

## CHAPTER 4

### FINDINGS

#### 4.0 Introduction

This chapter presents the findings of the research according to the objectives of this study. 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 each 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.

#### 4.2. Demographic Background

Table 5 shows the respondents' demographics backgrounds (n=278) who are given their responses through the online questionnaire. Table 5 shows the respondent's gender, where the number of male respondents is 104 people (37.4%) and 174 persons (62.7%) are female

respondents. The majority of respondents consist of female workers due to Malaysia's total population, where female is more than male. This is aligned with the study by Mohammad Aizat et al. (2015), which reveals that the majority of Halal Executive were coming from females as compared to males.

There is nine-category of age group. From the age distribution, this study found that the highest number of respondents were among the age of 25 to 29 years old, that is, a total of 96 people, which is equivalent to 34.5 per cent and followed by the age group from 30 to 34 years old, which is consist 87 (31.3 %) people from the respondent. For the age group of 20 to 24 years old, 34 out of the respondent comprise 12.2 per cent and following by 26 (9.4 %) respondents are from the age of 35 to 39 years old, 13 (4.7%) are from the age of 40 to 44 years old, 45 to 49 years old have 11 of the respondents which consist 4.0 per cent. The three lowest age groups are from the age group of 50 to 55 years with seven respondents (2.5%), followed by the age group of 60 to 65, which consists of three respondents, and the least is from the age group of 55 to 59 years which is only one respondent from this group. Most of the respondents are from a young age because they come from the training program after their university or college studies. Besides, age is not a primary requirement for becoming a Halal Executive. According to Manual Halal Standard (2014), there is no age classification to become Halal Executive. They only need to have an Islamic education background and Halal Executive certification.

This study identifies the level of education between respondents. There are five levels of education. The majority of the respondents are a bachelor degree as their higher education, with 196 people (70.5 %), followed by 39 (14%) of the respondents with diploma certified. 31 of the respondents (11.2 %) have Master as their highest education

level, 11 from them has SPM as their highest level of education, and only one of the respondents with PHD has the highest education level with 0.4 per cent. There is no significant issue related to education background since the minimum requirement for halal executive is certificate level and Islamic background. Even though there is 11 (4%) with SPM as their highest academic qualification, they may have fulfilled the courses provided by their organization.

**Table 5: Demographic Background of Respondents according to Gender, Age and Education (n=278)**

Items	Frequency	%
<b>Gender</b>		
- Male	104	37.4
- Female	174	62.6
<b>Age</b>		
- 20-24	34	12.2
- 25-29	96	34.5
- 30-34	87	31.3
- 35-39	26	9.4
- 40-44	13	4.7
- 45-49	11	4.0
- 50-54	7	2.5
- 55-59	1	0.4
- 60-65	3	1.1
<b>Education</b>		
- Sijil Pelajaran Malaysia	11	4.0
- Diploma	39	14.0
- Bachelor Degree	196	70.5
- Master	31	11.2
- Doctor of Philosophy	1	0.4

According to table 6, most of the respondents are from the Halal Management department, with 185 persons (66.5%), and 93 (33.5%) of the respondents being from Halal Operation Department. This study involves those who have certified halal executives, which caused respondents with the majority working in the Halal management department.

Somehow, the minority, however, refers to those who are working in the operation department as Quality Assurance and Quality Control mostly, in the production department.

According to Norhayati et al. (2020), Halal experts usually they are among Halal talents, what distinguishes them is Halal Experts already served for a long time and have a lot of experience in the halal field. The experts are possibly coming from various sectors such as logistics, food, pharmaceutical and others. They have a qualification and people always ask their opinion of them. When the problem occurs, the expert will play the role to solve it. In other words, both of them should have sufficient knowledge about the Shariah aspect and the industries to ensure everything can handle properly. Norhayati et al (2020) also define halal workers can be defined as a group of people who work in the organization and get payment from the job. The Halal workers must follow regulations and policies due to a lack of information in Shariah and the industrial aspect. From that, it can be concluded that Halal workers, Halal talents and Halal experts are among the professional workers.

This study also discusses the length of experience in the company. 81 (29.1%) of the respondents have 13 to 36 months of experience, the respondent's highest percentage. The second most elevated respondents are 65 persons who have not less than one year of experience. 44 of the respondents have 37 to 60 months of experience, followed by 33 of the respondents having 61 to 84 years of experience. 35 of the respondents have 109 months of experience in the current company. 19 of the respondents have 85 to 108 months of experience in the current company, and only one of the respondents is not having any experience working.

This study also found their experience of working in the halal industries. The majority of the respondents, with 215 persons (77.3%), have less than ten years of experience, and only 47 of the respondents (16.9%) have more than ten years of experience in halal industries. The majority of respondents have not more than ten years of experience because of the halal industry itself, which can be called a new sector within 20 years. One of the reasons more people answered with less than ten years of experience is that respondents mostly answered this study from the young group. They complete the course as a halal executive at a young age. But for the respondent who answered more than ten years of experience can be called a Halal Expert. Halal experts, usually among Halal talents, distinguish them as Halal Experts because they already served for a long time and have a lot of experience in the halal field.

**Table 6: Distribution of Respondent's Job Positions, Length of Service and Experience according to Frequency and Percentage (n=278)**

Items	Frequency	%
Position in the company		
- Halal Management	185	66.5
- Halal Operation	93	33.5
Length of service in the company		
- Less than 12 months	65	23.4
- 13 – 36 months	81	29.1
- 37 – 60 months	44	15.8
- 61 – 84 months	33	11.9
- 85 – 108 months	19	6.8
- 109 month and above	35	12.6
- No experience	1	0.4
Length of experience in the Halal industry		
- More than 10 years	47	16.9
- Less than 10 years	215	77.3
- No experience	16	5.8

It is noted that some of the respondents have become a trainer. The majority of the respondents are giving in house training to their current company, 212 (76.3%). The balance of respondents 66 (23.7%) is not giving any training to their company. This training is for the committee to create awareness among the employees to ensure the halal processor's integrity is maintained.

Several types of training are providing by the respondents to their company. The respondents' most training is about Halal certification, which has 77 (27.7%) respondents. The second type of training includes halal leadership, strategic management, and halal slaughter, with 70 persons (25.2%). The third training is Halal Assurance System, with 38 (13.7%) of the respondents. Each of these training has 26 respondents giving about this training to their company for the food and HACCP. Meanwhile, 17 of the respondents provide training about halal awareness, and 17 of the respondents deliver all type of training. Seven of the respondents provide GMP training, followed by four respondents giving about the cleanliness in halal production, and only two respondents are sharing about health and nutrition. Halal training improves employees' skills, knowledge, and ability to meet current jobs' needs to achieve organizational goals.

This halal training will allow employees to add and develop their abilities and skills following the tasks entrusted to them by their company. In addition to the benefits for the employees themselves, in-house training can also strengthen the relationship between other colleagues and help them work together to advance the company. Halal training is important for human resource development for the halal industry (Hanini Ilyana et al., 2016).

The training is crucial to ensure comprehensiveness of knowledge towards principles and practices of Halalan and thoyyiban, with hands-on knowledge that meets industrial needs and demand, is necessary to cater to the rapid expansion of the Halal industry and achieve compliance.

**Table 7: Type of Internal Training according to Frequency and Percentage (%)**

Items	Frequency	%
Training in the company (n=278)		
- Yes	212	76.3
- No	66	23.7
Type of training (n=278)		
- Halal certification	77	27.7
- Health and nutrition	2	0.7
- HACCP	26	9.4
- HAS	38	13.7
- Halal Awareness Training	17	6.1
- GMP	7	2.5
- Sertu/ Cleanliness	4	1.4
- Others	70	25.2
- All the above	17	6.1

The majority of the respondents are not giving external training, which is 194 (69.8%) among the respondents, and the balance of the respondents, 66 (23.7%), is providing external training outside. Several types of training are giving by the respondents to an external company. The respondents' most training is Halal certification, which has 40

(47 %) respondents. The second training is Halal Assurance System, with 13 (15.2%) of the respondents. Each of these training has 12 people giving about this training to an external company for the food. The halal awareness training has eight out of the respondents who are providing training to an external company. Four respondents gave training about halal production's cleanliness, and only two respondents gave about health and nutrition.

**Table 8: Type of External Training according to Frequency and Percentage (%) (n=278)**

Items	Frequency	%
External Training		
- Yes	85	29.9
- No	193	69.8
Type of training		
- Halal certification	40	47
- Food	12	14.1
- HACCP	5	5.8
- HAS	13	15.2
- Halal Awareness Training	8	9.4
- Sertu / Cleanliness	2	2.3
- All the above	5	5.8

All respondents who have answered this questionnaire have a halal executive certificate. Still, some respondents have additional certificates other than a halal executive certificate, namely as a halal auditor, halal slaughter, and a trainer. Table 7 shows the certification owned by the respondents. 92.4 per cent, with 257 of the respondents has Halal Executive certification and followed by 5.8 per cent, with 16 of the respondents has trainer certification. Three respondents have Halal Auditor certification, and only one respondent has Halal Slaughter certification.

This study found that such knowledge is very important, especially concerning other halal products or services. As halal executives who tend to serve in organizations that involve various products, their job scope is not just to food alone, as an example, the company KFC Holding produces food that they are poultry farmers to ensure quality and sustainability. They need to ensure that the product produced meets its halal requirements, including raw material care, raw material selection, and product preparation process, and this process is known as “Farm to Fork”.

**Table 9: Certificate Owned by the Respondents (n=278)**

Items	Frequency	%
Certificate owned by the respondents		
- Halal Executive	257	92.4
- Halal Auditor	3	1.1
- Halal slaughter	1	0.4
- Trainer	16	5.8

**Objective 1: To identify the Islamic understanding practices among Halal executives in halal food industries in Malaysia**

Table 10 indicates the level of Islamic Worldview among respondents. This table examines the respondents’ understanding of the Islamic worldview. From the table, the highest mean score is  $M=4.71$ ,  $SD=0.764$  (Islam itu adalah agama sepanjang zaman), which follows the teaching of Islam completely. As is well known, Islam has been known as the appropriate religion throughout the ages. Respondents also give a higher response to teaching knowledge as beneficial to other human beings will not be rewarded only, but hereafter. Three things will be brought after death, namely the prayers of pious children,

charity and also valuable knowledge (M=4.68, SD=0.779). The teachings of Islam meet human nature's needs (original instinct) (M=4.67, SD=0.786).

Islam is a complete system of life that is, every order is related to all aspects and areas of human life, from the biggest things to the smallest. For a Muslim, this Islamic guidance is sufficient for all his needs because Islam has fully organized human life, including aspects of faith, worship, morals, economy, politics, society, health, culture, language, art, knowledge, international relations, environment, philosophy. Science, law and so on.

The lowest mean score is from the variable all the teachings conveyed by Rasulullah saw the benefit to Muslims only (M=1.58, SD= 1.224). The second lower mean score is all Islamic hakam laws can be modified to meet current needs (M=1.97, SD=1.224). But, the overall mean score for 14 variables is M=3.71, SD= 1.059.

**Table 10: Items Measuring Islamic Worldview according to Mean and Standard Deviation (SD) (n=278)**

No	Items	Mean	SD
1.	A person has to leave work when the doctor tells him that he will die shortly.	3.79	1.070
2.	Allah SWT does not forgive sins committed intentionally.	4.07	1.254
3.	All the damage that happens in this world is the result of the actions of non -Muslims.	4.63	.714
4.	All the teachings conveyed by Rasulullah saw benefit Muslims only.	<b>1.58</b>	<b>1.044</b>
5.	All Islamic hakam laws can be modified to meet current needs.	<b>1.97</b>	<b>1.224</b>
6.	In an emergency, Islam allows its people to abandon prayers.	<b>2.09</b>	<b>1.249</b>
7.	To be a developed country, Muslims need to follow the teachings of Islam completely.	<b>4.71</b>	<b>.764</b>
8.	People who teach knowledge beneficial to other human beings will be rewarded in the world and hereafter.	<b>4.68</b>	<b>.779</b>
9.	Islamic values can be applied in certain situations, places and times only.	4.64	.717
10.	All the deeds shown by Rasulullah saw are guided by revelation.	3.68	1.425
11.	A person born in Islam does not necessarily die in Islam.	3.58	1.297
12.	All activities of human life must be in the form of devotion to Allah SWT.	4.30	1.062
13.	The teachings of Islam meet the needs of human nature (original instinct).	<b>4.67</b>	<b>.786</b>
14.	A person who holds fast to religion will not face obstacles in life.	3.68	1.445
<b>Overall Mean</b>		3.71	1.059

Table 10 shows the level of Islamic Worldview among respondents. The medium level is f=115 with 41.4 per cent, and the high level is 163, with 58.6 per cent. For someone working in the halal field, especially in halal food, a precise understanding of Islam's teachings is necessary to sustain as a halal executive.

**Table 11: Distribution of Islamic Worldview Level according to Frequency and Percentage (%) (n=278)**

Valid	Frequency	%
Low	0	0
Medium	115	41.4
High	163	58.6

**Objective 2: To recognize the level of religiosity among halal executives in halal food industries in Malaysia**

Table 10 shows the mean score and standard deviation variable of religiosity. The overall mean score for religiosity is  $M= 4.13$ ,  $SD= 0.692$ . The highest mean score is respondents refer to those who know when in doubt of religious law with  $M=4.63$ ,  $SD=0.513$ . The second mean score is to work hard to achieve my goals in a timely manner,  $M= 4.57$ ,  $SD= 0.551$ . The third mean score is often discussed religious issues with my colleagues, and respondent tries to keep themselves in good standing ( $M=3.98$ ,  $SD= 0.826$ ,  $0.837$ ). The lower score in this table is the respondents tried to hide their colleagues' shame in front of anybody ( $M=1.33$ ,  $SD= 0.786$ ). It is good behaviour or good manner to hide the shame of someone because according to hadith 36 from 40 hadith an-Nabawi:

“Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter” (Mishkat al-Masabih).

**Table 12: Items Measuring Religiosity according to Mean and Standard Deviation (SD) (n=278)**

No	Items	Mean	SD
1.	I encourage my colleagues to practice the Sunnah of the Messenger of Allah.	4.34	.649
2.	I try to understand the meaning of the Holy Quran.	4.40	.643
3.	I try to keep myself in good standing.	<b>3.98</b>	<b>.837</b>
4.	I try to increase the frequency of my prayers.	4.15	.708
5.	I'm trying to get into the law of Islamic jurisprudence.	4.44	.631
6.	I love finding opportunities to experience Islam with my colleagues.	4.22	.756
7.	I always invite my colleagues to pray together.	4.02	.813
8.	I often discuss religious issues with my colleagues.	<b>3.98</b>	<b>.826</b>
9.	I set aside time to read the holy verse of the Quran even when it is busy.	4.19	.767
10.	I strive to practice the ethics of the Messenger of Allah in his daily life.	4.35	.650
11.	I respect each other's opinions.	4.44	.584
12.	I feel uneasy when I hurt my colleague.	4.36	.675
13.	I hide the shame of a colleague.	<b>1.33</b>	<b>.786</b>
14.	I didn't drop a colleague's dignity.	4.38	.674
15.	I try to hide the good deeds I do from others' knowledge.	4.30	.681
16.	I'm happy when people praise my colleagues.	4.29	.720
17.	I will refer to those who know when in doubt of religious law.	<b>4.63</b>	<b>.513</b>
18.	I will work hard to achieve my goals in a timely manner.	<b>4.57</b>	<b>.551</b>
<b>Overall Mean</b>		<b>4.13</b>	<b>0.692</b>

This is aligned with the level of religiosity, which is a high level that comes with majority responses. The level high is getting the majority of responses from the table below with f= 256 (92.1%), and the level medium is f=22 (7.9%). The high level brings a higher response from respondents because most of them applied and practised Islamic teaching in their daily lives. This study further investigates the differences in gender according to religiosity. The independent sample t-test was conducted to compare religiosity between male and female respondents. There was a significant difference in the score of male

respondents (M=79.7, SD= 9.033) and female (M=75.9, SD=8.884),  $t(276)= 3.41$ ,  $p < 0.05$ .

This study suggests that the male respondents seem to have a higher religiosity score than females. According to Sweson (2016), there is not different much between gender in the consistency in doing good deeds among Muslims. According to her, Muslim men is more percentage to attend weekly religious service because Islam encourages their people, especially men, to pray at mosques, and women are circumscision to pray at home based on hadith:

“Abd Allah (b. Mas’ud) reported the prophet (ﷺ) as saying; it is more excellent for a woman to pray in her house than in her courtyard, and more excellent for her to pray in her private chamber than in her house” (Sunan Abi Dawud).

And while Muslim women are more likely than men to pray and believe in angels, other behaviours and beliefs are relatively the same between Muslim men and women (Sweson, 2016).

According to Kate et al. (2001), women are more religious than men is culture-specific and contingent on the measurement method used. Muslim women should not enter a mosque during menstruation, so the devout woman would be expected to attend a place of worship less often than a man. Women who are occupied with family responsibilities may be less obligated to pray or engage in religious study (Kate et al., 2001).

According to Kate et al. (2001, in the other study), women are more religious than culturally specific men and depend on the measurement method. Muslim women cannot enter the mosque during menstruation, so pious women are expected to attend worship places more rarely than men. Women with family responsibilities may be less obligated to pray or pursue religious studies because they need to prioritize their family first, such as taking care of their children, tidying the house, and so on.

**Table 13: Distribution of Level of Religiosity according to Frequency and Percentage (%) (n=278)**

Valid	Frequency	%
Low	0	0
Medium	22	7.9
High	256	92.1

**Objective 3: To examine the level of understanding of integrity among halal executives in halal food industries in Malaysia**

The table below shows that this study also examines the integrity level among Halal Executive working in the food industry. The variable that gets the highest score from the table is avoiding scams in product processing (M=4.77, SD=0.5891). The most crucial integrity in the processing of halal food products is maintaining and guaranteeing consumer confidence in the products produced (Mohd Azmi, 2021). The things that need to be emphasized by halal executives in the processing of halal food products are ensuring the use of good raw materials, food processing, handling, and safety of food wholesomeness. Morale in performing every task (M=4.74, SD=0.611) and incorporate honesty in every job (M=4.74, SD=0.617). The lowest mean score is found in the prioritizing of the job (M=4.47, SD=0.786).

**Table 14: Items Measuring Integrity according to Mean and Standard Deviation (SD) (n=278)**

No	Items	Mean	SD
1.	For the sustainability of myself as a halal talent, I need to maintain trust/trust in every task given.	4.74	.611
2.	For the sustainability of myself as a halal talent, I have to keep my morale in performing every task.	<b>4.74</b>	<b>.611</b>
3.	For the sustainability of myself as a halal talent, I need to incorporate honesty in every task.	<b>4.74</b>	<b>.617</b>
4.	For the sustainability of myself as a halal talent, I have to put my job as a priority.	<b>4.47</b>	<b>.786</b>
5.	For the sustainability of myself as a halal talent, I need to give full commitment to my daily tasks.	<b>4.69</b>	<b>.646</b>
6.	For the sustainability of myself as a halal talent, I need to avoid scams in product processing.	<b>4.77</b>	<b>.591</b>
7.	For the sustainability of myself as a halal talent, I need to give high quality/thoroughness of my work.	4.72	.614
8.	For the sustainability of myself as a halal talent, I need to have an excellent work ethic.	4.72	.619
9.	For the sustainability of myself as a halal talent, I need to have good work management.	4.70	.636
10.	For the sustainability of myself as a halal talent, I need to manage the business well according to industry regulations.	<b>4.68</b>	<b>.664</b>
11.	For the sustainability of myself as a halal talent, I must abide by the SOP provided by my company.	<b>4.62</b>	<b>.735</b>
12.	For the sustainability of myself as a halal talent, I must abide by the halal industry's SOP.	4.70	.625
<b>Overall Mean</b>		4.69	0.646

Table 14 shows the distribution level of integrity among respondents. It is unsurprisingly the result when it shows that most respondents had a high level with f=270 (97.1%) while medium and are at the same level score (f=4, 1.4%). The result shows that most of the respondents are able to understand integrity, and they applied it in their workplace.

**Table 15: Distribution Level of Integrity according to Frequency and Percentage (%) (n=278)**

Valid	Frequency	%
Low	4	1.4
Medium	4	1.4
High	270	97.1

**Objective 4: To analyze the correlation between Islamic Worldview, religiosity, and integrity of halal executives in halal food industries in Malaysia**

The results of this correlation indicate that there is a moderate positive relationship between the Integrity variable and with Islamic Worldview. The value of the Pearson coefficient,  $r$  is 0.314 while the value of  $p$  is 0.000, which is smaller than 0.05. This means that there is a modest correlation between integrity and the Islamic worldview. This result shows that the Islamic worldview can also contribute to the high integrity of a person. This Islamic worldview will encourage a person to practice the values of a simple life, which is in line with the teachings of Islam.

A person who has the knowledge, believes, loves and appreciates the values of mahmudah and avoids the values of mazmumah contained in the Qur'an and sunnah and practices it consistently in life to obtain the pleasure of Allah is referred to as "*Integrity Mutmainah*". Mutmainah Integrity refers to *tazkiyah* or purification of the soul because according to Che Zarrina (2002), purification of the soul is a psychological commitment to migrate the personality of the soul *amarh* to the personality of the soul *lawwamah* and finally to the personality of the soul *mutmainah*.

The relationship between the Islamic worldview and religiosity seems positive ( $r=0.108$ ,  $p=0.073$ ). In other words, religiosity is getting higher when it comes together with the Islamic worldview. This is because a high understanding of something will allow a person to apply that knowledge in daily life. The result shows no significant difference between Islamic worldview and religiosity, and the hypothesis is rejected.

For the relationship between Islamic worldview and religiosity, the results show there is a weak relationship between these two. The value of the Pearson coefficient,  $r$  is 0.108 while the value of  $p$  is 0.073, which is greater than 0.05. This means a weak correlation between integrity and the Islamic worldview but nothing significant between the two. This correlation was not significant where the  $p$  value  $> .05$  ( $p = 0.073$ ). Meanwhile, the correlation between religiosity and integrity is also very weak. The value of the correlation coefficient is  $r (.283)$  while the value of  $p$  is 0.000, which is smaller than 0.05. This correlation indicates there is a significant difference between the two where the  $p$ -value  $< .05$  ( $p = 0.00$ ).

In other words, when the religiosity gets higher, the integrity level may increase respectively. This study suggests that integrity does not correlate solely to Islamic Worldview but must come together with religiosity. Since religiosity is more practical than theoretical knowledge, in this study, Islamic worldview for someone to be integrity in their work. Thus, these two Islamic worldview elements and religiosity must be practiced together.

**Table 16: Correlation Between Islamic Worldview, Religiosity and Integrity**

Variables	Level of Islamic Worldview		Level of Religiosity		Level of Integrity	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Level of Islamic Worldview	-	-	0.108	0.073	0.314	0.000
Level of Religiosity	0.108	0.073	-	-	0.283	0.000

### Conclusion

In the conclusion, this chapter has presented the data of respondents that are collected using a survey. This data has examined the demographic background such as gender, age, education background, working experience, and trainer experience. The result shows that most of the respondents are from the younger group. The result above shows that most of the respondents give a high result on item religiosity and integrity.

From the result table 16, it can be seen that integrity must come with two crucial components, which are the Islamic worldview and religiosity. Since religiosity is more practical than theoretical knowledge, in this study, Islamic worldview for someone to be integrity in their work. Thus, these two Islamic worldview elements and religiosity must be practiced together.