

# INDONESIAN FOOD CULTURE

## OVERVIEW OF INDONESIAN FOOD CULTURE DIMENSIONS AND STRATEGIES FOR SHIFTING PREFERENCES



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### SUMMARY

Food culture refers to a shared value system, norms, symbols, and perceptions. Yet within the food and nutrition sector, it is often reduced to traditional foods, dishes, or cuisines—a narrow view that constrains how food culture could be leveraged to shape future food preferences and habits. This working paper reviews Indonesian food culture broadly, seeking to understand and appreciate the country's diverse cuisine. The paper draws on data from governmental reports, academic papers, media reports, social media analysis, and expert interviews.

The results show that Indonesian food culture is multidimensional. It can be depicted as consisting of eight dimensions: Simplistic Abundance, Receptiveness, Fraternity, Negotiation, Halalness, Food Security, Frugality, and Women as Knowledge Bearers. Each dimension reflects a set of ideas (beliefs, values, norms) and set of dietary practices within Indonesian food culture. Of the eight dimensions, four are highly relevant within wider Indonesian culture: Receptiveness, Simplistic Abundance, Negotiation, and Fraternity. Receptiveness focuses on Indonesians' propensity to welcome external influence in their food culture. Simplistic Abundance highlights Indonesian cuisine's reliance on its locally abundant resources and variety of produce. Negotiation focuses on the importance of human-nature connection. Fraternity refers to the strong emphasis on the social and cultural values of equality, gratitude, and unity, all of which are strengthened through communal dining experiences.

These dimensions can be used to unlock new food narratives, change beliefs, connect with social identity, and strengthen culinary systems to shift preferences towards more nutritious or more sustainable choices. Their use will be most impactful if they can be linked to a food preference issue that needs to be addressed to improve nutrition in Indonesia, such as carbohydrate-rich diets, low vegetable consumption, high consumption of discretionary foods, and or out-of-home food consumption.

### KEY MESSAGES

- Food culture is important to shape food preferences and habits.
- Indonesian Food Culture can be understood as a set of eight dimensions each with varying importance and roles in shaping food practices.
- Each dimension reflects a set of ideas (beliefs, values, norms) and set of dietary practices.
- The eight dimensions are: Simplistic Abundance, Receptiveness, Fraternity, Negotiation, Halalness, Food Security, Frugality, Women as Knowledge Bearers.
- Of the eight, four dimensions deserve particular attention for their relevance and ubiquity across diverse, regional cuisines: Simplistic Abundance, Negotiation and Receptiveness, and Fraternity.

### BACKGROUND AND OBJECTIVE

Indonesia, a vast nation of 1.905 million square kilometres and home to 281.6 million people as of 2024, is celebrated for its rich natural resources and cultural diversity(1,2). Captured in the Javanese proverb '*Gemah ripah loh jinawi*'—symbolising prosperity and harmony—this richness extends beyond geography to encompass an intricate tapestry of 633 ethnicities, hundreds of local languages, and millennia of historical influences. Naturally, food in Indonesia reflects this vast cultural diversity, as discussed in Box 1 (3), and Indonesian cuisine is central to 'soft diplomacy', used in economic, trade, and cultural exchange efforts. However, national conversations on food systems and nutrition narrowly focus on nutritional content, despite the vast diversity and cultural heritage of the Indonesian cuisine.

Food system transformation acknowledges the importance of food culture and food heritage in achieving greater demand for nutritious foods (4). Yet the nutrition's sector understanding of food culture is often limited to the traditional foods, dishes, cuisine, and food habits of a given people (5). Food culture, as described by Fieldhouse, also consists of a shared value system, norms, symbols, and perceptions (5). In 2023, GAIN co-founded the [Food Culture Alliance](#) as an initiative with the mission to transform society's preferences for nutritious and sustainable foods through food culture. At the Food Culture Alliance, we define culture as how we feel about, think about, and value food.

Food culture is also evolving, influenced by economic growth and demographic changes (see Box 1). For example, rice's position as a dietary staple and a national cultural emblem in Indonesia is changing: annual rice consumption in Indonesia is 78.2 kilograms per person, with significant regional variation, ranging from 56.2 kilograms in Papua to 98.7 kilograms in West Sulawesi (6). Younger Indonesians are gravitating toward Western-style breakfasts, such as bread and cereals, while older generations adhere to traditional rice-based breakfast dishes like nasi uduk or bubur ayam (7). Among older Indonesians, there is an enduring association of rice with a 'real meal', reflected in the saying, '*Kalau saya belum makan nasi, saya belum makan*' ('If I haven't had rice, I haven't eaten') (8). Younger, health-conscious urbanites are beginning to embrace alternatives like bread and potatoes, signalling gradual shifts in dietary norms (8).

The Indonesian Health Survey 2023 reveals that 47.5% of Indonesians consume sugar-sweetened beverages daily while only 3% of them consume adequate amounts of fruits and vegetables (9). This trend is particularly evident among younger Indonesians (ages 26–45), who often prioritise convenience over traditional dietary practices (9). In order to address this and other dietary practices that limit progress towards improved nutrition in Indonesia, it is helpful to understand the key dimensions of food culture in Indonesia, including the historical, symbolic, and social elements that cuts across the country's regional diversity in cuisine (8). This working paper seeks to describe those dimensions, with each dimension capturing the historical factors, beliefs and values, and customs (or norms) that influence food consumption practices in contemporary society.

### BOX 1. HISTORICAL INFLUENCES ON FOOD CULTURE IN INDONESIA

According to Wijaya, there were three phases in the culinary history of Indonesia: (1) original phase, (2) multicultural phase, and (3) contemporary phase (3).

**The original culinary phase** draws from Islamic Kingdoms in West Java (1156–1580 BC) and Hindu Kingdoms in Kalimantan (400 BC). These were primarily agrarian communities that drew on local seasonal foods and simple preparation techniques, such as steaming food in banana leaves. Cassava and rice were the main staples.

**The multicultural culinary phase** begins in the early 16<sup>th</sup> century, with multiple waves of traders from Europe, India, Middle East, and China. These culinary influences include curries and spices from Indian cuisine and grilled seasoned meats (satay) from the Middle East. Europeans introduced chilis and other foods (e.g., potatoes, tomatoes, and pumpkin) from the Western world. The Chinese influence is evident in the multiple noodle dishes. Each of these traders also brought their religious food prescriptions and proscriptions. Today, most of Indonesians are Muslim; in majority Muslim areas, beef and chicken, but not pork, is consumed. The exception to this is Bali, where most of the population is Hindu.

**The contemporary culinary phase** begins in the mid 1980's with the arrival of the global multinational restaurants like KFC and McDonald's. Other modern influences include cuisines from Japan, Korea, and France. 'Traditional Indonesian Cuisine' is considered to be that which was developed during the multicultural phase, and today is embodied in traditional food sellers (*warungs*).

## METHODOLOGY

A food culture study was commissioned by GAIN and conducted by Quantum Consumer Solutions, a firm specialising in cultural research. The study, undertaken in 2023, used secondary desk research and key informant interviews to examine the historical, ecological, symbolic, and political aspects affecting contemporary food practices in Indonesia.

The secondary research drew from diverse data sources, including government reports, academic literature, media coverage, and social media analysis, to build a comprehensive understanding of Indonesia's food culture. These sources were identified based on their credibility, diversity, and alignment with the study's objectives, ensuring inclusion of both established literature and consumer perspectives (e.g., social media sources).

Key informant interviews were conducted with ten experts, including a celebrity chef, a food journalist, a food anthropologist, a food show creator, two representatives from the food industry, two nutrition practitioners, and two food and agriculture researchers, to validate the desk research findings and situate them within contemporary contexts. Interviewees were selected collaboratively with GAIN to represent diverse geographic regions, demographics, and fields of expertise. Each interview lasted around one hour and covered existing and emerging attitudes towards Indonesian food culture, including classification, cultural ideas and values, and the influence of globalisation, media, and

policy. Discussions were conducted online by trained moderators, recorded with consent, and systematically transcribed. Data were then synthesised and analysed using cultural change models to identify residual, dominant, and emerging values that shape Indonesian food practices.

The identification of ***cultural dimensions*** of food culture that can be found across regional cuisines is important for identifying shared value systems, norms, symbols, and perceptions that would allow for designing interventions at scale that draw on food culture. The analysis sought specifically to identify dimensions to organise diverse data sources (e.g. historical documents and social media) and to interpret recurring patterns across these sources and across Indonesia's six regions. The dimensions capture historical, geographical, environmental, and social factors linked to practices or customs associated with the production, preparation, consumption, and sharing of food. These dimensions help explain ***why*** certain food practices carry symbolic, social, and emotional value in Indonesia.

### EXPLORING THE DIMENSIONS OF INDONESIAN FOOD CULTURE

Eight cultural dimensions were identified that define the intricate relationship between food practices and values and beliefs in Indonesia: Simplistic Abundance, Receptiveness, Fraternity, Negotiation, Halalness, Food Security, Frugality, and Women as Knowledge Bearers. These dimensions have been influenced by the country's historical, ecological, and socio-political context and jointly provide a comprehensive understanding of Indonesian food practices and how they fit into the wider culture (10-12).

#### SIMPLISTIC ABUNDANCE

Simplistic Abundance is defined as an Indonesian culinary philosophy that centres on the strategic utilisation of simply prepared dishes, drawing on diverse locally sourced ingredients to create nutritionally complete meals.

Early Indonesian cuisine (during the original culinary phase) relied on abundant access to locally available agricultural products, including rice, fruit, vegetables, and seafood. The food routine was highly reliant on the natural surroundings, with relatively simple methods of preparation, such as wrapping food in banana leaves and steaming it, and using hand-made wooden or stone cooking utensils. The ensuing 'traditional' food culture relies on the natural abundance of the country and typically involves simple preparation routines that include rice, a variety of vegetables, and plant protein elements. This meal routine continues to be popular in contemporary times and serves as the building block of everyday food for the masses, with this dimension evident both in homes and in street-side stalls, across all socioeconomic classes.

Today, the influence of Simplistic Abundance is evident in the structure everyday meals, which normally consist of rice with vegetables and ***lauk (Indonesian term for side-dishes)*** as sides. It is also evident in traditional dishes, such as ***Nasi Bekepor*** from East Kalimantan, comprised of steamed local vegetables and fish, and ***Lalab*** from West Java, which involves raw vegetables such as cucumber, tomatoes, lettuce, and long beans, dipped into sambal spices.

#### RECEPTIVENESS

As a result of its location among the Nusantara Spice Route for thousands of years (from 1000 BCE to the early 16th century), connecting the Middle East, China, and Europe, Indonesia is highly receptive to external cuisines. The Receptiveness dimension captures this diverse assimilation process across the archipelago and Indonesia's active engagement with and adaptation of global culinary trends and cooking techniques from various cultures over millennia.

Historically, the tendency is for a consistent assimilation of external ingredients into the Indonesian food template. Major Indian influence can be seen in the incorporation of garlic, coconut milk, and turmeric into Indonesian dishes. Middle Eastern influence can be seen in the incorporation of skewered meats and the adoption of Halal consumption habits. Chinese influence is evident in the incorporation of noodles, tofu, and of stir-frying techniques that are now widely used in Indonesia. European influence can be seen in the introduction of chillies, potatoes, and carrots, which are modern Indonesian staples. These diverse influences have fostered an ease and eagerness of acceptance: Indonesia's population enthusiastically accepts and internalises external food influences.

Today, Indonesia's receptiveness has led to the exponential growth of global fast-food chains, such as Kentucky Fried Chicken, McDonald's, Burger King, and Texas Chicken. Indonesia has also welcomed Japanese, Thai, Indian, and French culinary influences, which primarily manifest in independent restaurants but still play a large role in urban, elite consumption habits. Through digital media and pop culture, a new wave of South Korean influence can be seen in the increased demand for South Korean spices and processed foods like noodles and cheese. Food delivery has made international dishes accessible in urban areas throughout the country.

### FRATERNITY

Fraternity builds on the wider cultural values of brotherhood, mutual support, and equality. It is exemplified through communal food-sharing practices that foster social bonds, strengthen relationships, and uphold cultural identity within a community.

Fraternity is rooted in the Indonesian sense of collectivity, which is epitomised by the **gotong royong** principle, a social concept that emphasises reciprocity and mutual assistance (10). Since the 7th century, with the arrival of Islam, this collective drive has been amplified by Islamic values of equality and fraternity. The strong Islamic value of fraternity through the act of giving is manifested in various food routines during celebratory occasions during Ramadhan, Eid Al-Fitr, and Eid Al-Adha. In this dimension, food's function is highly social, and this is strengthened through communal dining.

Today, the idea of collectivity has transcended family and religion to manifest in schools and workplaces, with various communal dining practices, such as potlucks, birthday meals, and **Nongkrong** culture, a recreational activity involving the consumption of beverages, such as coffee or tea, along with group conversations.

### NEGOTIATION

Indigenous Indonesian populations hold cultural beliefs rooted in animism—that is, that nature (like humans) has a spirit. This core belief encourages humans and nature to live in mutually agreeable ways. There is a strong sense of interdependence between humans and nature and a desire to preserve natural environments. Certain traditional agricultural practices stem from this, such as **Subak**, a traditional cooperative irrigation system that

fosters water management and ensures a balanced distribution of water to crops, and ***Bauma Batuhtn***, a cultivation system that limits the occurrence of land exploitation through one-month cycles. As food is obtained through a harmonious relationship with nature, it becomes a medium for expressing gratitude for nature's generosity.

Today, this appreciation for the interdependence of humans and nature is celebrated in the consumption of ***Nasi Tumpeng***, a culturally significant dish made of rice, vegetables, and coconut milk. The dish serves as an expression of gratitude and thanksgiving to the almighty for the abundance of harvest.

### **HALALNESS**

The Dimension of Halalness refers to the integration of Islamic principles into food practices, symbolising religious adherence, cultural identity, and the evolving perception of halal as a standard for health, quality, and hygiene within Indonesia's food culture.

Islam was spread in Indonesia through trade, marriage, and the Wali Songo, a group of Middle Eastern intellectuals, in the 7th century. Islam intermixed with local customs organically, creating a unique, hybrid form of Indonesian, Islamic culture. Islam rose to new heights in the late 1990s, when it became accepted to engage in public, communal expressions of Islam. This bolstered a large wave of Islamic business in the tourism and banking sectors, solidifying Islam in the cultural and social fabric of Indonesia. This ingrained a preference for Halal-certified products in Muslim Indonesians, leading to the mass conflation of Halal certification with nutritious foods. Islamic values and practices have gained prominence in the country's social and cultural landscape, leading to awareness and demand for halal food products among consumers. Halal-labelled products are perceived positively by Indonesians because they are considered high quality, hygienic, healthy, containing goodness, and in public demand (11).

### **FRUGALITY**

Frugality has been ingrained in the culinary practices of Indonesians through historical food insecurity stemming from the Japanese and Dutch colonial periods, where Indonesians were deprived of cuisine staples such as meat, rice, and fish. This led to the development of dishes that could be prepared by repurposing locally available ingredients in times of scarcity, such as Tengkleng, which is comprised of goat bones and innards, Tiwul, a rice alternative, and Sayur Ares, banana stems cooked in coconut milk and spices.

### **FOOD SECURITY**

For centuries, agricultural food security been prominent in Indonesian politics. The foundations of Indonesian agriculture were in the sustenance of the Majapahit Kingdom, one of the most influential civilisations of the 13th century. Since then, Indonesia has prided itself on its agricultural prowess, particularly in the production of rice. During Japanese occupation in the mid-1900s, Indonesia was exploited for its ability to mass produce rice, which led to the successful production of genetically superior rice seeds in the 1960s, driving a deep preference for rice and forever shaping Indonesian consumption habits. Today, this has evolved into over-reliance on rice, destabilising rice prices and degrading farmlands, and leading to overconsumption of refined carbohydrates. Although there have been government efforts to disrupt this overreliance on rice, particularly through balanced nutrition guidelines that promote a healthy diet for the

population, there remains low community buy-in, and this type of nutrition education has not been as successful as envisioned.

### WOMEN AS KNOWLEDGE BEARERS

Indonesian women dominate household food production due to dichotomous gender roles. Indonesian women are responsible for passing down culinary wisdom to their families and communities and for delivering alternative, nature-based health solutions. Currently, a group of women called the *Ratu Dapur* play an instrumental role in the preservation and dissemination of traditional Indonesian culinary knowledge. They possess generations of culinary knowledge passed down through oral traditions, which has now been translated digitally into Cookpad, a forum-based community mobile app. Although men dominate the professional food industry, women chefs have begun to break into it, with representation increasing significantly since 2008. This has led to the popularity of celebrity chefs such as Farah Quinn, Chef Marinka, and Chef Renatta, who are household names in the Indonesian culinary industry.

### STRATEGIC PRIORITIES BY EXPLORING FOUR KEY CULTURAL DIMENSIONS

The eight dimensions of Indonesian Food Culture provide valuable insights into the dynamics of Indonesian cuisine today and, as noted above, may serve as entry points for designing interventions.

Following discussions between GAIN and the Food Culture Alliance Technical Advisory Group, four dimensions—Simplistic Abundance, Negotiation, Receptiveness, and Fraternity—were prioritised for further analysis. Each of these dimensions is present across the six regional cuisines of Indonesia (Sumatera, Java, Bali & West Nusa Tenggara; Maluku & Papua; Sulawesi; and Kalimantan Regions). Leveraging these dimensions could offer unique opportunities to address key challenges in Indonesia's dietary habits, including preferences for carbohydrate-rich diets, low vegetable consumption, incorporation of Western foods into the Indonesian cuisine, and the growing trend of out-of-home food consumption.

The food culture dimensions can be further described as beliefs, values, and norms:

- **Beliefs:** Cognitive representations of knowledge or information.
- **Values:** Modes of conduct or desirable end states of existence (12).
- **Norms:** Socially shared expectations of specific behaviours (13).

Beliefs, values, and norms are core cultural elements from which one can design interventions. Table 1, below, depicts the beliefs, values, and norms associated with each of these four dimensions. Semiotic research is being conducted to examine these four dimensions in more detail to validate the core beliefs, values, norms as well as identify relevant symbols and rituals that could be used in intervention design.

**Table 1. Description of Four Indonesian Food Culture Dimensions using the categories of beliefs, values, norms.**

Dimensions	Food Culture Elements		
	Beliefs	Values	Norms
<b>Simplistic Abundance</b>	Natural, simple preparation, taste	Simplicity, variety	Abundance, choice
<b>Negotiation</b>	Human and nature are interdependent, animism	Harmony with and gratitude for nature	Seasonal eating, nature-protective food production and consumption
<b>Receptiveness</b>	Trial, assimilation of new foods into the dominant culture	Curiosity, deliciousness	Taste exploration
<b>Fraternity</b>	Communal eating, conviviality	<b>Nongkrong</b> (social activity), equality, social cohesion, unity	Communal dining, eating together (meals, snacks, and drinks)

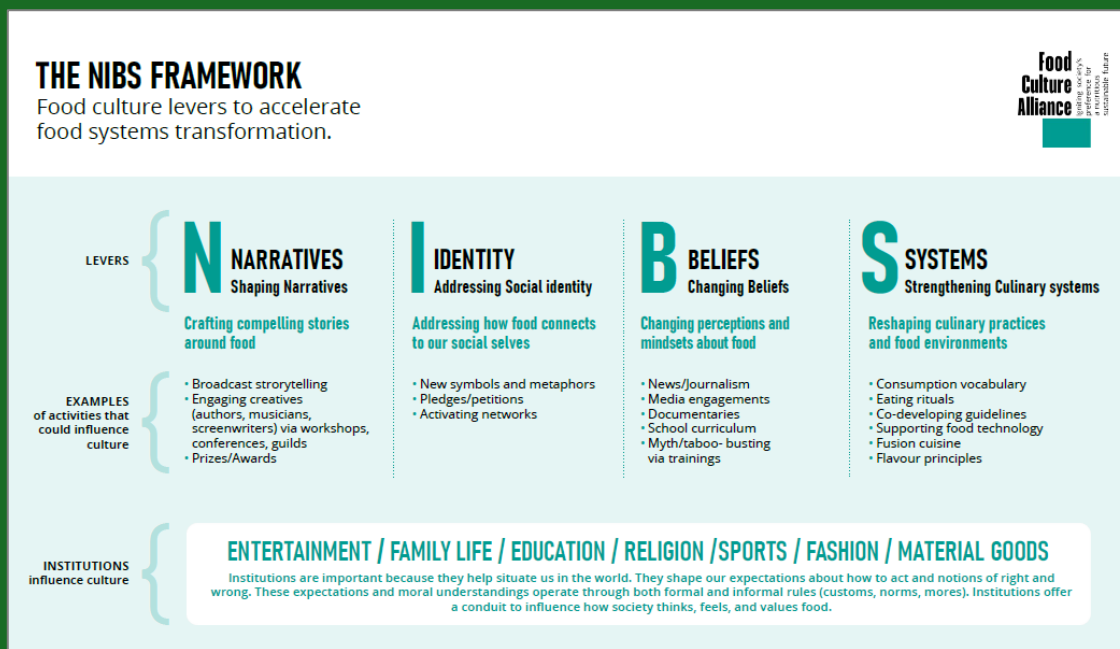
Drawing on these beliefs, values, and norms, any of these four food culture dimensions can be used to design interventions that resonate with Indonesian cultural values and are relevant and authentic. Each dimension can be used for different purposes and audiences: for example, simplistic abundance and negotiation dimensions may be powerful among older, rural consumers, while receptiveness and fraternity may be leveraged for younger, more urban audience. As part of the intervention design process, it will also be critical to identify a food preference issue that needs to be addressed (such as carbohydrate-rich diets, low vegetable consumption, high consumption of discretionary foods, or out-of-home food consumption) and could potentially align to the chosen dimension(s). The Food Culture Alliance will build on this foundation by using the NIBS framework (Box 2, next page) to translate these insights into concrete strategies and interventions, ensuring that knowledge of cultural dimensions is transformed into practical actions for long-term impact.

## CONCLUSION

Through a combination of document review and key informant interviews, this paper has laid out eight dimensions that jointly represent Indonesia’s food culture and highlighted four of them that have particular potential to be leveraged by practitioners seeking to improve nutrition. These dimensions can be used to unlock new food narratives, change beliefs, connect with social identity, and strengthen culinary systems to shift preferences towards more nutritious or more sustainable choices.

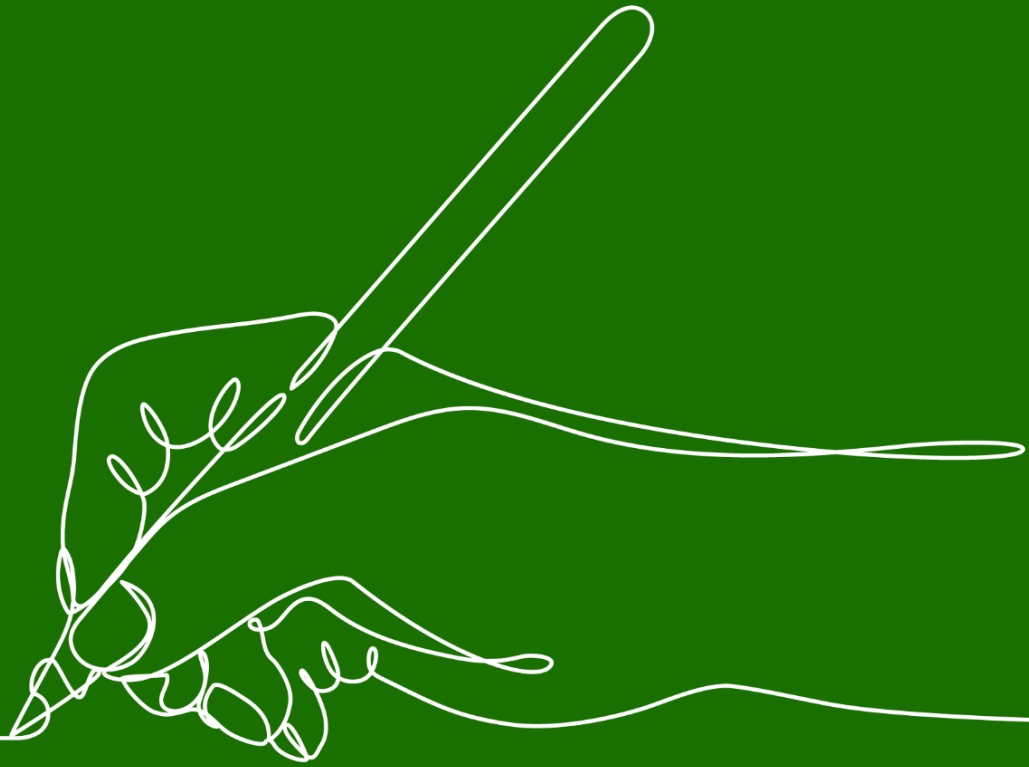
## BOX 2. THE NIBS FRAMEWORK

The Food Culture Alliance has developed the NIBS framework as a global action guide. The acronym stands for four levers of food culture change: Narratives, Identity, Beliefs, and Culinary Systems. This framework provides a structured way to translate food culture insights into interventions by linking the four levers of cultural change with the institutions where food values, symbols and meanings are formed, maintained, or reshaped. Applying NIBS enables practitioners to identify which levers and institutions are most relevant to a given dietary issue—such as low vegetable intake or high reliance on carbohydrate staples—and to design coherent, reinforcing food culture actions across sectors. In the Indonesian context, embedding any one of the four prioritised dimensions within the NIBS framework offers a pathway to shift societal food preferences in a manner that is both culturally authentic and scalable.



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The Global Alliance for Improved Nutrition (GAIN) is a Swiss-based foundation launched at the UN in 2002 to tackle the human suffering caused by malnutrition. Working with governments, businesses and civil society, we aim to transform food systems so that they deliver more nutritious food for all people, especially the most vulnerable.

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