

# [MAN 17] RELATIONSHIP BETWEEN HALALAN TOYYIBAN AND ORGANIC FOODS

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## ABSTRACT

*This study is intended to understand and find out the relationship between halalan-toyyiban and organic foods, if any, which would provide the value proposition of halalan-toyyiban foods. This is based on our hypothesis that there might be some commonalities between these terminologies. The research methodology involves both primary data by visiting an organic farm and face-to-face interviewing the farmers, and secondary data. The data are collected by literature review, audio recording and note taking. In this study, we have identified three common characteristics which are quality, safety and healthy, representing both categories-halalan-toyyiban and organic foods. This suggests that there exists a significantly close relationship among the halalan toyyiban and organic foods. After understanding on the different terminologies to classify the food as halalan toyyiban and organic and finding the common characteristics of these food would help consumers to choose the food they want to buy. Furthermore, the finding of this study might benefit Malaysia to promote the halalan toyyiban and organic food products in the global market by utilizing the commonalities among these food products. This study is a first of this type and undertaken as an exploratory research; therefore, further study should be conducted to obtain more understanding and knowledge on this subject.*

**Keywords:** *halal food, organic food, halalan-toyyiban, relationship*

## INTRODUCTION

“Organic” means products in which their production did not utilize chemical pesticides or fertilizers (Hutchins & Greenhalgh, 1997). The term “organic” indicates the method by which agricultural products are grown and processed without chemicals and other harmful agents. Organic foods are produced in a way that does not use pesticides and fertilizers. Organic foods do not use by irradiation, industrial solvents, and chemical food stabilizers and any additive ingredients (Allen & Albala, 2007). Scientists also claimed that organic foods do not have any side effects or risk of consumption. In addition, many studies show that the important elements that are required by our body such as vitamins are higher in organic food.

Besides, organic food is produced by the “holistic” method used in organic farm. The intention of organic food production is to eliminate chemical in the food production in order to produce healthier and safety food (Gracia & De Magistris, 2007). Organic food also means that it is not cultivated using any chemicals pesticides, herbicides and fertilizers. The organic method of the planting and farming involves utilization of

compost, crop rotation, and biological agents over a natural period of time. The organic foods using sewage – sludge fertilizer, synthetic fertilizer and pesticides, irradiation, antibiotics, genetic engineering (biotechnology), growth hormones.

The demand for organic food products is dramatically rising in Malaysia as the people become more affluent and more aware about their health and wellness issues, leading to more consciousness in the food choices. Nevertheless, The Malaysian Agricultural Research and Development Institute (MARDI) stated that the local organic food industry is still very small. More than sixty percent of organic food products are imported and these are required to carry a reliable label of “certified organic” from the exporting countries source. Therefore, it is important to carry out research on the understanding of consumer’s perception and purchasing and consumption behavior to help organic producers to enhance the development of organic foods in Malaysian market.

Halal food is a must for Muslims all over the world. Halal is a term used to clearly identify food and other products are allowable to be consumed by a Muslim. The Qur’an has numerous injunctions that instruct Muslims to consume only the halal food. The word “halal” literally means permissible and is translated as lawful (Al-Qaradawi, 2007). Halal food is must fulfill Islamic principles and maintain the quality of food until consumption. The quality of halal food covers cleanliness or hygiene, safety, preparation, storage, and purification aspects, which are called “tayyib,” meaning wholesome or purity, nutritious, and safe (Kamaruddin & Jusoff, 2009). The combination of halal and tayyib ensures that food is halal, safe and healthy (Muhammad, 2007; Hassan, 2011).

Halal is the universal term that applies to all facets of life. Halal foods not only limited ideas for Muslims but also to everyone because the important of halal food is cleanness in every process and follow the halal standard (Regenstein et al., 2013). Halal food does not contain non - halal and najis (unclean) ingredients and is processed and manufactured using equipment that is not contaminated with things that are najis. Thus, besides assuring the halal aspect, i.e., avoiding non – halal and najis ingredients, halal food also assures consumers on the food safety aspects, i.e., the tayyiban or wholesome (safe, clean, nutritious, quality). There is a common misconception that only Muslims should purchase and consume halal foods. In fact, halal foods are good for non – Muslims too (NIDA Case Research Journal, 2012).

This research aims to understand about meaning of halalan tayyiban, and organic foods and find out the relationships based on the common characteristics of these two different terminologies to classify foods. The key research questions to be addressed in this exploratory study are: 1) what is our understanding about the halalan tayyiban and organic foods? 2) what are inter-relationships among halalan tayyiban and organic foods?

## **LITERATURE REVIEW**

Halal and organic are associated with both concepts concerned on the production chain especially in the matter of producing the food from the early stages. Organic food concerns with the nature of producing the food which should be free from any added

substances including growth hormones, pesticides, any form of nutritional or flavors additives, including even packaging.

### **Halalan toyyiban**

Market environment and technology push encourage manufacturer to focus on halal food production. Halal food is in the realm of business and trade, and it's becoming a global symbol for quality assurance and lifestyle choice. For a food to be halalan toyyiban for consumption there is need to ensure that the food is halalan toyyiban all through the food supply chain and this is not an easy process.

The word halal and tayyiban have been mentioned repetitively in the holy Quran. Halal comes from an Arabic phrase which means allowed or permitted in accordance to Islamic law. The word tayyiban has been translated as pure, good and superb. It also covers various circumstances such as ones intentions, words, acts and beliefs. The concept of tayyiban is linked closely with purity of one's heart in doing something. Moreover, it also seems as a quality standard for goods or products. According to Al-Sonhadji, (1992) said, "Allah commands the believers to eat good and pure things that Allah has provided and be grateful if they really worship Him" (Yunus et al., 2010). Good and pure divided into two categories: a) good and pure in quality, and b) good and pure because it is halal. Food is well known as a good of quality. It also has necessary vitamins and nutrients besides having a good taste. At times, a particular food types is not of quality but halal status.

While, halalan tayyiban is any product which are not harmful and safe to be consume is allowable and permissible as underlined by the Syariah law. As Allah SWT says in Quran, "O mankind! Eat of that which is lawful and good on the earth" [Surah Al-Baqarah 2: 172]. "They ask you (O Muhammad SAW) what is lawful for them (as food). Say "Lawful unto you are At-Tayyibaat (all kind of Halal foods). [Surah Al-Maidah 5:4]. The verses explain that Islam underlines that Muslims should find rizk (sustenance) and consumed food which is halal and tayyiban as it ensures better healthy life which able to portray good attitude and behaviors (Yousef, 2010). It represents a concept of wholesomeness, which comprises quality, cleanliness and safety for all.

Muslim have been directed to not only at healthy food but also halal. Anything which has been created by Allah SWT on the earth can be used by human for their lives as stated in verses 2:29 (Al-Baqarah): It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, (His being above all creation), and made them seven heavens, and He is knowing of all things". The factor of food consumption and nutrition is interrelated with human good practices which stated in verses 23:51 (Al-Mukminun) "(Allah said), "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do am Knowing". As mentioned in the verses, this is meaningful because in order to make pious practice and taqwa, an individual must take care of nutrition.

Starting from the raw materials, meat and meat related ingredients have always received the biggest attention. We are aware that the production of a product includes certain process starts at the stage of selection and preparation of materials, manufacturing processes, production, storage, transfer, distribution, until the product is served to the user. Generally, halal is a product covers the entire process chain starting from its source. The Malaysian Standard on Halal Food (MS 1500:2014) complies with the

international standards of Good Manufacturing Practice and Good Hygiene Practices and prescribe practical guideline for the food industry on the preparation and handling of Halal food (including nutrient supplements) based on quality, sanitary and safety consideration and serves as a basic requirement for food products and food trade or business in Malaysia. (Golnaz, Abidin & Mad Nasir, 2012).

Islam has introduced the concept of slaughter, whereby a naturally halal animal would have to be properly slaughtered prior to be consumption. The act of slaughtering is to ensure the quality of meat and to avoid any microbial contamination, which basically covers the *toyyiban* part of *halalan toyyiban*. For example, a dead but unslaughtered animal is normally associated with disease. Most disease originated or carried in the animal's blood. Therefore, slaughtering is mandatory to ensure the complete drainage of blood from the animal's body, thus minimizing the chance of microbial infection. This is compatible with the overall concept of cleanliness that is always emphasized in Islam. Apart from ensuring the cleanliness of foodstuffs, Islam prohibits the usage of any materials that are detrimental to spiritual or mental well-being of a person, such as alcoholic drinks, drugs, etc.

According to al-Qardhawi halal is covering all the major sources of human food either from animals, plants, natural materials, chemicals and microorganisms contained law between halal and haram. Sects Syafi', all kinds of animals and plants produced by biotechnology are halal except those derived from animals such as dogs and pigs. The dog and the pig is an animal are not allowed to eat. The relatively vibrant activity in the halal food production has brought about the need to address other food ingredients such as fish and sea food, dairy products, cereal and confectionaries and questionable ingredients such as gelatin and enzyme. In short, everything is halal to eat except that are harmful to human health, toxic and poisonous and intoxicate. For all plants, beverages, natural materials, and chemical products are halal except that are harmful to human health, toxic, poisonous, and intoxicate.

Generally, halal is the permissibility to eat, drink and does something based on Islamic law and principles. Halal is the universal term that applies to all facet of life. The word halal is not only used in the context of consumables or products used by Muslims. It has a wide scope of application which covers from inter human relationship, clothing and manner, social and business transaction, trade and financial services to investment or any others which is parallel to the principles and guidance specified by Islam. In Islam, the sphere of prohibited things is very small, while the permissible thing is vast. There are only a small number of explicit texts (in Quran and Hadith) concerning prohibitions, while whatever is not mentioned in the Quran and the Hadith is considered as being lawful and permissible. Fats and oils are essential nutrient for human being. Industrially, manufactures have played an important role in the development of different areas of chemical products, pharmaceutical, cosmetic, and most importantly in food.

Since Islam has always encourage its followers to choose halal, wholesome and clean foods, this awareness is always propagated in the Muslim society. Food processing methods are vital in sustaining the cleanliness and freshness of the food and directly affect the nutritional quality of food consumed. Food quality also can be used to determine food safety. There is four classifications in quality dimension for food which are hedonic, health-related, and convenience related and process related. Hedonic

quality is related to sensory pleasure and is therefore mainly liked to taste, smell, and appearance. Health-related quality is concerned with ways in which consumption of the product will affect consumer's physical health. Convenience-related quality is related to the time and effort which has to be expended while buying, storing, preparing, and consuming the product.

For non-Muslim, halal food is not a religious obligation. The benefits of halal food are explained from other contexts including food safety (Golnaz et al., 2011). Besides fulfilling the Syariah law, which is must for Muslims, the food safety factor plays a significant contributor in determining the *toyyiban*: wholesome (safe, clean, nutritious, quality) aspect at the food.

### **Organic**

Organic food is defined as how it cannot be made rather than how it can be made, must be produced without the use of sewer-sludge fertilizers, most synthetic fertilizer and pesticides, genetic engineering (biotechnology), growth hormone, irritation and antibiotics (Siti Nor Bayaah & Nurita, 2010).

Organic food is one of green product. It has been one of the fastest growing sectors of food industry in the past few decades as a legitimate alternative to conventional food. The organic market are expanding to globalization with annual growth rate of 15 to 30 percentages especially in Europe countries, United State and Japan. Many research studied regard organic food as healthy food because it contains low pesticide residue. Moreover, many consumers find organic food more nutritious and better tasting. The production of organic food is part of the "green consumerism" movement. Related to the organic food, the National Organic Standards Board of the U.S Department of Agriculture (USDA) defined organic food as how it cannot be made rather than how it can be made, must be produced without the use of sewer-sludge fertilizer and pesticides genetic engineering focusing more on biotechnology, growth hormones, irradiation and antibiotics. There is no legal definition as to what constitutes a 'natural' food. However, the food industry uses the term 'natural' to indicate that a food has been minimally processed and is preservative-free.

According to Liu (2003), green foods is the food that are safe to be consumed, are fine quality, are concerned with humane animal treatment are nutritious foods and are produced under the principle of sustainable development. A variety of agricultural products can be produced organically, including produce of grains, meat, dairy, eggs, and processed food products. 'Organic' doesn't mean 'natural'. There is no legal definition as to what constitutes a 'natural' food. Natural foods can include organic foods, but not all natural foods are organic. Consumers of organic food can be classified into 3 categories which are: a) Greens, these consumer hold interest in protecting the natural environment and ecosystem; b) Food Anxious, these people are concerned about using pesticides, additives, and chemicals in their food; c) Humanists, these people are against the agricultural systems and processes of factories; and d) Hedonists, these people take pleasure in eating good food, and look for improved taste and quality in their food.

There have been many studies which examine consumers' perception of organic food, their attitudes and reasons for purchase as well as factors that facilitate or prevent them from purchasing organic food. Existing research reveals that organic food is perceived

as food without ‘chemical’ and ‘growth hormone’, food that is ‘not intensively’ produced and is natural. Consumers purchase organic food mainly for health reasons, in view of it better for the children, because lower pesticide and fertilizer residues. Moreover, apart from health-related reasons, better taste, being like home-grown, and free from additives are motivation for buying organic food. The trend towards increased consumption of organic food can be linked to a broader concern with environmental issues.

By looking at the consumers’ intention to purchase the organic products, there are several factors that would influence the consumers purchase organic food products for example organic knowledge, attitudes, environmental concern, subjective norms and price consciousness. Several researchers have reported that greater awareness and additional knowledge concerning organic food has a positive influence on attitudes towards organic food and levels of consumption. In addition, the consumers are willing to pay the organic foods that have environmental and food quality attributes which is it can be good predictor of organic food demand (Krystallis, and Chrysosoidis, 2005).

Food crimes has being cited to become of concern among the global society, creating awareness on the necessity to have food that authorized or certified as halal, and organic, to ensure safe for consumption. Halal food, for benefits it offers has gained momentum and popularity not only to the Muslim but for the non-Muslim too. These classifications not only represents consumers association with the value of health, religions, or lifestyle particularly among Jews, Muslim and organic food consumers but also the business potential it provides. The markets for these particular foods have massive power that could generate billions of money income.

## **METHODOLOGY**

In this study, the literature review of the areas of interest was conducted by examining the previous and current work of experts in halalan toyyiban and organic foods. Through the literature review, views from previous researchers based on this topic were identified and evaluated. Data was collected by reading through the journals to get proper data regarding the halalan toyyiban and organic foods. The secondary data analysis is to address the research questions. This study used qualitative research method which is from both primary (interview) and secondary data. The interviews were conducted through face-to-face meeting with three farmers (the head and two assistant) from Sri Lovely Farm including taking note, and recorded the voice.

### **Data analysis**

The data analysis was done using an audio recorded and transcribed verbatim. The notes taken during the interview were also used.

## **RESULTS AND FINDINGS**

### **Secondary data**

Through the studies above, there are some relationship between halalan toyyiban and organic foods. It involves the aspects of quality, safety and healthy, which are further explained below.

## **Quality**

Quality is defined as the overall excellence or superiority that consumers perceive from a food product/services. Quality can be define as ‘fitness for use’ or more appropriately for foodstuffs is; “fitness for consumption”, which lead to what experts in ISO standard called customer or customer satisfaction. Halal certification is known for its beneficial characteristics which not only to be enjoyed by Muslim consumers but also by non-Muslims. A distribution of food quality aspects, nevertheless more developed and enriched by the aspects necessary for the food quality assessment, was adopted by Vogtmann (1991); according to the justification, while conducting the assessment of the organic food quality all aspects and possible viewpoints should be considered, applying so called ‘holistic model of the quality assessment’ (also corresponding to consumer’s picture/expectations which should be met by a high quality organic product). The analytical criteria have long been known but the holistic group is newer and connected with the development of organic awareness and farming. The analytical criteria group includes: technological, nutritional and sensory values, whereas the holistic criteria group contains: authenticity, biological value, ethical aspects and holistic methods of food quality assessment.

## **Safety**

Within this context, halalan toyyiban food emphasized that cleanliness and hygiene is related to food safety. Food hygiene require steps and procedures that control the operational conditions within food establishment in order to produce safe and hygienic food for human consumption. The Malaysian Standard on Halal Food (MS 1500;2004) complies with the international standards of Good Manufacturing Practices and Good Hygiene Practices and prescribe practical guidelines for the food industry on the preparation and handling of Halal food based on quality, sanitary and safety considerations and serves as a basic requirement for food products and food trade or business in Malaysia. Organic produce is usually found to contain no pesticide residues. When residues are present, they are typically of significantly lower incidence and levels than those found in non-organic produce (MAFF 1999, Schüpbach 1986, Reinhardt & Wolf 1986), and result mostly from environmental pollution from nonorganic agriculture (Woese et al., 1997; Bitaud, 2000).

## **Healthy**

Health is the greatest gift of all human beings from the Creator. Healthy living is an integral part of Islam. Food plays a very important role for health and in the daily life of a believer (Siti Hasnah, 2011). Consumers today understand the importance of health and they are searching for food that can keep them healthy, prevent diseases and improve their mental state and quality of life. According to a study published in the British Journal of Nutrition (BJN), organic foods have several measureable nutritional benefits over conventional crops,. Analyzing 343 peer-reviewed publications, researchers from the United Kingdom with the help of American Charles Benbrook of Washington State University found that organics contain 18 to 69 percent higher concentrations of antioxidants. It shows that when a plant grows organically without pesticides its taste is enhanced as well. Studies considered in the BJN paper show that higher antioxidant levels affect food’s organoleptic qualities—taste, aroma, and mouthfeel—and how the human senses detect a food’s unique flavor.

## **Primary data (interview results from 3 respondents)**

Q.1 What is your opinion about organic and non-organic rice?

A.1 Organic rice is produced without using chemical fertilizer and other chemical/pesticide while non-organic rice is produced using these.

Q.2 What is your opinion about the health-safety of non-organic rice especially imported from Thailand?

A.2 Malaysia cannot meet the full demand of rice without importing from outside including from Thailand. Generally, this rice is produced by using chemical fertilizer and pesticide. However, we follow the organic farming method to produce rice, which is safe for everyone. When farmers will be able to understand about the value of organic rice it might become possible to produce more organic rice than now.

Q.3 Does organic crop production require higher cost, if so why?

A.3 We are making the seeds by ourselves. In addition, we are making our own pesticide control. When considering the manpower, certainly it becomes costly. However, we use the concept to develop farmer's skills and enhance their economy as well. Besides, we want to raise the soil fertility naturally. As a result, the price of organic rice becomes higher than the conventional rice.

Q.4 How do you control pest without using chemical or pesticide?

A.4 We use the pest control method – “ubi gadong” to control maggot and “akar seruntun” (*Tinospora tuberculata*) to control ‘pianggang’ (*Leptocorisa varicornis*, it is the pest that suck the liquid from rice or rice-milk during the formation of rice).

Q.5 What are the major differences between the cultivation methods of organic and conventional rice?

A.5 Organic farming has many concepts/methods. Here, we use System of Rice Intensification (SRI) method, which is approved by the Department of Agriculture.

- SRI method needs 5kg of seed for 1 hectare field; after 5 days the seed can be transferred to the field.

- While conventional method needs 140 kg seed for 1 hectare field; and 28 days are needed before moving to the field.

Q.6 What is the major difference between natural and organic farming?

A.6 Organic farming uses no chemicals and natural farming do the same where both has the same aim to live with healthy life.

Q. 7 We believe that Sri Lovely Farm produces halal rice from the organic paddy as it is closely related to the natural farming. What is your opinion on this?

A.7 We grow paddy in natural way by following a method of organic farming. Natural is a criteria of halal. The requirements to become halal are: safe, healthy, pure and so on. The Sri Lovely Farm was given recognition certificate of organic (known as My Organic) by the government after fulfilling the requirements. To be qualified to get this recognition, an agricultural product must be free from chemical and pesticide, which are proved by doing soil test, water test and so on.





**Figure 1**

Proposed model of the relationship between halalan toyyiban and organic foods

## DISCUSSION

Results of the studies analyzed in a previous report indicate certain advantages in nutritional quality of organic food compared with conventional (“Quality of organic vs. conventional food and effects on health” Report published by Estonian University of Life Sciences, 2011). It can be stated that organic plant products contain generally more phenolic compounds and vitamin C. However, the level of carotenoids is often higher in conventional plant products. Studies show higher content of dry matter, total sugars and mineral components, but due to the limited number and variable results of the studies it is difficult to make general conclusions. An elevated content of bioactive substances, desirable from a health point of view, in organic raw materials allows the conclusion that such food can contribute to better health. There are several studies confirming this thesis, based on analyses performed on animals. In the case of cereals, it can be concluded that organic grains contain less but a higher quality of protein than conventional grains.

The superiority of organic food is more probable if the producing and processing are in accordance with regulations. There is a common understanding that all fertilizers and pesticides are forbidden in producing organic products. The fact is that in organic food production it is necessary to keep the soil fertile and to feed the plants as well, only by the use of natural fertilizers. There are biopesticides allowed to use for plant protection in organic agriculture. They are environmentally friendly, they do not leave harmful residues in plants and their long-term use can be as effective as chemical pesticides.

Halalan-toyyiban foods are pure and clean, free from any harmful ingredients and produced by using permissible ingredients only abiding by Islamic law. Organic foods are safe, nutritious, healthy, concerned about animal welfare, and produced by sustainable development principle. To the best of our knowledge, this study was the

first attempt to relate halal toyyiban food with organic food. Therefore, enough information was not available in the published form especially when it was about to establish the relationship between the halal toyyiban and organic foods though it was possible to collect some materials relevant which were found separately under halal toyyiban, and organic foods. In this research, the findings of the secondary data were supported by the primary data (interview result). By combining our findings obtained from both primary and secondary data, we have been able to come up with three common characteristics found thus showing the significant inter-relationships among halal toyyiban and organic foods. These are: 1) quality; 2) safety; 3) healthy. This relationship is further illustrated in the Figure 1.

## CONCLUSION

To conclude, there exists a significant relationship between the integral part of the principles of halal toyyiban and practices of organic farming to produce food. At least three commonly found characteristics are: 1) quality; 2) safety; 3) healthy. This should help in the value proposition of the both kind of products to all consumers regardless of the faith in a particular religion. Furthermore, Malaysia should be able promote and enter in to the emerging global market on the both sectors-Halal and Organic-with its own products.

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