

Empowering Young Minds: The Influence of Halal Knowledge on the Need for the '*Cilik Halal*' Module in Sekolah Rendah Agama Integrasi (SRAI)

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ABSTRACT

Halal knowledge is more than just knowing what food is permissible; it extends to non-food, finance and lifestyle preferences. Ensuring students to be exposed to halal education from an early age helps them to equip with strong foundation in making informed and faith-based choices. This study aims to analyze the influence of the halal knowledge level based on awareness, understanding and application, on the need for the *Cilik Halal* module among students in Sekolah Rendah Agama Integrasi (SRAI) in Selangor. The study also seeks to identify the level of knowledge that most affects the need of the *Cilik Halal's* module. Questionnaires were used as the primary instrument for data collection. The data for this study were collected at six schools of SRAI. After a data screening process, only 208 responses out of 240 Year Four students were deemed valid and suitable for analysis. The analysis involved correlation and regression techniques. Data was analyzed using the Statistical Package for the Social Sciences (SPSS) Version 26.0. The finding indicates that the level of knowledge among SRAI students regarding halal concepts and practices is high. The correlation analysis result shows a significant positive relationship between all halal knowledge level variables and the need for the halal module among the students. The halal application is the most affects the need for the *Cilik Halal's* module as compared to other levels of knowledge. Thus, halal knowledge should not be limited to theoretical explanations but should be complemented with practical applications in daily life. This study emphasizes the need for practical halal education to produce knowledgeable and halal-compliant young Muslim students.

Keywords: Education, Halal Education, Halal Knowledge, Primary School, *Cilik Halal*

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INTRODUCTION

Education plays a vital role in shaping an individual's values, character, and way of life. Since birth, children are exposed to various forms of learning through their parents and later receive formal education through the school system. As a result, education serves as a key indicator of an individual's quality (Awang, 2017). In Islam, gaining knowledge isn't just encouraged, it's considered a duty for every Muslim. The emphasis on the pursuit of knowledge is in line with the obligation in Islam where Allah SWT says:

﴿ ۞ دَرَجَاتٍ ۖ لَ الْعِلْمِ ۖ أُوۡثُوۡا ۖ وَالَّذِيۡنَ ۖ ۖ مِنْكُمۡ ۖ اٰمَنُوۡا ۖ الَّذِيۡنَ ۖ اَللّٰهُ يَرْفَعُ

“Allah will elevate those of you who are faithful, and ‘raise’ those gifted with knowledge in rank” (Quran, 58: 11)

The Prophet Muhammad (PBUH) also emphasized this by saying,

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Seeking knowledge is an obligation upon every Muslim” (Hadith narrated by Ibn Majah).

This shows that education is fundamental in all areas of life, including understanding halal principles. The incorporation of this value into the formal education system should begin at the primary school level (Martinez et al., 2025). This aligns with the goal of nurturing a generation that not only upholds religious principles but also possesses comprehensive knowledge of halal aspects across various aspects of life (Nurain, 2022). Halal knowledge is more than just knowing what food is permissible; it extends to non-food such cosmetics, consumable goods and pharmaceutical. Moreover, the discussion of halal knowledge is getting broader into finance, lifestyle preferences and ethical decision-making.

Ensuring students to be exposed to halal education from an early age helps them to equip with strong foundation in making informed and faith-based choices. In the context of developing the halal ecosystem, halal education plays a fundamental role in fostering awareness, understanding, and adherence to halal principles, particularly among Muslims. As the future generation, children must be educated on the significance of prioritizing halal choices, especially when making food purchasing decisions. This aligns with the divine instruction to prioritize halal food, as emphasized in the word of Allah, which states:

﴿ ۞ مُبِينٌ ۖ عَدُوۡكُمْ ۖ اِنَّهٗ ۖ ۖ الشَّيۡطٰنُ ۖ خُطُوۡتٍ ۖ تَتَّبِعُوۡا ۖ وَلَا ۖ ۖ طَيِّبًا ۖ حَلٰلًا ۖ اَلْاَرْضِ ۖ فِيۡ مِمَّا ۖ كَلُوۡا ۖ النَّاسِ ۖ يٰۤاَيُّهَا

“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy” (Quran, 2: 168)

This study on halal education is an initiative proposed to be implemented under the ‘Program, Selangor Research Grant. By introducing structured learning materials such as the ‘*Cilik Halal*’ module, young learners can better understand the importance of halal in their daily lives. This initiative has great potential to enhance children's awareness and understanding of the concept and practice of halal, particularly in Selangor. Children are often exposed to food products with uncertain halal status, unhealthy or non-nutritious foods, putting them at risk of consuming items that may not align with halal standards and could be harmful to their well-being. Additionally, this initiative will train children to serve as mentors for their peers, helping to spread awareness about the importance of halal consumption. Ultimately, this program will

contribute significant value to Selangor's halal ecosystem, particularly in nurturing future halal-conscious individuals and developing local halal talent.

A study conducted by University of Malaya Halal Research Center (UMHRC) found that many children still do not fully grasp the true meaning of halal food. Some are even unfamiliar with the halal certification logo issued by JAKIM (Yusof, 2020). This is concerning, as not all food sold at school stalls or in nearby shops is necessarily halal. Lack of parental guidance will bring the children to be attracted to snacks based on nice-looking packaging or promotional gifts, without considering their halal status. Therefore, introducing a specialized program that educates children on halal products, processes, and operations can empower them to make informed choices.

In line with National Children' Policy 2008, it is essential to provide primary school students with a comprehensive education including on halal matters. Hence, '*Cilik Halal*' module is designed to enhance halal awareness and knowledge among students, initially with *Sekolah Rendah Agama Integrasi* (SRAI) or integrated religious primary schools in Selangor. Mohsin and Abd Rahim (2019) highlight that while Islamic Education subjects in Malaysian schools' touch upon halal concepts, the coverage is neither specific nor extensive. This limited exposure underscores the need for dedicated programs, such as the '*Cilik Halal*' module, to provide comprehensive halal education. Idris (2025) also points out that early exposure to halal education is crucial for cultivating a society that is knowledgeable and conscious of halal practices. Implementing dedicated halal modules in schools can address this gap, ensuring that students develop an understanding of halal principles from a young age.

This study aims to analyze the influence of the halal knowledge level to the need of the *Cilik Halal*'s module among SRAI students. Specifically, the study examines the level of knowledge based on awareness, understanding and application. Additionally, the study also seeks to identify the level of knowledge that most affects the need of the *Cilik Halal*'s module. By analyzing the need of this module, the study aims to integrating halal education into the curriculum and could nurture a generation that not only understands halal principles but also applies them in practical, everyday situations.

LITERATURE REVIEW

Definition of Halal Knowledge

Knowledge can be defined as understanding or awareness of information, facts, principles, or skills obtained through experience, education or research. According to Tuan Lasan et al. (2017) and Kasmuri et al. (2018), knowledge refers to information obtained by a person either through experience or informal education and involves cognitive processes. Knowledge is the result of a learning process and in-depth understanding of a particular topic or field. Previous research related to halal knowledge is very limited and still in the development stage. However, some researchers refer to halal knowledge as an individual's understanding and awareness of halal and haram laws, especially related to halal food (Khalek, 2014). Among the important elements related to halal knowledge include the halal and haram laws, slaughtering, storage, labeling and preparation of halal food (Shafie & Othman, 2006), halal certificates and logos. Therefore, based on arguments from previous studies, it can be concluded that halal knowledge is related to understanding and awareness of the concept of halal in Islam, which includes aspects of food, beverages, goods, and services that are permitted (halal) or prohibited (haram) according to Islamic law.

Previous Research on Halal Knowledge

This review highlights the significance of halal knowledge across various stakeholders, including consumers, business operators and industry regulators. Although studies specifically focused on knowledge are relatively scarce, existing research underscores its crucial role in shaping awareness, decision-making and compliance with halal standards.

A study by Rahman et al. (2011) studied halal knowledge among food operators in East Coast states of Kelantan and Terengganu, revealing that these operators possessed a high level of understanding regarding halal food preparation, processing methods and compliance with halal principles. Similarly, Hassan et al. (2015) investigated halal knowledge and practices among halal executives responsible for internal halal control systems within companies. Their findings emphasize that religious knowledge, which includes halal principles, serves as the foundation for effective halal management in organizations.

Furthermore, research by Bohari et al. (2013), using the Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis framework, demonstrated that knowledge of Islamic practices among employees in the halal food industry significantly contributes to the development of halal products. This highlights the importance of equipping industry players with a strong halal knowledge base to enhance business competitiveness.

Halal knowledge also plays a key role in influencing consumer behavior. Several studies by Febriandika et al., 2023; Irfany et al., 2023; Noraizan & Syuhaida Idha, 2019) indicate that greater halal awareness positively impacts purchasing decisions. For instance, Febriandika et al. (2023) found that halal awareness and knowledge increase consumer interest in halal products. Meanwhile, Irfany et al. (2023) highlighted that halal-green awareness influences Gen Z consumers' purchasing behavior regarding environmentally friendly halal cosmetics. This awareness extends beyond product selection to an understanding of permissible and impermissible ingredients, processes, and overall compliance with Islamic law.

In the context of industry compliance, halal knowledge has been identified as a significant factor influencing adherence to halal standards and procedures. Ibrahimi et al. (2016) found that suppliers recognized the importance of halal knowledge in guiding their business decisions, ensuring compliance with halal guidelines, and enhancing integrity within the halal industry. The study concluded that an increased understanding of halal principles directly contributes to ethical business practices and greater adherence to regulatory requirements.

The comparative study of halal education in Brunei, Malaysia and Japan by Idris, (2025) stated that Malaysia is the leading hub for halal education with widespread availability of degree program, collaboration between higher educational institutions to develop the domestic halal industry and halal certification body. Besides that, Malaysia also focuses on wide variety of halal sectors which are not limited to food products only but also covers non-food products such as cosmetic and pharmaceutical. However, this study only focuses on higher educational institutions and industry players.

Overall, these findings demonstrate the vital role of halal knowledge in shaping consumer preferences, guiding business operations, and ensuring compliance within the halal industry. This further emphasizes the necessity for structured halal education programs, particularly in schools, to cultivate early awareness and understanding of halal concepts, thereby preparing future generations to be informed consumers and responsible industry participants.

Halal Knowledge among Students

In relation to the current study that focuses on school students, it is essential to consider prior research exploring halal knowledge within this demographic. Studies specifically targeting school students remain limited, with most of the existing research emphasizing broader topics such as human resource development, halal awareness, and industry-related education (Mohsin & Abd Rahim, 2019). One reason for this gap may be the lower purchasing power of school-aged children compared to adults, which results in less emphasis being placed on their consumer decision-making processes.

Additionally, research examining halal education within the Islamic Studies curriculum appears to be minimal and primarily centered on students' literacy skills, such as reading and writing, rather than a deeper understanding of halal concepts. This suggests a lack of structured and comprehensive halal education at the school level.

Several studies also indicate that the level of halal knowledge and awareness among students is generally low to moderate. For example, Khalek (2014) found in a study involving young consumers that although they had positive attitudes toward halal-certified food outlets and products, social expectations or subjective norms had minimal influence on their purchasing decisions. This was attributed to limited knowledge and understanding of halal principles. Similarly, Mohd Nor and Hassan (2022) found that halal awareness among students at community colleges was only at a moderate level, further highlighting the need to introduce structured, age-appropriate halal education programs and initiatives in schools to strengthen students' awareness and understanding of halal principles from an early stage.

A study by Muhamad and Ramli (2020) further supports the argument that halal knowledge positively influences consumer decisions when selecting halal products. Their research specifically studied how local culture and religious knowledge impact the selection of halal food among secondary school students. The findings revealed that while local culture had no significant effect on students' choices, their understanding of halal concepts played a crucial role in influencing their food selection. This suggests that secondary school students place importance on halal status when making food-related decisions. Additionally, exposure to halal knowledge through family practices at home was found to shape their purchasing habits. These findings align with research by Mohd Nor and Hassan (2022), which demonstrated that factors such as halal awareness, knowledge of halal certification, and an understanding of food composition significantly influence students' interest in purchasing halal products.

Overall, these studies highlight the need for continued efforts to enhance halal knowledge and awareness, particularly among students and young individuals. Previous research has consistently shown that students' knowledge of halal remains at a relatively low level. However, when students are provided with clear and well-structured halal education, it will positively impact their ability to make informed halal choices. Furthermore, greater awareness among consumers encourages businesses and industries to adopt and integrate halal principles into their operations, thereby strengthening the halal ecosystem.

Halal Education in Relation to Bloom Taxonomy

Bloom's Taxonomy, a hierarchical classification of cognitive skills, helps differentiate levels of knowledge acquisition and use in education. It consists of six major categories: Remembering, Understanding, Applying, Analyzing, Evaluating, and Creating (Anderson &

Krathwohl, 2001). In the context of this study, remembering, understanding, and applying can be directly mapped onto the stages of halal awareness, understanding and application.

Awareness can be obtained through standard education programs or indirect education (Othman et al., 2018). In Malaysia, the primary school students are exposed to basic Islamic comprehension which includes *aqidah*, *feqah* and *akhlak*. Some of the knowledge implicitly outlines halal education scope such as purification (*taharah*), *najs*, slaughtering and Islamic transaction (Muhammad et al., 2022). This allows the students to remember and identify the information, concepts, ideas in a form that relates to halal matters, when it was learned in other platforms and presents as a foundational knowledge in halal education (Bloom et al., 1956).

The understanding level involves the interpretation and explanation of the information obtained during the teaching and learning process (Bloom et al., 1956). Hence, the halal understanding further broaden the context beyond the Islamic literature. The students are expected to be able to differentiate between halal and haram in accordance with the Islamic laws and identify the halal logo among the products especially in food products (Othman et al., 2019 & Salehudin, 2021).

Application is defined as the capability to implement the knowledge in new situations, by implementing methods, concepts, principles, and theories in practice (Krathwohl, 2002). In relation to the halal industry, halal applications play a role in halal purchase intention especially among the consumers to choose halal products and services that align to the halal principle.

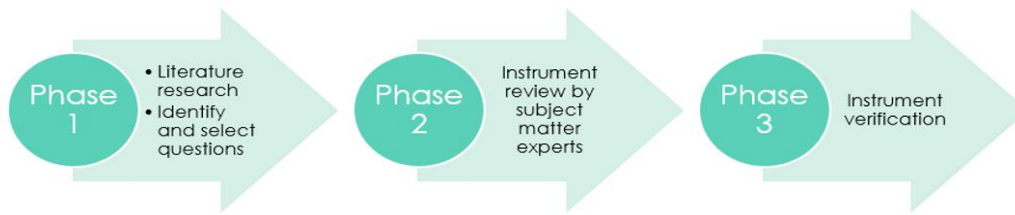
METHODOLOGY

This study used a questionnaire as the primary instrument for data collection. The development of the questionnaire was guided by an extensive review of relevant literature and previous studies. The instrument preparation process was conducted in three phases. In the first phase, the researcher reviewed and analyzed existing literature to identify relevant items that could be adapted for the current study. This ensured that the questions were grounded in established research and addressed the study's objectives effectively.

The questionnaire comprises four sections. Section A (Demographic Information) includes seven items to collect basic details about the students and their backgrounds. Section B consists of 30 items designed to assess students' awareness, understanding, and application of halal concepts. Section C (Perceived Necessity) contains 12 items aimed at measuring students' perceptions of the need for halal education. Section D explores students' preferred learning methods for receiving halal education.

The second phase involved a content validation process, where the initial draft of the questionnaire was reviewed by subject matter experts. This phase aims to evaluate the relevance, clarity and appropriateness of the items in relation to the target respondents and the overall goals of the research. The third phase was the verification and refinement stage. Feedback from the experts was incorporated to revise and enhance the instrument, ensuring its suitability for field deployment. The finalized questionnaire was thus ready for use in the actual data collection process. A summary of this three-phase instrument development process is illustrated in Figure 1.

Figure 1:
Research Instrument Preparation Process



The data for this study were collected through field research conducted at six (6) *Sekolah Rendah Agama Integrasi (SRAI)* or integrated religious primary schools in Selangor. A total of 240 Year Four students, with 40 students from each school, participated in the study. After a data screening process, only 208 responses were deemed valid and suitable for analysis.

The scope of this research is limited to SRAI schools due to their extended school hours, where students typically remain in school from morning until evening. This extended time increases the likelihood of students purchasing snacks during the day, making them a relevant target group for a study focused on halal food awareness. Year Four students were selected based on their developmental stage, as they are considered cognitively capable of understanding the questionnaire and providing relevant responses. They also represent a demographic with strong potential to benefit from and be shaped by the *Cilik Halal* Program.

The distribution of questionnaires was conducted directly with the respondents. Students were assembled in a classroom with assistance from teachers. One of the researchers served as a moderator, reading each question aloud to ensure clarity and understanding. Students were given the freedom to complete the questionnaire independently based on their own comprehension.

This study specifically analyzes the influence of the level of halal knowledge that comprising awareness, understanding, and application on the perceived need for the *Cilik Halal*'s module among SRAI students. In addition, the study aims to identify which dimension of halal knowledge has the most significant impact on the necessity of implementing the *Cilik Halal*'s module within this target group. Therefore, the analysis involved is correlation and regression analysis. The data for this study was analyzed using the Statistical Package for Social Science (SPSS) for Windows Version 26 software.

Before the analysis was carried out, the researcher conducted a normality test to determine the appropriate analysis to be carried out. The following is a hypothesis to test the normality of the data:

H₀: The data distribution is normal.

H₁: The data distribution is not normal.

To analyze the influence of the level of knowledge of halal to the need of *the Cilik Halal*'s module among SRAI students, the following are hypotheses that were tested:

H_{0a}: Halal awareness does not influence the need for *Cilik Halal*'s module among primary school students.

H_{2a}: Halal awareness has influence on the need for *Cilik Halal*'s module among primary school students

H_{0b}: Halal understanding does not influence the need for *Cilik Halal*'s module among primary school students.

H_{2b}: Halal understanding has influence on the need for *Cilik Halal*'s module among primary school students.

H_{0c}: The halal application does not influence the need for a *Cilik Halal*'s module among primary school students.

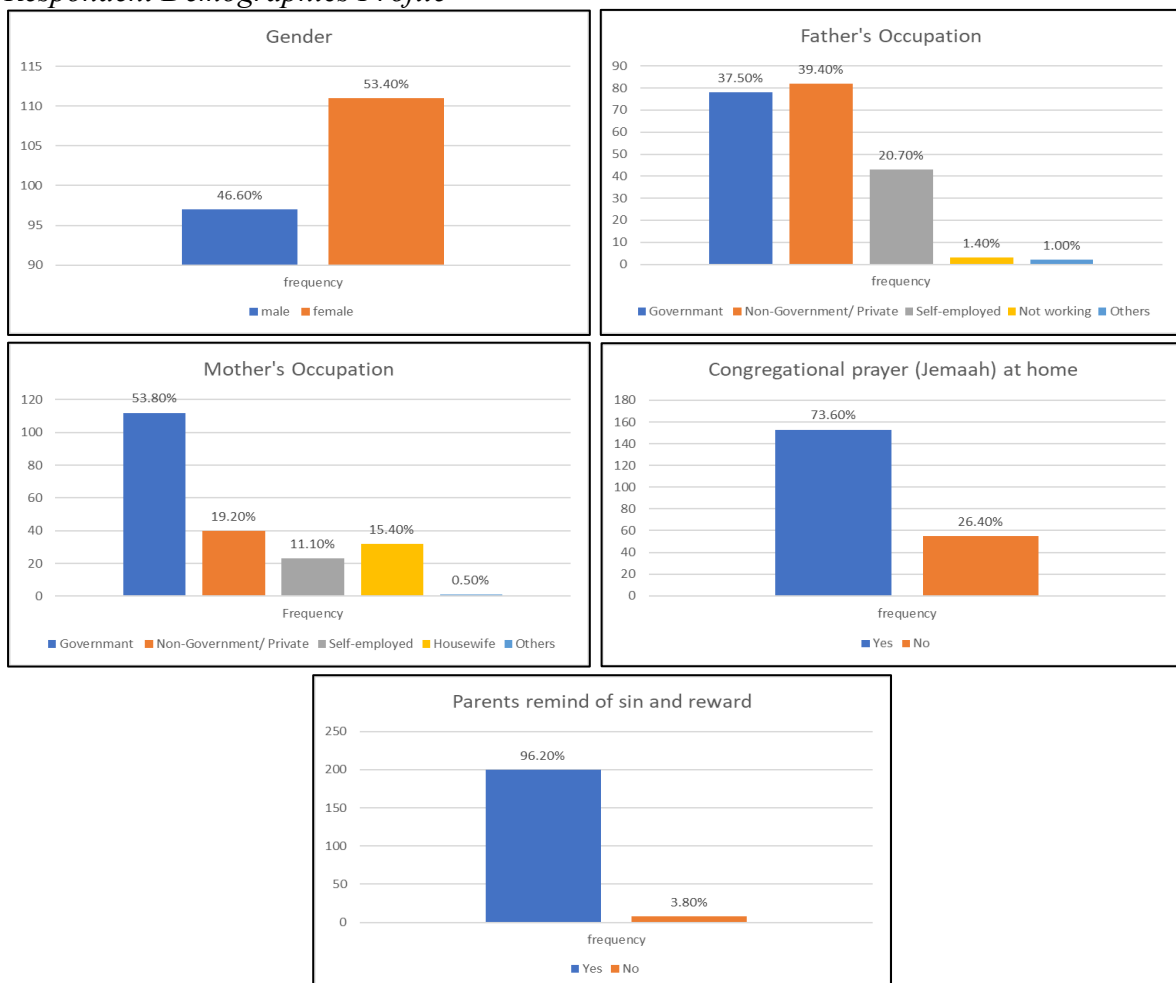
H_{2c}: The halal application has influence on the need for a *Cilik Halal*'s module among primary school students

FINDINGS

Respondent Demographics

Figure 2 shows the data obtained from the demographics of the respondents of this study, namely gender, parents' occupation, practice of congregational prayer (*Jemaah*) at home and reminder of sins and rewards. This study found that most of the respondents were female students who recorded 53.4% compared to male students who were 46.6%. Most of the fathers of the respondents worked in the private sector, which was 39.4%, followed by the government sector at 37.5%, 20.7% of them were self-employed, 1.4% are not working and others at 1%.

Figure 2:
Respondent Demographics Profile



The findings indicate that the most common occupation among respondents' mothers is in the government sector (53.8%), followed by the private sector (19.8%). A smaller proportion are housewife (15.4%), self-employed (11.7%), while 0.5% are others. In terms of religious practices at home, 73.6% of respondents reported performing congregational prayers (*Jemaah*) with their families, whereas 26.4% did not engage in this practice. Additionally, most respondents (96.2%) stated that they are frequently reminded by their parents about the concepts of sins and rewards, while only 3.8% reported otherwise.

Reliability Analysis

This study uses Cronbach's alpha (α) to measure the reliability of the questionnaire. As shown in Table 1, the Cronbach alpha of halal awareness is $\alpha = 0.610$, understanding of a halal concept is $\alpha = 0.618$, application is $\alpha = 0.640$, and necessity is $\alpha = 0.688$. A lower reliability score suggesting that the items within this construction may need to be refined in future studies. Although the reliability score for the subscale is relatively low, the overall reliability score for the constructs is $\alpha = 0.844$, indicating good internal consistency for the scale which is acceptable for educational research.

Table 1:
Reliability Analysis

Variables	Measurement item	Cronbach's α
Knowledge item 1: Halal Awareness	10	0.610
Knowledge item 2: Halal Understanding	10	0.618
Knowledge item 3: Halal Application	10	0.640
Necessity of Halal Education Module	12	0.688
Overall	42	0.844

Normality Test

Prior to conducting the correlation and regression analysis, a normality test was performed to ensure that the data met the assumptions required for parametric testing. Based on the rule that absolute skewness is between -2 and +2, and absolute kurtosis is between -7 and +7, we have strong evidence that all samples are normal distribution (H_0) (refer Table 2), thereby justifying the use of correlation and regression for subsequent analysis.

Table 2:
Descriptive statistics and Normality Test Data

Item	N	Min	Max	Mean	
	Statistic	Statistic	Statistic	Statistic	Std. Error
Awareness	208	3.00	5.00	4.1538	0.02700
Understanding	208	2.50	5.00	3.8716	0.03353
Application	208	2.10	5.00	3.7495	0.03650
Knowledge	208	2.77	4.93	3.9250	0.02769

Item	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Std. Error	Statistic	Std. Error
Awareness	0.38933	-0.470	0.169	-0.067	0.336
Understanding	0.48356	0.178	0.169	-0.169	0.336
Application	0.52640	-0.096	0.169	0.044	0.336
Knowledge	0.39939	0.038	0.169	-0.257	0.336
Need for a module	0.48097	-0.244	0.169	0.444	0.336

Mean Descriptive Statistical Analysis

Mean descriptive statistical analysis was used to achieve the first objective of the study, which was to examine the level of knowledge of SRAI students on halal concepts and practices. Table 3 shows the classification of the mean score and the level of assessment of the mean score.

Table 3:

Classification and the level of assessment of the mean score

Score	Level
1.00– 2.33	Low
2.34 – 3.66	Moderate
3.67 – 5.00	High

Source: Mohd Majid, 2000

Overall, the findings of this study show that the level of knowledge among SRAI students regarding halal concepts and practices is high. The mean score for the halal knowledge variable was 3.93, reflecting a strong understanding among students. This suggests that the respondents possess solid knowledge in various aspects of halal, including the principles of halal and haram, slaughtering procedures, food storage, labeling, food preparation, as well as familiarity with halal certification and logos.

Correlation and Regression Analysis

Correlation analysis was conducted to address the first objective of the study—identifying the relationship between the level of halal knowledge among SRAI students and the perceived need for the *Cilik Halal* module. This analysis aimed to determine the strength and direction of the relationship between students’ understanding of halal concepts and practices and their perceived necessity for the module. The results of the analysis are presented in Table 4 below.

Table 4:
Correlation Analysis

		Awareness	Understanding	Application	Need for a module
Awareness	Pearson Correlation	1	0.581**	0.577**	0.423**
	Sig. (2-tailed)		0.000	0.000	0.000
	N	208	208	208	208
Understanding	Pearson Correlation	0.581**	1	0.624**	0.431**
	Sig. (2-tailed)	0.000		0.000	0.000
	N	208	208	208	208
Application	Pearson Correlation	0.577**	0.624**	1	0.564**
	Sig. (2-tailed)	0.000	0.000		0.000
	N	208	208	208	208
Need for a module	Pearson Correlation	0.423**	0.431**	0.564**	1
	Sig. (2-tailed)	0.000	0.000	0.000	
	N	208	208	208	208

Note: ** indicates significance at 1 percent level.

Source: Primary Data

The results of the analysis found that there was a significant relationship between SRAI students' halal knowledge level and the need of the halal module. For example, a correlation of 0.564 indicates a strong positive relationship between application and module need. This indicated that H_{2a}, H_{2b} and H_{2c} were accepted as shown in Table 5.

Table 5:
Hypothesis Result

Hypothesis	Result
H _{0a} : Halal awareness does not influence the need for <i>Cilik Halal's</i> module among primary school students. H _{2a} : Halal awareness does influence on the need for <i>Cilik Halal's</i> module among primary school students.	H _{2a} accepted
H _{0a} : Halal understanding does not influence the need for <i>Cilik Halal's</i> module among primary school students. H _{2a} : Halal understanding does influence on the need for <i>Cilik Halal's</i> module among primary school students.	H _{2b} accepted
H _{0a} : The halal application does not influence the need for <i>Cilik Halal's</i> module among primary school students. H _{2a} : The halal application does influence on the need for <i>Cilik Halal's</i> module among primary school students.	H _{2c} accepted

Regression analysis was conducted to address the second objective of the study is to identify the level of knowledge that most affects the need for the *Cilik Halal's* module. The results of the analysis found that only the application of halal knowledge affects the need for the *Cilik Halal's* module ($p < 0.05$) among the SRAI students, as presented in Table 6.

Table 6:
Regression Analysis

Variable	Unstandardized β	Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
(Constant)	1.506	0.300		5.016	0.000
Awareness	0.144	0.092	0.116	1.563	0.120
Understanding	0.088	0.077	0.088	1.132	0.259
Application	0.404	0.071	0.442	5.698	0.000

a. Dependent Variable: Need for a module

Source: Primary Data

DISCUSSION

The findings of this study reveal that students in SRAI or integrated religious primary schools in Selangor possess a high level of halal knowledge. This can be attributed to the rigorous selection process required for admission into SRAI, which is more stringent than that of normal Sekolah Rendah Agama (SRA) or national schools (SK). SRAI is often the preferred choice among parents due to its integrated educational approach that combines academic excellence with religious and moral education at one place.

Additionally, SRAI institutions are staffed by qualified and experienced educators who are experts in their respective fields. This comprehensive and high-quality educational environment enables students to perform well academically while developing a strong foundation in religious values. As a result, students enrolled in SRAI are typically among the top-performing individuals, both in terms of academic achievement and moral development, which likely contributes to their elevated level of halal knowledge.

The results of this study may differ if the sample were collected from students in SRA or SK, as these institutions typically have more open and less competitive admission processes. Unlike SRAI schools, entry into SRA and SK does not involve specific examination or stringent selection criteria.

The level of halal knowledge among the students is high owing to religious practice at home. Majority of the parents explicitly emphasize performing congregational prayers (*Jemaah*) at home and frequently remind about the concepts of sins and rewards. A study conducted by Hadigunawan and Azahari (2017) shows that children with parents who follow religious teachings may be less inclined to engage in social issues compared to those whose parents do not follow such teachings.

Besides, applications which are at a higher cognitive level in Bloom's Taxonomy are more impactful than awareness and understanding (lower levels) based on the result. Halal awareness involves recognizing halal symbols, knowing the distinction between halal and haram, and recalling basic Islamic dietary rules, while halal understanding is ability to explain why certain items halal or haram are, interpret religious guidelines, and comprehend halal production standards. The third level which is halal application, refers to the use of learned material in real-life situations, such as making halal-compliant consumer choices, practicing proper food preparation, and adhering to Islamic guidelines in daily life.

The students who apply halal practices in real life are more aware of the practical benefits of halal knowledge and therefore perceive the *Cilik Halal's* module as necessary. Hence, teachers

should focus not only on explaining what halal is (awareness and understanding) but also on how to practice it in daily life (application). According to (Muhamad & Ramli, 2020), halal knowledge significantly influenced the food choices of secondary school students. Students who understood halal principles were more likely to choose halal-certified products and avoid questionable items, suggesting that knowledge moved beyond awareness to tangible decision-making

CONCLUSION

This study concluded that the level of knowledge among students in SRAI or integrated religious primary schools in Selangor is high, as reflected by a mean score of 3.93 for the overall knowledge level variable. This indicates that the students possess strong foundational knowledge in areas such as halal and haram rulings, halal food preparation, certification and proper labeling.

In addition, there was a significant relationship between all halal knowledge level variables and the need of the halal module among the SRAI students. The level of halal application most affects the need for the *Cilik Halal*' module ($p < 0.05$) compared to other levels of knowledge. This finding also suggests that halal knowledge should not be limited to theoretical explanations by teachers but should be complemented with practical applications in daily life. This holistic approach ensures that students internalize halal principles and are better equipped to make informed choices in real-life situations.

This study has several limitations that need to be considered. The scope of the research is limited to Year 4 students in SRAI only. For future research, it is recommended to conduct comparative studies of halal knowledge between the different schools including SK and SRA for inclusive results. Additionally, future researchers are advised to consider the higher level of knowledge based on Bloom Taxonomy. By exploring these areas, subsequent research can make a more significant contribution to the development of halal education at primary school.

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