

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter discusses the past study that is related to the main focus of this study. There are two important components of this study namely personal religiosity and also integrity. The chapter begins with the understanding of halal needs in Islam and the meaning of religious and personal religiosity. Then, the chapter reviews the issues and needs of halal in Islam. Following this, the chapter discusses the meaning of integrity and also halal integrity.

2.1 Islamic Worldview

The Islamic Worldview constructs describe Islam as the paradigm of monotheism (divine doctrine union/union of God) and measured or evaluated especially through Islamic beliefs (aqidah), which details what a Muslim should know, believe and deeply understand about God and religion as prescribed by the Qur'an and the sunnah of the Prophet Muhammad, represents two main sources Islamic religious law, beliefs and practices in Islam (Abdul Lateef, et al 2005).

This is aligned with Muhammad Abdullah et al, (2007), that the Islamic worldview is based on two primary sources which are the Quran which Muslims believe to be the direct word of Allah and the Sunnah which includes the traditions concerning life example of the Prophet Muhammad SAW. Islamic worldview aims to find out a person's level of agreement with the statement relating to the Pillars of Islamic faith (arkan al-Iman) (ie belief in God, Angels, Messengers and The Prophets of God, the Books of Revelation, Day Decisions and Divine Decisions), which represents the basis of the Islamic faith (aqidah).

According to Mohd Abbas, et al, (2018), the Islamic worldview encompasses the issues of universe, creator, prophethood, society and hereafter life. Mohd Abbas, et al, (2018) also said that it is not a worldview that is formed merely by a historical combination of various cultural values but it is a well-established framework derived from the revelation and interpreted by Muslim scholars throughout Islamic history. Therefore, the Islamic worldview will guide Muslims as a servant of Allah to the correct belief system, shariah and ethical values.

The Islamic worldview is very crucial knowledge to Muslims. It is because, according to Mohd Abbas et al, (2018), the Islamic worldview provides Muslims with true knowledge and explanation about the world, seen and unseen, as they are explained in the Quran. It is also teaching Muslims the way and method to achieve the main values of Islam in life and establish the fundamental ethical guideline, such as justice, trust and dignity of human life.

Muhammad Abdullah (2007) said the Islamic worldview is simple and easy to understand and rationalize. It is based on three fundamental principles which are: *tawheed* (theism), *Khilafah* (Vicegerency), and *'adalah* (justice). These principles not only frame

the Islamic worldview but also constitute the fountainhead of the maqasid (objectives) and the strategy of Man's life in this world. Thus, there is no question of a patchwork or an after-thought in response to pluralist groups or social classes' conflicting demands.

2.2 Needs of Halal in Islam

Islam places great importance on the needs of Halal issue in the dietary requirements of Muslims in the fifth 'surah' (chapter) aptly named 'Al-Ma'idah (The Table Spread, for instance, the serving on the table). Allah says in the Quran: "They ask you (O Muhammad PBUH) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibat (all kind of Halal lawful goods) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so, eat of what the catch for you, but pronounce the Name of Allah over it and fear Allah. Verily, Allah is Swift in reckoning."

The natural corollary to this is that trading, for instance, the act of buying and selling for Muslims are restricted only insofar as the subject matter of the trade is permissible or Halal. In relation to food, this means that a Muslim, as a buyer, should only buy foods that are Halal and on the opposite side of the equation a Muslim, when acting as a vendor/seller, should only sell foods that are also Halal. In this regard, Islam puts a premium on the honesty of the vendor/seller. A tradition (Hadith) of the Prophet Muhammad (pbuh) narrated by Muslims stated that: It is narrated on the authority of Abu Huraira that the Messenger of Allah (pbuh) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of

eatables (corn): What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He (the Holy Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower).

Halal has become a universal term. Halal is a term used only in Islam to mean legal or legal. It is not possible to claim that food is halal without following Islamic law. Halal does cover the entire range of Islamic life, not just food and drink, but also safety, animal welfare, social justice and a sustainable environment. Halal and *toyyiban* mean clean and healthy and reflect the symbol of intolerance to the cleanliness, safety and quality of foods consumed by Islam.

Verbeke (2014) states that in recent years consumers have been concerned about food safety, health, natural beauty, convenience, convenience, information and ethical issues such as sustainability, animal welfare and the environment in the food they eat. With that in mind, the concept of halal food is becoming more accessible to people who are looking for a healthy and safe lifestyle. Muslims should follow certain dietary laws in order to improve their well-being and hygiene. Aside from religious beliefs, other factors such as social and environmental issues are also taken into account when it comes to the consumption of halal food (Bonne & Verbeke, 2007). A scientific analysis of religious dietary practices is beneficial to nutritionists as it can help improve the nutrition of people who follow a diet that's according to their religious beliefs.

According to a survey by Golnaz, Zainal Abidin, and Mad Nasir (2012), at least 79% of non-Islamic users are aware of the Halal principle and admit that advertising has significantly increased awareness of the Halal principle. Is. In the same survey, 40% of

respondents had a complete understanding of the concept of Halal principles. According to Yuhanis Abdul Aziz (2013), a lack of knowledge, awareness and understanding of the concept of halal between Muslims and manufacturers of halal products can lead to a loss of respect for halal. It should be understood that halal foods must be cooked in the cleanest way in compliance with international food safety standards and should not be considered offensive to religious beliefs. As stated in the Quran, the fundamental problem in the production of halal foods is hygiene and healthy foods without "contamination".

2.3 Halal Issues in Malaysia

The government has made a decision of putting Malaysia as the Halal hub way forward in its five important agendas for 2018-2020 to boost the halal ecosystem. The agendas include, 1) empowering the Halal Professional Board at the international level to produce more professionals in the halal field; 2) setting up an International Halal Authority Board; 3) forming a Halal International Research Academy; 4) creating a Malaysia Halal Academy to produce a technocrat generation in the halal industry; 5) forming a Halal Innovation and Technology Centre to boost creativity and innovation in the halal industry (Fairuz, 2017). The success of putting Halal in a comprehensive ecosystem is driven by the integrity of Halal products. Integrity is emphasized in almost every Halal document relating to the development of Halal policy in Malaysia.

There is huge attention given to Malaysia since its establishment of the Halal Industry Development Corporation (HDC) in the year 2006. As a progressive Muslim country with consistent economic development and growth rate as well as political and social stability, Malaysia is the leader in the world's halal industry. In order to sustain this particular

economic growth and Muslim well-being, this study, therefore, urges a platform that could underline what is called Halal experts in this country with a strong view in the strategy Paper 18 of the 11th Malaysia plan which draws on the growth target of the halal industry namely, 1) Improving sectorial governance; 2) fortifying Halal Malaysia integrity; 3) enhancing exports; 4) connecting Malaysia to the regional halal supply chain, and 5) increasing supply of competent halal experts. (Eleventh Malaysia Plan, 2018).

While an economic report, produced by Thomson Reuters and Dinar Standard (2016), Halal experts are not given emphasis, particularly where the champions are Muslim majority countries. Sustainability is perceived from the economic perspective as the driver for the industry, yet, the governance issue is little mentioned. Governance includes ethics and visibility of talents as new commodities for industries (Thomson Reuters et al, 2016).

According to Muhammad Hijrah, Raja Zuraidah, Siti Sarah & Omar Zariq Iman (2016), several issues are prominent concerning Halal issues in Malaysia. It includes the lack of consistent Halal understanding and Halal regulation enforcement. Among other

Halal global issues include differences in halal guidelines and charges which often confused the food manufacturers (Casey, 2010). Muhammad Hijrah et al. (2016) concluded that the situation would lead to the growing skepticism among the halal consumers and manufacturers about whether these certification bodies are trustworthy.

Malaysia, for instance, faces challenges on enforcement issues found between the authority and governance, and between the relevant halal authorities (Nordin et al., 2009).

Muhammad Hijrah et al. (2016) make a fundamentally significant stance to have clearly defined roles and responsibilities of the various supply chain stakeholders, particularly

about the halal governance, to protect the image of the halal food industry and the consumer's interest and well beings.

2.4 Islamic Practices in Islam

Islam is a religion that provides complete guidelines to Muslims in all aspects of life, not just specific worship (Bhuiyan et al. 2011). Some other guidelines given by Islam are how and what to do, how to interact with others, and what can be consumed (Johansen 2006; Zamani-Farahani and Oath, 2015). This guideline must be followed by Muslim in every action they take.

Islamic world is a religious commitment among Muslims who want to follow Islamic beliefs and practices in their daily activities without any doubt or fear. As a phenomenon, contemporary Islamic revivalism is an attempt by a small but important section of the Ummah (community of believers) to reestablish Islam as the principal paradigm for personal as well as public life across the globe. The problem has led to a greater emphasis on Islamic law or Shariah as the primary source of guidance in all aspects of Muslim daily life, and Islam as a whole. Therefore, the impact of Islam on various aspects of believer behavior is considered very important to know in order to build a good society (Zamani-Farahani and Eid 2015; Muhamad and Ghani 2006).

Islam is a manifestation of one's religious worldview in righteous work (*amal soleh*), or the particular ways that a person expresses his or her traits or adapt to diverse situations in the world manifested aspects of personal identity, life definition and worldview, that are guided by Islamic teaching and motivated by God-consciousness

(Abdul Lateef, 2005). It can include behaviours, motivations, attitudes and emotions that aim to access personal manifestation of Islamic teaching and its commands.

Abdul Lateef, (2005) said, a key underlying aspect of the Islamic religion construct in sum is *akhlak Islamiyah* or the Islamic notion of refined character that underpinned personal religiosity. *Akhlak Islamiyah* is the manifestation of the *tawhidic* worldview in one's everyday action which presupposes a way of life that requires constant and ongoing consciousness of not only the present, in this world (*dunya*), but also in the hereafter (*akhirah*). The *tawhidic* worldview of Islam is thus a metaphysical one that puts God at the centre, and upholds Him as the Ultimate Reality, making a return to Him the inevitable result for everything in creation.

Islamic religion represents the embodiment of one's religious worldview in a righteous act. It refers to the specific ways in which an individual reflects or adapts to various situations in the world. It points to aspects of the manifestation of personal identities, definitions of life and worldviews. It includes behaviour, motivation, attitude and emotion. Its construction also includes personal manifestations of Islamic teachings and commandments, and special worship or formal ritual worship reflecting a direct relationship with God (Mohamad Razaghi et al, 2020). Further, items relating to daily worship, or religious-based behaviour toward one's family, fellow humans and other creations, contents, animals, nature, and others, are also included in this construction. Islamic morality is the embodiment of the worldview of the monotheist in one's daily actions, which assumes a way of life that is in need of the world, a constant and continuous awareness of the present, the worldly and al-akhira, the consciousness of a living and continuous life is coming (Mohamad Razaghi et al, 2020).

2.5 The Concept of Integrity

The goal of any organization is to have employees behave in a manner consistent with the company's mission and goals, i.e., aligning absolutely with the core values, adhering to a code of ethics and matching actions with beliefs across a variety of situations (Pattison, S. & Edgar, 2011). Meanwhile, integrity plays a fundamental role in employees' pattern of alignment, sound morals, ethical principles and organizational productivity (Simons, 2002). Manap et al. (2005) defined integrity as a commitment to those values, spoken and action, to achieve self and organizational excellence, collectively with knowledge or awareness, consistently. This definition is utilized because of its congruity with local elements; people are said to have high integrity when their activities are aligned with good values (Manap et al., 2005).

From a different point of view, integrity is broadly defined as the moral quality of having consistency in uprightness, as can be measured by the conduct of companies and businesses when unobserved (Zarim & Zaki, 2016). Schlenker (2008) defined integrity as a degree to which someone is personally committed to a principled ethical ideology, which in turn determines the strength of the connection between the conviction and the person's ethical behaviour.

Integrity is a concept of consistency of actions, values, methods, measures, principles, expectations and outcomes that connotes a deep commitment to doing the right thing for the right reason, regardless of the circumstances. Some other studies also agree that integrity is the suitability (congruity) between the words and actions of someone (Simons, 2008). However, according to Simons (2002), integrity means that the person's

behaviour is consistent with the values and beliefs that the person is being honest and trustworthy.

Integrity is violated when corporate governance policies and procedures are disregarded in the quest for personal and corporate gain, as the interests of the perpetrators are usually put before those of other stakeholders and the wider community. In many companies, integrity often refers to the principles and decisions made by an individual worker or in groups regardless of positive or negative consequences (Menzel, 2005). Past studies have also confirmed that integrity affects most individual work behaviour. This shows that integrity is the main factor that leads to and increases the quality of employees and the performance of the organization. Issues of integrity are related to the ethics and behaviour of employees in the organization. Ethics, behaviour, morals and misconduct of employees in the organization lead to changes, creating the intention of the employee to engage in misconduct.

In addition, integrity can also be defined as honesty and sincerity as well as perfection. The Four key features of the concept of integrity, that personality thorough, accurate, correct and honest 'wholeness, soundness, uprightness and honesty (Jamiah et al., 2004). The meaning of integrity has been clearly defined in the National Integrity Plan 2006 (PIN 2006) carries the meaning of the highest quality that exists in the individual and is based on a strong principle of honesty and moral practice. Based on this simple definition, integrity can be understood as the central thrust of achieving high-quality work that is entrusted to an individual or organization based on integrated and comprehensive work characteristics.

Integrity should be seen as a commitment to high moral principles in carrying out and carrying out tasks at the individual or organizational level. At the individual level, an appreciation of the concept of integrity means that an employee needs to demonstrate a balance between what is said and done, acting on moral, ethical and legal principles, prioritizing the common interest above his own will and doing quality work and accurate (Menzel, 2005). At the organizational level, appreciation of service integrity is reflected in the formulation and implementation of a code of ethics, customer charters, work processes and adherence to best practices.

In order to sustain the integrity among employees in the organization, it is important to look at the organization's leadership. This is because the leader is a role model for the subordinates or employees in the organization. Directly, if the leader is not demonstrating good behaviour, or breaks the rules, regulations and policies, others in the organization will follow.

Brenkert (2010) accordingly discovered that ethics in leadership and business is of top importance for most business executives and that it is equally represented in the literature for creating and promoting ethical behaviour in organizations. There is also a growing belief that good ethics means good business and that strong leadership exists on grounded in an ethical culture that emerges (Benarjea, 2010). Ethical leaders inspire others to behave in ethical ways, and they encourage and reward changes toward moral goals (McCann, Sparks, & Kohntopp, 2017).

2.6 Integrity from Islamic Perspective

Aspects of the term halal integrity in this study are one of the main and unique characteristics of halal products. Concerning others, halal products are manufactured following religious requirements based on the concept of elective tayyib (allowed according to Islamic law principles and good quality of health) (Ismail, 2011). This concept requires products to meet important and high-quality halal and high-quality elements for human consumption. From an Islamic point of view, halal concepts are holistic in nature not only focusing on the physical nature of the product but also emphasizing the moral behaviour involved in the entire production chain. As proof of the Qur'anic verses:

﴿ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴾

Meaning: “O Messengers! Eat of the good things and do righteous (deeds). Indeed, I Am of what you do All-Knower. Al-Mu'minun (23:51)".

According to the verse, the world is, translated as good, holy, healthy, healthy and that also means pure physical and moral good. The Prophet also explained the importance of keeping the halal and tayyib aspects in every aspect of human life to be blessed by Allah. In addition, the principle of justification of the matter described by Al-Qardawi (2002), explains that everything created by God is permissible by Muslims except what is stated in the Quranic verses and the Prophet's hadith. The justification aspect of this principle is not only limited to the objects and objects used or eaten but also covers all human actions and behaviours.

In Malaysia, the Halal issue is subject to Islamic rule, which is the authority who responsible for regulate halal is JAKIM under the ministry of religion. According to Article 3 of the Malaysian Federal Constitution, the ruler of the state is the head of the Islamic religion of his state (Status and Power, 2009), as declared in the State Constitution. The government's role in ensuring the integrity of the Halal food supply chain is crucial. A study by Melatu et al. (2011) states that the government's role in ensuring the integrity of the Halal food supply chain includes planning, development, implementation, regulation, promotion and education of Halal industry stakeholders and Halal consumers. In addition, the Government part is intended to establish bodies and oversight bodies to approve and regulate all aspects related to Halal certificates, audits, and guidelines. Golan et al (2004) argue that the traceability of halal foods needs to be regulated by certain government guidelines in order to protect consumers from dangerous and contaminated foods.

In addition, the role of government should include the establishment of authorities, cooperation between public bodies, and training of professional auditors to ensure the credible integrity of the Halal food supply chain. For example, according to Ismail (2011), the Shariah Bureau of the Ministry of Religious Affairs of Brunei is authorized to handle domestic halal work and is supported by the Halal Food Control Division (HFDC). In Malaysia, the Department of Islamic Development (JAKIM), a government agency supported by several government agencies, is responsible for the halal certification issue.

The Malaysian Government established the Halal Industrial Development Corporation (HDC) in September 2006 to recognize the potential of the industry, strengthen its position as a halal model in Islamic countries, and support the promotion and development of the halal industry. Halal Industrial Development Corporation will help

coordinate and promote halal activities among governments, businesses and consumers, and will also take the necessary steps to ensure that the integrity of the halal industry is adequately protected. Since the halal industry covers various sectors along the value chain and supply chain, the move to establish such an organization addresses the needs of all parties involved in the halal industry from a national and international perspective.

2.7 Halal Executive

A company halal related needs an expert in managing, planning and implementing halal operations including supply chain management to ensure the overall process of the product can be done successfully. These experts are known as halal executives who need to be appointed by the company to meet the conditions set by JAKIM. Without halal executives, the company will face problems in implementing a systematic and effective halal compliance system.

According to MS 1500:2009, a Halal Executive is the person responsible for ensuring the implementation of the halal internal control system. In addition, the Manual Procedure for Malaysia Halal Certification (MPPHM) Third Review (2014) states that halal executives are Malaysian Muslims with a background in Islamic education or have a halal executive certificate and are responsible for ensuring halal compliance in the company. Despite the definition from the Draft MPPHM Domestic (2019), a halal executive is a Malaysian Muslim, who holds a permanent position in the company, and has at least a Diploma in halal management or equivalent qualification or experience in halal management for at least five years and holds a Certificate Halal Executive from Halal

Training Providers registered under the Halal Professional Council or HPB. Halal executives are also responsible for ensuring halal compliance in a company.

To obtain a Halal Executive Certificate, one must obtain it from a training centre recognized by JAKIM, and its learning modules are arranged by JAKIM. Halal compliance within the company can be done by developing systematic management such as an internal halal control system based on the size of the company whether small or large companies.

2.8 Halal Food Industry

The term "halal," which is no longer just applied to food, has given rise to a new potential growth sector for the global economy: the halal business. The industry's expected value is \$560 billion, with a total estimated value of US\$2.3 trillion, and it is growing at a rate of 20% annually. This number does not include Islamic Finance, which is expanding quickly. (Elasrag 2016). The sector is quickly taking off in the world economy. It is now open to all people, not just the 1.8 billion Muslims who make up the majority of the world's population. Along with Malaysia, the industry has already been penetrated by nations like China, Thailand, Indonesia, Singapore, Korea, Philippines, and Australia. The potential of the halal business has been recognized by many nations with non-Muslim majorities.

The basis of religious duty determined human behaviour, Muslims must act according to the Quran and Sunnah in all aspects of their lives. Islam emphasizes the importance of halal in all aspects of Muslim life in relation to special diets and dietary needs (Bergeaud-Blackler, 2007; Tieman and Hassan, 2015). The term halal generally refers to the permissible consumption of food, as well as morals (refers to behavior, practices,

actions and values that are good or bad in a society) and ethics (a discipline or rule that determines whether an act is good or bad). As we have seen, there are consumer surveys that determine what to eat from halal sources (Omar and Zahrain, 2012, Batu and Regenstein, 2014, Hayat et al., 2015).

Muslim consumers not only want to check the ingredients used in food but also want to be informed that the entire process adheres to Shariah's principles. The scope of halal foods and beverages is not limited to pork products and alcohol. Carnivorous animals, amphibians (frogs and mangroves), and all insects do not contain non-halal locusts. The meat of animals that look like poultry or cows must be slaughtered according to Islamic law. Halal food hygiene and hygiene should be standardized and should not be harmful to health.

Batu and Regenstein (2014) show that the provision of halal foods must comply with Islamic rules and that product integrity must be maintained throughout the supply chain. Everything provided through the cooking, handling and packaging of food must be halal.

In addition, Omar and Zahrain (2012) state that halal food assembly should begin on the farm, and that the food should be nutritious and use cleanly purchased ingredients. Contamination from najas (dirt as defined by Islamic law) or non-prohibited (illegal) food also makes them illegal. In addition to the manufacturing process, logistics and packaging are also important. Non-Halal and Halal products should be stored separately as they can be contaminated.

The food processing sector accounts for about 10% of Malaysia's manufacturing output. Processed foods are exported to more than 200 countries, with annual exports exceeding RM11 billion (the US \$ 4 billion), accounting for two-thirds of total food exports of RM18 billion or more. Although exports in this sector have doubled in the last decade, Malaysia remains a net food importer with annual imports above RM30 billion (the US \$ 9.9 billion). Advances in processing technology have increased the use of local raw materials, expanded product range and increased investment to accommodate food processing capacity.

2.9 Management of Halal Certification

In reality, the effective performance of halal food management in the industry is influenced not only by external factors such as consumers, governments, or voluntary organizations but also by the effective and responsible internal control of the organization. In this regard, management is considered an operational process that produces goods and services and is responsible for planning, coordinating, and controlling the resources needed to produce goods and services within the organization (Greasley, 2006).

According to Wilson and Liu (2010), Halal needs to be viewed as a whole, and strategic control is needed not only for the "Halal" brand but especially for the internal control of the organization itself. It cannot keep up with the rapid growth of Halal and requires early planning and sustainable implementation practices with strong involvement from the citizens of the organization. In this regard, the initial plan focuses not only on the pursuit of Halal certificates but also on the need for a detailed evaluation of all aspects of

documents or key components that require attention, such as: B. Meat-based ingredients, etc. A clear plan can certainly meet any standard or procedure.

However, some entrepreneurs consider the procedures established by JAKIM to be rigorous (Friday 2012). In addition, as of December 15, 2014, JAKIM (Jabatan Kemajuan Islam Malaysia) and JAIN (Jabatan Agama Islam Negeri) are implementing the Malaysian Halal Certification Procedure Manual 2014 (3rd edition), and it is known that they are under various pressures. One of the most important points is the details of the internal halal committee that the industry must comply with, which requires a halal committee/supervisor consisting of Muslims and Malaysian citizens.

This application is specific to the Multinational and Medium Enterprises category (Malaysian Halal Certification Circular No. 2, 2014). Some media outlets show irresponsibility or lack of commitment by some organizations through official websites or print media. For example, the issue of suspension of halal certification by Secret Recipe Manufacturing Sdn Bhd by the Department of Islamic Development (JAKIM) (Nazura and Luqman, 2015) for non-compliance with Halal standards in terms of work cleanliness.

Zainudin and Feng, Terziovski, and Samson (2009) have discovered that the elements of ISO 9000 play a role in improving organizational performance through a quality certification approach consisting of planning, implementation procedures, and commitment. Sitky Ilkay and Aslan (2012) also support that, in fact, not only the motivation to drive quality achievement but also the quality practices of the organization itself improve the performance of the company. Halal certification is also a quality certification that comprehensively applies the concept of Halal Toyiyban. This application is considered one

of the inputs (management methods/practices) to achieve the output or result, along with human, mechanical, and material factors (Mohammad Aizat and Che Wan Jasimah, 2009).

2.10 Theoretical Framework: Norm Activation Model (Schwartz, 1977)

Schwartz (1977) initially developed NAM in the context of altruistic behaviour. Personal norms are at the core of this model. Schwartz (1977) states that these norms are actively experienced "as a feeling of moral obligation not as an intention" (p. 227). 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).

A large number of studies interpret NAM as a mediator model or moderation model. The mediator model shows that awareness of the consequences influences personal norms through established responsibilities. The model of moderation shows that the influence of personal norms on behaviour is moderated by awareness of the consequences and responsibilities given. They interpret NAM as a mediator model because De Groot and Steg (2009) recently compared these two interpretations in five studies and provided strong evidence that NAM is a mediator model. The results of their study show that an individual must be aware of the consequences of behaviour before feeling responsible for it.

Instead, a sense of responsibility activates personal norms, and these personal norms drive individual behaviour (De Groot & Steg, 2009). See picture 1 for NAM representation as a middleman model. They use this model as their basic model to explore how pride and guilt are linked to personal norms and behaviours in the original NAM.

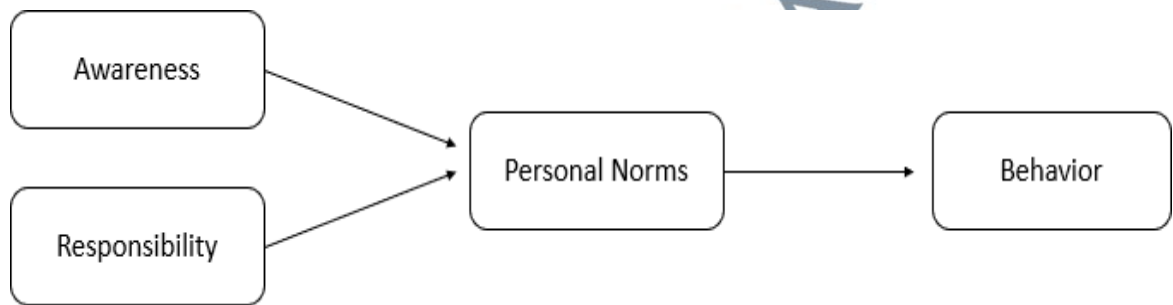


Figure 1: Norms Activation Model

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 behaviour, according to NAM, is the result of prediction by awareness and responsibility, this study affirms that the understanding of Islam and Muslim practices predicts the practice of integrity among halal executives who work in halal food industries. In addition to that, this study suggests that

the understanding of Islam may also exert an influence the integrity. NAM, in contrast, suggest a more linear relationship among the constructs with no direct influence from awareness and responsibility towards behaviour. Therefore, the theoretical framework is described in Figure 2 which becomes the basis of the hypotheses of this study.

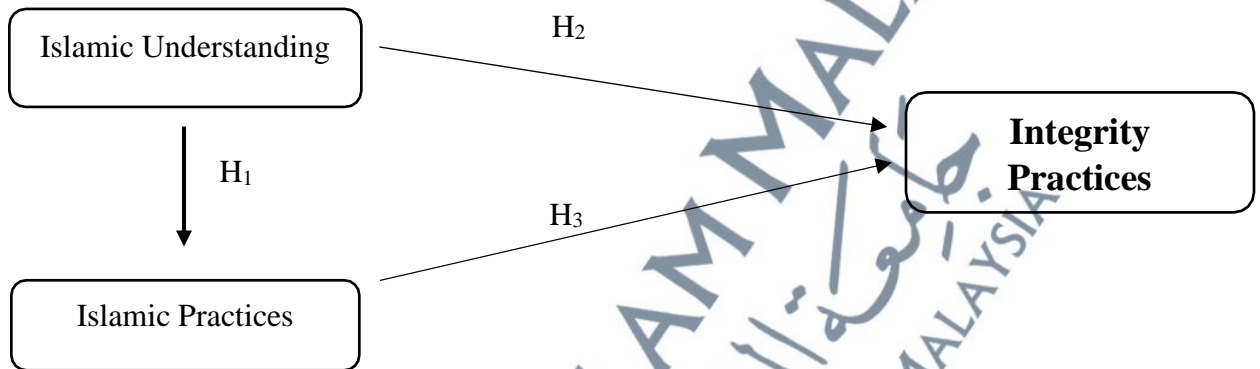


Figure 2: Theoretical Framework

The hypothesis of the study is as follows:

H₁: Islamic understanding contributes significantly toward Islamic practices of Halal Executive in halal food industries in Malaysia.

H₂: Islamic understanding contribute significantly toward integrity practices among Halal Executive in halal food industries in Malaysia.

H₃: Islamic practices contribute significantly toward integrity practices among Halal Executives in halal food industries in Malaysia.

H₄: There is a significant association between Islamic understanding, Islamic practices and integrity among Halal Executives in halal food industries in Malaysia.

2.11 Conclusion

In conclusion, this chapter has reviewed the past study regarding Islamic religiosity, personal religiosity and also integrity. Through this chapter, it can be seen that integrity becomes one of the important elements in producing the halal product. Integrity not only should be applied in the supply chain but also to the worker itself. Halal food production is very much needed a thorough understanding of the entire supply chain in sustaining the integrity of halal food and also to maintaining Muslim consumer's trust and confidence that the goods they consume are halal, hygienic and safe as to comply with the Islamic principles.