



Evaluation of Halal Literacy among Teaching Staff Based on the Dimensions of Knowledge, Attitude, and Practice

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Abstract

Halal literacy among university teaching staffs plays a strategic role in shaping Islamic academic culture and supporting the national halal ecosystem. Although awareness of halal principles is increasing, gaps between knowledge, attitude, and practice are still frequently observed. This study aims to evaluate teaching staffs' level of knowledge, analyze their attitudes, and identify their halal practices in both academic and daily life contexts. This research employed a quantitative descriptive survey using the Knowledge Attitude Practice (KAP) framework. A Likert-scale (1–5) online questionnaire was distributed to assess three dimensions: knowledge, attitude, and practice. Respondents consisted of 29 active teaching staffs from the Faculty of Tarbiyah and Teacher Training and the Faculty of Science and Technology, Universitas Islam Negeri Raden Intan Lampung (65.5% female). Data were analyzed using descriptive statistics, including frequency, percentage, mean, and standard deviation. The findings indicate that teaching staffs' halal literacy levels are generally high to very high in the knowledge and attitude dimensions (mean = 142; SD knowledge = 2.0; SD attitude = 4.6), reflecting strong conceptual understanding and positive value orientation toward halal principles, including awareness of certification importance and MUI/BPJPH regulations. The practice dimension, however, showed a lower mean score (134; SD = 7.6) with greater variation among respondents. High practice items included checking halal labels and avoiding non-halal ingredients, whereas lower scores appeared in the use of digital applications for product verification and participation in halal literacy communities. Teaching staffs demonstrate strong knowledge and positive attitudes toward halal values, yet their practices remain inconsistent. Implications highlight the need for continuous halal education and training programs, integration of halal values across disciplines, and institutional support through facilities and internal halal certification campaigns to foster a sustainable halal culture within the university environment.

Keywords: Halal literacy; Halal practice; Islamic higher education; KAP model; Teaching staffs.

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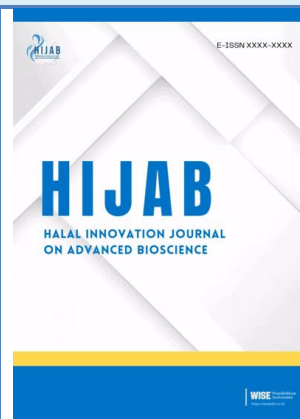
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INTRODUCTION

In recent decades, global awareness of halal products has significantly increased. The concept of halal is no longer viewed merely as a religious obligation but has become a symbol of quality, cleanliness, safety, and ethics in both production and consumption. Halal principles have now been universally adopted across various industries, including food, pharmaceuticals, cosmetics, and finance, establishing new standards for products and services that are oriented toward sustainability. This aligns with the objectives of the Sustainable Development Goals (SDGs), particularly Goal 12 on Responsible Consumption and Production, which emphasizes the importance of responsible consumption and production behavior [1]. In this context, halal literacy plays a crucial role in realizing an ethical, sustainable social and economic system that respects religious and humanitarian values.

As centers for the development of knowledge and morality, higher education institutions bear significant responsibility in instilling halal values within the academic environment. Islamic higher education institutions, in particular, play an essential role in integrating halal principles into the tridarma of higher education—education, research, and community service. In this regard, lecturers hold a strategic position as agents of change, capable of transmitting awareness and halal practices to students and the broader society [2]. A high level of halal literacy among lecturers not only enhances the competence of learning based on Islamic values but also strengthens the national halal ecosystem, which is actively promoted by the Indonesian government through various policies and initiatives in the Islamic economy.

However, several previous studies have shown that there remains a gap between halal knowledge and practice among academics and the general public. Many individuals, including lecturers, understand halal principles conceptually or normatively but have not fully applied them in daily life or professional activities. This phenomenon indicates that halal literacy has not developed uniformly and comprehensively, especially at the educator level. Therefore, it is necessary to evaluate halal literacy among lecturers to determine the extent to which their knowledge, attitudes, and practices align with the halal principles that should serve as the foundation of academic and social behavior in higher education institutions.

To obtain a comprehensive understanding of this issue, the Knowledge–Attitude–Practice (KAP) approach is an appropriate model for assessing halal literacy among lecturers. This approach measures three main dimensions: the level of conceptual understanding of halal concepts (knowledge), the value orientation and belief in the importance of applying halal principles (attitude), and the actual implementation in everyday behavior (practice). Through descriptive analysis of these three dimensions, a comprehensive understanding of how lecturers understand, believe in, and implement halal values in their academic and social lives can be achieved.

As a religious higher education institution, Universitas Islam Negeri (UIN) has the vision of integrating knowledge and Islam, placing halal values as the ethical foundation in all academic activities. However, research specifically evaluating halal literacy among lecturers remains very limited. Mapping halal literacy levels among lecturers is crucial to strengthening the Islamic academic culture and ensuring that the implementation of tridarma in higher education aligns with sharia values [3]. Therefore, this study is relevant for identifying the actual condition of halal literacy among lecturers, while also providing an empirical basis for developing policies and training programs to enhance halal literacy capacity.

Previous research has largely focused on halal literacy among consumers, students, or university students, while studies focusing on lecturers as professional educators are still minimal, making this an important gap in the literature. Research by Aufridi indicates that knowledge about halal is positively and significantly related to attitudes toward halal products, suggesting that

understanding halal principles is crucial for developing appropriate attitudes and behaviors in the context of education and professionalization of lecturers. In higher education, it is important to evaluate lecturers' knowledge of halal concepts and principles across various aspects of their life and academic activities [4]. Research by Hasim highlights a strong relationship between the level of halal knowledge, religiosity, and the intention to buy halal products among students. This leads to the increased awareness that lecturers, acting as educators and role models, must also possess high halal literacy to influence students and the surrounding community [5].

Dewi emphasizes the need for training programs focused on halal literacy, especially in higher education environments, to support a better understanding of halal practices. By comprehensively understanding halal literacy, lecturers are expected to integrate halal values into their teaching and research, as well as in their daily professional practices [6]. Likewise, research by Malini notes that understanding halal literacy is especially important for small and medium enterprises (SMEs), and this can also be applied in the academic context to strengthen the halal values-based academic culture in higher education [7]. By exploring the three main dimensions of halal literacy—knowledge, attitude, and practice—this study will not only provide a descriptive overview of lecturers' halal literacy but also serve as a foundation for developing relevant policies and training programs.

Thus, mapping halal literacy among lecturers is vital for strengthening the Islamic academic culture and ensuring that the implementation of tridarma in higher education aligns with sharia values. The results of this research are expected to provide a comprehensive understanding of the halal literacy condition among lecturers and contribute significantly to the development of capacity-building programs in the halal field.

METHODS

This study was conducted from May to June 2025 and uses a quantitative approach with a descriptive survey method. This method was chosen as it is suitable for describing and evaluating the halal literacy level of lecturers based on three main dimensions: knowledge, attitude, and practice. The population in this study consisted of all active lecturers at the Faculty of Tarbiyah and Teacher Training, as well as the Faculty of Science and Technology at Universitas Islam Negeri Raden Intan Lampung. A sample of 23 lecturers was selected using purposive sampling, based on specific criteria, including: [8] active lecturers in the 2024/2025 academic year, and [9] those with a basic understanding of halal and haram concepts in daily life and academic activities.

The research instrument was an online questionnaire designed using the Google Forms platform. The questionnaire was created to measure three dimensions of halal literacy, namely:

1. Knowledge, which includes the respondents' understanding of halal concepts, principles, and regulations;
2. Attitude, which reflects the respondents' views, beliefs, and commitment to applying halal values;
3. Practice, which assesses actual behavior in choosing, using, and teaching halal values in academic and personal life contexts.

In investigating halal literacy among lecturers, this study adopts a Likert scale ranging from 1 to 5, with categories ranging from strongly disagree (1) to strongly agree (5). The questionnaire will be distributed online to reach respondents widely, utilizing social media and communication networks among lecturers to ensure efficient data collection. The collected data will be analyzed descriptively using statistics to calculate frequency, percentage, and mean scores. Through this method, it is hoped that an empirical understanding will be obtained regarding the lecturers' knowledge, attitude, and practice in applying halal principles in the university environment. The Knowledge-Attitude-Practice

(KAP) approach has long been used in research to assess individual awareness of social and religious issues. A study by Khan [10] indicated that the KAP scale could be used to evaluate halal literacy and encourage respondents to assess their knowledge and attitudes towards halal products. The results of this study can help provide a better understanding of how lecturers comprehend and apply halal principles in their daily activities. Therefore, the KAP approach will also be used to understand what lecturers truly know about halal literacy and how it is translated into their attitudes and practices in the academic environment.

In line with this, although research by Rizal [11] focuses more on the development of applications to enhance digital literacy, it also emphasizes the importance of using a Likert scale in surveys to measure various indicators, despite the differing context. The use of the Likert scale allows respondents to provide accurate information, which will assist researchers in understanding the distribution of responses. Furthermore, this study has the potential to strengthen the database on halal literacy among lecturers, which remains very limited. Additionally, Dewi [12] found that utilizing digital platforms for training and information about halal is crucial in the educational context, as highlighted in a study on enhancing halal literacy in Islamic boarding schools (pesantren). By utilizing an effective questionnaire, the results of this study are expected to provide deep insights into the current state of halal literacy among lecturers and support the development of policies and training programs that focus more on the halal aspects of education.

Thus, this study is expected to provide a more comprehensive understanding of halal literacy among lecturers, with the ultimate goal of strengthening the halal values-based academic culture in higher education.

RESULT AND DISCUSSIONS

Result

a. Respondent Characteristics

This study involved 29 respondents, all of whom are active lecturers from the Faculty of Tarbiyah and Teacher Training, as well as the Faculty of Science and Technology at Universitas Islam Negeri Raden Intan Lampung. Based on the gender distribution in Table 1, the majority of the respondents were female, comprising 19 individuals (65.5%), while 10 individuals (34.5%) were male.

Table 1. Gender Distribution

Gender	Frequency	Percentage
Male	10	34,5%
Female	19	65,5%
Total	29	100%

b. Halal Literacy Based on Knowledge, Attitude, and Practice Dimensions

The evaluation of halal literacy was conducted based on three main dimensions: knowledge, attitude, and practice, each measured through several indicators using a Likert scale ranging from 1 to 5. The results of the descriptive analysis are presented in Figure 1.

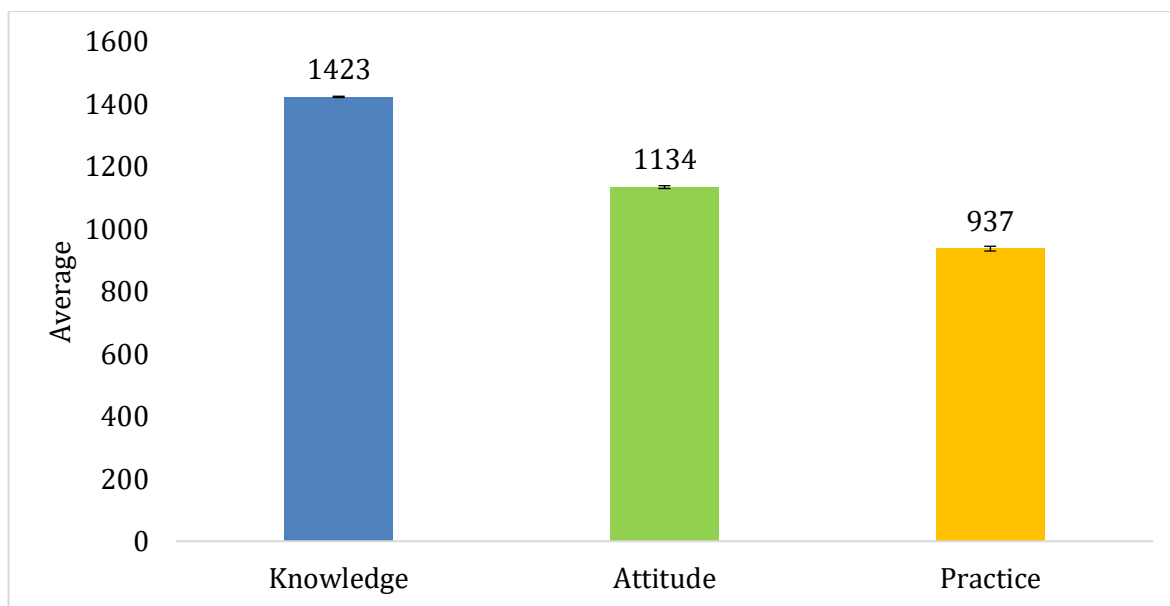


Figure 1. Total Scores for Each Halal Literacy Dimension

The analysis results in Figure 1 show that the halal literacy level of lecturers in the first two dimensions, knowledge and attitude, received the highest average scores of 142, with standard deviations of 2.0 and 4.6, respectively. Meanwhile, the practice dimension showed a lower average score of 134, with a standard deviation of 7.6.

Discussion

The dominance of female respondents aligns with the composition of teaching staff at the faculties where the research was conducted, with a higher proportion of female lecturers in the education and applied science fields. This reflects the common situation in religious higher education institutions, particularly in the education field, where women play a significant role as educators who are not only academically competent but also have a strong social and religious sensitivity. Generally, this distribution adequately represents the perception of halal literacy among lecturers and indicates that women can play a crucial role in spreading halal values within the academic environment.

The high average score in the knowledge dimension indicates that lecturers have a good understanding of halal concepts, principles, and regulations. They are familiar with the roles of institutions such as the Indonesian Ulama Council (MUI) and the Halal Product Guarantee Agency (BPJPH) in the halal certification process and can relate halal concepts to aspects of sharia, health, and ethical production [13]. High scores were also observed for understanding the importance of halal certification and awareness of non-halal ingredients in non-consumable products such as cosmetics, pharmaceuticals, and fashion. These findings reinforce the view that lecturers, as intellectuals, have adequate cognitive abilities to understand halal concepts comprehensively, not just as religious rules but also as part of the quality assurance and sustainability system. In the context of Islamic higher education, this shows that halal literacy has been internalized within the academic and professional thinking framework of lecturers.

Meanwhile, the high scores in the attitude dimension reflect strong awareness and moral commitment to applying halal principles. Most respondents stated that they make efforts to avoid products without halal labels and view the examination of halal status as a personal responsibility of a Muslim [14]. These findings suggest the strong internalization of Islamic values among lecturers as educators and role models in the academic community. This positive attitude also indicates the

integration of cognitive and affective aspects in understanding halal values, which aligns with the Knowledge–Attitude–Practice (KAP) theory, where strong knowledge is usually followed by the formation of a positive attitude toward a value or behavior. In the context of an Islamic campus, this is significant because lecturers' attitudes toward halal not only influence their personal behavior but also impact the learning, research, and community service processes they carry out, which ultimately affects the halal awareness of students and the wider community.

However, a different result was observed in the practice dimension, which showed greater variation among respondents, as reflected in the highest standard deviation (7.65). This variation indicates that, although the knowledge and attitudes toward halal are high, their application in daily life is not entirely consistent. Some lecturers have implemented halal principles in practice, such as routinely checking halal labels, avoiding doubtful products, and teaching halal awareness in their family and social circles. However, others are still limited in using digital technology for halal product verification and participating in halal literacy community-based activities. This suggests a gap between cognitive dimensions and behavior, where strong understanding has not fully transformed into sustained actions. This condition aligns with research by Ru'yat (2024) that states that halal awareness is often stronger at the knowledge and attitude levels than at the practice level [15].

Some items in the practice dimension, such as "checking halal labels before purchasing products" and "avoiding foods containing non-halal ingredients," received high scores, indicating that most lecturers have implemented consumption behaviors in accordance with halal principles. However, other items, such as "using digital applications to verify halal product status" and "participating in communities or social media discussing halal issues," received lower scores. This indicates that halal literacy practices among lecturers are still more conventional and personal, and have not yet fully transitioned to a more adaptive digital approach in line with the developments of Industry 4.0. The limitations in utilizing halal technologies—such as the MUI Halal app, BPJPH Halal Center, or Scan Halal—suggest a gap between normative awareness and the implementation of technology-based actions that could strengthen everyday halal behaviors.

This gap reinforces findings from previous studies (Maslul & Priantina, 2023; Ru'yat, 2024) which emphasize that the increase in knowledge and attitudes toward halal products does not always correlate with consistent behavior change. In the academic context, this reflects that positive knowledge and attitudes are not yet strong enough to be the primary determinants of behavior, as explained in the Knowledge–Attitude–Practice (KAP) model, where practice is significantly influenced by environmental factors, ease of access to information, and institutional support. Therefore, for halal practices to develop sustainably, institutional interventions are needed through technology-based education, socialization of halal app usage, and the creation of academic communities actively campaigning for halal values. Thus, the transformation from individual awareness to collective halal culture in the higher education environment can be realized along with the strengthening of halal information systems and the digitalization of national halal services.

In general, the results of this study indicate that lecturers at Universitas Islam Negeri Raden Intan Lampung have a high to very high level of halal literacy. This finding suggests that halal values and principles have been internalized not only as religious norms but also as part of academic awareness and professional ethics in the religious higher education environment. Lecturers, as learning agents and social role models, play a central role in transmitting Islamic values, including halal principles, to students and the broader community. The high halal literacy among lecturers reflects the institution's success in building an academic culture grounded in spirituality, social responsibility, and scientific integrity.

Nevertheless, the differences between the knowledge, attitude, and practice dimensions provide important insights for the direction of policies and strategies in developing halal campuses.

The high scores in knowledge and attitude indicate that cognitive and affective awareness of halal values is well established, but it has not yet fully reflected in everyday actions. In other words, there is a gap between conceptual and implementational aspects that needs to be bridged by developing a more systematic halal practice culture. This culture must be integrated into all aspects of academic life—from food and product consumption to the implementation of research and teaching processes, as well as institutional management.

Transforming knowledge and attitudes into consistent halal behaviors can be achieved through several strategic steps. First, implementing halal education and training programs for lecturers and students to expand their technical understanding of halal certification, BPJPH regulations, and the application of halal principles in research and teaching. Second, integrating halal values into the curriculum across disciplines, so that every field of study has a contextual and relevant halal perspective, including in science, technology, economics, and education. Third, strengthening institutional support by providing halal facilities on campus, such as halal-certified canteens, halal laboratories, and internal policies that encourage consumption and production practices aligned with sharia. Additionally, internal halal certification socialization can also enhance the collective awareness of the academic community about the importance of sharia compliance.

These findings align with the Knowledge–Attitude–Practice (KAP) approach, which emphasizes that consistent and sustainable behavior is formed through the harmonious interaction of knowledge, attitude, and social environment. In this context, improving halal practices in higher education cannot rely solely on the individual aspect but also requires a conducive social system, such as institutional regulations, supporting facilities, and synergistic national policies. Thus, the development of a sustainable halal campus requires close collaboration between individuals, institutions, and the government. This collaboration will strengthen UIN Raden Intan Lampung's position as a model religious higher education institution that is committed not only to spiritual values but also to contributing to the implementation of the national Halal Ecosystem, in line with Indonesia's vision as a global halal industry hub.

CONCLUSION

The research results show that lecturers have a high level of halal literacy, particularly in the knowledge and attitude dimensions. Lecturers have a good understanding of halal concepts and principles, including awareness of the importance of halal certification, regulations from institutions like MUI and BPJPH, and the moral responsibility of applying halal values in the academic environment. This positive attitude is reflected in their commitment to avoiding non-halal certified products and their view that compliance with halal principles is part of a Muslim educator's identity and ethics. However, in the practice dimension, the level of implementation of halal values still varies due to inconsistency between understanding and actual behavior, especially in utilizing digital technology for halal product verification and participation in halal literacy activities.

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CONFLICT OF INTEREST

The authors declare no conflict of interest.

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