CHAPTER 5

CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS

5.0 Introduction

This chapter provides a discussion about the overall study, including the summary of the research problem, objective, limitation, significance of the study, methodology of the study, and findings of the study. The chapter begins with a discussion about the general understanding of Islamic Worldview, religiosity and also integrity. Following this, the chapter explains the implications of this study. Finally, the inclusion of limitations and suggestions allows future undertaking by other scholars in similar areas or related to this research.

5.1 Summary of Research Problem

Overall, this study focuses on the integrity problems that occur among halal executives. It is common knowledge that there have been several cases involving integrity in the halal food sector in Malaysia. It has shaken consumers' confidence, especially Muslim consumers in the purity or legitimacy of a product produced by a halal company. From the Islamic point of view, food quality is concerned with quality and health and considers the element of purity and edibility, which is the halal of a product. For Muslim consumers, the food should comply with shariah which failing to do so may cause damage

to the values and morals of the Muslim community, and various other negative implications are not expected.

According to the previous literature, this study found that the lack of integrity in the halal executive when processing food products start from the use of raw materials, cleanliness of equipment used, and all processes that go through the food chain system has a significant impact on Muslim consumers.

In general, this study aims at understanding the influences of Islamic Worldview and religiosity on integrity. Amongst the question; 1) What is the level of Islamic understanding among halal executives in halal food industries in Malaysia? 2) What is the religiosity level mong halal executive in halal food industries in Malaysia? 3) What is the level of integrity among halal executives in halal food industries in Malaysia? 4) Is there any correlation among halal executive Islamic integrity towards halal food industries in Malaysia?

Specifically, this study aims to identify the level of Islamic understanding among Halal executives in halal food industries in Malaysia. Secondly, this study recognizes the level of religiosity among halal executives in halal food industries in Malaysia. Thirdly, to examine the level of integrity among halal executives in halal food industries in Malaysia, this study aims to analyze the correlation between understanding of Islam, religiosity, and halal executive integrity in halal food industries in Malaysia.

This study has its limitations which include: 1) the location that is the industrial centres of Klang Valley and nearby areas, 2) halal executives as the respondents and 3) those who work at food industries areas. Therefore, it is significant for this study to

examine the level of the Islamic worldview, religiosity and integrity among halal executives who work with halal food industries. Besides, it is useful not only for a Muslim individual but for all Muslims to understand the importance of halal food for their spirituality, well-being and personal development. This study also opened the Muslim mind to know how to make each meal taken to ensure that the food goes through a clean process and is following Islamic principles. Muslims need to protect their stomachs to ensure that their worship is acceptable to Allah Almighty. Therefore, it is hoped that this study may provide a better understanding for Muslim consumers in choosing halal food products. This study also aims to show the beauty of halal food in the eyes of non-Muslims. As a result, it may attract non-Muslims to learn more about halal foods and indirectly study Islam.

5.2 Summary of Methodology

This study employs a quantitative approach, which refers to the study's design that uses surveys to identify the construct of the Islamic Worldview, religion and integrity. The survey is carried out using the questionnaires distributed through the emails and WhatsApp halal executives. The use of Google Form allows ample time for responses by the respondents. The respondents who filled up the questionnaire are from halal food industries, 278 halal executives. The questionnaire entails information on the demographic background, their understanding of Islamic Worldview, religiosity and integrity. For Islamic Worldview, it contains 14 questions (.665), religiosity includes 18 questions (.925), and integrity has 12 questions (.764). Tawheed, Aqeedah, and tenets are some of the metrics used in this Islamic Worldview. There are 18 questions on Islamic Worldview in this section. The three questions with the greatest score in this part are those linked to Islamic

rules, whereas the three questions with the lowest score are those related to the pillars of Iman.

This study assesses the respondents' moral knowledge, which is a requirement of Islam. This part has 18 questions based on a variety of criteria, including Islamic morals, attitude, and daily worship. The bulk of the items had high score values, according to the results. Integrity however measures respondents' perceptions of honesty, particularly trust in the workplace. This section portion consists of 12 questions that are based on numerous criteria, including trust, honesty, dedication, and transparency. The findings reveal that respondents had a high level of understanding of the concept of integrity.

5.3 Summary of Findings

The data that has been collected using the survey method received from 278 respondents among Halal Executives in the halal food industry. Due to the covid-19 pandemic, this study took over eight months to collect data using google form. The analyses revolve around the techniques of descriptive and inferential statistics, namely T-Test, correlation and ANOVA.

The findings of the study are based on the data that has been received and collected from all respondents. Descriptive analysis was used to identify the distribution of respondents for demographic background. Descriptive analysis refers to the demographics of the respondents such as gender, age, higher education, position in the company, length of service in the current company and length of experience in the halal industry.

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This study wishes to identify perceptions on the integrity and Islamic religiosity among those who are involved in the halal industry. The results of this study provide a framework of Islamic religiosity and its correlation with integrity practices in the working environment specifically in halal industries. The promotion of halal food can be broadened in line with the impact of awareness of halal food in psychology. The various halal food products on the market can be used to promote their products. This study also predicts the ability to predict the use of halal foods (attitudes, norms, perceived behaviours, and religious beliefs). This analysis provides a general overview of the industry community in the selection of the best factors that use halal food consumers. Therefore, they can use this method to enhance their halal food marketing strategies.

Descriptive analysis refers to the demographics of the respondents such as gender, age, higher education, position in the company, length of service in the current company and length of experience in the halal industry. The majority of the respondents are coming from female workers than males. The result shows that most of the respondents come from a group of young people from the age of 25 to 34 years, and most of them have a degree certificate as their highest education.

The Islamic worldview indicates the majority of a high level of understanding of Islam. This understanding of Islam is very important when working in the halal industry, especially in the food industry. This is because eating halal food is beneficial to the body's physical, mental, and spiritual well-being. For Muslims, the concept of halal toyyiban might help them avoid sinful behaviour.

One of the prayers that Allah does not accept is because the food he consumes is from an unlawful source, his drink is from an unlawful source, and his garments are also

from an unlawful source, according to a hadith recounted by Imam Muslim. Can be seen in the result, the element of taqwa has a high score. Taqwa itself means fearing Allah, avoiding doing something that can distance oneself from Allah, believing in everything that is in the Qur'an. The factor of taqwa has a high score, as can be seen in the results. Taqwa is defined as fearing Allah, avoiding actions that might cause one to be separated from Allah, and believing in everything in the Qur'an. Finding religiosity and integrity are also showing a good result. Every element in in religiosity and integrity has high score.

5.4 Implications of Study

The discussion of this section is merely a standpoint of this research. There are three implications identified in this research which are knowledge, practices and theory.

5.4.1 Knowledge

Integrity is the cornerstone of the strength of the halal industry in Malaysia. No matter what system is created to curb fraud, human factors remain the cause of whether surveillance becomes effective or not. Human-operated systems rely on the integrity of self-control and the integrity of the parties entrusted to shoulder responsibility. Starting the application process, screening, inspection, approval and monitoring all depend on the staff entrusted. If workers in the halal industry have the nature of high integrity and trust, the

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incidence of fraud will be minimized. So, any issue related to the administration of the country, depends on the value of honesty, trust, a responsibility that is lived by each employee. In a more *ruhaniyyah* language, it means that the nature of trust, compassion, faith, piety and responsibility as a human being *'ibadurrahman'* will be able to control deviation.

5.4.2 Practices

In an ever -changing world, training and development is an indispensable function. Training and development is one of the priorities of a company. To meet the current and future challenges of the company, training and development are considered as learning activities, ranging from improvement to their tasks. Employers can use this training as a medium in imparting new knowledge related to the scope of halal executives duties. Training as example seminars or workshops are held to strengthen and refine the knowledge related to religion among halal executives.

5.4.3 Theory

This research uses the Norm Activation Model by Schwarts (1977). This theory explains altruistic and environmentally friendly behaviour. Personal norms are at the core of this model. These personal norms are used in NAM to predict individual behaviour. The model states that two factors determine these personal norms: the awareness that doing (or not doing) certain behaviours has certain consequences and a sense of responsibility to perform certain behaviours (Schwartz, 1977).

In this particular study, awareness and responsibilities are viewed as the understanding of Islam. This is due to the elements contributing to the definition of the understanding which contains both the awareness and responsibility as Muslims in the contexts of *tauhid*, *fiqh* and *muamalat*. While the personal norm is defined as the Muslim himself practising Islam way of life which reflects how much they understand Islam respectively. The three constructs of NAM have been combined and reconstructed into two namely understanding of Islam and Muslim practices. A third of the construct of this study, integrity, is representing the behaviour suggested by NAM. As a behavior, according to NAM, is the result of prediction by awareness and responsibility, this study affirms that the understanding of Islam and Muslim practices predict the practice of integrity among halal executives who work in halal food industries. From the findings of the study, it shows that both variables affect the formation of behavior that is integrity. So, the Norm Activation Model theory can be adopted for this study.

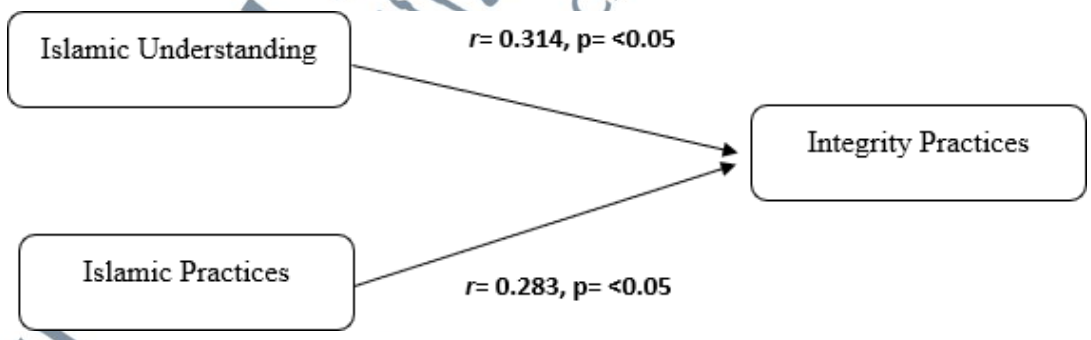

Figure 6: Theoretical Framework

Islamic worldview is more influential on integrity practices because their understanding and wisdom is deeper. But the Islamic worldview does not affect religiosity and this proves that as high as one's understanding is, it does not determine Islamic practices in their lives.

Islamic worldview and religiosity are defined by al-Qushayri (1989) as the knowledge and practise of soul purification, and living praiseworthy morals while abandoning reprehensible morals (Isa, 2005), educating the lust to be a servant of Allah (Sakhr, 1970), the procedure of building the inner behaviour to the Divine presence (Ibn 'Ajibah, 2009), the science of the procedure of spiritual enhancement (taraqqi) to be a perfect servant (Hajj Khalifah, 1990) and many others.

Islam and integrity appear to be a hand in glove that cannot be ignored while interpreting such a topic. Because Islam is no longer only a religion, it has become a part of Islamic ideology. Given the Islamic perspective's integrative view of integrity, the proclamation "Islamic worldview" to emphasise the importance of integrity is extremely essential in moulding Muslims' lives and behaviour. Since then, the Islamic worldview has been employed as a spiritual reference for demonstrating an individual's and society's belief in God's (Allah) will. Once the three main ideas of tawhid (theism), khilafah (vicegerency), and adalah (freedom) are underlined, the Islamic worldview becomes straightforward and easy to understand (justice).

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5.5 Suggestions for Future Study

This study focuses on understanding the Islamic Worldview and personal religiosity on the Halal Executive and seeing the sustainability of halal integrity among Halal Executives in the food industries. In order to complete according to the timeframe given, the limitation of the study as follows:

5.5.1 Other Schemes of Halal Certification

Future studies may focus on other schemes of halal industries, such as pharmaceutical, premises, medical appliances, and logistics. This research involves the respondent working in the Halal sectors, which is specific in food industries.

5.5.2 A Qualitative Approach

Future researches may employ an in-depth interview technique for a depth understanding of the constructs. This research only uses interview method to construct the questionnaire, and the question is not very deep regarding the halal industry. Unlike in-depth interviews, a survey form restricts the answers, limiting the explanation and descriptions in the response. Therefore, an in-depth interview is required to find out more about halal industry and a more satisfied answer.

5.5.3 Theory of Behavioral Studies

Future studies may refer to a different theory that is more conclusive in the aspect of practices, such as behavioral change theory. This study relates to Norm Activation

Model, which does not examine how the halal executive behaves towards the integrity in the halal industries.

5.6 Conclusion

In Islamic society, the Qur'an and Sunnah are the main guides in the formation of society's culture. The advent of Islam has changed society's way of life from a non -Islamic culture to an Islamic culture based on Islamic teachings. In this context, al-Qur'an and al-Sunnah are the basic references to harmonizing the culture of haram food to halal in society. This is because halal-haram rules are the basis of the culture of the Muslim community that is not contrary to the syariah is accepted as part of the way of life together.

In conclusion, every Halal Executive or anyone who wants to venture into the halal industry should prepare themselves by learning religious sciences, especially those involved with the food industry. This is because Malaysia is an Islamic country where the majority of itspeople are Muslims. Islam emphasises aspects of hygiene, accuracy, etc., in the processingof halal food products to maintain the halal status of thoyyiba. These halal food products are not only in demand from Muslim consumers but also from non -Muslim consumers. This indicates that these food products are halal.

"Do not falsely declare with your tongues, "This is lawful, and that is unlawful," ˹only˺ fabricating lies against Allah. Indeed, those who fabricate lies against Allah will never succeed".

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