasneem carried out the research and wrote the research. Noorul Huda Sahari supervised the research, converted the research into an article and improvised the article. Farah Fayyadah conducted the technical review and revision.

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