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AGRARIS: Journal of Agribusiness
and Rural Development Research

Vol. 4 No.1 Januari -Juni 2018

Factors Affecting to Consumers' Attitude towards Halal Label on Nugget and Sausage Packaging: A Case Study on Housewives at One Residential in Yogyakarta City

<https://doi.org/10.18196/agr.4158>

ABSTRACT

Halal status of meat products is a credence attribute which is not visible and cannot be verified by consumers. Therefore, halal label is an important cue for consumers about the halal meat product. This study aimed to measure the consumers' attitude and to clarify the demographic and psychological factors that affected the consumers' attitude towards halal label on nugget and sausage packaging. The data of this study was collected in 2016 at one residential in Yogyakarta City. Meanwhile, respondents of 50 Muslim housewives were selected through simple random to fill out the self-administered questionnaire. To measure consumers' information was used a 5 Likertscale of statement. While a binary logistic regression model was employed to analyse the effects of the demographic and

psychological factors on consumers' attitude. The results showed that respondents perceived the label of council of certification, Arabic script of halal, and food ingredient could very well indicate the halal nature of nugget and sausage. Furthermore, respondents tend to use them to investigate the halal nature. The demographic factor which affected the variation of consumers' attitude towards halal label was households' expenditure of food, meanwhile the psychological factor which affected the variation of consumers' attitude towards halal label was family habit of purchasing halal foods. Based on this results can be concluded that the respondents of housewife strongly believe on halal label on nugget and sausage packaging but they do not examine thoroughly. Respondent of housewife's attitude toward halal label improved due to an increasing on households' expenditure on food and a well family habituation.

Key words: attitude, consumers, halal label, meat product

INTRODUCTION

Indonesia's halal food sector has developed dramatically. In fact, the number of companies and products which were certified halal by the Indonesian Ulema Council (MUI) has increased sharply. Halal certified products (food and non-food) increased from 32,889 in 2012 to 114,262 in 2016 (Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia, 2018). The Halal market in Indonesia represents US \$78.5 billion (Ratanamaneichat & Rakkarn, 2013). Meanwhile, in 2020, Indonesian population is projected to be 271 million (BPS Statistics Indonesia, 2013), with over 85% of the population are Muslims. Thus, it is a huge potential market for halal products.

Halal is a code of conduct which is permitted by law of Islam and it applies to every activity carried out by a Muslim (Mohammed, Rezai, Shamsudin, & Chiew F.C., 2008). It also refers to food that are permissible for Muslim to consume (Ambali & Bakar, 2013). All foods are considered halal except pork and its by-products, animals improperly slaughtered or are dead before slaughtering, animals killed in the name of other than God. Moreover, non-halal

products include drinks that intoxicate, carnivorous animals, birds of prey, land animals without external ears, blood and blood by-products, and foods that are contaminated with any of the above mentioned products (Riaz & Chaudry, 2004). Animals' meat must be from animal slaughtered in the Islamic manner and must not be dedicated to anyone but Allah and must be obtained through lawful manner (Said, Hassan, Musa, & Rahman, 2014).

The processed food that is purchased by Muslim must be halal. Hence, Muslim consumers are found to be very particular and sensitive about the halal of processed foods they purchased (Mohammed, Rezai, Shamsudin, & Chiew, 2008). Halal status of meat product is a credence attribute which cannot be ascertained by the consumer, even upon consumption of the meat. The halal meat product chain begins from the farm to the table that all characteristics of these meat products are not visible and cannot be verified by the consumer (Nakyinsige, Che Man, & Qurni, 2012). Therefore, halal label is an important cue for consumers about the halal meat product (Weinrich & Spiller, 2016). Food labels would provide information and choice to Muslim consumers (Adams, 2011). Moreover, the halal labelling that is certified by authorized council would protect Muslim consumers from non-halal foods (Hidayat & Siradj, 2015; Syafrida, 2017).

It is clear that there is a significant association between label use and the quality of products purchased. For example, nutrition label use leads to healthier food purchases (Ni Mhurchu, Eyles, Jiang, & Blakely, 2018). The effects of label on quality perception and acceptability of chicken meat become more proven when consumers understood and trusted the label claims (Samant & Seo, 2016). A multi-level labelling system achieves more products that are purchased by consumers (Weinrich & Spiller, 2016).

The findings of the previous studies show that halal food consumption behaviour has been identified. Consumers are aware about the important of the official's halal logo on food product packaging even though they evaluate all kinds of halal clue (Mohammed, Rezai, Shamsudin, & Chiew, 2008). Moreover, halal consumption behaviour is supported by halal label and health related reasons (Ambali & Bakar, 2013). Attitudes towards halal products were important antecedents of intention to purchase halal products and mediated the subjective norm (Briliana & Mursito, 2017). Perceived healthiness of existing products was positively associated with the purchase intention of processed meats (Shan et al., 2017).

Some studies have revealed the effect a number of factors on halal food consumer behaviour. In case of Malaysia halal food, it was found that different nationalities have different

perception towards halal food products, moreover it shows that the consumers' perception and their level of knowledge and religiosity differs (Grunert, Hieke, & Wills, 2014; Said, Hassan, Musa, & Rahman, 2014). Knowledge and awareness about halal foods, good manufacturing and practices will bring about trustworthiness on food products with halal logo (Mohammed, Rezai, Shamsudin, & Chiew, 2008). Other studies show the roles of religiosity and cultural-value orientation toward intentions of Muslim consumers to buy halal food (Ambali & Bakar, 2013; Said, Hassan, Musa, & Rahman, 2014; Jamal & Sharifuddin, 2015) but not significant predictors of the purchase intention for enriched processed meat (Shan et al., 2017). Understanding and use of selected label on food products are affected by demographic characteristics (Grunert, Hieke, & Wills, 2014).

All the aforementioned studies describe consumers' behaviour on halal food, attitude toward halal foods and factors that affect their attitude. Moreover, some studies of attitude toward halal logo and label on food product have been conducted, but there is not study about consumers' attitude towards halal label of meat product. Halal logo is logo that indicate product of which has been claimed as halal product by producer, and halal label means written information on packaging that denotes halal meat products, such as halal registration number, council that certified it, the Arabic script of halal, food ingredient, and the brand name. This study aimed to measure the consumers' attitude toward halal label written on food packaging of nugget and sausage. In addition, this study is to clarify the demographic and psychological factors that effected to consumer attitude toward halal label. It was hypothesized that the demographic factor, i.e. religiousness, housewife age, housewife education level, and households' expenditure of food, and psychological factor, i.e. family habit and motive of consumption affect to consumers' attitude toward halal label.

METHODS

The data of this study was collected in 2016 at one residential in Yogyakarta City. This residential is inhabited by 120 middle upper class multi-cultural households, and most of them are Muslim. Most of the housewives at the residential (80%) are worker so they have less time to serve foods for the family members. Respondents of this study were 50 Muslim housewives whom were selected through the simple random to fill out the self-administered questionnaire. Questions that were asked to the housewives were affective and conative components of attitude (Ortiz, Chiu, Wen-Hai, &

Hsu, 2017) toward halal label on nugget and sausage packaging, nugget and sausage consumption, family habit of purchasing official halal labelled food, motive of consumption, and religiousness of the family members.

Halal label on nugget and sausage packaging was adapted from the concept that has been used on study of nutrition label information (Higginson, Kirk, Rayner, & Draper, 2002) and on study of orange juice and nectar (Ferrarezi, Minim, Santos, & Monteiro, 2013). In this study, the halal label encompassed with the halal registration number, council that certified it, the Arabic script of halal, food ingredient, and the brand name. The affective component of attitude was expressed with 5 statements on each halal label of "I perceive that the registration number/ council that certified it/ the Arabic script of halal/ food ingredient/ the brand name written on the product packaging can indicate the halal nature of sausage and nugget". Meanwhile, the conative component of attitude on each halal label was expressed with 5 statements of "I tend to use the registration number/ council that certified it/ the Arabic script of halal/ food ingredient/ the brand name written on the product packaging to indicate the halal nature of sausage and nugget". Referring to (Kulas, Stachowski, & Haynes, 2008), a Likert scale of 1 (representing absolutely disagree) to 5 (representing absolutely agree) was used to measure the respondents' statement of affective and conative component of attitude. Respondent's attitude was a composite variable that was defined as the average of affective and conative component, thus the respondents' attitude score on the halal label runs from 1 to 5. Based on the average score, respondents' attitude toward halal label are categorized in 3 levels, i.e low (score 1 – 2.33); fair (score 2.34 – 3.66); and high (score 3.67 – 5).

A 5 scale runs from 1 (representing strongly disagree) to 5 (representing strongly agree) is also used to measure some independent variables, namely: i) family habits, was defined as a statement of "I come from a family that inculcates the habit of consuming halal products"; ii) the motive of consumption was defined as a statement of "I buy sausage and nugget to provide varied side dishes"; iii) religiousness as measured by three statements of "I attended recitals held in the neighborhood / I attended *tahlilan* group / I attended a prayer in congregation in mosque". Thus, the scores for family habits and motive of consumption will run from 1 to 5; while the average religiousness score will run from 1 to 5. In addition, the score is used to measure housewife education level, by giving score of 1 for elementary education, score of 2 for junior high school education, score of 3 for high school education, and 4 of for higher education. Other independent

variables i.e. housewife age was measured in years; and households' expenditure of food was measured in Rupiah per month.

Both descriptive and regression analyses were performed to analyse the information collected from the samples. The descriptive analysis was used to analyse the housewife respondents' demographic and psychological characteristics. Meanwhile, a binary logistic regression model (Menard, 2011) was used to predict the influence of family habit, religiousness, housewife age, housewife education level, motive of consumption, and households' expenditure of food on consumers' attitude. The mathematical model, as it was used by (Aufanada, Ekowati, & Prastiwi, 2017; Widodo, Kamardiani, & Rahayu, 2016), is written as:

$$\ln\left(\frac{P}{1-P}\right) = \beta_0 + \beta_1 Hbt + \beta_2 Rlg + \beta_3 Age + \beta_4 Edu + \beta_5 Mot + \beta_6 Exp$$

P was consumer's attitude ($P=1$, if housewife's attitude was high, $P=0$, if housewife's attitude was fair or low), Hbt was family habit (score), Rlg was religiousness (score), Age was housewife age (year), Edu was housewife education level (score), Mot was motive of consumption (score), and Exp was households' expenditure of food (IDR per month).

Maximum likelihood was implemented to estimate the regression coefficients, and the purpose this estimation was to find the optimal combination of independent variables to maximize consumers' attitude. Chi-squared distribution was used to test the different between their log-likelihood of the null model and the hypothetical model. Moreover, the Wald test was used for testing the significance of individual independent variables.

RESULTS AND DISCUSSION

DEMOGRAPHIC PROFILE OF RESPONDENTS

All respondents were housewives and most of them (86%) were in the level of productive age (see Table 1). This data shows that the residential has more productive age of housewives compared to the female population of Yogyakarta City in 2013. Approximately 58% of the respondents' family has four to five members. In addition, more than 75% of the respondents were employed and 68% of them had tertiary education. This data shows that the housewives at the residential were well-educated and have salary to contribute the family income. Thus, the result indicates that the households at the residential are considered as the middle upper class family.

TABLE 1. THE DEMOGRAPHIC PROFILE OF RESPONDENTS OF HOUSEWIFE, IN 2016 ($N=50$)

Descriptions	Percentage (%)
Age	
23-32	26
33-42	18
43-52	42
53-62	14
Household's member	
1 – 3	42
4 – 5	58
Occupation	
Civil servant	22
Private sector	36
Self-employed	18
Housewife	24
Education level	
Primary or junior school	2
High school	30
Higher education	68
Total	100

RESPONDENTS' FAMILY HABIT AND MOTIVE OF CONSUMPTION

Respondents of haousewife came from family with various habit on halal food consumption. Some respondents of housewife came from families who carefully paid attention to halal nature when buying and consuming processed food, but others paid less attention to it. The most of respondents of housewife came from families who paid enough attention to halal nature when buying and consuming processed food. Family habit score of 2.96 (Table 2) showed that the respondent's family habit on buying and consuming processed food was not absolutely good. Meanwhile, this research finding showed that purchase on sausage and nugget of the respondents of housewife's was quite motivated to provide varied side dishes (Table 2).

TABLE 2. DESCRIPTION OF RESPONDENTS' FAMILY HABIT AND MOTIVE OF CONSUMPTION

Psychological factor	Score
Family habit	2.96
Motive of Consumption	2.88

Note: The score range was 1 – 5

RESPONDENTS' CONSUMPTION AND PURCHASE OF NUGGET AND SAUSAGE

Respondents of housewife usually buy sausages for snacks, side dishes, or as one of main course ingredients of soup. Meanwhile, nuggets are commonly consumed as a snack or a

side dish. Respondents of housewife purchased nuggets and sausages once for few days. Some brand names of sausage were usually purchased by housewife, such as *Vi*, *Sn*, and *Ch*. On the other hand, the brand names of nugget that were normally purchased by the housewives were *Ch*, *Fs*, *Bl*, *Sg*, and the others are without a brand name. The majority of nuggets' brand name that was purchased was *Sg*. About 44% of housewife respondents purchased nuggets with the brand name *Sg* (see Table 3).

TABLE 3. RESPONDENTS OF HOUSEWIFE'S PURCHASE AND CONSUMPTION ON SAUSAGE AND NUGGET, IN 2016 ($N=50$)

Description	Presentase (%)
Brand name of sausage	
<i>Vi</i>	34
<i>Sn</i>	34
<i>Ch</i>	36
Brand name of nugget	
<i>Ch</i>	10
<i>Fs</i>	28
<i>Bl</i>	22
<i>Sg</i>	44
No Brand	10

Modern markets have become the favourite place to purchase sausages and nuggets. Housewives or other family members usually purchased sausages and nuggets together with other daily needs. Meanwhile, only the housewives or the family servant purchased sausages and nuggets at traditional markets, depots, or meat product shops.

From the previous discussion, it can be concluded that, there are varieties of sausage brand names and the majority was purchased in the modern markets. All purchased brand names of sausage were certified by the authorized council and was written official halal label. *Sg* was the one of the favourite purchased brand names of nugget. All purchased nuggets were certified by the authorized council and was labelled official halal label except the nuggets which have no brands.

AFFECTIVE AND CONATIVE COMPONENT OF ATTITUDE TOWARD HALAL LABEL

This study uses the affective-conative of the tri-component attitude model (Dwiastuti, Shinta, & Isakra, 2012) to investigate consumers' attitude toward the halal label written on product packaging. Affective is an individual's subjective perception of positive or negative emotions and feelings of attitude generated by interactions with some halal labels, while conative is the final behavioural intention based on an individual's perception and feeling (Ortiz, Chiu, Wen-Hai, & Hsu, 2017).

TABLE 4. AFFECTIVE COMPONENT OF ATTITUDE TOWARD HALAL LABEL OF RESPONDENT OF HOUSEWIFE, IN 2016

Statement of affective	Mean Score	Score attainment (%)	Category
I perceive that the registration number listed on the product packaging can indicate the halal nature of nugget and sausage	3.28	57.0	Fair
I perceive that the council of certification can indicate the halal nature of nugget and sausage	4.32	83.0	High
I perceive that the Arabic script of halal can indicate the halal nature of nugget and sausage	4.48	87.0	High
I perceive that the ingredient typed on packaging can indicate the halal nature of nugget and sausage	4.42	85.5	High
I perceive that the brand name can indicate the halal nature of nugget and sausage	2.58	52.0	Fair
Totally	3.91	72.0	High

There were five items of halal label that were investigated in this study; they include registration number, council of certification, the Arabic script of halal, food ingredient, and the brand name. The council of certification and Arabic script of halal can be read on the official logo of halal that was written on each packaging. The registration number of halal is an official number which anyone has an access to check the product's name, the production company, and the validation date on the official halal council website. Respondents perceived that council of certification, Arabic script of halal, and food ingredient could very well indicate the halal nature of sausages and nuggets. Meanwhile, respondents perceived that both the registration number and the brand name can fairly indicate the halal nature (Table 4). One can conclude that respondents of housewife absolutely believe in the official logo of halal without checking the validity of the logo written on the packaging. Moreover, it can be concluded that respondents of housewife feel confident about the information which was company written on the nuggets and sausages packaging.

Respondents of housewife tend to use the written ingredient information on the packaging highly to indicate the

halal nature of sausages and nuggets. Respondents of housewife particularly refer to the raw ingredients such as the use of beef and chicken written on ingredient information to indicate the halal nature of the meat products. All purchased sausages were made from chicken or beef, while nuggets that were purchased by the respondents of housewife were made from chicken. Furthermore, respondents of housewife tend to use the Arabic script and council of certification to investigate the halal nature of the sausages and nuggets, but they did not use the registration number. Actually, the respondents of housewife are able to verify the halal label of one product on official site of Assessment Institute for Foods, Drugs and Cosmetics (it is known in the *Bahasa Indonesia* as Lembaga Pengkajian Pangan, Obat-obatan dan Kosmetika/LP-POM) properly by entering the registration number. However, this study shows that the respondents of housewife did not tend to use it to denote the halal product. It can be concluded that the consumers care to all the written ingredients information on the packaging, the official logo given by the council of certification, and the typical Arabic script of halal, however they less care to the registration number and brand name.

TABLE 5. CONATIVE COMPONENT OF ATTITUDE TOWARD HALAL LABEL OF RESPONDENTS OF HOUSEWIFE, IN 2016

Statement of conative	Mean Score	Score attainment (%)	Category
I tend to use the registration number written on the product packaging to indicate the halal nature of nugget and sausage	2.76	44.0	Fair
I tend to use the council of certification listed on the product packaging to indicate the halal nature of nugget and sausage	3.90	72.5	High
I tend to use the Arabic script listed on the product packaging to indicate the halal nature of nugget and sausage	4.18	79.5	High
I tend to look at the ingredients written on the product packaging to indicate the halal nature of nugget and sausage	4.34	83.5	High
I tend to use the brand name to indicate the halal nature of nugget and sausage	2.78	44.5	Fair
Totally	3.59	64.8	Fair

FACTORS AFFECTING THE ATTITUDE TOWARD HALAL LABEL

Respondents' attitude toward halal label was affected by some factors. A binary logistic regression was applied to explain such factors that affected the respondents' attitude toward halal label.

TABLE 6. THE RESULT OF BINARY LOGISTIC REGRESSION ON ATTITUDE TOWARD HALAL LABEL

Variable	β	Wald	p	Exp (β)
Family habit	6.377	4.544	0.033	587.943
Religiousness	-2.512	1.762	0.184	.081
Housewife age	-0.065	1.223	0.269	.937
Housewife education level	-0.300	0.067	0.795	.741
Motive of consumption	-2.808	1.103	0.294	.060
Households' expenditure of food	0.005	3.047	0.081	1.005
Constant	-8.861			

Nagelkerke R square = 0.7777
 Chi square = 43,684 p = 0.000
 Overall percentage = 92%

The resulted Chi-square was 43.684 with degree of freedom equals to 6 and p-value less than 0.001 (Table 6). It suggested that there was adequate fit of the data to the model. This finding implied that there was at least one of the variables of family habit, religiousness, housewife age, housewife education level, motive of consumption, and households' expenditure of food was significantly related to the variation of consumers' attitude towards the halal label.

The overall accuracy of these independent variables to predict consumers' attitude toward halal label was both 92% of positive and negative prediction using cut value of 0.5. It means that 92% of both negative and positive cases could be predicted correctly by the variables used in this model. For testing individual variable, the estimated coefficients of logistic regression were assessed by the Wald test. The variable of family habit and households' expenditure of food affected significantly to the variation of respondents' attitude towards the halal label. It means that a better family habit and higher households' expenditure of food improved the consumers' attitude toward halal label. However, the variable of religiousness, housewife's age, housewife's education level, and motive of consumption did not affect significantly to the variation.

All human have habitual behaviours that allow to carry out essential tasks very easily (Waller Jr., 1988). Habits keep us doing what we have always done, despite our best intentions to act otherwise (Neal, Wood, & Quinn, 2006). In any

case if a habit is routine, if the circumstances for which the habit developed disappear, the habit should not persist (Waller Jr., 1988). Research address that habits drive consumer choices (Neal, Wood, & Quin, 2006), however practice is the perfect form of drill (Waller Jr., 1988).

This study revealed a well habituation and attitude toward halal label but respondents of housewife just believe on official halal certification logo written on packaging. Respondents of housewife did not use registration number to check the authenticity of the logo of halal. The halal registration number consists of 12 numbers which was small size listed on each packaging product item. Although, respondents housewife can use their smartphone to check it, but she met difficulties and spend much minutes to enter a lot of numbers. This finding indicates that respondents of housewife thoroughly believes to the official certification logo, and this finding is in contrary to Malaysia that consumers evaluate all kinds clue of halal (Mohammed et al., 2008). An explanation of this research finding was a lack knowledge on their religion especially on practical knowledge of halal food (Ambali & Bakar, 2013). Another explanation was that habituated individuals were more intuitive responses with regard to consumption of the involved product category (Tendero & Bernabéu, 2005; Olsen et al., 2008).

This study found that families' best habit practice on purchasing the halal label food improved the attitude of housewife. Parents played central role on their families' habit and parental control to children has been associated to habit of their children. This study showed that respondents of housewife who come from family that have a good habit on purchasing halal products have a better attitude toward halal label. Respondents of housewives whom are accustomed to purchased halal labeled products tend to pay attention to various label that indicate the halal nature of the nugget and sausage and use it as a consideration in purchasing the product. This finding was in line with previous studies of family well habituation. For example, controlling of parents on which television programs were watched by children would lead nutritional behaviour (Nascimento & Fiates, 2013). Moreover, young consumers' were less ability to implement such knowledge into the reality of their daily food behaviour (Brown, Mcilveen, & Strugnell, 2000) especially on urban household (Y11d1r1m & Ceylan, 2008).

Households' expenditure indicates economic well-being, and it is a better measure of the family permanent income (Meyer & Sullivan, 2011). The variable of household expenditure related to family choice of food purchased and food knowledge (Liu & Niyongira, 2017). Religious knowledge or

belief is the best guide to determine one's food consumption because several religions impose food restrictions (Ambali & Bakar, 2013).

This research finding reveals that an increasing on households' expenditure of food leads a better respondents of housewife's attitude toward halal label. A higher households' expenditure of food means a more choice on purchased food and reveals higher family well-being. An explanation of this research finding was that a higher households' expenditure of food has a more chance to avoid non halal food by carefully selected halal food. Not only religious motive, another explanation was that %alal food consumption related to health issues. This research finding supported the past research. It was found that upper and middle class have increase quality of food intake (Y11d1r1m & Ceylan, 2008; Khattak & Akram, 2012), and members of different groups are likely to make purchase decisions which are influenced by their identity (Schiffman & Kanuk, 2007).

Paradigm of food was radically restructured from "food as health" to "food as well-being". The concept of food well-being (FWB) is defined as a positive psychological, physical, emotional, and social relationship with food at both individual and societal levels (Block et al., 2011; Ferriss, 2002). The concept of FWB was looked at as happiness (subjective well-being), or respectively as material well-being (material utility) and as psychological well-being (psychological utility) (D'Acci, 2011). Consuming halal food must be abided by all Muslims, and according to the concept of FWB, consumption of halal food indicates the family well-being (Noor, Gandhi, Ishak, & Wok, 2014).

Formal education, religious activities followed by respondents of housewife, as well as the daily interactions of housewives do not provide knowledge of procedures on the selection of halal food products including meat products. Therefore, higher education of housewives, better religious activity and age do not raise awareness of the housewife on the role of label to indicate halal food that will be purchased. This fact causes the education level of housewife, religiousness, and age of housewife do not affect to consumers' attitudes toward halal label. Motivation of housewife to provide more varied food without followed by a good level of knowledge about halal label also makes the motivation has no effect on consumer attitudes toward halal label. Previous research explains this finding that exposure to information of halal food that was received by consumers determinate the awareness about halal food consumption (Ambali & Bakar, 2013), furthermore consumers will change their purchasing of food product as a result of the information (Koç & Ceylan, 2009).

CONCLUSION

Halal label is an important cue for Muslim which denote the halal meat product due to halal status of meat product cannot be ascertained by consumer. This research conclude that the respondents of housewife strongly believe on halal label on nugget and sausage packaging but they do not examine thoroughly. Respondent of housewife's attitude toward halal label improved due to an increasing on households' expenditure on food and a well family habituation. Based on this cases, producers of meat product are strongly suggested to certified their product to the official council and clearly write the halal logo and registration number on the product packaging. The other hand, the Muslim community needs an upgrading on complete insight of halal label of meat products which will be purchased.

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