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KNOWLEDGE, ATTITUDE AND PRACTICE OF PROPHETIC FOOD CONSUMPTION AMONG UNDERGRADUATE STUDENTS OF UNIVERSITI SAINS MALYSIA, HEALTH CAMPUS, KUBANG KERIAN, KELANTAN

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ABSTRACT

Islam is a way of life for many people. Muhammad (PBUH) is the perfect example in every way. Halal and tayyib food is essential in Islam for prosperity and well-being. Food consumption can potential to influence human growth of akhlaq, morality, and psychology. The purpose of this study was to identify the levels of knowledge, attitude, and practice of prophetic food consumption among undergraduate students of USM, Health Campus. The current study was conducted at the USM Health Campus in Kelantan from September 2021 to February 2022. A total of 143 students were recruited for this cross-sectional study using the convenience sampling method. A questionnaire based on the prophetic food consumption details was developed, consisting of four sections: demographic data, knowledge, attitude, and consumption practice. The results showed that 21.7% of the respondents took prophetic food, 31% had a positive attitude and there were 48.3% less in consuming prophetic food. There was a significant difference in the mean knowledge score between age group, mean knowledge, attitude and practice scores between ethnicity, mean knowledge, attitude and practice between religion, mean knowledge and attitude scores between the fields of study groups, and mean knowledge, attitude, between the level of study, according to Man Whitney Test and Kruskal Wallis statistical tests. Based on the Spearman correlation test, a positive correlation was found between knowledge and attitude ($r = 0.391$, $p = 0.000$), knowledge and practice ($r= 0.200$, $p=0.017$), and attitude and practice ($r = 0.314$, $p=0.000$). The findings may help the healthcare providers and authorities plan awareness programs for the young consumers on practising prophetic diet daily and to understand the evolution of beliefs related to prophetic food as effective medications. Finally, prophetic food must be emphasised and shared with multi-religious university students to be more familiar with the relevant health and sustainability issues.

Keywords*:* Prophetic food, Undergraduate Students, Knowledge, Attitude, Practice,

INTRODUCTION

Compared to previous generations, our eating habits have significantly changed. The emergence of new life-threatening and nutritional-related diseases signifies something wrong with our lifestyle, including eating habits. Local cultures, however, impact Malaysians' lifestyles and eating habits (Founier, Tibere, Laporte, Mognard & Poulain, 2016). As a multiracial nation, Malaysia has many customs and traditions, particularly dietary and medical care. The diversity of dietary and medical practices in Malaysia may be due to the country's diverse social, cultural, and demography (Roz, Qi, Nursyuhadah & Sofwan, 2018).

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Islam is a complete religion that includes belief and the disciple and ethics of life for the followers. Islam consists of two ethical guidelines: Holy Quran and Sunnah (Mariam & Siti, 2018). Allah sent Prophet Muhammad as the last Messenger and prophet to lead humanity in the right direction in Islam. Prophet Muhammad is well known for His glory and goodness, the best example for Muslim. Although different ethnic groups have their customs and traditions, The Prophet Muhammad's diet is commonly followed by Malaysians, especially Muslim (Roz et al., 2018).Thus, the Muslims are advised to obey His terms, acts, advice, and prohibitions (Mariam & Siti, 2018).

A prophetic diet is one of Prophet Muhammad's (PBUH) teachings that significantly improves our health and life quality. Honey, dates, habbatussauda (black seeds), milk, melons, and other foods prescribed by the Prophet (p.b.u.h) make up the prophetic diet (Shuhaimi, Nurul, Siti & Siti, 2013). The plants included in the prophetic diet are commonly used in medicine, functional foods, and industrial products (Siti Munirah, Nor Azwani, Radiah, Muhammad, Muhammad, 2018). Basir, Othman, and Ahmad (2016) stated no precise concept of prophetic food in their paper. According to Basir et al. (2018), there is a justification for the term 'Sunnah food and medicine,' which represents the Prophet Muhammad PBUH's words and behaviour in the prevention of disease, treatment of disease, and patient care. Ahmad et al. (2015) argued that while none of the particular words can reflect prophetic food, the mention of a word referring to food and its types derived from the al-Quran and Hadith, as it is known in Malaysia. There is no precise Arabic term that can explain the prophetic diet term. Both words are used to describe prophetic food and are interchangeable. However, the word "Prophetic food" is the most acceptable term the community uses to differentiate between local food and food identified or stated in the Quran and Hadith (Syed Najihuddin & Farah, 2021).

In random observations performed in the period between mid -2012 - 2014, some communities have specific views against "prophetic food". This view is based on the use of the term in their daily dealings and community response to health products based on the theme of "prophetic food". Overall, finding the use of the word "prophetic food" among the community in Malaysia can be viewed from several angles of food (Khadher, 2019). Firstly, a food item in the form of fruits, plants, vegetables, or a type of food that is mentioned in the Qur'an and hadith Rasulullah SAW. This means if a food is mentioned in both the source or any of them, even if never taken or touched by the Prophet SAW, then it is a reference to the types of sunnah food which leads to society's perception and use of the term food (Khadher, 2019). The objective of this study is to determine the association between knowledge, attitude, and practice of prophetic food consumption among undergraduates' students of Universiti Sains Malaysia, Health Campus, Kubang Kerian, Kelantan.

REVIEW OF LITERATURE

Both the Quran and Sunnah recommend nutrient-dense diets and prohibit the consumption of items that have been proven to be hazardous or whose disadvantages outweigh their benefits. Prophetic Medicine, which includes herbal knowledge, sanitation, and dietary practises, was developed during the Prophet Muhammad's lifetime (PBUH). It provides recipes for medicines with which the Prophet (PBUH) was cured or with commanded others to be cured. It also includes recommendations applicable to human health in real-world settings, such as his daily intake pattern and ways for treating and avoiding illnesses (Iqbal, Jan, Muflih, & Jaswir, 2021).

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Chronic illnesses, such as cardiovascular disease, are the leading causes of death in the United States of America (USA), at the same time cancer is the leading cause of death in most industrialised countries.). One of the most frequently held beliefs is that those who eat a Mediterranean diet, which includes the foods consumed by the Prophet, have better overall health and are less likely to develop serious chronic illnesses. This is because green vegetables, fruits, and olive oil monounsaturated or polyunsaturated fatty acids contain a high concentration of beneficial substances such as antioxidants (Iqbal, Jan, Muflih, & Jaswir, 2021).

Based on a previous study carried out in Unisza (Rohin et al., 2020), both genders were identified to have an acceptable level of knowledge and practice and a good level of attitude towards prophetic food. It is stated that there is no significant difference between the level of attitude among males and females. However, there is substantially higher mean score of attitudes among males compared to females. The outcome could to male university students' inflexible attitudes. This population may have a practical mindset that can be absorbed during their studying period and in their environment with friends in courses and residences (Rohin et al., 2020).

Rohin et al. (2020) also suggested that through the same study, in terms of age, respondents who are categorized among group younger respondents have shown a good level of attitude while respondents who are 25-28 years old have a poor level of prophetic food practice. Furthermore, the poor practice of prophetic food consumption among the older age group (25 to 28 years old) may be linked to a lack of knowledge exposure when they were younger. This was backed up by the fact that this age group had the lowest knowledge score of all the age groups (Rohin et al., 2020).

According to Rohin et al. (2020), the Muslim students would be more favourable to the KAP on prophetic food consumption since they were more aware of the advantages and benefits of prophetic food. Compared to students of other religions, they showed unusual behaviour and practice of prophetic food intake. Notably, Hindu students had the highest mean KAP score among non-Muslims, exceeding Buddhist and Christian students. This could be because religious observance, and dietary prohibitions and consumption, are less severe in Buddhism and Christianity than in Hinduism. Some Hindu believers may eat the same food as their family and culture (Rohin et al., 2020).

Knowledge refers to the evidence, information, and skills that an individual has gained through experience or education, and the understanding or familiarity with the issue (Rohin et al., 2020). Knowledge of community means understanding any subject such as prophetic food. Based on a study carried out among UMS students, most respondents understood prophetic foods well. Still, they do not eat it because it is not readily available in the Malaysian local market or challenging to obtain (Mariam & Suhaimi, 2020).

Knowledge regarding to prophetic food can be obtained through a variety of sources. Based on the findings by Shuhaimi et al. (2013), the primary sources were Holy Quran, books, lessons and the Internet. At the IIUM Gombak Campus, there are both differences and similarities in selecting students from various fields. The majority of students agreed that books were the most common source of information about the Prophetic diet, followed by the Quran.

It is common for IIUM students to carry the Holy Quran with them wherever they go. This is an expected result because, based on the Islamic environment at IIUM, we can notify that IIUM students enjoy reading and using the Holy Quran as a companion in daily life. Furthermore, the Internet is a popular resource for students seeking information about the

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Prophetic diet. There are numerous websites and blog sites that provide this information, and social networks to share information. Last but not least, campaigns offer information to students. IIUM frequently organises such movements and teachings to raise awareness among students and encourage them always to practice a Prophetic food rather than a modern diet (Shuhaimi et al, 2013)

Attitude is related to a person's behaviour as the reflecting awareness or familiarity gained by experiences or feelings about the topics. The term "attitude" refers to how the community feels about the issue, as well as any prior information they might have about it (Rohin et al., 2020).

Based on the observation among Malaysian communities, their perception of prophetic food is further reinforced by the existence or production of health products that use the label "Sunnah Food Products" or "Products Based on Sunnah Food ". This means that when a product is produced based on one type or a mixture of various kind of food mentioned in the Qur'an and al-Hadith, then society sees that it is a form of sunnah diet. The average society puts full belief in the benefits of such health products based on it based on the foods mentioned in the Qur'an and the hadith of the Prophet (PBUH). Next, factors of public understanding are closely related to the same mass media whether it is print media or electronic media. This can be observed from the point of view of promotion and advertising is done in such mainstream media that more describes sunnah food only refers to honey, dates, raisins, pomegranates, black seeds and several other types of foodstuffs. The proof can be advertising through websites or blogs, newspapers and magazines, billboards, handouts (browsers), etc. Promotion and this advertising significantly affect the angle of understanding of the society so much the product received an overwhelming response from the community when labelled as sunnah food (Khadher, 2019).

Based on the research on IIUM students, most of them followed the prophetic diet in their daily lives. Even though more students were following the diet, knowledge was still low. It was suggested the reasons are due to the price of prophetic food which is expensive and less tasty. Other than that, some students did not prefer prophetic food and stated that the availability of prophetic food is lower than average food. This becomes a barrier, especially for students who live in rural area. Some students may choose not to practising prophetic food due to insufficient knowledge of the benefits of prophetic food (Suhaimi et al., 2013). It was suggested that engineering students tend to choose prophetic food compared to modern food while Medicine, Dentistry, and Nursing students choose modern food. It was recommended that this could be due to their educational background, which primarily emphasizes modern food as more relevant to the current lifestyle. They also learn more about modern food than compared to prophetic food (Suhaimi et al., 2013).

Several reasons lead to these issues such as lack of prophetic food in university, especially during Ramadhan. In addition, Rohin et al. (2020) suggested to identify the difference in consumption of prophetic food during the month of Ramadhan at home and university. The finding indicates that the percentage of prophetic food consumption at home is much higher (14%) than to in university. However, the consumption of prophetic food at home during Ramadan is still low due to personal choice and favourable (Rohin et al, 2020).

RESEARCH METHODOLOGY

The present work was conducted from September 2021 until February 2022 at the Universiti Sains Malaysia, Kubang Kerian, Kelantan. The current study was a cross-sectional. A

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questionnaire on prophetic food consumption was used. This respondent is chosen by using convenience sampling. The list name of the undergraduate students of the health campus was obtained from the Academic offices of PPSK, PPSP and PPSP, USM Health Campus. The selection of 289 undergraduate students from 2122 population size, excel spreadsheet was generate simple random sampling sequence from the sampling frame. A questionnaire link was provided to the selected participants via an online survey throughout the three-month data collection period. The message was forward to representatives of each program such as medical, dental, and ten health science programs to be passed to their classmates and coursemates. After two weeks from the first distribution, a follow up message was sent to the participants. The inclusion criteria of the subjects were Malaysian and International undergraduate students of Universiti Sains Malaysia, Kampus Kesihatan. Meanwhile, the exclusion criteria were Malaysian and International undergraduate students that have any acute or chronic conditions that could limit student's participation in this study. The present work was approved by JEPeM , USM/JEPeM/21060490.

The questionnaire was created using information about prophetic food consumption from the previous study conducted among Unisza students (Rohin et al., 2020). The questionnaire is comprise four sections: demographic data, knowledge, attitude, and practice of prophetic food consumption. Before the data collection was carried out, a consent form was distributed to all the participants to obtain their agreement. The first section of the questionnaire consists of demographic information such as gender, age, level of study, academic year, the field of study, religion, and family income. Second section consists of 12 questions that emphasize the general knowledge of the respondent about prophetic food. The content of this category was the definition of prophetic food, the list of prophetic food, the availability of prophetic food, and the benefits of prophetic food. Two marks will be given for the correct answer while the wrong answer will carry one mark. For those who choose not sure, no marks will be given. The total score is from 0-24. Reverse scoring was used for questions that were negatively quoted. The full knowledge domain scores were then classified as poor (less than or equal to 50 percent), fair (51 to 69 percent), or good (more than 70 percent) (70 percent and above).Third section is comprise of ten questions that cover attitude towards prophetic food consumption. A 4-point Likert scale was used, with 'strongly agree' receiving the highest score because it demonstrated the most commitment to prophetic food consumption. This segment had a range of 0 to 40 as a total ranking. Reverse scoring was used for questions that were negatively quoted. The full attitude scores were then classified as poor (less than or equal to 50 percent), fair (51 to 69 percent), or good (70 percent and above). Lastly, four questions were asked in this section. This section's primary goal is to identify the respondent's practice towards prophetic food consumption. The respondent will test this category regarding their practice at home and university, reason and influence in choosing prophetic food, and the effect of practising prophetic food consumption in their daily live. The total score for this section ranges from 0 to 23. The full scores in the practice domain were divided into three categories: poor (less than or equal to 50%), fair (51 to 69%), and good (more than 69%). (70 percent and above).

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RESEARCH FINDINGS

Demographic Characteristic

143 respondents (49.4%) were included in the study. Age group of 21-24 years shared the most significant distribution at (n = 120, 83.9%). Majority of the respondents were Female (n= 113, 79.0%), pursuing Bachelor's degree (n=131, 91.6%), 4th year students (n=75, 52.4 %), dietetics student (n=15, 10.5%), were Muslim (n=126, 88.1%), Malays (n=122, 85.3%) and from low-income groups (less than <RM2000) (n=42 ,29.4%).

Knowledge of prophetic food consumption

Overall, the knowledge of prophetic food consumption among the respondents was good. Based on the study, it is shown that 33.6% of respondents categorised as Fair and 23.1% classified as having a poor level of knowledge regarding to prophetic food consumption (Table 1). Regardless of gender or age, the majority (43.4%) of them had a good understanding of prophetic food. 117 of respondents (81.8%) had known about prophetic food.122 out of 143 respondents can name a few prophetic foods that they know 85.3%. Next, 122 out of 143 respondents know that prophetic food is part of halal food 85.3%, whereas 9.1% does not know and 5.6% were not sure.

88.8% (n=127) respondents believe that prophetic food are usually rich in nutrients. Only 68 respondents (47.6%) correctly answer to the questions shown regarding date plantation in Malaysia. 37.8% (n=54) of respondents able to answer the question that dates can ease the labour process correctly. In addition, 127 of respondents (n=127) were answered the question correctly regarding to Zamzam water being fit for drinking.118 respondents were answered yes to the question olive oil is recommended by the prophet for both food and ointment.

Only 2.80% (n=4) of respondents answered that Olive oil is rich in Vitamin A correctly. 51.0% (n=73) of respondents answered correctly the question pomegranate juice is good remedy for diarrhoea. Among 143 respondents, 56.6% (n=81) respondents do not feel sure that banana is also prophetic food that has been recommended in Holy.Only. 24.5% (n=35) of respondents answer this question correctly . Lastly, only 21.0% (n=30) of respondents answered the question related to honey is not mentioned in the Holy Quran but mentioned in other Islamic secondary sources.

Attitude towards prophetic food consumption

As high as 78.3% of them showed good attitude as compared to 15.4% of respondents showed fair and 6.3% showed poor attitude towards prophetic food consumption (Table 1). Prophetic food should be separated from other types of food, 9.1% (n=13) of respondents answered correctly.Meanwhile, for the question related to the Halal origin of prophetic food, more than half of the respondents 51.7% (n=74) strongly agree that prophetic food should be of halal origin to be considered as safe. Based on the question, almost half of the respondents 49.7% (n=71), hope they can practice prophetic food consumption everyday in the future. Next, 42.7% (n=61) of respondents want to practice prophetic food consumption everyday in the future. Apart from that, higher percentage 38.5% (n=55) of the respondents agree that they were planning to practice prophetic food consumption everyday in the future. In addition, 52.4% (n=75) of respondents strongly agree that they can predict prophetic food consumption will improve health status.

Nevertheless, in this study 37.8% (n=54) of respondents agree that when they consume prophetic food, they felt that their body becoming more fit and energized.On

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contrary, 44.8% (n=64) of the respondents strongly agree that by consuming prophetic food it gives better health status. In this study, it was identified that 35.66% (n=51) of respondents were sure that they will practice prophetic food voluntarily if they were asked to do so. Lastly, 43.4% (n=62) agree that prophetic food consumption was easy to comply while 30.1% (n=43) strongly agree, 23.8 (n=34) neutral, 2.1% (n=3) disagree and 0.7% (n=1) strongly disagree.

Practice of Prophetic Food Consumption

As for the practice of prophetic food consumption, 21.7% (n=31) of the respondents showed a good level, followed by 30.1% (n=43) and 48.3% (n=69) at fair and poor level respectively (Table 1). In term of practicing prophetic food at home, most of the respondents which is 28.0% (n=40) consume it only during Ramadhan, followed by 21.7% (n=31) consume at least once in a week, 18.2 % (n=26) consumes once in month, 7.0% (n=10) consumes at least once every 3 months, 4.2 % (n=6) once in a year, 7.7% (n=11) never had consume it and only 7.7% (n=11) consume it everyday. In addition, the highest percentage was reported in which 36.4% (n=52) of respondents consumed prophetic food during ramadhan at university, meanwhile 16.8% (n=24) consume once a month, 14.0% (n=20) consumed once a week, 5.6% (n=8) once every 3 year, 2.8% (n=4) consumed once a year, 13.3% (n=19) never consumed it and only 6.3% (n=9) able to consume everyday.

Next, more than half of the respondents 54.5% (n=78) choose to practice prophetic food due to its quality, followed by 53.8% (n=77) choose to practice due to its availability, 51.7% (n=74) due to taste, 32.9 % (n= 47) due to self attitude, 17.5% (n=25) due to price, 16.8% (n=24) due to prophetic food as non staple food and 4.2% (n=6) due to other reasons . Lastly, in term of frequency the respondent includes prophetic food in their diet weekly, 44.8% (n=64) of respondents choose 1-3 days/week, 37.1 % (n=53) never, 11.9% (n=17) 4-6 days/week and 6.3% (n=9) choose daily.

Table 1: Knowledge, attitude and practice-score of prophetic food consumption among USM students. (n=143)

	Poor	**Satisfactory**	**Good**
Knowledge			
Students' Score	0-12	13-16	17-24
Frequency	33	48	62
Percentage (%)	23.1	33.6	43.4
Attitude			
Students' Score	0-20	21-27	28-40
Frequency	9	22	112
Percentage (%)	6.3	15.4	78.3
Practice			
Students' Score	0-11	12-16	17-23
Frequency	69	43	31
Percentage (%)	48.3	30.1	21.7

Association Between KAP Levels and Gender, Age Groups, Religions, Field of Study, and Family Incomes.

The difference in KAP mean scores between gender, age groups, ethnicity, religions, field of study, level of study and family incomes was calculated (Table 2).

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Table 2 Mean Score on KAP of prophetic food consumption among USM students based on gender, age groups, religions, ethnicity, field of study and family incomes

Aspect	Knowledge	Attitude	Practice
Gender			
Male (n=30)	15.93± 4.378	32.07 ±5.801	11.77 ± 5.679
Female (n=113)	15.43 ± 4.393	30.33 ± 5.883	11.63 ± 5.412
p-value	0.544[a]	0.103[a]	0.956[a]
Age group			
19-20 years old	18.43 ± 2.980	31.00 ± 9.148	14.86 ± 6.515
21-24 years old	15.13 ± 4.441	30.84 ± 5.473	11.25 ± 5.223
25-28 years old	15.71 ± 3.904	27.00 ± 5.066	10.86 ± 4.451
Other	19.50 ± 0.707	32.50 ± 3.536	16.50 ± 9.192
p-value	0.018*[b]	0.177[b]	0.127[b]
Ethnicity			
Malay	16.44 ± 3.544	31.87± 4.797	12.13 ± 5.227
Chinese	7.00 ± 5.244	18.89 ± 6.547	5.33 ± 4.123
Indians	12.14 ± 3.024	27.57 ± 5.968	11.43 ± 6.214
Other	13.60 ± 4.278	27.60 ± 3.362	11.80 ± 6.221
p-value	<0.01*[b]	<0.01*[b]	0.002*[b]
Religion			
Islam	16.33± 3.559	31.89 ± 4.759	12.13 ± 5.196
Hindu	12.20 ± 3.421	24.60 ± 3.209	9.60 ± 6.427
Buddha	7.17 ± 6.494	18.33 ± 7.285	5.50 ± 4.722
Christian	10.17 ± 5.565	23.00 ± 5.477	9.50 ± 7.204
Other	-	-	-
p-value	0.000*[b]	<0.01*[b]	0.007*[b]
Field of study			
Medical	16.20 ± 3.428	33.16 ± 3.625	11.64 ± 5.392
Dental	13.86 ± 5.872	32.71 ± 6.291	11.14± 5.872
Dietetics	15.53 ± 4.549	28.33 ± 6.172	10.47 ± 4.809
Nutrition	13.79 ± 5.432	29.47 ± 6.611	9.95 ± 5.612
Audiology	18.78 ± 2.635	34.33± 3.808	11.56 ± 4.275
Nursing-Diploma	18.42 ± 2.778	32.33 ±5.399	15.83 ± 6.132
Nursing-Degree	17.67 ± 2.646	32.11 ± 4.400	15.44 ± 6.085
Biomedicine	17.71 ± 2.870	32.71 ± 3.352	15.57 ± 4.721
Environmental & Occupational Health	13.64 ± 3.585	28.73 ± 6.544	10.91 ± 5.412
Forensic Science	13.20 ± 3.834	29.80 ± 4.025	10.20 ± 3.493
Medical Radiation	14.86 ± 4.018	29.14 ± 3.891	11.00 ± 5.033

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Speech Pathology	15.33 ± 5.888	25.33 ± 12.160	8.83 ± 4.792
(Exercise & Sport Science)	12.73 ± 4.429	28.18 ± 5.231	9.91 ± 4.437
p-value	0.007*[b]	0.048*[b]	0.105[b]
Level of study			
Diploma	18.42 ± 2.778	32.33 ± 5.399	15.83 ± 6.132
Bachelor Degree	15.27± 4.412	30.54 ± 5.928	11.27 ± 5.243
p-value	0.013*[a]	0.303[a]	0.019*[a]
Family Income			
<RM 2000	14.81 ± 4.733	30.33 ± 5.608	10.79 ± 5.144
RM 2000- RM3999	15.79 ± 4.554	28.79 ± 7.461	10.97 ± 5.840
RM4000- RM5999	15.33 ± 3.559	31.08 ± 4.800	12.25 ± 5.855
RM6000- RM 7999	14.70 ± 4.296	34.00 ± 4.447	11.60 ± 5.854
RM8000- RM 9999	15.81 ± 3.692	31.38 ± 6.109	12.06 ± 5.079
>RM 10000	17.00 ± 4.791	31.45± 5.189	13.32 ± 5.232
p-value	0.379[b]	0.269[b]	0.655[b]

Values are mean ± standard deviation (SD)
*Statistically significant at p <0.05
[a] Tested using Man Whitney Test

Gender

The results showed an appropriate level of knowledge and practice and good level of attitude among female and male respondents. There was no significant difference in the mean of knowledge, attitude and practice score between gender (p>0.05). Moreover, there was higher mean attitude score among males (32.07 ± 5.801) than females (30.33 ± 5.883).

Age groups

Among four age groups of respondents, there was significant difference in the mean of knowledge. There was significant different in the mean respondent with 19-20 years old and 21-24 years old. In addition, those over age more than 28 years old have a higher knowledge mean (19.50 ± 0.707) than other age groups. Moreover, there was no significant in the mean attitude and practice.

Religions

There was a significant difference in the mean of knowledge, attitude and practice among religions. Muslim respondents recorded higher level of knowledge (16.33 ± 3.559),attitude (31.89 ± 4.759) and practice (12.13 ± 5.196) than other religions.

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Ethnicity

There was significant difference in the mean of knowledge attitude and practice in terms of ethnicity. The results revealed that Malay has significant higher level of knowledge (16.44 ± 3.544), attitude (31.87 ± 4.797) and practice (12.13 ± 5.227) compare to other ethnic.

Field of Study

There was significant difference in the mean of knowledge and attitude in the field of study.

Level of Study

There was a significant difference in the mean knowledge and practice based on study level. The mean level of knowledge among Diploma respondents (18.42 ± 2.778) was higher than degree respondents (15.27± 4.412).

Family Incomes

There was no significant difference between the level of knowledge, attitude and practice based on family income.

Association between KAP of Prophetic Food Consumption

There was a significant positive correlation between the three domains, which is knowledge and attitude (r = 0.391, p=0.000), knowledge and practice (r = 0.200, p=0.017) and attitude and practice (r = 0.314, p=0.000) among USM undergraduates students.

DISCUSSION

Knowledge of Prophetic Food Consumption

More than half of the respondents (56.6%) were categorised as poor and had fair knowledge of prophetic food consumption. Most respondents know that prophetic food is part of halal food (85.3%). This means that most respondents were aware prophetic food is one part of halal food that has been advised in Islam. In this study, 88.8% (n=127) of respondents know that prophetic food is rich in nutrients. Based on a study by Sharique et al. (2016) it was scientifically proven that superfoods or prophetic food had been used since Prophet Muhammad, and other historical uses of plant products. These have recently become superfoods due to their powerful healing properties and ability to act as beneficial dietary interventions for disease prevention and health maintenance.

Malaysia's date palm farming sector is still in its early stages (Aimi et al. 2018). Only 68 respondents (47.6%) answered the questions correctly. They may not be aware of date plantation in Malaysia since date palm has traditionally been grown primarily in Middle Eastern countries, and the export market is still dominated by this region, due in part to a well-established industry over hundreds of years and favourable climatic conditions for date palm growth stages (Aimi et al. 2018). 37.8% (n=54) of respondents were able to answer the question that dates can ease the labour process correctly. . Based on study carried out by

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Razali, Nahwari, Sulaiman & Hassan (2017), consumption of dates fruit during late pregnancy has been shown to improve the outcome of labour and delivery. In this study, date consumption reduced the need for oxytocin augmentation during labour but did not speed up the onset of labour. As a result, dates consumption in late pregnancy is a safe supplement to consider because it reduces the need for labour intervention while having no negative effects on the mother or child. Most respondents could not answer this question correctly because definitive role of dates fruit consumption in the third trimester of pregnancy is still unidentified. Dates are commonly known to give health benefits such as improving digestive system such as constipation, anti-inflammatory, reducing blood pressure and reducing the risk of stroke (Rozeena, Ankita, & John, 2019).

Apart from this, 127 out of 143 respondents (n=127) were answered the question correctly regarding Zamzam water being fit for drinking. In a study conducted by Donia & Mortada (2021), arsenic concentrations in all Zamzam water samples were below the instrumental detection limit, according to their findings (bottled and tap-collected samples). About 118 respondents were answered yes to the question regarding olive oil is recommended by the Prophet for both as food and ointment. The hadith makes mention of olives. According to Omar Ibn Al-Khattab (may Allah be pleased with him), the Prophet of Allah (blessings and peace be upon him) said, "Eat olives and use its ointment because it comes from a blessed tree' (Alina, 2021). Only 2.80% (n=4) of respondents answered this question regarding olive oil rich in vitamin A. This oil is high in antioxidant compounds like tocopherols, which make up the oil's vitamin E stock. Another study also stated that, olive oil content higher amount of Vitamin E (0–37 mg (up to 72–96% RDA)) compared to Vitamin A (0–157 µg) (Mazzocchi, Leone, Agostoni, & Pali-Schöll , 2019). From the results obtained, the respondents may not know the nutrition contents of olive oil. 51.0% (n=73) of respondents answered correctly for the question pomegranate juice is good remedy for diarrhoea. In a study by Ravva & Shivsharan (2018) , many countries have used the pomegranate as a traditional medicine to treat dysentery, diarrhoea, helminthiasis, acidosis, haemorrhage, and respiratory pathologies. 143 respondents, 56.6% (n=81) respondents were not sure that banana is also prophetic food that has been recommended in Holy Quran. Dates, figs, watermelons, bananas, cucumbers, and pumpkins are high in nutrients and beneficial to the body. Most of the students did not know that banana is prophetic food because they think that prophetic food mostly comes from the Middle East such as dates and figs.

Only 21.0% (n=30) of respondents answered the question related to honey is not mentioned in the Holy Quran but mentioned in other Islamic secondary sources. Based on the finding, 1.400 years ago, the Prophet Muhammad, (PBUH) urged us to use honey to treat a various human diseases . Surat An-Nahl in Al-Quran mentions Honey. The Prophet is also said to have said, "Use the two remedies: honey and the Quran." (At-Tirmithi) (Fikri, 2020).

Attitude towards prophetic food consumption

9.1% (n=13) of respondents managed to answer correctly and showed a good attitude for the first question. The general public is unaware of the importance of eating Prophetic foods, which incredibly healthy (Rani et al., 2017). From the results, more than half of the respondents 51.7% (n=74) strongly agree that prophetic food should be of halal origin to be considered safe. This showed that, most respondents not simply believe in those deceptive and manipulative advertisements promoting Prophetic drinks or products with clearly untrue statements that may lead to the ummah's decimation (community) (Radhiah & Nadzirah,

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2018). Some respondents showed a good attitude towards prophetic food consumption from the results. This is because, majority of them hope and want to practice prophetic food regularly. In addition, 52.4% (n=75) of the respondents strongly agree that they can predict food consumption will improve health status and 34.3% (n=49) agree. This was similar to a previous study by (Azinur, Ying, Nuryuhadah. Sofwan, 2018; Ishak, 2013).

Practice of Prophetic Food Consumption

Compared to two previous studies, the current study revealed a lower level of practice of prophetic food consumption. This indicates that respondents were less aware of prophetic food concepts in the current work. During the month of Ramadhan, it was expected that the percentage of respondents who consumed prophetic food would be higher at university (36.4 %) than at home (28.0 %). This was in contrast to Rohin's (2020) previous study, in which the percentages of prophetic food consumption in university (6%) were lower than the practice of respondents at home (14%). This could be attributed to the greater availability of prophetic food in the USM campus during Ramadhan than in the Unisza campus.

Association between KAP levels and Gender, Age Groups, Religions, Field of Study, and Family Incomes

Present work results are similar to the study conducted by Rohin et al. (2020) in which the mean attitude score among male respondents higher than female respondents. . In contrast, Urea et al. (2008) and Johannesson et al. (2008) found that females had a better attitude toward the consuming of healthy and nutritious foods. Those over age more than 28 years old have higher mean of knowledge (19.50 ± 0.707) and attitude (32.50 ± 3.536) than other age groups. This shows that younger respondents lack of knowledge about prophetic food compared to older adults. Apart from that, older respondents were also more concern to practice prophetic food consumption compare to younger adults as it has the highest mean (16.50 ± 9.192). , In the current study, older adults may have the highest mean value because they have had a excellent exposure to knowledge at a young age. There was a significant difference in the mean of knowledge and attitude among religions. Muslim respondents recorded at higher level of knowledge (16.33± 3.559) and attitude attitude (31.89 ± 4.759) than other religions. Common example is that most religious people appear to follow the prophetic diet more than non-religious individuals since they are already aware of the advantages and benefits (Shuhaimi et al. 2013).

Malay respondents have good knowledge regarding prophetic food may be due to they are more familiar with the benefits of prophetic food consumption that have been mentioned in the Al Quran or taught by their parents. Compared to other studies , Chinese has higher level of attitude compared to other ethnic. This is because Chinese people have better health-seeking and self-care behaviours than other ethnic groups (Salim et al. 2019). Diploma respondents reported higher mean values of KAP than degree respondents. The present finding contrasted with other studies in which the lower level of studies reported higher knowledge and good practice towards healthy nutrition. This may be due to other factors such as school background as stated in Roz et al. (2018) study. The respondents might come from Islamic school or from a more religious family. Higher price was one of the factor that consumers does not choose to practice prophetic food, this factor does not influence much in

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this population group. Another factor such as self-attitude, might be the main factor that most of the respondents do not consume prophetic food in their diet.

Association between KAP of Prophetic Food Consumption

This could imply that respondents' knowledge level influenced their attitude and practice of prophetic food consumption (Norhaslinda et al. 2016). Furthermore, it was discovered that a higher score in attitude was associated with a higher score in knowledge and practice of prophetic food consumption.

CONCLUSION

In conclusion, most of the respondents had a poor level of practice of prophetic food consumption (48.3%) which means most of them were still unaware of the health benefits provided by prophetic food. Meanwhile, sociodemographic such as ethnicity, religions, ethnicity, age, level of study and field of study have been identified to have a relationship with the KAP level of prophetic food consumption in this study. Although Muslim students were more aware of the importance and benefits of prophetic food consumption, Hindu, Buddhist, and Christian students were also aware of the importance and benefits. Through this finding we can identify that quality, availability, taste and self-attitude regarding to prophetic food were the common factors that influenced the majority of the respondents choose to practice prophetic food consumption. Further intervention such as education, counselling and campaign should be given to the students to ensure they are aware of the importance of consumption of prophetic food.Peer and family influence should motivate students to consume prophetic food rather than simply meeting religious requirements for prophetic food practices.

Thus, we can conclude that many factors have influenced students' knowledge, attitudes, and practices regarding prophetic food. Informal education, such as parental guidance and mass media, has aided in prophetic food consumption. Students may have a positive perception of Prophetic Food, but this does not reflect in their practice, due to a lack of knowledge in this area.

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