

Chapter 6

Halal Food Market and Opportunities for Logistics Sector

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ABSTRACT

Religions have their own set of rules about foods. There are institutions to supervise the conformity of the food products to these particular sets of rules. Products that are ritually fit according to the religious law and therefore are proper to be consumed are called “kosher” for Jews and “halal” for Muslims. The topic of halal food has sparked a continuously increasing interest, especially in recent years, and it is one of the most popular topics on the agenda of both the scientific and business communities as well as the states. In this chapter, both the concept of “halal” and the logistics operations that also have a significant relevance with the concept have thoroughly been examined. The concept of halal covers all of the activities related with food products “from farm to fork,” but logistics activities in this sense have usually been ignored. In this study, the definition and scope of halal logistics and also the opportunities for businesses have been dealt with. The aim of the research is to determine the potential of the halal food market around the world and opportunities for the logistics sector. Since the number of the studies about halal food and halal market is limited, this chapter is expected to help academicians and practitioners. One of the objectives of this study is to compare similarities and differences between halal food and kosher food. Another objective of the study is to determine the rules of halal food in logistics operations.

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INTRODUCTION

Although the impact of the religious value systems on sociology and psychology is emphasized, its impact on consumer research was not dealt with sufficiently. Religion itself is a major concept, which has an important role in people's self-definitions. The effect of religion on societies' values and the role of these values on consumer behaviour cannot be ignored (Essoo and Dibb, 2004; Muhamad and Mizerski, 2010). Marketing literature focuses on religion as a part of culture which affects consumer behaviour and purchasing decision (Hirschmann, 1983; Lindridge, 2005; Delener, 1990). According to Delener (1990), religiosity is one of the most important factors on buying decisions. Purchasing decisions of consumers can be grouped in accordance with the adherence rates to their beliefs and religiosity of consumers can be used as a market segmentation factor. All religions have some restrictions for their followers about their consumption habits and Muslim consumers are not very different from other consumers. They are demanding healthy and quality products just like other consumers, as well as the suitability of these products to Islamic principles (Lada, Tanakinjal and Amin, 2009). Jews prefer kosher products which are audited by the clergy to meet their dietary rules. However, until recently there were no goods produced and controlled according to the beliefs of the Muslims. Products which are produced according to the Islamic principles are called as 'halal'. Halal certification emerged in the early 1970s and its history in Turkey is very recent.

HALAL FOOD

The impact of religion on food consumption depends on the religion itself and on the extent to which individual follows the teachings of their religion (Bonne and Verbeke, 2008a). Most religions forbid certain foods. For example pork, together with not ritually slaughtered meat is both forbidden in Judaism and Islam while pork and beef in Hinduism and Buddhism are forbidden. The only exception is Christianity in which there are no food taboos. Although religions may impose strict dietary laws; the numbers of people following them may vary considerably. For instance, it has been estimated that 90% of Buddhists and Hindus, 75% of Muslims and 16% of Jews in the US follow their religious dietary laws (Bonne and Verbeke, 2008a; Lada, Tanakinjal and Amin, 2009).

Islam is the fastest growing religion in the world with a total population of the Muslims estimated around 2 billion ("Muslim population", 2013). Muslims in Asia, Europe and Africa constitute the majority of the total population in 50 countries (Alserhan, 2010a). Some European cities have a Muslim population of 10% or more,

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