THE DOCTORAL RESEARCH ABSTRACTS

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The values in our daily life are important as the values play a role in influencing our principles and behaviours, and positive values could create good behaviour and a happy living. Thus, values in Islam are essential as those act as a guide for Muslims to be the good believers and capable in forming the better societies. These values are based on the Shariah principles which can be found in the Holy Qur'an, which dominantly enacted as the main reference of foundation for Muslims in present time and the Hereafter. Occasionally, Muslims do not realise that the good things that they do in their daily activities are considered as good values from the Islamic perspective, i.e. Islamic values. The present business environment of the food supply chain, particularly the poultry industry has been chosen in this study due to the fact of highest food consumption of Malaysian in poultry and poultry based products. This study found that research which assessing the Islamic values and halal supply chain has received relatively little attention in the literature. Therefore, this study attempts to fill this void by assessing the Islamic values in the halal supply chain of the poultry industry. This study focuses on the existing poultry supply chain by underlyng Islamic values that exist and might capable to assist the implementation of halal supply chain as to be resilience and sustainable in the future. By using a qualitative approach, the main data was collected from in-depth interviews of three case studies. The three case studies are interrelated in the poultry supply chain as the first case is focused on the initial stage of supply chain i.e. farm, while the second case emphasises on five slaughterhouses. The final and third case focuses on the final stage of the supply chain which is retailers' premises. The study determined the fundamental of Islamic values that emerge throughout the entire halal supply chain of the poultry industry. The study then highlights the importance of the Islamic values in the halal supply chain. A model was formed based on eleven dimensions, namely accountability, awareness, commitment, competency, dedication, efficiency, kindness, knowledge, sincerity, spiritual well-being, and trustworthiness. The research contributes to the literature of Islamic values as well as the supply chain management literature by supporting the ethical theory of Al-Ghazali. This study proposed three new dimensions, namely awareness, commitment and competency dimensions in assessing the halal supply chain that is incorporated in the newly proposed assessment Islamic values model.

The study offered one of the early initiatives in exploring urban Malay Muslim consumers’ food-related behaviors toward Halal food products from non-Muslim countries; within a collectivist and urban social setting. The conceptual framework was adopted from the Theory of Planned Behavior and later extended to include three new variables based on empirical evidence in existing literature from several fields of studies. Structural equation modeling and Statistical Package for the Social Sciences were the statistical procedures for a sample of 450 urban Malay Muslims. The results demonstrated the proposed structural model appropriately fits the observed data hence, the results allowed the study to draw its conclusions. Perceived knowledge had successfully predicted trust, subjective norm, and perceived behavioral control; however, it did not show any relationships with attitude and receptiveness. In contrast, perceived knowledge and distrust had a significant positive link instead of the hypothesized negative relationship. Also, the results established receptiveness was the function of subjective norm, perceived behavioral control, trust, and distrust. Nonetheless, the correlations between perceived knowledge-attitude and attitude-receptiveness constructs were not consistent with present theories. Perceived control behavior had demonstrated to be the strongest predictor of urban Malay Muslim consumers’ receptiveness toward Halal food products from non-Muslim countries. As well, the study’s findings showed the personal values that urban Malay Muslim consumers significantly uphold are security, sense of accomplishment and self-fulfillment whereas, the least significant value was being well respected. Also, most male and female urban Malay Muslims from various age groups had indicated their preferences for Halal foods despite the findings of earlier studies that stated they are not as religious as their rural counterparts. Overall, the study had suggested for brand owners and marketers to make available more effective measures toward enhancing the receptiveness of imported Halal food products within urban Malay Muslim community in Malaysia. Besides, the effects of trust, distrust, subjective, norm, and perceived behavioral control on respondents’ receptiveness also entailed ample considerations and planning.