



MILLENNIAL GENERATIONS' AWARENESS OF HALAL SUPPLY CHAIN AND RELATED FOOD PRODUCT IN MALAYSIA

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Abstract

Muslim consumers, especially in this millennial generation, must ensure that all supply chains food product they consume must meet halal requirements under Islamic law. Nowadays millennial generation more aware and concern about the integrity of halal status and also always curious about the processes and activities involved along the supply chain whether the products that they purchased were very truly Halal until end of consumption. This study seeks and examines questionnaire data from which 14 – 35 years old of millennial generations with convenience sampling where 150 consumers of halal food products with the aims to determine the extent which millennial generations' are aware of halal principles. In addition to that, this research will also seek to determine the determinant that may affect their behavior and conducts towards halal supply chain. A survey was conducted towards halal supply chain in Malaysia. The results of this study suggested that millennial generations are increasingly aware of the halal supply chains and the advantage of halal supply chains. This study has provided exposure to new insights for business owners/consumers or practitioners and policymakers whose decisions might give impact not only in halal supply chains industry but also to economic advantages.

INTRODUCTION

"O ye people! Eat of what is on earth, halal and toyyib; and do not follow the footsteps of the Evil One, for he is to you an avowed enemy" (Al-Baqarah, n.d)

Currently, according to Syed Ghazaly (2014) consumers who prefer halal meat usually purchase products with the halal stamp without doubt, and trusting the suppliers wholeheartedly because most of them are unaware of the halal food requirement that involved the supply chain and logistics aspects. It is significant issues when talking about Halal supply chain because every Muslims must obey with Islamic law, as mentioned in Al-Quran 23:51, "O ye Messengers! Eat of the good things and do right. Lo! I am aware of what ye do".

The halal supply chain is the procedure of development of halal items from the upstream pro-

viders of the downstream clients with the reason for satisfying the necessities and requests of the halal and non-halal clients. According to Mohd et al. (2014) by fulfill the demand of growing halal market from over the world, the supply chain management of food must manage well to maintain the halal from production until it consuming as in Syed Ghazaly (2014) paper result, there are demands in halal supply chain and logistics process for more specialize halal compliant solutions.

Awareness of halal food among Malaysia population is increasing. Malaysia has become a halal hub for the region in 2010. It is well positioned to become a leader in halal industry and also in the midst of setting up a global standard for halal certification. Syed Ghazaly (2014) mentioned Muslims need to look into their own needs of Halal food and to create awareness and education all in respecting the needs and requirement in the supply chain.

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Therefore, the increasing awareness of consumers in the halal supply chain should also affect the demand for halal products. Furthermore, according to Tieman (2011) halal supply chain approach is important to guarantee the halal integrity at the point of consumption.

In the halal food supply chain, the main goal is not only to ensure that satisfaction of the customer is achieved, but also to ensure that the halal status of the food product remains intact throughout the whole process of the supply chain, as mentioned by Bahrudin, Illyas & Desa (2011). There is a greater possibility of halal food becoming to non-halal food when the products need to travel greater distances whereby a lot of handling points will be involved. For example, the slaughtered meat product with certificated of halal slaughtered from Australia can be cross-contaminated at any stage of the supply chain during its travel to the customer location in the Middle East. However, the question is how to maintain the status of halal status in food products are really 'halal' at the end point of consuming if the supply chain is not applying the halal procedure and process even though the product had a halal logo on the packaging label. Thus, the question in this study becomes: Does millennial generations' subjective norms and perceived behavioral control of halal food supply chain effects their purchase and awareness for the halal product? Without the awareness of consumers, they might be purchases and consume the non-halal food.

Awareness defines as knowledge or perception of a situation or fact which is an attribute of action. while according to Hearty et al. (2007) awareness as a feature of practical actions which is systematically accomplished within developing course of everyday activities. Abdul and Ahmad (2014) said the word "awareness" in the context of halal literally means being well informed of what happens at the present time of halal foods supply chain product and have a perception-behavior towards a condition of what they eat, drink and use. Therefore, the awareness of millennial generations in halal supply chains are important because according to Richard and sweeney (2006) the behavior of this millennial generation are desire ultimate consumer control: what they want, how and when they want it which are they always expect a much greater array of product and service selectivity which they have grown up with a huge array a choice and they believe that such abundance is their birthright.

Various models have been proposed to explain consumer behavior towards food in general especially is The Theory of Planned Behavior

(TPB) and Theory of Reasoned Action (TRA) which according to Ajzen (1989) TPB postulates three conceptually independent determinants of behavioral intention, subjective norms and perceived behavioral control which are evaluate the degree to which people perceive that they actually have control over enacting the behavior of interest, Golnaz et al. (2010). Even though in many past studies had related issues regarding halal supply chain issues but in this paper will explain the focus on the millennial generation in halal supply chain matters. Thus, this study aims a) To what extent are millennial generations' consumers aware and understand the halal principles and halal supply chain concept; b) What are the predominant determinants which may influence millennial generation consumers' behavior and attitude toward halal food supply chains?

Hence, this study will propose the knowledge and attitude, subjective norms, and perceived behavioral control of millennial generation in halal food supply chain applicable to awareness of halal supply chains of consumers. Though there are many studies has been done regarding this area but in this paper focused on millennial generation and still hope accordingly this study can help the manufactures and other authorities especially Jabatan Kemajuan Islam Malaysia (JAKIM) could provide a new insight about it and other researchers can create a new area to be studied in the future for the sake of halal industries and also players involved in this industry.

Literature Review

In Malaysia, about 62.6% population is between the ages of 15-64 years old, which were about 16 million Muslim consumers will spend money for the food that complies with the Islamic requirement, which means millennial generation was included in the population (Ariffin, 2007). Therefore, according to Iman and Azizah (2015), millennial generations were born between 1982 and 2003 that experienced a shift back to a child-centered social context. On the behavior of millennial generation study by Richard and sweeney (2006), millennial generations expect a much greater array of product and service selectivity, and them most unhappy with limited choices. In the other hand, also in Richard and sweeney (2006) study conducted millennial generation learning more by network and up to date. Regarding this, halal nowadays can be is no longer mere religious issues but a global symbol for quality assurance and a healthy lifestyle, especially in this millennial generation.

Since that, the halal supply chain is a new approach that been created to meet the demand from the halal food industry, but according Tienman (2013) even though halal supply chain management is a new academic research which was highly needed in this area, but the resurgence of Islam has led to the increase of awareness on the contents, processes, sources and other determinants of consumer products that they are consuming (Hearty et al., 2007). The word 'awareness' means the knowledge or understanding of a particular subject or situation. So, awareness describes human perception and cognitive reaction to a condition of what they eat, drink, and use. Anyway, according to Abdul and Ahmad (2014) awareness is the process of informing the general population or increasing levels of consciousness about risks related to anything that could endanger human life and how people can act to reduce their exposure to it.

This awareness is shown in Syed Ghazaly (2014) paper result, where are consumers wanted the Halal regulating bodies must play a pro-active role in ensuring the halal status is 100% reliable and suppressing there is demand for more specialized halal compliant for supply chains and logistics process. Therefore, awareness in the context of halal can be conceptualized as the informing process to increase the levels of consciousness toward what is permitted for Muslims to eat, drink and use, Abdul and Ahmad (2014). There are four sources of halal awareness, which were a religious belief, the role of halal certification (logo/label), exposure, and also health reason as mentioned by Abdul and Ahmad (2012). According to Sungkar (2010), religiosity is defined as the extent to which an individual is committed to the religion he or she professes, and the teachings such as the individual's attitudes and behavior reflect this commitment. Religiosity commitment plays an important role in people's lives through shaping their beliefs, knowledge, and attitude, regardless of their religious orientations (Muslim, Christians, Buddhists, and others). These religious commitments and beliefs influence the feelings and attitude of people towards consumption (Jamil, 2003).

Therefore, Islamic lesson teaches Muslim to consume halal goods (Al-Qaradawi, 2007). While according to Schwartz and Huismans (1995), religious orientations based on values have two main purposes. First, it is a powerful force in forming one's attitudes and behavior, and secondly, it serves as important guiding principles in one's daily life. Consumers are now concerned (aware) not only on the manufacturing process

but also all activities along the supply chain for the halal product, (Jaafar et al., 2011). Kamaruddin et al. (2009) mentioned that consumers' consumption trends are not only towards halal products but also halal logistics. But, according to Khalek and Aiedah (2012) other than religion, the intention to consume or to purchase food is also related to a positive or negative attitude, social pressure, and behavioral control of the individual. It is vital for Muslim consumer to have positive attitude and awareness on halal consumption as a part of the religious obligation. The attitude of consumer's particularly Muslim consumers will contribute to the future of the halal industry in this country said (Khalek & Aiedah, 2012).

According to Abdul and Ahmad (2014) in general, the Muslim consumers in Malaysia look for the authentic halal certification issued by Malaysia's Department of Islamic Development (JAKIM) which under the purview of the Ministry in the Prime Minister's Department. The halal logo itself is considered an important source or factor because the foods or drinks can be trusted in terms of halal, safety, and hygienic. But, result from Abdul, Yusserri, and Ramayah (2014) the manufacturers are not concerned about how their products will being moved and stored. Therefore, halal food supply chains critical matters for we discuss because it is the only approach that would give a confirmation halal products are really halal at the end point of consumptions. In fact, according to Syed Ghazaly (2014) majority of the consumer which is aware of halal food laws requirements and they are willing to pay a premium for halal meat products with 100% halal in their supply chain activities. Because according to Alam and Sayuti (2011) if the food is not handled or stored accordingly, it would not be considered as Halal. This, including the packaging material, shall not be made from any materials that are decreed as najis by Shariah law and also does not have any toxic effect on the halal food (MS 1500:2009). Patnoid (2005) had asserted that one of the best ways of making people aware of types of what they eat in the context of safety and hygienic conditions which is the main aim of halal is through educational exposure.

According to Abdul and Ahmad (2014), people can be educated through daily newspaper, television, radio, internet, or any other channel of communication. In addition, philosophy and the implementation of Syariah laws are, to some extent, constructed through individual learning and socialization that is formal and informal education, Endang (2010). But there was a different result from Mahiah et al. (2014) wherein her pa-

pers she found that halal knowledge, information, and education by the government agencies are perceived as lacking. In addition, according to Mahiah et al. (2014), Malaysia's Halal certification is recognized worldwide among Muslim and non-Muslim countries, which is ISO compliance developed by the Department of Standard Malaysia. The standard complies with international standards such as Good Manufacturing Practice (GMP) and Good Hygiene Practice (GHP).

In other words, GMP and GHP do a complement the aim of halal when putting the guidelines to enforcement. Therefore, according to Golnaz et al. (2010), these principles are internationally recognized, and the guidelines can be used together with other specific and appropriate codes of hygienic practice laid down in halal certification processes by Jabatan Kemajuan Islam Malaysia (JAKIM). There was a positive relationship has been reported between knowledge and dietary health preventive behavior, as (Petrovici & Ritson, 2006). Swanson (2006) had mentioned that between knowledge and positive beliefs towards health-related behavior; therefore, in fact, the basis of halal itself is hygiene and health (Hayati et al., 2008). According to Zurina (2004), processed food and drinks, as well as products, are only Halal if the raw materials and ingredient used are halal, and it is fully compatible with Islamic guidelines. In these terms, according to Bonne (2006), the halal food chain is, therefore, adapting to newly emerging consumer interests like food safety, animal welfare, and convenience in cooking and eating.

A researcher like Tieman (2011) and Bahrudin et al. (2011) mentioned that is very important to the manufacturers to maintain the halal integrity in throughout the supply chain as a fundamental effort to prevent consumer fraud regarding the halal quality of the products. In Nor et al. (2014) mentioned that family and friends would be the sources of information on halal food products. This means that people surroundings will influence in order to make a decision in the consumption of halal food products besides the number one Muslim sources, Al-Quran. Therefore, according to Omar and Jaafar (2001), a halal supply chain should ensure that there is no contamination between halal and haram or anything in between. In Al-Quran already stated that "And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood. We produce, for your drink, milk, pure and agreeable to those who drink it". That means Islam only allows good and healthy food for Muslim to consume. For example, milk

is a complete food, rich in protein, calcium, vitamin A, and B. According to Suddin Lada (2009), subjective norms plays the most influential factor in the context of a multiracial and multicultural society. Sood (1995) also mentioned the impact of religion on consumer behavior could differ from one culture or country to another. But, it is argued that Islamic values are also different from Muslim values due to the fusion of traditional cultural practice in Muslim communities (Ebady, 2004). In other words, Suddin Lada (2009); Arishia Muktar (2012) attitude and subjective norms positively relate to the intention of choosing halal products among consumers.

However, past studies did not focus on the attitude of millennial generation consumer's in choosing halal food through the food supply chain in Malaysia. In view of the fact that millennial generation consumers have different characteristic and preferences of their behavioral intention, this study is initiated to find out their awareness toward halal food supply chain in Malaysia.

METHOD

Data collection method were carried out by the used of structured questionnaires which are applied descriptive qualitative research technique to gather information regarding consumption behavior and preference, attitude, current practice and understanding and awareness towards halal supply chain. Sampling selected from the target population is expected to represent the population as a whole, as mentioned by Burns (2000). Thus, convenience sampling was used as the sampling method for this study. According to Iman and Azizah (2015), targeted respondent was among the millennial generation, which was born between 1988 until 2003 in Malaysia. It is crucial to understand how far millennial generation knowledge and awareness of halal supply chain may affect their purchase intention for halal food products. The questionnaire has five sections which section A is regarding the demographics of respondent/ socioeconomic (e.g., gender, age, religion, employment, income, education, formal and non-formal knowledge about halal) were asked.

Thus, in section B is about consumer behavior and preference of millennial generations, which included was design in a statement format. Respondents need to select their opinion in important of the statement level by using 5-point Likert scale, whereby 1 for "Extremely Important" to 5 for "Extremely Not Important," same with section C, the attitude of millennial generations.

In section D, is about current practice and understanding of millennial generation on halal supply chain and section E is to evaluate the awareness of millennial generation on halal supply chain where they need to select their agreeableness of the statement level whereby 1 stand for “Extremely Agree” to 5 for “Extremely Not Agree.”

The questionnaires forgotten millennial generation views on a wide range of matters relating to their behavior and consumption, attitude, current practice and understanding and awareness toward halal supply chains. These aspects relating to the quality of halal supply chain extracted from the literature on Awareness and Demand for 100% Halal Supply Chain Meat Products, particularly from the studies conducted by Abdul, Yuserri, and Ramayah (2014).

RESULT

SECTION A: DEMOGRAPHIC

Table 1.0 shows the demographic profile, socioeconomic, and knowledge of the millennial in the sample. The information was derived from the responses to the questionnaire that was distributed. The table below shows the participation of millennial generations by their gender, age, religion, employment, income; their education level, formal and non-formal knowledge about halal.

The overall rates of participation by gender of the female are more than male, which 60%. Most of the respondents are in 22-29 years old group of age with 57%, followed by 14-21 years old, 28%, and 30-37 years old 14.7%. In this survey, there are 92% is a Muslim with only 6.7 is non-Muslim. Mostly the respondent was in degree level of education (44.7%) and followed by diploma level (26.7), certificate level (15.3) and 0.7% from another education level. Millennial generations have knowledge about halal in two types of education, which is formal and informal education. Informal knowledge result shown with the highest score; they got when they were in fardhu ain classes (KAFA) and primary school. Both schools during the childhood time which shows that since the child they are exposed to the halal and haram terms and related. Thus, in non-formal knowledge mostly they got the information on the internet (84%), newspapers (67.3%) and television and radio (66.7%). As resulted in respondent demographic analysis proved that millennial generation is they are digital native which clearly adapt faster with computer and internet or in media social because they always had them as mentioned by Richard and sweeney (2006).

Table 1. Respondent' Demographics

Item		F	%
Gender	Female	90	60.0
	Male	60	40.0
Age	14-21	42	28.0
	22-29	86	57.3
	30-37	22	14.7
Religion	Muslim	138	92.0
	Non-Muslim	10	6.7
E m p l o y - ment	Government	14	9.3
	Private	62	41.3
	Student	63	42.0
	Unemployment	11	7.3
Income	No Income	71	47.3
	<RM 1500	23	15.3
	RM 1501 – RM 3000	32	21.3
	RM 3001 – RM 4500	14	9.3
	> RM 4500	10	6.7
Education	Certificate	23	15.3
	Diploma	55	26.7
	Degree	67	44.7
	Post Graduate	4	2.7
	Others	1	0.7
F o r m a l Knowledge about Halal	Fardhu Ain	98	65.3
	Primary School	91.0	60.7
	Secondary School	79	52.7
	College	74	49.3
	University	64	42.7
Non-formal Knowledge about Halal	Book	77	51.3
	Magazine	56	37.3
	Newspaper	101	67.3
	Television & Radio	100	66.7
	Internet	126	84.0
	Family and Friends	99	66.0

SECTION B: CONSUMPTION BEHAVIOR AND PREFERENCE

For section B, the question contains two types of question which are a direct question and 5-scale Likert question. Based on Table 2, shows that millennial generation makes a purchase

of halal food more than five times with 76.7%. Surprisingly, followed by never make a purchase had 10%. Then, 3-5 times are 8.7%, and 1-2 times is 4.7%. Furthermore, 87% are choosing a major supermarket as their shopping location, 63.3% at halal shops, 45.3% at convenience shops, 13.3% just with online, and 2.7% at other location.

Table 2. Consumption Behaviors and Preference

Item		F	%
Frequency of Purchase	Never	15	10
	1 – 2 times	7	4.7
	3-5 times	13	8.7
	More than 5 times	115	76.7
Shopping Location	Major Supermarket	131	87.3
	Halal Shops	95	63.3
	Convenience Shops	68	45.3
	Near Mosque	12	8.0
	Online	20	13.3
	Others	4	2.7

There were seven attributes used to investigate millennial generations' consumption behavior and preference when selecting halal food products before making a purchase decision. Majority of millennial believed that the presence of the halal logo and halal certificate from the recognized organization from JAKIM on the packaging is an extremely important attribute (average mean score are 1.77 and 2.02). Therefore, according to Abdul and Ahmad (2013), the introduction of halal logo and certification by JAKIM has generated more awareness and preference among consumers, including millennial generation. Majority of the millennial believe that halal products must be handling or managing by trained employees and workers to avoid doubtful of products is an extremely important attribute (average mean score is 1.62). They also know and think that extremely important to separate the storage room between halal and non-halal product (average mean score 1.58). Even though millennial generation mostly thinks extremely important and important to looking and differentiating the price of a halal product before making a purchase but the mean score is highest among others contribution (average mean score 2.3 and 2.36) which indicate that these attributes are less important than other five attributes. Furthermore, millennial agree that generation to buy halal products that not are

placed near to non-halal products such as pork in the same display place with extremely important (average mean score 1.91).

SECTION C: ATTITUDE

In this section, the questions to determine the attitude of millennial generation towards the halal food supply chain. Below are six attributing that relate to research b, which is "What are the predominant determinants which may influence millennial generation consumers' behavior and attitude toward halal food supply chains?"

These millennial respondents indicate extremely important to discuss with family members, friend and others about halal supply chain (average mean score 2.04) where this indicates that these attributes are less important than other six attributes. In this matter, according to Aiedah (2014), it is the role of Muslim family to educate their young family members on halal food, especially in the halal supply chain. Respondents also extremely important to confident to buy a halal product after make sure the product has examined thoroughly for its halal certificate (average mean score 1.58). In attribute, they will not take any food that they know it had contaminated during a traveling to market even though it already has a halal logo they think extremely important (average mean score 1.97). According to Abdul and Ahmad (2013), religious belief is one of the general sources of halal awareness which were they indicate extremely important to consider their religious belief before purchase any doubtful status of food (average means score 1.72) and prefer the halal supply chain for their consumption (average mean score 1.57). Therefore as assumed by Anizah and Sariwati (2016) that grocery retailers should provide products that are accordance to Syariah compliance should be taken seriously by authorities. In addition, they stated that extremely important to purchase halal food even it more expensive than non-halal

food products (average score mean 1.6). The millennial generation also stated extremely important for the halal supply chain are good choices (average mean score of 1.56). Therefore, the halal supply chain is very important, which is it can maintain and guarantee the products are safe, healthy, and avoid a doubtful to the consumers.

SECTION D: CURRENT PRACTICE AND UNDERSTANDING

There eight attributes in this section where millennial were asked about their current practice and understanding regard the halal supply chains. The attributes that relate to the research question, which is, "To what extent are millennial generations' consumers aware and understand the halal principles and concept?" Respondent from millennial extremely agree that producing, processing and distribution of halal food product involve different company with various production stage and service companies providing transport and packaging (average mean score 1.67) and extremely agree it is difficult task to upkeep the halal integrity of the whole supply chain as it requires constant monitoring (average mean score 1.93). This is supported Abdul, Yuserri and Ramayah (2014) halal supply chain have various activities other than transportation and warehousing activities, such as sourcing, handling of food products and others process, but transportation and warehousing activities are the most crucial one since all products must go through this stage.

In addition, they extremely agree where the food must not contain anything in its preparation, processing, transportation or storage using means or facilities that is unlawful according to Islamic law (average mean score 1.7) and with (average mean score 1.44) which indicate extremely agree halal food rules must apply to food production, storage, transportation, distribution, preparation and also in final consumption. Millennial also extremely agree with halal must be observed starting from raw material sources until place to store the food products and halal and non-halal must be kept separately throughout the supply chain to avoid the risk of contamination of halal products (average mean score 1.55 and 1.45).

Very interestingly, the stringent hygiene and sanitation standards must be adhered to during processing of halal foods are extremely agree indicated

by millennial generation (average mean score 1.49) and the lower score of average mean score 1.43 which indicate most important attribute than others with extremely agree which is very important to meet and satisfy the halal food requirements. All the attribute in this section agree with the argue from Abdul, Yuserri, and Ramayah (2014) where halal supply chain service is the only approach that could confirm halal products are really halal at the point of consumption.

SECTION E: AWARENESS ON HALAL SUPPLY CHAINS

Seven statements were probed in this section, which millennial extremely agree that halal food products sold at the supermarket have undergone the true halal food requirement of production, handling, and distribution (average mean score 1.83). For the second statement supported the resulting form Aieadah (2014) where halal certificate and logo indirectly reflects the trust of Muslim consumers towards halal certification in Malaysia which they extremely agreed (average mean score 1.97) for the display of halal logo on packaged food products mean that the food was 100% halal. The third statement has a lower score of average mean score 1.59 which indicate much extremely agree than others attribute is halal food product are must transport separately from the other non-halal products such pork throughout the supply chain and logistics. Furthermore, millennial also extremely not agree for halal product and non-halal products are shipped together (average mean score 3.37), and they extremely agree that halal products must be well packaged and must be placed on top of the non-halal products in one container (average mean score 2.98). These argue supported with Syed Ghazaly (2014) Muslims are supposed to make an effort to obtain halal food of good quality. In addition, they also extremely agree that there was a lack

of uniformity and transparency on how halal food products were handled from farm to consumers (average mean score 2.33) and they extremely not agree that there is no separate backroom cold storage for the halal food product either in supermarket or in the distribution channel (average mean score 3.11). All statement result has proven that millennial generations are aware of the halal supply chains in Malaysia.

The first and second aims for this study were tested using correlation analysis, and the result is presented in Table 3. The result indicates that awareness has positive relationship towards current practice and understanding among millennial generation in the halal supply chain ($r = 0.566^{**}$, $p < 0.01$) while attitude and consumption behavior and preference in halal supply chain among millennial generation was also found positively ($r = 0.782^{**}$, $p < 0.01$).

These results of the paper have been established by modeling of Theory of Planned Behavior (TPB) and Theory of Reasoned Action (TRA) which are evaluate the degree to which millennial generation perceives that they actually have control over enacting the behavior of interest on halal supply chain awareness. Given the fact that millennial generation is highly utilizing the technology to update, such as get the more latest information, particularly in halal supply chain matters by using the internet. Therefore, they were aware of the halal supply chain. The paper also finds some potential issue, including there, was a lack of uniformity and transparency on how halal food products were handled from farm to consumers. As identified and pertaining to this matter, this paper draws the attention to the policymakers or authorities to point the manufacturer, suppliers, distributors and retailers to uniformity and transparency on how halal food products that they were handled from farm to consumers consumption for a good viewpoints on halal supply chain which is may gain trust from consumers and at the same time enhance the economic potential of halal market in future. Regarding this policy, the action is needed to be ensured in the future halal supply chain are more systematic and trusted by a consumer, especially the millennial generation.

Table 3. Correlation Analysis Result

Variables	Consumption Behavior and Preference	Attitude	Current Practice and Understanding	Awareness on Halal Supply Chain
Consumption Behavior and Preference	1.000			
Attitude	0.782**	1.000		
Current Practice and Understanding	0.685**	0.868**	1.000	
Awareness on Halal Supply Chain	0.357**	0.417**	0.566**	1.000

**Correlation is significant at the 0.01 level

CONCLUSION

In this study can be concluding that the awareness and perception about halal food supply chain among millennial generation in Malaysia is gaining increasingly. As obviously shown in findings of the study, growing demands, and awareness for halal supply chains consumptions is aided by millennial knowledge, understanding, attitude, religious belief, exposure and role played by authorities such as JAKIM because since their young with formal and non-formal knowledge.

Finally, governance of Malaysia should take seriously about halal supply chain especially in Malaysia because Malaysia is a Muslim country which must secure the confidence of Muslim in certifying products with several legislation for the protection and healthiness of consumers in term halal foods and related products.

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