

THE RELATIONSHIP OF HALAL FOOD CONSUMPTIONS AND  
PSYCHOLOGICAL FEATURES OF MUSLIM STUDENTS  
IN MALAYSIAN PUBLIC UNIVERSITIES

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UNIVERSITI TEKNOLOGI MALAYSIA

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PSYCHOLOGICAL FEATURES OF MUSLIM STUDENTS  
IN MALAYSIAN PUBLIC UNIVERSITIES

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requirements for the award of the degree of  
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I declare that this thesis entitled “*The Relationship of Halal Food Consumptions and Psychological Features of Muslim Students in Malaysian Public Universities*” is the result of my own research except as cited in the references. The thesis has not been accepted for any degree and is not concurrently submitted in candidature of any other degree.



Signature : .....

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Date : 8 JUNE 2017

*This research work is dedicated with admiration and affection to my late beloved mother, Muslipah Bte Mustamat (may Allah have mercy on her~al Fatihah) and my father, Md. Sawari Bin Kosni for providing me with their tremendous love and care in accordance to the Islamic way, and for supporting me in every step of my life.*

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## ABSTRACT

Food has been identified as an important risk factor for health, yet many people overlook the effects of what they eat every day which are beyond their physical need. The previous studies show that most people still have a low level of awareness on the effects of food towards their psychological development. Expanding upon this issue, the present study was designed to investigate the relationship between halal food consumption and psychological features of Muslim student in Malaysian public universities. Specifically, this study has five objectives: first, to investigate the level of halal food consumption awareness among the university students; second, to examine significant differences in predictive ability in determining halal food consumption based on demographic characteristics; third, to determine the predictive ability of attitude, subjective norm, perceived behaviour control, and religious belief on halal food consumption via intention; fourth, to determine whether halal food consumption has any contribution in the development of psychological features of student; and fifth, to analyse the overall association between constructs proposed in the theoretical model from literature. This study involved 730 Muslim student between 18 to 36 years old who were randomly selected among Malaysian students of public universities in Peninsular Malaysia. All respondents have completed a set of self-developed questionnaire consists of “informed consent” and “three main sections”, namely demographic, halal food consumption, and psychological construct. Questionnaire contents were validated by five experts from various fields who constructed the validation using exploratory factor analysis (EFA) before being distributed to all respondents. The tools for statistical analysis employed in this study were descriptive, t-test, ANOVA, and regression using IBM SPSS 20.0 together with confirmatory factor analysis (CFA) and structural equation modelling in AMOS 21.0. The result showed that the majority of Muslim student in Malaysia have a high level of awareness in consuming halal food (93.8%). Significant differences were discovered between gender in their attitude, perceived behavioural control, and intention in halal food consumption ( $p < 0.05$ ). Next, this study discovered that there are no significant differences in attitude, subjective norm, and perceived behavioural control based on region, origin, and specialization ( $p > 0.05$ ). Concerning the predictor of halal food consumption, subjective norm, religious belief, and intention were found to be significantly correlated with the halal food consumption. This study also identified that intention plays a role as a mediator for predictor and halal food consumption ( $p = 0.001$ ). The analysis of data in this study has successfully proven that halal food consumption contributes in the development of psychological features of Muslim student in Malaysia. Finally, in conclusion, for the test model hypothesis, the development model is accepted and confirmed through the SEM AMOS analysis. Overall, the study has shown the importance of halal food towards the psychological development of the students.

## ABSTRAK

Makanan telah dikenal pasti berisiko penting mempengaruhi kesihatan manusia, namun masih ramai orang terlepas pandang kesan daripada apa yang mereka makan setiap hari adalah di luar keperluan fizikal. Kajian-kajian terdahulu menunjukkan bahawa orang ramai kurang mempunyai kesedaran mengenai kesan makanan terhadap pembentukan psikologi. Rentetan daripada isu ini, kajian ini dilaksanakan untuk mengkaji hubungan antara pengambilan makanan halal terhadap pembentukan psikologi pelajar Islam di universiti awam Malaysia. Secara khusus, kajian ini bertujuan untuk mengkaji lima objektif; Pertama, untuk mengenal pasti tahap kesedaran pengambilan makanan halal di antara pelajar universiti; kedua untuk mengkaji perbezaan yang signifikan dalam keupayaan ramalan menentukan pengambilan makanan halal berdasarkan ciri-ciri demografi; ketiga, untuk mengkaji keupayaan ramalan: sikap, norma subjektif, kawalan tingkah laku dan kepercayaan agama terhadap pengambilan makanan halal melalui niat; keempat, untuk mengkaji sama ada makanan halal akan menyumbang kepada pembentukan psikologi pelajar, dan kelima menganalisa hubungan menyeluruh antara konstruk yang telah dicadangkan dalam model berdasarkan literatur. Kajian ini melibatkan 730 pelajar Islam antara berumur 18 hingga 36 tahun yang dipilih secara rawak dari kalangan pelajar universiti di Semenanjung Malaysia. Semua responden telah menjawab satu set soal selidik yang dibangunkan oleh pengkaji terdiri daripada tiga bahagian utama iaitu; demografi, pengambilan makanan halal dan psikologi. Kandungan soal selidik telah disahkan oleh lima orang pakar dari pelbagai bidang pengajian dan pengesahan menggunakan analisis faktor eksploratori (EFA) sebelum diedarkan kepada responden. Analisis statistik yang digunakan dalam kajian ini ialah deskriptif, ujian-t, ANOVA dan Regresi menggunakan IBM SPSS 20.0 bersama dengan analisis pengesahan faktor (CFA) dan pemodelan persamaan struktur dalam AMOS 21.0. Hasil kajian menunjukkan bahawa majoriti pelajar Islam di Malaysia mempunyai kesedaran yang tinggi dalam pemakanan halal (93.8%). Perbezaan yang signifikan ditemui antara jantina dalam sikap, kawalan tingkah laku dan niat dalam pengambilan makanan halal ( $p < 0.05$ ). Seterusnya, kajian ini mendapati bahawa tidak terdapat perbezaan yang signifikan dalam sikap, norma subjektif, dan kawalan tingkah laku berdasarkan tempat, asal-usul dan pengkhususan ( $p > 0.05$ ). Mengenai amalan pengambilan makanan halal; norma subjektif, kepercayaan agama, dan niat didapati mempunyai hubungan yang signifikan dengan pengambilan makanan halal. Kajian ini juga mengenal pasti bahawa niat memainkan peranan sebagai perantara untuk meramal pengambilan makanan halal. Analisis data kajian ini telah berjaya membuktikan bahawa pengambilan makanan halal menyumbang kepada pembentukan psikologi pelajar Islam di Malaysia ( $p = 0.001$ ). Akhir sekali, bagi hipotesis model ujian, kajian ini menyimpulkan bahawa model pembangunan diterima dan disahkan melalui analisis SEM AMOS. Secara keseluruhan, kajian ini menyerlahkan kepentingan makanan halal terhadap pembentukan psikologi pelajar.

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# CHAPTER 1

## INTRODUCTION

### 1.1 Introduction

Chapter one presents the overview of the study. It begins with the background of the study, continues with the statements of problem that develop the research objectives, research questions and research hypotheses. Then, it presents the theoretical framework, significance of study, limitation of study and definitions of terms. Lastly, this chapter presents the organization of whole study.

### 1.2 Background

Islam sermonizes systematic and comprehensive standard guidelines to be complied by Muslims (Zainalabidin, Golnaz Rezai, Mad Nasir Shamsudin & Eddie Chiew, 2008). The comprehensiveness of Islam covers all concepts of human life. The whole life code is completely described in Islam (Jabar Zaman Khan Khattak, Asif Mir, Zubair Anwar, Hussain Mustatab Wahedi, Ghulam Abbas, Haider Zaman Khan Khattak and Humaira Ismatullah, 2011). Islam always celebrates human desires and needs. One of the clear examples is in Al-Baqarah, verse 168, where Allah S.W.T mentions;

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

*O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.*

(QuranicOnline.net, Translation of Quran by Abdullah Yusuf Ali).

This holy verse stresses on one of the fundamental needs of human beings. Allah revealed to all humankind eating guidelines to consume lawful and healthy food provided on Earth. Eating is a vital component for humankind. The survival of this worldly life somehow much depends on the eating need. There are many people in this world who are suffering and dying of hunger as they do not have enough food in order to lead a healthy active life (George, 1986). On the other hand, some people are dying due to much eating food (Ferraro, Roland, Thorpe, & Wilkinson, 2003) and the rest are dying because of eating unhealthy food (World Health Organization, 2005). These circumstances show the importance of food in human life cycle. People have to be aware with what they eat every day. Eating is not an ordinary topic or a lay person saying, rather it has become an exclusive discussion nowadays.

Currently, numerous countries, organisations and scholars start giving a major focus on the topic of “eating” topic, for instance, from 2014 until 2015, France opened approximately 44 projects for researchers to run some research on eating habit in secondary schools. Each grant will be given \$50, 000 (France Ministry of Education, 2014) and recorded in West Welfare Society Territory (2014) within two months (March-April) 15 studies had been done to discover the eating topic, 63 studies were listed in one of Wiley Online Library Journal from January to May 2014. All these statistics have successfully proven the salient of eating topic in the present circumstances.

One of the major concerns related to eating topic is eating behaviour. This issue has successfully attracted the European to make huge allocation investment on it. According to BBC News Scotland, European Commission funded £7.4million budget for 16 institutions from six European countries to carry out research to examine eating behaviour (The University of Edinburgh, 2016). Eating behaviour is described as “the way a person or group eats, considered in terms of what types of food are eaten, in what quantities, and when” (Collins English Dictionary, 2014). According to Preedy (2010), this habit refers to individual or group routine decision regarding what foods they consume (Preedy, 2010). Synthesizing this definition of eating behaviour and habit, it signifies

about eating guidelines in daily life. An individual has to be aware about their food consumption. They have to consider why and what kind of food they eat. It is totally about following the right guidelines in consuming food. A good dietary habit and choice play a significant role in human life (Carlsson-Kanyama, Ekström, & Shanahan, 2003; Grunert, Brunso, Bisp, 1993; Preedy, 2010). Consequently, this issue has been emphasised in Islam 1400 years before. As mentioned earlier in Quranic verses, Islam has elaborated with eating guidelines, and focused on preservation of food and beverage. This eating guideline is known as the concept of halal food.

The word 'halal' is a specific Arabic word that is defined as allowed or permitted (Khattak et al., 2011). Literally, it means "thing which is permitted, with respect to which no restriction exists, and the doing of which the Law-Giver, Allah, has allowed." (al-Qardawi, 2003), the combination of the words "halal" and "food" refer to the permissible food according to Islamic law (Qureshi et al, 2012). Specifically, halal food refer to, "Any food which is not from or do not contain any part of animals forbidden by Islamic law, or animals that are not slaughtered according to Islamic law; does not have any impure substance considered by Islamic law; is not prepared, processed or manufactured using equipment or utensils which are not free from impurities as defined by Islamic law" Trade Description Order (Usage of the Term "Halal" in 1975, (Halal Malaysia Portal, 2011).

Referring to this halal concept definition, it is an obligation for all Muslims to obey this guideline. It has been clearly mentioned in the first paragraph of the introduction, from The Almighty (2: 168), "*O ye people! Eat of what is on earth, Lawful and good*" (QuranicOnline.net, translation of Quran by Abdullah Yusuf Ali). In addition, Bukhari narrated that:

عَنْ طَرِيفِ أَبِي تَمِيمَةَ، قَالَ شَهِدْتُ صَفْوَانَ وَجُنْدَبًا وَأَصْحَابَهُ وَهُوَ يُوصِيهِمْ فَقَالُوا هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ سَمِعْتُهُ يَقُولُ " مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ يَوْمَ الْقِيَامَةِ - قَالَ - وَمَنْ يُشَاقِقُ يَشْفُقُ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ ". فَقَالُوا أَوْصِنَا. فَقَالَ " إِنَّ أَوَّلَ مَا يُنْبِئُ مِنَ الْإِنْسَانِ بَطْنُهُ، فَمَنْ اسْتَطَاعَ أَنْ لَا يَأْكُلَ إِلَّا طَيِّبًا فَلْيَفْعَلْ، وَمَنْ اسْتَطَاعَ أَنْ لَا يُحَالَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ بِمِلءِ كَفِّهِ مِنْ دَمٍ

أَهْرَاقَهُ فَلْيَفْعَلْ". قُلْتُ لِأَبِي عَبْدِ اللَّهِ مَنْ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُنْدَبٌ قَالَ نَعَمْ جُنْدَبٌ.

*Narrated Tarif Abi Tamima: I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, "Did you hear something from Allah's Messenger (ﷺ)?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.'" The people said (to Jundab), "Advise us." He said, "The first thing of the human body to purify is the `Abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so."*

(Sahih Bukhari)

(Sunnah.com <https://sunnah.com/>)

Thus, the obligation to consume halal food is proven from both statements. This word obviously describes that it is essential for Muslims to protect and purify themselves with lawful food. Consuming halal food is not just a religious command, but this obligation holds several hidden wisdom behind. For instance, before several animals being consider as halal, they must go through slaughtering process. A study by Professor Schultz and Dr. Hazim at Hanover University of Germany discovered that the Islamic way of slaughtering will produce the most hygienic meat (Faaiza Mahmoud Siddiqi, 2004). Despite health benefits, halal food also gives advantages to the spiritual aspect. According to Noor Hasanah Mohd Akhir (2014) and Salam Mat Yasim (2011), halal food consumption helps develop a healthy physical and spiritual being. Imam Al Ghazali (1058-1111) also mentions various times in his writings that halal food consumption will contribute towards the development of spiritual and psychological well-being being (Zulkiple & Nor Salimah, 2006).

These benefits have proven the importance of halal food towards human development. Thus, it is a need for researcher to discover and explore more on halal food issue. Even though theoretically, Al-Ghazali (1058-1111) already declared 10 centuries ago, halal food consumption has positive significance towards psychological dimension of human being (Zulkiple & Nor Salimah, 2006), yet no empirical studies was done to discover this topic. Therefore, this study was carried out to explore the relationship between halal food consumption and psychological features of a Muslim.

### **1.3 Background of the Problem**

Numbers of literature indicated psychological problem as alarming among youth across the world (Cook, Turner, Ballon, Paglia-Boak, Murray, Adlaf, & Mann, 2015; Fraser, Geoffroy, Chachamovich, & Kirmayer, 2015; Sangalang, Tran, Ayers, & Marsiglia, 2016; Zhao, Young, Breslow, Michel, Flett, & Goldberg, 2015). This problem also occurs in Malaysian circumstance (Chan, Lim, Teh, Kee, Ghazali, Lim, & Ibrahim, 2016; Kok, 2016), including universities students (Fuad, Lye, Ibrahim, Ismail, & Kar, 2015; Sedhu, & Choy, 2016; Tan, Sherina, Rampal, & Normala, 2015). Currently, psychological problems such as distress, depression, unstable emotion (Shamsuddin, Fadzil, Ismail, Shah, Omar, Muhammad, & Mahadevan, 2013) and mental health issues (Samsudin & Tan, 2016) are recorded by the listed number of public university students in Malaysia. Moreover, these psychological problems have become common among certain public university students group in Malaysia (Fuad, et, al, 2015; Rahman, Ismail, Ali, Alattraqchi, Dali, Umar, & Haque, 2015; Tan et, al., 2015). In other research done by Shamsuddin et, al. (2013) and Saravanan and Wilks (2014), discovered that diverse psychological problems also occur towards different demographic characteristic in Malaysia. This problem has indirectly reflected unhealthy psychological atmosphere. Unpleasantly, unhealthy psychological symptoms lead towards worst hitches when youth involve in social problems, crime and even suicide.



The above statement is supported by Giletta, Calhoun, Hastings, Rudolph, Nock, and Prinstein (2015) in their research entitled “Multi-level risk factors for suicidal ideation among at-risk adolescent females: the role of hypothalamic-pituitary-adrenal axis responses to stress”. Giletta et al (2015) stated that psychological problems are regarded as among the main factors leading people to commit suicide. Additionally, Schwartz, Lansford, Dodge, Pettit, & Bates (2015), stated that psychological depression during childhood lead to critical problems when they become youth. Thus, a prevention should be applied to save the future youth generation and preserve our nation. By discovering cause and fact of the problem, our youth can be saved.

#### **1.4 Statement of the Problem**

Food is a physical need for humankind to survive in this world. At present, statistic has demonstrated that many people have high awareness about balance diet and healthy body (The International Food Information Council Foundation, 2013). This is resulted from the contribution of previous studies on the effects of unhealthy food to the physical body of human being (Dixey, Heindl, Loureiro, Pérez-Rodrigo, Snel, & Warnking, 2006; World Health Organization, 2006). For example, research on, “The Effect of a Low-Cost Food on the Recovery and Death Rate of Malnourished Children” (Greco, Balungi, Amono, Iriso & Corrado, 2006), “Cancer and non-cancer Health Effects from Food Contaminant Exposures for Children and Adult in California: A Risk Assessment” (Vogt, Bennett, Cassady, Frost, Ritz, & Hertz-Picciotto, 2012) and “Healthy Eating for Life: Food Choices for Cancer Prevention and Survival (Moodie, Stuckler, Monteiro, Sheron, & Neal, 2013). Such research educates people to consume healthy food in order to maintain their physical well-being.

Even though the awareness of eating healthy food are widely understood, yet many people have overlooked the effects of what they eat every day are beyond the physical need (Boyle, Whitted & College, 2009). Boyle et al. (2009) discovered that most people still have low awareness of the food effects on their psychological development. On the other hand, Desmet and Schifferstien (2008) discovered that food is connected

with emotional feeling and experience. In their experimental study of “Sources of Positive and Negative Emotions in Food Experience”, Desmet and Schifferstien (2008) found that eating right might contribute towards pleasant emotions such as gratification, delight, and desire. Moreover, according to Boyle et al. (2009), unhealthy food changes people’s mood, body energy and esteem negatively. Likewise, Ritchie (2009) discovered that people get stressed and depressed when they consume unhealthy food.

Furthermore, McCulloch (2007) and Rozin, Fischler, Imada, Sarubin and Wrzesniewski (1999) revealed that food has a positive role in changing psychological pattern of human being. Food consumption trends can influence the development of emotion, wellbeing and mental. MacCulloch (2007) also discovered that at present, food has become one of the most obvious factors that lead to emotional problem which later lead to social ill. Likewise, Rozin (1996) found out that food is related to social behaviour and moral judgement of human being. Referring to these findings, it can be concluded that everyday food consumption has significant relationship with psychological features of a person. Hence, it is significant for human being to choose their food and follow the right guidelines in order to maintain their psychological wellbeing.

With regard to good eating guidelines, 1400 years ago, Islam has come out with the eating code of conduct which is called “halal eating rules”. This code of conduct covers the concepts of “safety, hygiene and wholesomeness of food. It also provides an excellent platform for healthy eating. Consideration of the place, the slaughtering process of the animals and most importantly, the condition of these animals that would not endanger the health of human being are the primary focus of what Halal is all about (Golnaz, Zanalabiddin, Mad Nasir and Eddie Chiew, 2010, p.667).

One of the essential wisdom Islam command this code of eating for the sake psychological benefits of human itself. Al Ghazali (1058-1111), mentions that people who did not preserve their abdomen have the potential to be involved in psychological problem such negative personality (Khairani Zakariya, 2012; Zulkiple Abd Ghani & Nor Salimah Mansor, 2006). With regard to the concept of “food have significant influences on human psychology”, numerous study have been done to discover this phenomenon (Beezhold,

Johnston, & Daigl, 2010; Harbottle, 2007; McCulloch, 2007; Moser, 2012; Stanley, 2006; World Health Organization, 2006), hitherto none of the studies uses halal food as main subject. In addition a lack of quantitative data discovering about the relationship of halal food consumptions and human psychological features. Therefore, this study is intent to fill in this gap and contribute to the body of knowledge.

Lastly, it has been clearly mentioned in Islam about the importance of halal food in daily life, yet Muslim youths nowadays still have low awareness of halal food (Golnaz Rezai, Zainalabidin Mohamed & Mad Nasir Shamsudin, 2012; Rajagopal, Ramanan, Visvanathan, & Satapathy. 2011). Nevertheless, other studies reported by Siti Mashitoh, Norhayati Rafida and Alina (2013) and Jabar Zaman Khan Khattak et al. (2011) discovered that the percentage of halal food awareness is keep decreasing among youths. Due to this contradict finding, it is important for the researcher to carry out new study in order to validate the findings.

## **1.5 Research Objective**

Referring to the statement of the problem mentioned above, it is very important to explore the relationship between halal food consumption and psychological features of a Muslim. Specifically, this study aims;

1. To investigate the level of halal food consumption awareness among university students.
2. To examine significant differences in predictive ability in determining halal food consumption based on demographic characteristics.
3. To determine the predictive ability of attitude, subjective norm, perceived behaviour control and religious belief on halal food consumption via intention.
4. To determine whether halal food consumption has any contribution on psychological features of university students.

5. To analyse the overall association between constructs proposed in the theoretical model from literature, specifically: halal food consumptions fit as the exogenous variable psychology features as endogenous variables.

## **1.6 Research Questions**

To achieve the objectives mentioned above, this study is designed to answer the listed questions as follows;

### **Objective 1**

- RQ1 What is the level of halal food consumption awareness among university students in Malaysia?

### **Objective 2**

- RQ2 Is there any significant difference in predictive ability in determining halal food consumption based on their demographic characteristic?

### **Objective 3**

- RQ3 Is there any significant relationship between attitude, perceived behaviour, subjective norm, religious belief and halal food consumption via intention?

### **Objective 4**

- RQ4 Does halal food consumption play a role in contributing the psychological features of university students?

### **Objective 5**

- RQ5 Are the hypothesized measurement models of halal food consumptions and psychology features of university students supported by the observed data?

## **1.7 Research Hypothesis**

For this purpose, thirteen alternative hypotheses were tested.

### **Alternative Hypothesis for Research Question 2**

Ha1 There is a significant difference in attitude towards halal food consumption based on their demographic characteristics.

Ha2 There is a significant difference in subjective norm towards halal food consumption based on their demographic characteristics

Ha3 There is a significant difference in perceived behaviour control towards halal food consumption based on their demographic characteristics.

Ha4 There is a significant difference in religious belief towards halal food consumption based on their demographic characteristics.

Ha5 There is a significant difference in intention towards halal food consumption based on their demographic characteristics.

### **Alternative Hypothesis for Research Question 3**

Ha6 There is a statistical significant indirect relationship between attitude and halal food consumption through intention.

Ha7 There is a statistical significant indirect relationship between subjective norm control and halal food consumption through intention.

Ha8 There is a statistical significant indirect relationship between perceived behaviour control and halal food consumption through intention.

Ha9 There is a statistical significant indirect relationship between perceived behaviour control and halal food consumption through intention.

Ha10 There is a statistical significant indirect relationship between religious belief and halal food consumption through intention.

### **Alternative Hypothesis for Research Question 4**

Ha11 Halal food consumption has a positive and significant effect on spiritual.

Ha12 Halal food consumption has a positive and significant effect on psychological well-being

Ha13 Halal food consumption has a positive and significant effect on personality.

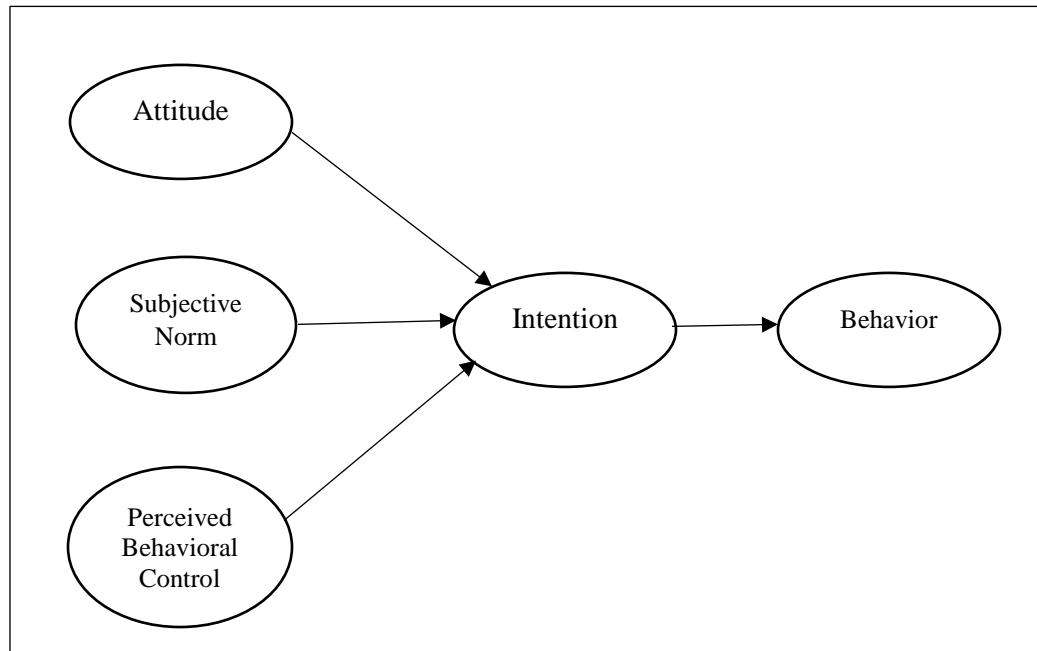
## **1.8 Theoretical Framework**

In order to regulate and guide this study, the study decided to implement prominent theories as the fundamental framework. The theories are; Planned Behaviour Theory (PBT) by Ajzen (1985) and psychology; Spritual (Imam Ghazali, 1058-1111), Well-Being (Diener, et, al 2009) and personality (Shiota, Keltner, & John, 2006).

### **1.8.1. Planned Behaviour Theory (PBT)**

Planned Behaviour Theory (PBT) was introduced by Ajzen's in 1985. In investigating the predictability of halal food consumption, theory of planned behaviour (TPB) has become one of the most prominent theory used by numerous academician as a guideline (Al-Nahdi, & Mohammed, 2008; Bonne, Blacker & Verbeke, 2007; Shah Alam, & Mohamed Sayuti, 2011). This theory is resulted from the theory of reasoned action (TRA) based on his own ideas and Fishben in 1980 (Hall, 2006). According to Hall (2006), TRA explains the concept of human behaviour as 100% voluntary action. However, Ajzen later discovered that human behaviour is not merely a voluntary behaviour rather it is under control. From this finding, Ajzen came out with a new theory which is called "Planned Behaviour Theory" in 1985. In general, PBT clarifies how attitude, subjective norms and perceived behaviour control ultimately affect human behaviour (Ajzen's 1991). Intention has become the mediator between attitude, subjective norms, perceived behaviour control and human behaviour (Gilholm, Ettema, Selart & Garlin, 1996). The role of intention is ultimately important in predicting the behaviour. However, focusing on the relationship between perceived behaviour control and the actual behaviour, a study

revealed that there is a direct relationship between both through intention (Terry & O’Leary, 1995) .Figure 1.1 describes the Planned Behaviour Theory (PBT).



**Figure 1.1** Planned Behaviour Theory, Ajzek (1985)

The figure above explains that there are three main factors for human actual action; attitude, subjective norm and perceived behavioural control. For the purpose of this study, the researcher have added an additional variable in PBT, which is Religious belief as suggested by previous researcher (Nazahah Abd. Rahman and Sutina Junos, 2012 & Alam et al, 2012). The researcher have used all five variables as the predictor for halal food consumption among youths; attitude, subjective norm, perceived behaviour control, religious belief and intention. Hence, this theory is indirectly used to answer three main research questions; 1) To investigate the level of halal food consumption awareness among university students, 2) To examine significant differences in predictive ability in determining halal food consumption based on demographic characteristics, 3) To determine the predictive ability of attitude, subjective norm, perceived behaviour control and religious belief on halal food consumption via intention.

### 1.8.2 Psychology

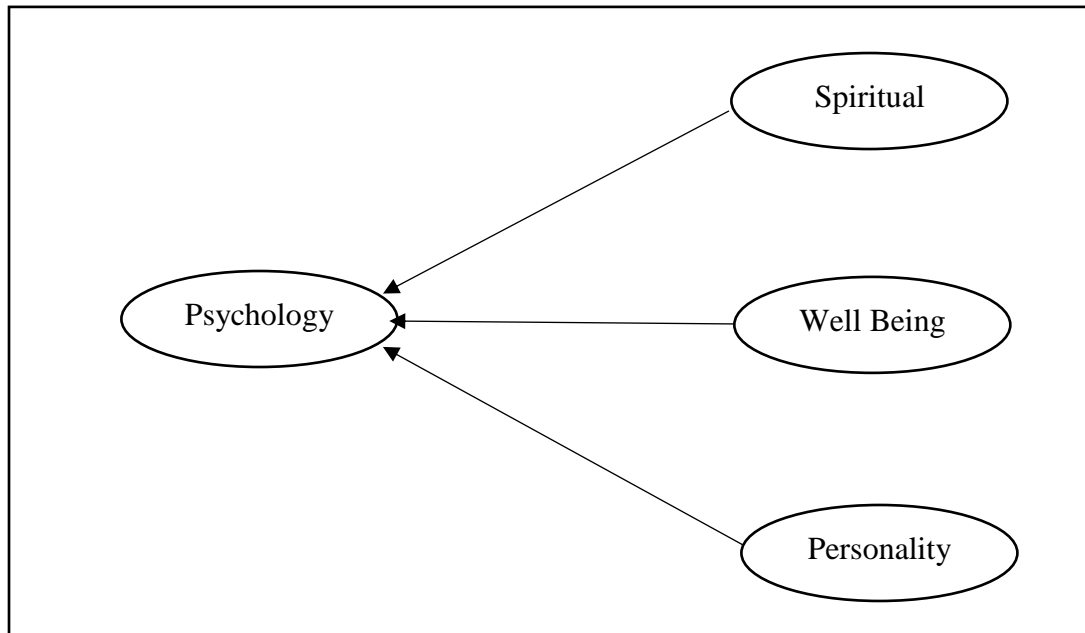
For the purposed of this study, only three part of human psychology will be discovered which are spiritual, well-being and personality. As a main guideline, the researcher used the theory presented by Imam Ghazali, 1058-1111 (spiritual), Diener, et, al 2009(well-being) and Shiota, Keltner, & John, 2006 (personality). The combination of all these scholastic ideas in defining psychology symbolized the integration of Muslim and none Muslim ideas in presenting the subjects matter. This integration of the three theories to present human psychology is remarkable from Islamic teachings that encourage Muslims to learn from others. Allah SWT has stated in versus 22, Al-Room “And of His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Lo! herein indeed are portents for men of knowledge”. Islam indeed celebrates the ideas from various parties to achieve effective and harmonious knowledge. Thus, this idea of integration was discovered combining two or more thoughts into an effective reach (Cambridge Dictionary Online, 2017), in line with the prophetic action during the early Islam, when Prophet Muhammad pbuh requested Zaid IbnuThabit to learn various languages in order to help strengthen Islam widespread. Therefore, in this study the integration of three theories is applied in defining human psychology.

The first part of psychology mentioned in this study is spiritual. Imam Al-Ghazali gave emphasis to human spirituality as the essential component of human psychology. This part focuses on the integrated agent between worldly life and religion, and more specifically connects human life with the Almighty. Imam Al-Ghazali’s idea was selected as the guideline theory because it covers a comprehensive definition of human spirituality rather than other secular scholars, such Emmons (1999) and Schneiders (1989), who neglected connection with the creator.

Next part is concerned with well-being, and focuses on human and his psychological function, which is related to positive social engagement, competence feeling, thought and purpose in life (Diener, et, al 2009). The final part deals with personality. Referring to the theory discussion by Shiota, Keltner, & John, 2006,



personality is associated with positive or negative characteristics established within individual and could be influence by the surrounding. This theory is integrated with Al-Ghazali's idea in defining human psychology since it is in line with the teaching of Islam. The further description is explained in chapter two. Figure 1.2 shows the psychological part discovered in this study.



**Figure 1.2** Psychological features of human being.

## 1.9 Conceptual Framework

As a result, halal food consumption predictor and psychological theory amalgamated to be model and root the whole study. This conceptual framework describe in Figure 1.3;

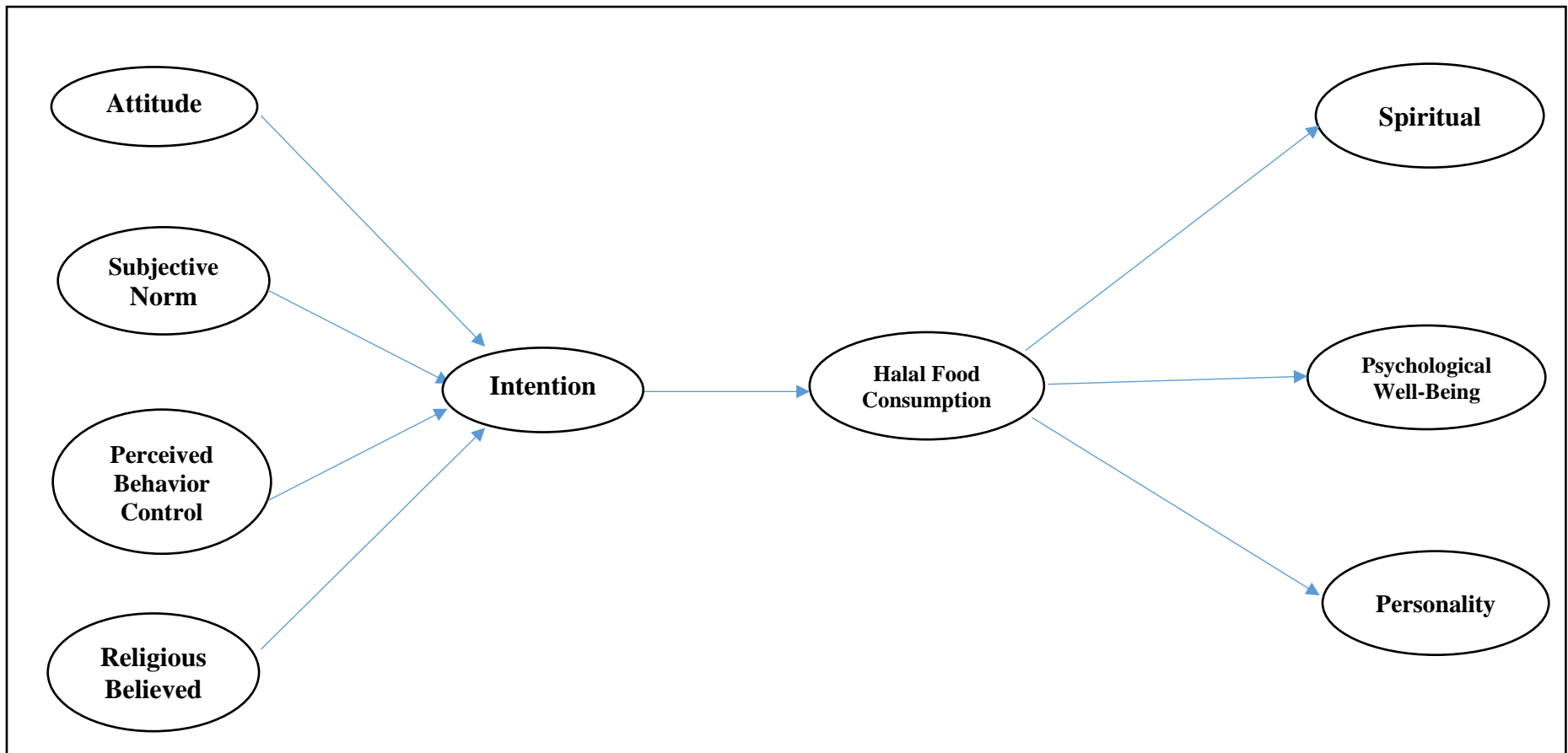


Figure 1.3 Conceptual Framework

## **1.10 Significant of Study**

The current study presupposes the relationship between halal food consumption and psychological features awareness towards Muslim youths specifically university students. Halal food consumption is essential as it might help numerous parties to realize the significant of the proposed concept to enhance the quality of life. Specifically, this study will benefit the Muslims, youths, parents, halal industries, consumers and academicians.

### **1.10.1 Muslims**

Primarily, this study has a major interest towards Muslims as the targeted sample. The results of this study are useful not only for an individual Muslim but for all Muslims to understand the imperative factors of halal food dietary towards their spiritual, wellbeing and personal development.

Furthermore, this study denotes to protect Muslim psychic and psychology from any harmful food. It is important for Muslims to protect their stomach in order to make sure their Ibadah will be accepted by Allah SWT. Hence, it is hoped that this study can offer better understanding for Muslim consumers in choosing halal food product.

This study also signifies to present the beauty of halal food in eyes of non-Muslims. As a result, it will attract non-Muslims to discover more on halal food and indirectly learn Islam.

### **1.10.2 Youths**

Throughout this study, youths are exposed to the halal food concept. In addition, this study is also benefited for youths to discover their psychological features, spiritual, well-being and personality. By connecting halal food and psychological features, youths

are aware of the implication of consuming haram food in their daily lives. Hence, this study will guide youths in selecting the right food in market. They will be more sensitive and careful in selecting any product provided in the market. In order to protect their psychological part, halal food should be the right choice.

### **1.10.3 Parents**

Having consciousness and consideration of the proposed conceptual model involving halal food consumption and psychological features, this study might pave the way for parents to consider and put emphasis on food for their children. This study will increase awareness among parents to choose halal food for their children.

Observing the critical condition of adolescents nowadays who are facing serious psychological problem (Lesmana, Budiani, & Psi, 2013), it can be concluded that this problem is resulted from early childhood process. Food has become one of the factors that cause this problem to happen. Thus, for a better future development of children, parents should be sensitive in choosing the quality of food. It is hoped that this study is able to guide parents to consume halal food as their main choice at home.

### **1.10.4 Halal Industries**

Other than the above parties, halal industries are also benefited from this study. This study will increase the awareness of those who involve in the halal industries . The results of this study help to increase the halal food market among the consumers. The promotion of halal food might be extended further along with the awareness impact of halal food on the psychology. Various halal food products in market can take advantage to promote their products.

Additionally, the results of this study might also be helpful to the Research and Development (R&D) for Halal Food Industry. Directed closely by the proposed theoretical

model, this study is significant in that it extends our knowledge regarding halal food awareness and how it affects the psychological features of consumers.

This study also discovers the predictive ability of halal food consumption (attitude, subjective norm, perceived behaviour control, and religious belief). This analysis will give an overview to halal industry people in capturing the best factor that influence consumers to choose halal food. Thus, they can use this method to upgrade their halal food marketing strategy.

#### **1.10.5 Consumers**

In general, this study will also benefit all consumers including Muslims and non-Muslims in giving awareness about the quality of food for their psychological development. This study provides meaningful information to all consumers about halal food. It will be a worthy guideline for them to choose the right food in market. As a result, the awareness on halal food among consumers in Malaysia will be increased.

#### **1.10.6 Academicians**

Lastly, this study provides present data validation about the level of halal eating awareness among Muslim youths specifically university students, so this data will be useful to explain the current situation of Muslim youths. Additionally, this study investigates the factors that contribute towards halal food consumption. This has benefited academicians to improve strategies in promoting halal food and increase the halal eating awareness among youths. Thus, this study will contribute to comprehensive literature and become problem solving to some societal difficulties upon completion.

## **1.11 Delimitation of the Study/Scope**

This research was conducted among youths between 18-36 years old from public universities in Peninsular Malaysia. The study did not include other level of ages. This study only involved Muslims as the respondents. The respondents were asked questions related to halal food consumption only. Moreover, the selected psychological features on spiritual, psychological well-being and personality are based on Imam Ghazali, (1058-1111), Diener, et, al (2009) and Shiota, Keltner, & John, (2006) descriptions. Being this study includes only Muslim students from higher institutions as sample, the result cannot be generalised to others, yet it could be a benchmark for other Muslims in an attempt to generalise the theories (Cresswell, 2008).

## **1.12 Definitions of Terms**

### **1.12.1 Literal Definitions**

#### **1.12.1.1 Halal Food**

The word halal originates from an Arabic word which is defined as “allowed or permitted by Islamic Law”. The definition of Halal according to the Trade Description Order (Usage of the Term “Halal”) 1975 is as follows: “Any food which is not from or do not contain any part of animals forbidden by Islamic law, or animals that are not slaughtered according to Islamic law; does not have any impure substance considered by Islamic law; is not prepared, processed or manufactured using equipment or utensils which are not free from impurities as defined by Islamic law” (Halal Malaysia Portal, 2011).

Golnaz, Zanalabiddin, Mad Nasir and Eddie Chiew (2010) defined Halal as “permissible” or “allowed”, a way of life and not only limited to the types of food that a Muslim is allowed to consume, though food is a vital component for a meaningful life. Halal food is not just about what the food is but how it is prepared. The Halal concept emphasizes safety, hygiene and wholesomeness of food. It also provides an excellent platform for healthy eating. Consideration of the place, the slaughtering process of the animals and most importantly, the condition of these animals that would not endanger the health of human being, are the primary focus of what Halal is all about’. (p.667)

#### **1.12.1.2 Youths**

Youth can be defined as the transition stage from childhood to adulthood (UNESCO, 2016). According to UNESCO (2016), “The UN, for statistical consistency across regions, defines ‘youth’ as ‘those between the ages of 15 and 24 years old, without prejudice to other definitions by Member States’”. However, the accepted range of age for any activities done by UNESCO among the youths is between the 15 to 35 years old.

By focusing on Malaysia circumstances, The National Youth Development Policy (1997) has defined the range of age for youths is from 15 years old to 40 years old (Malaysia website, 2014). The policy also specifies that youth development programs and activities should be focused on youths aged between 18 – 25 years old. For the purpose of this study, the range of age of youths is between 18 to 36 years which represent the majority students age in public university in Malaysia.

#### **1.12.1.3 Psychology**

Psychology is the study of the mind and behaviour. This discipline embraces all aspects of the human experience from the functions of the brain to the actions of human being, from child development to adult. In every possible setting from scientific research centres to mental healthcare services, "the understanding of behaviour" is the expertise of

psychologists (American Psychology Association, 2014). From Islamic point of view, psychology is connected with the belief in Oneness of God (Aisha Utz, 2011). She further explained that in Islam, human psychology includes the study of “soul (rūḥ), physical body, emotion, thought and behaviour” (2012). For the purpose of this study, three parts of psychology will be measured which are; spiritual, psychological well-being and emotion.

### **1.12.2 Operational Definition**

#### **1.12.2.1 Attitude**

Attitude in halal food refers to respondents’ favourable or unfavourable assessment in consuming halal food (Khalek & Ismail, 2015; Shah Alam, & Mohamed Sayuti, 2011). In conceptualizing the elements that influence the attitude towards halal food consumption, several characteristics are highlighted which are health, safety and hygiene (Khalek & Ismail).

#### **1.12.2.2 Perceived behavioural control**

Perceived behavioural control is an individual’s view on their ability to perform an action (Ajzen, 1991; Khalek & Ismail, 2015). Ajzen mentioned that the likelihood of the actual behavioural achievement can be predicted by the presence of perceived behavioural control. Perceived behavioural control is determined by the influence of both situational and internal factors to facilitate the performing of the behaviour. For the purpose of this study, perceived behavioural control in halal food consumption is measured using five items.



### **1.12.2.3. Subjective Norm**

In conceptualizing the determinants that influence halal food consumption, subjective norm describes perceived social pressure of Muslim youths in consuming halal food (Khalek & Ismail, 2015). This construct is measured using items such as pressure from family, friends, society and media on their food consumption. Likert items used to measure this construct are adapted from Khalek and Ismail (2015).

### **1.12.2.4 Religious Belief**

Religious belief is a combination of root words religious and belief. Religious is defined as “Relating to or believing in a religion” while belief refers to “Trust, faith, or confidence in (someone or something)” (Oxford dictionary online, 2016). The interpretation of religious belief has been described as “a strong belief in a supernatural power or powers that control human destiny” (vocabulary.com, 2016). Emphasizing on the definition of religious belief as a predictor in halal food consumption, it symbolizes the faith in Allah SWT in practicing halal food consumptions. This faith in practicing halal food is guided by the Quran and the Sunnah. Belief in Allah SWT has primarily become a guidance in dietary routine every day. It is measured using self-developed Likert items, such as ‘Islamic law influences my diet’, ‘Halal food is able to purify our soul’, ‘I refer my religion for my diet plan’. Respondents describe their level of agreement based on 5-point Likert-type Scale (strongly agree, agree, neutral, slightly disagree, and strongly disagree).

### **1.12.2.4 Intention**

According to Ajzen (1991), intention is assumed to capture the motivational factors that influence a behaviour; it is an indication how hard people are willing to try and how much effort they are planning to exercise in order to perform the behaviour.

Generally, the stronger the intention to engage in a behaviour, the more likely its performance. It should be clear, however, that a behavioural intention can give expression in behaviour only if the behaviour is under volition.

#### **1.12.2.5 Halal Food Consumption**

This construct focuses on the actual behaviour of halal food consumption. It is measured using self-developed Likert items, such as ‘I only eat in halal restaurants’, ‘I avoid syubhah (doubted halal or haram) food’ and ‘I always make sure the halal status of food before consuming it’. Respondents describe their level of agreement based on 5-point Likert-type Scale (strongly agree, agree, neutral, slightly disagree, and strongly disagree).

#### **1.12.2.6 Spiritual**

The spiritual aspect is measured by the aspect of the oneness of God and human being (Imam Al Ghazali, 1992, Aisha Utz, 2011 & Abdul Latif, 2012). This aspect has become one of the main focuses of human psychology when they can include human performance with the religious and humanitarian purposes (Abdul Latif, 2012). Five likert items were used to measure this aspect; ‘I perform Fard prayers everyday’, ‘reading the Quran is my practice’, ‘I give charity to the needy’, ‘I pay Zakat’ and ‘I perform Ramadhan fasting’. Respondents describe their level of agreement based on 5-point Likert-type Scale; never, seldom, sometimes, often and always.

#### **1.12.2.7 Psychological Well-Being**

Psychological Well-being focuses on the psychological function of human being, which is related to positive social engagement aspect, competence feeling, thought and purpose in life (Diener, Wirtz, Biswas-Diener, Tov, Kim-Prieto, Choi, & Oishi, 2009).

Provided with one to seven scale answers (strongly agree, agree, slightly agree, mixed or neither agree nor disagree, slightly disagree and disagree, strongly disagree), the score obtained from respondents signifies diverse psychological function which is believed to be important (Diener et, al, 2009).

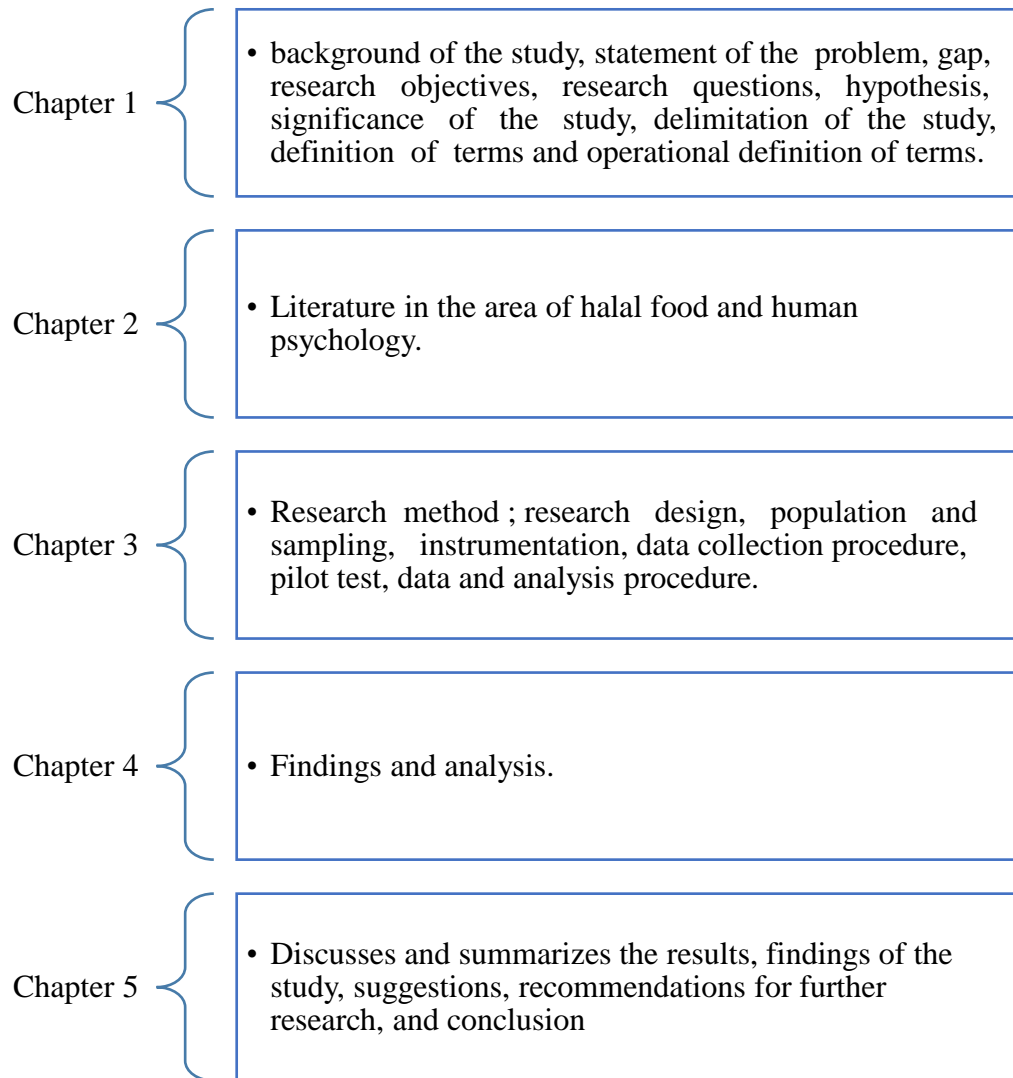
### **1.12.2.8 Personality**

This part focuses on the tendency of having compassion with people around (Shiota, Keltner & John, 2006). This scale is able to discover human emotions that are associated with human personality and relationship satisfaction (Gonzaga, Campos, & Bradbury, 2007). In this construct, human personality is measured with five items such are ‘compassion with people around me’, ‘feeling warm when I care others’ and ‘notify needy people around’. Respondents describe their level of agreement based on a 7-point Likert-type Scale (strongly agree, agree, slightly agree, mixed or neither agree nor disagree, slightly disagree, disagree and strongly disagree). High scores show that respondents interpret themselves in a very positive personality.

## **1.13 Organization of the Study**

This study consists of five chapters. Chapter one presents an overview of the study which includes background of the study, statement of the problem, gap, research objectives, research questions, hypotheses, significance of the study, limitations of the study, definition of terms and operational definition of terms. Chapter two presents a review of the literature in the area of halal food and human psychology. Chapter three presents the description of the research method which includes research design, population and sampling, instrumentation, data collection procedure, pilot test, data and analysis procedure. Chapter four presents the results and analysis of the data collected from the instrument administered. Chapter five discusses and summarizes the

results and findings of the study, suggestions, and recommendations for further research and conclusion. The organization structure for this study is shown in figure 1.4.



**Figure 1.4** Organization of the Study

### 1.13 Summary

To summarize, this chapter gives details about the importance of eating. Even though numerous studies were carried out to investigate the effects of dietary towards human psychology, yet no empirical studies on halal food was carried out. Thus, this study was carried out to bridge the gap and explore the relationship between halal food

consumption and human psychology. Together with the statement of the problem, a list of objectives, research questions and hypotheses are mentioned to achieve the main objectives of this study. Then, the theoretical framework and the conceptual framework are explained in this chapter, followed by the significant of the study, its limitations, and definitions of related terms. This chapter ends with the description of the organization for complete study.

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