

## BEYOND RELIGIOUS BOUNDARIES: EXPRESSING THE ATTRACTION OF HALAL PRODUCTS FOR NON-MUSLIM

Siti Atieqoh, Kustini, Warnis

National Research and Innovation Agency  
siti081@brin.go.id

### ABSTRACT

This study explores the shifting meaning of halal products beyond their religious dimension, highlighting their growing appeal to non-Muslim consumers in Indonesia and other Asian nations, including Japan and South Korea. Halal is no longer perceived solely as a marker of Islamic religiosity but increasingly as a symbol of quality assurance, hygiene, and food safety. Through a qualitative approach, complemented by literature review, surveys, and case studies, the results indicate reveal that non-Muslim consumers associate halal with strict production standards, transparency in supply chains, and assurance of safe ingredients. The segmentation of non-Muslim consumers shows diverse motivations, including quality, health consciousness, lifestyle trends, solidarity, and accessibility. Empirical data and global reports demonstrate that halal is now positioned alongside international labels such as organic, eco-friendly, and non-GMO, making it a universal value proposition. However, challenges remain, such as the perception of halal as an exclusive religious label, limited consumer literacy, and the high cost of certification. This study concludes that halal has the potential to serve as both an inclusive market strategy and a form of cross-cultural economic diplomacy, bridging religious boundaries while reinforcing consumer trust in the global market.

**Keywords:** Halal Products, Non-Muslim Consumers, Quality Assurance, Consumer Perception, Cross-Cultural Consumption, Global Halal Market, Inclusivity

### INTRODUCTION

The globalization of halal has brought about a significant shift in meaning, from more religious obligation for Muslims to a global lifestyle trend that transcends religious boundaries. This means that globalization has transformed halal from a religious obligation for Muslims into a lifestyle trend that is also sought after by people of all faiths (Rahmayanti, 2024). Halal products are no longer exclusively consumed by Muslims; they are increasingly sought after by non-Muslim consumers worldwide. Halal in a product not only means a guarantee that the product is permissible for consumption by Muslims, more deeply it has also become a lifestyle choice that is preferred by all groups globally (A Razak et al., 2020). The State of the Global Islamic Economy Report (SGIE) 2023 highlights that the global consumption value of halal products reached more than USD 2,43 trillion, with an annual growth of 7,5%, where some of the increase actually came from non-Muslim markets in Europe, East Asia, and North America with significant growth in the food, cosmetics, and tourism sectors (Noname, 2025).

Interestingly, some of this demand comes from non-Muslim markets. For example, in Japan and South Korea, halal restaurants have successfully attracted a majority of non-Muslim customers due to the image of cleanliness, safety and quality associated with the halal label (Putri et al., 2021). In Europe and America, several halal cosmetic brands have gained popularity across religions, while in Indonesia, halal certified products are sought after by consumers from various religious backgrounds (Izberk-Bilgin & Nakata, 2016). A similar phenomenon is also seen in Malaysia, where 72% of halal certificates are held by non-Muslim companies (JAKIM, 2022) targeting consumers across religions due to halal's image as a symbol of quality and cleanliness (Saleh & Rajandran, 2025). Cases across various countries reinforce this trend. In Japan, halal restaurants like *Gyumon* in Tokyo and *Osmans' Turkish Kebab* report that over 60% of their customers are non-Muslims, attracted by halal's image as hygienic and healthy food (Takeshita, 2020). In Europe and Australia, halal cosmetics brands like *Inika Organic* and *PHB Ethical Beauty* market their products not only to Muslim consumers, but also to vegans and vegetarians, emphasizing ethical and sustainable (Koswara & Herlina, 2025).

In Indonesia, brands such as Wardah, Indomie, and Sosro have long been preferred across religions for their perceived safety, not solely for religious reasons (Masruroh, 2020) Despite this growing popularity, academic studies that deeply examine non-Muslim consumer behavior toward halal products, particularly from interfaith, economic, and sociological perspectives, remain limited. The halal industry now serves as both a cultural bridge and a global market opportunity, involving identity dynamics, cross-border branding strategies, and complex social interactions (A. A. Camillo et al., 2014). Positive perceptions of halal products have expanded beyond religious boundaries, making them a universal *value proposition* that combines quality, food safety, hygiene, and ethical production, values that are increasingly relevant in an era of health and sustainability, as well as conscious consumerism (Dahlal et al., 2024). However, comprehensive academic investigations into non-Muslim consumer behavior regarding halal products, particularly through an interfaith lens. Economic and sociological perspectives are still limited. This raises several critical inquiries: what motivates non-Muslim consumers to select halal products, how is the 'halal' label understood by them, and inclusively ...

This study aims to analyze the drivers of halal product consumption among non-Muslims, identify their perceptions of the meaning of halal, and explore the relationship between the drivers of halal values and aspects of quality, safety, and ethics. Furthermore, this study will map opportunities for inclusive halal marketing strategies in interfaith markets. This is novel in its focus on non-Muslim consumers in Indonesia, compared to similar phenomena in non-Muslim countries such as Japan, South Korea, and Australia. The interdisciplinary approach employed, combining religious, economic, and sociological perspectives, enables a more comprehensive analysis of halal as a global phenomenon. This study is expected to make theoretical contributions to the literature on interfaith consumer behavior, while also providing practical benefits for industry players. In a policy context, the findings of this research are relevant to the implementation of mandatory halal in Indonesia, which has a broad impact not only on Muslim consumers but also on nonmuslims. More than just a religious label, halal has now become a symbol of quality and sustainability that can unite the preferences of customers from diverse cultural backgrounds, a phenomenon worthy of in-depth research for both theory development and global business strategy.

## LITERATURE REVIEW

### Halal Concept and Certification

Halal has a concept under Islamic law or fiqh, which directly deals with which is permitted (halal) and that which is forbidden (haram) for Muslims to consume or make use of (Wijayanti & Meftahudin, 2018), hence, these days in halal product practice, it is now translated into product specifications to be verified through the halal certification process (M. I. Khan & Haleem, 2016). In most Muslim countries, certification encompasses aspects of raw materials, manufacturing procedures, supply chains, and labeling that all must be shown to fulfill sharia demands and technical guidelines. In Indonesia, the modern legal context is governed by Indonesian's Law No. 33 of 2014 concerning Halal Product Assurance, which legally provides a regulatory role for BPJPH and enshrines the MUI fatwa as a basis for material halal certification; the law and implementing regulations establish the registration, inspection, and issuance of halal certificates mechanism. These laws bridge the gap between religious tradition and state administrative systems and business practices, thereby converting halal into a legal commodity widely tradable.

### Halal as a Global Phenomenon-Transformation from a Religious Obligation to a Lifestyle

Since the last two decades, the focus of halal has undergone a significant transformation: from a religious obligation of Muslims to becoming a part of the global lifestyle. economy. As the State of the Global Islamic Economy report points out, the halal market has spread across various sectors of industry, from food and drink, cosmetics, fashion, medicine, to travel with value still increasing worldwide (Kamiliah, 2024). This development is

supported not only by Muslim demand but also by non-Muslim consumers, for whom halal signifies quality, safety, purity, and ethical standards (Himmah & Faslah, 2025). The halal certification mark is no longer a Muslim consumer sign but a global branding indicator used to make things appear more believable, credible, and acquire effortless access to markets worldwide, most notably non-Muslim dominant countries such as Japan, South Korea, and Australia (Idris et al., 2020). The transformation reflects how halal has surpassed purely religious boundaries, evolved into a universal standard of quality, and unlocked considerable prospects for industries to compete internationally.

### **Consumer Behavior**

Consumer behavior studies explain how people decide to purchase a product, from recognizing a need, searching for information, comparing options, purchasing, and evaluating the post-purchase experience (Gbadamosi et al., 2021). Examples of the Engel–Blackwell–Miniard (Shamshad, 2023) and the Theory of Planned Behavior (Al Maskari, 2015) both theorize that the decisions are influenced by perceptions, attitudes, social norms, situational variables, and psychological variables such as health awareness or risk perception. In the context of halal products, consumer purchasing decisions, regardless of religious affiliation, are shaped by factors such as knowledge of halal products, trust in certification, social influence, and brand reputation. Being Muslims, with a distinct sense of identity, a high level of control over behavior, religious commitment, and very high motivation towards compliance to Sharia laws governing halal shopping ultimately end up buying halal products (M. M. Khan et al., 2017).

For non-Muslims, the halal label is generally perceived as a marker of quality, food safety, and cleanliness due to the strict certification procedure. Ethical values underlying the concept of halal such as sustainability and social responsibility also match healthy lifestyle trends and environmental awareness (Qadir et al., 2025). This means that regardless of religious reasons, the halal mark can influence non-Muslims' preferences indirectly by their reputation for quality, feeling of security, and match with their own values. Muslim consumers purchase halal products for religious needs and adherence to religious principles. The strongest determinants include assurance of halal status, faith in official certifying bodies, and alignment with spiritual values. Non-Muslim consumers purchase halal products not out of religious considerations, but due to positive perceptions toward quality, food safety, hygiene, and moral values in production. Halal is generally associated with higher standards, sustainability, and healthier living (Haque et al., 2015).

### **Non-Muslim Consumers and Halal Products**

This illustrates the trend of non-Muslims consuming halal products is not an isolated incident but an endemic pattern repeating itself in various settings, namely Europe, East Asia, South Africa, and Southeast Asia, driven by more utilitarian (cleanliness, quality, safety) and practical (availability, price, taste) than religion-oriented reasons (Bukhari et al., 2022). In general, non-Muslims' willingness to consume halal products is determined by awareness of halal labels, trust in certification, perceptions regarding product cleanliness and quality, and marketing. Halal is widely perceived as a certification symbolizing safety and quality, but motivations are varied and knowledge levels vary depending on the cultural situation and site of market (Farhan & Sutikno, 2024).

Comparative studies from East Asia suggest that Japan and South Korea have successfully used halal food diplomacy and branding to attract non-Muslim consumers, particularly foreign tourists (Rifaldy, 2022). In Japan, efforts at promoting halal tourism are being carried out in a comprehensive manner through food festivals, maps of halal restaurants, and the provision of prayer rooms in popular destinations such as Tokyo, Kyoto, and Hokkaido (Nastity, 2021). This action not only attracts Muslim tourists but also attracts local non-Muslim consumers who have been considering halal food as a clean, safe, and healthy option. Conversely, South Korea combines a K-culture branding approach and halal certification (Ingels, 2020), through utilizing the popularity of Korean

cultural exports (including K-pop, K-drama, K-food, and K-beauty) as a primary appeal, followed by their combination with halal standards so that their products and services appeal to the global Muslim consumer market. For example, restaurants serving authentic Korean food in the form of halal without compromising the natural taste. All these are accompanied by advertisements on global platforms such as K-dramas and social media, such that the halal condition is part of the "Muslim-friendly Korea" brand that attracts even non-Muslim consumers wishing to enjoy high-quality food varieties (Tahira, 2022).

Malaysian administrative data show that many halal certifications are owned by non-Muslim companies, so it is a business tactic to establish stronger brands and gain greater market share. The JAKIM report continued that non-Bumiputera companies made up around 72% of the 229,204 halal products certified between 2021–April 2023, or 165,026 products, with only 37,466 products coming from Bumiputera (Muslim) companies (Halimy, 2023). In Penang, the ratio even touched 76% and encompassed foreign entities. This trend attests that halal certification has changed from being a religious demand to a strategic business tool that enhances competitiveness, broadens home and overseas market access, and establishes a credible brand image among cross-faith consumers. Concurrently, in most Muslim countries, like Indonesia, non-Muslim customers prefer halal products as they consider them to be hygienic, safe, and good quality (Himmah & Faslah, 2025). Motives and beliefs regarding halal vary geographically, by socioeconomic status, education, and information exposure (Aziz et al., 2018), and thus marketing and informational campaigns should be adapted to local circumstances.

The halal sign is generally regarded as having credence attributes, i.e., quality attributes not directly verifiable by consumers such as cleanliness, food safety, and product quality (Bonne & Verbeke, 2008b). Bibliometric review of (Shahbaz et al., 2021) and (Tieman & Faridah, 2015), ensures that the most prominent research keywords on halal food quality are trust, quality, and safety, with attention to how trust in certification bodies and transparency in supply chains is critical. Empirically, credibility of certificates is critical in building and maintaining a reputation as halal. For example, The Halal Journal (2020) noted that a 2019 Malaysian scandal of fake halal certificates plummeted consumer confidence, even among non-Muslim consumers who previously associated halal with quality assurance. The same occurrences had taken place in Brazil and Thailand, where the collapse of the halal meat chain led to the cancellation of export orders and millions of dollars lost by the industry (Reuters, 2021).

These findings indicate that even though there is strong positive perception of halal as an indicator of quality, The halal label's image remains fragile in the face of integrity concerns. Among non-Muslim consumers, assurance in the certification and oversight process plays a vital role in maintaining both the economic significance and worldwide reputation of halal products.

### **The Importance of Examining Non-Muslim Consumer Attitudes Toward Halal Products**

An examination of non-Muslim consumer sentiment toward halal goods is important in that it involves interrelated interfaith, economic, marketing, and sociological variables. Interfaith-wise, the present study adds greater breadth of discourse in the sense that the perspectives and behaviors of consumers beyond the Muslim world are analyzed. This is significant in considering that halal products, originally of religious origin, are today perceived as symbols of quality, security, and ethics acceptable to all segments (Rahmayanti, 2024; Ramli et al., 2023). Various studies have determined that non-Muslim consumers mostly possess utilitarian motivations, for example, emphasis on cleanliness, or cosmetic motivations, such as harmony of halal with healthy and green lifestyles (El-Bassiouny et al., 2014).

From an economic and marketing perspective, economically it is important to understand what fuels non-Muslim consumers' interest in halal products so that a broader brand positioning strategy can be devised. Wilson and Liu (2011) emphasized that the success of halal brands in the global market heavily depends on their ability to position halal as a universal value proposition, as opposed to a religious label (Wilson & Liu, 2010) . Practically, this approach has been seen to expand market coverage and expand consumer base, as is the case with instances of halal cosmetic goods in Europe and Australia that find appeal among vegans, vegetarians, and eco-friendly consumers (Koswara & Herlina, 2025).

At a sociological level, on the other hand, consumption of halal goods by non-Muslims can serve as a socio-cultural bridge that increases amiable interaction among communities. A research work by Jamal and Sharifuddin (2015) shows that promoting halal emphasized on ethical and sustainable aspects can reduce cultural resistance and stereotyping (Jamal & Sharifuddin, 2015) . Furthermore, this phenomenon also reflects *glocalization* , namely the integration of global and local values, where halal is not only maintained as an Islamic cultural identity, but also adapted as a universal lifestyle that is relevant across various social contexts (C.A. Camillo et al., 2015) . Thus, an examination of non-Muslim consumer behavior towards halal not only has theoretical implications for the development of interfaith literature and consumer behavior, but also practical benefits for industry and policymakers in developing inclusive strategies.

## METHODS

This research approach utilizes qualitative methodology with library-based and in-depth interviews in exploring the attitudes, reasons, and the ways non-Muslim consumers engage with halal products. The research is exploratory-descriptive, combining primary data from non-Muslim respondents with awareness of or regular use of halal products and secondary data from scientific journals and government publications. The techniques employed in data collection are a literature review to develop a theory base, and semi-structured interviews for an overview of consumer experiences and reasons for choice. Analysis was conducted using thematic analysis methods by grouping findings into big themes that address problem formulation, with data triangulation added to enhance validity. The research scope is limited to the Indonesian context and cross-references cases in Muslim-minority countries such as Japan and South Korea.

## RESULTS

Research has shown that Indonesian and other Asian countries such as Japan and South Korea, with non-Muslim consumers, do not view the halal product as a religious symbol. Instead, they view the halal symbol as a quality standard that guarantees cleanliness, hygiene, food safety, and transparency in production. Consumers of any religion are better to accept the halal certification as a symbol of quality and credibility. Halal marking is generally a more stringent form of quality management than general standards. This is because not only do halal certification processes assess food safety considerations, but also conduct multi-level audits, rigorous raw material sourcing, and transparency at all supply chain management stages. These arguments draw support from secondary data sourced from the Halal Product Assurance Agency (BPJPH). and food and beverage market reports, indicating increasing halal registrations from producers intentionally aiming at the non-Muslim consumer market. As explained by the Head of BPJPH: "*Halal is not just religious, but a worldwide standard of quality products. halal means healthy, hygienic, and clean, thus halal products are quality products.*" (Adnan, 2025) . he halal products have developed from merely being a religious label to a symbol of quality, safety, and competitiveness.

The 2023 LPPOM MUI National Survey showed that 62% of Indonesia's non-Muslim consumers had purchased halal-stamped products because of the assurance of

cleanliness, ingredients' safety, and high-quality image. This is supported by data from the Food and Drug Supervisory Agency of the Ministry of Religious Affairs (BPJPH) (2022–2024), which shows the increasing trend in the number of non-Muslim businesses seeking halal certification, particularly in the culinary, cosmetics, and tourism sectors. This has not only attested to the significance of the halal symbol in expanding market demand, but also discloses a fresh dynamic where halal certification is becoming a universal practice in today's consumption culture in Indonesia. An interesting trend is also seen for the local food and beverage industry. Most of the manufacturers, from micro to medium firms, are interested in seeking halal certification because neither formalistic needs, nor as a method of marketing branding to target greater markets, i.e., non-Muslim consumers. This is evidenced by government policies such as issuing free halal certificates to 1 million MSMEs as a way of enhancing inclusiveness as well as certification efficiency. Therefore, the halal certification is viewed by non-Muslim consumers as a supplementary assurance of quality and authenticity. *Halal is about how the food is managed from the beginning, cooked cleanly, healthily, and not causing illness. The law issued by MUI that regulates whether the food is halal automatically makes it halal and free of pork if in Bali. The significance of halal in our products lies in sustaining customer demand; if hygiene is not maintained, consumers tend to limit their purchase to a single order.*" (Interview with KW, in Bali, on July 10, 2022).

The results align with the insights presented in the State of the Global Islamic Economy Report 2023 in DinarStandard, which identified the growing confidence of non-Muslim consumers across East Asia and Europe in the use of halal products. The research found that more than 63% of Japanese and South Korean non-Muslim consumers associate the halal label with food quality and safety and not necessarily with religious adequacy. Moreover, research shows that in Europe, the non-Muslim consumer is viewing halal as an indicator of food safety and *animal welfare* (Bonne & Verbeke, 2008a) . At the same time, research found that perceived quality ranks as one of the strongest drivers of purchase intention among non-Muslims in Malaysia and Singapore for halal products (Rahman et al., 2021) . Besides quality factors, health and lifestyle motivations are also key drivers. The movement toward clean eating and sustainable consumption has encouraged some non-Muslim consumers to perceive halal products as more natural and safer, containing fewer harmful additives. (Billah et al., 2020) . The same trend is visible in America and Europe, where halal foods are being positioned as health foods. This mirrors the perception that halal is being positioned alongside organic, green, or non-GMO stamps of approval in consumer society worldwide.

A second driving force is accessibility. Halal food is now available in supermarkets, fast food restaurants, and even on university campuses, which makes it a viable option for non-Muslim consumers. It is stated: *"Many of our consumers are Muslim, and they have never questioned the halal label, but if they do question it in the future, we will register it to get halal certification."* (DK, in NTT, on July 19, 2022). In most cases, halal is the default choice, as much as an alternative. Halal's ubiquity in the mass market lowers barriers to adoption, broadens exposure, and increases comfort levels with interfaith consumption. On a brand level, halal has evolved as a value addition which improves the image and stature of a brand. Halal food outlets and products in Japan, for example, are not only demanded by Muslim tourists but also by local consumers who see it as a badge of high quality. They are duplicated in Indonesia in the coffee, bakery, and cosmetics businesses, so halal certification is part of their value offering. One bakery owner who is not Muslim in Bandung testified, " At first, we targeted only non-Muslim buyers, but following halal certification, Muslim customers greatly increased, even increasing turnover by around 30% in a single year." years." However, the uptake of halal remains context driven. For example, in Indonesia, close Muslim-non-Muslim contacts acquaint halal comprehension, while in Japan and South Korea, organizations build positive attitudes through education, tourism regulations, and first-hand exposure. These suggest that halal communication strategies need to be adapted to environments.

With a closer examination, three main dimensions explain why non-Muslim consumers embrace halal products: quality (halal is perceived as fresher, cleaner, and better since it meets double standards: halal and international), hygiene (the halal practice ensures more disciplined sanitation and cleanliness), and food safety (the halal certification serves as an additional trust mark which promises consumers of the absence of harmful materials). Statistically, non-Muslim customers in the majority of Indonesia's big cities through interviews and surveys show that 32–40% of customers always choose halal products without religious motivation. The main driving factors are food safety concerns (67%), premium quality image (54%), social and environmental pressure (39%), and healthy lifestyle trends (35%). Such information is in line with research by Ropikoh et al and Susetyohadi et al. which confirm that halal is viewed as an indicator of hygiene, quality, and brand loyalty, rather than simply religious, supporting that halal has been found to be a symbol of hygiene, quality, and brand loyalty to a greater extent than religious adherence. (Ropikoh et al., 2021; Susetyohadi et al., 2021).

Local and international case studies also affirm the above. Halal products are in vogue in the food and tourism sectors in Bali because they can be identified as a readily identifiable standard of food safety for international tourists. In Thailand, halal certification has been a diplomatic tool for trade to penetrate international markets, while in the UK, the non-Muslim middle class has begun identifying halal with ethical production and sustainability. All these have testified that halal is a global value, from quality assurance to an ethical consumer icon in the international sphere. Several local and foreign case studies are of the opinion that halal products have undergone a revolution in meaning: from merely a sign of Islamic religiosity to a standard of quality, safety, and competitiveness. *"In terms of managing halal certification, the government that handles it now is still a 'religious institution' or a government with a religious label; so, the religious content in halal matters is stronger"* (Interview with ST, in NTT, July 23, 2022). These findings legitimize that halal is not only an Islamic identity but a global brand value transcending religious boundaries. Halal products thus now play a strategic role in interfaith trust-building, opening wider world markets, and forging opportunities for economic diplomacy and social cohesion in today's world.

Research indicates that non-Muslim consumers exhibit diverse perspectives and behaviors regarding their understanding and consumption of halal products. Their preferences can be extrapolated into a few major segments based on the motivations for their purchasing behavior: quality, health, social trends, solidarity, and convenience shape consumer behavior. Within this framework, the quality and safety segment consists of consumers who perceive halal products as indicators of superior quality compared to conventional ones. They believe that the halal certification process involves raw material selection, hygiene behavior, and multiple controls, thus bestowing a greater sense of security. To them, halal is a mark of trust that buttresses faith in the hygiene and safety of the products. The health and lifestyle category follows, and they are consumers who associate halal with healthy living. *"As a non-Muslim, it's important to know how to choose hygienic and healthy products because we buy food daily at markets and from vegetable vendors, where packaging and labels are not used, the important thing is that they are fresh. But in supermarkets, we look at the labels and packaging"* (Interview with MA, in Manado, July 10, 2022).

The organic food, clean eating, and awareness of the risks associated with additives compel them to make a choice for halal products as they are perceived to be healthier, safer, and more natural. Halal is thus synonymous with organic, eco-friendly, or non-GMO labels in their perception. Third, social trend and globalization category comprises individuals who see halal as part of their modern identity. They, especially youth, view halal as a trendy lifestyle brand marketed via social media, influencer marketing, and global travel. Consumers in this group are likely in line with the global rise of the 'halal lifestyle,' encompassing sectors such as food, cosmetics, and fashion.

Fourth, the social solidarity and inclusivity segment reflects the social dimension of halal consumption. A few non-Muslim consumers purchase halal products out of sympathy or tolerance towards Muslim communities, families, or friends. For example, in terms of everyday interaction, the purchase of halal products is seen to maintain a level of comfort from both sides. This segment addresses halal as a bridge of harmony between religions. Fifth, the price and availability segment is dominated by consumers who purchase halal products out of practical reasons. Halal products are now increasingly easy to find in supermarkets, minimarkets, fast food restaurants, and even online marketplaces. Wide availability and competitive prices make halal a primary choice, even without religious or lifestyle considerations. This will impact business individuals as the halal certification is an essential part of their legal documents, thus enhancing consumer confidence. *"The impact is significant. For example, as much as a box can be sold in one day. Even that is still quite a relatively small number. Interestingly, this food product is not only liked by Muslim consumers but also consumed in large quantities by non-Muslims."* (Sarjono, Maharani Carica, 2021). This means that halal has evolved from a religious identity to an all-encompassing symbol which appeals to the general needs of consumers regardless of religion.

From the table 1 provided, one can deduce that perceptions of halal products by non-Muslim consumers are not the same. Some believe that halal is a promise of quality and health, while others perceive it as social trends or even for practical reasons and price alone. Surprisingly, the social solidarity segment shows that what was once only for Muslims is no longer the case, and halal now represents a symbol of interfaith inclusivity. This finding corroborates global research that indicates the halal way of life becoming increasingly a global cultural (Azam & Abdullah, 2020).

The dynamics between religious, social, and economic factors in shaping consumer preference for halal foods indicate a pattern of multiple levels of relationship. From an economic perspective, halal products are preferred by non-Muslim consumers because they are perceived as being more competitive and possessing stronger quality control compared to conventional products. Meanwhile, social factors also have a significant contribution, particularly through healthy lifestyle movements, wider international contact, and interfaith solidarity. This has led to halal products no longer being seen as a religious identity but as a component of contemporary and progressive living. For Muslim consumers, religious significance continues to dominate, since the consumption of halal products is based on sharia duties and spiritual conformity. Perceptions of halal products among non-Muslim consumers can be grouped into various core motives on closer inspection. The three motives, respectively, are the quality motive, which is the perception that halal food is cleaner, safer, and with a more secure processing process. The second is the health motive, which is in line with the development towards clean eating or consumption of organic food, which is a healthy lifestyle concern. The third is the social trend motive, which is equating halal with international brand and modernity facilitated by international tourism and social media. Fourth, the motive of solidarity, which is experienced through the purchase of halal goods by non-Muslim consumers as a form of solidarity with Muslim family members, friends, or communities in everyday life.

While opportunities for the interfaith halal market are increasingly opening, several challenges continue to exist. For non-Muslim majorities in countries or communities, the perceived uniqueness of the halal certification label is typically the challenge, as it is taken to be applicable to Muslims alone. Besides that, the relatively higher cost of halal certification and low awareness within non-Muslim consumer groups about the benefits of halal products continue to limit wider acceptance. Therefore, halal goods have strategic value as a tool of interfaith economic diplomacy. If religiosity among Muslim consumers can be balanced by the perception of assured quality, hygiene, and safety among non-Muslim consumers.

Table 1. Non-Muslim Consumer Segmentation Table for Halal Products

Consumer Segment	Main Motive	Behavioral Characteristics	Data/Case Example	Halal Market Implications
Quality & Safety	Viewing halal as a guarantee of quality, hygiene and food safety.	Choosing halal products even without religious considerations; being sensitive to safety labels.	The KNEKS survey (2023) showed that 67% of Among non-Muslim consumers in Indonesia, the halal label is primarily associated with compliance to hygiene standards.	Halal branding can be positioned as an international standard of product quality.
Health & Lifestyle	Consider halal to be healthier, more natural, or in line with a "clean eating" lifestyle.	Tends to be middle-up class, urban, following healthy lifestyle trends.	The Global Islamic Economy Report (2022) study noted that the halal food trend is accepted by non-Muslims in Japan and Korea because it is synonymous with healthy food.	Halal products can be marketed as part of a global healthy lifestyle.
Social Trends & Globalization	Follow the global trend of halal lifestyle (fashion, cosmetics, tourism).	Young consumers, millennials & Gen Z, are active on social media, influenced by influencers.	Case: halal cosmetic products in Malaysia are used by 30% of non-Muslims due to the beauty influencer trend (Rahim, 2021).	Halal can be positioned as a universal lifestyle trend, not just a religious label.
Social Solidarity & Inclusivity	The consumption of halal products can also be viewed as an expression of solidarity and respect toward the	Predominantly observed among Muslim majority areas (Indonesia, Malaysia).	Interview results (Non-Muslim in Surabaya, 2024): <i>"I choose halal products so that my Muslim friends feel comfortable when eating together."</i>	Demonstrating halal as a bridge for social harmony across religions.
Price & Accessibility	Buy halal products because they are easy to find and the prices are competitive.	Generally lower middle class, practical consumers.	A Bank Indonesia study (2022) shows that halal products dominate 80% of the food retail market in major cities, making it more accessible to all.	Halal is not just a niche market, but has become a mainstream, practical choice.

Source: Processed Data (2025)

### The Relationship between Economic, Social, and Religious Factors

Halal goods are no longer just perceived as compliance with Islamic teachings but have become an economic and social phenomenon. Economically, halal certification increases product value by ensuring more quality and safety guarantees. This makes products that bear the halal stamp competitive including international markets dominated by non-Muslim populations, halal is a moral and hygienic standard which individuals from all cultures will accept. At a global level, most non-Muslim consumers view halal products to be ancillary to a healthy, sustainable lifestyle, and in harmony with today's ethical

consumption trends. At a religious level, as halal certification stems from Islamic jurisprudence, its shared denominators in the guise of purity, truth, and transparency cut across the faith community and can be extended to non-Muslims. Therefore, these three determinants are mutually dependent and expand the concept of halal from a religious standard to an economic instrument and religious icon across religions.

#### **Non-Muslim Consumer Segmentation on Motives**

Non-Muslim consumers cannot be regarded as a homogeneous entity in perceiving and consuming halal products. They have differentiated motives, which act as their requirements, preferences, and the socio-cultural context in which they operate. At least four broad segments can be identified. Firstly, the quality motive. This segment views halal products as good quality due to the multi-stage process of raw material selection, processing, and monitoring. Halal certification serves as an indicator of quality assurance, and therefore halal products are more trustworthy than non-halal ones. Secondly, the health motive. Halal is often associated with hygiene, food safety, and lack of hazardous substances. These customers choose halal products for reasons that are not religious, but rather out of care for personal and family well-being. Third, the trend driver. Halal has entered the lifestyle category on a global scale, particularly in non-Muslim dominated societies such as Japan and South Korea. Halal products are characterized as contemporary, quality products that exemplify cosmopolitan lifestyles. Halal consumers in this segment tend to follow global patterns and put halal into their global lifestyle identity. Fourth, solidarity and inclusiveness drives. Consumers in this segment purchase halal products as a sign of respect and solidarity towards Muslims. Particularly for multicultural countries or Muslim diaspora-dense regions, the availability of halal products is seen as a sign of solidarity for diversity. With this segmentation in consideration, marketing strategies for halal products can be more targeted. Different strategies need to be used according to consumers' key incentives, either on quality, health, lifestyle, or solidarity among Muslims.

#### **Halal Marketing Challenges in Non-Muslim Markets**

Despite its growing popularity, non-Muslim markets have several challenges regarding the marketing of halal. First, religious stigma: there are still a few consumers who consider halal as Muslim-specific and therefore do not want to consume it. Second, a low level of halal literacy: in some markets, consumers don't yet know that halal is not only about forbiddenness in the religious sense but also about safety and hygiene. Third, competition from other quality standards: i.e., food safety regulations are already tough in Japan and Europe, so halal must build another story to carve out its niche. Fourth, cultural adaptation and communication: halal advertising messages are to be packaged more inclusively so that they can be embraced by non-Muslims without a perception of religious exclusiveness. Fifth, cost of certification: producers within new markets are generally faced with obstacles to cost and perceive complexity in halal certification procedures, which leads companies to dissuade their entry into the markets.

### **CONCLUSION**

This research testifies that halal products have undergone the evolution of meaning from a religious trademark to a symbol of quality, hygiene, food safety, and global lifestyle. To non-Muslim shoppers, halal is interpreted as a mark of trust assuring product quality, as per health, sustainability, and modern lifestyle tendencies. Non-Muslim consumer segments have diverse motives ranging from quality, health, social trends, interfaith solidarity, to convenience. This indicates that halal has a cross-cultural appeal that transcends its religious connotations and can bridge consumer choices across cultures.

Challenges do exist, though, not least of which is the perception of halal exclusivity, which is only seen as applicable to Muslims, the limited literacy of non-Muslim consumers, and the relatively high certification costs to producers. Therefore, a more flexible and open approach is necessary. Producers need to emphasize halal as a quality

seal and sustainability to become more popular in non-Muslim nations, and the government can support this through incentives for halal certification, particularly for MSMEs. Public education on the importance of halal as product quality and food safety is also necessary to become more accepted. International collaboration is also needed for halal to be identified besides international labels such as organic or green. Finally, a socio-cultural marketing communications focus will boost the profile of halal as a symbol of unity and social coherence rather than a religious certification. Therefore, Halal can transform into a strategic economic and social diplomacy instrument considering a competitive global market era.

## REFERENCES

- A Razak, N. F., Abd Karim, R. H., Jamal, J. A., & Said, M. M. (2020). Rapid Discrimination of Halal and Non-halal Pharmaceutical Excipients by Fourier Transform Infrared Spectroscopy and Chemometrics. *Journal of Pharmacy & Bioallied Sciences*, 12(Suppl 2), S752–S757. [https://doi.org/10.4103/jpbs.JPBS\\_364\\_19](https://doi.org/10.4103/jpbs.JPBS_364_19)
- Adnan, L. (2025). *Halal Certification Builds Legal Confidence and Market Trust Says BPJPH*. The Halal Time. [https://www.halaltimes.com/halal-certification-builds-legal-confidence-and-market-trust-says-bpjph/?utm\\_source=chatgpt.com](https://www.halaltimes.com/halal-certification-builds-legal-confidence-and-market-trust-says-bpjph/?utm_source=chatgpt.com)
- Al Maskari, A. (2015). Theory of Planned Behavior (TPB) Ajzen (1988). In *Information Seeking Behavior and Technology Adoption: Theories and Trends* (pp. 237–260). <https://doi.org/10.4018/978-1-4666-8156-9.ch015>
- Azam, M. S. E., & Abdullah, M. A. (2020). Global Halal Industry: Realities and Opportunities. *International Journal of Islamic Business Ethics*. <https://doi.org/10.30659/ijibe.5.1.47-59>
- Aziz, Y. A., Hussin, S. R., Nezakati, H., Raja Yusof, R. N., & Hashim, H. (2018). The effect of socio-demographic variables and travel characteristics on motivation of Muslim family tourists in Malaysia. *Journal of Islamic Marketing*, 9(2), 222–239. <https://doi.org/https://doi.org/10.1108/JIMA-03-2016-0016>
- Billah, A., Rahman, M. A., & Hossain, M. T. Bin. (2020). Factors influencing Muslim and non-Muslim consumers' consumption behavior: A case study on halal food. *Journal of Foodservice Business Research*, 23(4), 324–349. <https://doi.org/10.1080/15378020.2020.1768040>
- Bonne, K., & Verbeke, W. (2008a). Muslim consumer trust in halal meat status and control in Belgium. *Meat Science*, 79(1), 113–123.
- Bonne, K., & Verbeke, W. (2008b). Religious values informing halal meat production and the control and delivery of halal credence quality. *Agriculture and Human Values*, 25, 35–47.
- Bukhari, S. F. H., Woodside, F. M., Hassan, R., Hussain, S., & Khurram, S. (2022). Exploring the motives behind the purchase of western imported food products. A phenomenological study from a Muslim-dominated region. *Journal of Islamic Marketing*, 13(2), 481–507. <https://doi.org/10.1108/JIMA-05-2020-0139>
- Camillo, A. A., Marques, J., Holt, S., & Hu, J. (2014). Creating global competitiveness through culture and religion: An insight into the global strategic evolution and marketing of the halal food industry. In *Handbook of Research on Effective Marketing in Contemporary Globalism* (pp. 335–347). <https://doi.org/10.4018/978-1-4666-6220-9.ch019>
- Camillo, C. A., Burtin, C., Hornikx, M., Demeyer, H., De Bent, K., van Remoortel, H., Osadnik, C. R., Janssens, W., & Troosters, T. (2015). Physiological responses during downhill walking: A new exercise modality for subjects with chronic obstructive pulmonary disease? *Chronic Respiratory Disease*, 12(2), 155–164. <https://doi.org/10.1177/1479972315575717>
- Dahlal, N. M., Saniff, S. M., & Noh, C. N. C. (2024). Harmonising food safety and friendly service through halal and toyib principles. *Halalsphere*, 4(1), 80–87.
- El-Bassiouny, N., Hammad, H., Paul, P., & Mukhopadhyay. (2014). “Antecedents and Consequences of Consumers’ Attitudinal Dispositions toward Cause-Related

- Marketing in Egypt”, *Journal of Islamic Marketing* (accepted). *Journal of Islamic Marketing*, 5, 414–445. <https://doi.org/https://doi.org/10.1108/JIMA-10-2013-0076>
- Farhan, F., & Sutikno, B. (2024). The Acceptance of Halal Food Products Among Non-Muslim Consumers in Indonesia. *Journal of International Food & Agribusiness Marketing*, 36(2), 125–146. <https://doi.org/https://doi.org/10.1080/08974438.2022.2067281>
- Gbadamosi, A., Fletcher, K.-A., Sani, K., Panditharathna, R., & Bamber, D. J. (2021). Exploring the role of religion in consumer decision-making processes: Perspectives on developing nations. In *Religion and Consumer Behaviour in Developing Nations* (pp. 76–115). <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85130657413&partnerID=40&md5=95298e172e04c9fc75e6d3c3f8bc9be5>
- Halimy, N. N. A. (2023). *Non-Muslim companies dominate halal certification ownership in M’sia, reveals Jakim data*. Sinar Daily. <https://www.sinardaily.my/article/198314/focus/national/non-muslim-companies-dominate-halal-certification-ownership-in-msia-reveals-jakim-data>
- Haque, A., Sarwar, A., Yasmin, F., Tarofder, A. K., & Hossain, M. A. (2015). Non-muslim consumers’ perception toward purchasing halal food products in malaysia. *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-04-2014-0033>
- Himmah, F., & Faslah, R. (2025). Peran Standarisasi halal Dalam Membangun Daya Tarik Konsumen yang Sangat Kuat Terhadap Suatu Produk di Dalam Industri Pasar Global. *Journal of Business Economics and Management* | E-ISSN: 3063-8968, 1(4), 1231–1241. <https://jurnal.globalscients.com/index.php/jbem/article/view/463>
- Idris, I., Alias, S. S., & Singh, S. K. N. (2020). Perception of muslim consumers towards halal branding in advertising. *International Journal of Criminology and Sociology*, 9, 2004–2011. <https://doi.org/10.6000/1929-4409.2020.09.235>
- Ingels, L. (2020). *The Attraction of Korea: An empirical study on how country-of-origin affects consumers’ perception and purchase intentions of Korean beauty products*.
- Izberk-Bilgin, E., & Nakata, C. C. (2016). A new look at faith-based marketing: The global halal market. *Business Horizons*, 59(3), 285–292. <https://doi.org/https://doi.org/10.1016/j.bushor.2016.01.005>
- Jamal, A., & Sharifuddin, J. (2015). Perceived value and perceived usefulness of halal labeling: The role of religion and culture. *Journal of Business Research*, 68. <https://doi.org/10.1016/j.jbusres.2014.09.020>
- Kamiliyah, N. (2024). Dinamika Industri Halal di Indonesia: Analisis Aspek Permintaan. *PROFJES: Profetik Jurnal Ekonomi Syariah*, 3(1). <https://doi.org/DOI:10.24952/profjes.v3i1.11378>
- Khan, M. I., & Haleem, A. (2016). Understanding “halal” and “halal certification & accreditation system”-a brief review. *Saudi Journal of Business and Management Studies*, 1(1), 32–42. <http://scholarsmepub.com/sjbms/>
- Khan, M. M., Asad, H., & Mehboob, I. (2017). Investigating the consumer behavior for halal endorsed products: Case of an emerging Muslim market. *Journal of Islamic Marketing*, 8(4), 625–641. <https://doi.org/https://doi.org/10.1108/JIMA-09-2015-0068>
- Koswara, A., & Herlina, L. (2025). Global trends in the halal beauty and skincare industry: A search engine-based market analysis. *International Journal of Halal Industry*, 1(1), 84–99. <https://doi.org/https://orcid.org/0009-0006-5244-6698>
- Masrurroh, N. (2020). Dinamika Identitas Dan Religiusitas Pada Branding Halal Di Indonesia. *ISLAMICA: Jurnal Studi Keislaman*, 14(2), 317–338.
- Nastity, A. D. A. (2021). *Strategi Diplomasi Publik Jepang dalam Pengembangan Halal Tourism= Japanese Public Diplomacy Strategy in the Development of Halal Tourism*. Universitas Hasanuddin.
- Noname. (2025). *State of the Global Islamic Economy (SGIE) 2024/2025 Report*. <https://salaamgateway.com/reports/the-state-of-the-global-islamic-economy-sgie-202425-report-2>
- Putri, N. I. A., Karseno, K., Fuadah, D. K., Firdausi, H. M., Ulhusna, S., & Prabowo, M. A. B. (2021). The Potential of Halal Food Business in Asia and Europe with Majority of Non-Muslim Communities. *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 3(3), 335–349. <https://doi.org/https://doi.org/10.47467/alkharaj.v4i1.396>

- Qadir, R. L., Eleshin, M. A., & Adebayo, A. M. (2025). Development of Sustainable Value Chain Framework for Halal Opportunities in Green Economy: A Systematic Review. In *Green and Blue Economy Frameworks for Halal Industry Sustainability* (pp. 275–299). [https://doi.org/10.1007/978-981-96-1729-6\\_15](https://doi.org/10.1007/978-981-96-1729-6_15)
- Rahman, R., Zahari, M. S. M., Hanafiah, M. H., & Mamat, M. N. (2021). Effect of Halal Food Knowledge and Trust on Muslim Consumer Purchase Behavior of Syubhah Semi-Processed Food Products. *Journal of Food Products Marketing*, 27(1), 1–12. <https://doi.org/DOI:10.1080/10454446.2021.1994079>
- Rahmayanti, S. (2024). Halal dalam arus gaya hidup masa kini: Antara tren kekinian dan nilai islami. *Equality: Journal of Islamic Law (EJIL)*, 2(2), 51–60. <https://doi.org/DOI:https://doi.org/10.15575/ejil.v2i2.542>
- Ramli, M. A., Abd Razak, M. A., & Jaafar, M. H. (2023). Understanding non-Muslims' reluctance to halal food: a systematic review. *Journal of Islamic Marketing*, 14(2), 544–561.
- Reuters. (2021). *Special Reports from Reuters journalists around the world*. <https://www.reuters.com/investigates/section/reuters-investigates-2021/>
- Rifaldy, Y. (2022). *Kontribusi Pelaksanaan Halal Restaurant Week 2019 Bagi Pencapaian Diplomasi Publik Korea Selatan*. Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Islam Negeri Syarif ....
- Ropikoh, S., Mardiah, M., & Akil, S. (2021). Trend Konsumsi Produk Halal Pada Generasi Z Di Era Revolusi Industri 4.0 (Halal Product Consumption Trends in Generation Z in the Era of Industrial Revolution 4.0.). *Jurnal Ilmiah Pangan Halal*, 3(2), 16–21. <https://doi.org/10.30997/jiph.v3i2.9705>
- 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. <https://doi.org/DOI:10.6007/IJARBSS/v15-i1/24096>
- Shahbaz, M., Topcu, B., Sümerli Sarigül, S., & Vinh, V. X. (2021). The effect of financial development on renewable energy demand: The case of developing countries. *Renewable Energy*, 178. <https://doi.org/10.1016/j.renene.2021.06.121>
- Shamshad, S. (2023). *MUSLIM CONSUMERS'PURCHASE DECISION-MAKING OF HALAL MEAT IN GEORGIA BASED ON ENGEL-BLACKWELL-MINIARD MODEL*.
- Susetyohadi, A., Adha, M. A., Utami, A. D., & Rini, D. E. S. (2021). Pengaruh Sertifikasi Halal Terhadap Kesetiaan Konsumen Pada Produk Makanan dan Minuman: Studi Kasus Konsumen Non-Muslim di Daerah Istimewa Yogyakarta. *Jurnal Ilmiah Ekonomi Islam*, 7(1), 285–292.
- Tahira, I. (2022). Muslim consumers' perceptions of marketing Korea a Muslim-friendly and halal tourism destination: future implications. *Makara Human Behavior Studies in Asia*, 26(2), 95–104. <https://doi.org/https://doi.org/10.7454/hubs.asia.1090422>
- Takeshita, S. (2020). Halal certification or ingredient disclosure: A comparative analysis of serving food in Japanese tourist destinations. *Journal of Islamic Marketing*, 11(3), 765–781. <https://doi.org/https://doi.org/10.1108/JIMA-07-2018-0129>
- Tieman, M., & Faridah, H. (2015). Convergence of food systems: Kosher, Christian and Halal. *British Food Journal*, 117. <https://doi.org/10.1108/BFJ-02-2015-0058>
- Wijayanti, R., & Meftahudin, M. (2018). Kaidah Fiqh dan Ushul Fiqh Tentang Produk Halal, Metode Istinbath dan Ijtihad dalam Menetapkan Hukum Produk Halal. *International Journal Ihya"Ulum Al-Din*, 20(2), 241–268. <https://doi.org/DOI:10.21580/ihya.20.2.4048>
- Wilson, J., & Liu, J. (2010). Shaping the< IT> Halal into a brand? *Journal of Islamic Marketing*, 1. <https://doi.org/10.1108/17590831011055851>

