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- Food-related health education: risk assessment, management, communication
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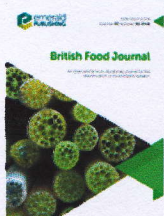
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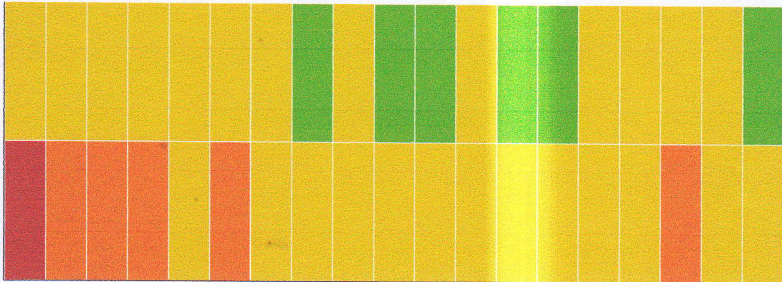
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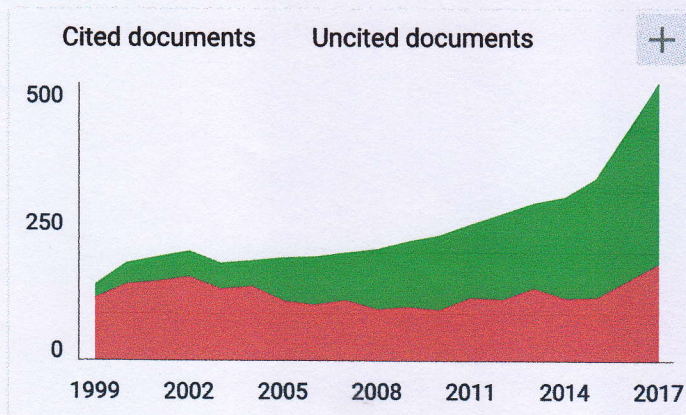
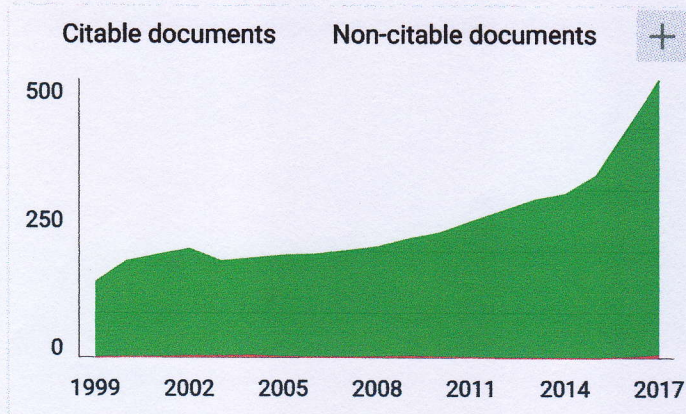
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Personal values underlying halal food consumption: evidence from Indonesia and Malaysia

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Abstract

Purpose – The purpose of this paper is to uncover the personal values driving Indonesian and Malaysian Muslims' consumption decisions with respect to halal food.

Design/methodology/approach – The personal values of 130 Indonesian and 80 Malaysian Muslims have been analyzed, using a means-end chain (MEC) approach, in relation to halal food.

Findings – Primary personal values are identified as a better sense of personal security. This is ascribed as seeking "better future" and "go to heaven." Other personal values are related to tradition, benevolence and achievement.

Research limitations/implications – Since this study was conducted in both the capital cities of Indonesia and Malaysia, this study might not take account of cultural diversity within the two countries' Muslim communities.

Practical implications – An understanding of the personal values governing Muslim consumption is a useful tool toward improving the promotion of halal certification and food products.

Originality/value – This study reveals the personal values of Indonesian and Malaysian Muslims with underpinning their consumption of halal food.

Keywords Motivation, Means-end chain, Halal food, Laddering, Personal value

Paper type Research paper

1. Introduction

There is increasing interest in halal food products. Thompson Reuters (2015) valued the global halal food market at \$1,128bn in 2014. They estimated that this figure could reach \$1,585bn by 2020. Both growing population of Muslim consumers and increasing awareness of their religious obligations in respect of permissible consumption are believed to be responsible for the increase. In the West, according to Hussaini (1993) and Bergeaud-Blackler and Bonne (2007), 75 percent of American Muslims and 84 percent of French Muslims follow religious dietary laws. The conformance of Muslims in Asia is relatively high. Additional demand comes



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from non-Muslim consumers among whom an increasing belief that “halal” is a standard that regulates permissible processing and supply chain practices, thus, ensuring wholesomeness, food safety and quality (Bonne and Verbeke, 2008) is valued. Nevertheless, Muslims remain core consumers of halal food products. This study is, therefore, primarily motivated by the globally increasing interest of Muslim consumers in halal food products.

Halal, which means “permitted,” “allowed,” “lawful” and “approved,” is an integral value governing the Muslim way of life (Hitti, 1970). It goes beyond a series of practices and traditions and permeates activities ranging from food to clothing, investments to insurance. Consuming halal food is obligatory for every Muslim. It is, therefore, integral to the utility of consumers. How strictly a Muslim adheres to this guidance, however, is, in reality, a personal choice (Bergeaud-Blackler and Bonne, 2007; Hussaini, 1993). It depends on personal interpretation of the Quran. There is, as a result, diversification on how and what to eat (Pradipta, 2016). The motivation of individual Muslims is, therefore, integral to the compliance and application of halal in all aspects of life.

Implicit in that construct is the notion that the concept of halal is closely related to personal values. This is confirmed by the literature. When faced with choice, personal values serve as standards guiding thoughts, evaluation (Bardi and Schwartz, 2003). Personal values are viewed as providing a rationale for choice behavior (Hansson and Lagerkvist, 2015). Understanding Muslim values with respect to halal food consumption would, therefore, explain the resultant choices.

Belgian Muslims, for example, indicated a clear preference for certified halal meat, with an inclination to pay up to a 13 percent premium for the halal certification. Additionally they exhibited greater trust toward Islamic butcher shops in preference to supermarkets (Verbeke *et al.*, 2013). Muslim migrants in France revealed the importance of personal attitudes, peer influence, and perceived control as well as the reinforcements of trust, involvement and personal values as driving their behavior (Bonne *et al.*, 2007). Values can be explained as the important beliefs of individuals toward some desirable end state (Rokeach, 1973). Specifically, halal meat consumption is considered a religious expression of personal values. Individuals with higher Muslim identification are motivated to more strictly follow dietary rules (Bonne and Verbeke, 2006).

However, few attempts have been made to understand the content and structure of the personal values driving Muslim halal consumption choices. One means-end exploratory study by Bonne and Verbeke (2006) finds that halal meat was preferred for the attribute “ritual slaughter,” which was viewed as a precondition to meeting the personal values “health” and “faith,” by Muslims in Belgium. Uncovering similar constructivist motivations underpinning choice behavior help to provide a better understanding of the motivations behind the personal choice of Muslims, particularly those in Islamic countries, such as Indonesia and Malaysia, in respect to halal choices.

Indonesia is the home to the world’s largest Muslim population. Their neighbor, Malaysia, is a Muslim-led multi-ethnic frontier in global halal hub. Malaysia, in particular, is an exemplar in the implementation and commercialization of halal standards. The country has systematically “certified, standardized, and bureaucratized halal production, trade and consumption” in the last three decades (Fischer, 2011, p. 36).

Given their global significance, understanding the contents and structure of the personal values driving halal consumptive choice in Malaysia and Indonesia is of particular interest. The insights can be used by government when promoting halal certification within the agrifood industry; by the agrifood industry to improve marketing strategies and to promote halal food products. The agrifood industry would benefit especially from understanding the importance of identified personal values since such knowledge can be used to enhance marketing communication in congruence with the cognitive content and meaning ascribed by Muslim consumers.

The objective of this exploratory study, then, is to uncover the personal values driving Indonesian and Malaysian Muslim consumption decisions with respect to halal food. The study uses a means-end chain (MEC) approach. Gutman's (1982) MEC model has been used extensively to elicit the personal values underlying consumer preference for various food products. These include: novel foods (e.g. Barrena-Figueroa and Garcia-Lopez-de-Meneses, 2013; Barrena *et al.*, 2017); local foods (e.g. Aertsens *et al.*, 2009; Arsil *et al.*, 2014), organic food (e.g. Barrena and Sánchez, 2009; Zagata, 2014), meat products (e.g. Barrena and Sánchez, 2009; Barrena *et al.*, 2015); dairy products (e.g. Grunert and Valli, 2001); genetically modified food (e.g. Boecker *et al.*, 2008). As previously discussed, Bonne and Verbeke (2006) applied the MEC analysis to explain why Muslims prefer halal meats in Belgium.

Past studies have proved the laddering interview techniques useful in facilitating the structured identification of consumers' preferred product attributes, through their associated consequences, to elicit the personal values that drive their behavioral choices.

In the laddering questioning process, respondents are pushed toward increasingly higher cognitive structures and to revealing personal values that were previously intangible to them (Reynolds and Gutman, 1988). While Bonne and Verbeke (2006) differentiated an MEC through generation, age and gender, we attempt to achieve wider generalization. We seek to uncover those personal values driving the consumption decisions of Indonesian and Malaysian Muslims with respect to halal food. Our work will add to previous literature by examining how Muslim consumers in the world's largest halal economies make their decisions (based on their actual cognitive content and structure).

In the next section, we elaborate halal certification and review the literature on the interaction between halal certification and Muslim food choice. This literature review is essential to establish a fundamental understanding of halal and its influence as a holistic standard.

2. Literature review

2.1 Consumer behavior toward halal food

Halal certification and its logo are used to signify to consumers that a food product is halal compliant as validated by a relevant and official religious authority. Malaysia's Department of Islamic Development and Majelis Ulama Indonesia are examples. These bodies certify that a halal food product is neither made of, nor contains any part of any animal whose consumption is forbidden by Islam (e.g. pork). They further certify that the product is free from contamination by any religiously proscribed element.

The validation process encompasses slaughter methods, processing, tools and machines, handling, distribution and transportation. Site hygiene and food safety are monitored. Food products that are unsafe or produced in a poor environment or which contain or have been in contact with any pork derivative, food additive, preservative or by packaging material and processing aid are haram (proscribed).

Considerable evidence indicates that religion can influence consumptive food behavior (e.g. Dindyal and Dindyal, 2003; Mullen *et al.*, 2000). Halal was found to be the most important attribute for Malaysian Muslims (Mohayidin and Kamarulzaman, 2014). To a Malaysian Muslim, the meaning of halal is not confined to ritual slaughter and pork or alcohol avoidance, halal food is perceived as "pure, sacred, appropriate or healthy" (Fischer, 2011, p. 20).

The impact of religion on food consumption is dependent on the extent to which individuals follow religious law. Consumers who self-identified/affiliated themselves as holy Muslims indicate a clear preference for halal food products, even in Muslim-minority countries, such as France (Bonne *et al.*, 2007) and Belgium (Bonne and Verbeke, 2006). White and Kokotsaki (2004) also found that religion is a significant factor considered by British Indians who consider whether foods are processed and prepared according to religion-based traditions. Similar observations were made among those who exhibited high motivation to follow the teachings of their own religion (Muhamad and Mizerski, 2010).

Among Muslims, positive personal attitudes toward halal food products were generally also predictive of an intention to consume halal meat (Lada *et al.*, 2009; Alam and Sayuti, 2011).

Muslim communities are described as sharing collective cultures in which people are perceived as interdependent and are motivated to reach group goals (Bonne *et al.*, 2007). In both Lada *et al.* (2009) and Alam and Sayuti (2011), pressure to comply with the subjective norms of a Muslim community was associated with halal food choice is evidenced.

Muslim consumers are vigilant when shopping for halal food products. In addition to the halal certification logo, they rely on marketing promotions and brands as cues in helping their choice (Awan *et al.*, 2015; Aziz and Chok, 2013). The false information or abuse of the credence attribute of halal is very likely to cause mistrust in and avoidance of counterfeits (Mohamed *et al.*, 2013). For example, a Japanese company, which was exposed for using a pork-derived flavor enhancer by Majelis Ulama Indonesia, issued public apology. Since that, enzyme production was considered in the halal process of certification (Fischer, 2011).

A greater need for truthful information, which adheres to the strict mandate for consuming only halal food products, necessitates high-level involvement among Muslim consumers (Wilson and Liu, 2011). Such involvement was demonstrated to be particularly important in non-Muslim and mixed societies in which non-halal food products are also (widely) available (Razzaque and Chaudhry, 2013).

To preserve their dietary practices, Muslim consumers were willing to make considerable effort in making informational searches on the halal attributes of any particular food product (Awan *et al.*, 2015). Lacking prior information (including cues), they are likely to avoid that food product. Muslim consumer purchasing behavior was described as think-feel-do (cognitive-affective-conative) or feel-think-do (affective-cognitive-conative) (Wilson and Liu, 2011). Both cognitive and affective aspects are satisfied through a perceived adequacy of information, leading to confident consumption. The information Muslim consumers' sought are product specific and often refer to product attributes.

While past studies have made significant contributions, there appears to have been scant interest in the content and structure of the personal values underlying and directing purchasing decisions. Thus far, the Belgian Muslims studied by Bonne and Verbeke (2006) revealed that tenderness and labeling as well as slaughtering and production methods were considered as important attributes (means) to achieve key personal values (ends) like health, faith and respect. The study suggests that the halal meat consumption is beyond religious values. While that is also likely the case of other kinds of halal consumption, uncovering and explicitly understanding the important values that govern Muslim decision making beyond the narrow context of meat consumption and the European setting would provide further understanding of what motivates Muslim consumers to consume halal food. Indonesia and Malaysia represent two interesting cases since their halal food markets are diverse and Muslims are the primary population in what remain multi-ethnic and multi-cultural societies.

2.2 MEC approach

The MEC theory, as advanced by Gutman's (1982) study, posits that consumption is made when consumers believe that specific attributes (the means) of the product will lead them to achieve desired personal values (the ends) through associated with benefits (the consequences). It is assumed that consumers perceive utility in the product to the extent that they expect its attributes (consumption) to lead to self-relevant consequences, helping consumers realize personal values. Consumption is intended to satisfy values that its attributes enable.

Personal values reflect the meaning, worth and importance which people attach to things, and are defined as desirable, trans-situational goals that guide their life (Schwartz and Bardi, 2001). They govern and provide a rationale for choosing any action to meet self-actualization in the future they wish to experience. Some recent works, such as the study by Lusk and Briggeman (2009), found that food values significantly influence

consumers' stated and revealed preferences for food products. Food values are a stable set of beliefs in the relative importance of meta-attributes, consequences and desired end states associated with food purchase and consumption (Martínez-Ruiz and Gómez-Cantó, 2016). Consequently, personal values are a central motivator directing behavior through the consumption of products with desired attributes and the perceived importance of the associated consequences of those attributes. Their hierarchical relationship can be presented as:

- Attribute → consequence → personal value.

The MEC theory can facilitate an understanding of contents (i.e. what aspects define halal food products). Consequences are related to these attributes, and personal values are fulfilled through those consequences. It can map the hierarchical structures ascribed by Muslim consumers to halal food consumption. It is, therefore, a relevant framework for uncovering the personal values underlying consumption behavior with respect to halal food products.

As previously mentioned, Bonne and Verbeke (2006) found that halal meats were consumed to meet such primary personal values as "health," "faith" and "respect." Other personal values uncovered in that study were "free time," "enjoy life," "care for family" and "tradition." That discovery motivated this study since Belgian Muslims' decision making with respect to halal meat purchase was proved to be driven by utility concerns. They were not motivated solely by the religious conformance demanded through halal consumption. If religious values were the sole determinant associated with halal food products, consumption would be determined by the utility derived from compliance with Islamic teaching. Muslim consumers would have no reason to seek information beyond the halal logo unless this further increased their utility. It, therefore, follows that halal food products meet other needs and enhance other aspects of their well-being.

Halal food products are similar to other certified food products, whose production processes have been validated by a credible third party. Halal, in itself, is a credence (product) attribute (Bonne and Verbeke, 2008; Mohayidin and Kamarulzaman, 2014; Verbeke *et al.*, 2013), and has its own associated consequences. In that sense, since the first step of an MEC ladder is a precondition, the resulting cognitive content of halal food consumption has to be considered starting at a higher level of abstraction. Those which Muslim consumers view as an attribute others view as a consequence.

In this study, we answer the question as to what, in reality, constitutes the attributes of halal food products. Bonne and Verbeke (2006) suggested that the attributes of halal meat may include availability, tenderness, smell, appearance, production methods, no hormones, lean, production region, labeling and slaughtering methods. Their associated consequences are assessed positively or negatively in reference to the personal values held by individuals.

3. Data and methods

3.1 Data collection procedure

Between October 2016 and January 2017, data for this study were collected through face-to-face interviews with 130 Indonesian Muslims and 80 Malaysian Muslims in Jakarta and Kuala Lumpur, respectively. The sample was recruited on the basis that they are Muslim, and was observed to have purchased halal processed food from a supermarket or a grocery shop. Their socio-demographic information is presented in Table I. Most respondents from Jakarta were married individuals and women. This observation is congruent with previous studies (e.g. Arsil *et al.*, 2014, 2016), which reported that Indonesian women played a key role in food choice decisions. Interestingly, single individuals and men seem to be more involved in shopping for processed halal food products in Kuala Lumpur. Respondents from both cities purchased processed halal food products largely from modern markets.

BFJ

	Jakarta %	Kuala Lumpur %
<i>Gender</i>		
Female	80	51
Male	20	49
<i>Age</i>		
< 20	5	6
20–29	28	50
30–39	31	31
40–49	19	10
> 50	18	3
<i>Marital status</i>		
Single	20	56
Married	78	44
Widowed	2	0
<i>Highest education level</i>		
Primary school	4	2
Secondary school	43	34
University	53	64
<i>Sources of halal processed food</i>		
Traditional markets	38	33
Modern markets	62	67

Table I.
Socio-demographic
information on
Muslim respondents
in Jakarta and
Kuala Lumpur

Enumerators (trained university students) used a soft laddering technique to help respondents reveal their hierarchical MEC in respect to their consumption of halal food products. Soft laddering was chosen over hard laddering since previous knowledge about the contents and structures underlying behavioral choice toward halal food products are limited.

The enumerators took care to ensure that respondents were comfortable sharing their thoughts. First, we clarified that the study did not seek to question their religious compliance. We were, in fact, interested in how they, as Muslim consumers, think about halal and why it is important for them to consume only halal food products. Second, we assured them that the collated information collected from all respondents will be analyzed in general and that no individual respondent could be identified. This preamble proved useful in reducing their possible fear of being judged by how they think about their consumption of halal food products. Acceptance was unanimous. All respondents voluntarily remained and participated in the soft laddering interview process.

3.2 MEC procedure

As previously explained, the concept of an MEC is that product attributes are assumed to lead to various associated consequences resulting from its use or consumption. These, in turn, satisfy personal values. Their links can be represented in a cognitive structure known as a hierarchical value map (HVM). The MEC procedures begin with laddering interviews lead to content analysis, and end with HVM production and interpretation (Gutman, 1982).

As respondents were not familiar with the soft laddering questioning process, prior to the laddering interviews, they were encouraged to think through what halal food products mean to them and why halal food products are important for them. Such direct elicitation, which is the closest technique to natural speech, is suitable in exploratory settings (Grunert and Grunert, 1995) and as the starting point (entry concept) for the laddering interviews (Olson, 1988).

Respondents were then asked to identify the most significant aspects that, for them, constitute halal food products and influence their purchase decisions. These were taken as the attributes of halal food products, and used as the starting point, from which a set of “why is that (element you mentioned) important?” questions was asked. In such follow-up questions, respondents were pushed to reveal increasingly higher cognitive concepts until reaching the point at which the importance of an element can no longer be explained. This was taken as the end point in the soft laddering interview.

Following the recommendations of Reynolds and Gutman (1988), two researchers analyzed the transcripts of the interviews for their contents (meanings) and position, namely, attributes, consequences and values. Similar contents were then summated into master codes (common headings). These were developed from the literature both related to halal food (e.g. Bonne and Verbeke, 2006; Hassan and Hamdan, 2012; White and Kokotsaki, 2004) and to food in general (e.g. Arsil *et al.*, 2014, 2016; Barrena and Sánchez, 2009). Any new code identified outside of the list (or any discrepancy) necessitated a discussion among the researchers.

In order to assess the consistency of the coding, as recommended by Kassarian (1977), interjudgemental reliability was calculated. We achieved 90 and 89 percent coding agreements in the total number of coding results for Jakarta and Kuala Lumpur, respectively. As both ratios of interjudgemental reliability were above 85 percent, our codes were acceptable for further analysis (Kassarian, 1977).

The final master codes—35 codes for Jakarta and 51 codes for Kuala Lumpur—were used to construct a summary implication matrix (SIM) demonstrating all attribute-consequence-value linkages, and to summarize them into an HVM displaying the dominant paths of an MEC through which the Indonesian and Malaysian Muslim consumers interviewed thought about their consumption of halal food products.

Using this SIM, out-degree and in-degree were calculated. Out-degree is the total of each row that represents how many times a code serves as a means or a source of origin whereas in-degree is the number of time each code serves as an end or end of linkages.

Abstractness ratios and centrality indices were then estimated using the value of in and out degrees. Abstractness ratios were obtained through the formula: (in-degrees)/(in-degrees + out-degrees). They ranged from 0 to 1: low abstractness ratio suggests that a code is likely to be an attribute; high abstractness ratio suggests that a code is likely to be a personal value. Centrality indices were measured using the formula: (in-degrees + out-degrees)/the sum of active cells. The centrality index exhibits the central role of each element within the HVM. Ranging from 0 to 1, a high centrality index indicates that the element has been mentioned more often than other elements and is a dominant base for associated elements (Bagozzi and Dabholkar, 1994).

In the construction of the HVM, it is necessary to choose a cut-off value, which qualifies the linkages in the HVM through the number of times they were mentioned by respondents. Reynolds and Gutman (1988) suggest a cut-off value of between 3 and 5 for a sample of 50–60 respondents. Gengler *et al.* (1995) recommended a cut-off value of 5 percent of the sample size. Bagozzi and Dabholkar (1994) suggested that a cut-off value can be chosen as long as the resultant total active linkages represent around the two-third of total active linkages. Leppard *et al.* (2004) argued that a cut-off value is valid so long it produces a manageable HVM and contains informative solutions.

While there is no definitive guidance here, the basis of our choice of cut-off was to obtain an HVM that is clear, easy to interpret and which, additionally, contained as many of the active linkages as possible. In addition, since halal was viewed at a different level of abstraction, we followed Hansson and Lagerkvist's (2015) procedure of using the same cut-off value throughout an HVM. We experimented with different cut-off values (2–6). In the case of Jakarta, a cut-off level of 4 was considered the most plausible, capturing 70.4 percent of active linkages.

In the case of Kuala Lumpur, a cut-off level of 3 was considered most appropriate, retaining 43.3 percent active linkages. While representing most of the active linkages, these selected cut-off values yielded HVMs that enabled clear interpretation.

4. Results

The abstractness ratio and centrality index of elements that qualified at a cut-off value of 4 for Jakarta and 3 for Kuala Lumpur are presented in Table II. Complementing our narrative understanding of the contents of the elements, abstractness ratios helped identify the position of the elements in an MEC. Elements with a low abstraction ratio below 0.49 were categorized as attributes. According to the centrality index, “Allah ordinance” was perceived as a key base leading to another element. “Healthy food” and “clean” were other central attributes that were identified by both Indonesian and Malaysian respondents. Elements ranging from 0.5 to 0.7 abstractness ratio were grouped under consequences. Based on the centrality index, “healthy” and “active” were identified as key consequences. Other elements above 0.73 abstractness ratio referred to personal values. As suggested by the centrality index, Indonesian respondents sought to achieve mainly “better future” and “go to heaven” values while Malaysian respondents pursued two highly congruent values, “good Muslim” and “go to heaven.”

The HVM with respect to the consumption of halal food products among Muslims in Jakarta and Kuala Lumpur is illustrated in Figures 1 and 2, respectively. Elements were positioned according to their respective abstractness ratio (y-axis). Their central role, based on the centrality index, was marked using dark shading. Links that are mentioned more than 20 times were emboldened, indicating their significance. Interactively, these indicators helped us identify contents and pathways linking to personal values that are considered the most important by respondents.

In the case of Jakarta, the strongest links begin with the attribute “Allah ordinance,” which was described as following Islamic principles, laws and rules. The attribute was perceived by the respondents to lead indirectly to the consequence “healthy” through the attributes “convenience” and “trust.” Respondents held high trust in food products that have been validated by the authority. The latter, in turn, was perceived to link to a predominant attribute “healthy food” before meeting the consequence “healthy.” This consequence was viewed by the respondents as leading to the major consequence “active” (can do daily activities) which was linked to the personal value “go to heaven” on one hand, the consequence “meet family needs” and the personal value “better future” on another hand.

The contents and structure above suggests that halal food consumption in Jakarta was intended, in accordance with Islamic teaching, for its functional (health) benefits so that respondents could have an active life, a better future and a better life after death.

“Halal processed food is my priority in order to follow Allah’s guidance. The food can give us good health. so I can do daily activities [...] for better future,” an anonymous respondent.

“(1) I am a Muslim so I eat halal processed food [...] It is good to our health [...] so I can earn some money [...] for better future [...] (2) I follow Allah guidance [...] I am likely to succeed both in the world and in the after life,” an anonymous respondent.

“I eat halal processed food because I am a Muslim [...] the food is clean [...] that affects my health [...] so I can do activities to achieve my goal and be successful,” an anonymous respondent.

In the case of Kuala Lumpur, it appears that the strongest links stem from the major attribute “clean.” This attribute relates to clean, pure and contains no pork and its

								Halal food consumption
Jakarta				Kuala Lumpur				
Codes	Description	AR	CI	Codes	Description	AR	CI	
<i>Attributes</i>								
Food safety	Food is safe	0.27	0.01	Nutritious	Nutritious food; nutritious and good quality; contain vitamins	0.00	0.02	
Time efficient	Save time to seek other information; practical implication	0.22	0.01	Clean	Clean and safe; contain no pork and its derivative products; pure; clean assurance	0.14	0.10	
Clean	Cleanness, good and clean, hygienic food	0.23	0.01	Allah ordinance	Religious; Islamic ordinance; halal is Islamic syariah; Al-Quran rules; I am a Muslim; haram food is strictly forbidden; follow Islamic and Qur'anic teaching; halal is a must	0.25	0.10	
Quality food Trust	Halal food is of high quality Trust that no pork and its derivatives in the food; validated by the authority	0.40 0.41	0.01 0.04					
Allah ordinance	I am a Muslim; born as a Muslim; follow Islamic principles, law and rules; obey Qur'anic rules; avoid sins; a duty of Muslims; mentioned in the Quran	0.42	0.1					
Healthy food	Healthy food	0.44	0.17					
<i>Consequences</i>								
Convenience	Convenience	0.5	0.01	Get rewarded	Get rewarded	0.50	0.02	
Active	Can do daily activities; can work hard; can take care of family; can study at university; can think properly	0.5	0.14	Earn a living	Earn a living	0.50	0.02	
Meet family needs	To earn money; to obtain halal income; meet the spiritual and physical needs	0.5	0.04	Healthy	Healthy; good for health; good for our body; maintain health; energetic; clear thinking	0.54	0.22	
Healthy	Healthy; good for our health; health is the top priority	0.5	0.05	Life direction	Guidance of life	0.57	0.02	
Self-achievement	Responsibility as a wife/ husband; self-achievement; to please parents; get good remark at school	0.56	0.03	Blessed	Blessed	0.57	0.04	
Continuing life	Continuing life	0.70	0.02	Cleanse soul	Cleanse soul	0.60	0.01	
Long life	Live longer	0.72	0.03	Food safety	Food is safe	0.62	0.02	
				Active life	Active life	0.64	0.11	
				Good offspring	Good offspring	0.67	0.02	
Better future	Take care next generation; better future; prosperous life; better future of children	0.85	0.05	Good Muslim	Good Muslim	0.73	0.04	
(continued)								

Table II.
Attributes, consequences and values of halal food in Jakarta and Kuala Lumpur

Table II.

Jakarta				Kuala Lumpur			
Codes	Description	AR	CI	Codes	Description	AR	CI
<i>Personal values</i>							
Successful Purpose of life	Successful Purpose of life	0.87	0.01	Assurance To support family	Assurance To support family	0.75	0.01
Self-satisfaction	Self-satisfaction	0.85	0.01	Go to heaven	Go to heaven	0.75	0.01
Go to heaven	Go to heaven	0.92	0.01	Better future	Better future	0.83	0.02
Happy	Happy; happy in worship; happy physically and spiritually	0.95	0.04			1.00	0.01
		0.96	0.03				

Notes: AR, abstractness ratio; CI, centrality index

Figure 1.
HVM of halal food
in Jakarta at cut-off
level of 4

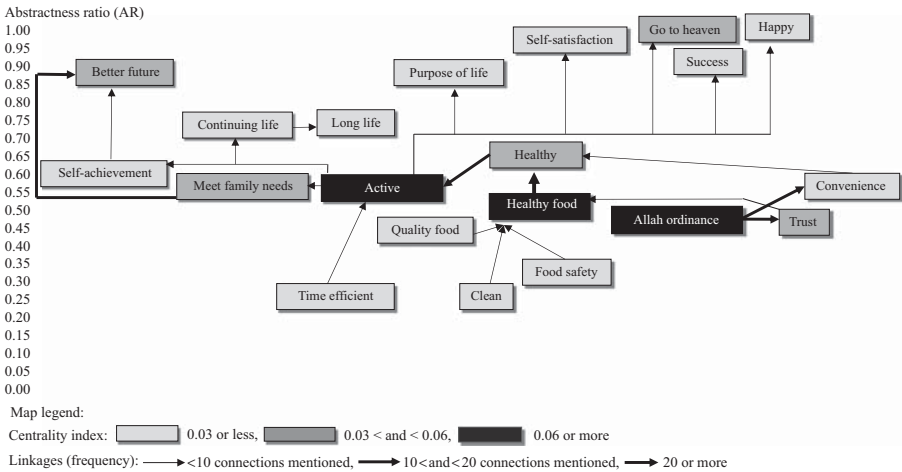
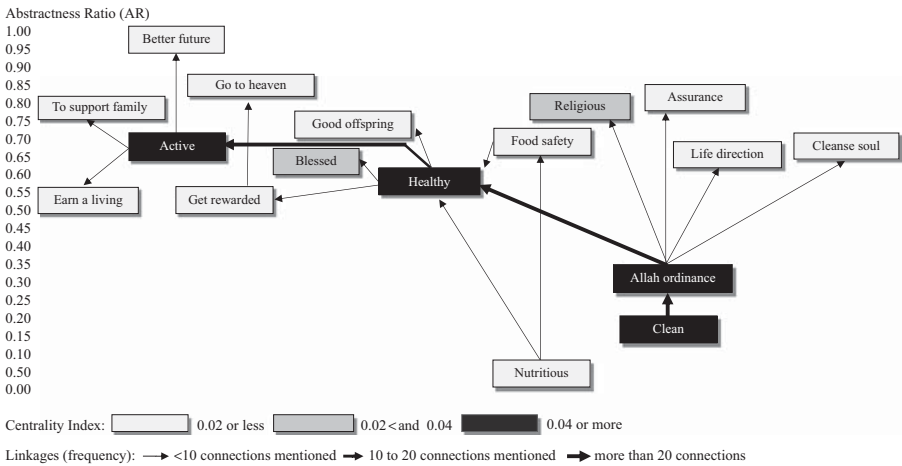


Figure 2.
HVM of halal food
in Kuala Lumpur at
cut-off level of 3



derivative products. The attribute was perceived by the respondents to directly link to another main attribute “Allah ordinance,” which, in turn, linked to “healthy” as a consequence and “good Muslim” as a personal value. The consequence “healthy” was said by the respondents as pivotal in leading to three consequences: “active,” “get rewarded,” and “blessed.” While the consequence “get rewarded” was seen as leading to the personal value “go to heaven,” the consequence “active” was taken as linking to the consequence “earn a living” and the personal values “to support family” and “better future.”

These findings suggest that Malaysian Muslim consumers considered processed food that is certified halal is “clean.” Such consumption was necessary in following Islamic teaching, which, in turn, was believed to promote good health and self-actualization as a good Muslim. Good health was perceived by the respondents as being associated with an active life, spiritual rewards, and being blessed. Cumulative spiritual rewards were said to result in a good afterlife whilst active life could pave way to a better future for the individual and his/her family.

“Halal food is clean [...] it makes me healthier [...] can actively work [...] to support my kids’ education,” anonymous respondent.

“It is a must to follow as a Muslim [...] I will be (religiously) rewarded [...] go to heaven after I die,” an anonymous respondent.

5. Discussion

In Quranic teaching, Islam followers are required to eat only halal food. Our findings suggest that “Allah ordinance” was the central aspect of halal food products. While it was an immediate attribute in the view of Indonesian Muslims, it was a higher level attribute derived from the attribute “clean” when perceived by Malaysian Muslims. An MEC further suggested that Indonesian and Malaysian Muslims perceived “Allah ordinance” to, indirectly and directly, lead to good health. In the terminology of Al-Quran, the motivation to comply with Islamic teaching is related to the appreciation of good health as one of God’s countless bounties, i.e. it is a holistic way to nourish human body with respect, not only faith, but also with lawful and healthy food.

These findings concur with Bonne *et al.* (2008) who predicted inclination to purchase halal meat through the attitude to health of both high and low acculturated Muslims in France. Meat, for example, that is slaughtered and handled using halal methods has been proved to oxidize more slowly and to contain fewer microbes (Nakyinsige *et al.*, 2014). Halal meat also has an association with hygiene (White and Kokotsaki, 2004) and is perceived as pure, clean and hygienic food (Fischer, 2011).

Good health was perceived as leading to the consequence “active” by Indonesian Muslims and, additionally, the consequences “get rewarded” and “blessed” by Malaysian Muslims. These consequences concur with much of the Islamic teaching on the interconnectedness of physical and spiritual benefits. Active life was predominantly suggested to directly achieve the value “better future.” Physical inactivity is related to morbidity, which, in turn, compromises health. By staying physically active, it was perceived by Indonesian Muslims that one can have a better future, i.e. in taking care of family, prosperous life and supporting children. Similarly, an active life was deemed by Malaysian Muslims as leading to the consequence “earn a living” and adds value “to support family.” The value “care for family” was also underscored by Belgian Muslims (Bonne and Verbeke, 2006).

Beyond these social considerations, an active life was perceived by Indonesian Muslims to lead to the value “go to heaven.” This finding supports physical educators’ advocacy of active lifestyles since they have long advocated that the benefits of a physically active lifestyle go beyond health claims (Siedentop, 1996). This value, from Malaysian Muslims’ point of view, could be achieved through the consequence “get rewarded.” The other values discovered in this study were “successful,” “self-satisfaction,” “purpose of life” and “happy” in the case of Indonesia *vis-à-vis* “good Muslim” and “assurance” in the case of Malaysia.

In addition to the MEC approach as adopted, the personal values uncovered in this study can also be interpreted in the light of Schwartz’s theory of basic human values. The personal values “good Muslim” and “purpose of life” are related to tradition; “better future,” “assurance,” and “go to heaven” are related to security; “support family” is related to benevolence; “successful” and “self-satisfaction” are related to achievement. “Happy” is represented as a sense of contentment.

Taken together, the intersection of values preserves existing social-cultural practices thought to give certainty to (after) life. Such cognitive contents and structure might be related to the lesson in which Prophet Adam’s deviance of Allah’s instruction caused his banishment from heaven to earth (Quran, *al-Baqarah*: 35–38). It is a sin for Muslims who consume non-halal food, and every sin is counted and accumulated (Pradipta, 2016). The demerits would result in punishment in the afterlife. Halal consumption is, therefore, an objective approach to demonstrate faith in and submission to Islam for earning a place in the kingdom of God (Wang-Kanda, 2016). It was perceived by Muslims that they would go to heaven by conforming to religious law since halal, as permissible consumption, was perceived as a means to earn an indulgence.

As revealed in this study, the Indonesian and Malaysian samples shared similar values in their decision making with respect to halal food consumption. Although Indonesian and Malaysian have somewhat different socio-cultural and economic backgrounds, their food choice was mainly driven by religious values. While this finding does not necessarily imply that religious beliefs have a stronger influence than socio-cultural and economic factors such a conclusion was drawn among British Indians by White and Kokotsaki (2004). Importantly, in this study, our evidence does reinforce the special role of religion in influencing consumer behavior. Our conclusions support other food studies (e.g. Bonne *et al.*, 2008; Fam *et al.*, 2004).

6. Conclusions

Our study has demonstrated that Muslim consumption decisions with respect to halal food are guided primarily by religion, principally through a set of conservation and security values. This suggests that, for Muslims, halal food is chosen over and beyond more functional aspects of consumerism.

Based on these findings, policy measures directed toward promoting halal certification should take these values into consideration. For example, marketing communication programs can be improved so as to ensure greater congruence with values revealed that are considered the most salient by Muslim consumers. This could be achieved by way of differentiation, thereby scaling up the perceived value of halal food products and promoting investment in halal certification.

In particular, the marketing of halal food can leverage halal certification by taking the two central themes revealed in this study into consideration. The first theme centers on “clean,” “Allah ordinance,” “healthy,” “active life,” “good Muslim,” “good offspring” and “good Muslim” in Malaysia. The public and private sectors could consider the intersection of these important aspects in structuring their communication. They should promote messages which encourage such desirable self-image as “be a good Muslim by purchasing halal products,” self-practice “follow Allah ordinance, get the best rewards, buy halal products,” and lifestyle “be active by consuming clean and hygienic halal food.” The second theme is

related to “trust,” “healthy food,” “active,” “healthy,” “better future” and “go to heaven” as perceived by Indonesian Muslims. They can be used to build a base for communication ideas like “trusted and healthy, halal food” and “stay healthy, be active by purchasing halal food.” While these are general examples, they should be modified with care to combine both the halal and specific appeal of a particular food product.

In this exploratory study, its limitations relate to our focus on Muslim consumers in the capital cities of Indonesia and Malaysia since they might not represent the attitudes of the entire Muslim communities of these countries. Non-Muslim samples remain an unexplored subject. The MEC approach may just as useful for understanding why non-Muslims also seek halal food products. Such an investigation would be of considerable interest since the Islamic law does not bind them, and their voluntary preference is therefore likely to be self-motivated. Knowledge on their decision making with respect to halal food consumption is, therefore, an important step in improving marketing communications to non-Muslim consumers.

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Decision Letter (BFJ-09-2017-0519)

From: cgriffith@cardiffmet.ac.uk

To: poppy74arsil@gmail.com, poppy.arsil@unsoed.ac.id

CC:

Subject: British Food Journal - Decision on BFJ-09-2017-0519

Body: 25-Nov-2017

Dear Dr. Arsil:

Manuscript ID BFJ-09-2017-0519 entitled "Personal values underlying halal food consumption: Evidence from Indonesia and Malaysia" which you submitted to the British Food Journal, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some MAJOR revisions to your manuscript. Therefore, I invite you to respond FULLY to the reviewer(s)' comments and revise your manuscript. Please explain how you have responded to the reviewers' comments

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You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer. Please also highlight the changes to your manuscript within the document by using the track changes mode in MS Word or by using bold or coloured text. Once the revised manuscript is prepared, you can upload it and submit it through your Author Centre.

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Once again, thank you for submitting your manuscript to the British Food Journal and I look forward to receiving your revision.

Yours sincerely,
Prof. Christopher Griffith
Editor, British Food Journal
cgriffith@cardiffmet.ac.uk

DEADLINE: 23-Feb-2018

Reviewer(s)' and comments to Author:

Reviewer: 1

Recommendation: Major Revision

Comments:

Dear Author,

I think your research is interesting and timely. These are the major points of improvement I would suggest:

- connecting the literature review to the research question and the case study at hand
- going into more depth in the analysis and presentation of results
- clear recommendations for the government and the agricultural sector
- English proofread and precision of arguments

Additional Questions:

1. **Originality:** Does the paper contain new and significant information adequate to justify publication?: Generally, I find the research topic timely and interesting, especially since the global halal food market is steadily growing and Malaysia is developing into a global halal hub. The analysis brings up some new insights that might be worthwhile publishing.

2. **Relationship to Literature:** Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: The author cites some interesting research from Western Europe. However, (s)he does not succeed in contextualizing this literature and critically evaluating it in the light of her/his own research taking place in Indonesia/Malaysia. It might also be useful to look into research done by John Fischer on the topic. I think that page 3 line 24 cannot be generalized ("halal food certifications exceeds Islamic religious obligation.")

3. **Methodology:** Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: It might be useful to mention that a constructivist lens has been chosen and why. Moreover, I miss a justification of the choice for Malaysia and Indonesia. Furthermore, I doubt if the capital cities are representative for the countries at large. This might need some rephrasing. The author does not do anything with the demographic data in table 1. What do these results mean for the representativeness of the research? The mean-end approach is well-chosen, but could be explained more clearly. Personally, I have no experience with the laddering method, but it seems comprehensible to me.

4. **Results:** Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: The results are presented in an understandable manner. However, I believe that there is more in the data (as shown in the table), than what is being discussed in the results section. Schwartz's theory comes a bit out of the blue and needs to be better embedded with the results found in this research.

Page 8 line 33-47 seems to belong into the literature review section, though.

5. **Implications for research, practice and/or society:** Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: In the introduction, the author explains the relevance of the research results for government and the agricultural industry. Yet, the recommendations resulting from the research are rather vague. I think the results allow for more concrete suggestions.

6. **Quality of Communication:** Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: While there is a clear structure of the paper, the language used needs to be revisited. English proofreading and a critical view on the structure of the arguments would help the readability of the paper.

Reviewer: 2

Recommendation: Minor Revision

Comments:

Extend discussion on Implication of Research. The findings shows many relevant parties can benefit from this research. Thus it needs to be clearly highlighted.

Additional Questions:

1. **Originality:** Does the paper contain new and significant information adequate to justify publication?: Interesting research topic and relevant to current scenario. Author is able to provide current and significant information which is adequate to justify publication.

2. **Relationship to Literature:** Does the paper demonstrate an adequate understanding of the

relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: Literature is clearly written from a general view of Halal food, model used. However, author is recommended to extend the explanation of personal values attributes using current references to add value to the literature discussion. This reflect the objective of the study which is to uncover personal values driving consumption decisions with respect to halal food.

3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: Theory used (MEC) is described clearly. Face to face interview is found to be a suitable data collection method supporting the theory applied in this study. Good justification given for the respondents chosen and development of scales. Summary implication matrix (SIM) and hierarchical value map (HVM) is appropriately been used and explained.

4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: The results are clearly analysed and presented. The conclusions adequately discussed in relation to the objective. Tables presented summarised clearly from the analysis output.

5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: The paper did identify the implications of the research. However, it was too brief to be digested by the readers. A good study should possess high implications thus need to be clearly addressed. This section need further improvement as to discuss on the how the findings are different from theory, how relevant parties can benefit from the findings.


6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: This paper portrays a good quality of communication. The sentence structure is easily understood by readers.

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Date Sent: 25-Nov-2017

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Decision Letter (BFJ-09-2017-0519.R1)

From: cgriffith@cardiffmet.ac.uk

To: poppy74arsil@gmail.com, poppy.arsil@unsoed.ac.id, tey@upm.edu.my, markbrin@chariot.net.au, pcunuei@gmail.com, denisaliana94@gmail.com

CC:

Subject: British Food Journal - Decision on BFJ-09-2017-0519.R1

Body: 22-Jan-2018

Dear Dr. Arsil:

It is a pleasure to accept your manuscript entitled "Personal values underlying halal food consumption: Evidence from Indonesia and Malaysia" in its current form for publication in British Food Journal. The comments of the reviewer(s) who reviewed your manuscript are included at the foot of this letter.

By publishing in this journal, your work will benefit from Emerald EarlyCite. This is a pre-publication service which allows your paper to be published online earlier, and so read by users and, potentially, cited earlier.

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Thank you for your contribution. On behalf of the Editors of British Food Journal, we look forward to your continued contributions to the Journal.

Yours sincerely,
Prof. Christopher Griffith
Editor, British Food Journal
cgriffith@cardiffmet.ac.uk

Date Sent: 22-Jan-2018



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Decision Letter (BFJ-01-2018-0060)

From: cgriffith@cardiffmet.ac.uk

To: poppy74arsil@gmail.com, poppy.arsil@unsoed.ac.id

CC:

Subject: British Food Journal - Decision on BFJ-01-2018-0060

Body: 05-Mar-2018

Dear Dr. Arsil:

Manuscript ID BFJ-01-2018-0060 entitled "Motivation-based segmentation of local food in urban cities: A decision segmentation analysis approach" which you submitted to the British Food Journal, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some MAJOR revisions to your manuscript. Therefore, I invite you to respond FULLY to the reviewer(s)' comments and revise your manuscript. Please explain your response to the reviewers comments

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Once again, thank you for submitting your manuscript to the British Food Journal and I look forward to receiving your revision.

Yours sincerely,
Prof. Christopher Griffith
Editor, British Food Journal
cgriffith@cardiffmet.ac.uk

DEADLINE: 04-Jun-2018

Reviewer(s)' and comments to Author:

Recommendation: Major Revision

Comments:

You continuously mix the tenses without a reason, especially in the results section; decide on the use of past tense (easier) or present tense

- Second part of the sentence in page (p) 1, line (l) 33 is not hard to understand as well as the next sentence (for sure urban people can buy local food).
- p2, l3: Chambers et al. 2007 (not 2011)
- p2, l27: add more sources for WTP studies
- p4, l22: is instead of are
- p5, l13-17 and table 1: Compare your data with official statistics in these cities (if data is existent)
- p5, l24/25: delete a total of
- p6, l4 and l25: delete , after et al.
- p6, l17: determination of
- p8, l32: ... were food quality ...
- p9, l13: were identified
- p11, l16: different segments
- p15: in Table 1 the grouping of family income is a bit strange, if 83% belong to one group and the rest is divided in 4 groups - this does not make sense, also because you did not use the different income groups in the text.
- p15: Table 1: Money for food for family per week does not make sense, if you do not know the very different numbers of family members - calculate per capita
- Figure 1: Do not use abbreviation (HVM) in the headline of the Figure - all figures should be comprehensible without looking for abbreviations in the text.

Additional Questions:

1. Originality: Does the paper contain new and significant information adequate to justify publication?: partly yes
2. Relationship to Literature: Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: mainly yes; however, there are many more recently published studies on the willingness-to-pay for local food which provide important results for the discussion of the study's results (especially for the consumer segment "value for money").
3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: Methodology is fine, but not the description of the sampling procedure. Page 3 and again 12 list the three study cities which were chosen because of different ethnic background of the study population. If this ethnic reason is really important for the outcome of the study, then the researchers have to take care that only people of the different ethnic groups are interviewed in the three very big cities (it is not described how this was assured) and to check for differences in the results which was also not done. Why have they mentioned then the ethnic groups several times? Furthermore, it should be described how the "random sampling stage" of the sampling procedure was done.
4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: Partly yes. However there are some important shortcomings. One is with mentioning the ethnic groups several times. If the authors expect differences they have to check their data for these differences which was obviously not done. Another shortcoming is the use of the term "health". It is fine with the description of results, as consumers think so. However, you cannot directly promote "health" as a reason to buy local food (see section Conclusions), if this is not proven. Why should a government argue with health reasons. There are many more reasons as freshness, support of the local economy etc. (see literature). The conclusions do not take into consideration that local food is perceived as good value for money - this does not automatically mean "cheaper" - the value(s) behind are important. This should be discussed in the conclusions together with several study results on the willingness-to-pay from other countries.
5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: partly yes, but discussion and conclusions must be better elaborated. So far, conclusions partly encompass repetitions of the introduction chapter (e.g. with ethnic groups).
6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: yes

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