

Consumers' Perceptions and Attitudes toward Halal-Certified Cafés: Evidence from Lombok, Indonesia

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ABSTRACT

The rapid growth of the halal food and beverage industry has increased the importance of understanding consumer behavior toward halal-certified cafés as emerging lifestyle consumption spaces. This study examines consumers' perceptions and attitudes toward halal-certified cafés and explores how halal awareness, halal certification and labeling, and religious responsibility relate to café visit decisions. The study applied quantitative descriptive design, gathering data from café consumers through an online questionnaire that generated 103 valid responses. Descriptive statistical analysis was conducted using frequencies, percentages, means, and standard deviations. The findings indicate high halal awareness and strong expectations for visible halal

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certification, which functions not only as a religious marker but also as a signal of hygiene and quality. Religious responsibility strongly shapes consumer attitudes; however, many respondents do not strictly avoid non-certified cafés, revealing an attitude–behavior gap influenced by lifestyle and situational factors. The study contributes by highlighting that halal attributes operate simultaneously as religious, trust, and quality signals in contemporary café consumption contexts. Practical implications are provided for café operators and policymakers in strengthening consumer confidence in halal-certified establishments.

INTRODUCTION

The rising popularity of halal-certified cafés is part of a much larger expansion of the halal food sector worldwide. Market research estimates put the global halal foods market in the multi-trillion-dollar range (trillions of USD) and projects high compound annual growth rates over the coming decade, driven by demographic growth in Muslim populations, rising incomes in Asia-Pacific, and greater product diversification. The halal food market is projected to expand from an estimated USD 2.71 trillion in 2024 to approximately USD 5.91 trillion by 2033 (IMARC, 2024).

Halal certification plays a central signaling role for consumers. For many Muslim customers, a recognized halal certificate reduces uncertainty about religious compliance, food safety, and ingredient sourcing; for non-Muslim customers, certification can also serve as a shorthand for strict supply-chain controls and hygiene. Empirical studies repeatedly find that halal certification increases consumer trust, satisfaction, and purchase intention (Aslan, 2023; Mursid & Wu, 2022; Usman et al., 2024). Understanding how Muslim consumers make decisions in selecting halal products requires examining psychological and cultural factors that drive their behavior. Among these, halal awareness, halal certification and labeling, and religious responsibility emerge as central constructs that shape consumer perceptions and purchase intentions.

Halal awareness describes how well consumers understand Islamic dietary principles, the concept of halal, and what halal consumption means in daily life. Customers with greater awareness of halal principles are more likely to choose goods that closely adhere to Islamic rules, such as food, beverages, and other lifestyle items, as this knowledge dispels any worries about the products' religious acceptability. Previous study shows that halal awareness strongly influences both consumer attitudes and buying behavior in halal markets, particularly among Muslim consumers, for whom religious identity is a key factor shaping consumption choices (Aslan, 2023; Deti, 2025).

Closely related to awareness is the role of Halal Certification and Labeling. A halal certificate issued by recognized authorities provides visible proof that a product fulfills the criteria of Islamic law. Halal certification in Indonesia is regulated under the Halal Product Assurance Law (Law No. 33 of 2014 on Halal Product Assurance), which has been updated through Law No. 6 of 2023 on Job Creation. Under this regulatory framework, the implementation of halal certification is administered by the Halal Product Assurance Organizing Agency (*Badan Penyelenggara Jaminan Produk Halal - BPJPH*). Beyond simply informing consumers, halal certificates and logos serve as credible signals that reinforce trust and reduce perceived risk (Yener, 2022). Studies have shown that consumers are more likely to choose products with clear halal labels, particularly when the certification is from a reputable body, because it strengthens confidence in product authenticity and safety (Bakar et al., 2017; Ishak et al., 2016; Usman et al., 2024). Additionally, positive relationships between halal labeling and consumer purchase intentions have been documented across diverse product categories, reinforcing the centrality of certification in halal consumer research (Ali et al., 2018; Fauzi, 2023; Temizkan, 2022).

Furthermore, religious responsibility plays a pivotal role in influencing Muslim consumers' behavior, particularly in the context of food and beverage consumption (Billah et al., 2020). In Islamic teachings, the concept of halal (permissible) and haram (forbidden) governs not only dietary practices but also broader

ethical and moral conduct. The Qur'an clearly instructs Muslims to eat only what is healthy and permissible (halalan tayyiban), making dietary decisions a manifestation of both individual piety and religious observance. As a result, following halal guidelines is a religious duty that affects daily consumption choices rather than just a lifestyle choice (Ghazali et al., 2022).

Despite the growing literature on halal consumption, most studies focus on packaged food or conventional restaurant settings, with limited attention to cafés as lifestyle-oriented social spaces where consumption decisions are influenced by experiential and social motivations. Moreover, prior studies often examine halal awareness, certification, and religiosity independently rather than exploring how these factors jointly shape café visit considerations. Therefore, this study contributes by situating halal-related attributes within the contemporary café consumption context, highlighting how religious, lifestyle, and situational factors interact in shaping consumer perceptions and visit decisions.

METHODOLOGY

This study uses a descriptive and explanatory research design and quantitative research methodology. In the context of choosing a café, the quantitative technique is used to gauge and examine customers' levels of halal awareness, opinions regarding halal certification and labeling, and religious responsibility. The descriptive design aims to present a comprehensive profile of respondents based on their demographic characteristics, while the explanatory design seeks to explain respondents' attitudes and perceptions toward the studied variables using numerical data.

The study population consisted of customers who had visited cafés at least once. Respondents were selected using purposive sampling, a non-probability sampling method, based on predetermined criteria, including their willingness to participate in the survey and their prior experience visiting cafés. This survey has 103 respondents in total, which meets commonly accepted methodological standards for survey-based research in social sciences. Previous methodological guidelines indicate that a sample size exceeding 100 respondents is generally considered adequate for descriptive quantitative analysis of consumer perceptions and attitudes (Hair et al., 2022).

A structured questionnaire that was circulated online using Google Forms was used to gather data. There were two primary portions of the questionnaire. The first section gathered respondents' personal information, including gender, age range, educational attainment, employment status, monthly income, current address, frequency of café visits, and reasons for visiting cafés. Measurement questions intended to evaluate the research variables: Halal Awareness, Halal Certification and Labeling, and Religious Responsibility were included in the second portion.

Each measurement item was assessed using a five-point Likert scale, where 1 indicates "strongly disagree" and 5 indicates "strongly agree." Three variables of respondents' comprehension and knowledge of the halal concept were used to quantify the Halal knowledge variable. The Halal Certification and Labeling variable was measured using seven indicators capturing respondents' tastes and opinions about the use of halal certification and branding in coffee shops. Meanwhile, the Religious Responsibility variable was measured using four indicators representing respondents' sense of religious obligation in consuming halal food and beverages.

Descriptive statistical techniques were employed to analyze the collected data, including frequency and percentage distributions to describe respondents' demographic characteristics, as well as mean and standard deviation measures to determine the central tendency and variability of responses across items and variables. This analytical approach provides an overall understanding of consumers' perceptions and attitudes toward halal-related attributes in café selection. As this study employs descriptive statistical analysis, the findings provide insights into consumers' perceptions and attitudes rather than testing causal relationships among variables.

RESULTS AND ANALYSIS

The results section presents the descriptive profile of respondents as well as the descriptive statistics for the three main study variables: Halal Awareness (HA), Halal Certification and Labeling (HCL), and Religious Responsibility (RR).

To ensure the internal consistency of the measurement instrument, a reliability test was conducted using Cronbach's alpha coefficient. The analysis produced a Cronbach's alpha value of 0.934, indicating excellent reliability of the scale. Based on the guideline proposed by Hair et al. (2022), alpha values above 0.70 are considered acceptable, while values exceeding 0.90 reflect very high internal consistency. This result demonstrates that the measurement items used to assess Halal Awareness, Halal Certification and Labeling, and Religious Responsibility are highly consistent in capturing respondents' perceptions and attitudes toward halal-certified cafés. Therefore, all indicators across the three constructs can be considered reliable and appropriate for further analysis in this study. The strong internal consistency supports the credibility of the data in representing consumers' views regarding halal-related attributes in café visit decisions.

Respondents' Demographic Profile

This research had 103 respondents in total. As shown in Table 1, female respondents constituted the majority with 60 individuals (58.3%), while male respondents accounted for 43 individuals (41.7%). In terms of age, majority of respondents belonged to the youth and productive age groups, with 42 respondents (40.8%) aged between 15–27 years and 29 respondents (28.2%) aged between 28–43 years. This reveals that café consumption in the study area is dominated by young and early middle-aged consumers, who are generally more active café visitors and more exposed to lifestyle-oriented food consumption trends.

Table 1. Respondents' Demographic Profile

Variables	Frequency	Percent (%)
Gender		
Female	60	58.3
Male	43	41.7
Age Range (Years)		
15–27 years old	42	40.8
28–43 years old	29	28.2
44–59 years old	20	19.4
≥60 years old	12	11.6
Level of Education		
High School	31	30.1
Higher National Diploma/bachelor's degree	55	53.4
Magister's Degree	16	15.5
Doctoral Degree	1	1.0
Occupation		
Students	49	47.6
Private Sector Employee	18	17.5
Public Sector Employee/Civil Servant	16	15.5
Entrepreneur/ Self-Employed Entrepreneur	12	11.7
Unemployed	8	7.8
Average Mounthly Income		

Variables	Frequency	Percent (%)
< USD 120	58	56.3
USD 120 – 240	17	16.5
USD 240 – 360	10	9.7
>USD 360	18	17.5
Residence		
Urban	39	37.9
Suburban	28	27.2
Rural	36	35.0
Frequency of Café Visit		
Once a month or less	38	36.9
2–3 times a month	38	36.9
1–2 times a week	17	16.5
More than 2 times a week	10	9.7
Main Purpose of Visit		
Relaxing	25	24.3
Meeting Friends / Socializing	30	29.1
Working	11	10.7
Studying	7	6.8
Enjoying Food and Beverage	30	29.1
Most Frequently Visited Café Type		
Halal-Certified Café	61	59.2
Non-Halal-Certified Café	1	1.0
Do Not Consider Halal Status	41	39.8

Source: Authors (2025)

Regarding educational background, most respondents (53.4%) held a bachelor's degree or a Higher National Diploma, with 30.1% having just completed high school. Only a small proportion had postgraduate degrees, suggesting that the sample largely reflects a moderately educated consumer group. In terms of occupation, students represented the largest group (47.6%), followed by private sector employees (17.5%) and public sector employees or civil servants (15.5%). This profile is consistent with the dominance of younger age groups in the sample.

In terms of income, 17.5% of respondents earned more than USD 360 (Rp6,000,000), while more than half (56.3%) reported earning less than USD 120 (Rp2,000,000). This suggests that café consumers in the sample include both low- and middle-income groups, which is relevant when interpreting their sensitivity to halal attributes in café selection.

The primary purposes of visiting cafés were meeting friends or socializing (29.1%) and enjoying food and beverages (29.1%), followed by relaxing (24.3%). These findings indicate that cafés function not only as places for food consumption but also as important social and recreational spaces.

Notably, 59.2% of respondents reported that the cafés they most frequently visited were halal-certified, while only 1.0% mainly visited non-halal-certified cafés. Meanwhile, 39.8% stated that they did not

explicitly consider halal status. This distribution suggests that halal certification plays a significant role for a majority of consumers, although a substantial minority remains indifferent or less concerned.

Halal Awareness

The descriptive statistics for Halal Awareness (HA) indicate a high overall level of awareness among respondents. The total mean score for this construct is 4.450 with a standard deviation of 0.826, reflecting strong agreement and relatively low variability.

Table 2. Halal Awareness

No. of Items	Statements	Means	Standard Deviations
HA1	I understand the concept of halal not only in terms of ingredients, but also in terms of the food preparation process in cafés.	4.604	0.713
HA2	I am aware of the importance of ensuring the halal status of the food and beverages I consume in cafés	4.651	0.718
HA3	I always try to seek information about the halal status of a café before visiting.	4.094	1.047
Total Mean Scores		4.450	0.826

Source: Authors (2025)

HA2 ("I am aware of the importance of ensuring the halal status of the food and beverages I consume in cafés") had the highest mean score ($M = 4.651$, $SD = 0.718$) out of the three questions, suggesting that respondents firmly understand the significance of halal compliance in café use. HA1 ("I understand the concept of halal not only in terms of ingredients, but also in terms of the food preparation process in cafés") also received a high mean score ($M = 4.604$, $SD = 0.713$), suggesting that respondents possess a holistic understanding of halal that goes beyond ingredients to include preparation processes. The mean for HA3 ("I always try to seek information about the halal status of a café before visiting") was slightly lower but still high ($M = 4.094$, $SD = 1.047$), suggesting that although respondents are typically proactive, their information-seeking activity is more variable. Overall, these findings show that respondents have a high degree of halal knowledge, which is probably going to affect their preferences and how they choose cafés.

Halal Certification and Labelling

With a total mean score of 4.296 and a standard deviation of 1.028, the Halal Certification and Labeling (HCL) construct likewise had high mean values. This suggests that respondents' opinions on halal certification and halal branding in cafés are usually favorable.

Table 3. Halal Certification and Labelling

No. of Items	Statements	Means	Standard Deviations
HCL1	I prefer cafés that serve halal food because I believe that halal food has a positive impact on me.	4.453	0.987
HCL2	The presence of halal certification and halal logos is my top priority when choosing a café.	4.198	1.142
HCL3	Halal certification and halal logos should be clearly displayed in a visible area at the front of the café.	4.528	0.830

HCL4	I believe that cafés with official halal certification serve food that is halal, hygienic, and of high quality.	4.491	0.959
HCL5	I avoid cafés that do not have halal certification.	3.877	1.278
HCL6	Cafés that have halal certification and halal logos are more attractive to consumers.	4.132	0.996
HCL7	I prefer cafés that are clean and display a halal logo.	4.396	1.002
Total Mean Scores		4.296	1.028

Source: Authors (2025)

The highest mean score was observed for HCL3 (“Halal certification and halal logos should be clearly displayed in a visible area at the front of the café”) with $M = 4.528$ ($SD = 0.830$), reflecting strong expectations regarding the visibility of halal information. HCL4 (“I believe that cafés with official halal certification serve food that is halal, hygienic, and of high quality”) also scored highly ($M = 4.491$, $SD = 0.959$), indicating that halal certification is associated not only with religious compliance but also with hygiene and quality perceptions.

The lowest mean score within this construct was recorded for HCL5 (“I avoid cafés that do not have halal certification”) with $M = 3.877$ ($SD = 1.278$), suggesting that although respondents prefer halal-certified cafés, not all of them strictly avoid non-certified cafés. This finding aligns with the earlier demographic result showing that nearly 40% of respondents do not explicitly consider halal status when choosing cafés.

Religious Responsibility

The Religious Responsibility (RR) construct reflected a strong sense of religious responsibility among respondents, as indicated by a mean score of 4.255 and a standard deviation of 1.038.

Table 4. Religious Responsibility

No. of Items	Statements	Means	Standard Deviations
RR1	I avoid entering cafés that do not have halal certification.	3.736	1.290
RR2	Choosing halal cafés is a priority for me.	4.274	1.010
RR3	I believe that consuming food with questionable halal status is prohibited in my religion.	4.368	1.045
RR4	I believe that consuming halal food is a personal responsibility toward my religion.	4.642	0.807
Total Mean Scores		4.255	1.038

Source: Authors (2025)

The greatest mean ($M = 4.642$, $SD = 0.807$) was obtained by RR4 (“I believe that consuming halal food is a personal responsibility toward my religion”), indicating that respondents significantly internalize halal consumption as a religious duty. In addition to scoring well ($M = 4.368$, $SD = 1.045$), RR3 (“I believe that consuming food with questionable halal status is prohibited in my religion”) also demonstrated normative ideas on religious compliance.

The lowest mean score was observed for RR1 (“I avoid entering cafés that do not have halal certification”) with $M = 3.736$ ($SD = 1.290$), which again suggests a degree of behavioral flexibility or contextual compromise among some respondents, despite strong religious beliefs.

RESULT AND DISCUSSION

This study set out to examine consumers’ perceptions and attitudes toward halal-certified cafés and to explore how halal awareness, halal certification and labeling, and religious responsibility shape café visit decisions. The descriptive findings provide meaningful insights into how these halal-related attributes function in the café consumption context.

Overall, the findings show that respondents had a high degree of halal knowledge. The high mean scores for all Halal Awareness (HA) items suggest that respondents not only understand halal in terms of ingredients but also recognize the importance of food preparation processes. This holistic understanding reflects an advanced level of halal consciousness among café consumers. These findings support earlier research showing that demonstrate how positive sentiments toward halal goods and services are strengthened by increased halal understanding (Aslan, 2023; Deti, 2025). The relatively high mean for the item related to seeking halal information before visiting cafés further indicates that respondents are generally proactive in ensuring halal compliance, although the higher standard deviation for this item suggests variability in actual information-seeking behavior. This implies that while halal awareness is strong at the cognitive level, its translation into consistent behavior may be influenced by situational constraints such as time, convenience, and limited information availability.

The findings for Halal Certification and Labeling (HCL) demonstrate that halal logos and official certification serve as important trust and quality signals for café consumers. Respondents strongly agreed that halal certification should be clearly displayed in visible areas of cafés and that certified cafés are perceived as more hygienic and of higher quality. These findings support previous research that found halal certification to be a credibility cue that boosts customer confidence and lowers perceived risk (Usman et al., 2024; Yener, 2022). In the café context, halal certification appears to function not only as a marker of religious compliance but also as an indicator of broader quality attributes, including cleanliness and professionalism. This dual function highlights the commercial value of halal certification beyond its religious significance.

However, the lower mean score for the item related to avoiding non-halal-certified cafés suggests a degree of behavioral flexibility among respondents. Although most respondents prefer halal-certified cafés, not all of them strictly avoid non-certified establishments. This finding is consistent with the demographic results showing that nearly 40% of respondents do not explicitly consider halal status when choosing cafés. This pattern reflects an attitude–behavior gap, whereby strong positive attitudes toward halal certification do not always translate into strict avoidance behavior. Similar gaps have been observed in previous halal consumption studies, where convenience, availability, social influence, and lifestyle considerations moderate the effect of halal attitudes on actual behavior (Ghazali et al., 2022). In practical terms, this suggests that while halal certification is highly valued, it competes with other decision criteria such as location, ambiance, price, and social preferences.

The results for Religious Responsibility (RR) indicate that respondents strongly internalize halal consumption as a personal religious obligation. The highest mean score was recorded for the belief that consuming halal food is a personal responsibility toward one’s religion, underscoring the moral and spiritual dimension of food choices among Muslim consumers. This result corroborates previous studies that highlight the crucial influence of religious requirement on halal consumption behavior (Billah et al., 2020; Ghazali et al., 2022). Additionally, respondents strongly agreed that it is religiously forbidden to eat food with dubious halal certification, which reflects normative views regarding adherence to Islamic dietary regulations.

Nevertheless, like the HCL findings, the relatively lower means for avoiding cafés without halal certification indicates that strong religious beliefs do not always result in strict behavioral compliance. This further reinforces the presence of an attitude–behavior gap. While respondents cognitively and normatively endorse halal principles, their actual café choices may be shaped by contextual factors such as limited halal-certified options, social commitments, or lack of clear certification information. This behavioral inconsistency suggests that religious responsibility, although powerful, operates in interaction with situational and lifestyle constraints rather than as an absolute determinant of behavior.

Taken together, the findings show that halal awareness, halal certification and labeling, and religious responsibility collectively reflect important considerations in consumers' café visit decisions. Halal awareness provides the cognitive foundation, halal certification and labeling function as external trust and quality cues, and religious responsibility supplies the moral motivation for halal-oriented behavior. However, their combined influence is moderated by practical considerations and lifestyle factors, resulting in partial rather than absolute behavioral compliance. This integrative trend is consistent with recent research on halal consumers, which increasingly acknowledges that a complex interaction of environmental, psychological, and religious factors shapes halal consumption decisions. (Ali et al., 2018; Fauzi, 2023; Mursid & Wu, 2022).

From a managerial perspective, these findings imply that café operators can strengthen consumer trust and preference by obtaining official halal certification and prominently displaying halal logos in visible areas. Customers, both Muslim and non-Muslim, are drawn to clear certification since it indicates not just religious compliance but also cleanliness and quality. Policymakers and halal certification bodies should prioritize enhancing the visibility, accessibility, and regulatory compliance of halal certification processes, while also increasing public awareness of the importance of using certified halal facilities. Addressing the attitude–behavior gap may require expanding the availability of halal-certified cafés and integrating halal attributes into broader lifestyle and experiential offerings that align with consumers' social and recreational motivations. Beyond certification, café operators should integrate halal assurance with lifestyle-oriented elements such as comfortable ambiance, social spaces, and digital visibility to attract younger consumers. Positioning halal cafés not only as religiously compliant but also as trendy and socially appealing destinations may help reduce the attitude–behavior gap observed among consumers. This study has several limitations. First, the sample is dominated by young respondents and students, which may limit generalizability to broader consumer groups. Second, the use of purposive sampling and descriptive analysis restricts causal interpretation of relationships among variables. Third, the study focuses on a specific regional context, and consumer behavior may differ in other regions with varying levels of halal awareness and café availability. Future studies are encouraged to employ larger and more diverse samples and apply inferential or structural analysis to examine causal relationships in halal café consumption behavior.

CONCLUSION

The results show that respondents had a high degree of halal awareness, which is demonstrated by their comprehension of halal in terms of both ingredients and food preparation techniques. Halal certification and labeling were strongly valued, with certified cafés perceived as more hygienic, trustworthy, and of higher quality. Respondents also expressed strong expectations for halal logos to be clearly displayed, underscoring the importance of certification visibility as a credibility cue. Religious responsibility emerged as a salient motivational factor, with respondents internalizing halal consumption as a personal religious obligation and endorsing clear normative beliefs about avoiding questionable halal food. These results are consistent with prior studies that emphasize halal certification as both a religious marker and a quality signal that reduces uncertainty and perceived risk. However, despite strong awareness and religious commitment, a notable attitude–behavior gap was observed. Although respondents preferred halal-certified cafés, many did not strictly avoid non-certified establishments, suggesting that situational and lifestyle factors, such as convenience, availability, and social influence, moderate actual café visit decisions. Overall, the study shows that halal certification serves not only as a religious obligation but also as a strategic indicator of

quality and trust in contemporary café consumption, highlighting the importance of integrating religious values with experiential marketing strategies.

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CONFLICT OF INTEREST STATEMENT

The authors affirm that there were no conflicts of interest with the sponsors and that this work was carried out without any commercial or financial conflicts or self-benefits.

AUTHORS' CONTRIBUTIONS

Achlan Fahlevi Royanow conducted the research and prepared the original draft of the manuscript, monitored the overall progress and guided the development of the work into a journal article. Faiqotul Mala and Pahrudin examined and validated the methodological components of the study. Herman and Putri Rizkiyah strengthened and refined the literature review section and critically evaluated the manuscript's overall structure and coherence.

DECLARATION OF GENERATIVE AI IN THE WRITING PROCESS

During the preparation of this manuscript, the authors utilized AI-based tools solely to enhance clarity, improve phrasing, and correct grammatical errors. No structured or content-generating prompts were employed in this process. The authors affirm that AI tools were not used to generate research data, perform analyses, or produce the results reported in this study. All outputs generated with AI assistance were carefully reviewed and revised by the authors, who assume full responsibility for the content of the publication.

DATA AVAILABILITY STATEMENT/ SUPPLEMENTARY DATA

The author confirms that all data generated or analysed during this study are included in this published article.

ETHICS STATEMENT

I testify that our submitted article followed ethical principle.

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