

Designing Halal and Pure Food Model by Emphasizing Consumer Behavior Management

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ABSTRACT

Muslims constitute a considerable portion of the world population and the global markets and the food and beverage consumption is one of the most important issues with which they are faced. Therefore, the present survey has been conducted to design Halal food model given that no model has been found in previous studies based on Quran-the most significant religious source of Muslims. Grounded method is used for data collection given to nonexistence of a considerable background and that the survey is qualitative. Primary variables of the above model include preliminaries of Halal food consumption, Halal food consumption, the expected results of Halal food consumption, evaluation and feedback, national environment, international culture, foreign environment and expected behaviors. Statesmen, consumers, manufacturers and researchers are four groups who could enjoy results of the survey.

KEY WORDS: Halal food, Halal brand, Muslim market, Muslims, Halal, the Islamic market, Muslim countries.

1- INTRODUCTION

Today various factors are effective on analyzing the process of economic development of countries among which development of markets could be mentioned. Muslim countries' market is one of the important well-known markets in the business world that many of its potential talents have not already been fulfilled due to lack of consistency. Standards which are being emphasized in the consumption culture of the Islamic countries especially in the food market are so determining that Halal brand is more confidential than any other brand. Muslims market has a valuable capacity to dominate progressive standards of the product especially such capacity is considerable in the food industry and food market (1). Therefore, explaining and exploiting standards of such progressive indexes from the religious and ideological resources of Muslims is very important. If these standards could be introduced to Muslims and people in the world, it could be stated that health of people has been improved in various dimensions especially behavioral dimension. "Halal brand" in consumer goods and economic services among the Muslims in the world is one of the important issues which has a direct impact on the global economy. Nowadays governments are aware of the importance of investment regarding "Halal trade" and "Halal brand" and have taken extensive actions to provide appropriate conditions for investors in this attractive and highly competitive market. Although the extent and size of Halal products market is undeniable in the world, its valuation is difficult. Muslims' population in the world is about two billion persons at present, i.e. about 30% of the world population. It is predicted Muslims will constitute at least more than 35% of the world population until 2025. Fortunately Halal food, pharmaceutical, cosmetics and service industries' market has found its audience among more than seven billion Muslims and non-Muslims and it is being developed increasingly (2). Given that Halal products especially Halal food are increasingly applied by Muslims or non-Muslims in the world the researcher intends to collect standards and indexes of Halal food which are derived through verses of Quran in the form of a relatively comprehensive model and introduces it to the world. This model has not been found in scientific journals and markets according to the accomplished investigations and its novelty is totally clear.

Authors selected this topic for two reasons. One is related to the existing gaps in other related researches including incomprehensiveness of models, emphasis on limited aspects of Halal food and intention and capability of authors to perform such articles which opens the way to conduct business interdisciplinary studies. Nonexistence of such scientific articles is another motivation to conduct the present survey.

2- LITERATURE REVIEW

The Islamic viewpoint regarding business is increasingly important in the current global economy due to several reasons. Islam is an applied religion that forms attitudes and behaviors of Muslim customers through certain daily procedures. Previous studies show religion has a considerable impact on values, habits, attitudes and life style and eventually decision-making behavior of the consumer (3). Perhaps the most obvious skill of a professional marketer is his ability to create a trademark and then supports maintains and reinforces it (4).

The global Halal industry has had an increasing growth in many parts of the world. Halal food markets are developed around the world every year. Muslim customers in any part of the world like to consume Halal products and this is a good sign for the global Halal market (5).

Food security and Halal and Haram issues are one of the Islamic management indexes in the Muslim market in future (6). Therefore, Halal has been converted into a significant way to create Muslims' identity and maintains it in a

world of global actions (7). Food plays a major role in Islam. Estimations across the world demonstrate 70% of Muslims follow Halal standards. Hence, food product sellers should perceive limitations about the diet which interferes in Muslims' purchases before they could satisfy their needs (8). Religious brands like Halal illustrate high-quality products that are beyond religious task of their faithful followers. Many companies which follow the religious law show all of their customers are not Muslim (8). Halal brand as a global food standard is a standard of healthy food among the countries (9).

Several models have been obtained after studying the history of Halal food and Halal brand that are indicated in the below table.

Table 1- the selected effective variables on the status of Halal brand through studying the existing models in this regard

Model designer	Variables	Model's name
Lada, 2009, 70 (10)	Halal brand attitude, subjective norm	Selecting Halal products
Doaee et al, 2011, 26. (11)	Quality of products with Halal brand, Halal brand loyalty, awareness regarding Halal brand, Halal brand image, Halal brand associations, Halal purchase intention	Brand analysis model
Salman, 2011, 642. (12)	Religious beliefs, religious commitment of Halal brand, being Muslim	Effective factors on Halal food perceptions
Alam , 2011, 12. (13)	Behavioral control	Halal purchase intention
Dehdashti et al, 2011, 69. (14)	Confidence in Halal brand, Halal brand satisfaction, continuous commitment	Sweeney and Swait model
Karijan, B. 2007:371. (15)	The habit to purchase Halal products	Theory of planned behavior for Halal meat consumption
Shaari, 2010, 458. (16)	Halal product, price of Halal product, promoting Halal product, distribution of Halal product. the process to issue Halal license	Fishbone diagram of Halal purchase intention
Imani Khoshkhu et al. 2011. 113. (17)	Flexibility of Halal brand	Brand equity model

The above models have several deficiencies such as: 1- they are not comprehensive necessarily, 2- each model is focused on special subsets of Halal food and thus doesn't consider the whole set of Halal food, 3- these models are not designed based on Quran and consumer behavior concepts simultaneously. Thus, the researcher intended to design a model in order to eliminate such deficiencies.

3- METHODOLOGY

The present survey was conducted using Grounded theory (theoretical conceptualization). Grounded theory or theoretical conceptualization is regarded as one of the strategies of research through which the theory is generated on the basis of major concepts obtained through data. This strategy exploits a kind of inductive approach, i.e. generating process of theory in this strategy is inductive. Concepts are the key factors of analysis because the theory is obtained through data conceptualization and not sum of objective data (18). The theory method through data is resulted in a step by step and systematic method of data analysis for a novice researcher in qualitative researches (19).

4- Conceptual framework

Theoretical and conceptual basis of the survey is illustrated in this section. First, the theory is proposed which constitutes the primary section of the conceptual model. It is adopted from the Islamic jurisprudence which has been inferred and represented by Islamic scholars. Of course this theory has been generated based on verses of Quran and narratives of Imams.

4-1 Helliati theory

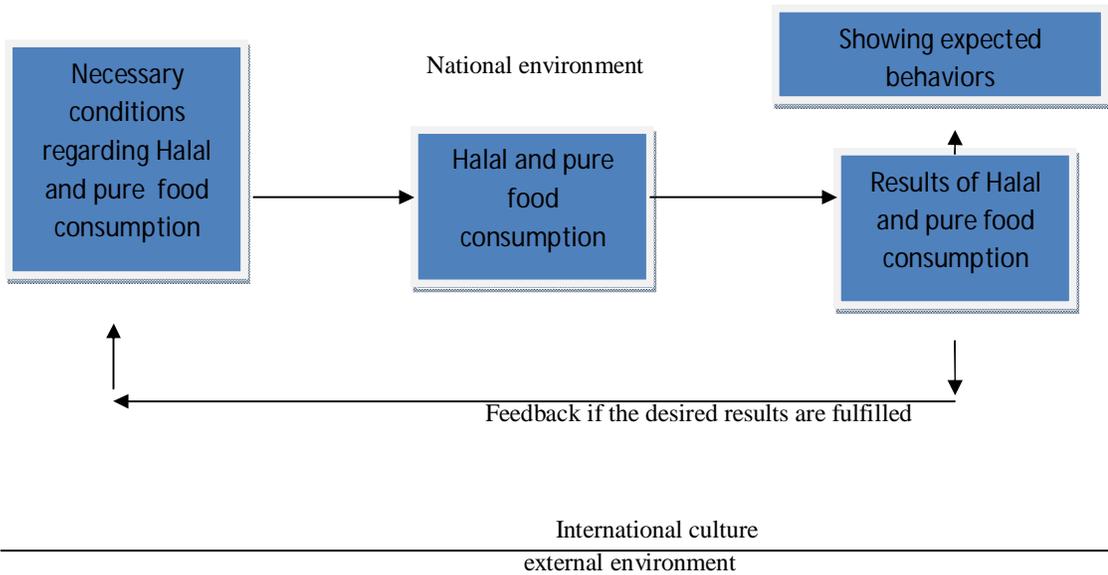
Any food that its prohibition has not been proved with proper reasons is Halal as long as it is not the source of harm and corruption for the individual and the society (20).

Simple concept of this theory is that foods and beverages must be lawful and consumable unless they have a specific problem like when their consumption has been prohibited and is indicated explicitly in Quran. For instance, eating carrion, blood, pork, slaughtering without mentioning the name of God and wine is unlawful. Important components of this theory are proper reason, harm for the person and the society and corruption for the person and the society. Proper reason illustrates any reason does not have the essential capability to determine whether foods are Halal or Haram. Other components indicate comprehensiveness and considerable depth of the theory which not only considers external harm but the internal harm (corruption) and pays attention to both the individual and the society.

Now it is possible to represent the conceptual model of survey given to the above explanation of **Helliati theory** and exploited major points from Quran interpretations. The above theory is the basis of preliminaries in the model. Concept of "Halal" is determined by defining this theory and then the applied and detailed cases of "Halal preliminaries" are exploited using the existing interpretations.

4-2 Conceptual model of survey

By studying interpretative texts of Quran, exploiting important indexes and standards in these texts and referring **Helliati theory** it could be concluded that such standards could be organized in the form of a model as below given to the Islamic jurisprudence and regional and global conditions:



A- Preliminaries (policies, percepts and principles of food consumption in Islam):

- 1- Material concerns are the prerequisite for spiritualities.
- 2- Halal and Haram are determined through divine orders.
- 3- Pork, its products and wine have been prohibited due to their inherent uncleanness and impurity. Thus, these could not be applied in any manner.
- 4- Apparent purity (lack of obvious filthiness and observing hygienic principles) and intrinsic purity (lack of hidden filthiness and observing ideological and educational principles) are the conditions of consumption in Islam.
- 5- Food in Islam should be both Halal, i.e. it must have the minimum essential conditions for consumption and be pure, i.e. it must have adequate conditions too.

B- Consuming pure and Halal food

- 1- Purities in Quran have an extensive concept which contain both physical and spiritual daily bread and have individual and social aspects.
- 2- Moderation in food consumption is considered. For example, conditions and limits have been determined in Islam for meat consumption.

C- Results of consuming pure and Halal food

- 1- Accepting sensual inspirations would become difficult.
- 2- Consuming pure and clean foods provides the essential ground to conduct righteous act.

D- feedback: if at least one of the results in the previous section is not fulfilled, it should be referred to paragraph one and evaluate the preliminaries and feedback.

E- National environment: the illustrated process in the above figure is occurred in national environment setting which includes government policies, national culture and religious culture of most people. The important point is that this model could both affect the national environment and be influenced by it. This could be proposed about other components like national culture and external environment.

F- International culture: it is the common culture at the global level about behavior of the food consumer.

G- External environment: it includes regional and international environment. Countries of the region and the world have habits, behaviors and cultures about food consumption which could affect consumption culture of other Muslim countries. This influence is highly considerable given to numerous media possibilities and development of digital and electronic environment in the current world.

H- Showing expected behaviors: influential behaviors in personal, social and national scopes should be observed in people.

4- DISCUSSION

The following phases have been performed step by step in order to conduct the survey through Grounded method:

- 1- Studying models related to Halal food and Halal brand: summary of these models was represented in the form of a table and was explained in literature review section.
- 2- Studying Quran interpretation about Halal food: 27 volumes of Nemoune interpretation and 12 volumes of Noor interpretation were studied and analyzed. Then important points about Halal food were exploited and classified.

- 3- Exploiting important variables about Halal food using Nemoune interpretation and Noor interpretation: some variables were exploited from the classified interpretative points in the previous section using grounded theory techniques.
- 4- Coherence of the above variables and omitting repetitive variables
- 5- Selecting and classifying the more important variables which have more weight

Proposing model variables in the framework of conceptual model of survey: three classes of factors including internal environment, external environment and organizational culture were added in this section given to the obtained variables as well as internal and global environmental variables and conditions. Finally it has been tried to maximize model comprehensiveness and efficiency by considering all important factors and variables.

The important issue is that topic of Halal has been considered and emphasized in other researches which is admirable. But given to the accomplished studying of interpretations as well as verses of Quran, the term pure is observed beside Halal which is very important too. In one of the verses in Quran God says to all people such as Muslim or non-Muslim: "O people eat whatever grows on the earth provided that it is Halal and pure and don't follow evil, because it is an obvious enemy for you".

This is while scientific studies on Halal food put more emphasis on Halal feature and pure is less emphasized. The interesting point in the above verse is that perhaps there is an important point in consumption of Halal and pure food that God wants all people to understand irrespective of their religion and tradition. It appears that prescribing Halal and pure food is compatible with human's nature like consumption of Halal and pure food. Ever-increasing consumption of Halal and pure food by people such as Muslim or non-Muslim in the world confirms compatibility of this issue with humans' nature. Also, manufacturers and industry owners across the world perceive that the demand for Halal food and other Halal goods and services has highly been hasteful and it is necessary for them to take special actions in this regard.

6- Conclusion

Consuming Halal food in Quran, Muslims' holy book, is highly emphasized. The most important points about Halal food are as below that are adopted from Quran interpretations (Noor and Nemoune interpretation books):

- 1- A condition has been stated in God's word beside permission to consume (21).
- 2- Material concerns are the prerequisite for spiritualities in Islam (21).
- 3- Islam focuses on hygiene in nutrition (21).
- 4- Divine sanctions are not just due to hygienic issues; other reasons such as reverence, ideological and educational issues are sometimes considered too.
- 5- The issue about Halal foods is a stable principle in divine religions (22).
- 6- Islam is the school of justice and has determined conditions and limits for meat consumption (22).
- 7- The issue of Haram foods is related to their obvious or hidden filthiness (22).
- 8- Determining Halal and Haram is on the basis of divine orders (22).
- 9- Human beings would accept sensual inspirations as a result of consuming Haram food (22).
- 10- Foods should be consumed cautiously, as evil misled Adam by food (22).
- 11- Wine and pork are unlawful and prohibited, as they are filth and impure inherently.
- 12- Apparent and intrinsic purity are conditions of consumption in Islam (23).
- 13- Purities have an extensive concept that includes any clean daily bread whether it has physical or spiritual, personal or social aspects (24).

The above points have been organized in the model by omitting repetitive and overlapped cases.

Halal is not merely a religious issue; rather it is a scope of trade and business which is going to be converted into a global brand to guarantee quality and the selected life style (10). The only argument which could be proposed in this regard is that intention of individuals involved in offering Halal products is very important. They direct consumers to a life style (religion in Arabic) that is Islam (25). Two major standards are stated in Quran (Muslims' holy book) for food and beverage: halal and pure (26). Halal explains the essential and minimum conditions of consumption while pure proposes eminent conditions and qualitative enhancement of consumption. In other words, there are two basic and important conditions, i.e. halal and especially pure food and beverages to achieve eminent behavioral standards at various individual, personal and global levels. Objective of this survey was to identify major standards of food consumption through consumer behavior approach that are halal and pure. After studying scientific and religious texts and the proposed models about Halal food and Halal brand it could be concluded that individuals are expected to show standard behaviors at personal, organizational and global levels by consuming Halal and pure food. Moreover, an innovative model has been proposed given to these points and standards. Applying such model could at least be useful for four groups: first policy-makers and executive authorities of governments who can sample the model indexes for efficient policies and plans. The second group is consumers of Halal food who consume and propagate it by precise knowledge and perception. They accelerate their organization's success at all levels especially at organizational level by showing standard behaviors because of consuming Halal and pure food. The third group includes manufacturers and intermediates of Halal food who could implement the intended standards in production and distribution process of Halal food. Researchers of Halal food and Halal brand are the fourth group who could obtain newer and more complete achievements using research findings.

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