

Journal of Islamic Marketing

Decision Letter (JIMA-04-2021-0105)

From: jw@islamicmarketing.co.uk
To: fitra.lestari@uin-suska.ac.id
CC:

Subject: Journal of Islamic Marketing - Decision on Manuscript ID JIMA-04-2021-0105

Body:

Dear Assoc. Prof. Lestari:

Manuscript ID JIMA-04-2021-0105 entitled "Measurement of SMEs in Food Sector Using Halal Good Manufacturing Practice" which you submitted to the Journal of Islamic Marketing, 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 revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s)' comments and revise your manuscript.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/jima> and enter your Author Centre, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

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.

When submitting your revised manuscript, you will be able to respond to the comments made by the reviewer(s) in the space provided. You can use this space to document any changes you make to the original manuscript. In order to expedite the processing of the revised manuscript, please be as specific as possible in your response to the reviewer(s).

IMPORTANT: Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to the Journal of Islamic Marketing, your revised manuscript should be uploaded as soon as possible. If it is not possible for you to submit your revision in a reasonable amount of time, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to the Journal of Islamic Marketing and I look forward to receiving your revision.

Sincerely,
 Prof. Jonathan Wilson
 Editor, Journal of Islamic Marketing
 jw@islamicmarketing.co.uk

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Reviewer(s) Comments to Author:
 Reviewer: 1

Recommendation: Major Revision

Comments:

The framework proposed is of great contribution to the literature in the sense that it could be applied by other scholars/practitioners for the purpose of measuring the level of implementation of Halal Good Manufacturing Practices. The originality of the paper would justify for its publication; however I would recommend that the research question should be more clearly stated in the introduction. Regarding the literature review, the paper's argument is built on appropriate concepts. However, I recommend that the arguments should state that the indicators reflect on the Islamic law (clearly stating that) given that the paper discusses halal practices. This should as well be integrated in the Framework proposed. Regarding the methodology, I recommend that the research instrument (in the form of (a more) clear/precise survey questions; tackling the 40 indicators) should be added in the appendix – this would be of great use for future researchers who might want to replicate this research. The results were presented clearly (especially graphically) yet further analysis in terms of Islam was needed. Finally, I recommend that you state whether this framework could be applied by researchers/practitioners in other countries other than Indonesia. If from your perspective the framework is only restricted to Indonesia then this should be added to the research limitations.

Additional Questions:

- 1. Originality:** Does the paper contain new and significant information adequate to justify publication?: The author proposed a framework consisting of forty indicators which were then grouped into six categories to be used for the purpose of measuring the level of implementation of Halal Good Manufacturing Practices; integrating from several different scholars and other resources such as the Indonesian Ministry of Industry and the Republic of Indonesia Law. The framework proposed is of great contribution to the literature in the sense that it could be applied by other scholars/practitioners for the purpose of measuring the level of implementation of Halal Good Manufacturing Practices. The author proved that the framework is valid and reliable through conducting the required tests, and the instrument was even empirically applied in the Indonesian context, and the results proved that the instrument was effective in measurement. Having said this, the originality of the paper would justify for its publication; however I would recommend that the author should highlight more on the research question and clearly state it.
- 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 introduction is well written where the author sufficiently referred to the current literature as a basis for the study. In fact, the paper has a good contribution yet explanation of the framework in the literature from the perspective of the Islamic law has been underdeveloped. The paper stated the 40 indicators being grouped into six categories, however the six categories should be explained more thoroughly along with their indicators delving deeper into how these indicators comply with the Islamic law. For instance, in the building category, how does the road (which is the road material heading to the building location) comply with the Islamic religion? Same comment applies to all other indicators. I recommend that the author should revisit the literature again to give a strong foundation for the indicators. Finally, the conclusion was explained clearly showing how it ties together with other elements in the paper, and the author as well mentioned the research contribution clearly.
- 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?: The paper's argument is built on appropriate concepts referring to other scholars as well as the Indonesian ministry of industry and the republic of Indonesia Law. However, I would recommend that the author should highlight more on the Islamic law as well given that the paper discusses halal practices. This should as well be integrated in the Framework proposed. The use of focus groups and surveys as a supplementary tool was an appropriate research design however the research instrument (in the form of (a more) clear/precise survey questions; tackling the 40 indicators) should be added in the appendix – this would be of great use for future researchers who might want to replicate this research.
- 4. Results:** Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: The results were presented clearly (especially graphically) yet further analysis in terms of Islam was needed. In other words, the author compared MUI Kampur and MUI Pekanbaru along the 6 categories without reflecting on the Islamic law for further analysis. For instance, the author mentioned that "the doors at SME in Pekanbaru have used a lot of stainless", how does this relate to Islamic Law/standards? The author should give strong foundation for the findings by referring back to the literature regarding Islam.
- 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 author gave clear and strong practical implication of the research; which is that government agencies in Indonesia can use the proposed framework to measure the implementation of HGMP in Food Sector SMEs and guide SMEs to achieve halal quality standards. However the author should clearly state whether this framework could be applied by researchers/practitioners in other countries other than Indonesia. The author should mention if culture would restrict the application of this framework; if from the perspective of the author the framework is only restricted to Indonesia then this should be added to the research limitations. In a nut shell, the paper bridged the gap between theory and practice; where a framework was proposed regarding the measurement of halal manufacturing practices which were categorized theoretically into 6 categories; this framework could then be applied to practically test for the level of halal manufacturing practices.
- 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.: You can reconsider changing the title into something that highlights the fact of proposing an Integrated Framework for the Measurement of Halal Good Manufacturing Practices; being applied on the case of SMEs in the food sector in Indonesia.

The document should be proof read again to make sure of overall sentence structure; mainly focusing on minor grammatical mistakes; several examples are given below:

Consider revising this sentence: "For small-medium enterprises (SMEs) in the region, the process of registering halal certification through a representative office of the Ministry of Religious Affairs in the province and the determination of halal product through the Indonesian Ulama Council (MUI)."

Consider revising this sentence: "Tseng and Tseng (2019) argued that the process of guidance for SMEs ongoing basis able to improves productivity and business development."

Consider revising this sentence: "Besides, Pietrysiak, Smith and Ganjyal (2019) also applied food safety in fruit. There is no contamination during packaging, and it protects from bacteria so that the fruit remains fresh up to the hands of consumers".

Under building; amend the abbreviation of SMEs: "Then, there are still many SEMs in Kampar that do not have ceilings in their buildings."

Make sure that Environmental cleanliness and the cleanliness of the business place are translated.

Date Sent: 17-May-2021

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Comment Reviewer Revision

An Integrated Framework for the Measurement of Halal Good Manufacturing Practices on the Case of SMEs in the Food Sector

Manuscript ID JIMA-04-2021-0105

No	Reviewer Comments	Revision	Page/ Line
1	<p>The framework proposed is of great contribution to the literature in the sense that it could be applied by other scholars/practitioners for the purpose of measuring the level of implementation of Halal Good Manufacturing Practices. The originality of the paper would justify for its publication; however I would recommend that the research question should be more clearly stated in the introduction. Regarding the literature review, the paper’s argument is built on appropriate concepts. However, I recommend that the arguments should state that the indicators reflect on the Islamic law (clearly stating that) given that the paper discusses halal practices. This should as well be integrated in the Framework proposed. Regarding the methodology, I recommend that the research instrument (in the form of (a more) clear/precise survey questions; tackling the 40 indicators) should be added in the appendix – this would be of great use for future researchers who might want to replicate this research. The results were presented clearly (especially graphically) yet further analysis in terms of Islam was needed. Finally, I recommend that you state whether this framework could be applied by researchers/practitioners in other countries other than Indonesia. If from your perspective the framework is only restricted to Indonesia then this should be added to the research limitations.</p>	<p>We have revised several recommendations from reviewer comments. In addition, Reviewer Comments have increased the quality of our paper to provide contributions for scholar knowledge. some of the revisions we have reviewed below</p>	
2	<p>Originality: Does the paper contain new and significant information adequate to justify publication?:</p> <p>The author proposed a framework consisting of forty indicators which were then grouped into six categories to be used for the purpose of measuring the level of implementation of Halal Good Manufacturing Practices; integrating from several different scholars and other resources such as the</p>	<p>This paper we already revised the research question:</p> <ul style="list-style-type: none"> - To study the implementation of GMP using the halal concept, a framework is needed to solve this problem. Halal Good Manufacturing Practices (HGMP) is a framework to facilitate SMEs in applying for halal certification in Indonesia. Thus, the research question needs to be solved 	Page 2

	<p>Indonesian Ministry of Industry and the Republic of Indonesia Law. The framework proposed is of great contribution to the literature in the sense that it could be applied by other scholars/practitioners for the purpose of measuring the level of implementation of Halal Good Manufacturing Practices. The author proved that the framework is valid and reliable through conducting the required tests, and the instrument was even empirically applied in the Indonesian context, and the results proved that the instrument was effective in measurement. Having said this, the originality of the paper would justify for its publication; however I would recommend that the author should highlight more on the research question and clearly state it.</p>	<p>in this study on how to develop an integrated framework for the Measurement of Halal Good Manufacturing Practices in the case of SMEs in the food sector in Indonesia.</p>	
3	<p>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?:</p> <p>The introduction is well written where the author sufficiently referred to the current literature as a basis for the study. In fact, the paper has a good contribution yet explanation of the framework in the literature from the perspective of the Islamic law has been underdeveloped. The paper stated the 40 indicators being grouped into six categories, however the six categories should be explained more thoroughly along with their indicators delving deeper into how these indicators comply with the Islamic law. For instance, in the building category, how does the road (which is the road material heading to the building location) comply with the Islamic religion? Same comment applies to all other indicators. I recommend that the author should revisit the literature again to give a strong foundation for the indicators. Finally, the conclusion was explained clearly showing how it ties together with other elements in the paper, and the author as well mentioned the research contribution clearly.</p>	<p>The perspective of Islamic law has been stated in this paper regarding 6 variables on HGMP. This is sourced from Al-Quran (al-Baqarah verse 168 and Al-Maidah verse 88) which states that Muslims are obliged to consume Food based on the concept of <i>Halalan Thayyiban</i>. Here are the contributions of this study:</p> <ul style="list-style-type: none"> - Islamic law through the Al-Quran in al-Baqarah verse 168 and Al-Maidah verse 88 states that Muslims consume foods that are <i>Halalan Thayyiban</i>. <i>Halalan Thayyiban</i> means consuming foods that are permitted by Islamic law and are suitable for the health of consumers. Furthermore, this concept is interpreted that the food in terms of its composition (substance) is allowed, how to get it right and how to process it well. The concept of <i>Halalan</i> according to Islamic law is to avoid materials that are prohibited, including carcasses, blood, pigs, and venomous animals. Then, <i>Thayyiban</i> means good food and is not contaminated with prohibited substances. It is necessary to find suitable raw materials and good food processing. Furthermore, <i>Halalan Thayyiban</i> is integrated with the concept of good manufacturing practice because to produce good and healthy processed food, proper management and processing are needed. There are several 	Page 3-4

		<p>variables in the implementation of Good Manufacturing Practice (GMP) to produce food to meet the standard needs of Muslims. Indonesian regulation to the Minister of Industry of the Republic of Indonesia No.75 / M-IND / PER / 7/2010 revealed that several variables had been developed to evaluate the standardization of GMP. <i>Building</i> affects sanitation processes and hygiene for human health and well-being. Then, the <i>facility</i> for using the equipment in food production activities is ensured not mixed with prohibited substances and clean from bacteria. <i>Employees</i> work in a healthy condition and do not transmit diseases through food during production. Then, there is no mixing of blood, droplets, or waste from the human body into the processed food. <i>Production</i> is carried out by selecting suitable raw materials and sourced from materials that can be consumed by consumers. In addition, <i>Storage</i> of raw materials, work in process, and finished goods so that the product is not damaged and is durable. <i>Maintenance</i> of proper use of tools, not damaged and not corroded. Moreover, the indicators are built from Indonesian regulations related to good manufacturing practices based on the scope of this government guideline.</p>	
4	<p>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?:</p> <p>The paper's argument is built on appropriate concepts referring to other scholars as well as the Indonesian ministry of industry and the republic of Indonesia Law. However, I would recommend that the author should highlight more on the Islamic law as well given that the paper discusses halal practices. This should as well be integrated in the</p>	<p>Islamic law adopted in this paper refers to Halal Product Guarantee's procedure in the Republic of Indonesia Law No. 33 of 2014. Thus, this proposed framework has been revised in accordance with Islamic law:</p> <ul style="list-style-type: none"> - This law is formulated based on Islamic law; it is based on the Al-Qur'an, which states that Muslims are obliged to consume halal food. Halal food products consist of raw materials, processed materials, additives, and animal support materials permitted under Islamic law. Then, processed animals must be 	Page 5

	<p>Framework proposed. The use of focus groups and surveys as a supplementary tool was an appropriate research design however the research instrument (in the form of (a more) clear/precise survey questions; tackling the 40 indicators) should be added in the appendix – this would be of great use for future researchers who might want to replicate this research.</p>	<p>slaughtered according to Islamic law and comply with the principles of animal welfare and veterinary public health. Islamic law does not allow foodstuffs to be contaminated with prohibited substances including carcasses of animals, blood, pigs and animals slaughtered against the law. Food products must not be damaged and rotten when consumed, so it needs proper storage and packing management. Then, the equipment for processing food ingredients must be clean. Supervisors understand and have concerns about Halal products based on Islamic law.</p> <p>This Paper also already revised the research instrument and we are added on Appendix A:</p> <ul style="list-style-type: none"> - In this research, the responses to the variables mentioned above were measured on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The criteria used were to determine the level of implementation of HGMP and found in Appendix A. 	<p>Page 7</p>
<p>5</p>	<p>4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?:</p> <p>The results were presented clearly (especially graphically) yet further analysis in terms of Islam was needed. In other words, the author compared MUI Kampur and MUI Pekanbaru along the 6 categories without reflecting on the Islamic law for further analysis. For instance, the author mentioned that “the doors at SME in Pekanbaru have used a lot of stainless”, how does this relate to Islamic Law/standards? The author should give strong foundation for the findings by referring back to the literature regarding Islam.</p>	<p>This already discussed finding of this study related with the literature regarding Islam on variable HGMP:</p> <ol style="list-style-type: none"> 1. <i>Building</i> (Al Quran in surah Al-Anfal verse 11): Moreover, Islamic law in the Al Quran in surah Al-Anfal verse 11 explains that the sanitation management process is needed to keep the workplace and the environment clean. Furthermore, this material focuses on the management of rain and water sources for cleanliness in a building. Then, Islamic law states that waste management is not allowed in places where water does not flow. Wastewater, if it reaches other people, it is unclean, pollution, and its dangers will threaten the health and physical purity. However, production activities require a source of clean water and are used to clean production facilities. Thus, a 	<p>Page 11-14</p>

		<p>building must be provided with an appropriate waste disposal site and the places must be kept at a distance from people who are working.</p> <p>2. <i>Facility</i> (Al Quran Surah Yunus verse 59 and al-A'rāf verse 32): Al Quran Surah Yunus verse 59 and al-A'rāf verse 32 explain that Islamic law recognizes that there are products that can be consumed (halal) and those that are prohibited from being consumed (haram). If halal and haram are mixed, the Islamic law that is taken is non-halal (haram). This rule is adopted because a processed product cannot be mixed with halal and haram in substances (raw materials) and their processes. To overcome this, regulations or procedures are needed for business actors to protect good consumers and producers. contamination with haram elements is avoided in the concept of Islam. Thus, in the processing, storage, handling and packaging techniques, preservatives that are harmful to health are often used or additives that contain haram elements which are prohibited in Islam. In principle, halal or non-halal (haram) is not only concerned with the problem of using materials, but also in facilities in the production process, distribution facilities, transportation and storage. The separation of groups of halal and non-halal (haram) products actually does not only apply to products but also starts from the facilities in the sales process, warehouse, distribution facilities, transportation to the freezer.</p> <p>3. <i>Employee</i> (Al Quran in surah An-Nisa verse 43 and Al-Maidah verse 6): Islamic law in the Al Quran in surah An-Nisa verse 43 and Al-Maidah verse 6 explains that people in a sick condition must pay attention to their health and those around them. This aims to protect oneself so that the disease does not get</p>	
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worse and does not spread to other people. Furthermore, Islamic Law does not want to make it difficult for workers to continue their activities. Thus, even in a sick condition, personal hygiene and workplace are the main concern so as not to disturb the workplace environment. If you are unable to keep the disease clean, it is advisable to cover yourself with personal protective equipment and maintain contact with other workers

4. *Production* (the Al-Quran in surah al-Baqarah verse 173 and al-An'ām verse 145):

Islamic law in the Al-Quran in surah al-Baqarah verse 173 and al-An'ām verse 145 explains that it is prohibited to consume food sourced from animal carcasses, flowing blood, pork because in fact all of them are not good for health. Then, it is also forbidden to kill animals that are not slaughtered according to Islamic procedures. Islam recommends using a sharp slaughtering tool that is able to cut the respiratory tract and food tract and remove blood. Pork should not be consumed because some experts say that these animals eat their own feces. This condition has an impact on the health of the meat and other elements in it. this reason makes it forbidden to consume pork. Then, animal carcasses are not allowed to be consumed because after death, metabolism in animals will stop. this causes the emergence of various germs contained in it. There are two types of blood including flowing blood and non-flowing blood. The blood that is forbidden is blood that flows. While the blood that does not flow, such as the liver, spleen, and blood that is left in the tendon, can be eaten

5. *Storage* (Al Quran in Al Baqarah verse 279):

Al Quran in Al Baqarah verse 279 explains that expired products can persecute

		<p>consumers. Thus, producing a product needs to consider the needs of consumers and producers because expired products can harm or endanger human health. Islamic law also describes in Surah Shad verse 26 that the importance of legal protection for consumers of food consumed. Business actors must provide products by implementing the principles of honesty, fairness, and openness to avoid harm and abuse to consumers</p> <p>6. <i>Maintenance</i> (Al Quran surah Al-Isra verse 84 and An-Nahl verse 81): Facilities are everything that can be used as a tool or media to achieve goals. Then, infrastructure is all basic equipment that indirectly supports the implementation of activities. Islamic law through the Al Quran in surah Al-Isra verse 84 explains that everyone who performs an activity, then they will do it according to their circumstances and their natural surroundings. This explains that carrying out an activity requires media to achieve goals. Then, Al Quran Surah An-Nahl verse 81 explains that facilities and infrastructure are used to guard and protect from various threats. Thus, the maintenance of facilities and infrastructure is needed in carrying out activities to achieve goals</p>	
6	<p>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?:</p> <p>The author gave clear and strong practical implication of the research; which is that</p>	<p>The framework of HGMP in this study is limited to the case study in Indonesia and also explain factors that limit the application of this framework:</p> <ul style="list-style-type: none"> - The framework for the measurement of Halal Good Manufacturing Practices on the case of SMEs in the food sector in Indonesia has been implemented in this paper. The results of the study show that the 6 variables and 40 indicators that have been built are influenced by the social and culture of business actors in Indonesia because the operational 	Page 14-15

	<p>government agencies in Indonesia can use the proposed framework to measure the implementation of HGMP in Food Sector SMEs and guide SMEs to achieve halal quality standards. However the author should clearly state whether this framework could be applied by researchers/practitioners in other countries other than Indonesia. The author should mention if culture would restrict the application of this framework; if from the perspective of the author the framework is only restricted to Indonesia then this should be added to the research limitations. In a nut shell, the paper bridged the gap between theory and practice; where a framework was proposed regarding the measurement of halal manufacturing practices which were categorized theoretically into 6 categories; this framework could then be applied to practically test for the level of halal manufacturing practices.</p>	<p>strategies of the business processes in SMEs on the food sector are implemented based on the paradigm of business actors in running their business. Several studies have also concluded that the paradigm of business actors in compiling a business strategy is built on a social and cultural approach (Maksum, Rahayu and Kusumawardhani, 2020; Westman et al., 2018). Furthermore, this paradigm of business actors has also been developed due to government regulations regarding good manufacturing practice standards. Thus, the strategy and production facilities for SMEs in Indonesia follow good manufacturing practice standards. Indeed, the limitation of the study found that it is necessary to conduct a study of Halal Good Manufacturing Practices (HGMP) in several countries based on regulations issued by their governments.</p>	
7	<p>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.: You can reconsider changing the title into something that highlights the fact of proposing an Integrated Framework for the Measurement of Halal Good Manufacturing Practices; being applied on the case of SMEs in the food sector in Indonesia.</p>	<p>Propose title of this paper:</p> <ul style="list-style-type: none"> - an Integrated Framework for the Measurement of Halal Good Manufacturing Practices on the case of SMEs in the food sector. 	Page 1
	<p>Consider revising this sentence: "For small-medium enterprises (SMEs) in the region, the process of registering halal certification through a representative office of the Ministry of Religious Affairs in the province and the determination of halal product through the Indonesian Ulema Council (MUI)."</p>	<p>Consider revising this sentence:</p> <ul style="list-style-type: none"> - The process of halal certification for small-medium enterprises (SMEs) in the region is registered through a representative office of the Ministry of Religious Affairs in the province. Then, the determination of halal products is released through the Indonesian Ulema Council (MUI). 	Page 1
	<p>Consider revising this sentence: "Tseng and Tseng (2019) argued that the process of guidance for SMEs ongoing basis able to improves productivity and business development."</p>	<p>Consider revising this sentence:</p> <ul style="list-style-type: none"> - The regional MUI must carry out the guidance on an ongoing basis to assist halal certification issuance through the 	Page 2

		quality assurance standard established. A study also revealed that the process of guidance for SMEs is ongoing to improve productivity and business development (Tseng and Tseng, 2019).	
	Consider revising this sentence: “Besides, Pietrysiak, Smith and Ganjyal (2019) also applied food safety in fruit. There is no contamination during packaging, and it protects from bacteria so that the fruit remains fresh up to the hands of consumers”.	Consider revising this sentence: <ul style="list-style-type: none"> - In addition, there is a study also applied food safety interventions to control the fruit. Their finding that there is no contamination during the packing process, and it can protect from bacteria. Thus, the fruit remains fresh up to the hands of consumers (Pietrysiak, Smith, and Ganjyal, 2019). 	Page 3
	Under building; amend the abbreviation of SMEs: “Then, there are still many SEMs in Kampar that do not have ceilings in their buildings.”	Consider revising this sentence: <ul style="list-style-type: none"> - Then, there are still many SMEs in Kampar that do not have ceilings in their buildings. 	Page 11
	Make sure that Environmental cleanliness and the cleanliness of the business place are translated	Consider revising this sentence: <ul style="list-style-type: none"> - The cleanliness of the workplace 	Page 5

Journal of Islamic Marketing

Decision Letter (JIMA-04-2021-0105.R1)**From:** jw@islamicmarketing.co.uk**To:** fitra.lestari@uin-suska.ac.id, rahmadkurniawan@uin-suska.ac.id, Joharfirin@uin-suska.ac.id, myassir@uin-suska.ac.id, mawardishaleh@uin-suska.ac.id, akhbarizan@uin-suska.ac.id**CC:****Subject:** Journal of Islamic Marketing - Decision on JIMA-04-2021-0105.R1**Body:**

Dear Lestari, Fitra; Kurniawan, Rahmad; Arifin, Johar; Yasir, Muhammad; Saleh, Mawardi; Akbarizan, Akbarizan

It is a pleasure to accept your manuscript JIMA-04-2021-0105.R1, entitled "An Integrated Framework for the Measurement of Halal Good Manufacturing Practices on the Case of SMEs in the Food Sector" in its current form for publication in Journal of Islamic Marketing. Please note, no further changes can be made to your manuscript.

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

Sincerely,
Prof. Jonathan Wilson
Editor, Journal of Islamic Marketing
jw@islamicmarketing.co.uk

Date Sent: 05-Jul-2021 Close Window

