

## AWARENESS OF *ḤALĀL* FOOD CONSUMPTION AMONG THE MUSLIM CONSUMERS IN LAGOS AND ÒGÙN STATES, NIGERIA

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### Abstract

*Ḥalāl* food is prescribed by Allah for Muslim consumption which must be produced under strict compliance with *Sharī‘ah*. However, most food products which are purchased by Muslim consumers are not *ḥalāl* certified. Focus has not been directed to investigate Muslims’ awareness of *ḥalāl* food consumption in the coverage area of this study. Thus, this paper examines the awareness of the Muslim populace in Lagos and Ògùn States towards *ḥalāl* food consumption. The survey utilised a five-point Rensis Likert scale to extract data from 489 Muslim respondents who were selected through a stratified random scheme. The demographic characteristics of participants (gender, ethnicity, age, occupation and education) are the independent variables employed in the study. The study reveals that Muslims in Lagos and Ògùn States have a good level of awareness of *ḥalāl* food and possess a positive perception of it. The result from One-way Analysis of Variance (ANOVA) reveals that age and education have a significant influence on the awareness of Muslim consumers towards *ḥalāl* food while gender and age are the two significant influencing factors on the perception of Muslim consumers towards *ḥalāl* food. This suggests that there is a need for strategic awareness and sensitization programmes to consolidate the current level of awareness of Muslim consumers of *ḥalāl* food and also considering the potential of ignorance of manufacturers about *ḥalāl* food issues which has to cut across genders, various age groups, occupations and education levels of Muslim consumers.

**Keywords:** *Ḥalāl* food, Muslim consumers, awareness, understanding, perception

### Introduction

*Ḥalāl* food consumption is a religious obligation for a Muslim. *Ḥalāl* food refers to the food that a Muslim can consume which falls within the recommended foods in Islam. The Qur’ān’s proclamation that all food is legal for consumption except what is specifically prohibited

leads to the need for many Muslims to identify food that is *ḥalāl* to preserve their faith (Q6:145). The specifically mentioned *ḥarām* foods and their products are *ḥarām*. A *ḥalāl* food for instance meat, particularly of animal source can become *ḥarām* through the way the animal is slaughtered or through the way or on the basis the life of such animal is terminated (Q5.4). Also, *ḥalāl* food can become *ḥarām* in the course of production through cross-contamination with *ḥarām* substances. Thus, Muslims in Lagos and *Ògùn* States consume *ḥalāl* food at the individual level which is ultimately based on the assumption that they consume *ḥalāl* food. This is proven by the fact that most of the foods purchased in the public food outlets such as restaurants, eateries and canteens and most packaged food products in the market in Lagos and *Ògùn* States are not *ḥalāl*-certified. These places and packaged food products are patronised indiscriminately by Muslim consumers. This situation suggests the inadvertent consumption of *ḥarām* food substances by Muslim consumers. This situation necessitates an investigation of awareness of *ḥalāl* food consumption among Muslim consumers in the States to ascertain their level of awareness, understanding and perception of Muslim consumers of *ḥalāl* food in Lagos and *Ògùn* States and to establish the extent of the impact of demographic factors of Muslim consumers on *ḥalāl* food in Lagos and *Ògùn* States. The level of awareness determines the degree of understanding, perception and attitude towards *ḥalāl* food.<sup>1</sup> Thus, this research studied the level of awareness of Muslim consumers and explored demographic factors as determining factors that can influence *ḥalāl* food awareness of Muslim consumers. The paper is survey design. It employed a quantitative method and adopted a five-point Likert scale questionnaire for data collection. The data was analysed descriptively using the SPSS package.

### ***Ḥalāl* and *Halāl* food: An Overview**

*Ḥalāl* contextually means something that is permitted and refers to what a Muslim is allowed to eat, wear, enjoy or engage in etc. It takes its form from the verb “*ḥallala*” which means to permit, legalise, allow, accept or make lawful.<sup>2</sup> *Ḥalāl* is also considered to take its form from the verb *ḥalla*: to be allowed, permitted, lawful.<sup>3</sup> As a concept in the food industry, it refers to any food that is prepared, manufactured or processed, packed, distributed and stored according to Islamic dietary rules and regulations and does not contain any non-*ḥalāl* food or substance.<sup>4</sup> For animal meat to be *ḥalāl* for example, it must have been slaughtered in strict adherence to and observance of Islamic slaughtering guidelines and

must not have been slaughtered for idols. If an animal is not killed by slaughtering it, it becomes *ḥarām* except in the case of the prey of a hunting dog. Invocation of Allah's name is mandatory (Q2:168). In the case of processed foods (meats, sausages, etc), the food must have been preserved from any sort of cross-contamination with any *ḥarām* substances.

The concept of *ḥalāl* food is fundamentally addressed by Allah in the Glorious Qur'ān. *Ḥalāl* animals are mentioned and described in Q2:273 and Q5:4. Allah states the *ḥarām* animals and the conditions for the prohibition of the meat of *ḥalāl* animals (Q2:273). Qur'ān 6: 118-121 emphasises the invocation of Allah's name on *ḥalāl* animals during slaughter to make the meat *ḥalāl*. *Ḥalāl* food is thus, a food processed, produced, manufactured, packaged and distributed in total conformity with the *Sharī'ah* codes of food.<sup>5</sup> The Prophet mentioned some prohibited animals which are not specifically mentioned in the Qur'ān. Some Islamic jurists equally delved into the interpretation of some conditions of prohibition in the Qur'ān and the *Ḥadīth*. This makes the status of lawfulness or prohibition of some categories of food contentious and relative.<sup>6</sup> However, no jurist has ever made lawful what is unlawful.

#### ***Ḥalālan Ṭayyiban* (Lawful and wholesome)**

The wholesomeness of food is a foundation of its being lawful. Therefore, the Qur'ānic terms '*ḥalālan*' (lawful) and '*ṭayyiban*' (wholesome) used as successive adjectives to qualify food in Qur'ān are intrinsically connected. Thus, *ḥalālan ṭayyiban* (lawful and wholesome) as a phenomenon is the bedrock of the concept of *ḥalāl*.<sup>7</sup> This concept of *ḥalālan ṭayyiban* elucidates the required state of the lawfulness of food substances or their ingredients and the wholesomeness of the food. For food to meet the two Qur'ānic standards, some qualities such as safety, hygiene and quality must be present. The food must not be harmful to the consumers' health.<sup>8</sup> Qur'ān 2:168 emphasises the wholesomeness of food as a core factor in the lawfulness of such food. Food is a basic sustainer of life, thus, the food must not be harmful to human health; it should not be poisonous and should be of high quality and integrity. *Ḥalālan ṭayyiban* concept exposes the risks of preservatives and/or additives. A food that has lost the original and rich nutrients is not within the capture of the *ṭayyiban* concept even if it maintains its *ḥalāl* status. The food must be able to save a life, add quality to the lives of consumers, promote and sustain the health of the consumers.

### The *Halāl* Concept: Awareness and Understanding

Understanding varies from awareness. Awareness is to have knowledge of the existence of something or to know one thing or the other about the thing. It means to recognise or identify something that exists. However, understanding transcends awareness and covers the intellectual view and interpretation of what is seen, perceived or aware of through internalisation of and reflection on such a thing<sup>9</sup>. In the context of *halāl* food, understanding is the level of intensiveness and extensiveness of the interpretation of *halāl* food through internal digestion and view of the *halāl* concept. The level of one's understanding can equally shape his or her perception of it. Perception is the way one views and receives something. It is defined as the interpretation of sensory information.<sup>10</sup>

### Religion and Religiosity

Religion and religiosity are potential sources of awareness of any religious doctrine such as *halāl* food. In this context, religion and religiosity refer to Islam and Islamic religiosity- the degree of involvement of a Muslim in the practice of Islamic rites such as *salāh*, fasting and *akhlāq* (character). In a research carried out by Bonne, et al, among 576 respondents in France, it was revealed that religion is an influencing factor in shaping the consumption behaviour and intention of a consumer.<sup>11</sup> *Halāl* is a religious concept and practice. A Muslim is expected to be acquainted with the expectations and obligations within the context of his religion. Alam, et al<sup>12</sup> also reported that the level of religious belief and practice shapes the feelings and purchase behaviours of Muslim consumers. Ibrahim<sup>13</sup> affirms in his research carried out to study the British Muslims consumption experiences and identities that religion and the extent of a Muslim consumer religiosity had an impact on their behaviours and choices for *halāl* food consumption. In Islam, one is bound to be aware of the *halāl* concept. As the level of awareness is relative and subjective, one may be subconscious of his religious tenets, practices and creeds according to the level of involvement in the practice of the religion. This determines the level of a person's religiosity. Belonging to religion and the degree of involvement are two different things and concurrently play strong roles in the level of awareness of the adherent of the fundamentals of such religion. In this terrain, religion and religiosity are strong determinants of the level of awareness of Muslim consumers towards *halāl* food consumption.<sup>14</sup> According to Muhammad, the religiosity level of the consumers significantly influences the consumers' purchase behaviour and intention. The research was carried

out in Thailand among 480 participants to explore the influencing factors on the purchase intention of the consumers in patronising packaged food.<sup>15</sup>

### ***Halāl* Certification and Logo**

*Halāl* certification and logo are discovered by some researchers as influencing factors and strong determinants of awareness of *halāl* food. Aziz & Chok<sup>16</sup> described *halāl* certification as official approval of the order of processing of food production by an independent Third Party organisation, an established *halāl* certification body, from preparation, cleaning, handling and other relevant management practices. The official approval of the food company qualifies it to use the *halāl* logo.<sup>17</sup> Currently, some food products carry *halāl* labels or inscriptions. This indicates that the products are *halāl*. That is, they are produced under strict compliance with Islamic dietary law and that the food is free of any *harām* substances and did not in any way or form have physical or cross-contamination with any *harām* substances during production. *Halāl* logo creates awareness of and confidence in *halāl* food or *halāl* food concept to anyone who holds and glances at the wrappers or containers of such food products.<sup>18</sup>

*Halāl* logo creates awareness of *halāl* food not only to Muslim consumers but also to anyone who may be having first-time contact or information on *halāl* food.<sup>19</sup> Inscribing *halāl* logo on the packs of the food products signifies that the company who produces or manufactures the food does not only produce the products under Islamic dietary law but also indicates that the company has been supervised by *halāl* certification body who has certified the company *halāl*-compliant.<sup>20</sup> Aziz and Chok report that *halāl* labelling and *halāl* certification play a significant role in *halāl* food awareness to consumers.<sup>21</sup>

### **Literacy Level and *Halāl* Advocacy**

One can be aware of something by mere capturing of written symbols, lettering or inscriptions on banners, bill boards, products, daily newspapers or books when one can read the language with which such symbols or inscriptions were written. With the ability to read Arabic and English language correctly, the chance to have a high awareness of many phenomena is high. In this regards, one can be aware of *halāl* food by a glance reading of *halāl* inscription on products, flexes, books, newspapers among other social media (Aslan, 2016).<sup>22</sup>

*Halāl* advocacy is considered as a strategy for *halāl* food awareness. The advocacy of *halāl* food brings about a high level of awareness to Muslim consumers as well as non-Muslim consumers. The advocacy can take many forms such as *halāl* seminars, *halāl* festivals, *halāl* rallies, *halāl* campaigns, *halāl* food radio and television programmes. Kawangit and Guleng (2016), submitted that education on *halāl* certification is an effective factor that influences awareness of food from the results of their findings conducted among 100 Muslim converts' students in Malaysia.<sup>23</sup> Also, Aslan (2016) asserted that exposing consumers to media advertisements such as television, Facebook and Instagram can create more awareness for *halāl* food particularly for women.<sup>24</sup> Patnoad (2001) identified advocacy, giving consumer educational exposure to *halāl* food concept, as a vital strategy to create awareness among the consumers.<sup>25</sup>

### Methodology

This study adopted the survey design because of its relevance to the import of this research. A systematic random sampling technique was adopted. A total of 489 respondents were selected among the population with every individual having an equal chance of being selected. A 5 point Rensis Likert scale which provided adequate options to the respondents was adopted for the questionnaire. The questionnaire items underwent face and content validity. Construct validity test was carried out using exploratory factor analysis. Instrument reliability was tested using Cronbach's Alpha co-efficient which recommended 0.7 as a very good standard for reliability test. All the variables met the minimum acceptable limit of 0.7. The questionnaire was administered face-to-face with the respondents. Also, factor loadings of the items under each group were calculated. Under the variable "awareness", two items- "I have come across *halāl* logos in some food products" and "Eating *halāl* food is rewardable by *Sharī'ah*"- have low factor loadings out of the twelve items and were discarded from the group while four items out of twelve item-statements were discarded under perception as they are found as outliers in the group.

The questionnaire was retrieved from the respondents on the spot after duly completed without any influence by the researcher and his assistants. Descriptive analysis was employed in analysing the data. One-way ANOVA was adopted to analyse the influence of demographic factors on the awareness, understanding and perception of Muslim consumers on *halāl* food and confirm the null hypothesis that there is no significant

relationship between demographic factors of Muslim consumers in Lagos and Ògùn States and awareness, understanding and perception of *halāl* food. Among Muslims in Lagos and Ògùn, only occupation has a significant relationship with awareness while gender, age, ethnicity, and education have no significant relationships with their awareness of *halāl* food; age, gender, occupation, and education have a significant relationship with their understanding of *halāl* food while only gender and age have significant relationships with their perception while ethnicity, occupation, and education have no significant relationships. Thus, the hypothesis is partially accepted.

### Findings and Discussion

Table 1: Demographic profile of the respondents (N=489)

Gender	Male 247 (50.5%)	Female 242 (49.5%)					
Age	Mean age 3.4703	SD 1.6427	Maximum age 60	Minimum age 18			
Ethnicity	<i>Yorùbá</i> 478 (97.8%)	Hausa 6 (1.2%)	Igbo 1 (.2%)	Others 4 (.8%)			
Occupation	Government 120 (24.5%)	Private 74 (15.1%)	Self employed 143 (29.2%)	Students 152 (31.1%)			
Education	Pry Sch. 6 (1.2%)	Sec/Sch. 123 (25.2%)	NCE/OND 133 (26.8%)	Bachelor Deg./HND 160 (32.7%)	M.A./M.Sc. 58 (11.9%)	PhD 8 (1.6%)	Others 8 (.6%)
State	Lagos 242 (49.5%)	Ògùn 247 (50.5%)					

**Source: Calculated by the researcher from the questionnaire**

The studied evenly involved male and female Muslims as the table shows that 50.5% and 49.5% males and females participated in the study respectively. *Yorùbá* tribe formed the majority of the respondents with 478 (98.8%). This was arrived at because the study was conducted in *Yorùbá* dominated region. The mean of the age variable is high and indicates that majority fall between the age of 26 and 45. 152 (31.1%) students participated in the study. This was followed by the self-employed people with 143 (29.2%). However, government workers also participated

significantly with 120 (24.5%) of the respondents. 74 (15.1%) people from private sectors participated. This indicates that the study was not lopsided.

### Awareness on *Halāl* Food

The majority of Muslims are aware of *halāl* food and familiar with the words *halāl* and *halālan tayyiban*. It was indicated that Muslims possess some knowledge of *halāl* slaughter that meat would not be edible for Muslim consumption if an animal is not slaughtered in the Islamic way. They are aware that pork and alcohol and any products that contain any quantity of these items are *ḥarām* for Muslim consumption. It is believed that consumption of *ḥarām* food is punishable by *Sharī‘ah* as *halāl* food consumption is an obligation for Muslims. Some Muslims are aware of the operation of some *halāl* certification bodies in South West, Nigeria. Some of them have been coming across some *halāl* logos or inscriptions in some food products and substances in the markets. However, not very many Muslims are aware of *halāl* promotions and many are not aware and have not been attending *halāl* food festivals.

The statement “I know that alcohol and its products are *ḥarām*” has the highest mean- 4.5031 (approximately 4.5) with standard deviation of 0.92 meaning that majority of Muslim consumers were aware that alcohol and any food or substance it is mixed with are prohibited for Muslim consumption. Six items have means above 4.00 while seven item-statements recorded between 3.00 and 3.9. This signifies that the respondents possessed a good level of awareness of *halāl* food. The overall mean of the variable is 3.983. The result suggests that the Muslims in Lagos and *Ògùn* are aware of *halāl* food as the recommended food for Muslims consumption as their religious fundamental tenet. Muslims in Lagos and *Ògùn* have a good level of awareness of *halāl* food consumption and could identify *halāl* and *ḥarām* animals. Their state of awareness and the ability to identify some *halāl* and *ḥarām* animals, *ḥarām* food and drinks reflects that mosques, Muslim societies and Islamic organisations and their immediate family members directly or indirectly play some roles. Though, many Muslims are aware of *halāl* food, yet there are still many of them who are not aware of it. Even among those who claimed to be aware of *halāl* food, many of them still do not know that some animals are *ḥarām* for their consumption. They also lack knowledge of some *ḥarām* substances and food ingredients particularly of modern food industrial products. There is complexity in identifying *halāl* food products in the industrial food companies as most of the food products are not processed in cognizance of *Sharī‘ah* dietary laws and not

supervised by any authorised *ḥalāl* certification body who can protect the interest of Muslim consumers. Awareness of *ḥalāl* food is very crucial in the patronage of *ḥalāl* food products as it has been confirmed in researches submitted by Kurtoglu and Cicek, Aslan, 2016; Ruslan, Wasiko, and Lu'liyatul, 2018.<sup>26</sup> In the same vein, Yusoff and Adzharuddin (2017)<sup>27</sup> identified awareness as a significant factor in information seeking among Muslim families. Ambali and Bakar (2012) established that awareness of Muslim and non-Muslims consumers shapes their perception of their choice for *ḥalāl* food products.<sup>28</sup> Resulting from this submission, this situation of awareness of *ḥalāl* food requires intensified efforts from *'ulamā'u*, Muslim societies and Islamic organisations towards ensuring that Muslims are exposed to the food, ingredients and animals that are prohibited for them to consume.

### Understanding of *Ḥalāl* Food

Twelve item-statements were used to measure the understanding of Muslim consumers of *ḥalāl* food in Lagos and Ògùn States. A good level of understanding of *ḥalāl* food was exhibited by Muslims in Lagos and Ògùn States as the respondents showed that they agreed that *ḥalāl* food is the only food that is prepared, produced, manufactured and distributed in strict compliance with *ḥalāl Sharī'ah* dietary laws. They accepted that *ḥalāl* food is prescribed by Allah as provided in Qur'ān and Ḥadith of the Prophet. Many of the respondents submitted that all water animals are *ḥalāl* and that blood, pork, carrion, alcohol, and predatory animals are prohibited for Muslim consumption and sanctioned by *Sharī'ah*. They understand *ḥalāl* slaughter as an obligatory requisite for the edibility of animal meat which must be carried out by compulsorily invoking *tasmiyah* on the animal when being slaughtered. The study reveals that Muslim consumers in Lagos and Ògùn understand that cross-contamination of *ḥarām* food, ingredients or substances at any stages of the production processing renders the *ḥalāl* products *ḥarām* and thus, it must be avoided by the Muslim consumers except in a critical situation of prolonged starvation or under duress of attack that can cause the death of the victim of circumstances.

No item from the twelve has a mean that is less than 4.00. However, the statement "Pig and pig products are *ḥarām* in Islam" has the highest mean of 4.49. The result shows that the participants have a good understanding of *ḥalāl* food consumption. The overall average mean of the variable is 4.175. Thus, it can be generalised that Muslims in Lagos

and Ògùn understand that *halāl* food as the only food that a Muslim must consume.

### Perception of *Halāl* Food

Nine items were used to measure the variable “perception of *halāl* food”. It reflects from the results that Muslims see the consumption of *halāl* food as one of the requisites through which Allah accepts their supplications and *ibadāt*. Hence, *halāl* food consumption is regarded as an act of obedience to Allah as well as a tool that refines the souls of the consumers. Proving the implication of the *maqasid al-Sharī‘ah* right, the respondents submitted that *halāl* food consumption sustains personal health as it is produced in a safe and healthy environment with a complete avoidance of substances which are not only *harām* but also dangerous to human health. Hence, it removes the risk of cross-contamination with poisonous substances. *Halāl* food is attested to be of a high quality and that *halāl* food maintains a natural food taste as the application of chemical substances and adulterated artificial substances are completely controlled and avoided in *halāl* food industry.

The result depicts that seven items have means above 4.0 among of which the statement “Choosing to eat *halāl* food is an act of obedience to Allah” has the highest mean with 4.4581. Two items have means between 3.00 and 3.9 which are also high. The overall average mean of the variable is 4.216. In general, it can be concluded that Muslims in Lagos and Ògùn have a good perception of *halāl* food.

### Influence of demographic factors on the awareness of Muslim consumers of *halāl* food

The One-Way ANOVA result reveals the influence of gender, ethnicity, age, education and occupation on the awareness of Muslim consumers towards the *halāl* food concept. The result shows that there was no significant influence between gender and awareness ( $F(2,486)=2.403$ ,  $P,<0.05$ ), Also between ethnicity and awareness, it shows that ethnicity did not have an influence on awareness of Muslim consumers on *halāl* food ( $F(3,485)=.629$ ,  $P<0.5$ ), Age result indicates that there was a significant influence of age on awareness of *halāl* food among the Muslim consumers ( $F(8,480)=3.452$ ,  $P<0.5$ ), occupation result shows that no significant influence of occupation on awareness of *halāl* food ( $F(3,485)=0.447$ ,  $P<0.5$ ). The education result shows that there was a significant influence of education on awareness of *halāl* food ( $F(6, 482)=2.239$ ,  $p<0.05$ ).

This study submits that age and education had a significant influence on awareness of Muslim consumers of *ḥalāl* food and thus, congruent to parts of the results of Kurtoglu and Cicek (2013).<sup>29</sup> However, the result is partly contrary to the submission of Kurtoglu and Cicek on gender and occupation in the same research as they found the two variables as significant on the awareness of *ḥalāl* food. This research reveals that gender and occupation did not influence Muslim consumers' awareness of *ḥalāl* food. The contrary results might be because of different culture and religious activities in operation in the two environments of the studies.

#### **Influence of demographic factors on the understanding of Muslim consumers of *ḥalāl* food**

The result reveals that gender had a significant influence on understanding ( $F(2,486)=6.998, P<0.05$ ), ethnicity had a negative significant influence on the understanding of *ḥalāl* food among the Muslim consumer ( $F(3,485)=1.562, P<0.05$ ), age had significant influence on understanding ( $F(8,480)=4.422, P<0.05$ ), Also, the occupation had a significant influence on understanding ( $F(3,485)=4.457, P<0.05$ ). Education also had a significant influence on understanding ( $F(6,482)=3.678, P<0.05$ ).

#### **Influence of demographic factors on the perception of Muslim consumers of *ḥalāl* food**

The result indicates the influence of gender, ethnicity, age, occupation and education of Muslim consumers in Lagos and Ògùn States. Age had significant influence on perception ( $F(8,480)=2.433, P<0.05$ ), occupation had no significant influence on perception ( $F(3, 485)=1.961, P<0.05$ ), education had no significant influence on perception ( $F(6,482)=1.942, P<0.05$ ). This result depicts that gender and age influence Muslim consumers' perception of *ḥalāl* food in Lagos and Ògùn thus, it corroborates parts of the result of Erdem, et al. However, in this study occupation, ethnicity and education had no significant influence on the perception of Muslim consumers of *ḥalāl* food contrary to their results on these variables.<sup>30</sup> These findings might be a result of the cultural differences of the people involved in the studies.

#### **Recommendations**

Muslim consumers in Lagos and Ògùn States exhibited from the findings of this research a good level of awareness of *ḥalāl* food. Despite that, however, indiscriminate consumption of food was still prevalent. The

general assumption seemed to be that the foods that they bought from the market and consumed were *ḥalāl*, without any effort to find out the fact of the case. Thus, the following suggestions are made:

1. Strategic awareness and sensitization programmes such as television programmes, *ḥalāl* festivals and *ḥalāl* workshops should be carried out regularly to ginger the Muslim consumers towards a stern and decisive demand and consumption of *ḥalāl* food the result of which will condition, encourage or force food service providers to blend and receive *ḥalāl* food as a compulsory food any Muslim must not compromise if the food producers still want to retain the Muslim consumers as their patrons.
2. Muslim consumers should be encouraged to buy food only from *ḥalāl* certified food producers or authentic *ḥalāl* certified food vendors.
3. Further research can focus on the study of the influencing factors of attitude of Muslim consumers towards *ḥalāl* food consumption.

### Conclusion

The study was carried out to explore the level of awareness of *ḥalāl* food among Lagos and Ògùn States' Muslims. It was found out that the Muslims in Lagos and Ògùn who are predominantly of Yorùbá tribe have a good level of awareness, understanding and positive perception of *ḥalāl* foods. This study revealed the relevance of demographic factors such as gender, age; occupation and education as significant determinants of the level of awareness of Muslim consumers of *ḥalāl* food. Despite that the Muslims in Lagos and Ògùn have a good level of awareness, understanding and positive perception of *ḥalāl* food, this did not reflect in their attitude in buying food items and eating from restaurants, eateries, cafeterias, street food hawkers without minding the sources and the status of the lawfulness of the food to Muslims. This indicated that having good awareness, understanding and positive perception of *ḥalāl* food is not the same as consuming *ḥalāl* food and avoiding its opposite. This research therefore concludes that although awareness of *ḥalāl* food is a positive development as it is a vital stage in regard for *ḥalāl* food and a precondition for its observance, the people examined needed to do better, since Islam prioritises implementation of divine injunctions as a paramount step in the right direction. The situation is comparable to having a good perception and understanding of *Salāh* without observing the *salawāt* (five daily prayers) in practice. The *ummah* should, therefore,

change their attitudes and demand for *ḥalāl* food as a religious obligation, wherever they may find themselves.

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## APPENDICES

### Results of factor analysis

Factors	Factor loadings	Variance Explained
<b>Awareness of <i>ḥalāl</i> Food</b> Cronbach's Alpha= 0.802		33.524
I am familiar with the term <i>ḥalāl</i>	.761	
I am aware of <i>ḥalāl</i> food	.689	
I am familiar with the term <i>ḥalālan tayyiban</i>	.617	
I (do) hear of <i>ḥalāl</i> slaughter (killing)	.500	
I know some <i>ḥalāl</i> certification organisations in South West Nigeria	.553	
I have come across <i>ḥalāl</i> logos in some food products	.407	
know that pork and its products are <i>ḥarām</i>	.595	
I know that alcohol and its products are <i>ḥarām</i>	.711	
Eating <i>ḥarām</i> food is punishable by <i>Shari'ah</i>	.619	
Eating <i>ḥalāl</i> food is rewarded by <i>Shari'ah</i>	.412	
I have heard of <i>ḥalāl</i> food promotions	.683	
I have attended <i>ḥalāl</i> food festivals	.731	
<b>Perception of <i>ḥalāl</i> food</b> Cronbach's Alpha= .895		55.518
Eating <i>ḥalāl</i> food purifies souls	.713	
Eating <i>ḥalāl</i> food fulfills one's religious obligation	.751	
Eating <i>ḥalāl</i> food is a requisite to acceptance of supplications by Allah	.666	
Choosing to eat <i>ḥalāl</i> food is an act of obedience to Allah	.714	
<i>Ḥalāl</i> food prevents food poisoning	.524	
<i>Ḥalāl</i> food improves and sustains personal health	.603	
<i>Ḥalāl</i> food guarantees food safety	.759	
<i>Ḥalāl</i> food guarantees food quality	.783	
<i>Ḥalāl</i> food guarantees natural food taste	.792	
<b>Understanding of <i>ḥalāl</i> food</b> Cronbach's Alpha= .856		39.460
<i>Ḥalāl</i> food is only food prepared under strict compliance with Islamic dietary law.	.643	
<i>Ḥalāl</i> is anything that is permissible by <i>Shari'ah</i>	.689	
<i>Ḥarām</i> is anything that is prohibited by <i>Shari'ah</i>	.379	
<i>Ḥalāl</i> animal must be slaughtered invoking Allah's name before the meat can be edible for Muslim consumption	.569	
Flowing blood from slaughtered animal is prohibited for Muslim consumption	.381	
<i>Maytah</i> (carrion) is any animal that dies of itself	.644	

**Awareness of *Halāl* Food Consumption...**

**Waheed Adeyemi Situ**

<i>Maytah</i> is prohibited for Muslim consumption	.643	
Pig and pig products are <i>harām</i> in Islam	.500	
All carnivores and their products are <i>harām</i>	.514	
All water animals are <i>halāl</i> according to <i>Shari'ah</i>	.417	
<i>Halāl</i> food becomes <i>harām</i> if contaminated with <i>harām</i> food	.419	
<i>harām</i> becomes <i>halāl</i> only in a critical health condition to save life or when under duress of attack	.339	

**Source:** Calculated by the researcher from the questionnaire

**Awareness of *halāl* food**

	N	Minimum	Maximum	Mean	Std. Deviation
I am familiar with the term <i>halāl</i>	489	1.00	5.00	4.3967	.94634
I am aware of <i>halāl</i> food	489	1.00	5.00	4.3845	.94492
I am familiar with the term <i>halālan tayyiban</i>	489	1.00	5.00	3.9632	1.09707
I (do) hear of <i>halāl</i> slaughter (killing)	489	1.00	5.00	3.9755	1.20765
I know some <i>halāl</i> certification organisations in South West Nigeria	489	1.00	5.00	3.3415	1.28354
I have come across <i>halāl</i> logos in some food products	489	1.00	5.00	3.8303	1.23384
I know that pork and its products are <i>harām</i>	489	1.00	5.00	4.4274	.97895
I know that alcohol and its products are <i>harām</i>	489	1.00	5.00	4.5031	.92134
Eating <i>harām</i> food is punishable by <i>Shari'ah</i>	489	1.00	5.00	4.2577	1.03972
Eating <i>halāl</i> food is rewarded by <i>Shari'ah</i>	489	1.00	5.00	4.1063	1.15097
I have heard of <i>halāl</i> food promotions	489	1.00	5.00	3.5583	1.21685
I have attended <i>halāl</i> food festivals	489	1.00	5.00	3.0552	1.38012
Valid N (listwise)	489				

**Source:** Calculated by the researcher from the questionnaire

**Understanding of ḥalāl food**

	N	Minimum	Maximum	Mean	Std. Deviation
<i>Ḥalāl</i> food is only food prepared under strict compliance with Islamic dietary law.	489	1.00	5.00	4.0552	1.00155
<i>Ḥalāl</i> is anything that is permissible by Shari'ah	489	1.00	5.00	4.3067	.84445
ḥarām is anything that is prohibited by Shari'ah	489	1.00	5.00	4.3292	.90761
<i>Ḥalāl</i> animal must be slaughtered invoking Allah's name before the meat can be edible for Muslim consumption	489	1.00	5.00	4.4356	.84715
Flowing blood from the slaughtered animals is prohibited for Muslim consumption	489	1.00	5.00	4.0245	1.15562
Maytah (carrion) is any animal that dies of itself	489	1.00	5.00	4.0409	.95082
Maytah is prohibited for Muslim consumption	489	1.00	5.00	4.2147	.95219
Pig and pig products are ḥarām in Islam	489	1.00	5.00	4.4928	.88963
All carnivores and their products are <i>ḥarām</i>	489	1.00	5.00	4.0613	1.05985
All water animals are <i>ḥalāl</i> according to Shari'ah	489	1.00	5.00	4.0307	1.10563
<i>Ḥalāl</i> food becomes <i>ḥarām</i> if contaminated with ḥarām food	489	1.00	5.00	4.1166	1.00036
<i>Ḥarām</i> becomes <i>ḥalāl</i> only in a critical health condition to save life or when under duress of attack	489	1.00	5.00	3.9898	1.12073
Valid N (listwise)	489				

**Source: Calculated by the researcher from the questionnaire**

**Perception of *halāl* food**

	N	Minimum	Maximum	Mean	Std. Deviation
Eating <i>halāl</i> food purifies souls	489	1.00	5.00	4.3149	.86306
Eating <i>halāl</i> food fulfills one's religious obligation	489	1.00	5.00	4.3661	.87950
Eating <i>halāl</i> food is a requisite to acceptance of supplications by Allah	489	1.00	5.00	4.3231	.86951
Choosing to eat <i>halāl</i> food is an act of obedience to Allah	489	1.00	5.00	4.4581	.85338
<i>Halāl</i> food prevents food poisoning	489	1.00	5.00	3.9018	1.21068
<i>Halāl</i> food improves and sustains personal health	489	1.00	5.00	4.3456	.85960
<i>Halāl</i> food guarantees food safety	489	1.00	5.00	4.2086	.94384
<i>Halāl</i> food guarantees food quality	489	1.00	5.00	4.0900	1.04807
<i>Halāl</i> food guarantees natural food taste	489	1.00	5.00	3.9366	1.12992
Valid N (listwise)	489				

**Source: Calculated by the researcher from the questionnaire**

**ANOVA table showing the influence of demographic factors (gender, ethnicity, age, occupation and education) on the awareness of Muslim consumers of *halāl* food**

	Sum of Squares	Df	Mean Square	F	Sig.
<b>Gender</b>				2.403	0.091
Between Groups	274.352	2	137.176		
Within Groups	277.008	486	97.078		
Total	28014.360	488			
<b>Ethnicity</b>				0.629	0.597
Between Groups	108.553	3	36.184		
Within Groups	27905.807	485	57.538		
Total	28014.360	488			
<b>Age</b>				3.542	0.001
Between Groups	1524.187	8	190.523		
Within Groups	26490.173	480	55.188		
Total	28014.360	488			
<b>Occupation</b>				0.447	0.720
Between Groups	77.185	3	25.728		
Within Groups	27937.175	485	57.602		
Total	28014.360	488			
<b>Education</b>				2.239	0.038
Between Groups	759.633	6	126.606		
Within Groups	27254.727	482	56.545		
Total	28012.360	488			

**Source: Calculated by the researcher from the questionnaire**

**ANOVA table showing the influence of demographic factors (gender, ethnicity, age, occupation and education) on the perception Muslim consumers of *halāl* food**

	Sum of squares	Df	Mean Square	F	Sig.
<b>Gender</b>					
Between Groups	644.626	2	322.313	7.987	.000
Within Groups	19612.883	486	40.356		
Total	20257.507	488			
<b>Ethnicity</b>					
Between Groups	107.320	3	35.773	.861	.461
Within Groups	20150.189	485	41.547		
Total	20257.509	488			
<b>Age</b>					
Between Groups	789.291	8	98.661	2.433	.014
Within Groups	19468.218	480	40.559		
Total	20257.509	488			
<b>Occupation</b>					
Between Groups	242.752	3	80.917	1.961	.119
Within Groups	20014.757	485	41.268		
Total	20257.509	488			
<b>Education</b>					
Between Groups	478.266	6	79.711	1.942	0.72
Within Groups	19779.243	482	41.036		
Total	20257.509	488			

**Source: Calculated by the researcher from the questionnaire**

