

Research Article

Exploring the Moderating Role of Religiosity in Shaping Non-Muslims' Attitudes Toward Halal-certified Food in Indonesia

Dewani Puspa Sumarsono and Arowadi Lubis*

Faculty of Economics and Business, Universitas Slamet Riyadi, Indonesia

ORCID

Arowadi Lubis: <https://orcid.org/0009-0006-8310-5220>

Abstract.

Over the past five years, the Indonesian government has implemented various halal initiatives, including halal certification for food products, aimed at meeting the needs of Muslim consumers. However, the acceptance and attitudes of non-Muslims toward halal-certified food remain unclear. This study seeks to examine the influence of halal knowledge, interaction with Muslims, and religiosity on non-Muslims' attitudes toward halal-certified food. Additionally, it evaluates the moderating role of religiosity in the proposed model. The study employs Partial Least Square – Structural Equation Modelling (PLS-SEM) to test the hypotheses empirically. The results reveal that both halal knowledge and interaction with Muslims have a significant and positive impact on non-Muslims' attitudes toward halal-certified food in Indonesia. Conversely, religiosity does not play a significant role, either as a direct predictor or as a moderating variable. In other words, religiosity does not influence non-Muslims' attitudes toward halal-certified food in Indonesian context. These findings suggest that businesses need not fear losing non-Muslim customers when labeling their products with halal certification, as non-Muslims in Indonesia generally hold a relatively positive attitude toward such products.

Keywords: attitude, halal food, non-Muslim, religiosity

1. Introduction

In recent years, the Indonesian Government has taken several strategic steps in developing the halal industry in Indonesia, such as establishing halal areas, integrating halal product trade data, and encouraging halal certification strengthening programs [1,2]. Indonesia as the country with the largest Muslim population in the world has also planned to not only become a consumer of halal food, but also a global supplier of halal food [3]. The amount of global halal food consumption in 2019 reached 2.2 trillion US dollars [3]. Indonesia is the largest consumer of halal food with a consumption value of 214 billion US dollars [1]. The high consumption of halal food among Muslims indicates the high intensity of Muslims to consume halal food. The results of the KNEKS survey

Corresponding Author: Arowadi Lubis; email: arowadi@gmail.com

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showed that 74.92 respondents always used halal products and 19.58 respondents often used halal products [2].

The halal certification policy taken by the government seems to have received a relatively good response from the public, both producers and consumers. Products that have obtained halal certification in September 2021 have reached 1,217,328 types of products. The number of halal certificates issued by LPPOM MUI is 40,732 certificates and the number of companies that have received halal certificates is 16,856 companies [4]. The relatively high number of products that have obtained halal certification is good news for Muslim consumers, because the halalness of the food products they buy is more guaranteed.

The high level of acceptance for halal certified food is understandable since, from Islamic point of view, halal food is considered having more advantages compared to non-halal food. Halal foods are considered safer, healthier, and more environmentally friendly than non-halal food since several non-halal food, like alcohol and pork, was proofed has a potential to threat men healthiness. Besides, halal food is also considered more clean and fresher than non-halal food [5,6].

However, it is also worth considering the attitude of non-Muslims towards halal certified food in Indonesia. The question of whether non-Muslims accept halal-certified food products is an urgent question to answer. The answer to this question will provide information regarding the potential market for halal-certified food among non-Muslims. In other words, the development of the halal food industry in Indonesia is not enough by considering the intentions of the Muslim population, but also needs to consider the acceptance of the non-Muslim community. This is because the number of non-Muslims is also quite significant in Indonesia, namely 23 percent of the Indonesian population or around 62.20 million in the 2020 population census [3,7]. Thus, research related to non-Muslim attitude towards halal food and the factors that influence it needs to be carried out in an effort to campaign or market halal food to non-Muslims.

Several studies have been conducted previously related to the intention towards halal food, both in Indonesia and abroad (Andryani & Kurniawati, 2015; Billah et al., 2020; Cruz & Billanes, 2021; Damit et al., 2019; Haque et al., 2015; Lim et al., 2020; Madinah et al., 2020; Untari & Safira, 2020; Wulandari & Ratnasari, 2020). Previous studies have tried to identify factors that influence the intention of non-Muslims to buy halal food and non-Muslim acceptance of halal food. The theory that is widely used

to identify determinants of non-Muslim behavior towards halal food is the Theory of Planned Behavior (TPB).

TPB is one of the theories that explains how consumer behavior is formed. This theory was popularized by Ajzen (1991) as an improvement on the Theory of Reasoned Action (TRA) introduced by Ajzen & Fishbein (1974). Based on TPB, behavioral realization is directly influenced by behavioral intention and moderated by actual behavioral control. Furthermore, behavioral intention is influenced by three things, namely attitude toward behavior, subjective norms, and perceived behavioral control [17,20].

Attitude toward behavior is a positive or negative feeling toward a behavior, such as liking or disliking. Subjective norms are the level of pressure from the environment to perform or abandon a behavior. Perceived behavioral control is the feeling of being able or unable to perform a behavior [17]. Given that halal food consumption is a behavior, TPB is considered appropriate to be used as a theoretical basis for identifying factors that influence behavior toward halal food.

Based on the results of a broader literature review of previous studies, the majority of studies are related to the intention to consume halal food and use TPB as a theoretical basis. These studies can be categorized into two large groups. The first group is the pure TPB group and the second group is the extended-TPB group. The pure TPB group only involves attitudes, subjective norms, and perceived behavioral control as independent variables that influence the intention towards halal food. The extended-TPB group is a study that not only involves attitudes, subjective norms, and perceived behavioral control as independent variables, but also involves other variables outside the three main variables.

Previous studies using pure TPB are studies conducted by Andryani & Kurniawati (2015), Damit et al. (2019), Haque et al. (2015), Lim et al. (2020), Madinah et al. (2020), Wulandari & Ratnasari (2020). They examined the influence of attitudes, subjective norms, and perceived behavioral control on the intention of non-Muslims to buy halal food using primary data collected through questionnaires. In general, they found consistent results, in which the variables of attitude, subjective norms, and perceived behavioral control had a positive and significant effect on non-Muslim intentions to purchase halal food.

Several previous studies using extended-TPB are studies conducted by Soon & Wallace (2017), Shamakov (2019), Untari & Safira (2020), Cruz & Billanes (2021), and Billah et al. (2020). The variables outside the pure TPB used in several of these studies

as explanatory variables are the perception of risk of halal food consumption, halal habits, halal knowledge, halal logos, halal marketing, halal awareness, promotion, price, food health, and religiosity. The findings of several of these studies have not shown consistent results. The same variable sometimes has a significant effect in one study, but is not significant in another study.

Based on the results of the exploration of previous studies above, it can be seen that previous studies focused on identifying the intention of non-Muslims to consume halal food. Research related to factors that influence non-Muslim attitudes towards halal-certified food is still rarely carried out and is still a research gap that needs to be filled. Thus, this study aims to fill the research gap that is still empty by presenting three variables that will be tested for their influence on attitudes towards halal food, namely halal knowledge, interaction with Muslims, and religiosity. In addition, this study will also try to test the moderating role of religiosity in determining non-Muslim attitudes towards halal food.

The novelty of this study compared to previous studies lies in the emergence of two new explanatory variables, namely halal knowledge and interaction with Muslims. In addition, the novelty of this study lies in testing the moderating role of the religiosity variable. Thus, overall, this study will use three explanatory variables, namely religiosity, halal knowledge, and social interaction with Muslims. There is one moderating variable, namely religiosity, and one dependent variable (variable of interest), namely the attitude of non-Muslims towards halal-certified food. **Ultimately, the objectives of this study are two main groups. The first objective is to reveal the influence of halal knowledge, interaction with Muslims, and religiosity on non-Muslim attitudes towards halal-certified food. The second objective is to identify whether religiosity can be a moderator in determining non-Muslim attitudes towards halal-certified food.**

Knowledge is a factor that influences a person's attitude towards an object. In addition, knowledge also supports the ability to perform an action. In other words, knowledge helps shape perceptions and competencies to perform an action [23]. Thus, the level of knowledge tends to be directly proportional to the perception of an object. Furthermore, this perception will shape attitudes towards the object in question. The hypothesis for the relationship between halal knowledge and attitude variables is formulated as follows:

H_1 : Non-Muslim halal knowledge has a positive effect on their attitudes towards halal food

According to cosmopolitanism theory, interactions with actors of a behavior will tend to form positive attitudes towards their behavior [24]. In terms of social interactions between non-Muslims and Muslims, their interactions will tend to form positive attitudes among non-Muslims towards Muslim behavior in consuming halal food. Thus, the influence of social interactions between non-Muslims and Muslims on attitude variables is explained by the following hypothesis:

H₂: Interactions between non-Muslims and Muslims have a positive effect on non-Muslim attitudes towards halal food

The concept of halal food is a concept that is inherent in Islamic teachings. Halal food from a non-Muslim perspective is a teaching that is outside of their religious beliefs. The influence of religiosity on the intention of non-Muslims to consume halal food does not yet have a specific theoretical basis. One theory that can be used to see the relationship between the two is the social identity theory. This theory states that the higher the religiosity of a religious adherent, the more likely they are to dislike the properties of other religions [24]. Thus, based on the social identity theory, the level of religiosity of non-Muslims will tend to have a negative effect on their attitudes towards consuming halal food. Thus, the hypothesis for the relationship between religiosity and attitudes is formulated as follows:

H₃: Non-Muslim religiosity has a negative effect on their attitudes towards halal-certified food

Still referring to the social identity theory [24], in theory, non-Muslims should have a tendency to have a negative attitude towards halal food. Thus, even though a non-Muslim has high halal knowledge or interacts a lot with Muslims, his/her level of religiosity will hinder his/her desire to have a positive attitude towards halal food. Thus, in theory, religiosity can moderate the influence of halal knowledge and interaction with Muslims on attitudes in a negative direction. As addition, moderating role of religiosity in this research context is still rarely tested, then this research better using PLS-SEM compared to CB-SEM in analyses process. The role of moderation is formulated in Hypothesis 4 and Hypothesis 5 as follows:

H₄: Religiosity can significantly moderate the influence of halal knowledge and attitudes of non-Muslims towards halal-certified food in a negative direction

H₅: Religiosity can moderate the influence of interaction variables with Muslims on non-Muslim attitudes towards halal food in a negative direction

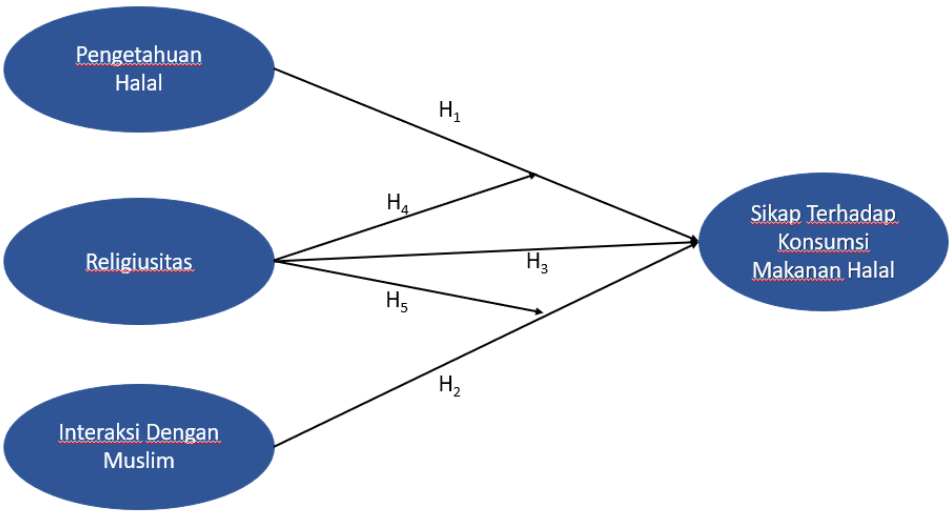


Figure 1: Theoretical Framework.

2. Methods

All variables in this study are qualitative variables that have been converted into quantitative, or what is commonly called constructs [25]. The Structural Equation Modelling (SEM) technique is an analysis method that is often used to test the relationship between construct variables [26], so this method was chosen for this study. In general, SEM is divided into two types, namely covariance-based SEM (CB-SEM) and component-based SEM or partial least squares (SEM-PLS). CB-SEM is usually used when the research model has a strong theoretical basis, while SEM-PLS is more appropriate if theoretical support is limited and the main purpose of testing is prediction [27]. Because in this study there was no very strong theoretical support found to build a hypothesis, SEM-PLS is a more appropriate choice. Therefore, the discussion of this research method will focus on the SEM-PLS approach .

2.1. Variable Measurement

Since all of the variables in this research are constructs, the measurement of variables was conducted using items waken from previous studies. The list of variables, number of items for measurement, and sources of the items are summerized in Table 1.

TABLE 1: Variables Measurement.

No	Variable	Abbr.	Items Number	Source of Measurement items
1	Attitude towards halal food	Att	6 Items	[10,28]
2	Halal Knowledge	HKn	4 Items	[29]
3	Interaction with Muslims	IWM	5 Items	[30]
4	Religiosity	Rel	5 Items	[24,29,31]

2.2. Data Collection

This study uses quantitative, primary, and cross-section data. Data collection was carried out through closed and structured questionnaires. The population of this study was non-Muslim citizens in the Republic of Indonesia, with samples taken from the population. The sampling technique used was convenience sampling, namely by collecting data from respondents who were easily accessible. For Minimizing sample bias, personal information of the sample was not asked in the questionnaire, then respondent can fill in the questionnaire freely. The minimum sample size was determined based on the N: q rule from Jackson (2003), with a minimum ratio between the number of samples and the number of parameters (N: q) recommended at 20: 1 [25]. This research model tests 4 parameters, so the minimum number of samples required is 20x4, which is 80 samples. In addition, Siddiqui (2013) recommends that the ideal sample size for SEM analysis is between 200 and 400 respondents. By using 244 samples, this study has met both criteria.

2.3. Estimating Model

Studies using SEM-PLS techniques require two estimation models, namely measurement models and structural models. The measurement model is also called the outer model, while the structural model is also known as the inner model. The measurement model describes the relationship between constructs or latent variables and their manifests or indicators. Conversely, the structural model (inner model) describes the relationship between exogenous and endogenous latent variables [25,27,33,34].

The basic measurement model or outer model that shows the relationship between latent variables and manifest variables can be expressed as follows [33]:

$$Z_i = \gamma X_i + \varepsilon_i \qquad (3.1)$$

Where Z_i represents the manifest variable, γ is the loading factor, X_i is the latent variable, and ϵ_i is the measurement error. The measurement model for each latent variable developed from this basic equation can be formulated as follows:

$$MAtt_{ij} = \gamma_{2j}Att_i + \delta_{2ij} \quad (3.2)$$

$$MHKn_{ij} = \gamma_{4j}HKn_i + \delta_{5ij} \quad (3.3)$$

$$MIWM_{ij} = \gamma_{4j}IWM_i + \delta_{6ij} \quad (3.4)$$

$$MRel_{ij} = \gamma_{4j}Rel_i + \delta_{7ij} \quad (3.5)$$

Att stands for Attitude, HKn represents halal knowledge, IWM stands for interaction with Muslims, and Rel represents religiosity. The symbol M in front of the variable name represents the manifest. The symbol i represents the i-th respondent and the symbol j represents the j-th manifest variable.

Structural model in this study consists of structural model for direct influences and structural model for moderating model. Basic structural model was formulated as follows [33]:

$$Y_i = \beta X_i + \epsilon_i \quad (3.6)$$

Y_i represents the value of the endogenous variable in the i-th sample, β is the regression coefficient between the exogenous and endogenous variables, X_i is the value of the exogenous variable in the i-th sample, and ϵ_i is the estimation error.

After presenting primary structural model, now structural model for direct influence can be formulated as follows:

$$Att_i = \beta_1 HKn_i + \beta_2 IWM_i + \beta_3 Rel_i + \epsilon_{1i} \quad (3.7)$$

Next, the equation to test the moderating effect of religiosity is formulated as follows:

$$Att_i = \beta_1 HKn_i + \beta_2 IWM_i + \beta_3 Rel_i + \beta_4 Rel_i \cdot HKn_i + \beta_5 Rel_i \cdot IWM_i + \epsilon_{2i} \quad (3.8)$$

Equation 3.7 shows a direct relationship between halal knowledge, interaction with Muslims, and religiosity towards non-Muslim attitudes towards halal-certified food. Meanwhile, equation 3.8 describes not only the influence of the three exogenous variables on the endogenous variables, but also tests the moderating influence of the religiosity variable.

2.4. Data Analysis

This study utilized a two-stage analytical approach: descriptive statistics and inferential statistical analysis. In the descriptive statistics phase, the central tendency and data distribution were examined. The mean value represented the central tendency, showing the average data point, while the standard deviation indicated the spread of data around the mean. This analysis offered insights into the respondents' levels of attitude, halal knowledge, interaction with muslims, and religiosity.

For the inferential statistical analysis, the PLS-SEM method was used. The process began with evaluating the measurement model's goodness of fit, which included assessing both validity and reliability. Validity was verified through convergent and discriminant validity tests, while reliability was measured using Cronbach's Alpha and Composite Reliability. Once the measurement model's goodness of fit was confirmed, a significance test was conducted. This test analyzed the t-statistics or p-values of the outer loadings to determine their significance [25,33,35].

The subsequent step involved evaluating the structural model's goodness of fit using R², F², and Q² values. R² indicated the extent to which exogenous variables explained endogenous variables, F² measured the effect size of each variable, and Q² assessed the predictive relevance of exogenous variables on endogenous variables [27]. After confirming the structural model's goodness of fit, the path model underwent a significance test, followed by hypothesis testing to determine the support for the hypotheses (Kline, 2016; Schumacker & Lomax, 2010). Finally, the discussion section provided further analysis by connecting the results to existing theories, data, or previous research.

3. Result and Discussion

3.1. Characteristic of Respondents

The characteristics of respondents in this study include 8 aspects, namely gender, marital status, respondent age, last education, respondent occupation, income level, province of origin, and religion. The description of the characteristics of respondents is presented in **Table 2**.

TABLE 2: Characteristic of Respondents.

Demographic	Value	Frequency (N=250)	Percentage
Gender	Male	94	37.6
	Female	156	62.4
Marital Status	Single	172	68.8
	Married	78	31.2
Age	17-27 years old	150	60
	27-37 years old	60	24
	37-47 years old	31	12.4
	47-57 years old	8	3.2
	>57 years old	1	0.4
Education	Senior High School	100	40
	Diploma	19	7.6
	Bachelor	113	45.2
	Postgraduate	18	7.2
Profession	Housewife	13	5.2
	Professional	15	6
	Student	81	32.4
	Government Employee	89	35.6
	Military	14	5.6
	Public company employee	4	1.6
	Businessman	34	13.6
Income	< IDR. 2.000.000	92	36.8
	IDR 2.000.001 - IDR 4.000.000	71	28.4
	IDR 4.000.001 - IDR 6.000.000	48	19.2
	IDR 6.000.001 - IDR 8.000.000	12	4.8
	IDR 8.000.001 - IDR 10.000.000	10	4
	> IDR 10.000.000	17	6.8
Province of Origin	Aceh	3	1.2
	North Sumatera	11	4.4
	West Sumatera	3	1.2
	Riau	2	0.8
	Riau Archipelago	2	0.8
	Jambi	5	2
	Bengkulu	2	0.8
	South Sumatera	6	2.4

TABLE 2: Continued.

Demographic	Value	Frequency (N=250)	Percentage
	Bangka Belitung	3	1.2
	Lampung	4	1.6
	Banten	5	2
	Capital Special Region of Jakarta	18	7.2
	West Java	19	7.6
	Central Java	28	11.2
	Special Region of Yogyakarta	34	13.6
	East Java	26	10.4
	Bali	5	2
	West Nusa Tenggara	11	4.4
	East Nusa Tenggara	10	4
	West Kalimantan	2	0.8
	Central Kalimantan	3	1.2
	South Kalimantan	3	1.2
	East Kalimantan	4	1.6
	North Kalimantan	1	0.4
	South Sulawesi	5	2
	South-East Sulawesi	3	1.2
	Central Sulawesi	3	1.2
	West Sulawesi	2	0.8
	Gorontalo	2	0.8
	North Sulawesi	16	6.4
	Maluku	2	0.8
	Nort Maluku	2	0.8
	West Papua	2	0.8
	Papua	3	1.2
Religion	Christian	136	54.4
	Catholic	89	35.6
	Hindu	13	5.2
	Buddha	10	4
	Confucianism	2	0.8

Of the 250 respondents, 156 were women. This number represents 62.4 percent of the respondents. Men only numbered 94 respondents or 37.6 percent of the total respondents. In terms of marital status, 172 of the respondents were unmarried and the

remaining 78 were married. Thus, the distribution of unmarried respondents reached 68.8 percent and married respondents were only 31.2 percent. In terms of age, the majority of respondents were still quite young, where the ages of the respondents were 17-27, 27-37, 37-47, 47-57, and over 57 years and the frequency of each age group was 150, 60, 31, 8, and 1 respondent.

In terms of Education, Bachelor's graduates dominated the level of education of the respondents, which was around 45.2 percent and followed by high school graduates as much as 40 percent. In terms of income level, the majority of respondents' income was less than IDR 4 million, which was around 64.5 percent. The majority of respondents came from Java, namely DI Yogyakarta, Central Java, East Java, West Java, and DKI Jakarta. Finally, seen from the religions they adhere to, the order from the largest to the least is Christian (136 respondents), Catholic (89 respondents), Hindu (13 respondents), Buddhist (10 respondents), and Confucian (2 respondents). Thus, seen from the characteristics of the respondents, the sample used has represented the eight characteristics of the Indonesian population.

3.2. Evaluation of Measurement Model

Evaluation of measurement model is conducted by testing the validity and reliability of measurement model. Validity test conducted by evaluating outer loading value. Meanwhile, reliability of the measurement model identified by evaluating the value of Cronbach's Alpha and Composite Reliability. The result of Validity and Reliability Test is presented in **Table 3**.

Construct validity can be tested by looking at the outer loading value of each indicator or its manifest. If the value is more than 0.5, then the indicator in question is declared valid, conversely, outer loading less than 0.5 represents an invalid indicator [27]. Based on the outer loading values presented in the Table 3, all indicators (items) have an outer loading of more than 0.5, so it can be concluded that all indicators used are valid indicators.

The reliability of the measurement model was assessed by examining the internal consistency of the constructs, as indicated by Cronbach's Alpha and Composite Reliability values. A commonly accepted threshold for reliability is 0.7, with values exceeding this cut-off suggesting a reliable measurement [26,27,34,36]. Referring to the results in Table 3, all constructs exhibit Cronbach's Alpha and Composite Reliability values

TABLE 3: Measurement Model Evaluation Result.

Cons	Itm	OL	CA	CR
Attitude	Att1	0.850	0.910	0.931
	Att2	0.903		
	Att3	0.876		
	Att4	0.830		
	Att5	0.851		
	Att6	0.667		
Halal Knowledge	HKn1	0,804	0,785	0,859
	HKn2	0,809		
	HKn3	0,713		
	Hkn4	0,779		
Interaction with Muslims	IWM1	0,818	0,835	0,885
	IWM2	0,855		
	IWM3	0,808		
	IWM4	0,777		
	IWM5	0,618		
Religiosity	Rel1	0.770	0.892	0.920
	Rel2	0.855		
	Rel3	0.854		
	Rel4	0.850		
	Rel5	0.838		

Info: Cons= constructs, Itm= Items, OL= Outer loading, CA= Cronbach's Alpha, CR= Composite Reliability

above 0.7, confirming that the measurements were appropriately executed and the data collected from respondents is reliable. Thus, it can be concluded that all latent variables were measured with satisfactory reliability.

3.3. Evaluation of Structural Model

Measuring the goodness of fit of the structural model or inner model of SEM-PLS can be done using several indicators, namely by looking at the R2, F2, and Q2 values [26,27,34,36]. R² presented in the **Table 4**.

TABLE 4: Square Value.

Variable	R Square	R Square Adjusted
Att	0.208	0.192

The R² value shows that the model linking exogenous variables with attitude variables has a low tendency, but is still considered appropriate. This can be seen from the R² of 0.200, which is in the range of 0.19–0.33 and is included in the low category.

The next step is to conduct an F² test to evaluate how strong the influence of each independent variable is on the dependent variable in the structural model. The results of the F² test can be seen in **Table 5**.

TABLE 5: F^2 Test Result.

Relationship	F^2	Cut-off Interval	Effect
HKn -> Att	0.114	$0,02 < F^2 < 0,15$	Weak
IWM -> Att	0.018	$F^2 < 0,02$	Very Weak
Rel -> Att	0.009	$F^2 < 0,02$	Very Weak
HKn-Rel-Att	0.012	$F^2 < 0,02$	Very Weak
IWM-Rel-Att	0.000	$F^2 < 0,02$	Very Weak

The results of the goodness of fit test based on the F^2 value show that there is one weak relationship and four very weak relationships. So, based on the results of the F^2 test, the model built is fit, but the categories are weak and very weak.

Additionally, Table 6 presents the results of the Q^2 test, which assesses the significance of the relationship between exogenous and endogenous variables. The test reveals a Q^2 value greater than 0, indicating that the exogenous variables have a significant effect on the endogenous variables.

TABLE 6: Q Square Test Result.

Variable	Q^2	Expected Value	Conclusion
Attitude	0.137	$Q^2 > 0$	Relevant

Furthermore, following the evaluation of the path model's goodness of fit, it has been confirmed that the structural model demonstrates a good fit. Therefore, the analysis can move forward to hypothesis testing, emphasizing the significance assessment of the path model.

3.4. Significance Test

After assessing the fit quality of both the measurement and structural models, the next step was to test their significance. Two separate tests were conducted: one for the measurement model and another for the structural model. The results of these tests are shown in **Figure 2**.

It can be seen from Figure 2 that all of the measurement relationship are significant. It is indicated by the value of P-Value that higher than critical value 0.05. Otherwise, the significance of inner model is varied. The influence of Halal Knowledge towards Attitude is significant with alpha 5 percent. The relationship between interaction with

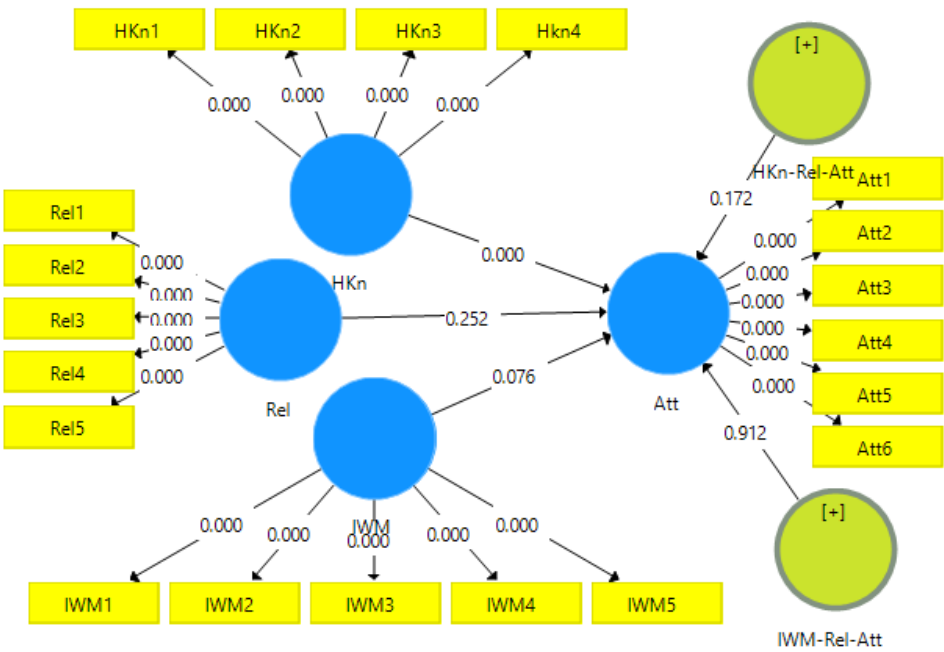


Figure 2: Significance Test Result.

Muslim and attitude is significant in alpha 10 percent. However, all other relationship is not significant

3.5. Hypothesis Testing

After knowing the significance of structural model, hypothesis testing as the final goal of this study is finally can be done. The summary of hypothesis testing is summarized in the **Table 4.**

TABLE 7: Hypothesis Testing Results.

No	Relationship	Hypothesis		Empirical Test Result		Decision
		Name	Direction	Coefficient	P-Value	
1	HKn -> Att	H1	+	+0.340	0.000	Accepted
2	IWM -> Att	H2	+	+0.153	0.076	Accepted
3	Rel -> Att	H3	-	+0.072	0.252	Rejected
4	Rel.HKn -> Att	H4	-	+0.117	0.172	rejected
5	Rel.IWM -> Att	H5	-	+0.009	0.912	Rejected

The result of hypothesis test shows that Hypothesis 1 is accepted. This decision based on the result of empirical test which is in line with the hypothesis in terms of significance

and direction of relationship. Testing result show coefficient regression +0.340 and P-Value 0.000. This means that a change in the halal knowledge variable by one unit will cause a change in the attitude variable by 0.34 units in the same direction.

Hypothesis 2 in which represents the relationship between interaction with Muslim and attitude is also accepted in 10 percent significance level and positive direction. This decision shows that interaction with Muslim has a significance effect toward nonmuslim attitude toward halal certified food. The magnitude of the influences is 0.153. The magnitude is a bit lower than the influence of halal knowledge toward attitude.

Finally, there are three rejected hypotheses, namely Hypothesis 3, 4, and 5. Hypothesis 3 represent the influence of religiosity toward attitude. Besides, Hypothesis 4 and 5 represent the moderating role of religiosity. It means that religiosity doesn't has any influence toward attitude of nonmuslim toward halal food, both as an independent variable and as a moderating variable.

3.6. Discussion

In general, empirical test of this study shows that only halal knowledge and interaction with Muslim that influence attitude of Nonmuslim toward halal certified food in Indonesia. Religiosity is not a significant variable, both as predictive variable and as a moderating variable. To put in another way, religiosity of Nonmuslim doesn't affect their attitude towards halal certified food in Indonesia.

There is a clear relationship between halal knowledge and attitude towards halal food. Theoretically, knowledge influences the way a person views an object, which then influences their attitude towards the object. In this case, understanding halal food will shape a person's view of halal food, either positively or negatively. This view then influences the emotional attitude towards halal food, which is called attitude towards halal food. Thus, the more knowledge a person has about halal, the more positive their view of halal food will be, which ultimately increases positive attitudes towards halal food [37].

One thing that is worth noting is the quality or direction of non-Muslim halal knowledge. Knowledge about an object can have positive or negative characteristics. This means that someone who receives information about halal can view it positively or negatively. If the information received about halal food is negative, then the positive relationship between knowledge and attitudes towards halal food will cause an increase

in knowledge and actually worsen the attitude. Conversely, if the information obtained tends to be positive, then the more knowledge is obtained, the more positive the attitude towards halal food.

The results of the study showing a positive relationship between halal knowledge and attitudes towards halal food indicate that the halal knowledge possessed by non-Muslims in Indonesia tends to be positive. If the information is negative, then their attitudes towards halal food will be even more negative. Therefore, this indicates that basically halal food and the practice of consuming it are considered positive and beneficial. The more someone understands halal food, the more likely they are to find the values of goodness and benefits associated with consuming halal food.

The positive correlation between interaction and attitude aligns with cosmopolitanism theory, which suggests that a person's interactions with the subject of a behaviour are typically in line with their attitude toward that behaviour [24]. Interaction between non-Muslims and Muslims allows non-Muslims to observe firsthand the significance of halal food, including its advantages, the satisfaction it brings, safety measures, health benefits, and associated costs. This direct exposure can shape more positive attitudes among non-Muslims toward halal food.

Since the IWM variable is assessed by the frequency of social interactions between non-Muslims and Muslims in various settings—such as family, friendships, living environments, schools, and workplaces—the study findings suggest that non-Muslims who engage more frequently in social activities within their residential areas tend to have a more favourable attitude compared to those with fewer interactions. This positive outlook on halal food can stem from various factors. For instance, non-Muslims interested in healthy living might perceive halal food as a healthier option, while others might appreciate aspects like price, satisfaction, or the benefits linked to consuming halal food.

The insignificant impact of religiosity, both as an explanatory variable and as a moderator, on non-Muslim attitudes towards halal food contradicts social identity theory. According to this theory, the more religious a person is, the stronger their attachment to their religious beliefs, and the less likely they are to have positive views toward teachings from other religions. In other words, individuals with higher religiosity are more inclined to favor things aligned with their religious identity and less inclined to appreciate those outside of it [24]. In this study's context, halal food is associated with Islamic teachings and thus falls outside the belief system of non-Muslims. Based on this

theory, religiosity should negatively correlate with attitudes toward halal food. However, the findings showed a positive but statistically insignificant relationship.

The insignificant impact of religiosity toward intention of non-muslim to consume halal certified food can also be attributed to the fact that the Islamic teaching related to halal food is not diametral opposed to non-Muslims' teaching, especially Christian and Catholic teaching. In fact, there are actually similarities between Muslims and some non-Muslims regarding halal food [38,39]. Since the sample of this research come from Christian and Catholic people, this similarity of halal food concept tends to make non-muslims have no objection with the implementation of halal certified food in Indonesia. Since, the higher the religiosity of non-Muslim, Christian and Catholic, the higher the opportunity that they know if there are similarities between muslim's and non-muslim related to halal food concepts.

These results differ from Wilkins et al. (2019), who found that religiosity negatively affects the acceptance of halal food in non-Muslim-majority countries like the UK, Canada, and Spain. This disparity could be attributed to the demographic context of the research. Wilkins et al. (2019b) study was conducted in countries with a non-Muslim majority, while this research took place in a Muslim-majority country. In nations such as the UK, Spain, and Canada, non-Muslims tend to have limited interactions with Muslims, reducing the opportunity for positive attitudes toward halal food to form through social interaction. In contrast, non-Muslims in Indonesia frequently interact with Muslims, allowing these interactions to foster more positive attitudes toward halal food. Additionally, it is likely that the widespread knowledge about halal food in Indonesia, disseminated through mass media and other sources, also contributes to shaping a more positive attitude towards halal food.

It is recommended to the policymaker to continue halal certified food program. This program will give some benefit to muslims citizen without sacrificing the interest of non-muslims. Halal certification totally needed by muslims especially for food product or restaurant brand from abroad, like Korean food, Chinese food, Japanese food, and so on. The business world also does not need to worry about losing non-Muslim customers by using halal certificates, because this study has proven that non-Muslims do not mind halal certification on food products and restaurants.

4. Conclusion

After conducting several analysis, it can be derived several conclusions for this study. First, among three predictive variable, halal knowledge is the variables that has strongest influence towards attitude of non-Muslim towards halal food in Indonesia. Halal knowledge affects attitude in positive direction, in which the higher magnitude of halal knowledge, then the higher the attitude of non-Muslim towards halal food. However, the quality of halal knowledge plays an important role in this relationship. In other words, if halal knowledge more positive, then attitude also will be more positive. Otherwise, if halal knowledge become more negative, then the attitude also become more negative. Both variables move simultaneously in the same direction.

Second, interaction with Muslim also play an important role in determining the attitude of non-Muslim halal certified food in Indonesia. Both variables also move in the same direction. The higher interaction with Muslim, then the attitude of non-Muslim towards halal food become more positive. However, between the two, halal knowledge still has stronger influence toward attitude than the influence of interaction with Muslim.

Third, religiosity doesn't play an important role in determining attitude of non-Muslim towards halal certified food in Indonesia. The result of significance test shows that the influence of religiosity toward attitude is not significant, both as a predictive variable and as a moderator variable. This is thought to be due to the demographics of Indonesia, which is predominantly Muslim. Non-Muslims in Indonesia tend to get a lot of information about halal food, both from mass media information, books, and their interactions with Muslims. This information tends to make them have a positive attitude towards halal food. On the other hand, this implication also causes the role of religiosity in shaping their attitudes towards halal food to be insignificant. In other words, this finding shows that non-Muslims in Indonesia are not too fanatical about their religious teachings when it comes to halal food, but they tend to be very tolerant.

Finally, this finding gives information that there is no resistance from non-Muslim to the halal agenda that has been taken place by Indonesian government in the form of halal certification for food. Besides, it also shows that the market of halal food in Indonesia is not only Muslim population, but also non-Muslim population. Therefore, halal certification program can be seen as a program without side effect. It is a program that satisfies Muslims' need for halal guarantee without sacrificing the interests of non-Muslims because there was no resistance from non-Muslims to the program.

However, representativeness of the sample data towards population becomes the drawback of this research due to the use of non-random sampling method. It is recommended that the future research can be done by employing stratified random sampling method to guarantee the representativeness of each religion from all over Indonesia. Stratification or classification can be made according to religion and origin of province of the respondent.

Since this research shows that there is no objection from non-Muslim towards halal certified food program in Indonesia, it is recommended that food product producer including halal certification or halal label in their product, especially in non-Muslim majority region such as Bali, North Sumatera, East Nusa Tenggara, Maluku, and Papua. As a result, travellers will be easier to find food category that they need.

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Authors' Declaration

The authors significantly contributed to the study's conception and design. They were responsible for analysing the data, interpreting the findings, and discussing the results. They also reviewed and approved the final manuscript.

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