

# Chapter 4

## **Research Finding - Descriptive Analysis**

This chapter is a continuation of the previous three chapters and is the most important part of the whole research. This research is exploratory in nature and evolves around hypothesis testing. Upon collection of the data from a survey, the analysis will be divided into three sections. First section is a descriptive part of the respondents demographic profile. Second and third sections are the real analysis whereby all the information collected were imputed and processed by statistical package for social sciences ( SPSS ). The data were analyzed at 95% confident level. Section two is evolved around measurement of religiosity perception level of the respondents. Their perception level as a dependent variables will be compared to independent variable of demographic characteristics to see if any group differences.

Section 3 will evolve around statistical analysis between the religious perception level and their perception towards halal and non halal in products and services. All the hypothesis outlined in the earlier part will be tested in both section two and section three.

### ***4.1 Demographic Profile of the respondents***

As mentioned in research methodology, a total of 300 respondents have been chosen to be interviewed in this research. A team comprising of four research assistant has been formed led by experienced senior research assistant and three undergraduate students of University Kebangsaan Malaysia. A time frame of one week has been allocated to this team to conduct a door to door interview and their target respondents are Muslim community residing in Klang Valley. The questionnaire was translated into Bahasa Malaysia prior to the survey for

easy understanding and to avoid misinterpretation. At the end of the survey, 297 respondents have been successfully interviewed which represent 99% of the total respondents.

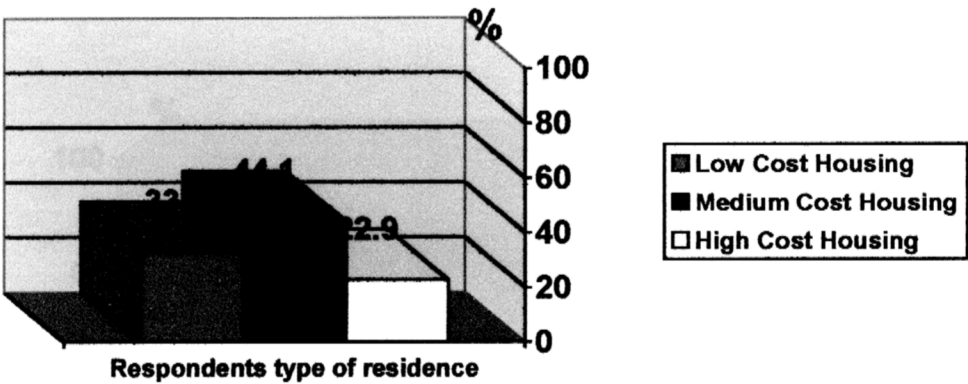
4.1.1 Type of residence

Type of residence has been used to categorise the respondents according to their socio-economic status. Hence, three common housing category such as low cost housing, link house and bungalow type will represent low income group, middle class Muslim and high income Muslims respectively. The breakdown of the respondents according to their category are listed in table 1 below :-

Table 1 : Respondents type of residence

Type of residence	Frequency	%
Low cost housing	98	33.0
Medium cost housing	131	44.1
High cost housing	68	22.9

Source : Own research , August, 2000



Middle class respondents represent the highest number which is 44.1% of the total respondent followed by low income group of respondents which represent 33% Higher income respondents represent 22.9% of the total respondents. Statistically, the above configuration in practical point of view was the right representation due to the fact that majority of the urban folks falls under the middle class category.

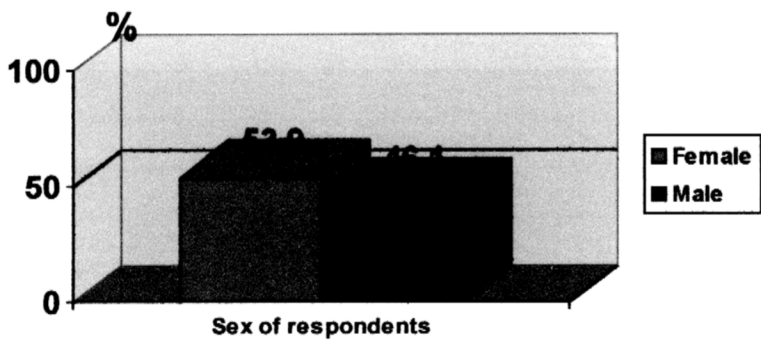
### 4.1.2 Sex

Table 2 described the sex of the respondents. Male respondents represent 53.9% of the total and female respondents represented 46.1%. The researcher was trying to balance the representation of each sex category to ensure equal opportunity from each sex category.

Table 2 : Sex of respondents

Sex	Frequency	%
Male	160	53.9
Female	137	46.1
Total	297	100

Source : Own research, August, 2000



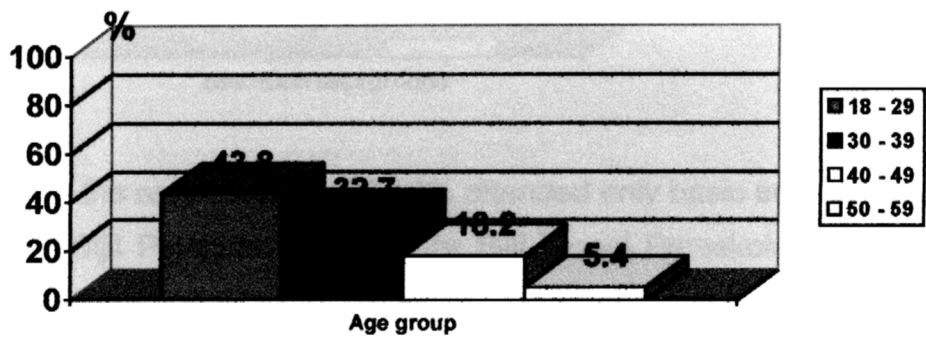
**4.1.3 Age of the respondents**

More than two thirds ( 76.5 % ) of the respondents were below 40 years old. This is true due to the fact that a majority of the new housing schemes located in Klang Valley were resided by the young generation. Furthermore, the rapid urbanization and industrialization growth were taking place only in the last twenty years. Therefore, factory workers, young professionals and managers are the productive group required by the productive sectors. Respondent within the age of 40 – 49 represents 18.2% and respondents aged between 50 – 59 are the least among all the respondents (5.4%)

*Table 3 : Age group*

Group	Frequency	%
18 – 29	130	43.8
30 – 39	97	32.7
40 – 49	54	18.2
50 – 59	16	5.4
Total	297	100

Source : own research, August, 2000





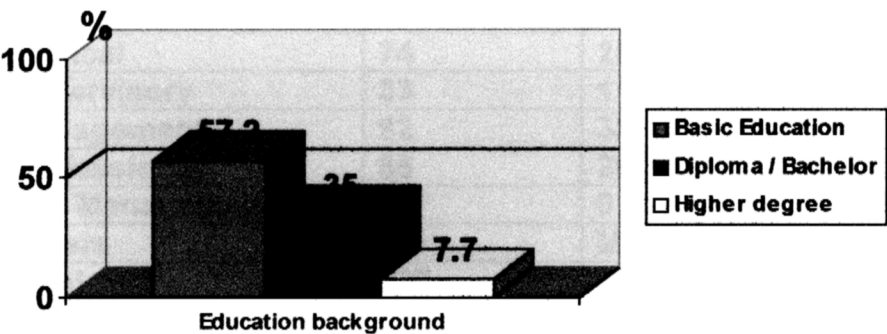
**4.1.4 Education Background**

All the respondents were asked about their highest education achieved. Please refer to table 4, for detailed result :-

*Table 4 : Education Background*

Basic education	Frequency	%
Basic Education	170	57.2
Diploma / Bachelor	104	35.0
Higher degree	23	7.7

Source : Own research, August, 2000



Majority of the respondents or 57.2% attended only basic education which is either *Sijil Pelajaran Malaysia* or *Sijil Tinggi Persekolahan Malaysia* 35% of the respondents interviewed claimed that they possess a bachelor degree and 23% of the respondents were having a post graduate

qualification. These peoples could be an academicians given the fact that there are a few public universities located in the area under study.

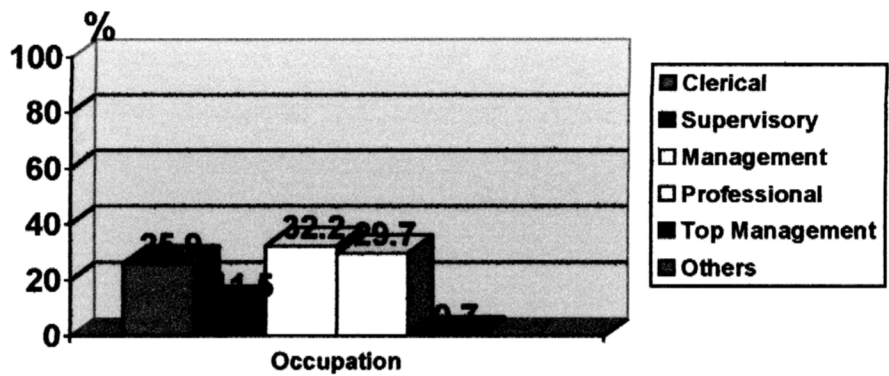
#### 4.1.5 Occupation

Table 5 indicates the detailed occupation of all respondents. Majority of the respondents interviewed are working under the management and professional category, 32.2% and 29.7% respectively. If the education background of respondents were taken into consideration (refer to table 4), these young managers and professionals could be an employees of industrial and private sectors. These sectors preferred experiences and skills at a supervisory level but academic qualification is a must for the professional group. Some of them could have obtained their technical education from various technological institutions across the country.

Table 5 : Occupation

Type Of Occupation	Frequency	%
Clerical	74	25.9
Supervisory	33	11.5
Management	92	32.2
Professional	85	29.7
Top Management	2	0.7
Others	11	Missing
Total	297	100

Source : Own research, August 2000



Clerical category is the third popular works category after the managers and professional. They represents 24.9% of the total respondents. Its than followed by Supervisory 11.5%. Senior management category is the least among all the category which represent only 0.7% of total respondents. However, 3.7% of the respondents did not fall within any of the categories and they are categorized as a missing value. This group of respondents are mostly undergraduates and post graduate students which live within the area. Some of them are a full time housewife.

#### 4.1.6 Income Level

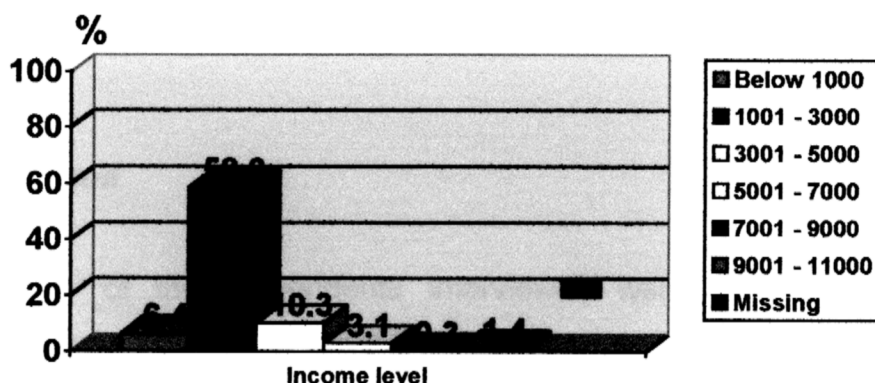
As explained in table 5, majority of the respondents were the young managers and professional below 40 years old. It is further supported by their income level as shown in table 6.

Table 6 : Income level

Level (RM)	Frequency	Valid %
Below 1000	77	26.4
1001 – 3000	171	58.6
3001 – 5000	30	10.3
5001 – 7000	9	3.1
7001 – 9000	1	0.3
9001 – 11,000	4	1.4

Missing	5	-
Total	297	100

Source : Own research, August, 2000



58.6% of the respondents earned within RM 1,000 – 3,000 per month. This rate of income also reflects their employer status. Besides industrial sectors, most of the respondents could be a civil servants working in various government agencies and public institutions. Respondents earned below RM 1,000 is the second highest group where its represent 26.4%. This group is considered as the lowest income group and their income level are within the government definition of urban poverty monthly income of maximum RM 1000 per month. Cross tabulation with type of housing ( 33% resided in low cost housing ) proved this statements. The remaining 6.6% resided in the low cost housing area live above the poverty line of RM 1,000.

10.3% of the respondents earn between RM 3000 – 5000 per month and only 4.8% of the respondents earned above RM 5000. Crosstabulation with type of housing shown a contradicting fact, 70.0% of the respondents live in a middle and high cost housing. There are a few factor contributing to this contradiction. Firstly, Muslim community being Malay normally try not to offend others by declaring their actual income. Secondly,

respondents tend to reveal their own income only to the interviewer instead of their household income. It is a fact that a majority of both husband and wife residing in Klang Valley are a working individuals and they normally reluctant to reveals their spouse's income. 1.7% of the respondents were classified as missing because they are full time students.

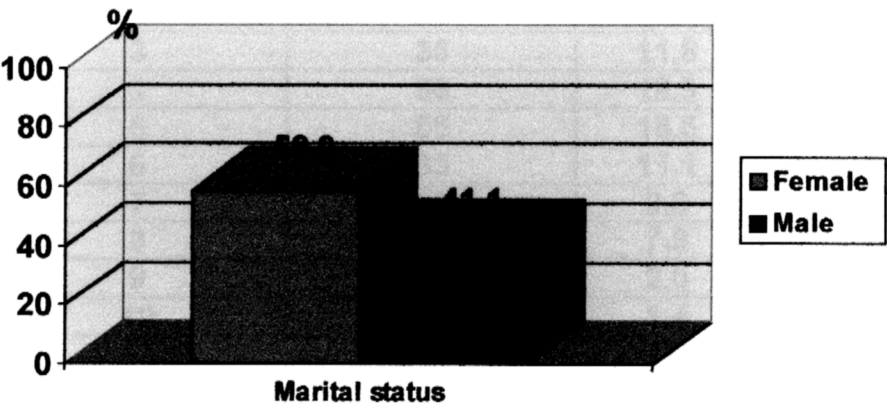
**4.1.7 Marital Status**

About 60% of the respondents interviewed were married and the remaining were still single. Refer to table 7 for details.

*Table 7        Marital Status*

Status	Frequency	Valid %
Married	175	58.9
Single	122	41.1
Total	297	100

Source        : Own research, August, 2000



together with friends in one house or in other words they are a tenant. This situation would support the income level in table 6 where 52.6% of the respondents earned between RM 1000 – 3000 per month. They regard the question of income as his or her income and ignore the income of his or her housemates.

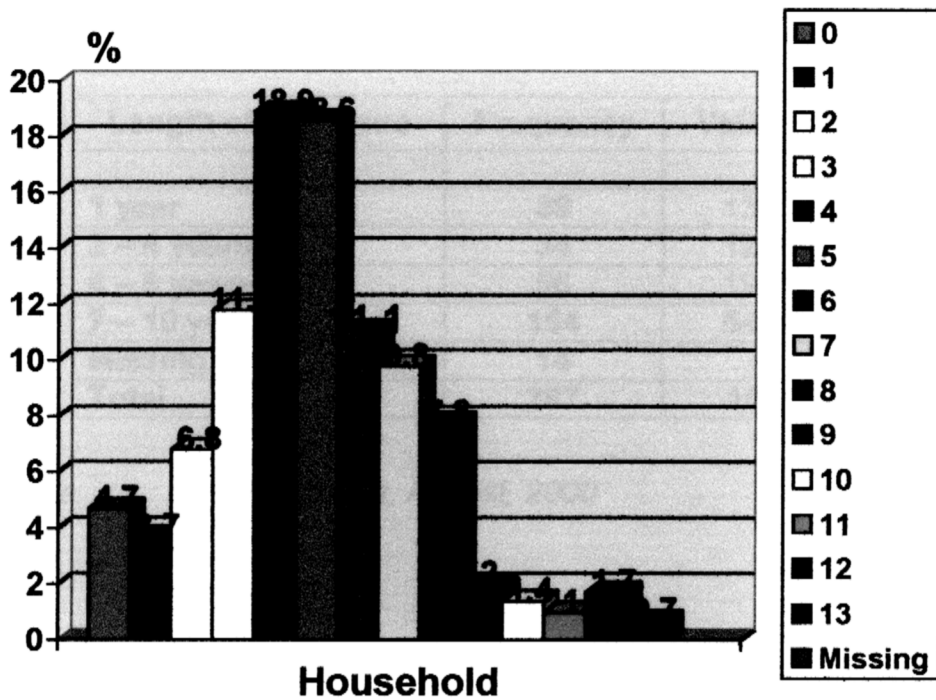
**4.1.8 Household Occupancy**

60.3% of the respondent's household occupancy are between three to six peoples refer to table 8. This statistic is adequate to describe that majority of the respondents consist of a relatively small number of household. Cross tabulation with age group proved that a majority of the respondents are below 40 years old. This type of household called nuclear family consist of a husband, a wife and their off spring.

Table 8 : Household

No. Of Household	Frequency	Valid %
0	14	4.7
1	11	3.7
2	20	6.8
3	35	11.8
4	56	18.9
5	55	18.6
6	33	11.1
7	29	9.8
8	23	7.8
9	6	2.0
10	4	1.4
11	3	1.0
12	5	1.7
13	2	0.7
Missing	1	-

Source : Own research, August, 2000



The above table shown that number of household with the highest frequency is 4 which represent 18.9% of the total respondents. 14.6% of the total respondents claimed that they have more than 8 household staying in the same house. Further investigation revealed that a majority of this group are either students or employees which rent a house in a group.

#### 4.1.9 Religious Education Background

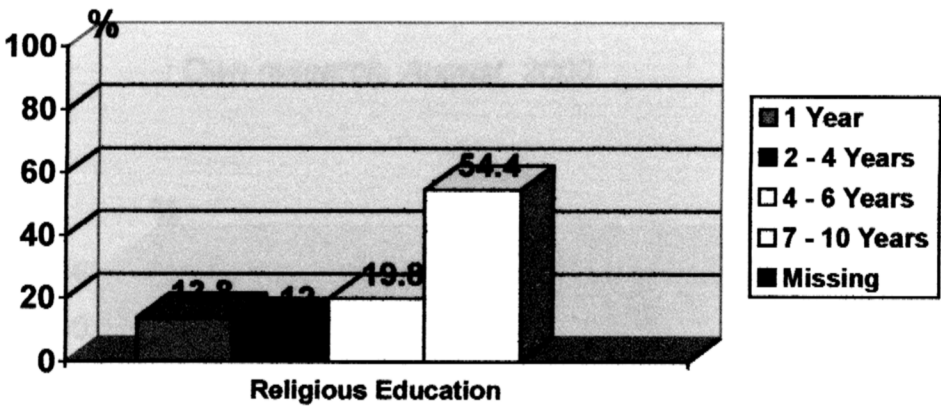
The respondents were asked about their direct exposure to religious education. The research team had difficulties to get the right feedback to this question. Majority of the respondents classify the Islamic knowledge subject taught during primary and secondary school as a religious exposure. Therefore, table 9 clearly indicates that 54.4% claimed that

they have exposed to religious education between 7 – 10 years, or up to upper secondary level.

Table 9 : Direct Exposure to religious education

Length of Exposure	Frequency	Valid %
1 year	39	13.8
2 – 4 years	34	12.0
4 – 6 years	56	19.8
7 – 10 years	154	54.4
Missing	14	-
Total	297	100

Source : Own research, August, 2000



The above table is merely to measure the religious exposure of the respondents and relative in nature, therefore there is a tendency among the respondent to reveal the longest possible duration.



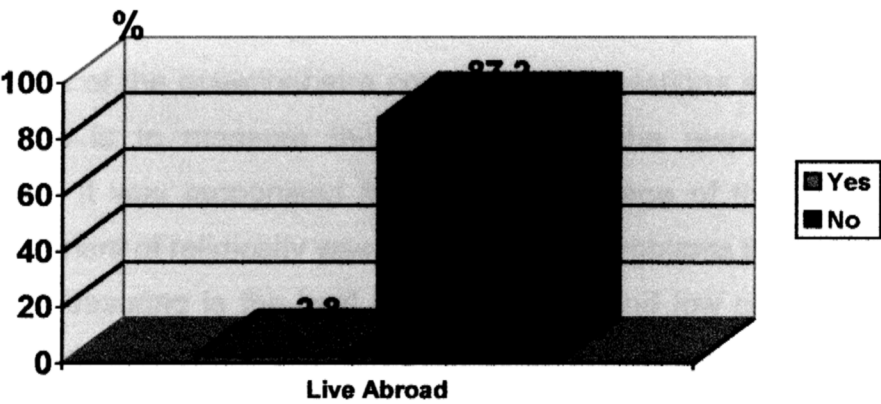
4.1.10 Live Abroad

Out of 297 respondents interviewed, 38 respondents or 12.8% claimed that they had been living abroad for the priod more that three years. The purpose of this question is to determine whether their way of life and the surrounding environment while residing overseas influenced their religious behaviour. Of the total 38 respondents, 36.8% states seeking education as the reason of living abroad and 31.6% were accompanying their spouse studying or working in foreign countries.

Table 10 : Living abroad more than 3 years

	Frequency	Valid %
Yes	38	12.8
No	259	87.2
Total	297	100

Source : Own research, August, 2000

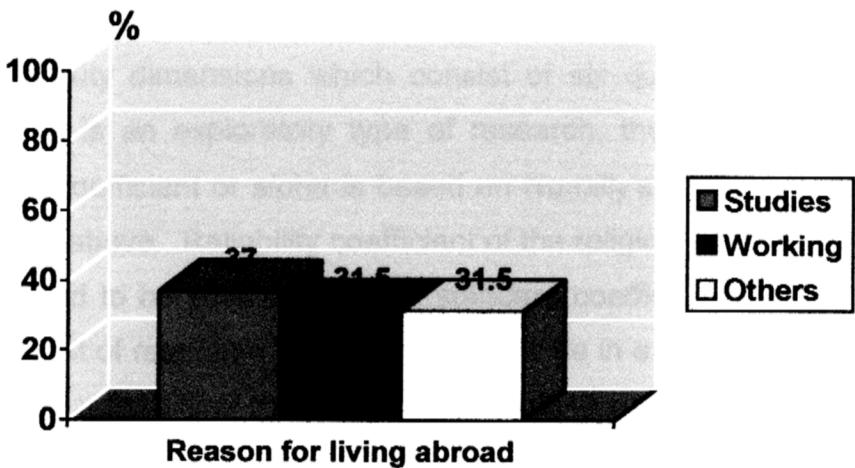


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Table 11 : Reason For Living Abroad

Reason	Frequency	Valid %
Studies	14	37.0
Working	12	31.5
Others (accompanying Spouse)	12	31.5
Total	38	100

Source : Own research, August, 2000



4.2. Religiosity Profile

Section A of the questionnaire consist of six questions and the aim of all questions is to measure the perception of the respondents towards religion. It was recognised from the initial stage of this research that measurement of religiosity was the anticipated problems therefore, indirect way of measuring is the best way ever. High and low perception toward religious dimensions in this section can be classified as high and low of the respondents religiosity.

#### **4.2.1 Reliability of the Religiosity Construct**

This research has experienced the respondents' bias problem while conducting the fieldwork. Although the respondents were advised that their perception were actually sought and not their religiosity but the response tend to be bias towards positive direction.

In order to proof the above statements and to assess the consistency and stability of the measurement scales, the reliability test using Cronbach Coefficient Alpha was undertaken. Coefficients alpha ( $\alpha$ ) of the religiosity dimensions which consist of six questions was 0.0636. Since this is an exploratory type of research, the acceptable internal reliability coefficient or alpha is based on Nunally's (1978) standard that is 0.5 and above. Reliability coefficient of the religiosity dimension of this study found to be smaller than the standard coefficient alpha therefore, the element of response bias was proven to be in existence. The reason for the low reliability of the religious dimensions can be described by two reasons. Firstly, the number of dimensions are relatively small ( $n = 6$ ) and secondly, the questions on religions were quite direct.

The tendency of respondents to give a positive answer to the questions reflect the high level of perception of the respondents. This will explore further in the following discussion.

#### **4.2.2 Religiosity Level**

The survey found that majority of the respondents are classified under high religiosity individuals. This statement was derived based on their high perception towards all the religiosity dimensions in the questionnaire. The level of perception toward religion was derived based on the cumulative score of their perception. The method of counting the

cumulative response score of respondents perception in this research is by multiplying the weight assigned to each of the respondents respond for example, 1- Strongly disagree , 2 - Disagree, 3 - Uncertain, 4 - Agree and 5 - Strongly disagree with constant. In this research the constant value is 6.

*Example*

: 1 x 6

: 2 x 6

: 3 x 6

: 4 x 6

: 5 x 6

= 6

= 12

= 18

= 24

= 30

↑ *Low level*

→ *Medium level*

↓ *High level*

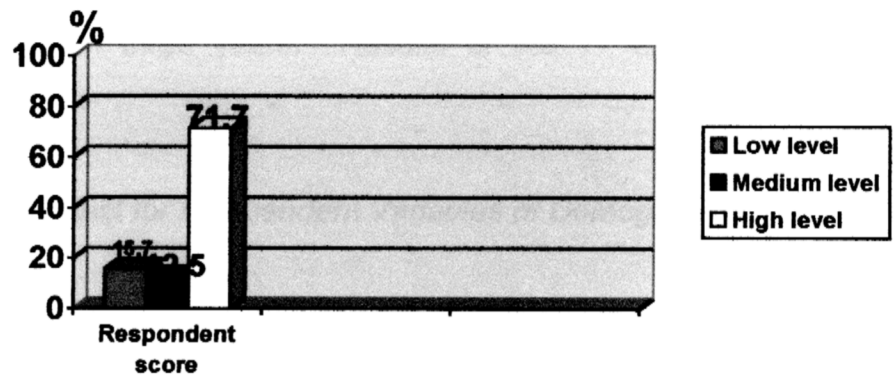
The details computation of the respondent response score was shown in the following table 12.

*Table 12 : Respondents response score*

Value	Frequency	Valid %
11.0	1	0.3
12.0	1	0.3
14.0	1	0.3
15.0	4	1.3
16.0	12	4.0
17.0	28	9.4
18.0	37	12.5
19.0	55	18.5
20.0	53	17.8
21.0	42	14.1
22.0	29	9.8
23.0	21	7.1
24.0	10	3.4
25.0	2	0.7
27.0	1	0.3
Total	297	100

*Source : Own research, August, 2000.*

Diagram 1 : Respondents religiosity perception



Subdivision of the respondents according to their level of perception is described in the above diagram.

The diagram shown that 71.7% of the respondents were categorized under high religiosity perception level, 15.7% categorized under low perception and 12.5% fall under medium religiosity of perception.

High level religiosity perception among all the respondents in the area under study is not a strange phenomena. Of late, urban Malays were exposed to an abundance of religious programmes and activities organized by their community. Religious talks during lunch hours are common activities organized by the employee welfare association in many government departments and private sectors. Therefore, response desirability bias assumption in answering the religiosity questions could be wrong given the high perception towards religion among the respondents.

With reference to the religious education background of the respondent, 54.4% of them claimed that they had gone through between 7 to 10 years

of formal religious education. This fact will further strengthen the high religious perception level of the respondents found in this research.

T-test was applied to compare demographic characteristics that contains only two groups namely sex, marital status and whether they have live abroad more than three years. Results of the T- test shown in the following table 13:-

Table 13 : T-test for Independent Variables of Demographic

Variables	No. of cases	Mean	Significant
<b>Sex</b>			
Male	160	19.6688	0.210
Female	137	19.7737	
<b>Marital Status</b>			
Married	175	19.8457	0.946
Single	122	19.5358	
<b>Live abroad more than 3 years</b>			
Yes	38	19.6842	0.254
No	259	19.7220	

Significance level  $P < 0.05$

Source : Own research, August, 2000

The above results shown that the significance value of all the above demographic characteristics are above 0.05. Therefore, it is statistically confirmed that there are no differences in both group of each characteristics against their religious perception. Significant value of sex group is 0.210 which is greater than 0.05. Hence, there is no significant difference between male and female in religious perception. This phenomena is expected as gender are not the determining factor of

individuals religiosity. Religious exposure and the surrounding environment do influence the perception towards religion. Significant value of married and single individuals was greater than 0.05 too (  $p = 0.946$  ). So, there is no significant differences between these two groups. Both single and married individuals are homogeneous and perception of individual would not change dramatically once he got married.

This research make an effort to explore whether there is any significant difference between two groups of individuals, someone who spent his entire life in this country and those who had spent minimum three years of their life abroad. The results clearly shows otherwise, living abroad in a long period of time did not change individuals or group perception towards religion. The significant value of this group is 0.254 therefore, there is no significant difference between them in religious perception. Based on the earlier statements, the overall religiosity perception of the respondents were of high level and 12.8% of them had ever live abroad more than three years.

One way analysis of Variance ( ANOVA ) has been carried out to compare other demographic characteristics which contains more than two groups. The independent variables are socio-economic classifications, household income, number of household, education level, profession and age group. Upon a thorough selection process only socio-economic status group, age groups, education levels and professions were short listed for comparison. Income groups were rejected due to earlier justifications that type of house were the best representation of socio-economic status. Number of household groups were not compared because number of household will not influence the perception of respondent towards religion. The survey was carried up directly to the respondents and the response were personal in nature. The respondents perception will not in whatsoever

used to represent others perception and only one questionnaire used for one house. The result of the oneway ANOVA testing shown in table 14.

*Table 14 : ANOVA testing results on demographic characteristics*

Variables	Mean	Significance
<b><u>Socio-economic status</u></b>		
Low	19.6122	0.6154
Medium	19.8626	
High	19.5882	
<b>Age Group</b>		
18 – 29	19.6231	0.3402
30 – 39	19.5464	
40 – 49	20.2037	
50 – 59	19.8750	
<b>Education levels</b>		
Basic education	19.7765	0.5376
First degree	19.7308	
Post Graduate	19.2174	
<b>Profession</b>		
Clerical	19.9189	0.2494
Supervisory	19.7273	
Management	19.3404	
Professional	19.9529	

Significance  $P < 0.05$

*Source : Own research, August, 2000*



Based on the results of the T-test and Oneway Analysis of Variance ( ANOVA ) refer to table 13 and 14, it was found that all the probability values of the group were found less than significance value of 0.05 (  $p < 0.05$  ). Therefore, there are no significant differences in perception towards religion between all the group in demographic variables.

#### ***4.2.3 Demographic Profile and Perception Toward Halal and non Halal In Products And Services***

Further to the earlier findings on the relationship between demographic profile and religiosity, this section will focus on perception of Muslim community towards halal and non halal on products and services. Scope of halal and non halal in Products and Services in this research are Halal restaurant, brandname, prohibited goods and state owned organization activities.

In order to determine the group differences, a series of test have been conducted. The test involved are T-test, chi-square and Oneway Analysis of Variance ( ANOVA ). T-test as usual was conducted for demographic variable which contains only two variable. The result of the T-test is shown in the table 15.

*Table 15 : Demographic Variables and Perception Towards Halal and non halal in Products and Services*

Halal and Non Halal products & Service	Demographic Variables	Mean	Significance ( P )
Halal Restaurant	<b>Sex</b>		
	Male	22.1375	
	Female	21.7591	0.619
	<b>Marital Status</b>		
	Married	21.9943	
	Single	21.9180	0.658
	<b>Living abroad more than 3 years</b>		
	yes	21.7105	
	no	22.0000	0.752
Brandname	<b>Sex</b>		
	Male	14.8125	
	Female	14.4380	0.379
	<b>Marital Status</b>		
	Married	14.8514	
	Single	14.3361	0.465
	<b>Living abroad more than 3 years</b>		
	yes	14.4211	
	No	14.6718	0.462
State Owned organization Activities	<b>Sex</b>		
	Male	16.1875	
	Female	15.7153	0.129
	<b>Marital Status</b>		
	Married	16.0171	
	Single	15.9016	0.166
	<b>Living abroad more than 3 years</b>		
	yes	15.5000	
	no	16.0386	0.030 *
Prohibited Goods	<b>Sex</b>		
	Male	11.1875	
	Female	11.2555	0.613
	<b>Marital Status</b>		
	Married	11.1886	
	Single	11.2623	0.412
	<b>Living abroad more than 3 years</b>		
	yes	11.6053	
	No	11.1622	0.764

\* Significance :  $P < 0.05$

The P value of the above table are greater than the significance value of 0.05 except once. There is a difference in perception towards state owned organization activities between the group of respondents which entirely lived in this country and a group which had ever spent their life abroad more than three years. The significance value is 0.030. The differences in perception could be due to the exposure of the second group to the state owned organization activities abroad especially in Western Countries. They might view the state owned organization as the same category with private sector or profit oriented organization. Profit orientation business is very much influenced by global economy which is controlled by the western countries. Perhaps they prefer that the state owned organization limit their activities in line with Islamic teaching.

Oneway Analysis on Variance ( ANOVA ) test for other demographic characteristic was carried out to see if any group differences again in their perception towards halal and non halal products and services. Results of the ANOVA test was summarised in table 16.

Table 16 : Summary of ANOVA Testing

Halal and Non Halal products & Service	Demographic Variables	Mean	Significance ( P )
Halal Restaurant	<b>Socio economic status</b>		
	Low income	21.7041	0.2022
	Medium income	22.2519	
	High income	21.7794	
	<b>Age</b>		
	18 – 29	22.0308	0.3508
	30 – 39	21.8763	
	40 – 49	22.2407	
	50 - 59	21.000	
	<b>Education background</b>		
	Basic education	21.8118	0.4164
	First degree	22.2212	
	Post graduate	21.9130	
	<b>Profession</b>		
	Clerical	22.0811	0.0214 *
	Supervisory	22.8788	
	Management	21.4681	
	Professional	22.2235	
Brandname	<b>Socio economic status</b>		
	Low income	14.4898	0.5141
	Medium income	14.6412	
	High income	14.8529	
	<b>Age</b>		
	18 – 29	14.3846	0.1342
	30 – 39	14.6804	
	40 – 49	15.1296	
	50 – 59	14.8125	
	<b>Education background</b>		
	Basic education	14.6412	0.5596
	First degree	14.5481	
	Post graduate	15.0435	
	<b>Profession</b>		
	Clerical	14.5676	0.1095
	Supervisory	15.4272	
	Management	14.4681	
	Professional	14.6941	

Halal and Non Halal products & Service	Demographic Variables	Mean	Significance ( P )
State Owned Organisation Activities	<b>Socio economic status</b>		
	Low income	15.2959	0.0203 *
	Medium income	16.4122	
	High income	16.0882	
	<b>Age</b>		
	18 – 29	15.6769	0.2221
	30 – 39	15.9691	
	40 – 49	16.7037	
	50 - 59	15.8750	
	<b>Education background</b>		
	Basic education	15.4000	0.0007 *
	First degree	16.7788	
	Post graduate	16.5217	
	<b>Profession</b>		
	Clerical	18.9189	0.9435
	Supervisory	16.1212	
	Management	16.0957	
	Professional	15.8588	
Prohibited Goods	<b>Socio economic status</b>		
	Low income	10.9388	0.0922
	Medium income	11.2443	
	High income	11.573	
	<b>Age</b>		
	18 – 29	11.1538	0.4721
	30 – 39	11.1443	
	40 – 49	11.5741	
	50 - 59	11.0000	
	<b>Education background</b>		
	Basic education	11.2882	0.0443 *
	First degree	10.9423	
	Post graduate	11.9535	
	<b>Profession</b>		
	Clerical	63.4595	0.1044
	Supervisory	66.2121	
	Management	63.3404	
	Professional	64.0471	

Significance : P < 0.05

With reference to table 16, in term of perception toward halal restaurants, socio-economic status, age and education background showed no significant differences between groups. However, there were significant differences between profession group of the respondents. The differences in perception between the profession group is related to the nature of each group. The respondents who work as a clerical and supervisory group could be very careful and choosy in selecting restaurants to dine. They might want to dine only at outlets which is halal and look halal. Management and professional Muslim employees despite being sensitive to the halal restaurants but do tolerate on some western style restaurant serving alcoholic drinks. Meeting and greeting customers, suppliers and business associate were the nature of work of management and professional staff and thus explains to this phenomena.

Breaking news!, the result showed no significant differences in all categories in regard to perception towards brandname with Islamic connotation. All demographic groups have had the same perception that the brandname with Islamic connotation carried no weight in influencing Muslim consumers purchase decision. Personal healthcare products brand like Zaitun and Najwa is not a license to influence Muslim consumer's attention. This could be due to the popular and generic brandname which are readily available in market.

There were significant differences found between groups of socio economic status and education background against their perception towards state owned organization activities. The difference in perception between socio economic group and education background seem to be correlated because those who obtained higher education background usually have a sound financial back-up. These group of people usually are exposed to the conventional economic activities and perceived the state owned organization as part of the global business system. There are no differences in group perception found for age and profession category.

In term of perception towards prohibited products there were significant differences between groups under education background category. Sensitivity towards restriction of male wearing silk and gold plated accessories are highly dependent on their religious knowledge which relates to education background. Higher education group are also associated to high financial capability to purchase the expensive accessories. The other category of socio economic status, age and profession shown no significant differences between groups.

Based on the series of statistical testing earlier on and then followed by discussion on each significant values, it was found that there were some demographic characteristics group showing a significant differences. However, some characteristic showed non significant differences against their perception towards four dimension of halal and non halal in products and services.

Therefore, the positive finding can be used obviously to support the fifth hypothesis set earlier on which is ;

*H 5 – Influence of religiosity perception towards halal and non halal in products and services varies according to various demographic characteristics.*

### **4.3 Religiosity Perception Level**

This section is the gist of this research whereby hypothesis formulated earlier will be tested. Prior to actual hypothesis testing the respondents response to the section of the questionnaire will be summarized below.

Section B of the questionnaire contains seventeen questions and evolve around measuring the perception of the muslim respondents toward halal and non halal in products and services. As explained in section two of this chapters, majority of respondents have a high perception level towards religion and therefore, it is not a surprise if the respondents have the same perception level towards all the question raised in this section.

Reliability test using Cronbach coefficient Alpha was undertaken to asses the consistency and stability of the measurement scales. Reliability analysis of the seventeen question found that the alpha ( $\alpha$ ) value is 0.6649 therefore, this value is greater than 0.5 and matched the Nunnally's ( 1978 ) standard of reliability test. As a comparison to the reliability test on religiosity perception, the result showed high reliability perception towards halal and non halal in products and services. This phenomena is supported by various factor such as the number of questions and the direction of the questions. In other words, respondents were relatively careful in revealing their perception



towards religion to avoid embarrassment. Nevertheless, the respondents tend to give a mixed perception and showed their true colours to all questions raised under halal and non halal products and services.

#### **4.3.1 Muslim Consumer's Perception Towards Halal and non halal Restaurant.**

Question one to six are trying to measure their perception towards the above construct. The survey result shows that 75.4% of the respondents either strongly disagree or disagree to Muslim dine in non halal restaurant. The high percentage of disagreement clearly shows the sensitivity of Muslim towards the halal and non halal foods. 84.5% of the respondents agreed and strongly agreed to impose law to prevent Muslim from entering alcoholic premises. This high percentage again reflects Muslim sensitivity towards non halal drinks. Muslim as a whole should know what type of products allowed for consumption by monitoring the labeling, 91.2% of the respondents agreed and strongly agreed to this statement. 90.9% of the respondents agreed and strongly agreed for Muslim to ensure that the restaurants visited is serving a halal food only. Respondents had a strong agreement ( 89.2% ) if restaurants were operated by people who understands the halal concept. However, respondents tend to show their tolerance to food premises serving alcoholic drinks on request. Only 40.1% of the respondents showed their disagreement to this statement.

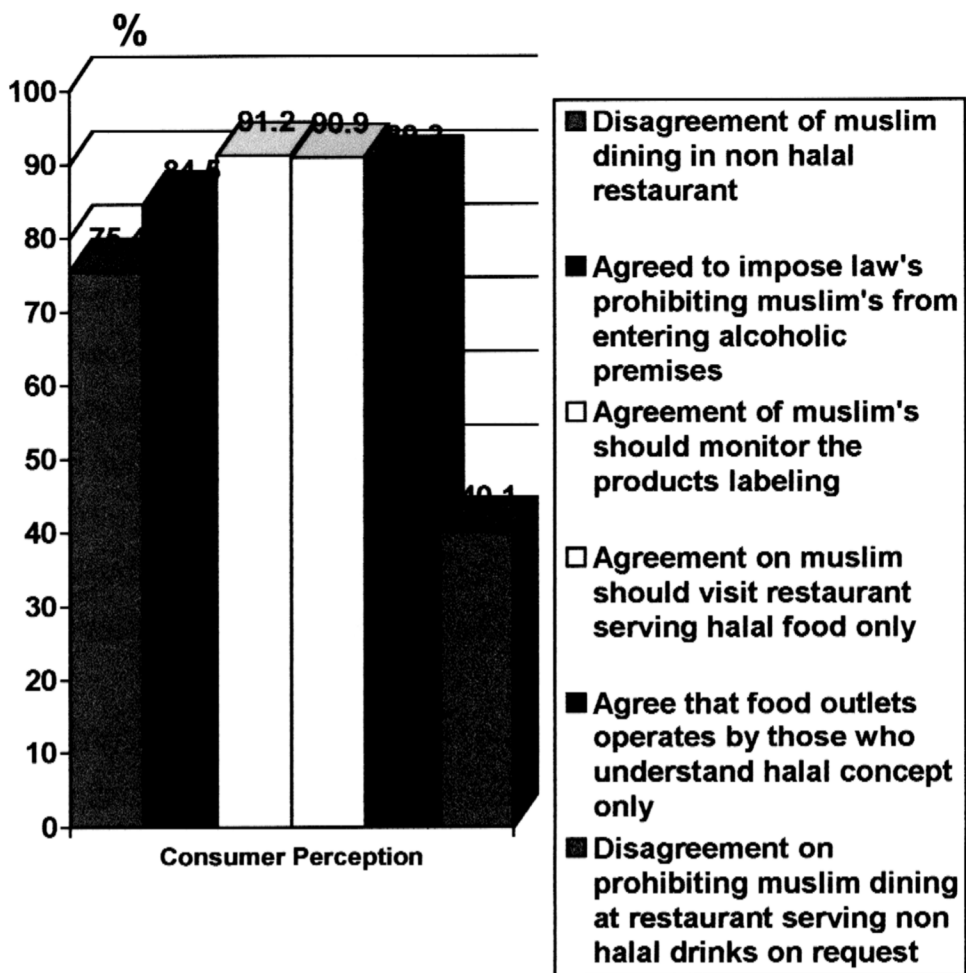


Diagram 2 : Respondent's mixed perception toward halal restaurant

The above diagram shows the respondents response towards six questions related to halal and non halal restaurant. Majority of the respondents interviewed have a strong feeling towards the importance of Muslim dining only in halal restaurants. As a conclusion, Muslim individual in particular and community in general are very concerned towards food and drinks which is regarded as a very sensitive product in Muslim's daily life. The sensitivity of Muslims towards food and drinks does not limit to the status of the outlets but its must be halal in Islamic consumerism point of view.

To achieve this, the restaurant operator should adopt special approach to attract the Muslim consumers. This will be elaborated further in the next

chapter. As mentioned in earlier discussion, 71.7% of the respondents have a high perception level towards religion. It was also proven that majority of respondents have a high expectation towards restaurants serving only a non-prohibited foods and drinks. Hence, literally the finding of this research seem to be tally with hypothesis set in this research which is ;

*H1 – High religiosity of Muslim community would lead-to high tendency of choosing not only halal restaurant but also seen to be halal*

Oneway ANOVA analysis has been conducted to confirm the above hypothesis statistically. The perception towards religiosity were divided into three group based on their perception level. As explained earlier their cumulative score was the basis of segregating them into three groups. The result of the ANOVA test was shown in table 17 :

*Table 17 : Significance Difference of Perception Level Halal Restaurant*

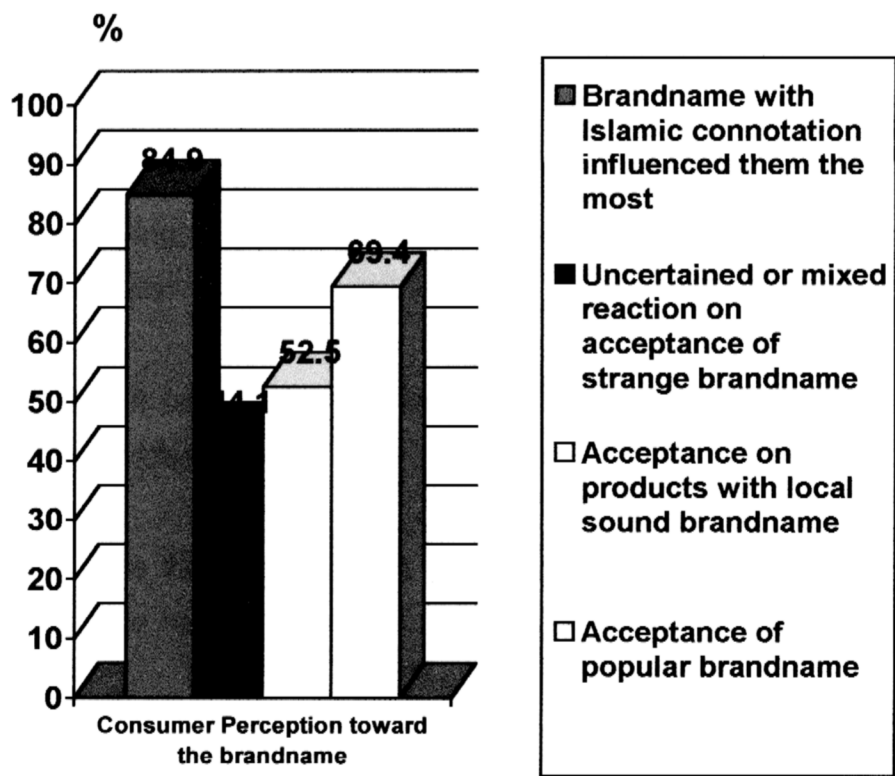
Perception Level	Mean	Significance
Low	21.0000	0.0123 *
Medium	21.9189	
High	22.1831	

*\* Significance difference at P<0.05*

The P value of the above is 0.0123 which is less than 0.05 therefore, there were significant differences between group with a different level religiosity perception toward halal restaurant. Hypothesis 1 of this research was supported by the result of the ANOVA test.

**4.3.2 Muslim Consumer's Perception towards Brandname with Islamic Connotation.**

Four questions were designed to measure the perception of Muslim community towards brandname. The objective of the four questions is to determine whether brandname name was a criteria for a purchase decision. The results of the survey show that Muslim community have been immuned with the existing popular brand irrespective of its origin. Newcomers, although religiously sound appealing but it does not give a significant impact to the Muslim consumers. Results of each question are described in the following diagrams.



*Diagram 3 : Muslim Consumer's Perception Towards Brandname With Islamic Connotation*

The results of the survey shows that respondents concensusly favoured with products with Islamic connotation such as Zaitun and Najwa 84.9% of the respondents supported the idea. However, this higher perception was directly influenced by the Islamic value and remained as perception only. The high perception was not really translated into purchase decision by Muslim community. - The assumption was supported by the acceptance level of respondents towards the popular and generic brandname ( example Colgate for toothpaste ). 69.8% of the respondents favour the popular brandname. If the favourable perception towards brandname with Islamic connotation to be merged with perception towards popular brandname ( for example Zaitun and Colgate for toothpaste ) the result shows that brandname with Islamic connection is 16.5% above the popular brandname. Nevertheless, due to abundance of popular brandname available in the market products with Islamic connotation secured very insignificance market share.

This research is trying to test the influence of brandname to Muslim's consumer via the set hypothesis;

*H2 Brandname with Islamic connotation will influence the purchase decision of high religiosity individuals.*

In order to compare the differences in perception between the groups, Oneway Analysis of variance has been carried up. The results of the testing is shown in table 18.

*Table 18 : ANOVA Testing Result of brandname Perception*

Perception Level Groups	Mean	Significance
Low	14.5106	0.7494
Medium	14.4865	
High	14.6948	

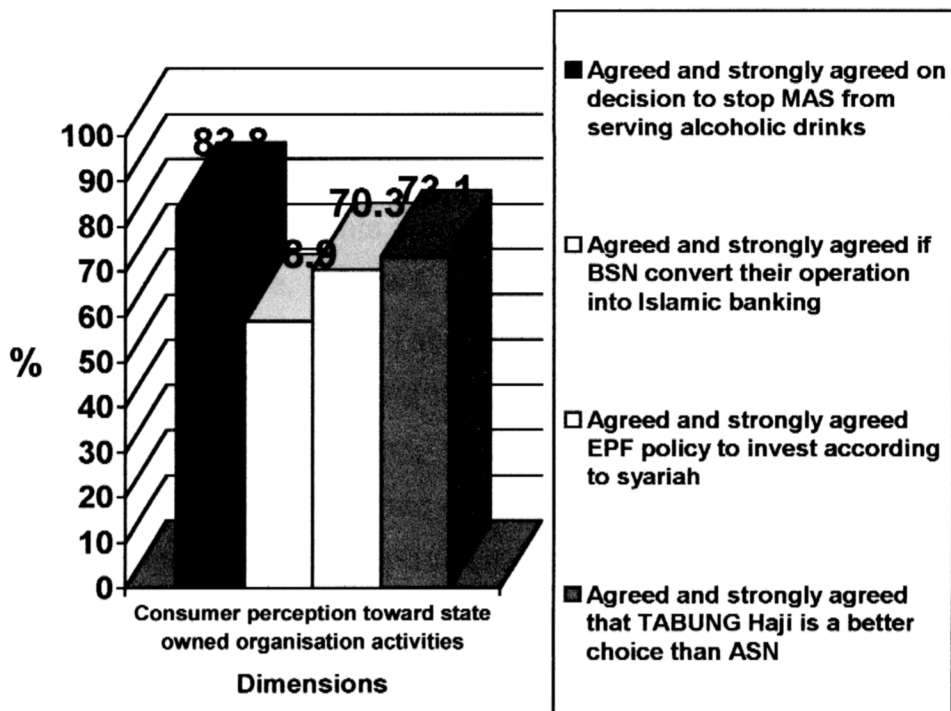
\* Significance at P< 0.05

The significant value of the above is 0.7494 which is greater than 0.05. Therefore, there are no significant differences between high, medium and low religiosity in respect to their perception towards brandname of the products. In other words, brandname with Islamic connotation bring no significant impact to the perception of Muslim community irrespective of their level of religiosity perception.

Therefore, the results of this finding did not support the hypothesis two sets earlier. H2 is rejected.

#### ***4.3.3 Muslim Consumers Perception Towards Activities of State Owned Organization***

Perception of Muslim respondents were asked through questions eleven until fourteen of the questionnaire. The results of the respond was summarized in the following diagram ;



*Diagram 4: Respondents positive Responded Towards State Owned organization*

The above diagram shows the respondents have a very positive response towards the activities of the state owned organization. Majority of the respondents prefer that the state controlled organization should involve only in activities allowed by Syariah. This high expectation could be due to the impression of the respondents that the authority are very much in control over the activities of the organizations. 83.8% agreed and fully agreed if our national carrier MAS totally banned alcoholic drinks in all their fleets. They believed that alcoholic drinks was not the main factor of selecting the airline company and

Armed with the words “ Saving for your old days “ in Employees Provident Fund (EPF), the respondents have a high agreement that the cumulative returns of their saving should be generated by the activities allowed by the Syariah only. 70.3% of the respondents opted to this option if they are given a choice. Being employees, most of the respondents were depending on this forced saving for their retirement age, therefore, they will prefer to earn it from the halal source without sacrificing the dividend rate. Tabung Haji's fund is growing at a healthy rate, this fund now has diverted beyond its traditional objective and operated as an investment and saving institution. The flexible policy of saving and withdrawing, backed by relatively good dividend rate from only halal source attracted Muslim the most. 73.1% of the respondents perceived that Tabung Haji is a better choice of investment than Amanah Saham Nasional. In order to see if any differences between the high, medium and low religiosity to the activities of the state owned organization, Oneway ANOVA has been conducted to compare the differences. Results of the testing is shown in the following table.

*Table 19 : ANOVA Testing Results on Level of Perception and Statement organization Activities*

Group	Mean	Significance
Low	11.2340	0.0920
Medium	10.7027	
High	11.3052	

Significance P < 0.05

The significant value of the various group perception is greater than the significance level of 0.05. Therefore, it is found that there were no differences in group towards their perception to state owned organization activities. As a result of this finding hypothesis three of this research ;



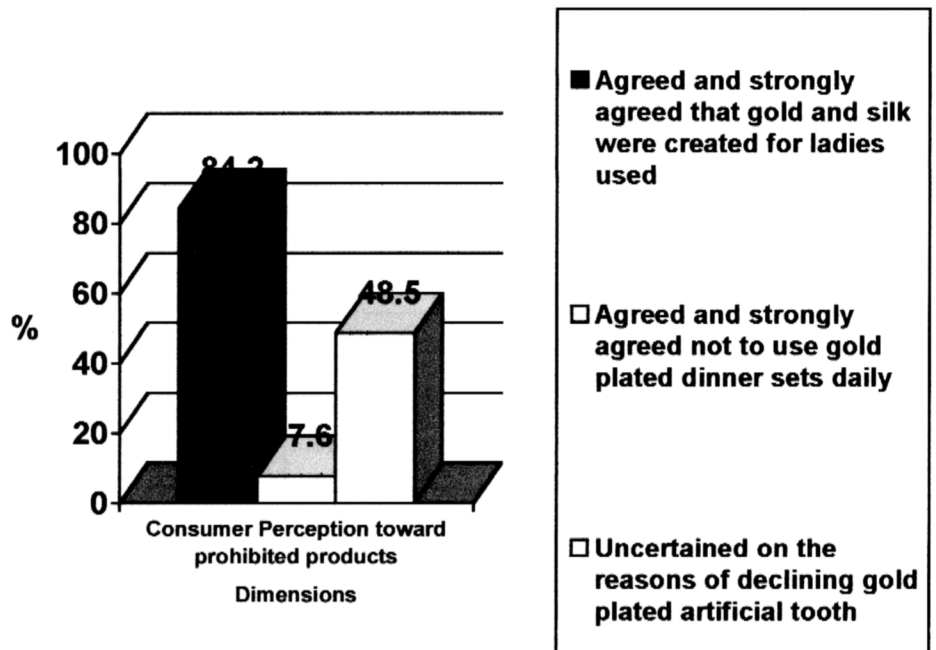
*H3 high religiosity of Muslim Community prefer that the State owned organization's not to involve themselves in prohibited activities.*

is rejected due to no significant differences between group with different level of religiosity perception.

#### **4.3.4 Muslim's Consumer Perception Towards Prohibited Goods.**

Prohibited goods in this context was defined as goods which are allowed for certain group of Muslim but prohibited to the others. The best examples are gold accessories and silk products. These two products were created for ladies and not allowed to be used by man. Question 15, 16 and 17 are specifically designed to measure the perception Muslim respondents towards these products.

The respond of all responds to these questions are summarized in the following diagrams.



*Diagram 5: Muslim Consumer's Perception Towards Prohibited Goods*

The respondents were fully aware of the status of silk and gold plated accessories to man, 84.2% of them perceived that such accessories were created for ladies only. Nevertheless, the sensitive religious perception of the respondents declined for non personal accessories products such as tableware sets. Only 59.6% of the respondents supported the idea of prohibiting gold plated dishes to be used daily. In regards to gold plated artificial tooth, majority of the respondents or 48.5% were uncertain on the reasons of declining market share. The age of the respondents, 76.5% were below 40 years old and awareness of a healthy life style could be reasons for this phenomena.

To test the hypothesis 4 sets earlier,

*H4 High religiosity Muslim would not wear or purchase the prohibited products such as silk tie and gold plated watches as personal accessories.*

One way Analysis of Variance (ANOVA) has been conducted and the results are shown in the following table 20.

Table 20 : ANOVA Testing results On group differences

Group	Mean	Significance
Low	11.2340 -	0.1185
Medium	10.7027	
High	11.3052	

Significance  $P < 0.05$

The significance level of the religiosity perception level and the prohibited goods was 0.1185. Therefore, there were no significant differences between the group and hyphotesis 4 of this research is rejected.

4.4 Factor Analysis

This analysis is to discern underlying dimensions or regularity in phenomena. The information which contained large number of variables will be summarized into a smaller number of factors. These variables are interrelated to each other and factor analysis may be used to untangle the liner relationship into their separate pattern. This will determine linear combinations of variable that aid to investigating the relationship.

For this analysis, both religiosity variables and perceptions towards the halal and non halal in products and services are used to find the relationship between each variable. Six variables perception to religion and seventeen variables of perception towards halal and non halal in products and services were used in this analysis and factor loading will test the correlation of the variables in the factor. The result of the rotated factor analysis shown in table 21 as follows :-

*Table 21 : Rotated Factor Analysis*

	<b><u>Factor 1</u></b>	<b><u>Factor 2</u></b>	<b><u>Factor 3</u></b>
Mosque attendance	0.28919	<b>0.79216</b>	0.20334
Time allocation to religious activities	<b>0.78210</b>	0.08895	0.02141
Religious programmes in tv	<b>0.82223</b>	0.02332	0.2143
Islamic Dress Code	0.25611	<b>0.77943</b>	0.24886
Life Style	<b>0.60454</b>	0.08593	0.45270
Sensitive products operations	0.04396	0.04661	<b>0.90410</b>

From the above table 22 above, three different factors have been determined and factor loading greater than 0.5 will be selected from each factor. According to Hair et al. (1998) items with 0.5 loadings or greater are considered practically significant.

#### **Factor 1 :**

Three variables are greater than 0.5. The variables are time allocation to religious activities, religious programs in electronic media and urban life style. Combination of these three variables form certain meaning which is very knowledgeable urbanized Muslim. This variables shows that current urban young Muslims community are very keen on religious programme and adhere to Muslim life style.

#### **Factor 2 :**

Two variables are greater than 0.5 . The variables are mosque attendance and a Islamic dress code. Combination of these two can be interpreted as highly religious urban Muslim. They associated themselves to a mosque and at the same time adhere to Islamic dress code.

### Factor 3 :

Only one variable is greater than 0.5 therefore its remain under the same variable.

Table 22 shown the factor analysis on perception towards halal and non halal in products and services

*Table 22 : Factor Analysis on Perception towards Halal and non halal in Products and services*

	<b>Factor 1</b>	<b>Factor 2</b>	<b>Factor 3</b>	<b>Factor 4</b>	<b>Factor 5</b>
1. Dine in non halal restaurant	0.05923	0.49873	<b>0.53593</b>	0.03797	0.09734
2. Implementation of Syariah Law	0.42509	0.38320	0.26373	0.02052	0.19502
3. Monitoring labeling	0.08482	<b>0.73582</b>	0.09992	0.07829	0.01733
4. Serving halal food only	0.40845	<b>0.55012</b>	0.02764	0.07298	0.10251
5. Western style restaurant	0.24736	0.12513	0.20505	0.39682	<b>0.53704</b>
6. Operated by right person	0.34136	0.42675	0.06218	0.09803	0.12827
7. Brandname with Islamic Connotation	0.13066	<b>0.57210</b>	0.32285	0.31261	0.01158
8. Strange brandname	0.2295	0.17612	0.02715	<b>0.81955</b>	0.01354
9. Local sound brandname	0.0169	0.17875	<b>0.66867</b>	0.09580	0.09938
10. popular brandname	0.11383	0.05041	<b>0.76047</b>	0.13087	0.08353
11. MAS should not serve alcoholic drinks	<b>0.64524</b>	0.18360	0.06494	0.25082	0.10093
12. BSN should convert to Islamic banking	<b>0.81294</b>	0.14121	0.02086	0.11553	0.09954
13. EPF invested in companies allowed by Syariah	<b>0.77431</b>	0.4259	0.6460	0.01086	0.01228
14. Tabung Haji is a better choice	<b>0.63460</b>	0.12492	0.25574	0.26270	0.00865
15. Silk and gold not for man	0.38027	0.11185	0.02121	0.48750	0.31236
16. Luxuries dinner ware	0.25960	0.02002	0.35499	0.13588	<b>0.57643</b>
17. Gold plated artificial tooth	0.01852	0.17137	0.26430	0.10885	<b>0.63419</b>

**Factor 1 :**

There are four variables greater than 0.5. Coincidentally all these four have been grouped under the activities of state owned organization construct.

**Factor 2 :**

Three variables are greater than 0.5. The variable are monitoring of products labeling, dine in restaurants serving halal food only and influence of brandname with Islamic connotation. Combination of these three variable is quite clear and brings a new dimension of enforcement. Syariah should be enforced to ensure all restaurants declare the status of halal and non halal of their foods. Enforcement on proper labeling will help Muslim from consuming a prohibited products whilst enforcing an appropriate brandname will give additional confidence to Muslim consumers.

**Factor 3 :**

There are three variables under this factor greater than 0.5. The variable are dining in halal restaurant, imported products with local brandname and popular brandname. There is no clear relationship between these three variables.

**Factor 4 :**

Only on variable greater than 0.5 which is strange brandname

**Factor 5 :**

Three variables have a value greater than 0.5. The variables involved are Western style restaurant, luxuries dinnerware for daily use and gold plated artificial tooth. These three variables can be grouped together to form a new construct called high class Muslim consumers. This group prefer to dine in a stylish restaurant but operated by the individuals who understands the halal concept. High class Muslim consumers are now growing and this group have a tendency to deal with luxury items.