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**AWARENESS ATTITUDE TOWARDS HALAL FOOD
PRODUCTS AMONG MUSLIM YOUTHS IN GOMBAK,
MALAYSIA**



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UUM
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**MASTER OF SCIENCE (MANAGEMENT)
UNIVERSITI UTARA MALAYSIA
August 2017**

AWARENESS ATTITUDE TOWARDS HALAL FOOD PRODUCT AMONG
MUSLIM YOUTHS IN GOMBAK, MALAYSIA

By

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Thesis Submitted to
Othman Yeop Abdullah Graduate School of Business,
Universiti Utara Malaysia,
in Fulfillment of the Requirement for the Degree of MSc. (Management)



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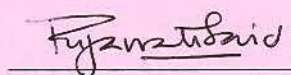
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ABSTRACT

Numerous studies had highlighted on the importance of halal such as on halal cosmetic product, halal certification, halal food product etc. There were a research to identify about the perception, assessing knowledge and religiosity toward halal food and cosmetic product, using Theory of Planned Behavior (TPB) to predict halal food consumption, the factors that influence behavioral intention on purchasing halal food and many more. This study aims to examine the level of attitude awareness of Muslims youth which is in Gombak area towards halal food product. The theoretical framework consists of three components which are religious belief, halal food information and subjective norm. Data were collected through distribution of questionnaire that using five point Likert Scale and had been distributed to 400 Muslims youth. The respondents were between 13 until 21 years old residing in Gombak, Selangor. Besides that, results obtain in the study shows that subjective norms is found to have a significant influence towards the attitude awareness of Muslims youth as compared to religious belief and halal food information.

Keywords: Halal, religion belief, halal product, behavior norm



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ABSTRAK

Pelbagai kajian telah dilakukan dimana kebanyakannya hanya memberi focus terhadap kepentingan halal seperti produk halal kosmetik, pensijilan halal, produk makanan halal dan lain-lain. Terdapat beberapa kajian yang menekankan aspek persepsi, menilai tahap pengetahuan dan pegangan agama berhubung makanan halal dan produk kosmetik, menggunakan kaedah *Theory Planned Behavior* (TPB) bagi menentukan pengambilan makanan halal, faktor-faktor yang memberi kecenderungan kepada niat perlakuan dalam pembelian makanan halal dan sebagainya. Kajian ini bertujuan untuk mengkaji tahap kesedaran sikap remaja Islam yang berada di sekitar Gombak terhadap produk makanan halal. Kerangka teoritikal terdiri daripada tiga komponen iaitu kepercayaan agama, pengetahuan berhubung makanan halal dan norma subjektif. Data telah dikumpulkan melalui cara pengedaran soal selidik yang menggunakan *Five point Likert Scale* dan telah diedarkan kepada 400 orang remaja Islam. Responden terdiri daripada lingkungan umur antara 13 hingga 21 tahun di sekitar Gombak, Selangor. Keputusan bagi kajian ini menunjukkan bahawa norma subjektif memainkan peranan penting dan pengaruh yang besar dalam menentukan tahap kesedaran sikap remaja Islam terhadap makanan halal berbanding kepercayaan agama dan pengetahuan mengenai halal.

Katakunci: Halal, kepercayaan agama, produk halal, norma tingkah laku



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ACKNOWLEDGEMENT

In the name of Allah, the Most Gracious the Most Merciful

All praise to the Allah, The almighty, for His blessing and companion, giving me strength to complete my dissertation paper successfully. Honestly, I believe that this research would never be achieved its aim without support from some important people.

I would like to express my unconditional gratitude to my respected supervisor, PuanNorPujawatibinti Said who give lot of assistance, guidance and valuable advice to me in order to finish my research. I am grateful to be under your supervision. Your countless effort, brilliant opinion in helping me is much appreciated.

Special thanks to my beloved parents, Encik Ishak bin Hj. Bakar and Puan Hasnah binti Wan Salleh as well as my inspired siblings, Mohd Hadri Jafini, Fatihah, Haris Asyraf, Nabihah and Zharif as well as my beloved sister-in-law and cousin, Nur Amirah and NorRuzaini who always support, encourage and be my backbone for me to fulfill this research. Without their prayer, endless love and courage, I would not be standing as what I am today.

Deepest thanks to my supportive friends for being there through thick and thin, keeping me up in completing my research. My best regards for all of you who played important role especially during my data collection period. Thank you and May Allah grant all of you with His blessing.

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TABLE OF CONTENTS

TITLE PAGE	i
CERTIFICATION OF THESIS WORK	ii
PERMISSION TO USE	iii
ABSTRACT	iv
ABSTRAK	v
ACKNOWLEDGEMENT	vi
TABLE OF CONTENTS	vii
LIST OF TABLES	ix
LIST OF FIGURES	x
 CHAPTER ONE: INTRODUCTION	
1.1 Background of the Study	1
1.2 Problem Statement	3
1.3 Research Questions	6
1.4 Research Objectives	7
1.5 Scope of the Study	8
1.6 Organization of the Thesis	9
 CHAPTER TWO: LITERATURE REVIEW	
2.1 Introduction	11
2.2 Awareness Attitude	11
2.3 Religious Beliefs	13
2.4 Halal Information	13
2.5 Subjective Norms	14
2.4 Underpinning Theory	15
2.5 Summary	16
 CHAPTER THREE: METHODOLOGY	
3.1 Introduction	17
3.2 Research Framework	17
3.3 Hypothesis Development	18
3.4 Research Design	18
3.5 Operational Definition	20
3.6 Measurement of Data	26
3.6.1 Research Instrument and Items	27
3.6.2 Item Scale	27
3.6.3 Questionnaire Format	28
3.6.4 Pilot Study	29
3.7 Data Collection	29
3.7.1 Population and Sampling	29
3.7.2 Data Collection Procedure	30

3.7.3	Technique of Data Analysis	31
3.8	Summary	33

CHAPTER FOUR: FINDINGS

4.1	Introduction	34
4.2	Data Cleaning	34
4.2.1	Data Collected	34
4.2.2	Exploratory Data Analysis	35
4.2.3	Reliability Analysis	36
4.2.4	Reformulation of Hypothesis	37
4.3	Descriptive Analysis	38
4.3.1	Background of Respondents	38
4.3.2	Variable Mean Score	41
4.4	Inferential Analysis	42
4.4.1	Correlation Analysis	43
4.4.2	Regression Analysis	44
4.5	Summary	46

CHAPTER FIVE: CONCLUSION AND RECOMMENDATION

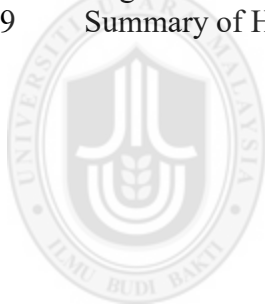
5.1	Introduction	47
5.2	Recapitalization of the Study	47
5.3	Conclusion	48
5.3.1	Halal Information and Awareness Attitude	48
5.3.2	Subjective Norm and Awareness Attitude	49
5.3.3	Religious Practice and Awareness Attitude	49
5.3.4	Effect of Halal Information, Subjective Norm and Religious Practice on Awareness Attitude	50
5.4	Recommendations	51
5.5	Contribution	52

REFERENCE

APPENDIX

TABLE LIST OF TABLES

Table 3.1	Research Design	18
Table 3.2	Operational Definition	20
Table 3.3	Number of Items	27
Table 3.4	Item Scale	28
Table 3.5	Questionnaire Format	28
Table 3.6	Pilot Study Reliability Analysis	29
Table 3.7	Sample Size Determination	29
Table 3.8	Technique of Data Analysis Employed	31
Table 4.1	Questionnaire Distributed and Collected	34
Table 4.2	Dependent Variable Rotated Component Matrix	35
Table 4.3	Independent Variables Rotated Component Matrix	36
Table 4.4	Reliability Statistics	36
Table 4.5	Background of Respondents	38
Table 4.6	Variable Mean Score	41
Table 4.7	Correlation Analysis Statistics	43
Table 4.8	Regression Analysis	45
Table 4.9	Summary of Hypothesis Testing	46



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LIST OF FIGURES

Figure 3.1 Research Framework

17



CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

In Malaysia, the awareness of halal food product is still lower of notable among Muslims. This research paper focusing on to determine if Muslims youth are realizes the important of halal food product. Besides, the goal for this study particularly is to measuring the Muslims youth consumer behaviour towards consuming halal food product. They are not sensitive of the importance of halal labelling/logo which is designated to notify Muslims whether it is allowed to buy and using it or not. The analysis by Murray Hunter (2012) that 20% of Muslims consumer does not look for Halal certifications when purchasing a product and that the majority of consumers will buy products that do not have the logo if there are no alternatives.

Although Malaysia is one of Islamic countries in the world and have a multiple races, the citizen whether Muslim or non-Muslim simply noticing about the halal is just consist of food, permitted animal and pets. The context of halal is really important to know because consumer always use in daily life. The government or the authority do put the effort to spread widely the knowledge and understanding of halal but the citizen still do not take it seriously (Nur Aniza, Noreina & Nurul Syakinah, 2013).

The lack of awareness especially among Muslims youth give an implication which is to their 'lifestyle' because Islam concept is *Cleanliness is a half of faith*. A proper understanding of halal requires a high and continued effort to give awareness for consumers to take it as seriously and not '*take for granted*'. It becomes more seriously because the Muslim youth do not see the importance of halal knowledge because the lack of curiosity to gain and to find the information.

This study is to examine the knowledge among youth Muslims, the strong religious beliefs, subjective norm and attitude for its application and commitment and the importance why they should know about halal food product.

Islam is the 'Din' or 'Way of life' which governs all human activities and behaviors. Islam is a religion of the Muslims, a monotheistic faith regarded as revealed through Muhammad as the Prophet of Allah. The word 'Islam' means voluntary 'Submission' or 'Surrender' to the Will of God. In the Quran, the God defines that the only purpose for which He created mankind is to worship Him.

The God sent Prophets to teach mankind how to worship Him starting Adam, Noah, Abraham, Isa and the last messenger, Muhammad (peace be upon him). The Islamic position is that all of these prophets came with the same message, that there is no deity worthy of worship except the one true God or also known as Allah.

In Islam there is 'Halal' and 'Haram'. Halal is that which the God has permitted in His Book. Allah commanded in the al-Quran in the Surah al-Maidah verse 87 which mean:

“O you who believe! Make not unlawful the good things which Allah has made lawful for you. But commits no excess for Allah loved not those given to excess”. (Al-Quran, 5: 87).

While Haram is that which God has prohibited in His Book. Allah commanded in the Al-Quran in the Surah al-Baqarah verse 173 which mean: “He has only forbidden you dead meat and blood and the flesh of swine, and that on which any other name has been invoked, besides that of Allah”. (Al-Quran, 2: 173).

1.2 PROBLEM STATEMENT

In Malaysia, the Muslim youth are lack of awareness in choosing food to consume. The lack of knowledge, awareness and understanding of the halal concept between Muslim producers of halal products may lead to the declining values of halal-ness. Malaysia which is a country with Islamic background has 80% of halal products are manufactured by non-Muslims producer (Selvarajah, Che Musa, Irsyad, Nazreen and Sharifah Alya, 2017). Some of Muslim youth lack of awareness that they didn't get noticed the halal logo or certificates by JAKIM to consume food and beverage in specific restaurant or product bought. This research tries to see the level of knowledge and the understanding of its application of Muslims youth towards halal food product. By rights, every Muslim at least should know and fully understand the principle and practices behind dietary halal and haram.

According to Mohamad Hashim Kamali (2011), doubts have risen nowadays over factory farming in which animal remains are fed to other animals. The use of hormones and antibiotics also showed difficulties in verifying whether the meat is *halal*. Factory farming may also fail the test of compatibility with the Islamic principles of compassion toward animals. Yet definitive answers to these questions would need to be informed by scientific evidence.

In general, the Muslim society in Malaysia is still unconcern about choosing halal food in their daily life (Nor Adyanti, Tunku Naashril & Mohd Helmi, 2013). The influencing role played by close friends and society in general played an important role to a person. Lately public are more attracted to pay a visit to a recommended eating outlet as suggested by the social media such as Facebook, Twitter and Instagram rather than inquiring on the status of the food served at the eating outlet. Other influencing factors are such as the store brand name, fancy or grand store decoration or even a recommended low-priced outlet. Clearly, was halal certification on products and food preparation process or outlet is being operated by a Muslim considered by Muslim consumers?

As stated in the Quran and Hadith, Islam has proposed the general guidelines when selecting food for consumption. As a Muslim, they should obliged to consume only Halal food and this could lead to a different decision making process. According to Othman and Hashim (2010), the impact will depend on the religion itself and at the same time on the individual's interpretation to follow the religious principles.

Another aspect related to halal issues is about halal information. Based on Nor Ain (2013) research, some Muslim youths are lack of information because of their behavior or attitude in which they do not have an awareness to get the latest information or issues about halal problems. Even though they are more exposed with Information Technology (IT) such as internet, television, radio and others but the curiosity to get the knowledge about halal product and information is still very little. For example, the tendency to surfing entertainment or games websites is high than to surf JAKIM or halal page in order to get more and detail information about halal. The consequences Muslim youths have to face are they got confused in identifying the halal logo. It is because there are lots of fake halal labels in the market by private firms. The real halal logo has an Arabic character and the design on the packaging label and also the International Organization of Standardization (ISO). The lack of knowledge or information about halal could be an issue problem when the Muslim youth do not totally understand the rationale behind the halal certification and halal logo. However, as mentioned by Mohamed, Sharifuddin, Rezai, Abdullah and Abd. Latif (2011), there are few factors that lead to the failure of obtaining the Halal certification such as not fully understand the Halal concepts, unclear of the requirements and the process of applying of Halal certification. It can be related with the issues of popular pretzel chain Auntie's Anne in which has been denied halal certification by the Department of Islamic Development (JAKIM) for several reasons (Free Malaysia Today, October 2016). Besides the request of change of name, JAKIM also demanded for Auntie's Anne to apply for Halal certification for their central kitchen. According to Ambali and Bakar (2014), consumers can be exposed to increase their level of awareness via education and learning. People can be educated through traditional ways of communications and Internet or any other channel of

communications. The teaching exposure can serve as a source of awareness on Halal related to what the Muslims consume.

As we known, there are abundance of food products in the market. The concept of Halal can no longer be restricted to simply meaning food that is 'pork free'. All types of ingredients had been used in foods which contain many of flavor, food coloring, stabilizer which this can contribute to food that has been enhanced by doubtful animal enzymes in to halal food products that the halal can be questionable in Islamic law.

1.3 RESEARCH QUESTIONS

On May 2014, Malaysian especially Muslims were astounded by the news about a non-halal ingredients in chocolate products mostly eaten by Muslims and having a halal logo whereas it detected pig DNA in samples taken from Cadbury's Dairy Milk Hazelnut and Dairy Milk Roast Almond product which is already out in the market by Ministry of Health Malaysia. It is become a serious issue that made Muslims comprehend the important of knowledge of Halal and its application.

A few months later, Malaysian Islamic Development Department's (JAKIM) cleared the confectioner of any such contamination whereas JAKIM pointed out that the Health Ministry's samples were not taken directly from Cadbury's factory and this resulted in possible contamination and flawed test results.

Three research questions have been listed consist of:

RQ1: Is religious beliefs related to awareness attitude of Muslim youth in Gombak?

RQ2: Is halal information related to awareness attitude among Muslim youths in Gombak?

RQ3: Is subjective norm related to awareness attitude among Muslim youths in Gombak?

RQ4: Is there an effect of religious belief, halal information and subjective norm on awareness attitude among Muslim youths in Gombak?

1.4 RESEARCH OBJECTIVES

The study intends to study the level of awareness attitude among Muslim youth in Gombak on halal food consumptions. Malaysia is known as an Islamic country where most of the populations are Muslims. According to Index Mundi, the estimation on July, 2014 for Malaysia Demographic profile 61.3 percent stand for Muslims; 19.8 percent are Buddhist; 9.2 percent are Christian, 6.3 percent are Indian and other religion are 3.5 percent. According to Kristen and Johnson (2011), which stated that young Muslims consumers are the largest consumers on food consumption.

This study is focusing on the following specific objectives:

RO1: To examine if religious belief is related to awareness attitude among Muslim youths in Gombak.

RO2: To examine if halal information is related to awareness attitude among Muslim youths in Gombak.

RO3: To examine if subjective norm is related to awareness attitude among Muslim youths in Gombak.

RO4: To examine if religious belief, halal information and subjective norm have an effect on the awareness attitude among Muslim youths in Gombak.

1.5 SCOPE AND LIMITATION OF THE STUDY

This research was conducted to determine the level of awareness among Muslims youth with respect to halal products. The halves of samples were selected from Sekolah Menengah Kebangsaan Taman Melati, International Islamic University Malaysia (UIAM) students and public which average age among 13 – 21 years old.

Sekolah Menengah Kebangsaan Taman Melati is a one of among secondary school located in Gombak; where students are from form one to upper six. Roughly, Sekolah

Menengah Kebangsaan Taman Melati has 498 boys and 531 girls, bringing the total number of students are 1029 students.

The other respondents are UIAM's students consist of 100 accounts students which is 50 boys and 50 girls. The 50 questionnaires distributed randomly for public such as at LRT Taman Melati Station and Terminal Putra Station.

As a part time student which is the researcher have another full commitment with work. It does make to divide a time between work and study. It gives a time constraints to give 100% focused on the research.

Cost also one of limitations whereas the researcher will need a longer time in gathering information and analyzing the data. It is necessary for the researcher to distribute a questionnaire to the respondent and also to collect it.

The other problem for researcher was when to get a cooperation from respondents. The timing of a questionnaire distributed, it were on the examination weeks where the students were focused for their final exam and it is not easy to get their time to answers a questionnaire. The researcher needs to extend the duration of collection of questionnaires that was distributed because of the respondents' commitment.

1.6 ORGANIZATION OF THE THESIS

Chapter one discussed about the background of the research and followed by the elaboration of problem statement. Afterwards, the discussions consist of the research question and research objective. Next, the chapter were discussed the significant of research, scope of study and limitation of study.

Literature review in chapter two were discussing about the theory and previous research which describe the necessity of this study. Besides, chapter two also focused on the research and its relation with previous research relevant.

Chapter three is about the specific knowledge in research method. There are a few things need to be consider which is described the rational on choosing the research design and the reason for choosing it. Other than that, researcher need to explain the sample selection, describe the procedures used in designing the instrument and collecting the data, and an explanation of the statistic procedures that is used to analyze the data.

Following chapters which is chapter four and five provide a well-organized and understandable overview of the results of the study using treatment on data, descriptive analysis, validity and reliability and inferential analysis. For the last chapter consist of discussion and recommendation where the chapter covered the findings and discuss the relevant result that be reported.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

The discussion in this chapter is divided into four sub-sections. The discussion starts with the discussion on the dependent variables and followed by each of the independent variables. Subsequent discussion is on the underpinning theory used in this study.

2.2 AWARENESS ATTITUDE

Beyond the general relationship of Muslim and Halal, the researcher specifically tries to seek the understanding of the awareness of halal food product among Muslims youth in Malaysia. Generally, food could give an influence to the life and behavior of human being. Through halal food, people will gain strength to do a good thing and the physical will obey with practical. As a Muslim in Malaysia, which is have a variety religions, citizen should be more alert and could choose the halal food which is following *Syara' rules*. A non-Muslims need to be explain in details about *halal-haram* food concept based on Islamic laws. Muslim citizen need to change the perspective of non-Muslim which is prohibited food is not only pork but the concerning is including of preparing, processing, storage, packaging and restraint the food or the product.

The information that gained from observation, it is show that some of non-Muslim citizen in Malaysia understand why halal food or products particularly important especially for Muslims to use in daily life. They also recognize that halal food or products give a 'protection feels' for them in which helps them to be clean, healthy, nutritious and balanced (Murray Hunter, 2012). It explains that the non-Muslims finding Islamic guidelines of food as a good for human health.

The research statement from Adilah Mohd Ramli (2009) stated that non-Muslims are aware of the existence of halal food product in Malaysian which proves that they would spend less than RM 100 on halal food product. It is show that the awareness on halal food product is still at a lower stage for non-Muslims; however the relevant authorities have to put more effort such as distribution of information to increase consumer awareness and the understanding of halal principles especially for non-Muslims.

The halal logo in particular is easy to find on the foods product. According to Dr. Noriah Ramli (2011) for Halal labeling requirement stated that Section 10 of the Trade Description Act 1972 empowers the Minister to enact the Trade Description (Use of Expression 'Halal') Order 1975, to regulate the *halal* logo usages to identify food that is legal and safe for Muslim consumption. Section 11 of the Act empowers the Minister to enact the Trade Descriptions (Marking for Food) Order 1975. Section 2 of the (Marking of Food) Order 1975 requires all *halal* foods to be labeled as such.

2.3 RELIGIOUS BELIEFS

According to religion can be considered as very important indicator in any decision making processes where it is the foundation that leads a person to behave lawfully and ethically (Ahlam, Azwmawani & Suhaimi, 2015). While according to Delener (1994), consumer attitude and behavior on eating habits and food purchasing decision can be influence by religion.

Johnson (2001) stated that religiosity is when an individual is devoted to his religion in which it is reflected in people attitude and behavior. Previous research done by Alam, Mohd and Hisham (2011) have found that the most important factors of human behavior in Malaysia is religious other than nationality, racial and geographical region. Based on Simons (1994) and Hussaini (1993) describe that Muslims level of awareness on halal food can be influence by Muslims' belief.

Research done by Nur Aniza, Noreina and Nurul Syakinah (2013) stated that the Muslims student chose halal food because of religious obligation. The finding also revealed that the religion is showing an essential part in influential the selecting of food among Muslims.

2.4 HALAL INFORMATION

Based on Aiedah and Sharifah Hayaati (2015), "knowledge and awareness on halal food could be incorporated in the existing Islamic Studies subject at the school level of young

Muslims to inculcate the right understanding about halal food”. In contrast, research by Suhaimee and Syazwani (2014) towards UiTMs’ student making decisions process on purchase halal food shows that they are concern on the products they purchase and aware of the food they consume, new halal logo and the knowledge they obtained regarding halal. Most of the respondents agree that advertisement play an important role regarding halal especially towards young Muslims to help them increase the awareness, give more information and gain knowledge. According to Al-Harran and Low (2008), Muslims consumer are very similar to any customer segments, demanding healthy and quality products which also confirm to Shariah requirements. Riaz and Chaudray (2004) pointed out that Halal logo was found to be important. Lada & Tanakinjal and Amin (2009) found that the concept of Halal food are opening new vistas and avenues for the marketers and is emerging as a new brand concept. In Malaysia, research has been done by Baizuri et al. (2012) to examine the level of JAKIM service quality from the perspective of Halal food manufacturers and the results shows that JAKIM has not met manufacturer expectations.

2.5 SUBJECTIVE NORMS

According to Suddin, Geoffrey and Hainuddin (2009) that Malaysia’s subjective norm is significant where family, friends and colleague are strong determinant points in choosing halal products. The fact that Malaysia have a majority Muslims population describing that the culture which subjective norms show a significant part in Muslims’ halal food purchasing (Syed and Nazura, 2011). The finding by Aiedah, Sharifah Hayaati and Hairunnisa (2015) revealed that “family plays a vital role in educating

family members on the importance of halal food. In contrast, the finding of Liou and Contento (2001) stated that “the subjective norms did not have positive influence towards food behavioral intention.”

2.6 UNDERPINNING THEORY

According to Icek Ajzen, the theory of planned behavior (TPB) is a theory that links beliefs and behavior. It is a theory explaining human behavior and has been applied to studies of the relations among beliefs, attitudes, behavioral intentions and behaviors in various fields such as advertising, public relations, advertising campaigns and healthcare. The theory states that attitude toward behavior, subjective norms, and perceived behavioral control, together shape an individual's behavioral intentions and behaviors.

The TPB states that behavioral achievement depends on both motivation (intention) and ability (behavioral control). It distinguishes between three types of beliefs - behavioral, normative, and control. The TPB is comprised of six constructs that collectively represent a person's actual control over the behavior.

Attitudes refers to which a person has a favorable or unfavorable evaluation of the behavior of interest. It entails a consideration of the outcomes of performing the behavior. Secondly, behavioral intention refers to the motivational factors that influence a given behavior where the stronger the intention to perform the behavior, the more likely the behavior will be performed.

Thirdly, subjective norms refers to the belief about whether most people approve or disapprove of the behavior. It relates to a person's beliefs about whether peers and people of importance to the person think he or she should engage in the behavior. Other than that, social norms refers to the customary codes of behavior in a group or people or larger cultural context. Social norms are considered normative, or standard, in a group of people.

Perceived power refers to the perceived presence of factors that may facilitate or impede performance of a behavior. Perceived power contributes to a person's perceived behavioral control over each of those factors. Lastly, perceived behavioral control refers to a person's perception of the ease or difficulty of performing the behavior of interest. Perceived behavioral control varies across situations and actions, which results in a person having varying perceptions of behavioral control depending on the situation. This construct of the theory was added later, and created the shift from the Theory of Reasoned Action to the Theory of Planned Behavior.

2.7 SUMMARY

This chapter is describing the research statement made by other researcher about the level of awareness among Muslims or non-Muslims towards halal food products. The other than that, this chapter can be strengthened with a better understanding and the details of a meaning for each variables which is a factor to test the level of awareness among Muslims youth.

CHAPTER THREE

METHODOLOGY

3.1 INTRODUCTION

This chapter discusses the research methodology employed in this study, which covers the research framework, hypotheses development, research design, the operational definition of the variables, the research instrument, data collection method, and the types of data analysis employed in this study.

3.2 RESEARCH FRAMEWORK

The framework of this study is shown in the figure below, based on the Theory of planned behavior (TPB). The relationship and effect between the variables is indicated by the arrows.

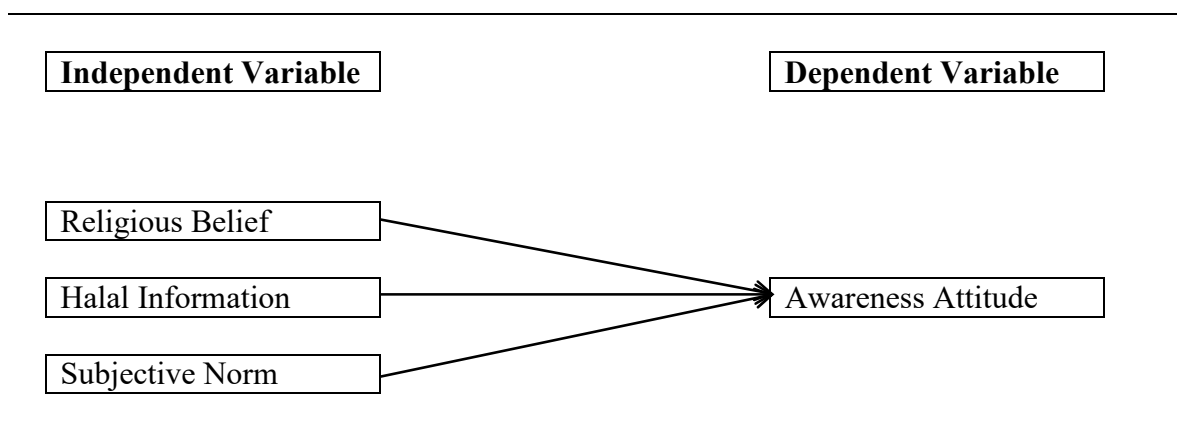


Figure 3.1
Research Framework

3.3 HYPOTHESES DEVELOPMENT

Based on the discussion of the literature review in previous chapter, the hypotheses for this study is as follows:

- H1: Religious belief is related to awareness attitude among Muslim youths in Gombak.
- H2: Halal information is related to awareness attitude among Muslim youths in Gombak.
- H3: Subjective norm is related to awareness attitude among Muslim youths in Gombak.
- H4: Religious belief, halal information and subjective norm have an effect on the awareness attitude among Muslim youths in Gombak.

3.4 RESEARCH DESIGN

Table 3.1
Research Design

Element	Type
Purpose of study	Hypotheses testing
Type of investigation	Correlations
Extent of researcher's interference	Minimal
Study setting	Non-contrived settings – field study
Unit of analysis	Individuals
Time Horizon	Cross-sectional

The research design elements in this study are shown in the above table which also reflects the plan, structure and strategy of investigation carried out in order to obtain the answers to research questions or problem of a study as suggested (Sekaran, 2005; Kumar 1996). This study employs the quantitative approach by employing a formal, objective, systematic process for obtaining responses from the respondents based on the research instrument used. The data collected will describe, test relationships and examine cause and affect relationships between the variables in this study.

A few research statements about the function of quantitative research design were made by researchers. One of the researcher which is by Kreuger and Neuman (2006) stated that the research design is help to test the relationship between the research variables. Along with Anderson, Sweeney and William (2000) describe that it can reliably determine if one idea or concept is better than the alternatives. The design is able to answer a question about relationships among measured variables with the purpose of explaining, predicting and controlling phenomena (Leeday & Ormrod, 2005). Bring to a close; the quantitative design is a right design to use to determine and measure the significant relationship of the independent variables with dependent variable.

The first step in deciding the way to analyze the data is to define a unit of analysis (Trochim, 2006). Unit Analysis is defined as the analysis that the researcher do which to determine what unit is; which is a major entity used to analyzing in this study. The unit of analysis for this study could be in a group because to measure the level of awareness, the researcher decides to measure every average age of awareness which consist of average age that is defined as a youth.

The respondents target are among 13-21 years old at Taman Melati area in which cannot be compared on each level ages because the research objective are to measure and determine the perception and to know the level of attitude awareness of Muslim youth towards halal food product. These studies that will conduct on the natural environment with minimal interfere by the researcher where the data was collected at one of time which is in cross sectional study category.

3.5 OPERATIONAL DEFINITION

Table 3.2
Operational Definition

Variable	Operational Definition
Awareness attitude	The understanding of attitude towards halal food product
Religious belief	The understanding of foundation of religion towards halal food product
Halal information	The understanding of halal knowledge towards halal food product
Behavior norms	The understanding of influence from family environment

Operational Definition is defined as a method of a process that the researcher used to measure the variables. Dependent of variables for this study is a level of attitude awareness among youth Muslims which is the researcher used as a key point to focusing on this study.

Awareness is to know the alertness, the understanding of youth and the knowledge and its application etc. towards halal food product. The definition of awareness by Wikipedia is the ability to perceive, to feel or to be conscious of events, objects, thoughts, emotions

or sensory patterns. In other words, it is the state or quality of being aware of something.” According to biological psychology, awareness is defined as a human’s or an animal’s perception and cognitive reaction to a condition or event.

Definition of awareness by Cambridge Dictionary is stated as a knowledge that something exists, understanding of a situation or subject at the present time based on information or experience. While according to Randolph (2003), awareness is define as a knowledge or understanding of particular subject or situation. In halal concept, awareness means having an experience of something or gets information about what is happening at this time on halal food, drinks and product. Therefore, the awareness describes human perception on what they eat, drink and use in their daily life.

Generally, the importance of awareness on halal is because of Muslims obligation to Shariah complaint or Islamic laws. Viewing from the wider scope and in other perspective, it is cover of the quality and goodness of what we should eat, drink and use daily. In Islam, awareness is clearly are given as Hadith says:

“The Halal is that which Allah has made lawful in His book and the Haram is that which He has forbidden, and that concerning which He is silent, He has permitted as a favor to you”, (Ibn Majah, No 3367).

Attitude which is to recognize the behavior, the way of thinking, the opinion about something, the feeling toward a fact of Muslim youth regard a halal food product and the application in their daily life. Generally, attitude is described as searching, selecting

until the decision to purchase a good or service in order to meet the needs of physically and psychologically (Blackwell *et al*, 2006). This is including as what consumers buy? Why consumers buy it? When do they buy? Where they buy? How often they buy? And how often they use it?

Religion is a key element in the culture of life that effect the behavior and purchasing decisions (Cornwell, 2005). In general, the religious manage what is allowed and what is forbidden to do. The religion is to beliefs and values in interpreting life become a habit. Religion can affect consumer behavior and attitudes in general (Pettinger *et al*, 2004). The religion can influence consumer behavior and attitude that has been proven for food purchasing decision and human food consumption.

According to Eagly and Chaigen (1998), beliefs and attitude are used as a single concept and interchangeably". Fishbein theory is "beliefs are a part of attitude as well as similar to attitude is come from beliefs. Overall, attitudes somehow are able to be consider to have a positive and negative behavior which is be able to make consumer to be interested or dislike of something, and the consumer have a capability to decide on purchase the product or otherwise.

Religious beliefs is one of an independent variable used in the study which to see the level of awareness among Muslim youth by determine its application on religion and beliefs during their daily life. The impact of religion has an internal influence on the lives of individuals and guides different rituals and behavior (Loser, Klein and Dollabite,

2008). This shows how important religious beliefs and role give an impact of nature human beings.

Belief in Almighty Allah is a fundamental to the beliefs or a tenet of faith because of the presence of Almighty Allah, and the other was that are in accordance with the sayings of Almighty Allah "O mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil)" (Al-Baqarah, 2:21).

In accordance with Johnstone (1975), religion is a "system of beliefs and practices by which group of people interprets and responds to what they feel is supernatural and sacred." While as said by Simons (1994), the religious belief is one of factors of food restrictions, taboos and particular rule to meat. Some religious are extremely strict in their food consuming such as prohibition for pork and compulsory to slaughter the meat for Judaism and Islam, prohibited for pork and beef for Hinduism and Buddhism, except for Christianity which has no food taboos.

The amount of Muslims people following food restrictions quite large due to their religious belief because wherever or place they choose to live, they still aware of halal. It shows that, 75% Muslims migrants in the US follow their religious dietary laws (Hussaini, 1993). In the Quran, there are 20 verses that describe what food are Halal and also Haram foods. Allah had command all the mankind especially Muslims to eat and live on Halal and Tayyib which is from Hadith is:

“Halal (the Lawful and Permissible) is clear and Haram (the Unlawful and Impermissible) is clear. Between Halal and Haram lays some doubtful things. Many people do not know whether it is permissible or not. Whoever leaves out this doubtful thing in order to protect his religion and honor, and then he is safe. Whoever indulges in this things/ matters, it is very possible that he will fall into Haram, similar to a person who grazes his animals near the royal pasture it is very possible that one day he will graze in the royal pasture. Behold! Every king has a royal pasture and the royal pasture of Allah is those things which have been made impermissible,” (Tirmidhi 1205).

Halal food information is a second independent variables used to examine if the Muslim youth aware the important of information on halal food product they consuming in their daily life and the seriousness to have an understanding about halal food product.

Islam is very concerned about halal food because it is clean and healthier and the most important thing is, for human to survive. Muslims should be bothered about halal food consuming as the word of Almighty Allah:

Meaning: "O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is open enemy for you." (Al-Baqarah, 2:168).

Meaning: "O ye messenger! Eat of the good things, and do right. Lo! I am Aware of what ye do." (Al-Mukminun, 23:51)

Islam provides clear guidelines for Muslims on the halal food process to follow on fulfillment of halal requirements in terms of slaughtering as it was narrated by Rafi' bin Khadij of what is told by the Prophet (PBUH) to Muslims by saying:

“Use whatever causes blood to flow, and eat the animals if the Name of Allah has been mentioned on slaughtering them...” (Sahih Bukhari)

There are a lot of food, drinks and products which are permitted and also prohibited for human consumptions such as alcohol, pork etc.. In this situation, the Prophet (PBUH) says:

“Halal is clear and Haram is clear; in between these two is certain things that are suspected (Syubhah). Many people may not know whether those items are Halal or Haram. Whosoever leaves them, he is innocent towards his religion and his conscience. He is, therefore, safe. Anyone who gets involved in any of these suspected items, he may fall into the unlawful and the prohibition. This case is similar to the one who wishes to raise his animals next to a restricted area, he may step into it. Indeed for every landlord there is a restricted area. Indeed the restrictions of Allah are the Haram.” (Sahih Muslim)

The third independent variables used is subjective norm whereby the researcher acquire to identify the stance of Muslim youth to adhere towards halal food product were influenced by friends, family, the environment and or the knowledge itself etc. Subjective norm is a responsibility of a person to do or not from doing any act

(behavior). According to Festinger (1954), subjective norm is a change in thinking or feeling of a person on specific behavior suitable to relation with other people. “Consumer may believe that family, friends, colleagues and other ones like a certain behavior and this will cause that they be influenced by their believes (Pavolou and Chai, 2002).”

Ajzen (2005) also found the subjective norm is “a feeling or allegation against the expectation of the people who are in the life of the commission or omission of a particular behavior.”

According to Campbell (2008), the factors that influence the subjective norm are “a normative belief which is beliefs that shape behavior because consumers think more about the consequences of actions taken.” Secondly is the motivation which is person’s ability to achieve the goals which were to meet individual needs. Liou and Contento (2001) believe that motivation is to accept a behavior of family member’s and friends’ expectations.

Consistent with all stated above about definition of subjective norm, it can be concluded that subjective norm is one of factor to be associated with the level of awareness.

3.6 MEASUREMENT OF DATA

The discussion in this section is divided into four main parts, which are the: (i) research instrument and items, (ii) item scale, (iii) questionnaire format, and (iv) pilot study.

3.6.1 Research Instrument and Items

The research instrument used in this study is the questionnaire. As this study attempts to obtain the generalization from the respondents regarding their awareness attitude towards halal food products, the closed ended questionnaire is found to be the appropriate format. An advantage of closed ended questionnaire is where the respondents could make quick decisions to choose among the several alternative answers given to them (Sekaran, 2005).

Table 3.3
Number of Items

Variable	Number of Item
Awareness attitude	5
Religious belief	5
Halal information	6
Subjective norms	5

There are four variables in this study. As shown in the above table, there are five items for awareness attitude variable, five items for religious belief, six items for halal information and five items for subjective norms. All items were adopted from previous studies. The items were then adapted to suit this study.

3.6.2 Item Scale

The scale used for each item in all variables is the Likert scale. The scale used is 1 = Strongly Disagree to 5 = Strongly Agree. The scale was reported has an adequate

internal consistency which is the Cronbach's alphas ranging from .50 to .70 by Clark and Watson (1995). This is to ensure that the respondents of this research understand which point to mark and to avoid confusion in marking the responses.

Table 3.4
Item Scale

Variables	Scale
Background	Nominal scale
Awareness attitude	Likert: (Strongly Disagree) 1 — 5 (Strongly Agree)
Religious belief	Likert: (Strongly Disagree) 1 — 5 (Strongly Agree)
Halal information	Likert: (Strongly Disagree) 1 — 5 (Strongly Agree)
Subjective norms	Likert: (Strongly Disagree) 1 — 5 (Strongly Agree)

3.6.3 Questionnaire Format

Table 3.5
Questionnaire Format

Section	Item
A	Background of respondents
B	Independent variables
C	Dependent variables

As shown in the table above, the questionnaire is divided into three main sections. Section A covers the respondents' background information. Section B consists of the items of the dependent variables and Section C is the items from the independent variables.

The items were later translated into Malay language. This is because the respondents may not have a good understanding in English in order for them to answer the

questionnaire. This approach is categorized as within-country research in countries with several official languages (Harkness, Pennell & Schoua-Glusberg, 2004). The translated version is then send to experts to check on the

3.6.4 Pilot Study

Table 3.6
Pilot Study Reliability Analysis

Variables	Cronbach Alpha Statistics
Awareness attitude	.801
Religious belief	.848
Halal information	.772
Subjective norms	.781

3.7 DATA COLLECTION

Descriptive statistics are numbers that are used to summarize and describe data. The word ‘data’ refers to the information that has been collected from an experiment, a survey, a historical record, etc.

3.7.1 Population and Sampling

Table 3.7
Sample Size Determination

Item	
Population size	682,226
Sample size	384
Sampling method	Non-probability

The population of this study is the youths residing in Gombak. There are 682,226 youths (statistic Malaysia, 2010) between the ages of 13-21 years old, which majority are still studying in the secondary school or has already entered the university or colleges. Based on the population size, the appropriate sample size for this study is 384 (Krejcie & Morgan, 1970). Due to the limited time available to collect the data, the non-probability convenience sampling technique is used in approaching respondents.

3.7.2 Data Collection Procedure

This research is using a set of questionnaires to collect data. The Questionnaires were distributed in Mac 2015 to a 400 selected respondents for the study. Respondents were requested to complete the questionnaire. Students of Sek. Men. Taman Melati were given a two weeks to answer the questionnaires meanwhile the public respondents were complete the questionnaire in 15 minutes.

The distribution and the collected of questionnaire at Sek. Men. Taman Melati was assist by a teacher representative from the school itself. Before the distribution, the researcher explain in details on each of the question on the questionnaire to ensure the teacher fully understand the meaning of every question on the paper. The teacher help in clarifying the content of questionnaire on the spot to students if there are any queries in answering the questionnaire from student.

Nevertheless the researcher distributed 400 respondents in Gombak area and received 397 questionnaires. Therefore,. Convenience sampling was chosen as a specific type of non-probability sampling which is the sample is suitable to take part in this study. This method can be applied to get an opinion of smaller sample respondents without any discrimination. It may represent the population of all youth in Gombak area.

The questionnaire were distribute to a several place such as school, university and public at the range age 13-21 years old. The 250 questionnaire were distribute at the Sek. Men. Taman Melati, 100 questionnaire to the UIA's students and 50 questionnaire to the public.

3.7.3 Technique of Data Analysis

The following table summarized the different types of data analysis employed according to the type of data or the hypotheses stated in this study.

Table 3.8
Technique of Data Analysis Employed

	Type of Analysis
Background of Respondents	Percentage and Frequency
Descriptive Analysis of all Variables	Percentage and Frequency
H1: Religious belief is related to awareness attitude among Muslim youths in Gombak.	Correlation analysis
H2: Halal information is related to awareness attitude among Muslim youths in Gombak.	Correlation analysis

H3:	Subjective norm is related to awareness attitude among Muslim youths in Gombak.	Correlation analysis
H4:	Religious belief, halal information and subjective norm have an effect on the awareness attitude among Muslim youths in Gombak.	Regression analysis

The percentage and frequency analysis is carried out to describe the background of the respondents who participated in this study. The percentages, frequency and the mean score are carried out on the description of the items in each independent and dependent variables.

The correlation analysis is carried out in order to determine the strength of the relationship between each of the independent variables to the dependent variables. The results of the correlation analysis would indicate whether the relationship between the variables significant or not significant. If the relationship is significant, the results would also indicate whether the relationship between the variable is positive or negative and the strength.

The regression analysis is used to predict the value of a variable based on the values of other variables. For this study, multiple regression analysis was used to examine the relationship of predictor variables with the criterion variable. The analysis of regression stated that the model used for this study could be predicted lower than 40% which is the

model is not strong enough for using it to determine the level of awareness of Muslim youth towards halal food product.

The data analysis is consisted of examining the surveys for coding and keying data into a database in Statistical Package for the Social Sciences (SPSS), and performing an analysis of descriptive response according to frequency distribution and descriptive statistic. Frequency distribution tables and descriptive statistics were constructing to show a result with to each of the four research questions. The set of questionnaire using a five-point Likert scale to obtain data for each of the question stated and the scale consist of 1= Strongly Disagree and 5= Strongly Agree.

3.11 SUMMARY

The purpose of this chapter was to describe the research methodology of this study, explain the sample selection, describe the procedures used in designing the instrument and collecting the data, and an explanation of the statistic procedures that is used to analyze the data.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 INTRODUCTION

The discussion in this chapter focuses on the data collected and how it was cleaned and treated in order for the descriptive and inferential analysis to be conducted on the data. In the descriptive analysis section, the frequency, percentages and mean score are the types of analysis conducted. The statistics of the correlation and the regression analysis is the focus of the discussion in the following section.

4.2 DATA CLEANING

The discussion in this section is divided into three main sections. The first discusses the number of questionnaire distributed and collected before the data was cleaned. The exploratory data analysis is later conducted on the cleaned data. Finally the results for the reliability analysis is presented and compared to the pilot test results.

4.2.1 Data Collected

Table 4.1
Questionnaire Distributed and Collected

	Number of Questionnaire
Distributed	400
Collected	397
Usable	393

As presented in the table above, 400 questionnaires were distributed to the Muslim youths in the study area. A total of 397 questionnaires were returned back to the researcher. Four questionnaires were considered as not usable as the respondents are not the Muslim youth.

4.2.2 Exploratory Factor Analysis

The exploratory factor analysis was carried out on the items. The first factor analysis was carried out on the dependent variable. Two factors were identified as shown in the table below. The second factor was drop because there is only one item in that factor. The remaining factor is then named as awareness attitude.

Table 4.2
Dependent Variable Rotated Component Matrix^a

	Component	
	1	2
A1	.907	
A3	.901	
A2	.762	
A4	.631	
A5		.949

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

The following factor analysis is carried out on the independent variables. As shown below, five factors were identified. Thus the factors were relabeled. The first was labeled as Halal Information. The second factor was labeled as Subjective Norms. The third factor was labeled as Religious Practice. The fourth factor was labeled as Religious Knowledge and the final factor was labeled as Halal Food Source.

Table 4.3*Independent Variables Rotated Component Matrix^a*

	Component				
	1	2	3	4	5
HP1	.938				
HP2	.925				
RB4	.850				
SN3		.821			
SN5		.737			
SN4		.730			
SN2		.528			
RB1					
RB3					
RB2			.917		
HP3			.695		
HP6			-.554		
RB5				.802	
SN1				.567	
HP4					.873
HP5					.517

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 5 iterations.

4.2.3 Reliability Analysis

The following analysis carried out was the reliability analysis on the new factors identified. As shown in the following table, the religious knowledge and halal food source factors need to be dropped as the Cronbach's alpha results is below than accepted level of 0.6 (Clark & Watson, 1995).

Table 4.4*Reliability Statistics*

	Cronbach's Alpha	N of Items
Awareness Attitude	.801	4
Halal information	.848	3

Subjective norm	.772	4
Religious practice	.781	2
Religious knowledge	.267	2
Halal food source	.317	2

4.2.4 Reformulation of Hypothesis

The following is the adjustment made on the hypothesis due to the factor analysis carried out above.

H1: Halal information is related to awareness attitude among Muslim youths in Gombak.

H2: Subjective norm is related to awareness attitude among Muslim youths in Gombak.

H3: Religious practice is related to awareness attitude among Muslim youths in Gombak.

H4: Halal information, subjective norm and religious practice have an effect on the awareness attitude among Muslim youths in Gombak.

4.3 DESCRIPTIVE ANALYSIS

The descriptive analysis is divided into two main discussions, which are the background of the respondents and the mean and grand score for each variable.

4.3.1 Background of the Respondents

Table 4.5

Background of Respondents

		Frequency	Percentage
Gender	Male	150	38.2
	Female	243	61.8
	Total	393	100.0
Age	13-15 years old	123	31.3
	16-18 years old	98	24.9
	19-21 years old	172	43.8
	Total	393	100.0
Race	Malay	393	100
Knowledge on Halal food products	Family	349	88.8
	Friends	7	1.8
	Teacher	22	5.6
	Reading	15	3.8
	Total	393	100.0
Sources of Information about Halal Food Products	YouTube	10	2.5
	Television	28	7.1
	At School	340	85.6
	Magazine / Journal	15	3.8
	Total	393	100.0
Parent's Occupation of Respondents	Government Sector	245	62.3
	Private Sector	79	20.1
	Self-Employed	55	14.0
	Pensioner	14	3.6
	Total	393	100.0

Location of Accessing Internet	Home	339	86.3
	School	35	8.9
	Cyber-cafe	6	1.5
	Other Places	13	3.3
	Total	393	100.0

There were 150 (38.2 percent) male and 243 (61.8 percent) female respondents. The majority is between the 19 – 21 years old (172 respondents or 43.8 percent) participated in this study, this is followed by the 13 – 15 years old (123 respondents or 31.3 percent) and the 16 – 18 years old (98 respondents or 24.9 percent). All the youths selected as the respondents are Malay.

Their knowledge about halal food products are mostly learned from family (349 respondents representing 88.8 percent). This is followed by knowledge learned from teachers (22 respondents representing 5.6 percent), reading (15 respondents representing 3.8 percent) and friends (7 respondents representing 1.8 percent). Therefore this shows that the influence of family is very much greater compared to friends relating to knowledge acquired about halal food products.

The respondents were also asked about the sources of information about halal food products. As many as 340 respondents (85.6 percent) select the schools they attended is the main source of information about halal food products. This is followed by television (28 respondents representing 7.1 percent), magazine and journals (15 respondents representing 3.8 percent) and the YouTube (10 respondents representing 2.5 percent) as the sources of information about halal food products. Most youths in this study are still

in the schooling system. Therefore their teachers, friends, school administrator and the school environment do play an important role in their life and general outlook.

The questionnaire also asked about the occupation of their parents. This is because it is presumed that the occupation of the parents do have an influence of their exposure to the halal food products. More than half (245 respondents representing 62.5 percent) of the respondents mentioned that their parents are working in the government sector. This is followed by parents working in the private sector (79 respondents representing 20.1 percent), self-employed (55 respondents representing 14 percent) and finally parents who are also categorized as pensioner (14 respondents representing 3.6 percent). There is a mixture of occupation sector of the parents of the respondents besides working in the government sectors.

The respondents were also asked about the location that they are accessing the internet. 86.3 percent (339 respondents) are accessing the internet from home. This is followed by accessing the internet from school (35 respondents representing 8.9 percent), other places (13 respondents representing 3.3 percent) and the cybercafé (6 respondents representing 1.5 percent). Since majority are accessing internet from home, there is easy access to information at the comfort of their own home.

4.3.2 Variable Mean Score

Table 4.6
Variable Mean Score

	Mean	SD
Awareness Attitude		
I don't eat pork or haram meat	4.98	.225
I don't buy any food with haram ingredients	4.94	.279
I don't drink alcohol	4.98	.201
I don't eat any foods that have alcohol ingredients	4.91	.371
Grand mean	4.95	.218
Halal Information		
I am aware of the term/word 'Halal'.	4.47	.515
I am aware of the term/word 'Haram'	4.48	.510
Food items coming from Muslim countries are necessarily halal	3.66	.759
Grand mean	4.18	.579
Subjective Norm		
My family and friends always use halal foods	4.88	.372
My family members will eating at a restaurant believed to be halal	4.90	.374
My family willing to pay more to buy halal food, if we at a non-Muslim country	4.84	.476
I believe Muslims have to follow the regulation of the religion	4.94	.235
Grand mean	4.88	.288
Religious Practice		
I pray five times a day	4.94	.241
I am aware of the term/word 'Syubhah'	4.73	.581
Grand mean	4.46	.765

Table 10 present the mean and standard deviations of the constructs used in this research. Based on the statements above shown that the highest of the respondent were agreed in the statement which "I believe in Allah, Muhammad (PBUH) as His prophet, Quran and Sunnah where the mean is 4.9874. The lowest scoring was a statement of "I often read books and magazines about my religion" where the mean is 3.6146 which respondent choose between minimum 2 to maximum 5.

According to table 11, it could be seen that the statement of “I am aware of the term/word ‘Haram’” scoring the highest which is 4.7619 and most of the respondent choose between the minimum is natural and the maximum is strongly agree. The secondly and thirdly highest scored of the mean were 4.7347 and 4.2517 which is the chosen between the minimum was 3 to 5 (maximum), while the statement of “I always update with any issues related to halal” was selected starting 2(disagree) to 5(strongly agree) and be the lowest.

Using a five point Likert scale, Table 12 shows that the mean of 4.9421 was the highest scoring for statement “I believe Muslims have to follow the regulation of the religion”. The second and lowest were scoring of the mean between 4.8967 and 4.7229 for the statement of “My family members will eating at a restaurant believed to be halal” and “I will not buy a food product, if doubts are raised about it by my friends and family” was scoring the lowest.

The finding on Table 13 shows that the analysis for attitude of the lowest mean is 4.8589. By referring to the mean, the statement “I don’t eat pork or haram meat” received a highest where the mean is 4.9798.

4.4 INFERENTIAL ANALYSIS

The types of inferential analysis conducted on the data in order to test the hypotheses are the correlation analysis for relationship statistics and the regression analysis for effect statistics.

4.4.1 Correlation Analysis

Table 4.7
Correlation Analysis Statistics

		Awareness Attitude	Halal Information	Subjective norm	Religious practice
Awareness attitude	Pearson	1	-.042	.373**	.230**
	Correlation				
	Sig. (2-tailed)		.411	.000	.000
	N	393	393	393	393
Halal information	Pearson	-.042	1	.004	.184**
	Correlation				
	Sig. (2-tailed)	.411		.932	.000
	N	393	393	393	393
Subjective norm	Pearson	.373**	.004	1	.387**
	Correlation				
	Sig. (2-tailed)	.000	.932		.000
	N	393	393	393	393
Religious practice	Pearson	.230**	.184**	.387**	1
	Correlation				
	Sig. (2-tailed)	.000	.000	.000	
	N	393	393	393	393

** . Correlation is significant at the 0.01 level (2-tailed).

The above table shows that there is no significant relationship between halal information and awareness attitude. Respondents do not link the halal information that they have to their attitude towards consuming halal products. This is the opposite of the research done by Aeiadah and Sharifah Hayati (2015) and Suhaimi and Syazwani (2014).

While the relationship between subjective norm and awareness attitude is significant, positive but weak relationship ($r = .373$, $p < 0.01$). Subjective norm also refers to the surrounding environment and society of the respondents. If the surrounding environment or the society are encouraging or discouraging a behavior, it will become a norm over time. Thus respondents usually will conform to the subjective norm surrounding the respondents.

A similar relationship also appear between religious practice and awareness attitude where the relationship is significant, positive but weak relationship ($r = .230$, $p < 0.01$). Knowledge when applied is known as practice. The result shows that practice is related to awareness attitude among the respondents.

4.4.2 Regression Analysis

Based on the regression analysis statistics results, the research framework can only explain 15.2 percent ($R^2 = 0.152$) the effect of halal information, subjective norm and religious practice on the awareness attitude on halal products among the youths in Gombak. Subjective norm is the most influential factor ($\beta = 0.329$, $p < 0.05$) on the awareness attitude. The next influential factor is religious practice ($\beta = 0.114$, $p < 0.05$). Halal information has no effect on the awareness attitude on halal products among youths in Gombak.

Table 4.8*Regression Analysis*

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.389 ^a	.152	.145	.20246

a. Predictors: (Constant), Religious practice, halal information, subjective norm

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2.848	3	.949	23.164	.000 ^b
	Residual	15.945	389	.041		
	Total	18.793	392			

a. Dependent Variable: Awareness Attitude

b. Predictors: (Constant), Religious practice, halal information, subjective norm

Model	Coefficients ^a				
	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
1 (Constant)	3.686	.190		19.410	.000
Halal information	-.024	.018	-.064	-1.344	.180
Subjective norm	.250	.039	.329	6.479	.000
Religious practice	.033	.015	.114	2.210	.028

a. Dependent Variable: awareness attitude

The following table show the summary of the hypotheses testing carried out in this chapter. The first hypothesis was rejected. There is no relationship between halal information and awareness attitude. Four other hypotheses were acceptance. Subjective norm and religious practice is found to be related to awareness attitude among Gombak's youths in this study.

Table 4.9*Summary of Hypothesis Testing*

Hypothesis	Statement	Results
H1	Halal information is related to awareness attitude among Muslim youths in Gombak.	Not Accepted ($r = -.042, p > 0.05$)
H2	Subjective norm is related to awareness attitude among Muslim youths in Gombak.	Accepted ($r = .373, p < 0.05$)
H3	Religious practice is related to awareness attitude among Muslim youths in Gombak.	Accepted ($r = .230, p < 0.05$)
H4	Halal information, subjective norm and religious practice have an effect on the awareness attitude among Muslim youths in Gombak.	Accepted ($R^2 = .152, p < 0.05$)

4.5 SUMMARY

The treatment carried out on the field data collected was discussed first. Then the factor analysis and reliability analysis was conducted on the data. Based on the factor analysis outcome, some items were regrouped and the hypotheses were reformulated. The descriptive and inferential analysis was later performed on the data in order to test the hypotheses. Four hypotheses were accepted and one hypothesis rejected.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter would conclude the objective of this study which is to investigate the level of awareness among Muslim youths towards halal food products. Based on finding, it can be seen that most of the respondents have attitude awareness towards halal product. The three independent variables that will discuss on this chapter consist of religious belief, halal food information and subjective norm.

5.2 RECAPTUALIZATION OF THE STUDY

This research consist of five chapter where is chapter one was discussing about the background of the research and followed by the elaboration of problem statement. Next, the discussion about the research question and research objective, the significant of research, scope of study and limitation of study.

Chapter two is a literature review where the chapter was cover with the theory and previous research and also focusing on the research and its relation with previous research relevant.

Chapter three is about the specific knowledge in research method for choosing the research design. The researcher have to explain the sample selection, describe the procedures used in designing the instrument and collecting the data, and an explanation of the statistic procedures that is used to analyze the data.

Chapter four is overview of the results of the study using treatment on data, descriptive analysis, validity and reliability and inferential analysis. Chapter five will provides a discussion and recommendation and conclusion.

5.3 CONCLUSION

The discussion is based on the research objectives highlighted earlier in Chapter One.

5.3.1 Halal Information and Awareness Attitude

According to the result reveal that halal food information are not really strong but have a significant relationship with attitude awareness among Muslims youth toward halal food product. This study discloses that halal food information by them does not play as much importance as compared the influence from their family.

Based on the findings, the respective board and government have to use both types of promotional mediums, the online and also the traditional way to educate, to spread the latest information on Halal development and help the Muslim youth in understanding about Halal food product. The findings is similar with the study by Ambali and Bakar (2014).

The school also have an important role to give an education and information about Halal to the Muslim youth. Besides the information on the book, the teacher have to be creative to give a knowledge and explain the important of Halal food in people life especially as a Muslim.

5.2.3 Subjective Norm and Awareness Attitude

The correlation results shows that subjective norm is significant and is related to the awareness attitude ($r = .373$; $p < 0.05$) among the youths in Gombak. The subjective norm is shaped by the environment around the respondents, such as family, friend and the society. For example is how parents' perception can influence their children guidance and knowledge towards the awareness attitude on halal product. This is also true for family and friends. Family play an important role to imparting the knowledge and information to their children. The first place for their children to learning actually is come from their home. The parent should provide a positive environment to their children.

Majority of respondents also mentioned that they learned about halal information from school. School is part of the society. Society influences the respondents towards their awareness attitude. The finding is similar with the study by Ambali and Bakar (2014).

5.3.3 Religious Practice and Awareness Attitude

The analysis illustrate that religious belief is significant but weak correlation to influence the attitude awareness of Muslims youth. This result similar to Ahlam, Azmawani and Suhaimi (2015) finding that the weakness of correlation might be due to the lack of awareness among young Muslims which is religious is the guidance in people life especially as a Muslims.

Based on the findings the study concluded that the Muslim youth eith a strong religious background will take care of what they eat and consume. As revealed in the findings, in Islam it is not only perform the five daily prayers, fasting of the month of Ramadhan, prescribed Zakat and the Hajj to the House of Allah but if the Muslim youth always beware of what they consume through food or drink is Halal and avoid the Haram products it also consider as Ibadah. However, the Muslim youth take for granted with the food products that available in the market or any place that sell food and simply believe that as long as the product manufactured by a company that sound Arab or Malay, the food is consider Halal and can be consumed. The findings also showed that Muslim youth consider these two things to be Haram such as pork and related products and also alcohol and alcoholic beverages which is similar with the study by Salman and Siddiqui (2011).

5.3.4 Effect of Halal Information, Subjective Norm and Religious Practice on Awareness Attitude

The regression analysis results shows that the effect of halal information, subjective norm and religious practice on awareness attitude is 15.2% ($R^2 = .152$). Subjective norm is the main influencer ($\beta = .329$) and followed by religious practice ($\beta = .114$) in explaining the awareness attitude.

Sekaran and Bougie (2013) stated that regression analysis is used in a situation where one independent variable is hypothesized to affect one dependent variable.

This result of regression shows that there is an effect of religious beliefs, halal information and subjective norm on attitude awareness among Muslim youth on halal food product. Religious beliefs and halal information was found not significant towards attitude. However, subjective norm was found significant influencing Muslims youth towards attitude awareness on halal food product.

According to Nuradli, Suhaila, Akmaliah, Nurbaiti and Siti Hajar (2007), religion is one of variable which influence halal food consumption. The other researcher which is Ahlam, Azmawani and Suhaimi (2015) found that there is a positive relationship between religion and attitude. However, the same researcher found that there is no relationship between halal information and attitude.

5.4 RECOMMENDATIONS

The research for this dissertation has been emphasized a few matters and for further research should be beneficial to do. Several areas where the information is lacking already highlighted and in particular, there is a lack of variables to compare with. More of independent variable can help the study to be more valid and reliable. Future studies might add the number of related independent variables.

There are areas of development on variable which is the number of question in every section on questionnaire. By a lot of question provided, the reliability of variable will show how free the question from random error.

This study also need a further analysis which is more efforts should be done to increase the level of religious belief and knowledge of halal towards Muslims youth in Malaysia especially at age range 13-18 years old. The government and non-governmental organization should be more active to provide and give the information to the Muslims youth the importance of awareness and concern towards halal in human life especially as a Muslims.

The respective board and the government must find a way on how to reduce the numbers of fake Halal logo and Halal certificate companies in Malaysia to protect the Halal food industry especially in the local market. Halal is not a concept but it created a system (Shafie and Othman, 2006 and Nik Muhammad, Md Isa and Che Kifli, 2009). A Muslim consumer demand for Halal products consider as individual obligatory duty, the

manufacturer supply or deliver the products by follow the specific guidelines that prepared by the authority, it is the obligatory duty.

5.5 CONTRIBUTION

Chapter 5 covers in details the discussions on each of research objectives whether the research objectives have a significant relationship or vice versa with the hypotheses development. Furthermore, this chapter concludes on the recommendation which to improve the weakness or adding more information for future search.

The results of this study show that subjective norm is a strong influence to Muslims youth attitude toward halal food product. It was revealed that the factors influencing them because of the propensity from family and friends to consume halal food.

The demand of halal food will continue to grow in the future. As Malaysia is moves to be a major halal hub especially in the world, a proper educational on halal should be prepare to the citizens especially youth to prepare Malaysia as an international halal center of excellence.

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Pig DNA In Cadbury Chocolates Istihalah And The Different Views, Retrieved on September 2014, from www.eat-halal.com

APPENDIX

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Dear Respondent:

A STUDY FOR MEASURING THE LEVEL OF AWARENESS ON HALAL FOOD PRODUCT BASED ON MUSLIMS YOUTH ATTITUDE

This questionnaire is designed to study on measuring the level of awareness on halal food product among Muslims youth attitude. The information you provide will helped me to better understand and realize that the young generation know the importance of the awareness of halal and have a correct picture on how to choose halal food product before purchase it. I request you to respond to the questions frankly and honestly.

I assure you that all your responses will be kept **STRICTLY CONFIDENTIAL**.

Thank you for your cooperation.

Please return this questionnaire upon completion to the researcher:

Shamihah Ishak

Master in Science Management

Universiti Utara Malaysia Kuala Lumpur

SECTION A: STUDENTS INFORMATION
BAHAGIAN A: MAKLUMAT PELAJAR

INSTRUCTION: Please tick (/) in the appropriate box.

ARAHAN: Sila tandakan (/) di dalam kotak yang disediakan.

- | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|--------------------|------|--|--------|--|-------------------|--|-------------------|--|-------------------|--|-------|--|---------|--|--------|--|--------|--|--------|--|---------|--|---------|--|---------|---|--|---------|--|------------|--|-----------|--|--------------------|--|-------------------|--|----------------|--|---------------|--|-----------|--|------|--|--------|--|-----------|--|--------------|
| <p>1. Gender:</p> <table border="1" style="margin-left: 20px;"> <tr><td style="width: 50px; height: 20px;"></td><td>Male</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Female</td></tr> </table> <p>2. Age:</p> <table border="1" style="margin-left: 20px;"> <tr><td style="width: 50px; height: 20px;"></td><td>13 – 15 years old</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>16 – 18 years old</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>19 – 21 years old</td></tr> </table> <p>3. Race:</p> <table border="1" style="margin-left: 20px;"> <tr><td style="width: 50px; height: 20px;"></td><td>Malay</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Chinese</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Indian</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Others</td></tr> </table> <p>4. How do you know about Halal?:</p> <table border="1" style="margin-left: 20px;"> <tr><td style="width: 50px; height: 20px;"></td><td>Family</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Friends</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Teacher</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Reading</td></tr> </table> | | Male | | Female | | 13 – 15 years old | | 16 – 18 years old | | 19 – 21 years old | | Malay | | Chinese | | Indian | | Others | | Family | | Friends | | Teacher | | Reading | <p>5. Where do you get information about Halal?</p> <table border="1" style="margin-left: 20px;"> <tr><td style="width: 50px; height: 20px;"></td><td>Youtube</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Television</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>At School</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Magazine / Journal</td></tr> </table> <p>6. Parent's Occupation:</p> <table border="1" style="margin-left: 20px;"> <tr><td style="width: 50px; height: 20px;"></td><td>Government Sector</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Private Sector</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Self-Employed</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Pensioner</td></tr> </table> <p>7. Where frequently do you access the web from the following places?</p> <table border="1" style="margin-left: 20px;"> <tr><td style="width: 50px; height: 20px;"></td><td>Home</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>School</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Cybercafe</td></tr> <tr><td style="width: 50px; height: 20px;"></td><td>Other Places</td></tr> </table> | | Youtube | | Television | | At School | | Magazine / Journal | | Government Sector | | Private Sector | | Self-Employed | | Pensioner | | Home | | School | | Cybercafe | | Other Places |
| | Male | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Female | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | 13 – 15 years old | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | 16 – 18 years old | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | 19 – 21 years old | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Malay | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Chinese | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Indian | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Others | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Family | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Friends | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Teacher | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Reading | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Youtube | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Television | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | At School | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Magazine / Journal | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Government Sector | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Private Sector | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Self-Employed | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Pensioner | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Home | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | School | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Cybercafe | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Other Places | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

SECTION B: LEVEL OF AWARENESS AMONG MUSLIMS YOUTH
BAHAGIAN B: TAHAP KESEDARAN DIKALANGAN REMAJA BERAGAMA ISLAM

INSTRUCTION: The following statements relate to your level of knowledge and its application in your daily life. Please indicate your level of agreement to the statements by circling the appropriate number.

ARAHAN: Kenyataan di bawah berkaitan dengan tahap pengetahuan dan aplikasi dalam kehidupan seharian anda. Sila tandakan nombor yang bersesuaian dengan tahap persetujuan anda.

Strongly Disagree <i>Sangat Tidak Bersetuju</i>	Disagree <i>Tidak Bersetuju</i>	Neutral	Agree <i>Setuju</i>	Strongly Agree <i>Sangat Bersetuju</i>
1	2	3	4	5

RELIGIOUS BELIEFS KEPERCAYAAN AGAMA					
1. I believe in Allah, Muhammad (PBUH) as His prophet, Quran and Sunnah. 1. <i>Saya percaya kepada Allah, Nabi Muhammad (s.a.w) adalah utusanNya, Al-Quran dan As-Sunnah.</i>	1	2	3	4	5
2. I pray five times a day. 3. <i>Saya solat lima waktu setiap hari.</i>	1	2	3	4	5
4. I am fasting during a holy month of Ramadhan. 2. <i>Saya berpuasa penuh di bulan Ramadhan.</i>	1	2	3	4	5
5. I often read books and magazines about my religion. 3. <i>Saya selalu membaca buku atau majalah berkaitan agama saya.</i>	1	2	3	4	5
6. I believe my religious beliefs lie behind my whole	1	2	3	4	5

approach to life.						
7. <i>Saya percaya agama Islam ialah petunjuk arah dalam kehidupan saya.</i>						
Strongly Disagree Sangat Tidak Bersetuju	Disagree Tidak Bersetuju	Neutral	Agree Setuju	Strongly Agree Sangat Bersetuju		
1	2	3	4	5		

HALAL INFORMATION					
PENGETAHUAN BERKAITAN HALAL					
1. I am aware of term/word 'Halal'. 1. <i>Saya faham maksud perkataan 'Halal'.</i>	1	2	3	4	5
2. I am aware of term/word 'Haram'. 2. <i>Saya faham maksud perkataan 'Haram'.</i>	1	2	3	4	5
3. I am aware of term/word 'Syubhah'. 3. <i>Saya faham maksud perkataan 'Syubhah'.</i>	1	2	3	4	5
4. Food items coming from Muslim countries are necessarily halal. 4. <i>Makanan yang berasal dari Negara-negara Islam semestinya adalah halal.</i>	1	2	3	4	5
5. Food items with Islamic names are necessary halal. 5. <i>Makanan yang mempunyai nama-nama Islam semestinya adalah halal.</i>	1	2	3	4	5
6. I always update with any issues related to halal. 6. <i>Saya sentiasa megambil tahu sesuatu isu mengenai halal.</i>	1	2	3	4	5

Strongly Disagree <i>Sangat Tidak Bersetuju</i>	Disagree <i>Tidak Bersetuju</i>	Neutral	Agree <i>Setuju</i>	Strongly Agree <i>Sangat Bersetuju</i>
1	2	3	4	5

SUBJECTIVE NORM NORMA SUBJEKTIF					
<p>1. I will not buy a food product, if doubts are raised about it by my friends and family.</p> <p>1. <i>Saya tidak akan membeli sesuatu produk makanan sekiranya rakan dan keluarga saya menyatakan keraguan terhadap produk tersebut.</i></p>	1	2	3	4	5
<p>2. My family and friends always use halal foods.</p> <p>2. <i>Ahli keluarga dan kawan saya hanya menggunakan produk makanan halal.</i></p>	1	2	3	4	5
<p>3. My family members will eating at a restaurant believed to be halal.</p> <p>3. <i>Ahli keluarga saya hanya akan makan di restoran yang diyakini halal sahaja.</i></p>	1	2	3	4	5
<p>4. My family willing to pay more to buy halal food, if we in a non-Muslim country.</p> <p>4. <i>Ahli keluarga saya sanggup berbelanja lebih untuk mendapatkan makanan halal jika berada di negara bukan Islam.</i></p>	1	2	3	4	5
<p>5. I believe Muslims have to follow the regulation of the religion.</p> <p>5. <i>Saya percaya bahawa orang Islam wajib mematuhi peraturan yang ditetapkan dalam agama Islam.</i></p>	1	2	3	4	5

SECTION C: AWARENESS ATTITUDE OF MUSLIMS YOUTH
BAHAGIAN C: KESEDARAN PERILAKU DIKALANGAN REMAJA ISLAM

INSTRUCTION: The following statements relate to your awareness attitude. Please indicate your level of agreement to the statements by circling the appropriate number.

ARAHAN: Kenyataan di bawah berkaitan dengan kesedaran perilaku anda. Sila tandakan nombor yang bersesuaian dengan tahap persetujuan anda.

Strongly Disagree <i>Sangat Tidak Bersetuju</i>	Disagree <i>Tidak Bersetuju</i>	Neutral	Agree <i>Setuju</i>	Strongly Agree <i>Sangat Bersetuju</i>
1	2	3	4	5

AWARENESS ATTITUDE KESEDARAN PERILAKU					
1. I don't eat pork or haram meat. 1. Saya tidak makan daging babi atau daging yang tidak halal.	1	2	3	4	5
2. I don't buy any food with haram ingredients. 2. Saya tidak membeli makanan yang mempunyai bahan-bahan tidak halal.	1	2	3	4	5
3. I don't drink alcohol. 3. Saya tidak minum arak.	1	2	3	4	5
4. I don't eat any foods that have alcohol ingredients. 4. Saya tidak makan makanan yang mengandungi campuran alcohol dalam bahan-bahan makanan tersebut.	1	2	3	4	5
5. I am willing to pay more for food that has halal logo on it. 5. Saya rela untuk tidak membayar lebih dari harga	1	2	3	4	5

sepatutnya untuk makanan yang mempunyai logo halal.					
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*-End of Questions-
Thank you for your participation*



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