

10th International Conference on Science & Social Research

Virtual Conference

6 - 7 Nov 2023

Organised by: Research Nexus UiTM (ReNeU), Universiti Teknologi MARA

Impact of Halal Awareness on Non-Muslim Employees in a Certified Halal Food Company: A case study

Norasiah Mohammad^{1*}, Muhammad Alrazi Ahmad Nor Komar², Mohamed Fairouz Mohamed Fathillah³

**Corresponding Author*

¹ Faculty of Computer and Mathematical Sciences, Universiti Teknologi MARA, 40450 Shah Alam, Selangor, Malaysia

² Faculty of Management and Muamalah, Universiti Islam Selangor, 43000 Kajang, Selangor, Malaysia

³ Faculty of Islamic Civilisation Studies, Universiti Islam Selangor, 43000 Kajang, Selangor, Malaysia

norasiah125@uitm.edu.my, m.alrazi@uis.edu.my, mfairouz@uis.edu.my
Tel: +60192215618

Abstract

Malaysia is a multiracial nation where people of diverse ethnicities live in harmony. With Islam as the official religion, halal aspects strongly influence various sectors, particularly food and beverages. This study aims to examine the level of halal awareness among non-Muslim employees in a halal-certified food company. Using purposive and snowball sampling, this study analysed data from 22 respondents with NVivo 12. Findings indicate that non-Muslim employees show positive awareness, understanding, and commitment toward halal requirements. The study also highlights their comprehension of halal implementation in food companies, reflecting promising engagement in ensuring compliance and maintaining halal integrity.

Keywords: Awareness; halal; food company; non-Muslim employees

eISSN: 2398-4287 © 2025. The Authors. Published for AMER by e-International Publishing House, Ltd., UK. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>). Peer-review under responsibility of AMER (Association of Malaysian Environment-Behaviour Researchers) DOI: <https://doi.org/10.21834/e-bpj.v10iSI40.7703>

1.0 Introduction

Malaysia is a multiracial and multicultural nation in which people of various ethnicities, including Malays, Indians, and Chinese, live together in peace and harmony. At the same time, Muslims have become the largest population. At the same time, Islam is the official religion in Malaysia, thus contributing to the significant impact on the halal aspect in all matters, especially in food and beverages. The role of food in cultural practices and religious beliefs is complex, yet there is a shared understanding among Muslim followers. Halal food is widely consumed in Malaysia and has become a universal cuisine, enjoyed by people of all ethnic backgrounds. As a result, it promotes the growth of halal certification in the food sector, whether for Muslim or non-Muslim businesses.

Nowadays, most companies holding halal certificates, especially food companies, are being led by many non-Muslims from top management to employees. Companies applying for halal certification are now not only Muslim-owned but also non-Muslim-owned. As a result, the government is expected to have provided a total of 200 million in working capital to small and medium halal product entrepreneurs as a first step toward encouraging the development of the halal business in Malaysia (Bernama, 2025).

Furthermore, non-Muslim food sectors have expressed interest in participating to address Islamic dietary requirements, lifestyle considerations, and consumption needs. This trend is driven by the fact that the halal market attracts not only Muslims but also non-Muslims, who are motivated by the wholesomeness and quality of halal products (Abad and Reyes, 2025). Beyond its wholesomeness,

eISSN: 2398-4287 © 2025. The Authors. Published for AMER by e-International Publishing House, Ltd., UK. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>). Peer-review under responsibility of AMER (Association of Malaysian Environment-Behaviour Researchers) DOI: <https://doi.org/10.21834/e-bpj.v10iSI40.7703>

hygiene, and quality, halal can also serve as an effective marketing tool that attracts consumers. For that reason, halal has become a profit factor in competitive advantage for businesses, especially in the food industry.

High industry involvement in the halal sector stems from abundant job opportunities, which attract more employees to run successful businesses. In general, it is common to find employees from different racial backgrounds working within the same organization in a multiracial and multi-religious country such as Malaysia. Companies in Malaysia do not limit access to employment opportunities by demographic group, especially among industrial companies such as food manufacturers, which require human labour to operate. Nowadays, most industrial companies tend to hire local and foreign labour from countries such as Indonesia, Bangladesh, Nepal, and the Philippines. Most of them might be from Muslim and non-Muslim backgrounds. In fact, some of them are Muslim but not practising honest Islam, and have a low awareness of halal. In this case, the level of halal awareness might differ between local and foreign employees.

In this case, employees' lack of knowledge, awareness, and understanding of halal compliance leads to halal compliance failures, thereby causing non-compliance issues in the food premises (Halim et al., 2024). Human capital initiatives, such as halal training and halal education, are introduced to enhance halal awareness among all employees within the organization. Al-Azmi and Hamid (2025) noted that the development of the Internal Halal Committee and halal training are crucial to ensuring the effectiveness of halal awareness in a halal-certified company. However, there is no assurance that all employees involved in manufacturing halal products are fully aware of and comply with halal requirements, regardless of the company's significance of halal. They are even more blurred regarding the reasons for complying with halal requirements, thereby risking halal integrity along the supply chain. Therefore, this study aimed to investigate the extent of halal awareness among non-Muslim employees.

2.0 Literature Review

The multiplicity of racial identities has been recognised and has become a regular phenomenon in many developing countries. In Malaysia, there are various ethnic groups, including Malays, Indians, and Chinese, who predominantly work within similar organisational structures in workplaces, making Malaysia a unique nation that is multiracial, multi-religious, and multicultural, with diverse religious practices. This workplace diversity has great potential to promote a unified understanding among employees on any matter, especially regarding halal. Although employees have varying understandings of their religious practices, each of them believes in and is aware of the significance of halal among Muslims, especially in daily consumption. In fact, most cafés and canteens in the company serve halal cuisines, enabling Muslim and non-Muslim employees to relax and enjoy themselves during rest hours.

In general, the concept of halal is widely accepted. Due to the rising health concerns, halal serves as an essential element that might potentially open the eyes and capture more interest of the community, especially among non-Muslim consumers. The word "halal" is not a standalone term; it is integrated with *tayyiban*, as mentioned in the Holy Quran. Theoretically, halal covers all aspects of Shariah-compliant practices, while *tayyiban* refers to cleanliness, hygiene, and the quality of product manufacturing. In the context of health, the concept of *halalan tayyiban* highlights both the religious aspects of prohibited matters and the wholesomeness of the product or service. In other words, a halal-certified food product can be considered highly nutritious and manufactured in a safe, hygienic production area. Similarly, halal *Tayyiban* aligns with halal certification, as it is synonymous with quality certification. The Department of Islamic Development Malaysia (JAKIM) is the halal competent authority responsible for spreading halal awareness through informative programs and halal certification in Malaysia. The system of halal certification and verification is seen as a key element in generating business benefits and risk efficiency, as well as assuring all consumers of halal quality. In a study by Saleh and Rajandran (2025), the growth of the halal was initiated from the awareness of the Muslim community on the need for a system to monitor halal businesses in Malaysia. In respect to this matter, Muslim and non-Muslim consumers are aware of the importance of halal certification genuinely for economic, safety, quality and hygiene purposes. With respect to this matter, Muslim and non-Muslim consumers are aware of the importance of halal certification genuinely for economic, safety, quality, and hygiene purposes.

The term "awareness" refers to the capacity to know propositions and distinguish knowledge from unawareness (Bizzari et al., 2022). From another perspective, "awareness" in the context of halal simply means having a particular interest in it or being well informed about details relevant to halal at present, including knowledge of halal food, goods, and services. It also explains people's perceptions of what they consume and use in their everyday lives, as well as their cognitive reactions to it. Aside from that, awareness refers to a person's ability to be partially, subconsciously, or acutely aware of any issues relating to the halal nature of Allah's permissible behaviour (Alam et al., 2025). They would make every effort to follow God's order by eating only halal food.

In a study by Pertiwi et al. (2024), the literal meaning of "awareness" in the context of halal is to have a particular personal interpretation of halal authenticity and compliance. It also implies understanding and the capacity to be conscious, to feel, or to perceive. Besides that, different people may have varying levels of understanding. The term "level of awareness" refers to the degree or extent to which an individual or group is informed, cognizant, and responsive to a specific concept, issue, phenomenon, or stimulus. It is typically operationalised along a continuous scale-low, moderate and high-or across multiple tiers, reflecting increasing level of understanding, recognition, or sensitivity to the subject matter (Abdullah et al., 2022).

To boost halal awareness among Muslim and non-Muslim employees in an organisation, several innovative approaches could be used. This could be achieved through halal education, which promotes the knowledge of the religious aspects of Islam, including halal, haram, and *tayyib* (Harun et al., 2021). According to Ismail et al. (2013), awareness programs and training for consumers and entrepreneurs of the halal industry are examples of halal education that could increase awareness and a clear understanding of halal knowledge. The aspect of *halalan tayyiban*, as well as the demands for awareness and understanding of halal knowledge, are apparently fulfilled through halal education, and consumers are not easily deceived by manufacturers using fake halal logos. In an organisation,

halal training provided by a competent authority elevates employees' knowledge and ensures halal integrity, thereby helping prevent non-compliance. Hamdan and Hashim (2025) also argue that combining Sharia education with technical management by the organisation's top management could be the key to the halal industry's success today.

Today's consumers are very concerned about what they eat, drink, and use in their daily consumption. The Halal logo signifies that a product's manufacturing, ingredients, and trade practices comply with Islamic law. It is also regarded as a crucial visual cue that indicates the halal status of finished products (Maricar and Mailu, 2024), and serve as a key symbol for distinguishing between safe and unsafe, as well as healthy and unhealthy items (Yunos and Savitri, 2025). In Malaysia, the halal logo is an essential icon for Muslims. It is the primary sign that differentiates halal and non-halal products, as halal-certified products with a halal logo bring peace to everyone. In a study done by Halmi et al. (2024), the halal logo has positively influenced the purchase intention among Muslim and non-Muslim consumers. It is also in the spotlight of local and foreign companies, including those in Europe and Japan, which view the halal logo as economically important (Musaada & Muttaqin, 2025).

Ahmad et. al (2025) found that, in addition to the halal logo as the only source of awareness of halal consumption, other factors contribute. Other factors that contribute to awareness of halal include exposure, religious beliefs, health reasons, and the role of halal certification. The study also found that greater demand for halal-based products has resulted from increased awareness among Muslims worldwide of their obligation to consume halal food. In tandem with growing demand, competition to establish a new force in the halal market has intensified, leading to the emergence of Islamic-specific branding. People are interested in Islamic branding because a brand reflects customers' views of and feelings about a product and all it could mean to them (Bukhari et al., 2025).

Besides that, both halal awareness and product ingredients have affected Muslim consumers' tendency to purchase halal packaged food made by non-Muslim manufacturers. Halal awareness can influence a person's purchasing intention. Additionally, halal awareness affects consumers and manufacturers, especially those producing food products. As consumers possess a high level of halal awareness, their purchase intention will be directly focused on halal products. Therefore, industry players need to obtain halal certification to ensure compliance with the standard and requirements of Muslim consumers and to use it as a marketing strategy to attract Muslim consumers (Lubis and Nawawi, 2026).

Furthermore, Idaman et al. (2024) found that a person's behaviours, including halal consumption and purchasing, are likely influenced by religious beliefs. A study by Putit et al. (2024) on intention toward halal and organic food also found that knowledge of religious and consumer awareness of the product can positively affect their purchase intention. The Muslim population of Indonesia has a strong religious belief and awareness of halal consumption. These two elements have a dominant drive on Muslim purchasing behaviour regarding halal products (Riswandi et al., 2022). Hence, consumers' halal awareness is likely to influence their intention to purchase halal products.

3.0 Method

The sampling technique used in this study is purposive sampling, a non-probability method. The samples were obtained by selecting a group of five non-Muslim production employees at a halal-certified food company who are directly involved in the manufacturing process throughout the supply chain, from incoming raw materials to the step of outgoing finished goods. To achieve the study's objective, a recorded interview session with five research questions was conducted to collect data on halal awareness. The data obtained were analysed using two methods: thematic analysis, transcription, and coding. The interview was transcribed in Microsoft Word, and coding was performed using the well-known qualitative data analysis application NVivo Version 12. The codes were classified into themes for broader interpretations after all data had been coded.

4.0 Results and Discussion

A code indicator is a number that identifies the code the researcher created. According to the interview transcripts, NVivo has generated 13 codes. As a result, 13 numbers have been assigned to serve as indicators for determining these codes, as shown in Table 1.

Table 1. Codes Indicator
Codes Indicator

1 – Awareness of Halal
2 – Challenges
3 – Consequences
4 – Halal Logo
5 – Healthy
6 – Hygiene
7 – Non-Compliance

- 8 – Non-Halal Ingredients
- 9 – Not Challenging
- 10 – Safe & Quality
- 11 – Halal Requirements
- 12 – Significance
- 13 – Uncertainty

The results of this study are based on the responses to each research question from all five informants who participated in the interview session. According to Table 2, the compilation of answers showed that all informants are aware of halal. An additional description was given by Informant 1, who mentioned that halal is given with the approval of the Department of Islamic Development Malaysia (JAKIM), as the Trade Description Act 2011 (TDA) has given the government-appointed agency, mainly JAKIM, the authority to issue halal certification (Aziz et al., 2016). This statement indicated that the informant is aware of the authorities responsible for managing halal in Malaysia.

Table 2. Interview Transcript on Item Question 1

Questions	Informants	Answers	Code
Do you know what halal is?	Informant 1	Yes, I know. Halal is all food that JAKIM has approved.	1
	Informant 2	Yes, I know.	1
	Informant 3	Yes, I know.	1
	Informant 4	Yes, I know. It is food consumed by Muslims.	1
	Informant 5	Yes, I know	1

Next, the informants were asked how they recognised halal food products listed in Table 3. All informants knew the basic way to recognise halal products, especially in the market, by looking at the displayed halal logo. The informants are also very familiar with the halal logo on product packaging, as all of them work in the production area that handles the manufacturing process of food products from the initial step, which is the receiving of raw materials, until the final step, which is packaging. Hence, they are very familiar with the halal logo, especially when managing the packaging process, as it is displayed on the packaging of halal products. The halal logo is one of the most critical aspects of halal food packaging. Consumers prioritise the Halal label on product packaging because it conveys crucial information about the product's wholesomeness (Suryamado, 2025). According to Bashir (2019), the halal logo has become a keyword and plays an essential role in global markets. Similarly, this result is in line with findings from a study by Hussein and Fikry (2024), which found that the presence of a halal certification logo was identified as one of the sources of halal in the purchase intention of a product.

Table 3. Interview Transcript on Item Question 2

Questions	Informants	Answers	Code
How do you recognise a halal product?	Informant 1	If a product has a halal logo on the packaging, the product itself is halal.	4
	Informant 2	For Linaco Food, all products are halal because they have a halal logo.	4
	Informant 3	I know by recognising the halal symbol on the packaging.	4

Informant 4	A product is halal when it has the logo of halal. Usually, it is printed on a product's packaging.	4
Informant 5	By looking at the halal logo.	4

In Table 4, both informants 1 and 2 generated similar Code 1, halal awareness, based on responses about differences between halal and non-halal food products. However, Code 8 under non-halal ingredients was achieved among informants 3, 4, and 5. Generally, all three of these informants are capable of distinguishing halal and haram products as well as examples of prohibited raw materials such as pork, beer, dog, and snake. This result is in accordance with Surah Al-Maidah verse 3, which states that the prohibited ingredients include carcasses, blood, the flesh of swine, and animals that have been invoked with the name of anything other than Allah. Referring to Table 4, informant 3 identified the snake as one of the dangerous animals in the categorisation of non-Halal raw materials. It is undeniable that Muslims are not permitted to eat snakes because they are included in the category of filthy creatures according to the Shafie and Hanbali schools of thought (Tim, 2020). The statement of informant four also indicated that there are non-Muslim people who associate the restriction of Muslims in consuming pork with their perception towards Chinese restaurants. In most cases, the majority of Chinese restaurants are not Muslim-friendly due to the serving of menus that contain pork and alcoholic drinks. However, it is not a significant issue for a Muslim to eat at a Chinese restaurant that serves Chinese food if the restaurant has secured Malaysian halal certification or has declared that it serves only halal ingredients. The practice of avoiding doubtful matters, where the ingredients are uncertain as to whether they are lawful or unlawful, is among the few Muslim practices deeply rooted in Islamic culture (Mohd Nawawi et al., 2019).

Table 4. Interview Transcript on Item Question 3

Questions	Informants	Answers	Code
Do you know the difference between halal and non-halal food product?	Informant 1	For halal, usually it is something that is recognised and allowed by JAKIM	1
	Informant 2	Yes. Halal food is for Muslims, while non-halal food is for non-Muslims.	1
	Informant 3	What I know is that halal is everything that Muslim people can eat. The non-halal foods are such as beer, pork, and snake that Muslims cannot eat.	8
	Informant 4	Some animals are restricted for Muslims to consume, such as pork and dog. As far as I know, Muslims cannot eat pork at all. That is why they usually cannot eat in a Chinese restaurant because they are scared the restaurant will serve them pork.	8
	Informant 5	Halal food has no pork. Non-halal has pork. If there is pork, Muslims cannot eat. Nepalese people can eat pork.	8

According to the fourth question on the importance of consuming halal food for a Muslim, most of them did not know the real reason for a Muslim's obligation to eat only halal food. They only know that the obligation is related to the command of Islam. Code 12 (significance) was recorded by informants 1 and 4, while Code 13 (uncertainty) was recorded by the other three informants. Based on Table 5, Informants 1 and 4 offered insightful views on the connection between halal food and health, and on dietary restriction, respectively. Informant 1 is familiar with the concept of halalan thayyiban mentioned in verse 168, Surah Al-Baqarah, where thayyiban generally relates to the health aspect upon consumption. On the other hand, informant 4 made a simple comparison between the reasons behind both the Islamic and Hindu religions' dietary restrictions. As a matter of fact, informant 4 mentioned the idea of Muslim restriction on non-halal food consumption is almost similar to the reason why Hindus are prohibited from eating beef, as most Indians are vegetarians, as they consider the cow a sacred symbol of life (Winston, 2015).

Table 5. Interview Transcript on Item Question 4

Questions	Informants	Answers	Code
Do you know why Muslim people can only consume halal food?	Informant 1	It is not a law or regulation for them; it is like an obligation for every Muslim because it is essential for their religion and health.	12
	Informant 2	Hmm, no, I do not know about that.	13

Informant 3	I am not sure about it because it relates to their religion. So, I do not know the real reason behind it.	13
Informant 4	I think Muslims must consume halal food because it is an obligation of their religion. The same holds for Hindus. My Indian friend once told me that some Indians do not eat meat because of their religious beliefs. I am not sure what the reasons are behind it, but it is similar to the Muslim people. They have some restrictions on what they can consume.	12
Informant 5	I do not know about that. It must be related to their religion.	13

Lastly, all informants provided various explanations for their preferences for halal and non-halal food focusing on health, as shown in Table 6. One of the responses from informant 1 stated that halal food is healthier than non-halal food because it does not impair human health. This statement is supported by Ismail et al. (2017), who stated that non-Muslim consumers viewed halal products as a trend toward healthy eating and as safer to consume than non-halal products. This practice was chosen because the halal concept provides a good platform for healthy eating and lifestyle, promoting safety, hygiene, and product quality. On the other hand, the healthy consumption of halal food was believed to adhere to high hygiene and quality standards. This statement was agreed upon by three informants (2, 4, and 5) and covers nutritional quality, cleanliness, and safety, and is free of microbiological, physical, and chemical hazards (Ali et al., 2020), resulting in strong consumer confidence in halal products.

Table 6. Interview Transcript on Item Question 5

Questions	Informants	Answers	Code
Do you think it is healthier to consume halal food than non-halal food?	Informant 1	It is healthy to consume halal food. Because halal food does not generally harm human health. Unlike non-halal food, it is unhealthy; for example, alcoholic drinks are not halal because they are not suitable for our health. For me, some non-halal foods can harm our health, which is why they are considered non-halal.	5 & 10

5.0 Conclusion

The central theme has covered the halal awareness and knowledge among the non-Muslim employees of a halal-certified food company. This study revealed the extent to which the informants were aware of halal. According to the findings, all informants are aware of halal, although their knowledge is limited and not in-depth. All informants can explain the concept of halal, the halal logo, and the benefits of consuming halal in daily life. Notably, this study has highlighted the positive understanding of non-Muslim employees of halal, especially regarding their awareness and understanding of halal implementation in food companies. In this study, knowledge of halal certification and its requirements could be extended, as the basic theory of the halal concept and awareness has been clearly understood. For further research, increasing the sample size and applying quantitative research techniques are suggested to obtain broader data and a larger sample size.

Acknowledgement

The authors would like to thank the Faculty of Computer and Mathematical Sciences, Universiti Teknologi MARA, Shah Alam, Selangor, for sponsoring this research.

Paper Contribution to the Related Field of Study

This paper contributes to halal studies by highlighting the role of non-Muslim employees in certified food companies. Unlike prior research focusing mainly on Muslim perspectives, this research shows how non-Muslim employees demonstrate awareness, understanding, and compliance with halal requirements. The findings enrich the discourse on workplace diversity and organisational commitment in the halal industry. In practice, the study offers implications for managers and policymakers to improve training and communication strategies, thereby ensuring the sustainability and credibility of halal certification.

References

Abad, M. A. H., & Reyes, M. C. (2025). *Market insights into non-Muslim consumer perceptions and acceptance of halal products*. *JZU Natural Science*, 56(9), 293.

- Abdullah, M., Ali, N., Javid, M. A., & Hussain, Q. (2022). Awareness and knowledge levels of engineering and planning students and practitioners about the 15-minute city concept in a developing country. *Journal of Urban Mobility*, 2, 100037.
- Ahmad, Z. A., Wati, A., & Habibie, H. M. H. (2025). Beyond the label: Halal awareness as a mediator in muslim consumers' packaged food choices. *Az-Zahra International Proceeding*, 1(4).
- Alam, A., Fuadati, A. R., Fathma, A., Nordin, N., & Ullah, I. (2025). Halal Awareness In Contemporary Muslim Societies: A Systematic Review of Scopus-Indexed Studies. *Journal of Fatwa Management and Research*, 30(3), 215–238.
- Al-Azmi, A. A. I., & Hamid, A. H. (2025). The challenges of implementing Halal Assurance Practices in an organic halal-certified slaughterhouse at Negeri Sembilan. *Journal of Halal Science and Management Research*, 1(1), 179-188.
- Ali, S. S., Ahmad, W. A. N. W., Budin, S. B., & Zainalabidin, S. (2020). Implication of dietary phenolic acids on inflammation in cardiovascular disease. *Reviews in cardiovascular medicine*, 21(2), 225–240.
- Aziz, N., Ramli, N., & Raof, N. (2016). JAKIM: Governors of Halal Affairs. In *Contemporary Issues and Development in the Global Halal Industry: Selected Papers from the International Halal Conference 2014* (pp. 131–139). Springer Singapore.
- Bashir, A. M. (2019). Awareness of purchasing halal food among non-Muslim consumers: An explorative study with reference to Cape Town, South Africa. *Journal of Islamic Marketing*, 11(6), 1295–1311.
- Bemama. (2025, October 10). *Govt continues to strengthen halal industry ecosystem*. Bemama.com. <https://www.bemama.com/en/news.php?id=2477126>.
- Bizzarri, F., Giuliani, A., & Mocenni, C. (2022). Awareness: An empirical model. *Frontiers in Psychology*, 13, 933183.
- Halim, N. R. A., Abd Mutalib, S., & Hashim, H. (2024). Non-conformance report (NCR) on Malaysia halal certification: A case study among small-medium scale food enterprises (SMEs) in Malaysia. *Food Control*, 160, 110298.
- Halmi, M., Mahera, N., Ariffin, S. K., & Safar, S. M. (2024). Muslim and non-Muslim consumers' attitude toward Halal Logo Placement in Media Impacting Purchase Intention. *Library of Progress-Library Science, Information Technology & Computer*, 44(3).
- Hamdan, F., & Hashim, N. (2025). *Evaluating Syariah and technical knowledge among halal supervisors in Brunei Darussalam*. *Journal of Halal Science and Management Research*, 1(1), 1–11.
- Harun, N. H., Abdullah, M. A. N. H. H., Mohd Ashmir Wong, M. S., Mamat, N., & Moidin, S. (2021). Halal training: Issues and challenges from trainers' perspectives in Halal Products Research Institute (HPRI). *Jurnal Pengajian*, 14(2), 207–216.
- Hussein, Z., & Fikry, A. (2021). Mapping the local community: Factors influencing the purchase intention of community-based entrepreneur halal products in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 11(1), 296-303.
- Idaman, N., Fasa, M. I., & Putri, S. L. (2024). The influence of religious beliefs on halal purchase intention in non-muslim customers. *Journal of Halal Research, Policy, and Industry*, 3(1), 16-23.
- Ismail, J. I., Marua, N. M., & Changalima, I. A. (2025). *Enhancing halal entrepreneurial intention: The impact of halal entrepreneurship education and halal entrepreneurial awareness*. *Social Sciences & Humanities Open*, 101548.
- Lubis, I. H., & Nawawi, Z. M. (2026). The Implications of Halal Certification in Business Management of the Food and Beverage Industry. *Amkop Management Accounting Review (AMAR)*, 6(1), 302-310.
- Maricar, R., & Mallu, A. P. A. H. (2024). The Influence of Brand Halal Awareness and The Halal Logo on Online Food Purchasing Decisions. *IJHCM (International Journal of Human Capital Management)*, 8(1), 37-42.
- Musaada, W., & Muttaqin, M. I. (2025). *The influence of the global halal industry on economic opportunities for Muslim and non-Muslim countries*. *Proceedings of the International Conference on Islamic Economics, Business and Philanthropy*, 2025.
- Mohd Nawawi, M. S. A., Abu-Hussin, M. F., Faid, M. S., Pauzi, N., Man, S., & Mohd Sabri, N. (2019). The emergence of the halal food industry in non-Muslim countries: a case study of Thailand. *Journal of Islamic Marketing*, 11(4), 917–931.
- Pertiwi, F. D., Novitasari, S., & Salam, S. N. A. (2024). A Review of Factors Influencing Generation Z Awareness of Halal Cosmetic Products. *Journal of Halal Science and Technology*, 3(1), 01-09.
- Putit, L., Joremi, L., Johan, Z. J., & Hendrayati, H. (2024). Shaping Consumers' Attitude and Purchase Intention towards Halal Sustainable Organic Food Products. *Environment-Behaviour Proceedings Journal*, 9(30), 23-30.
- Riswandi, W. N., Sudarsono, H., Rahmi, A. N., & Hamza, A. (2022). The intention of the young Muslim generation to purchase halal cosmetics: Do religiosity and halal knowledge matter?. *Asian Journal of Islamic Management (AJIM)*, 4(2), 150-162.
- Saleh, H., & Rajandran, T. (2025). Concept of halal among non-Muslim community in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 15(1), 405-419.
- Suryamado, F. (2025). The influence of halal labels and food ingredients on purchasing decisions for mikro, small, medium enterprises food products in madiun city. *ASEAN Journal of Halal Study*, 2(01), 25-28.

Tim. (2020, January 26). Hukum makan kelelawar dan ular dalam Islam. CNN Indonesia. <https://www.cnnindonesia.com/gaya-hidup/20200125161451-284-468674/hukum-makan-kelelawar-dan-ular-dalam-islam>.

Winston, K. (2015, November 5). The 'splainer: What makes the cow sacred to Hindus? The Washington Post. https://www.washingtonpost.com/national/religion/the-splainer-what-makes-the-cow-sacred-to-hindus/2015/11/05/acdde3e2-840c-11e5-8bd2-680fff868306_story.html.

Yunos, R. M., Mahmood, C. F. C., & Mansor, N. H. A. (2014). Understanding mechanisms to promote the halal industry: the stakeholders' views. *Procedia - Social and Behavioural Sciences*, 130, 160–166.

Yunos, A. R. A., & Savitri, D. (2025). Assessing the perceptions of halal certification among consumers: Safety, sanitation, and healthy product implications. *Journal of Urban and Rural Management*, 13(1), 45–59.