

A STUDY ON MUSLIM CONSUMERS' AWARENESS ON JAKIM HALAL LOGO

NOR AIN BINTI MUSA

BACHELOR OF INDUSTRIAL TECHNOLOGY MANAGEMENT WITH HONS

UNIVERSITY MALAYSIA PAHANG

SUPERVISOR'S DECLARATION

I hereby declare that I have read this study and in my opinion this study is sufficient in terms of scope and quality for the award of the Bachelor of Industrial Technology Management with Honors'.

Signature:

Name of Supervisor: HAJAH MAZITA BT MOKHTAR

Position: LECTURER

Date: 02 DEC 2013

STUDENT'S DECLARATION

I hereby declare that the work in this thesis is my own except for quotations and summaries which have been duly acknowledged. The thesis has not been accepted for any degree and is not concurrently submitted for award of other degree.

Signature:

Name: NOR AIN BINTI MUSA

Id Number: PC10048

Date: 2 DEC 2013

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ABSTRACT

Realizing the great demand of halal food in Malaysia and in the world in general, there are efforts by the government to make Malaysia as a regional hub for halal food products. However, there is a situation now when consumers not really understand what actual halal is. This is because of the low awareness of the consumers regarding the halal food, halal logo and everything related to halal. Besides that, it is because of the lack of knowledge or information about the halal meaning that cause the consumers misunderstanding about the truly halal meaning. Hence, this study is conducted in order to determine the Muslims consumer awareness on JAKIM halal logo. For this purpose, a correlation analysis was performed on 300 Muslim consumers surveyed through convenient sampling. From the analysis it was found that halal knowledge and halal food give positive relationship to Muslim consumers' awareness on JAKIM halal logo.

ABSTRAK

Menyedari permintaan yang besar terhadap makanan halal di Malaysia dan di dunia secara umum, terdapat usaha-usaha kerajaan untuk menjadikan Malaysia sebagai hab serantau bagi produk makanan halal. Walau bagaimanapun, terdapat keadaan dimana pengguna tidak benar-benar memahami apa sebenarnya halal. Ini adalah kerana kesedaran yang rendah dalam kalangan pengguna mengenai makanan halal, logo halal dan semua yang berkaitan dengan halal. Selain itu, ia adalah kerana kekurangan pengetahuan atau maklumat mengenai makna halal yang menyebabkan pengguna salah faham mengenai makna sebenar halal. Oleh itu, kajian ini dijalankan untuk mengenalpasti kesedaran pengguna Islam mengenai logo halal JAKIM. Bagi tujuan ini, analisis korelasi telah dijalankan ke atas 300 pengguna Islam ditinjau dari persampelan mudah. Daripada analisis didapati bahawa pengetahuan halal dan makanan halal memberi hubungan positif terhadap kesedaran pengguna Islam ke atas logo halal JAKIM.

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LIST OF ABBREVIATIONS

ECM	East Coast Mall
GMP	Good Manufacturing Practice
GHP	Good Hygiene Practice
HDC	Halal Industry Development Corporation
HACCP	Hazard Analysis Critical Control Point
JAKIM	Department of Islamic Development Malaysia
MAIN	Islamic Religious Council
SPSS	Statistical Package Social Science

CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

Nowadays, there are lots of food products in the market whether it totally halal or halal just because of the halal logo. Whether we aware or not, there are lots of halal logo in the market. They are Malaysia halal logo or halal logo from Department of Islamic Development Malaysia (JAKIM), fake halal logo and private halal logo. The question is which type of halal logo that Muslims consumers choose when they buy food products in the market? We can see the level of awareness among Muslims consumer based on their choices or buying decision when they buy food products in the market.

Consumer especially Muslims consumer should aware and consume only halal food products that have JAKIM' Halal Certification. As we known, Malaysia is the only country in the world that got full support from the government in promoting the Halal Certification process on products and services. While for other countries, Halal Certification bodies are either developed by individual provinces or states or backed by their non-governmental organizations (NGOs).So, there are no reasons for Muslims consumer to find halal and healthy food products for themselves.

Halal Certification whereby fulfil the Syariah law provides assurance to all Muslims consumer. As we known, Syariah law is a must for Muslims. For non-Muslims, halal products are quality products due to the concept of halalan thoyyiban (Halal and wholesome) as Halal Industry Development Corporation (HDC) advises all Halal certification applicants to comply with Good Manufacturing Practice (GMP) and

Hazard Analysis Critical Control Point (HACCP) requirements. Thus, products which got Halal Certification from JAKIM are halal products which are safe or not harmful to use or consume, nutritious and with quality.

Halalan toyyiban merely means allowed and permissible for consumption with relation to Syariah law as long as they are safe and not harmful. Haram or non-halal is an opposite of halal which means outlawed and prohibited. Any food or drink which lies within or between halal and haram or does not fall clearly under the halal or haram category is classified as Syubhah. Muslim consumers should avoid consume the food or drink in Syubhah category, until the status becomes clear. The Prophet (peace is upon Him) has given a guideline concerning Syubhah matters. It is reported by Bukhari, Muslims, Abu Daud, Ibn Majah and Darini, which means Halal is clear and Haram is also clear but the between those two is a dubious area in which many people do not know about. So anyone distanced himself from it, he has excuse himself from blame. Thus those who fall into it, he has fallen into a state of Haram.

Allah has ordered Muslims to eat only halal food and when in doubt it is better to avoid than to eat the food. Eating halal food is good for physical health and also for spiritual development because it fulfils the commandment of God. These same instructions as the instructions received in the era of the Prophet Adam (as) when Allah instructed not to eat the fruit of the forbidden tree. However, the Prophet is deviance with the instruction of God and as the teaching the Prophet being punished and banished from heaven to earth (al-Qur'an, Al-Baqarah: 35-38). There are many verses in the Quran instructing Muslims to eat and drink only permitted foods. The examples of verses like *al-A'raf*: 157, *al-An'am*: 145, *al-Maidah*: 1, *al-Maidah*: 4, 96, *al-Furqan*: 48-49 that were clearly signify the importance of eating halal foods with the following conditions such as the foods do not contain any components or products of animals that are not halal to Muslims. In case of animals, it must be slaughtered according to the Syariah (Islamic law). Then, the food does not contain any ingredients that are considered najis in Syariah law. Next, it is not prepared using equipment that is contaminated with things that are considered najis in Syariah law and lastly while preparing the foods, there are no other elements or foods that do not meet the requirements stated above to be around or mixed together (Ab. Rahman et al., 2011).

1.2 BACKGROUND OF STUDY

Based on the Trade Description (Certification and Marketing of Halal) Order 2011, only the Department of Islamic Development Malaysia (JAKIM) and the Islamic Religious Council (MAIN) in the respective States are appointed as the competent authorities to certify that any food and goods or services in relation to the food or goods is halal in accordance with the Trade Descriptions (Definition of Halal) Order 2011. All food, goods or service shall not be described as halal unless it is Certified as halal by the competent authority (JAKIM/MAIN) and Marked with the logo issued by the competent authority (JAKIM/MAIN). Any person not in compliance with the Order commits an offence and upon conviction, shall be imprisonment for a term not exceeding 3 years or liable to a fine not exceeding RM 100000.00 or both. Then, the penalty for a body corporate is a fine not exceeding RM250000.00.

Began 1974, Department of Islamic Development Malaysia (JAKIM) involved in confirmation the status of halal on consumer food products and goods in the country when the Research Center of the Islamic Affairs Division of the Prime Minister Office started to issue halal certification letters for products that met the criteria. Starting in 1994, halal confirmation was given in the form of a certificate with a halal logo. Then, beginning 30th September 1998, Ilham Daya, a company appointed by the government was carried out halal inspections. On 1st September 2002, JAKIM's Food and Islamic Consumer Products Division which comprised only of 28 positions will conduct all halal certification activities that were decided by the government. On 17th November 2005, the Public Service Department of Malaysia approved a total of 165 positions from different schemes, grades and designations to create the newly named Halal Hub Division due to the rapid development of the food industry in this country and in order to meet the needs of the Muslim population. Then, the Halal Industry Development Corporation (HDC) took over the management of all halal certification activities on April 2nd 2008. Beginning January 2012, only one halal logo was certified and allowed in Malaysia. A party that is responsible for issuing the halal logo is the Department of Islamic Development Malaysia (JAKIM). But for the same time, Islamic Religious Council of State may also issue Halal certificate and logo by Jakim.

According to the history of halal certification and halal logo above, there have a few changes about the bodies whose take over both of halal certification and halal logo. This improvement and issues about halal certification and halal logo started from 1994 until 2012. That is why, there are a lots of confusion and trouble among society in Malaysia especially Muslims consumer.

1.3 PROBLEM STATEMENT

The aim of this study is to determine the relationships between Muslims consumer awareness regarding JAKIM halal logo and halal knowledge together with halal food. At this point, consumer as an importance medium in market profitability should more concerned about halal products especially food and halal logo that has in every products they consumed and use. But, some Muslims consumer not too aware about halal in the foods they buy. That is why; the problem related halal issues still exist until today.

The first problem related to issues of halal is about information. That is means, sometimes Muslims consumer get lack of information about halal especially based on food they consume because of their behaviour or attitude which are do not want to know the new or latest information or issues about halal' problems. Even, they got opportunity and have facilities such as Internet, television, radio and others but their curiosity to know about the halal are very little. So, because of that they got the wrong information or never got the information about halal well. For example, the teenagers especially like to explore the other websites when surfing Internet rather than go to the useful websites such as JAKIM or halal in order to explore and get the more and detail information about halal.

Other than that, community such as citizens get lack of information about halal certification because of the problem in term of they cannot read or do not know how to use the technology like computer or surfing Internet. Plus, their children never share the information that they got with their parents. So, because of that they do not get the latest improvement and issues about halal certification and halal logo.

Then, because of the lack information that Muslims consumers have so, they got confused in identifying the halal logo. That is because of lots of fake halal logo in the business field or the introduction of halal logo by private firms. This confusion could be due to use of the Arabic or Jawi character on the packaging label for the same reason whereby there is usage Malay or Arabic or Islamic brand name. So, the Muslims consumer got more confused to compare the JAKIM halal logo or fake halal logo if they do not have the information about that.

Besides that, some Muslims consumers have lack of information or knowledge and do not totally understand the rationale behind the halal certification and halal logo. So, they need to know or well understand about the certification which is the products that produces by the manufacturers are going halal.

The next problem related to halal' issue is about safety. As we known, there are a lots of food products in the market. They are because of the advance development in food technology had progressed too much and getting more complicated. All types of ingredients had been used in foods which are difficult to be understood by the public. Sometimes, the food products contain many of flavour, food colouring, stabilizer, acid and many more which are not totally halal and not safe or quiet danger to customers when consume the products.

On the other hand, Muslims manufacturers in Malaysia not follow the halal guidebook or never apply halal application to get halal certification and halal logo from JAKIM. A fact shows that most do not apply for any halal standard or certification because of their perception that foods produced by Muslims are automatically halal even they do not know the food products that they produced are totally halal, safe and health for consumers.

1.4 RESEARCH OBJECTIVES

From the topic, there is issue that can figure out.

1. To identify whether the halal knowledge has relationship to the Muslim consumers' awareness on JAKIM halal logo.

2. To identify whether halal food has relationship to the Muslim consumers' awareness on JAKIM halal logo.

1.5 RESEARCH QUESTIONS

The purpose of the study is outlined in the following research question.

1. How factors such as halal knowledge and halal food have relationship to the Muslim consumers' awareness on JAKIM halal logo?
2. Which of the factors mentioned above have the most significant relationship to the Muslim consumers' awareness on JAKIM halal logo?

1.6 RESEARCH HYPHOTESIS

H1: There is a significant relationship between halal knowledge and Muslim consumers' awareness on JAKIM halal logo.

H2: There is a significant relationship between halal food and Muslim consumers' awareness on JAKIM halal logo.

1.7 RESEARCH SCOPE

This research is to study and know the awareness among Muslim consumers on JAKIM Halal logo that focused in halal knowledge and halal food in food industry. Target area to conduct this study is in East Coast Mall (ECM), Kuantan Parade and Megamall. Then, the target population for this study will focus on Muslim consumers at all ages which are consumed or buy the foods product.

1.8 THEORETICAL FRAMEWORK

The relationship between the halal knowledge and halal food and Muslim consumers' awareness on JAKIM halal logo is summarized into a form of theoretical framework which stated in the Figure 1 below:

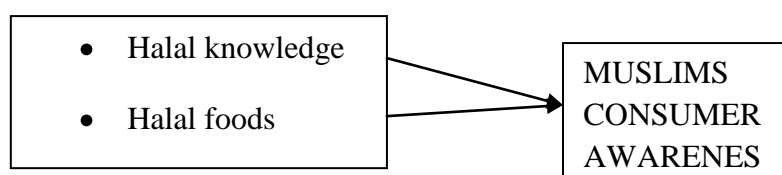


Figure 1: Theoretical framework

The independent variable for this research is halal knowledge and halal food. Then, the dependent variable is Muslim consumers' awareness on JAKIM halal logo. Independent variable is the variable that is varied or can be manipulated by the researcher while dependent variable is the presumed effect and consequence. That is mean dependent variable can be influenced by independent variables.

1.9 SIGNIFICANCE OF STUDY

The information gain from this research will be able to provide insight on the JAKIM halal logo among Muslim consumers.

The aim of the research is to investigate and determine the awareness among Muslim consumers in Kuantan area about JAKIM halal logo. Then, with this study, researcher can determine the importance of halal logo to Muslim consumers to establish and change their perception about JAKIM halal logo. Other than that, from this research, it can help Muslim consumers to more understand about halal food and support halal food industry. From the result of the research, researcher can have a clear picture and concept about the awareness among Muslim consumers about JAKIM halal logo.

1.10 OPERATIONAL DEFINITION

Consumer

According to Othman, Z. 2005, consumer is a purchaser of a good or service in retail. Other than that, consumer is also a person who use of a thing or employs something and not necessarily a purchaser, in the distribution chain of a good or service.

Consumer Awareness

According to Business Dictionary, consumer awareness is the understanding by an individual of their rights as a consumer concerning available products and services being sold and marketed. The concept included four categories which are information, safety, choice, and the right to be heard.

Halal

According to Penang Economic Monthly, 2006, halal in Arabic word means permissible or lawful for Muslims. Halal refers to that which is allowed by Syariah and applies to every activity carried out by mankind. Halal is commonly used in relation to food, which refers to food that is compliant with the laws of Islam.

Halal Certification

According to Abdul Aziz and Vui, 2012, Halal certification is sued by Malaysia's Department of Islamic Development (JAKIM) which is under the purview of the Ministry in the Prime Minister's Department. This certification allows companies the use of the Halal logo for printing on their products' packaging or for display at the company's premise.

1.11 EXPECTED RESULTS

After completing this chapter, it is expected to reach the objective that has been stated. The Muslim consumers' awareness about JAKIM halal logo in Kuantan need to be research and the data obtain from the research must be analyzed. The best result among the Muslim consumers based on the awareness of JAKIM halal logo can be identified. Other than that, researcher hope from this study, researcher will be able to see the degree on Muslim consumers' awareness of JAKIM halal logo in food industry on the preparation halal food. Then, researcher will be able to see the relationship between Muslim consumers' awareness about JAKIM halal logo and their perception about the importance of JAKIM halal logo implementation.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

As discussed and highlighted in the previous chapter, this research examines the Muslim consumers' awareness on JAKIM halal logo at East Coast Mall (ECM), Kuantan Parade and Megamall. In order to gain a better understanding about this issue, an examination of literature on related study were carried out.

2.2 DEFINITION OF CONSUMER

A consumer is a person who buys any goods or hires any service for valuable consideration. On the other hand, consumer is a person or group of people who are the final users of products and or services generated within a social system. Besides that, a consumer may be an individual or group, such as a household. The common definition of consumer is an individual who buys products or services for personal use and not for manufacture or resale (Wikipedia).

2.3 DEFINITION OF CONSUMER AWARENESS

The Cambridge Dictionaries stated awareness as knowledge that something exist or understanding of subject or situation at the present time based on experience or information. According to the Longman Business English Dictionary, consumer awareness is the awareness of a potential or current buyer about a particular product or company. Consumer awareness can be simplified as a shopper remembering a television commercial or as specificas a customer delving into the manufacturing origins of a specific product. While eHow stated that consumer awareness refers to a buyers' knowledge of a particular product, allow the buyer to get the most from what he or she

buys. Then, consumers know more about their choices when they have product information and benefit from knowing their rights, warnings and finding out about safety issues and hearing about alerts. Consumer awareness plays an important role in customer decision making. By increasing a potential or current knowledge among consumers about a product, service or business, a healthy economic environment is established in which customers are informed and protected and businesses are accountable.

2.4 DEFINITION OF HALAL

The word halal means proper and permitted. Halal food is permitted by Allah (God) for Muslim consumption. Dhabihah Halal refers to poultry and meat properly slaughtered by a Muslim according to Islamic ritual (Chaudry et al., 2000).

Halal is an Arabic word meaning lawful or permitted. Halal foods refers to a hygiene and healthy foods accords with the teachings of the Quran and Sunnah of the Prophet, Ijma' (consensus) and Qiyas (deduction of analogy according to the Syafie or any one of the Hanafi, Hanbali or Maliki School of thought or fatawa approved by the relevant Islamic Authority) (Yusuf al-Qardhawi, 1982: 14-36; Abu Sari' Muhammad Abd Hadi, 1997: 18-20) (Ab. Rahman et al., 2011).

According to Wahab, A. R. 2004, halal is defined as not made of or free of, or substance taken or containing any part from animal which are forbidden to be consumed by Muslims.

2.5 HALAL CERTIFICATION

According to Official Portal of Malaysia External Trade Development Corporation, Malaysia's Halal certification is recognised worldwide among Muslim and Non-Muslim countries. It is of ISO compliant standard – MS1500: 2004 – Department of Standard Malaysia develop standard for the handling, production, and storage of halal food. The international standards such as Good Manufacturing Practice (GMP) and Good Hygiene Practice (GHP) comply with the standard.

According to Noordin et al. (2009), the Halal certification and logo are issued by a body that is authorised by the Malaysian government. The government controls the

system with support from multi-agencies that lead by Department of Islamic Development Malaysia (JAKIM). Products that are halal certified are monitored according the Islamic Dietary Laws for the entire period of certification (Othman, 2005). In order to fulfil Islamic values, Halal Certification is gaining popularity as a new benchmark for hygiene, quality and safety and also conforms to the Shariah or Islamic Law (Syed Marzuki, 2012).

There are several term and condition to use Halal Certification from JAKIM. They are the Halal certification cannot be exchanged, forged, abused, traded, leased, or amended in whatever way. The use of halal logo is subjected to existing laws and regulations of the country, any changes on the name and address of the company, brand name, ingredient, factory or premise, manufacturers and other related matter should be reported to JAKIM in writing for further action. Besides that, the Halal certification owner is responsible on the loss or damage of the certificate whereby a police report should be made and should be informed in writing as soon as possible. The Halal certification can be withdraw or terminated at any time before its expiry date and the use of halal logo is not allowed when the company is found to contravene with Halal Certification Procedures, or if there is any way or matter of handling which is doubtful according to Shariah Law. Then, any company which had not fulfilled with the terms and condition of JAKIM Halal Certification Procedure will be blacklist and publish by JAKIM.

Applicants that are eligible to apply for the Halal Confirmation Certificate are categorized in several group which are producer or manufacturer, distributor or trade, sub-contract manufacture, repacking, food premise, and abattoir or slaughter house.

There are also have several reasons that make the applications will be unsuccessful. They are the company is producing and distributing halal and non halal products, product is not halal, natural substances that do not involve any processing, drugs or products that are categorized as pharmaceutical products by the Ministry of Health Malaysia, hair colorant or hair dye, processed products manufactured overseas, products that are labelled with names synonymous with confusing terminology and fertilizer and animal feed. Besides that, according to DagangHalal.com that stated by

Bernama, the number of halal approval withdrawn due to several reasons including lack of cleanliness is only about 10 per cent.

2.5.1 Halal Certification Process

According to Official Portal for The Malaysian Halal Hub, for individual would to get Halal Certification from JAKIM should follow halal certification process work flow. The Halal Certification process work flow is:

1. Register On-line - create ID and password.
2. Confirm account -24 hours or 1 day.
3. Delivery of support documents within 5 working days after submitting your on-line application.
4. After documents are received, application status will reflect waiting document completion.
5. Checking – if supporting documents are complete, application will be processed within 1-5 working days according to the number of products / menus / premises. A letter of service fee charged will be issued. If supporting documents are not complete, the status will reflect incomplete and the applicant must submit a correction or provide feedback within 5 working days.
6. Processing fee must be paid within 14 working days.
7. The receipt will be issued 1 day after payment is received.
8. The application status will reflect audit processing. Audit will be conducted within 30 days after payment is received.
9. Approval process will be subject to meeting dates of Certification panel Meetings.
10. If approved, the certificate will be issued within 5 working days. In the case of non approval, the applicant will be notified via formal mail.

According to Official Website of Halal Industry Development Corporation (HDC), the Halal Certification is valid for two (2) years. It can be revoked at any time when the owner is found to contravene with the Halal Certification Procedure. Renewal shall be made six (6) months before to expiry date. The entrepreneurs will not be allowed to use the Malaysia halal logo at the premise or on the label of their

manufactured products if the owners of Halal certification are failing to renew their certification.

2.5.2 The importance of Halal Certification for Muslims consumer

The halal certificate and logo not only promise Muslims user what they use or consume is according to the Islamic laws but also encourages manufactures to meet the halal standards (DagangHalal.com).

A halal certificate is a document issued by an Islamic organization where by certifying the products it covers meet the Islamic dietary guidelines. This includes that the product does not contain pork or its by-products, the product does not contain prohibited food ingredients of animal origin, the product does not contain alcohol, and the product has been prepared and manufactured on clean equipment. Meat and poultry components must come from animals slaughtered according to Islamic law (Hanzaee and Ramezani, 2011).

2.6 HALAL LOGO

The introduction of halal logo by JAKIM has generated awareness among Muslims consumer about the importance of consuming products that follow Islamic guidelines. Halal logo provides an avenue for the manufacturers to indicate to their target consumers that their products meet the Islamic standard. So, this will create advantage to the particular manufacturers versus its competitors that do not have halal certification (Shafie and Othman).

According to Official Website Halal Industry Development Corporation, Malaysia Halal Logo should same as shown below:



Figure 2.1: Malaysia Halal Logo by JAKIM

Source: JAKIM

The features of Malaysia Halal Logo are:

1. Eight-pointed star is placed in the middle of the circle
2. A word-Halal in Arabic is placed in the middle of the star
3. It is then followed a “HALAL” word in Roman
4. The circle of the logo contains, the word "Malaysia" in Roman and Arabic
5. Two small five-pointed stars are placed to separate the Roman and Arabic word.

(Source: JAKIM)

Besides Malaysia halal logo, Malaysia also has the list of approval international Islamic bodies. So, Muslim users should be able to identify the logos for international Islamic agencies abroad as this could assist them in making decisions when buy products.

Below shows halal international bodies recognized by JAKIM:



Figure 2.2: Halal International Bodies recognized by JAKIM

Source: JAKIM

2.7 HALAL INDUSTRY IN MALAYSIA

The halal industry is a new growth sector especially manufacturing sector in Malaysia. The industry is an important industry both economically and socially because of the almost 70 percent of Malaysian's being Muslim. Lately, Halal industry has a huge potential for market demand. Halal products always offer safety, cleanliness, good quality, hygienic, nutritious and authentic to the consumers. That is why, the consumer think twice before using any product because it is proven that halal product always better than others products which are not totally halal. Halal has created awareness to the consumers and supplier to use or supply the good according to Halalan Thoyyibban principle. Because of that awareness among them, many logistics companies in Malaysia have adapted Halal in their operation (Pahim et al., 2012).

The global market demand for halal products and services gives significant impact to the growth of the domestic halal food industry in Malaysia (Noordin et al., 2009). The halal industry is the fastest growing global business across the world and one of the new sectors in Malaysia's manufacturing sector. It is also an emerging market force that is attracted non-Muslims with its beneficial, hygiene and

contamination-free principles is food production. The global value is estimated at USD2.1 trillion annually for trade of Halal foods and non-food products. The main areas of the Halal Industry in Malaysia can be categorized into five (5) components which are food products, pharmaceutical, cosmetic and personal care, additives and ingredients, lifestyle and lastly services (invest Penang, 2009).

Halal Industry in Malaysia has attracted RM1.1bil between January and June in foreign direct investments (FDIs) and has exported halal products and services worth RM16.6bil in the same period. According to International Trade and Industry Minister the Halal Industry Development Corp, Datuk Seri Mustapa Mohamed, along with other agencies such as the Malaysia External Trade Development Corp and Malaysia Investment Development Authority have worked hard to expand the industry's contribution through various programmes and activities. According to the Halal Industry Development Corp, between January and December last year the total of halal products export is RM35.4bil, up 53 percent from 2010, of the overall exports amounting to RM513.6bil. Halal products exports contributed 5.1 percent of the overall exports last year. Main sector product exports, including halal ingredients, contributed RM12.3bil, RM11.9bil for food and beverages and then RM7bil for oils and fats derivatives. If the awareness on halal is improved, the potentials of the halal industry will increase multi-fold in Malaysia.

According to myHalal Portal, one of the best possible mechanisms to empower the halal industry in Malaysia is including working alongside neighbouring Thailand, in a way to develop the lucrative industry. This working alongside neighbouring become easy because of Thailand is also keen to develop the industry. So, it can promote Malaysia's halal industry growth and also work with Thailand for the same goal. Halal products exports from Malaysia to Thailand have also increased from RM873.318 to RM1.7 billion for year 2010 and 2011.

2.8 THE CONCEPT OF HALAL FOOD

According to Abdul Latif, 2006, halal food means food permitted under the Shariah law and fulfils the following conditions:

1. Does not contain any parts or products of animals that are non-halal to Muslims or products of animals which are not slaughtered according to Shariah law

2. Does not contain any ingredients that are najis according to Shariah law
3. Is safe and not harmful
4. Is not prepared, processed or manufactured using equipment that is contaminated with things that are according to Shariah law
5. The food or its ingredients do not contain any human parts or its derivatives that are not permitted by Shariah law
6. During its preparation, processing, packaging, storage or transportation, the food is physically separated from any other food that does not meet or any other things that have been decreed as najis by Shariah law

The stated by Al-Quran Surah 2, Verse 168, “o ye people! Eat of what is on earth, halal and thaimyan (wholesome), and do not follow the footsteps of the Evil One, for he is to you an avowed enemy” (Abdul Latif, 2006). She also point out the principles of Halal. The principles of Halal as below:

1. All things created by Allah S.W.T are halal, with few exceptions.
2. To make halal or haram is the right of Allah alone
3. Prohibiting what is halal and permitting what is haram is similar to ascribing partners to Allah
4. The basic reasons for the prohibition of things are due to impurity and harmfulness
5. What is halal is sufficient and what is haram is superfluous
6. Whatever is conducive to the haram is in itself is haram
7. Falsely representing haram as halal is prohibited
8. Good intentions do not make the haram acceptable. Islam does not endorse employing haram means to achieve praiseworthy ends
9. Doubtful things should be avoided
10. Haram things are prohibited to everyone alike
11. Necessity dictates exception

Halal applies not only to meat and poultry, but also to other non-food products such as cosmetics and personal care products (Syed Marzuki, 2012). Food is halal if it does not contain with anything regarded as filth such as alcohol, pork, urine, faeces and

blood. It must also be processed, prepared and manufactured using equipment untainted by anything unclean (Othman, 2005). According to wiseGeek, under Muslim law, Muslims are forbidden to eat blood, pork, carrion, omnivores, land-based carnivores and intoxicants. It closed by what is stated in Al-Quran Surah 5: Verse 3, “forbidden to you (as food) is: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God. That which hath been killed by strangling, or by violent blow, or by headlong fall, or being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows; that is impiety” (Abdul Latif, 2006).

Stated by Haadiths (Halal Research Council), a body nourished with Haram will not enter Jannah, and that flesh will not enter Paradise which has grown from Haram, and all that flesh which has grown from Haram, the fire (of hell) is more worthy of it. According to Hend El-Buri, Muslims abstain from consuming foods that are not permissible primarily because they believe they are commanded to do so by God. Halal does not cover only the religious aspects but it adheres to very strict quality and hygiene compliance which is in line with good manufacturing practices (Syed marzuki, 2012).

According to Official Website Halal Industry Development Corporation, awareness and observance of Halal has been highest within food and beverage, making halal compliance in this area to be of more importance. The food sector makes up over 60 percent of the global market for halal products. This includes primary meat, bakery food and confectionary, processed goods, with processed goods contributing around 35 percent of the total.

2.8.1 The importance of halal food for Muslims consumer

Halal is considered cleaner and healthier. According to DagangHalal.com, halal is not only seen from the religious viewpoint but also as an important component in the business world especially with the emerging global halal market. Stated by El- Buri, Muslims believe that eating pork or swine is harmful to their health due to its unclean and disease-carrying properties. Muslims also abstain from consuming drugs and drinking alcohol because these may change their state of mind.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

Research methodology is a way in finding answers to research questions and used to obtain and analysis the data. This chapter consist a several sections that explained detailing about the participants of this research, how this study was conducted, how to collect the data and how the data were analyzed. This chapter includes research design, data collection, and research setting.

3.2 RESEARCH DESIGN

Research design is widely used in education and it takes on different meanings in different studies (Harwell, M. R.). For this study, research design refers only to the research methodology such as data collection and analysis. On the other hand, Business Dictionary.com stated that a research design as a detailed outline of how an investigation will take place. A research design will include how data is to be collected, how the instruments will be used, what instruments will be employed, and the intended means for analyzing data collected. The function of a research design is to ensure that the evidence obtained enables us to answer the initial question as unambiguously as possible. Researcher use quantitative research for this study. Quantitative research mean generates numerical data or data that can be converted into numbers. Besides that, quantitative research tries to maximize objectivity and interested in prediction.

3.2.1 Population

According to Wikipedia, a population is can be defined as including all people or items with the characteristics one wishes to understand. Based on the scope of this research, the population of this research is referring to Kuantan Pahang. The rationale for the selection of this area as a place to study is because this area has a lots of food outlets which were served the consumers with the variety food products without Malaysia Halal Logo. Plus, there are many food outlets for fast food that sometimes make Muslim consumers confuse with the halal status all of them. So, when researcher do research in this area will help them to get more information about JAKIM halal logo and fake Halal Logo which is never get before. Besides, researcher could know the factors why Muslim consumers did not know or not really clear with the halal information.

3.2.2 Sample

According to Bobbie, a sample is a subgroup of a population. The questionnaires were given to the samples by distribute them conveniently.

3.2.3 Sampling Technique

Sampling is concerned with the selection of a subset of individuals from within a population to estimate characteristics of the whole population. Convenience sampling technique was used in this research when distribute the questionnaire.

3.3 DATA COLLECTION

Data used in this study was collected via questionnaires from respondents that were conducted at three main shopping malls which are East Coast Mall (ECM), Kuantan Parade and Megamall. Researcher distributes the questionnaire conveniently. The primary data was being used in this research.

3.3.1 Primary Data

Primary data is the first hand information from the respondent. According to Jennifer, primary data is information gather by the researcher directly through interviews, observation or surveys. Primary data for this research gathered via the questionnaires which were distributed to respondents. A questionnaire was designed to

gather the data for this research. Using a questionnaire was the method to collect social data out of the population. Each questionnaire consisted of three (3) sections which were socio-demographic data, items to measure their knowledge based on their information of halal together with the items to measure their understanding about halal foods and items to measure the awareness of Muslim consumers towards JAKIM halal logo. The results and finding from questionnaires were analyzed. The questionnaire developed for this research has to admit to certain criteria. Every question has been asked as simple as possible and understood by everybody in order to get the right answers.

3.3.2 Secondary Data

The secondary data is the data based on the published data which is gathered from journals, article from Internet, previous researchers, newspaper and others related with the subject to obtain findings (Church, R. M).

3.3.3 Data Collection Instrument

Questionnaire will be very important to the study on Muslim consumers' awareness on JAKIM halal logo. According to Naresh, a questionnaire is a formalized set of questions for obtaining information from respondents. For this study, the questionnaires that been distributed to respondents were consists three (3) section which are section A, section B, and section C. Section A or demographic question consists the question of age, gender, level of education and occupation. In section B, the questions are more focus on the information of Muslim consumers about halal included halal knowledge and halal food. Then, in section C, the questions related to the awareness of Muslim consumers on JAKIM halal logo.

The questionnaire been distributed in Bahasa Melayu only. As stated by Naresh that the language used in the questions should be familiar to all the respondents. The design of this questionnaire is closed-ended questions. Closed-ended questions will reduce the burden on respondents and increasing the number of questions asked. Closed-ended questions were used in Section B and Section C of the questionnaire.

Pilot test means finding out if your survey, key informant interview guide or observation form will work in the real world by trying it out first on a few people.

According to Nieswiadomy, 2002 recommend obtaining approximately 10 participants. Others recommend obtaining approximately 10% of the final study size (Lackey & Wingate, 1998). Recommendation by Nieswiadomy, 2002 is the finally decision to be guided by cost and time constraints as well as size of the population. For this study, researcher has distributed 10 questionnaires to the respondents as a pilot test. The aim is to make sure that everyone in the sample can understand the questions in the same way. This way also can see if any questions make respondents feel uncomfortable. Researcher also is able to find out how long it takes to complete the survey in real time (Answers).

3.3.4 Reliability

The reliability is refer to the extent of a results are consistent over time and accurate representation of the total population under study and the research instrument is considered to be reliable if the results of a study can be reproduced under a similar methodology (Golafshani, 2003). Reliability analysis has being used in this study to identify whether the variables are reliable or not.

3.3.5 Data Collection Technique

Correlation analysis typically gives a number result that lies between +1 and -1. The positive or negative sign denotes the direction of the correlation. The positive sign or $r=1$ denotes direct correlation while the negative sign or $r=-1$ denotes inverse correlation. Zero or $r=0$ signifies no correlation. Then, the closer the number moves towards 1, the stronger the correlation is. For the correlation to be considered significant, the correlation must be 0.5 or above in either direction. For this study, correlation analysis is used to determine there is a significant relationship between independent and dependent variables.

Descriptive analysis is a discipline that describes the main characteristics of a collection of data. The aim is to summarize a set of data. Other than that, descriptive analysis used of statistics to describe the results of an experiment or investigation. The measures that describe the data set are measures of central tendency. Measures of central tendency include the mode median and mean. The mode is the measurement that has the greatest frequency or the most of. The median is the number at which half of

the measurements are more than that number and half are less than that number. The mean is just the average of the sum of all the measurements, divided by the number of measurements.

3.4 RESEARCH SETTING

The research setting refers to the place where the data are collected. In this study, data has been collected at East Coast Mall (ECM), Kuantan Parade and Megamall. The data has been collected by distribute the questionnaire conveniently. Researcher waits the respondents until they finish answer the question and researcher picked up it on that time. This way can help researcher to explain to the respondents when they get misunderstood about the question given to them especially old man. So, it can increase the level of understanding then, they can answer the questions well.

CHAPTER 4

DATA ANALYSIS AND DISCUSSION

4.1 INTRODUCTION

This chapter presents the data gathered from this study, interpretation of the results from the conducted survey and from Statistical Package Social Science (SPSS). The food consumed by Muslim consumers need to have the halal logo especially JAKIM halal logo at the packaging of the products that they purchase. The low concern about halal issues among Muslim has caused consumers' level of awareness on JAKIM halal logo are low. This study aims to assess Muslim consumers' awareness on JAKIM halal logo and the factors that have any impact to the awareness. A total 300 respondents were surveyed via questionnaire to gather information on their level of halal knowledge and halal food towards awareness on JAKIM halal logo. The data gathered from Muslim consumers at East Coast Mall (ECM), Kuantan Parade and Megamall. From that, this chapter also discussed the result of the questionnaire responded by 300 participants. The respondents had been told that the questionnaire given to them is to gather the information about Muslim consumers' awareness on JAKIM halal logo. The respondents' answers for this questionnaire are significant for this study.

4.2 DESCRIPTIVE ANALYSIS

4.2.1 Demographic Profile of the Respondents

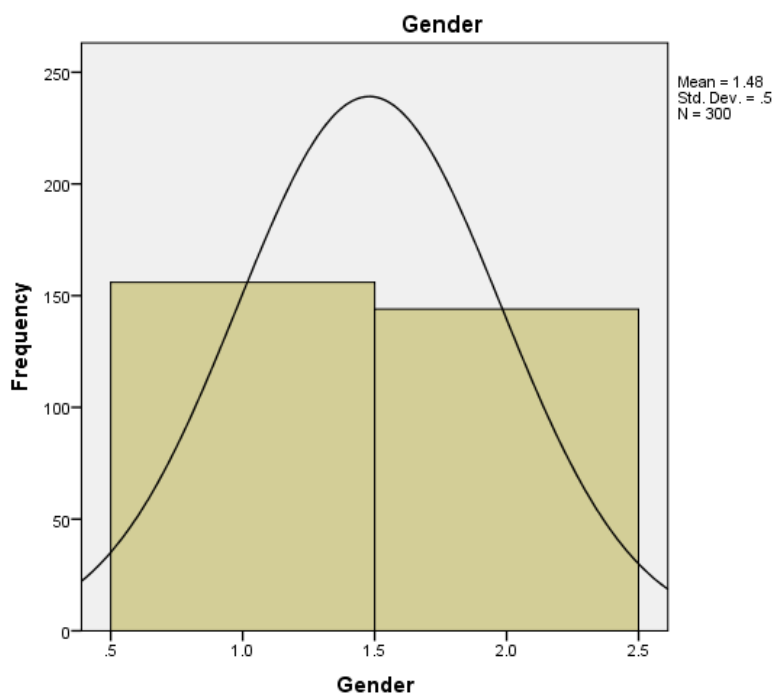
The demographic of the respondents that have been as in the questionnaire are shown in table 4.1 until table 4.5. The demographic details have been asked in question 1 to question 4. The sample has a good spread of gender, age, education and occupation.

Demographic	Characteristics	Frequency (f)	Percent (%)
Gender	Male	156	52.0
	Female	144	48.0
Age	Below 20 years old	24	8.0
	21-30 years old	180	60.0
	31-40 years old	80	26.7
	41-50 years old	16	5.3
Education	Below SPM	40	13.3
	STPM	77	25.7
	Diploma/Certificate	71	23.7
	Degree	112	37.3
Occupation	Employed	112	37.3
	Student	105	35.0
	Not employed	30	10.0
	Others	53	17.7

Table 4.1: Demographic Background (n=300)

Gender	f	%
Male	156	52.0
Female	144	48.0

Table 4.2: Gender

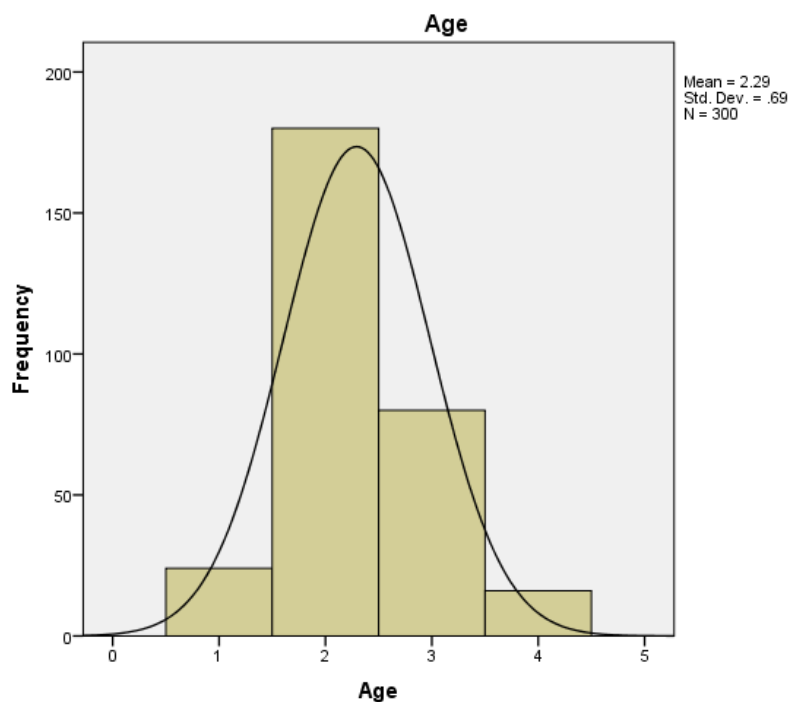


Graph 4.1: Gender

According to the table and graph above, there were more male respondents have participated in the study which are 156 males and 144 females. The percent for both of them are fifty two percent (52%) and forty eight percent (48%). The dominated gender among the respondents is male. This shows that male is easier to give commitment with the kind of survey compare to female.

Age	f	%
Below 20 years old	24	8.0
21-30 years old	180	60.0
31-40 years old	80	26.7
41-50 years old	16	5.3

Table 4.3: Age

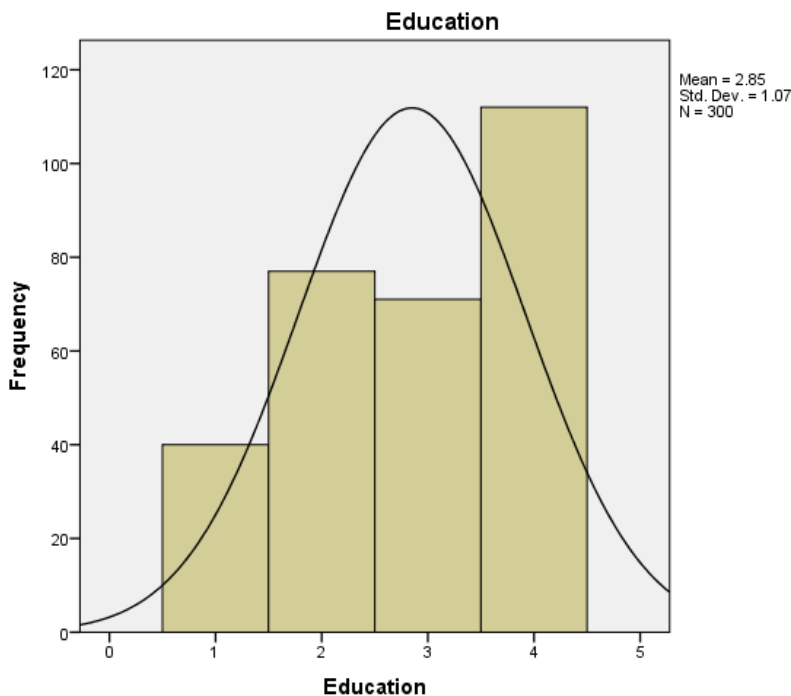


Graph 4.2: Age

Table and graph above shows the majority of the respondents are at age 21-30 years old which is 180 respondents and the percent is sixty percent (60.0%). The second highest of (26.7%) of respondents refer to age level between 31-40 years old. Eight percent (8.0%) of respondents are at below 20 years old and only five point three percent (5.3%) are at age range of 41-50 years old. Lastly, there is zero percent of respondents who are at the ages above 51 years old. This shows that young man most easily to answer the questionnaire compare to old one.

Education	f	%
Below SPM	40	13.3
STPM	77	25.7
Diploma/Certificate	71	23.7
Degree	112	37.3

Table 4.4: Education

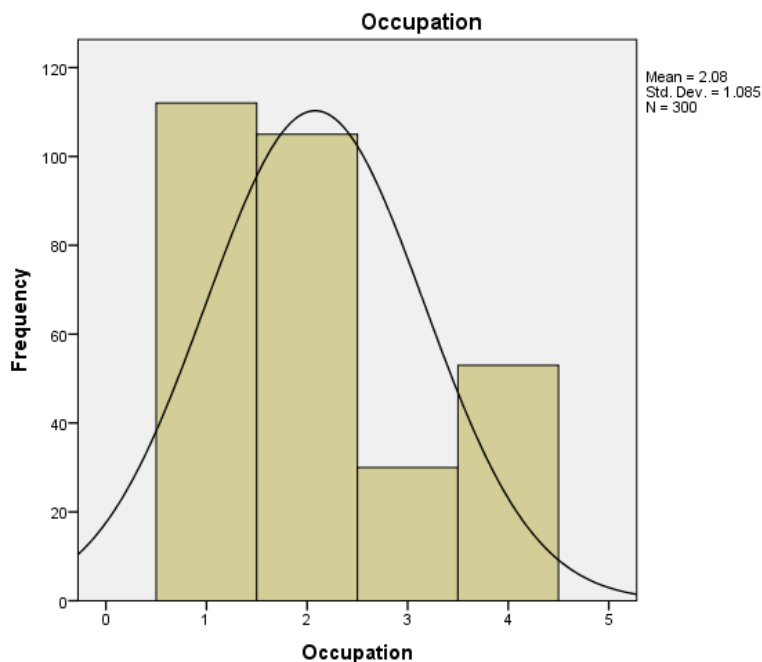


Graph 4.3: Education

For education, 77 respondents at the level of STPM with the percent are twenty five point seven percent (25.7%). While the highest at the level of degree with 112 respondents or thirty seven point three percent (37.3%). The second last and last of respondents are Diploma/certificate and below SPM. The respondents for both levels are 71 respondents or twenty three point seven percent (23.7%) and 40 respondents or thirteen point three percent (13.3%). No respondent for both master/Phd and others level.

Occupation	f	%
Employed	112	37.3
Student	105	35.0
Not employed	30	10.0
Others	53	17.7

Table 4.5: Occupation



Graph 4.4: Occupation

112 respondents were employed with the percent is thirty seven point three percent (37.3%). Then, it is followed by students with 105 respondents or thirty five percent (35.0%). The last second is others with 53 respondents or seventeen point seven percent (17.7%). Lastly, is come from not employed with 30 respondents or ten percent (10.0%).

		Statistics	
		Knowledge	Food
N	Valid	300	300
	Missing	0	0
Mean		2.0296	2.3833
Std. Deviation		.73317	.47484
Minimum		1.00	1.00
Maximum		2.75	2.75

Table 4.6: Descriptive analysis of halal knowledge and halal food

This descriptive analysis is measured to identify the most significant influence to the Muslim consumers' awareness on JAKIM halal logo. According to the table 4.6, mean of halal food is higher than mean of halal knowledge which is halal food is 2.3833 while halal knowledge is 2.0296. That is mean; factor of halal food has most significant relationship to the Muslim consumers' awareness compare to halal knowledge.

	Percentage (%)
I know the latest information about halal	
Yes	37.0
No	8.0
Not sure	55.0
I know the websites for getting the information about halal	
Yes	34.3
No	8.0
Not sure	57.7
I know the important of halal logo and halal certificate	
Yes	42.3
Not sure	57.7
Halal logo and halal certificate are issued by Department of Islamic Development Malaysia (JAKIM)	
Yes	45.0
Not sure	55.0

Table 4.7: Several questions on halal knowledge (n=300)

Majority respondents, 37.0% know the latest information of halal. While the percent for the respondents do not know and not sure are 8.0% and 55.0%. Then, 8.0% did not know the websites for getting the information about halal. While 34.3% respondents are know the websites and 57.7% respondents are not sure the websites. Majority respondents, 57.7% are not sure the important of halal logo and halal

certificate while 42.3% respondents are known the important of halal logo and halal certificate. 45.0% respondents are known that halal logo and halal certificate are issued by JAKIM. The rest, 55.0% respondents are not sure JAKIM issuing halal logo and halal certificate.

4.3 RELIABILITY OF MEASUREMENT

Cronbach's alpha is a tool for assessing reliability scale which is used for East Coast Mall (ECM), Kuantan Parade and Megamall. Cronbach's alpha reliability coefficient normally ranges between 0 and 1 but there is no lower limit to the coefficient. The closer Cronbach's alpha coefficient is to 1.00 the greater the internal consistency of the items in the scale.

Construct	Cronbach's Alpha	N of items
Halal knowledge	0.936	8
Halal food	0.722	4
Awareness	0.902	19

Table 4.8: The result of reliability test

Table 4.8 show the scale of reliability for the factor of halal information and Muslim consumers' awareness. The scale was found reliable in this study and the alpha value for each construct on the factor of Muslim awareness is halal knowledge (0.936) and halal food (0.722). While the alpha value for awareness is 0.902. According to Cronbach's alpha scale and George & Mallory (2003) table, halal knowledge is excellent internal consistency while halal food is indicates acceptable of the items. While for participation in awareness is indicate excellent internal consistency of the items.

Cronbach's alpha value	Internal consistency
>0.90	Excellent (High-stakes testing)
0.80 - 0.89	Good (Low-takes testing)
0.70 - 0.79	Acceptable
0.60 – 0.69	Questionable
0.50 – 0.59	Poor
< 0.50	Unacceptable

Table 4.9: George & Mallory (2003) provides the following techniques

4.4 CORRELATION ANALYSIS

Pearson correlation coefficient measures the degree of linear association between two variables. The correlation can be either positive or negative, depending on the direction of the relationship between two variables. A positive correlation indicates that as one variable increases, the other decreases. A perfect correlation of 1 or -1 indicates that value of one variable can determined exactly by knowing the value of the other variable. On the other hand, a correlation of 0 indicates no relationship between the two variables.

Correlation analysis was conducted to describe the strength and direction of the relationships between variables which are mention in research questions and hypotheses.

		Consumer_awareness	Halal_knowledge
Consumer_awareness	Pearson Correlation	1	.480**
	Sig. (2-tailed)		.000
	N	300	300
Halal_knowledge	Pearson Correlation	.480**	1
	Sig. (2-tailed)	.000	
	N	300	300

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

Table 4.10: Consumer awareness and halal knowledge

The table above shows that there was significant correlation between participation in halal knowledge and consumers' awareness. H1 is accepted because the relationship between participation in halal knowledge and consumers awareness was found to be significantly positive correlated at 0.480, p-value=0.000.

		Consumer_awareness	Halal_food
Consumer_awareness	Pearson Correlation	1	.834**
	Sig. (2-tailed)		.000
	N	300	300
Halal_food	Pearson Correlation	.834**	1
	Sig. (2-tailed)	.000	
	N	300	300

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

Table 4.11: Consumer awareness and halal food

The table above shows that there was significant correlation between participation in halal food and consumers' awareness. H2 is accepted because the relationship between participation in halal food and consumers awareness was found to be significantly positive correlated at 0.834, p-value=0.000

4.5 DISCUSSION

This study was done to see whether the halal knowledge and halal food have a relationship Muslim consumers' awareness on JAKIM halal logo. In addition, this study also was done to see either halal knowledge or halal food is more effective in increasing the Muslim consumers' awareness on JAKIM halal logo. Then, this study also was done to see whether halal knowledge and halal logo can be as good factors as well in order to upgrade the awareness among Muslim consumers on JAKIM halal logo. In order to receive the objectives of this study, 300 respondents have been involved and they were given the questionnaire during research.

In the first hypothesis, the researcher has stated that there is a significant relationship between halal knowledge and Muslim consumers' awareness on JAKIM halal logo. The study found that there is a significant relationship between halal knowledge and Muslim consumers' awareness on JAKIM halal logo. This study has been supported with the previous research by Masnono, A. (2005) that has stated where halal knowledge has the positive relationship with awareness on halal logo. This clearly shows that knowledge and information acquired related to halal can increase the Muslim consumers' awareness on the halal logo especially JAKIM halal logo.

Then, in the second hypothesis, the researcher has stated that there is a significant relationship between halal food and Muslim consumers' awareness on JAKIM halal logo. The study found that there is a significant relationship between halal food and Muslim consumers' awareness on JAKIM halal logo. This result was supported by Mohamed et al. (2008) that were mentioned that apart from the religion obligation of consuming halal food, consumers are aware of the underlying advantages that come with halal products.

4.6 SUMMARY

In this chapter, researcher was discussed the whole matter of a study conducted at East Coast Mall (ECM), Kuantan parade and Magamall to see the relationship between halal knowledge and halal food and Muslim consumers' awareness on JAKIM halal logo. In addition, researcher describes how data is analyzed and the software that was used in the analysis of this study. Researcher discussed the demographic profile of the respondents. This demographic is explained based on table and graph as shown using descriptive analysis. Besides descriptive analysis, researcher analyzed the data using reliability to see the Cronbach's Alpha of independent variables; halal knowledge and halal logo and dependent variable; Muslim consumers' awareness on JAKIM halal logo. Then, researcher also analyzed the data using correlation analysis that was used to see the relationship between halal knowledge and halal logo and Muslim consumers' awareness on JAKIM halal logo. This chapter also discusses how the hypothesis was tested and also presents the results of the test. For this study, both of the hypothesis; H1 and H2 were accepted. This is mean, the halal knowledge and halal logo have the

significant relationship with Muslim consumers' awareness on JAKIM halal logo.

CHAPTER 5

CONCLUSION AND RECOMMADATION

5.1 INTRODUCTION

The main purpose of this study was to determine the relationship between halal knowledge and halal food and Muslim consumers' awareness on JAKIM halal logo.

5.2 LIMITATION

This study only involved the Muslim consumers that are consuming the halal products at the main three malls in Kuantan which are East Coast Mall (ECM), Kuantan Parade and Megamall. Hence, the accuracy of the result is affected because of the small amount of sample involved in this result.

This study has limitation on place that involved during distribute the questionnaire. This study only focuses at three big malls which are East Coast Mall (ECM), Kuantan Parade and Megamall. The researcher need to wait for whole day and gave the questionnaire to 100 respondents. So, the percent to get the respondents is low and difficult.

Besides that, this study has limitation on the cooperation among Muslim consumers during the distribution of the questionnaire to them. Some of them did not want to answer the question and gave a reason to avoid involve in this study. Usually, the old generation like people ages around 50 years old and above did not want to

answer the question. This situation cause the researcher got less data from old generation and less idea from them.

In addition, this study has limitation on the time used during distribute the questionnaires. The day available for distribute the questionnaires only on Saturday and Sunday. This is because the researcher got class and other academic activities for the five days before; Monday to Friday. Hence, the researcher need to make sure all the 100 questionnaires finish distributed to respondents for whole day whether on Saturday or Sunday.

Next, this study has limitation on the budget used during distribute the questionnaires. This budget included print the 300 questionnaires and cars rent for a day for three days. The cost of print is quite expensive make me limit the questionnaire only 100 set for each mall to control the budget as well as possible. So, the total questionnaires that I had been print for three malls are 300 set.

5.3 RECOMMENDATIONS FOR FUTURE RESEARCH

For the future study about this topic, researcher needs to increase the number of respondents in order to get the significant result on that study. For that, researcher should not focus on Muslim participation only but should involve non Muslims also. For example, the researcher can up the number of respondents to 600. Hence, the population and sample become wider.

Next, for the future study, the researcher should distribute the questionnaires in wider area. For example, the respondents for that study not only focus at the mall but also other places like schools, universities, and food outlets. This is because the more place involved, the more respondents that the researcher will get. Then, it will make the researcher easier to distribute the questionnaire and can finish the distribution as faster as possible.

Besides that, the next researchers need to focus on the other side not only on awareness. For example in confidence level of consumer about halal certificate, consumer perception about Muslim manufacturers and many more topic that can make halal brand become more valuable brand in the worldwide market.

In addition, the next researchers need to add more factors about Muslim consumers' awareness not only halal knowledge and halal logo. This is because this factors not enough in order to determine and see the relationship with Muslim consumers' awareness on JAKIM halal logo. Next researcher need to add other factors such as government involvement, trustworthy, manufacturing practice and so on.

Then, the next researcher need to find the good time during distribute the questionnaires in order to make sure the distribution of the questionnaires can be finish as fast as possible and they can proceed the other step of the study as well as possible. Besides that, they need to find the good time in order to make sure that the Muslim consumers can give cooperation during the survey.

5.4 CONCLUSIONS

The results of this study show that some respondents aware about halal logo. Some of the respondents are have the knowledge about halal even some of them not very clear with the information about halal. However, still have a few amounts of Muslim consumers got a little knowledge about halal.

Besides that, some of the respondents know that JAKIM halal logo is the very important logo in order to make sure the product are totally safe and halal to be consumed. That is why; some of them only consume the products that have the JAKIM halal logo.

In addition, from this study, some respondents aware about JAKIM halal logo and that is why they concerned about the food that they bought and the food outlets that they went.

According to result of this study, more efforts should be done to increase the awareness among the Muslim consumers about halal certificate, halal logo and halal products. These efforts not only from JAKIM but also from government and non-government agencies together with the community in order to increase the level of awareness among Muslim consumers. It is important that potential halal food manufacturer understand the actual requirement for halal logo in order to capture the growing market.

Mass media like electronic media need to give more information and awareness to the Muslim consumers about halal such as halal foods, food outlets that do not have halal logo, factory that produce foods but do not have logo halal issued by JAKIM and so on. Mass media also need to play the important role and be the medium to spread the valuable information to the community in order to make the Muslim consumers understand well the meaning of halal such as do the entertainment about JAKIM halal logo and fake halal logo.

Hold a campaign or talk to share the information about halal especially in the rural areas that difficult to get the latest and true information about halal. Through this campaign, Muslim consumers will not be more confuse with the fake halal logo that always be the issue today. This is important because the wide the information is shared; the more Muslim consumers realize that halal food is important. Besides campaign, the government or JAKIM itself can share the information through news paper, published specific magazine for halal, pamphlet and post the valuable entertainment about halal in social media like facebook and blog.

The government should engage more participation among authoritative bodies that are related to the halal products such as industries and non-governmental organizations, so the enforcement of halal certification may not be overburdened by over reliance towards enforcement and surveillance activities conducted by government agencies like JAKIM.

JAKIM need to play their role more efficient, proactive and aggressive in order to handle and solve the problem related to halal issue more effective. JAKIM need to make sure the entire manufacturer or food factories get the halal certification halal logo and make sure them renew the halal certification before expired date. This is to increase the confidence level among Muslim consumers to buy and eat their food products. Besides that, JAKIM need to do monitoring and inspection at the food outlets periodically in order to ensure that the food outlets have the valid halal certification and have halal logo from JAKIM, not use fake halal logo. Besides that, JAKIM need to paste the JAKIM halal logo and fake halal logo at every food outlets and grocery to ensure all the Muslim consumers know which one is halal from JAKIM and then they can support and buy halal products only.

On the other hand, Muslim consumers themselves need to be sensitive with the products that they bought or the products that they will buy. They need to be alert with the latest information about halal and follow it as well as possible. This is to avoid them from any confusion and trouble related to the food products that they buy and eat.

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APPENDICES

a) Sample of Questionnaire

Responden yang dihormati,

Soal selidik ini bertujuan mengumpul maklumat bagi kajian tentang kesedaran pengguna Islam mengenai pensijilan halal dan makanan halal. Jawapan dan pendapat anda terhadap soalan-soalan berikut adalah sangat penting untuk kajian ini.

Masa dan usaha anda amat dihargai. Terima kasih kerana meluangkan masa menjawab soalan ini.

BAHAGIAN A: SOALAN DEMOGRAPIK

ARAHAN: Sila tanda (/) pada ruang jawapan yang disediakan.

Jantina: Lelaki Perempuan

Umur: Bawah 20 21-30 31-40
 41-50 51 ke atas

Tahap pendidikan: SPM ke bawah Ijazah
 STPM Master/Phd
 Diploma/Sijil Lain-lain

Pekerjaan: Bekerja Tidak bekerja
 Pelajar Lain-lain

BAHAGIAN C: KESEDARAN PENGGUNA TERHADAP LOGO HALAL

ARAHAN: Sila tanda (/) satu jawapan sahaja di dalam kotak yang disediakan.

13. Saya prihatin terhadap status halal sesuatu produk makanan.

 Ya Tidak Kadang-kadang

14. Membeli makanan yang halal adalah sangat penting bagi saya.

 Ya Tidak Kadang-kadang

15. Saya akan memeriksa logo halal semasa membeli produk makanan.

 Ya Tidak Kadang-kadang

16. Saya hanya membeli produk makanan yang mempunyai logo halal JAKIM.

 Ya Tidak Kadang-kadang

17. Saya tidak ragu-ragu membeli produk makanan yang tiada logo halal JAKIM.

 Ya Tidak Kadang-kadang

18. Saya memberitahu ahli keluarga saya supaya membeli makanan yang mempunyai logo halal JAKIM sahaja.

 Ya Tidak Kadang-kadang

19. Saya membenarkan ahli keluarga saya makan makanan yang mempunyai logo halal selain logo halal JAKIM.

 Ya Tidak Kadang-kadang

b) Reliability test

Reliability Statistics

Cronbach's Alpha	N of Items
.936	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
B1	14.06	25.806	.804	.925
B2	14.00	25.916	.803	.925
B3	14.56	27.899	.829	.926
B4	14.37	29.557	.555	.941
B5	14.34	29.897	.505	.944
B6	14.08	24.491	.912	.917
B7	14.14	24.373	.918	.916
B8	14.11	24.700	.882	.919

Reliability Statistics

Cronbach's Alpha	N of Items
.722	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
B9	7.89	3.791	-.236	1.000
B10	6.90	1.693	.884	.407
B11	6.90	1.693	.884	.407
B12	6.90	1.693	.884	.407

Reliability Statistics

Cronbach's Alpha	N of Items
.902	19

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Cronbach's Alpha if Item Deleted
C1	41.02	65.679	.700	.892
C2	41.42	74.539	.220	.905
C3	41.01	65.532	.706	.892
C4	41.34	76.340	.053	.909
C5	40.46	69.019	.761	.892
C6	40.55	67.873	.687	.893
C7	40.48	68.859	.700	.893
C8	40.59	67.232	.744	.891
C9	40.57	67.397	.722	.892
C10	40.79	63.125	.920	.884
C11	40.61	66.740	.801	.890
C12	41.45	82.970	-.400	.925
C13	40.62	66.737	.802	.890
C14	40.63	66.429	.789	.890
C15	40.64	68.519	.801	.891
C16	40.67	67.922	.783	.891
C17	40.64	68.519	.801	.891
C18	40.52	69.896	.604	.896
C19	41.43	83.570	-.469	.924

