



The Awareness Level of Halal Poultry Meat Consumption among Muslim Youth

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Abstract: Globally, there are many food products introduced with halal status. For Muslims, it is vital for them to get halal resources as it is part of the obligations of being a Muslim. A proper slaughtering process by a Muslim is compulsory to ensure the halal status of the meat itself. In Malaysia, poultry is one of the essential sub-sectors in the livestock industry in supplying protein sources. Most populations are consuming poultry meat in their daily consumption. However, since there are many issues with illegal halal logos, more people, mainly Muslims, must pay attention to this issue. This study was conducted among 97 Muslim youth in Kelantan and shows a high level of awareness of the halal status of poultry meat. This situation indicates that the respondents are still aware of the issues with halal meat and consider the sources of what they eat. In conclusion, more people and agencies, including the government and private sectors, should take these responsibilities to ensure the halal status of poultry meat and avoid the abuse of the halal logo in food products.

1. INTRODUCTION

Many food products are available in the market today and are easily purchased anywhere, at any time. The term halal is frequently used in the food industry due to rising customer demand for halal food (Nakyinsige et al., 2012). In most Islamic countries, including Indonesia and Malaysia, their populations need halal products that require a halal logistics chain, especially for meat products which are more complex than other products (Masudin et al., 2018). The halal meat chain was started from halal feed resources to the animal until it has been displayed in traditional and modern markets (Masudin et al., 2018). Hence, a good halal logistic performance will create satisfaction among Muslim consumers for meat products including poultry, beef and mutton.

Consumers prefer to purchase meat based on its security, assurance and sensory traits like colour, tenderness, juiciness and flavour (Nakyinsige et al., 2012). As Muslims, all those aspects do not matter as long as it is declared halal and they have to observe the condition for valid slaughter processes with

a Muslim slaughter, a sharp tool and not from the bones, nails, and teeth and intention to slaughter with the name of Allah (Ruzulan et al., 2021). Therefore, Muslims must obtain only halal meat for their consumption since it is a mandatory commandment from the Lawgiver (Ruzulan et al., 2021). The poultry sector in Malaysia is categorized as one of the protein sources and has emerged with the highest self-sufficiency ratio among beef and mutton. The self-sufficiency ratio for poultry is 98.2% compared to beef with only 22.2% in 2020 (Department of Statistics Malaysia, 2021).

As mentioned by Ariffin et al. (2021), halal food production in Malaysia and worldwide continues to face several threats that threaten the integrity of halal status and food safety. This scandal may also affect Muslim consumers' trust and confidence in consuming the available halal meat in the market. Food crimes are mainly based on personal interests and lead to halal logo abuse and halal food status fraud (Ariffin et al., 2021). The Theory of Planned Behaviour (TPB) has been selected as the foundation of this study as it is commonly used by researchers globally to investigate halal awareness on halal food and product studies (Mukhtar & Butt, 2012). The first factor is attitude towards behaviour which refers to buying halal meat, while the second factor is social norm where the family and friends are the people that influence consumers' decision to purchase halal poultry meat and third factor is perceived behavioural control, which determines the individual's beliefs about the external factors as well as internal factors that help them to make a decision (Icek, 1991; Rezai et al., 2009).

The right mechanism is crucial to address halal meat security in Malaysia. This situation also ensures that halal meat is sufficiently supplied to the Muslims as it achieves the halal requirements. Hence, this study attempts to discover the level of halal awareness on poultry meat among Muslim youths in the state of Kelantan.

2. MATERIALS AND METHODS

This study is a quantitative study involving 97 Muslim youth in Universiti Malaysia Kelantan, Jeli Campus using self-administrated questionnaire to measure the awareness level of halal status of poultry meat among Muslim youths. A simple random sampling was chosen as the most appropriate sampling technique as it has an equal chance to be selected (Sekaran, 2006). The questionnaires consist of five parts including the items on socio-demographic profile, the dependent and independent variables. The 5 points Likert-type scale with ranges from 1 (Strongly disagree); 2 (disagree); 3 (moderately agree); 4 (agree) and 5 (Strongly agree) was used to measure the awareness level of the respondents toward the halal status of poultry consumption. All the data that has successfully collected were analysed using descriptive statistics. The demographic profile of the respondent and the mean score of each variable were measured. The mean score indicated three categories, namely, low (0 to 2.33), moderate (2.34 to 3.66) and high (3.67 to 5)

3. RESULTS AND DISCUSSION

In this study, the majority of the respondents were female and mean age is 20 years old. Table 1 shows that more than half (61.9%) of respondents agree and strongly agree that they knew how to determine the Halal status of poultry meat. While 82.5% of respondents believed they maintained good health and spirituality by consuming halal poultry meat. Additionally, another 70.1 % of respondents strongly agreed that they gained more confidence to purchase halal poultry meat if it was certified by JAKIM only. Lastly, 86.6% of the respondents are aware of the hygiene of the slaughtering process before buying halal poultry meat. A study conducted by Tieman et al. (2013) stated that Muslim consumers in Malaysia were highly willing to pay compared to those in the Netherlands. However, another research by Kamaruddin et al. (2012) found that Muslim consumers in a Muslim-majority and non-Muslim majority countries are concerned about halal awareness and they are willing to pay for it.

Table 1: Percentage Distribution of Respondents by items for Awareness on Halal Status of Poultry Meat (n=97)

Items	1 Strongly disagree	2 Disagree	3 Moderately agree	4 Agree	5 Strongly agree
I know how to determine the Halal status on poultry meat.	1.0(1)	7.2(7)	29.9(29)	43.3(42)	18.6(18)
I know there are a lot of benefits by consuming halal poultry meat to my health.	0	0	4.1(4)	13.4(13)	82.5(80)
I am more confidence to purchase halal poultry meat certified by JAKIM.	0	0	5.2(5)	24.7(24)	70.1(68)
I aware about the hygiene of slaughtering process before purchasing halal poultry meat.	1.0(1)	0	12.4(12)	26.8(26)	59.8(58)

Table 2 demonstrates a high level of awareness on halal poultry meat with 94.8% and the mean score is 4.38 which is also considered high. This finding is parallel with study conducted by Masudin et al. (2018) that consumers are confident with halal certification and logos present on the product are from a trusted source. Besides that, Muslim consumers also do not depend on the halal label on food products since it does not guarantee the acceptance of the product, but there are other concerns about its halalness (Rezai et al., 2009).

Table 2: The Level of Awareness on Halal Status of Poultry Meat

Level	Frequency	Percent Mean	SD
		4.38	0.44
Low (1-2.33)	0	0	-
Moderate (2.34-3.66)	5	5.2	-
High (3.67-5)	92	94.8	-

4. CONCLUSION

With the increasing issue of the halal food chain in Malaysia, awareness of halal poultry meat consumption is crucial. The emergence of illegal activity for food products in Malaysia is a significant threat and challenge in making Malaysia a country that serves as an international halal hub. Hence, various alternatives must be implemented to prevent it from worsening. The authorities are responsible for defeating halal food crime activities. However, these efforts are not only done by the authorities themselves, but it needs high cooperation from all stakeholders, including suppliers, operators, distributors and consumers. This effort believed that would strengthen the halal food industry in Malaysia and improve the economic sectors.

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Conflicts of Interest: No conflicts of interest

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