

RECONCEPTUALISING THE BRUNEI HALAL LOGO IN FOOD ESTABLISHMENTS: A GOVERNMENT ENFORCEMENT AGENCY PERSPECTIVE USING THE THEORY OF PLANNED BEHAVIOUR

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ABSTRACT

This study investigates the role and function of the Brunei Halal Logo in food establishments in Brunei Darussalam, focusing on the perspectives of enforcement officers from the Halal Food Control Division, Ministry of Religious Affairs. Although halal certification is mandated under the Halal Certificate and Halal Label Order, 2005, the display of the Brunei Halal Logo remains optional, leading to concerns about its effectiveness as a visual assurance of halal compliance for consumers. The main objective of this research is to examine how enforcement officers perceive the logo's function, and to understand the behavioural factors influencing its regulatory use and potential future policy. Grounded in Ajzen's Theory of Planned Behaviour (TPB), the study adopts a qualitative methodology comprising focus group interviews with officers and thematic analysis of the data. The Theory of Planned Behaviour (TPB) framework, comprising attitude, norms, perceived behavioural control, and intention, was used to interpret how institutional behaviours influence the status and implementation of the logo. Findings reveal four key functions of the Brunei Halal Logo: (1) enforcing compliance with the Halal Certificate and Halal Label Order 2005; (2) providing assurance of halal integrity; (3) serving as a visible marker for halal-certified establishments; and (4) acting as a supplementary tool to the official halal certificate. The study identifies a regulatory gap, with enforcement officers recognising the logo's potential to improve public trust and visibility. The study concludes that while the halal certificate remains the legal requirement, the Brunei Halal Logo has significant communicative and symbolic value. It recommends that policymakers consider mandating its display to enhance clarity in halal governance. This research contributes to the academic literature by applying TPB to a religious regulatory context, offering insights into the behavioural dimensions of halal enforcement in Brunei Darussalam

Keywords: *Halal Logo, Food Establishment, Theory of Planned Behaviour*

1. Introduction

Halal certification is critical for Muslim consumers to ensure food meets Islamic standards. In Brunei Darussalam, halal certification for food establishments ensures compliance with official guidelines. While displaying halal certificates is mandatory, the use of the Brunei Halal Logo is not. A major issue is that halal certificates, often printed in small text, are not easily visible, unlike the Brunei Halal Logo, which is more prominent and easier for consumers to identify.

An initial survey conducted in 2022 revealed that, of the 771 food establishments in Brunei Darussalam with valid halal certification (Ministry of Religious Affairs, 2023 September 9), a number did not display the Brunei Halal Logo (Figure 2). Specifically, 313 (46.5%) establishments in the Brunei Muara district, 25 (3.7%) in Tutong, and 21 (3.1%) in Belait failed to display the logo, whereas the Temburong district had no such instances.

The absence of the Brunei Halal Logo on food establishments makes it challenging for consumers to verify the halal status of establishments. Halal certificates, often printed in small text and placed near payment counters, are not easily visible. A recent incident in Malaysia involved a TikTok user, 'Rayyan Wong', who made defamatory statements about the Royal Institution and national leaders dining at a restaurant owned by a Chinese individual, which was allegedly without a halal certificate. However, the halal certificate was displayed near the payment counter (Nuraina Hanis, 2024). This highlights the need for the Brunei Halal Logo, which offers clearer visibility and ensures consumers can easily verify the halal status of food establishments. As such, this study aims to investigate the role of the Brunei Halal Logo in food establishments, drawing on insights from officers of the Halal Food Control Division (HFCD), Department of Shariah Affairs, Ministry of Religious Affairs. (MoRA)



Figure 1: Food Establishment Not Displaying the Brunei Halal Logo.
Source: Photo taken by (Zhafiran, 2023).

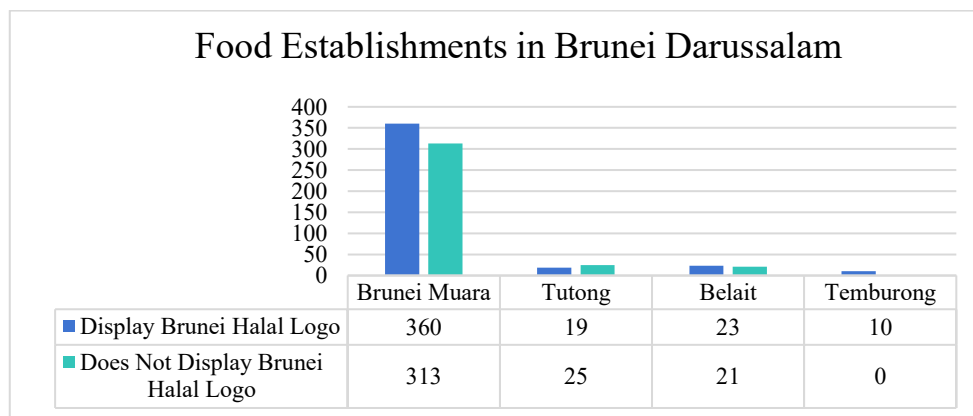


Figure 2: Bar Chart of Types of Food Establishments in Brunei Darussalam.
Source: Survey conducted by (Zhafiran, 2024)

2. Literature Review

2.1 Theory of Planned Behaviour

The Theory of Planned Behaviour (TPB), introduced by Ajzen (1980), is widely used to measure individual behaviour across various contexts, including behaviours that contradict societal norms, like academic plagiarism, and positive behaviours, such as voting. The theory posits that an individual's intention is the primary determinant of behaviour, influenced by three factors: attitude, perceived behavioural control, and norms.

Recent criticisms, such as those in Sniehotta, Pesseau, and Araújo-Soares' (2014) article, suggest that the TPB lacks predictive power due to its static nature, failing to account

for the dynamic aspects of human behaviour. For instance, an individual's intention to continue a hobby is influenced by whether they find it enjoyable, a factor that the theory does not fully address.

However, Ajzen (2015) defended the TPB, asserting that the theory remains relevant and is based on a solid foundation for understanding human behaviour. He argued that it already accounts for the dynamic nature of the behaviour, to influence future actions. Ajzen criticised the critics for misunderstanding the theory and encouraged researchers to continue using it, adapting it by incorporating new variables suited to their specific contexts

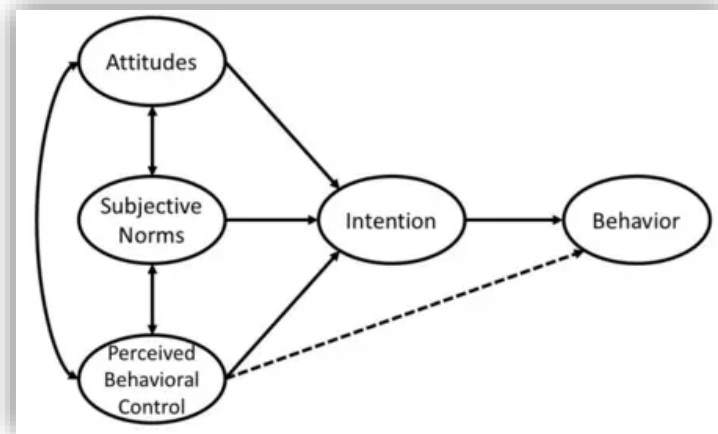


Figure 3: Theory of Planned Behaviour. **Source:** ASCN Higher Education. (n.d.). The Theory of Planned Behaviour. Retrieved from https://ascnhighered.org/ASCN/change_theories/collection/planned_behavior.html

This study adopts Ajzen's TPB, aligning with the view that the theory remains robust in addressing critiques, as articulated by Ajzen (2015) in response to Sniehotta et.al (2014). Unlike the majority of previous studies, which apply TPB to consumer behaviour, this research addresses a notable gap by examining the perspectives of regulatory authorities. Although the TPB has been employed in government-related studies such as within the health, forestry, and home affairs ministries (e.g., Compton et al. (2022); Popa et al. (2019); & Keller & Miller (2015)). Its application to religious governance remains limited. Thus, this study contributes to the academic literature by utilising the TPB to examine enforcement perspectives on the implementation of the Brunei Halal Logo within the MoRA, Brunei Darussalam.

In conclusion, the TPB remains a relevant and robust framework for understanding human behaviour, particularly in regulatory contexts. The theory posits that behaviour is driven by intention, which is shaped by attitude, norms, and perceived behavioural control. While some critics have argued that TPB is too static and lacks the flexibility to account for the complexity of real-world behaviours, Ajzen has defended its foundational relevance and encouraged contextual adaptations to enhance its applicability. This study aligns with Ajzen's position, applying TPB beyond its conventional use with consumers to address a research gap concerning regulatory authorities. Although TPB has been utilised in studies involving governmental sectors such as health, forestry, and home affairs, its application within religious governance, specifically the MoRA in Brunei Darussalam, remains underexplored. This research, therefore, contributes to the expansion of TPB by demonstrating its relevance in understanding institutional perspectives within the halal enforcement agency, with a focus on the Brunei Halal Logo rather than halal certification.

3. Materials and Methods

This study conducted focus group interviews with officers from the HFCD to gather in-depth data on the issue under investigation. A semi-structured interview approach was used, allowing for addressing the research question while also enabling interviewees to provide additional insights. Audio recording and note-taking were employed to capture key points and ensure a clear understanding of the discussions.

The interview questions, based on the TPB framework, were adapted to fit the study's context. Although primarily used for quantitative research, this framework was also applicable in qualitative studies. The validity of the questions was confirmed by a committee at the Academy of Brunei Studies (ABS), Universiti Brunei Darussalam (UBD), and validated by two experts from the School of Business and Economics (SBE) and the ABS, UBD.

The data were analysed using thematic analysis, following Braun and Clarke's (2006) six-step process: 1) Familiarising with the data; 2) Generating codes; 3) Searching for themes; 4) Reviewing themes; 5) Defining and naming themes; and 6) Producing the report. At step five, two qualitative experts validated the themes to enhance the credibility of the analysis before the final report was produced.

4. Findings and Discussions

Interviews were conducted with five informants from the Halal Food Control Division (HFCD), Department of Shariah Affairs, MoRA. Table 1 below presents the profiles of the informants, including their code, position, age, and gender. The primary focus of this section is on the role of the Brunei Halal Logo in food establishments within the country.

Table 1: List of Informants from the Authorities

Code	Position	Age	Gender
PB-1	Religious Officer, Head of the Halal Enforcement Section	43 years old	Male
PB-2	Religious Officer, Head of the Halal Food Control Unit, Temburong.	36 years old	Male
PB-3	Head of the Coordination and Operations Unit	31 years old	Male
PB-4	Head of the Investigation Unit	39 years old	Female
PB-5	Halal and International Affairs Unit	35 years old	Male

This section focuses on the role of the Brunei Halal Logo in food establishments in Brunei Darussalam, based on interviews conducted with five informants from the relevant authorities. The framework used for this analysis is based on the variables of the TPB (Ajzen, 2011), which includes attitude, norms, perceived behavioural control, and intention to assess behaviour.

4.1 Attitude

Attitude refers to an individual's evaluation of whether or not to engage in a particular behaviour (Ajzen, 2011). In this context, it pertains to the evaluation of the authorities regarding the role of the Brunei Halal Logo in food establishments in the country. The statements from the authorities are as follows:

"If we think about it, why does the Halal Food Control Division even exist? Why was it created? So... it was actually established based on a command from His Majesty, who said there needs to be a body that oversees halal food matters. Because the issue is, who can really guarantee that the food we eat in Brunei is halal? Back in the day ... when we look at how things were, most restaurants in Brunei used to be owned by Chinese people. So, could we eat there or not? People back then didn't really worry. It was more like, 'Oh, if other Muslims are eating there, then I'll eat there too.' But is that really enough for us? Just because a Muslim eats there, or the seller wears 'topi haji' or a tudung (headscarf)? That's all it took before. But then issues started to come up ... like with meat being brought in and how food was being prepared. So that's when they created laws to help control and protect the safety of Muslims in Brunei. So that there's no more doubt. When there's a halal sign (Brunei Halal Logo), it shows that the food is halal and safe for us to eat. That's what's being regulated. But when something isn't regulated, like just having Quranic verses or Islamic decorations ... people assume it's halal. But actually, that's not guaranteed either. That could just be marketing. That's why the logo and certification are important. So, people can be sure the food is truly halal. And because of these laws, general public like us don't have to go into the kitchen to check what ingredients they're using. There are people who are given the responsibility to make sure everything is properly monitored. That's also why the halal logo or certificate is needed." (PB-1, personal communication, August 1, 2024)

"So actually, what's really required to be displayed is the halal certificate, not necessarily the halal logo. But if someone uses the halal logo without permission, that's an offence too." (PB-1, personal communication, August 1, 2024)

"If I go by my own opinion... the use of the halal logo at premises is kind of like a guarantee for us to see that the restaurant is already halal-certified. Meaning, if it's already certified halal... it's already been checked... people have come, done the inspection, checked the ingredients, checked the kitchen and how things are done. So, if there's already a logo there, we as people would say... like, okay this logo means... alright, this place is definitely halal-certified. It's already been inspected. So that gives us Muslims some assurance... aaa... so... yeah, in the act or the law it's stated that only the halal certificate needs to be displayed, just the certificate... halal certificate... but... like what PB-1 mentioned just now, the halal logo is an added value ... aaa... so it gives the public more confidence that the certificate ... like, that restaurant or premises, has already been inspected by the Halal Food Control Division (BKMH)." (PB-2, personal communication, August 1, 2024).

"So basically, everything depends on the certificate, no certificate, no logo, aaa... like that" (PB-3, personal communication, August 1, 2024)

"Because the use of the halal certificate and the halal label (Brunei Halal Logo) ... this halal label (Brunei Halal Logo) is controlled and bound by the law, aa yes... anyone who uses it without permission is committing an offence." (PB-1, personal communication, August 1, 2024)

The statements from the authorities above indicate that the Brunei Halal Logo's presence in food establishments is a response to concerns about the adequacy of Islamic symbols, such as "*topi haji*" or Islamic phrases, used by non-Muslim-owned businesses to signify their halal status. Authorities questioned whether these symbols were sufficient, as they could be part

of marketing strategies. This led to the creation of legislation, under the command of His Majesty, to regulate halal food through relevant agencies. The Brunei Halal Logo enhances the value of halal certification by facilitating easier identification of certified establishments, thereby eliminating the need for consumers to verify the halal certificate. Essentially, the Logo assures consumers that the food establishments have obtained halal certification.

4.2 Norms

Norms refer to an individual's evaluation of performing a behaviour based on external factors that involve society (Ajzen, 2011). In this context, it raises the question of whether the status of the Brunei Halal Logo, which is non-mandatory for display in food establishments in the country, is influenced by the fact that the majority of the population is Muslim. The statements from the authorities are as follows:

"Actually, if you look at it, both are already mandatory, it's just that for restaurants that have the halal certificate, they're required to use the halal label (the big Brunei Halal Logo under the certificate), that big one, right—that's what we mean, yeah? So that one is basically already mandatory by itself, but the one that's officially mandatory is just the halal certificate. Because if you refer to the law, is it under Section 35 or something like that, aa...?" (PB-1, personal communication, August 1, 2024)

"Making it compulsory and displaying it ... wait, wait... where the certificate holder must make sure the certificate is displayed in a spot that's easy to see at the business premises. So, for any certificate holder, it has to be displayed under Section 8." (PB-3, personal communication, August 1, 2024)

"If we're talking about displaying the big halal label (Brunei Halal Logo), that's not mandatory. Yes!... the one that's mandatory is the certificate... the certificate is the one that has to be displayed." (PB-1, personal communication, August 1, 2024)

"But if they display it without the halal certificate, that's also an offence under what section was it again... aaa... Section 6, right?... Yes! displaying the halal label (Brunei Halal Logo) without permission. Section 6(4)." (PB-5, personal communication, August 1, 2024)

"Or if they display the Brunei Halal Logo under the halal certificate without permission." (PB-3, personal communication, August 1, 2024)

The statements provided by the authorities indicate that the display of the Brunei Halal Logo is linked to the issuance of a halal certificate under the Halal Certification and Labelling Act of 2005. However, they acknowledge that the Act does not explicitly mandate the display of the Brunei Halal Logo at food establishments, as it only specifies the requirement for the halal certificate. Additionally, they note that failing to display the Brunei Halal Logo at food establishments is not considered an offence, as the halal certificate is the only mandatory requirement. However, displaying the Brunei Halal Logo without first obtaining the halal certificate is regarded as an offence.

4.3 Perceived Behavioural Control

Perceived Behavioural Control (PBC) refers to an individual's ability to perform a particular behaviour (Ajzen, 2011). In this context, it refers to the challenges faced by the authorities in granting the Brunei Halal Logo to food establishment managers in the country. The statements from the authorities are as follows:

"Actually, that challenge is kind of like an audit, yeah... because if we look here, there are several steps and also some requirements to get the halal certificate (Brunei Halal Logo under the halal certificate). For example, they need to provide two halal food supervisors, and the place or premises they use must be suitable aaa... suitable. For example, if they use an apartment as a business premises, that's already aaa... against... aaa... against the rules... under ABCI... fire fighter, and that can be a challenge for them to get the halal certificate (Brunei Halal Logo under the halal certificate). So, before they get this halal certificate, they also need to get approval from other agencies... yes... that's also a main issue here, sometimes we even get applications like, for example, from homes, aaa... then they can't get the halal certificate because the land requirements say the house isn't a business premise, and this is a challenge!" (PB-3, personal communication, August 1, 2024)

"So basically, in other words, the challenge is meeting the criteria or requirements that have been set to get the halal certificate, aaa... so that's probably... everyone wants to get the halal certificate. But it's these kinds of restrictions, like for example... home-based businesses, like if they want to operate from home, and then once they apply here, we do accept their application, but for them to get the halal certificate, it just doesn't meet the requirements and standards that have been set. So in situations like this, they still can't get it, but we can only check and confirm that the products and materials used are halal. But we don't issue the halal certificate." (PB-1, personal communication, August 1, 2024)

"For TPOR, usually, if there's no problem... it's 45 days. But the reason it gets delayed is because of the application process—if they can't meet the requirements or every time they need to make corrections, they can't do it the way it's supposed to be. The weakness isn't on the department's side, but on the applicant's side. Like, when we ask for something... but they ask for extra time because they're busy... so it's up to them! We give them the time that's set. If they can't do it, they need to inform us. So that's why sometimes, instead of 45 days, it can end up taking six months!" (PB-1, personal communication, August 1, 2024)

"So earlier, it was explained that there are two categories! Okay, one is for those applying to get the halal certificate (Brunei Halal Logo under the halal certificate). That certificate, if they apply and then get the certificate, they'll also get the halal logo (Brunei Halal Logo) for free. That one comes with the halal certificate, which is like a halal permit (Brunei Halal Logo under halal permit), kind of like a certificate too but it's branded as a halal permit. This halal permit is specifically for products that are produced. Like drinks, crackers, cakes, but for just one specific product at a time. So, it's like just paying for the permit. Then they can print the logo themselves (Brunei Halal Logo under halal permit)." (PB-1, personal communication, August 1, 2024)

"If it's just printing that (Brunei Halal Logo under halal permit), there's no problem, but we hear it's expensive, and then the colour too. Yes... so difficult... so people complain, it's hard to get that colour. JAKIM, for example, in Malaysia, it's just black and white. Why do we have purple? That's Brunei, hehehe..." (PB-4, personal communication, August 1, 2024)

"I just want to add! That's... from our point of view, from BKM! Have you ever approached the business owners themselves, what challenges they face, maybe they have their own perspective. So, we also have to approach the business owners to understand what their actual challenges are." (PB-4, personal communication, August 1, 2024)

Based on the statements provided by the authorities, the primary challenge in granting the Brunei Halal Logo to food establishment managers lies in their ability to comply with the standards established by the authorities. Although the application process under the '*Tekad Pemeduliaan Orang Ramai*' (TPOR) is generally completed within 45 days, it is often prolonged for several months due to difficulties in meeting the required standards. Furthermore, the high printing costs associated with the coloured Brunei Halal Logo present an additional challenge, particularly in relation to the halal permit application. However, this study focuses on the halal certificate application, under which the logo is provided free of charge by the authorities. The authorities also recommended that these challenges be considered from the perspective of food establishment managers in the context of the study.

4.4 Intention

Intention refers to an individual's readiness to perform a particular behaviour (Ajzen, 2011). In this context, it pertains to the readiness of the authorities to make the display of the Brunei Halal Logo mandatory at food establishments in the country. The statements from the authorities are as follows:

"Personally, like... that's also what we see with the halal logo (Brunei Halal Logo). The halal logo aa... it's also like... sometimes even the certificate isn't enough for us, because that's why the council issued the bigger one (Brunei Halal Logo) as support, so we don't have to always look for the certificate. Plus, its use is controlled, maybe that's why. But for the future, if we really see it as a necessity, for public convenience, it could be done. But putting it into law isn't easy! That's what's going to happen. At best, when it's discussed again, maybe there will be question ask like, is the certificate isn't enough and the Brunei Halal Logo as a supporting role to it?" (PB-1, personal communication, August 1, 2024)

"Because it (the halal certificate) is small!" (PB-2, personal communication, August 1, 2024)

"We shouldn't just assume that if they use that (Brunei Halal Logo), they already have the halal sign aa... they have the halal certificate aa... not really, because we need to see the certificate, which has the signature on it, not just the logo." (PB-1, personal communication, August 1, 2024)

"That (halal certificate) is the one with the confirmation that they've applied for it. If it's just the halal logo without the certificate, it's not enough... like, it's halal, but not really. That's why sometimes we emphasize more on the use of the halal certificate, to make sure it's confirmed." (PB-1, personal communication, August 1, 2024)

"Because if you display the halal logo but the certificate has expired, that's also an offence. So, the halal certificate is the important one." (PB-5, personal communication, August 1, 2024)

"Maybe you could make a suggestion, like you could do a survey to people on what's more important, the logo or the certificate? ... then you could give the feedback to us, and we can proceed with aa ... endorsing it." (PB-3, personal communication, August 1, 2024)

"Maybe if I look at it as an individual... I see it more like... it's just the logo (Brunei Halal Logo) that people actually look at. It makes things easier for them... they don't really want to go through all the trouble anymore. But for us, since we're actually doing enforcement work, our mindset isn't

the same as the general public. So, we'll look at... for me personally, even if there's a logo, I'll still check the certificate because that's just how we think, as enforcement agency. But for the general public, they don't check the certificate, they just look at the halal sign (Brunei Halal Logo), you know?" (PB-1, personal communication, August 1, 2024)

The statement above reflects the views of the authorities regarding the proposal to make the display of the Brunei Halal Logo mandatory at food establishments. According to them, the Halal Certificate holds greater importance than the logo. This is because their role involves inspecting food establishments based on the Halal Certificate and Halal Label Order 2005, which requires the display of the certificate, not the logo. As a result, their focus remains on legal requirements that prioritise the Halal Certificate. Furthermore, making changes to the law is a complex process, as it requires approval from senior officials. For example, questions such as "Is the Brunei Halal Logo insufficient as an additional value to the halal certificate?" may arise during these discussions.

4.5 Functions of the Brunei Halal Logo in Food Establishments in Brunei Darussalam

Based on the findings above, four themes have been identified regarding the function of the Brunei Halal logo in food establishments, as outlined below.

a) Ensuring compliance with the Halal Certificate and Halal Label Order 2005

According to PB-1 (Male, 43 years old), the function of the Brunei Halal Logo is clearly defined in the "Halal Certificate and Halal Label Order 2005." The Order outlines that the Brunei Halal Logo signifies that food served at an establishment meets specific criteria, including: (a) being free from any prohibited animal parts or improper slaughter methods; (b) being free from impurities according to Islamic law; (c) prepared using equipment free from impurities; and (d) not coming into contact with non-halal food or impurities during preparation or storage (Ministry of Religious Affairs, n.d.). This reinforces the fact that displaying the Brunei Halal Logo indicates a food establishment that serves halal food in Brunei Darussalam.

However, a gap exists in the literature, where many researchers equate the halal logo with halal certification. This study distinguishes between the two, as outlined in the "Halal Certificate" and "Halal Label" Order 2005. The term "label" specifically refers to the Brunei Halal Logo and should be clearly distinguished from halal certification in academic discussions. This distinction is important to avoid confusion, because many studies mention the halal logo in their titles but actually focus on the halal certificate. Therefore, the study concludes that the halal certificate and Brunei Halal Logo are conceptually distinct entities.

b) Assurance

The findings of this study reveal that the function of the Brunei Halal Logo in food establishments is to regulate and provide assurance regarding halal food in Brunei Darussalam. According to PB-1 (Male, 43 years old), the introduction of the Brunei Halal Logo in food establishments in the country arose from the authorities' awareness of the rapid growth of food establishments, particularly among the Chinese community. Therefore, a law was established regarding the Brunei Halal Logo in food establishments to ensure the welfare of Muslims in Brunei Darussalam. Examining the statistics reveals that Chinese ownership

of food establishments in Brunei Darussalam increased rapidly from the 1950s to the 1960s, surpassing that of the Malay community (Niew, 1969). One of the causes of this was the misuse of government-provided loan funds to Malay entrepreneurs, who, instead of using the loan for business purposes, used it for other purposes, such as expanding their homes (Malai Yunus, 2015). Consequently, loans to the Malay community were restricted to prevent misuse (Malai Yunus, 2015), resulting in lower ownership of food establishments among Malays.

c) A Symbol to Identify Halal Food Establishment in Brunei

The introduction of the Brunei Halal Logo in food establishments is linked to the economic influence of the Chinese community in food establishment ownership. While the logo might not have been necessary if the Malay community had dominated ownership, its relevance remains today, even with a higher proportion of Malay-owned food establishments. This is due to the continued importation of ingredients that require halal certification, regardless of ownership.

The authorities deserve praise for allowing non-Muslim-owned food establishments to serve halal food, provided they employ a Muslim chef and obtain halal certification. This policy contrasts with the earlier position of Pehin Datu Seri Maharaja Dato Paduka Seri Setia Dr. Ustaz Haji Awang Abdul Aziz bin Juned, the current state Mufti of the Government of Brunei, in his 2007 work, "Issues in Halal Products", advised against consuming food from non-Muslim-owned establishments. Over time, the authorities have adopted this stance, promoting social harmony and economic support, as demonstrated by establishments like Chop Jing Chew, a non-Muslim-owned food establishment frequently visited by Muslims.

The Brunei Halal Logo now serves as a reliable marker for halal food, replacing previous reliance on staff attire, which could be manipulated. As noted by PB-1 (Male, 43 years old), the logo provides a standardised, visible means of identifying halal establishments, aligning with Sabainah et al. (2011), who argue that the halal logo signifies compliance with Islamic food preparation standards.

d) Supplementary to Halal Certification

The study revealed perspectives from the authorities. While food establishments are regularly inspected, all informants (PB-1, PB-2, PB-3, PB-4, and PB-5) emphasised the importance of verifying the halal certificate due to their regulatory role. Thus, the halal certificate is the primary focus of assessment, with the Brunei Halal Logo regarded as secondary.

The Brunei Halal Logo is viewed as a supplement to the halal certificate. PB-1 and PB-2 highlighted that although the use of the logo is not legally mandated, it is recognised in the Halal Certificate and Halal Label Order 2005. The authorities ensure that food establishments can display the logo only after obtaining halal certification from the HFCD, MoRA. Additionally, PB-3 and PB-5 emphasised that displaying the logo without the halal certificate constitutes a legal violation, as the certificate is the only mandatory requirement for display.

Furthermore, the Brunei Halal Logo is considered an added value to the halal certificate. PB-1 and PB-2 noted that its larger size, typically displayed at the entrance of food establishments, facilitates easier identification of halal status compared to smaller halal

certificates, which are harder to read. The logo thus allows consumers to verify halal compliance without needing to inspect the kitchen or ingredients directly.

In summary, the Brunei Halal Logo serves multiple functions as perceived by enforcement authorities, including reinforcing compliance with legal requirements, assuring halal integrity, symbolising halal certification, and supplementing the official halal certificate. These roles highlight the logo's operational and symbolic relevance in the current halal governance system. However, beyond these empirical insights, it is equally important to consider how the TPB may inform the reconceptualisation of the logo's role from a theoretical and policy-oriented perspective. The following section addresses this dimension by critically examining how the core constructs of TPB, such as attitude, norms, perceived behavioural control, and intention, can shape future policy directions concerning the mandatory display and strategic utilisation of the Brunei Halal Logo.

4.6 Theoretical Implications of TPB in Reconceptualising the Halal Logo Policy

While the preceding sections have demonstrated the current perspectives of halal enforcement officers on the Brunei Halal Logo, the TPB offers more than just a framework to interpret existing behaviour. It also provides a foundation for proposing behavioural and policy change. In the context of this study, TPB can be used not only to understand the current attitudes and actions of regulatory authorities but also to guide efforts in reconceptualising the Brunei Halal Logo as a more prominent and mandatory element within Brunei's halal governance system.

a) Attitude:

Findings reveal that while the Brunei Halal Logo is generally viewed positively, it is often perceived as a supplementary element rather than a regulatory necessity. The TPB posits that the formation of intention is significantly influenced by one's evaluative beliefs. To reconceptualize the logo as essential, it is important to shift institutional attitudes towards recognising the logo not only as a communicative device but as a strategic enforcement mechanism that enhances visibility, builds public trust, and symbolises religious compliance. This shift in evaluative belief could promote stronger institutional commitment to making the logo mandatory.

b) Norms:

In the current regulatory environment, norms are shaped by the legal requirement to display only the halal certificate, with the logo being optional. TPB suggests that perceived social pressure can influence behaviour. As such, reconceptualizing the Brunei Halal Logo requires establishing new normative expectations, both within the enforcement agency and among food establishments that the logo should be displayed as a visible assurance of halal status. This may involve institutional endorsement, public campaigns, or benchmarking with international practices where logos are standard visual guarantees of halal compliance.

c) Perceived Behavioural Control:

Officers highlighted structural and procedural constraints that affect both the issuance and display of the Brunei Halal Logo, such as compliance with technical requirements and the logistical challenges of printing the logo in its prescribed colours. According to TPB, when

perceived behavioural control is low, intention to act is weakened. Therefore, in order to promote wider adoption and display of the halal logo, regulatory processes must be reviewed to enhance accessibility such as simplifying procedures, subsidising printing costs, or allowing digital formats. Improving perceived ease of implementation will likely lead to greater compliance and support for a mandatory display policy.

d) Intention:

Although some officers expressed openness to making the logo mandatory, others were hesitant due to legal limitations or procedural complexity. TPB underscores that intention is a precursor to actual behaviour. Strengthening institutional intention to reform the logo policy could be achieved through evidence-based justification (e.g., surveys indicating public preference for logo visibility), cross-agency collaboration, and aligning the logo with national goals such as Brunei Vision 2035 and Sustainable Development Goal 12 (responsible consumption and production). This would create both top-down and bottom-up support for policy change.

In conclusion, applying TPB in this study extends beyond the interpretation of present attitudes and behaviours. It facilitates a reconceptualisation of the Brunei Halal Logo by identifying specific factors, such as attitudinal, normative, and control-related, that can be addressed to foster regulatory reform. If these TPB components are strategically targeted, policymakers may be better positioned to strengthen the institutionalisation of the Brunei Halal Logo as a core instrument in halal governance, ultimately enhancing public confidence and regulatory clarity in Brunei Darussalam's food industry.

5. Conclusion

This study critically examined the role and function of the Brunei Halal Logo in food establishments within Brunei Darussalam, using the TPB as a guiding framework. By focusing on the perspectives of officers from the Halal Food Control Division under the Ministry of Religious Affairs, the study identified how the core components of TPB such as attitude, norms, perceived behavioural control, and intention, shape regulatory behaviour and influence the current status of the Brunei Halal Logo as an optional display item.

The findings revealed that while the Halal Certificate remains the primary legal requirement, the Brunei Halal Logo plays a crucial communicative role in reinforcing consumer trust, enhancing visibility, and signalling halal compliance to the public. Enforcement authorities acknowledged the logo's symbolic value, but their institutional focus remains tied to the certificate due to existing legislative mandates.

Through a TPB lens, this study argues that reconceptualising the Brunei Halal Logo requires not only administrative adjustments but also behavioural change among regulatory actors. Addressing attitude, shifting institutional norms, and improving perceived behavioural control are key steps towards strengthening the status of the logo in Brunei's halal governance. The study contributes to the theoretical expansion of TPB by applying it to religious regulatory contexts, particularly within the domain of halal food assurance.

6. Recommendation

In light of the findings and theoretical implications, several recommendations are proposed:

a) Policy Revision for Mandatory Display

The Halal Certificate and Halal Label Order 2005 should be reviewed to consider making the Brunei Halal Logo a mandatory display item at all certified food establishments. This would align regulatory visibility with consumer behaviour and expectations, reinforcing public trust.

b) Institutional Capacity Building

Authorities should receive training and strategic guidance on how TPB components such as attitude, norms, and perceived behavioural control can be leveraged to support internal advocacy for policy change regarding the Brunei Halal Logo.

c) Simplification of Application and Printing Processes

The Ministry of Religious Affairs could streamline the issuance and printing of the logo (e.g., subsidising production costs, allowing approved digital formats) to reduce barriers faced by food operators, especially SMEs.

d) Public Awareness and Stakeholder Engagement

A nationwide awareness campaign could be conducted to promote understanding of the Brunei Halal Logo's meaning, enforcement conditions, and its distinction from general Islamic symbolism. This should include feedback collection from consumers and food operators.

Future studies should explore the perspectives of food business operators and consumers to triangulate the findings from this study. Such perspectives can enrich policymaking and help design a more inclusive and effective halal assurance system. Through these recommendations, Brunei Darussalam may strengthen its halal regulatory framework, enhance public confidence, and ensure that the Brunei Halal Logo fulfils its intended role both as a symbol and instrument of halal integrity.

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