

# AN INTEGRATED MODEL OF BUSINESS ETHICS AND HALAL CERTIFICATION IN BUILDING SUSTAINABLE CUSTOMER LOYALTY

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## ABSTRACT

This study examines how business ethics and halal certification jointly contribute to sustainable customer loyalty in the halal meat industry. Although prior research has explored ethical business conduct, halal certification, customer value, customer satisfaction, and customer loyalty, these constructs have rarely been integrated into a unified structural model grounded in Islamic economics and halal governance. Drawing on Islamic business ethics, *maqāṣid al-sharī'ah*, and relationship marketing theory, this study develops and tests a model linking business ethics, halal certification, customer value, customer satisfaction, and customer loyalty. Using a quantitative explanatory design, data were collected through an online questionnaire from 220 Indonesian consumers who had purchased halal-certified meat products and were analyzed using Covariance-Based Structural Equation Modeling (CB-SEM) with IBM SPSS AMOS. The findings show that business ethics and halal certification positively and significantly influence customer value and customer satisfaction. Customer value significantly enhances customer satisfaction, while customer satisfaction emerges as the strongest predictor of loyalty. This study contributes to the ethical and halal marketing literature by demonstrating that credible halal assurance and ethical conduct serve as strategic mechanisms for value creation, satisfaction, and sustainable customer loyalty.

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## INTRODUCTION

Rapid technological advancement and industrialization have transformed the food industry by increasing production capacity,

product diversity, and complex processing. Contemporary food products increasingly rely on advanced processing technologies, additives, and industrial manufacturing

systems to improve efficiency, taste, and shelf life (Khan et al., 2023). While these developments enhance industrial competitiveness, they also raise concerns regarding food safety, ethical conduct, and halal compliance. At the same time, the growth of the global Muslim population has intensified demand for halal food products, as Muslim consumers seek not only quality and safety but also assurance that products comply with Islamic principles. In this context, halal certification serves as an important mechanism for providing trust, assurance, and psychological comfort to consumers while also functioning as a strategic competitive advantage for firms in domestic and international markets (Razak et al., 2025).

Globally, halal has evolved beyond a religious obligation into a strategic economic and marketing concept. Halal certification is now widely applied not only to the food sector but also to pharmaceuticals, cosmetics, logistics, and services. It is increasingly perceived as a symbol of product quality, cleanliness, safety, and ethical production, attracting both Muslim and non-Muslim consumers (Asih et al., 2023). The halal logo on product packaging functions not only as a regulatory marker but also as a trust signal that shapes customer perceptions, satisfaction, and loyalty toward halal products (Muflih & Juliana, 2021; Nguyen et al., 2025; Suhartanto et al., 2019). Previous empirical studies indicate that positive perceptions of halal certification enhance customer value and satisfaction, which in turn strengthens customer loyalty.

Alongside halal certification, business ethics has become an important determinant of consumer behavior in contemporary marketing literature. Business ethics refers to the moral principles that guide firms to conduct business honestly, fairly, transparently, and responsibly.

Recent studies suggest that business ethics should not be viewed merely as a normative obligation but also as a strategic source of value creation and sustainable competitive advantage (Al-Shammari et al., 2022; Bacq & Aguilera, 2022). In the halal food industry, ethical business practices are particularly important because they are closely linked to consumers' religious and moral sensitivities. Firms that consistently apply ethical principles are more likely to build consumer trust and create superior customer value, including functional, emotional, and social benefits perceived during consumption (Mahmoud et al., 2018). Such value can subsequently increase customer satisfaction and long-term loyalty, both of which are essential for organizational sustainability in competitive food markets.

Although previous studies have examined the effects of halal certification and business ethics on consumer behavior, these variables have often been analyzed separately. Limited research has integrated business ethics and halal certification as antecedents of customer value while simultaneously examining their effects on customer satisfaction and customer loyalty within a unified structural framework. This limitation is particularly relevant in the context of halal-certified meat products, which involve higher perceived risk, stronger emotional involvement, and greater religious sensitivity than many other halal product categories. Therefore, this study addresses this gap by developing and empirically testing a structural model that examines the relationships among business ethics, halal certification, customer value, customer satisfaction, and customer loyalty using Covariance-Based Structural Equation Modeling (CB-SEM).

This study contributes to literature in several ways. First, it integrates business ethics,

halal certification, customer value, customer satisfaction, and customer loyalty into a unified CB-SEM framework in the context of halal-certified meat products in Indonesia. Second, it extends halal marketing literature by incorporating Islamic economic perspectives, including *amānah*, *maṣlahah*, *ḥalālan ṭayyiban*, halal governance, and *maqāṣid al-sharī'ah*, to explain how ethical conduct and halal certification contribute to sustainable customer loyalty. Finally, by focusing on halal-certified meat products, this study provides contextual insight into a product category characterized by high perceived risk, religious sensitivity, and value consciousness.

## LITERATURE REVIEW

### *Business Ethics and Customer Value*

Earlier studies generally indicate that ethical business practices enhance customer perceived value by strengthening trust, fairness, transparency, and relational quality (Aldulaimi et al., 2025; McMurrian & Matulich, 2016). However, much of this research has been conducted in conventional business settings and has paid limited attention to ethical value creation in halal-certified food industries. In halal markets, customer value is shaped not only by product performance but also by moral assurance, religious confidence, and perceived business integrity. From the perspective of Islamic economics, business ethics reflects the principle of *amānah*, which emphasizes honesty, fairness, responsibility, and accountability in commercial transactions. These ethical values are closely aligned with *maqāṣid al-sharī'ah* because they protect consumers from deception, uncertainty, and unethical practices while promoting social welfare (*maṣlahah*). Accordingly, business ethics is positioned as both a relational

marketing mechanism and an Islamic ethical value system that strengthens customers' perceived value in halal-certified meat products. Therefore, the following hypothesis is proposed:

**H1:** Business ethics has a positive and significant effect on customer value.

### *Business Ethics and Customer Satisfaction*

Business ethics also plays an important role in shaping customer satisfaction. In contemporary marketing literature, ethical business practices are increasingly understood not merely as normative obligations but as relational assets that influence customers' affective evaluations and consumption experiences (Murphy et al., 2017). Empirical studies show that ethical dimensions such as responsibility, honesty, respect, fairness, transaction security, privacy protection, reliability, and service recovery can significantly improve customer satisfaction by strengthening trust and reducing perceived risk (Ebrahiminezhad & Taghavi, 2015; Elbeltagi & Agag, 2016; Yuniarti et al., 2022). In the halal food context, these ethical practices are particularly relevant because customers evaluate firms not only on product performance but also on moral credibility and religious conformity. Firms that consistently apply ethical principles are therefore more likely to fulfill customers' functional, emotional, and moral expectations. Thus, the following hypothesis is proposed:

**H2:** Business ethics has a positive and significant effect on customer satisfaction.

### *Halal Certification and Customer Value*

Halal certification serves as a formal assurance mechanism that verifies compliance with Islamic principles across the food production chain, including sourcing,

slaughtering, processing, storage, and distribution. Beyond its religious function, halal certification is increasingly recognized as a quality assurance system that signals hygiene, safety, reliability, and ethical production standards (Lever & Miele, 2012; Tieman & Ghazali, 2013). In marketing literature, certification functions as a quality signal that reduces consumer uncertainty and enhances product credibility, thereby increasing customer value, particularly in functional, emotional, and risk-related dimensions (Sweeney & Soutar, 2001). Previous studies show that halal labeling increases consumer confidence, strengthens perceptions of product quality and hygiene, and contributes to customer value, satisfaction, and loyalty in halal-certified meat products (Masudin et al., 2021; Said & Elangkovan, 2013). Halal-certified products are also perceived as cleaner, safer, and more ethically produced by both Muslim and non-Muslim consumers, thereby broadening their perceived value across market segments (Y. H. Lim et al., 2022; Mathew et al., 2014; Rezai et al., 2015). Therefore, the following hypothesis is proposed:

**H3:** Halal certification has a positive and significant effect on customer value.

#### *Halal Certification and Customer Satisfaction*

The relationship between halal certification and customer satisfaction can be explained through consumer perceptions of halal compliance, product safety, and quality. In consumer behavior theory, perception refers to the cognitive and psychological process through which individuals interpret information and evaluate products based on personal values and prior experiences (Schiffman & Wisenblit, 2019). In halal consumption, certification functions as a credibility signal that assures consumers that

products comply with Islamic principles, hygiene standards, and regulatory requirements, thereby reducing perceived risk and increasing trust (Lever & Miele, 2012; Tieman & Ghazali, 2013). Empirical studies indicate that halal-certified products increase customer satisfaction because they are perceived as safer, cleaner, healthier, and more ethically produced (Said & Elangkovan, 2013). Similarly, halal-related attributes have been shown to fulfill not only functional expectations but also emotional and religious needs (Sobari et al., 2022; Suhartanto et al., 2019, 2021). Recent studies also emphasize that halal certification and halal logistics strengthen positive consumption experiences by signaling product quality, trust, ethical responsibility, and regulatory compliance across food, cosmetics, wellness, and halal logistics industries (Masudin et al., 2021; Suhartanto et al., 2021). Thus, the following hypothesis is proposed:

**H4:** Halal certification has a positive and significant effect on customer satisfaction.

#### *Customer Value and Customer Satisfaction*

Customer value has long been recognized as a key determinant of customer satisfaction. Customers who perceive superior value are more likely to be satisfied because they consider the benefits received to exceed the sacrifices incurred during consumption (Seo et al., 2026). Customer satisfaction emerges when firms deliver functional, emotional, and relational benefits that meet or exceed customer expectations (Gao, 2024). Similarly, Lim et al. (2020) argue that satisfaction reflects customers' evaluative responses to the value derived from a product offering, while Wahyuningsih et al. (2022) and Woodruff (1997) emphasize that superior customer value is a reliable pathway to sustained satisfaction.

In halal-certified meat products, perceived value may include not only product quality and safety but also emotional reassurance and religious compliance. Thus, when consumers perceive halal-certified meat products as valuable in functional, emotional, and religious terms, they are more likely to report higher satisfaction. Therefore, the following hypothesis is proposed:

**H5:** Customer value has a positive and significant effect on customer satisfaction.

#### *Customer Satisfaction and Customer Loyalty*

Customer satisfaction is widely regarded as a primary determinant of customer loyalty. From the relational marketing perspective, satisfaction represents customers' affective evaluation of their overall consumption experience and subsequently shapes long-term behavioral intentions, including repurchase intention, brand commitment, and resistance to competitors' offerings (Oliver, 2014). Customers whose expectations are fulfilled tend to develop stronger psychological attachment and relational commitment toward a company, which in turn fosters loyalty. Empirical studies show that customer satisfaction significantly increases revisit intention, loyal behavior, positive word-of-mouth communication, and long-term relationships with firms (Khoo, 2022; Paisri et al., 2022). Conversely, dissatisfaction may trigger switching behavior and weaken customer relationships (Lemon & Verhoef, 2016). These findings suggest that customer satisfaction functions as a critical psychological mechanism linking positive consumption experiences to sustainable customer loyalty. In the halal meat industry, this mechanism is particularly important because loyalty depends not only on repeated satisfaction with product quality but also on continued confidence in

ethical conduct and halal assurance. Therefore, the following hypothesis is proposed:

**H6:** Customer satisfaction has a positive and significant effect on customer loyalty.

#### **RESEARCH METHOD**

This study employed a quantitative explanatory research design using Covariance-Based Structural Equation Modeling (CB-SEM) with IBM SPSS AMOS to examine the hypothesized structural relationships among business ethics, halal certification, customer value, customer satisfaction, and customer loyalty. This approach was considered appropriate because the study aimed to test a theoretically developed model and examine the direct and indirect relationships among latent constructs within an integrated framework. Data were collected through a structured online questionnaire distributed to consumers who had purchased halal-certified meat products across cities in Indonesia (Padang, Jakarta, Surabaya, Malang, Pontianak, Makassar, and Palu) from January to June 2025.

The target population consisted of consumers aged over 17 years who had prior experience purchasing halal-certified meat products. A purposive sampling technique was used because the study required respondents with specific consumption experience relevant to the research context. A total of 220 valid responses were obtained. This sample size was considered adequate for Structural Equation Modeling (SEM), following the recommendation that SEM analysis generally requires a minimum sample size of 5–10 times the number of observed indicators (Hair et al., 2021). This study employed 44 measurement indicators. Following the recommendation of Hair et al. (2021), which suggests a minimum ratio of five respondents per indicator, the

minimum required sample size was determined to be 220 respondents.

The study used primary data obtained directly from respondents through questionnaire surveys. The research instrument was developed by adapting established measurement scales from previous studies to ensure content validity and theoretical consistency. Business ethics was measured through stakeholder relationship quality, fairness, honesty, and trustworthiness. Halal certification was assessed through halal compliance, food safety, and hygiene perceptions. Customer value included functional, social, and emotional value dimensions. Customer satisfaction reflected expectation fulfillment and overall satisfaction, while customer loyalty was measured through repurchase intention and positive word-of-mouth behavior. All items were measured using a five-point Likert scale ranging from 1 ("strongly disagree") to 5 ("strongly agree").

Data analysis was conducted in two stages. First, the measurement model was evaluated to assess validity and reliability. Convergent validity was examined using standardized factor loadings, Average Variance Extracted (AVE), and Composite Reliability (CR). Discriminant validity was assessed using the Fornell-Larcker criterion by comparing the square root of AVE with inter-construct correlations. Reliability was evaluated using Cronbach's alpha and Composite Reliability values. Second, the structural model was assessed to examine the proposed hypotheses. Model fit was evaluated using several goodness-of-fit indices, including Chi-square/df, Goodness-of-Fit Index (GFI), Adjusted Goodness-of-Fit Index (AGFI), Tucker-Lewis Index (TLI), Comparative Fit Index (CFI), Standardized Root Mean Square

Residual (SRMR), and Root Mean Square Error of Approximation (RMSEA).

## **RESULTS AND DISCUSSION**

This study involved 220 respondents who had purchased halal-certified meat products in Indonesia. Most respondents purchased meat from frozen food stores (73%), followed by Hypermart and Carrefour (11% each), indicating a preference for modern retail channels. The respondents also demonstrated strong repeat-purchase behavior, with 67% reporting that they had purchased meat from the same outlet more than five times. Demographically, most respondents lived in Sulawesi (70%), were female (61%), aged 40-59 years (47%) and held undergraduate degrees (55%). Government employees represented the largest occupational group (32%), followed by private employees (26%). Most respondents reported monthly expenditures between IDR 2.5 million and IDR 5 million (39%), suggesting that the sample was dominated by mature, educated, and economically stable consumers with prior experience in purchasing halal-certified meat products.

Before testing the structural model, the measurement model was evaluated to ensure construct validity and reliability. Convergent validity was assessed using standardized factor loadings, Average Variance Extracted (AVE), and Composite Reliability (CR). The results showed that all standardized factor loadings exceeded the recommended threshold of 0.70, indicating that each indicator adequately represented its corresponding construct. The AVE values were above 0.50, while the CR values exceeded 0.70, confirming satisfactory convergent validity and internal consistency. Discriminant validity was assessed using the Fornell-Larcker criterion, which showed that the square root of AVE for each construct was

greater than its correlations with other constructs. In addition, all Cronbach's alpha coefficients exceeded the recommended threshold of 0.70, indicating acceptable reliability. These results confirm that the measurement model was valid and reliable for subsequent structural model testing.

The CB-SEM analysis using IBM SPSS AMOS showed that the proposed structural model achieved an acceptable goodness-of-fit level. As presented in Table 1, the Goodness of Fit Index (GFI) was 0.900, while the Adjusted Goodness of Fit Index (AGFI) was 0.862, indicating a marginal but acceptable fit. The

Tucker-Lewis Index (TLI) and Comparative Fit Index (CFI) also indicated strong model fit, with values of 0.970 and 0.977, respectively. In addition, the residual-based indices supported the adequacy of the model, as shown by the Standardized Root Mean Square Residual (SRMR) value of 0.039 and the Root Mean Square Error of Approximation (RMSEA) value of 0.049, both of which were below the recommended cut-off values. These results indicate that the proposed model had an acceptable empirical fit overall and was appropriate for hypothesis testing.

**Table 1.** Goodness-of-Fit Results

Goodness of Fit	Symbol	Value	Recommended Cut-off
Chi Square	$\chi^2$	277.34	
Normed Chi-square	$\chi^2/DF$	1.524	$1.0 < \chi^2/DF < 3.0$
Goodness of Fit Index	GFI	0.900	$\geq 0.90$
Adjusted Goodness of Fit Index	AGFI	0.862	$\geq 0.90$
Tucker-Lewis Index	TLI	0.970	$\geq 0.90$
Comparative Fit Index	CFI	0.977	$\geq 0.90$
Standardized Root Mean Square Residual	SRMR	0.039	$\leq 0.05$
Root Mean Square Error of Approximation	RMSEA	0.049	$\leq 0.08$

Hypothesis testing was conducted by examining the standardized estimates, critical ratios, and p-values at the 0.05 significance level. As summarized in Table 2, all proposed hypotheses were supported. Business ethics had a positive and significant effect on customer value ( $\beta = 0.290$ ;  $p < 0.001$ ) and customer satisfaction ( $\beta = 0.257$ ;  $p = 0.007$ ). Halal certification also positively influenced customer value ( $\beta = 0.267$ ;  $p = 0.003$ ) and customer satisfaction ( $\beta = 0.209$ ;  $p = 0.035$ ). Furthermore, customer value significantly enhanced customer satisfaction ( $\beta = 0.365$ ;  $p < 0.001$ ), while customer satisfaction exerted the strongest effect on customer loyalty ( $\beta = 0.515$ ;  $p < 0.001$ ). These findings confirm that business ethics and halal certification function as

important antecedents of customer value and satisfaction, which subsequently contribute to sustainable customer loyalty in the halal meat industry. The structural model is presented in Figure 1.

The finding that business ethics enhances customer value indicates that ethical practices such as honesty, fairness, transparency, and stakeholder-oriented relationships strengthen consumers' perceived value of halal-certified meat products. This result supports the view that ethics is not merely a normative obligation but also a strategic mechanism for customer value creation (Kotler et al., 2022). This argument is consistent with Ferrell et al. (2015), who emphasized that ethical business practices improve customer value by increasing trust,

credibility, and relational quality. In the halal market context, ethical conduct also reinforces moral and religious congruence between firms and consumers, thereby increasing emotional and symbolic value.

The results also show that business ethics significantly improves customer satisfaction. Ethical business behavior creates perceptions of fairness, respect, reliability, and trust, which shape customers' evaluations of their consumption experiences. This finding is consistent with expectation–confirmation theory, which explains that satisfaction

emerges when business practices meet or exceed customer expectations (Murphy et al., 2017). Previous studies by Aldulaimi et al. (2025) and Elbeltagi and Agag (2016) similarly found that ethical marketing practices strengthen customer satisfaction through trust, transparency, and positive emotional responses. In emerging markets, ethical conduct is particularly important because customers are highly sensitive to integrity, fairness, and social responsibility (Mahmoud et al., 2018).

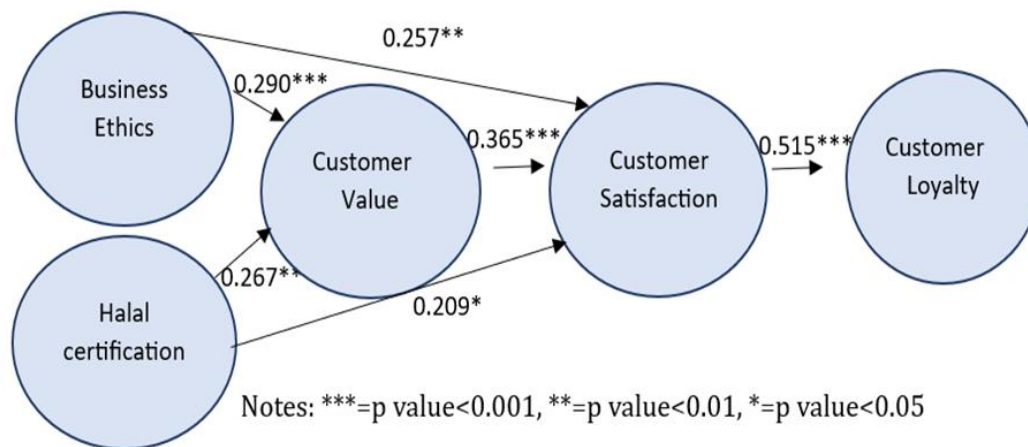


Figure 1. Structural Equation Model

Table 2. Hypothesis Testing Results

Hypothesis	Relationship	Std. Estimate	S.E.	C.R.	p-value	Decision
H1	BE → CV	0.290	0.081	3.582	< 0.001	Supported
H2	BE → CS	0.257	0.095	2.701	0.007	Supported
H3	HC → CV	0.267	0.088	3.041	0.003	Supported
H4	HC → CS	0.209	0.099	2.105	0.035	Supported
H5	CV → CS	0.365	0.084	4.337	< 0.001	Supported
H6	CS → CL	0.515	0.091	5.659	< 0.001	Supported

Note: BE = Business Ethics; HC = Halal Certification; CV = Customer Value; CS = Customer Satisfaction; CL = Customer Loyalty; S.E. = Standard Error; C.R. = Critical Ratio.

Halal certification was also found to enhance customer value. This finding confirms that halal certification functions not only as a religious requirement but also as a quality assurance signal that reduces uncertainty and perceived risk. Certification and trust labels can

increase perceived benefits by providing assurance regarding product safety, ethical standards, and compliance with Islamic principles (Kotler et al., 2022). Similarly, Hidayat and Fauziyah (2024) argued that halal certification increases customer perceived

value by strengthening assurance of product quality, ethical production, and religious compliance. In the context of halal-certified meat products, certification therefore contributes to functional, emotional, spiritual, and symbolic dimensions of customer value.

The positive effect of halal certification on customer satisfaction indicates that credible halal assurance strengthens consumers' trust, safety perceptions, and emotional reassurance during consumption. Halal certification acts as an expectation-setting mechanism because consumers associate certified products with reliability, hygiene, ethical responsibility, and religious conformity. Consistent with previous research, Hidayat and Fauziyah (2024), Muflih and Juliana (2021), and Suhartanto et al. (2019) found that halal certification improves customer satisfaction through trust-building and ethical assurance mechanisms. Thus, satisfaction in halal food markets is shaped not only by product performance but also by confidence that the product complies with Islamic principles and halal governance standards.

Customer value was also shown to significantly enhance customer satisfaction. Consumers evaluate halal-certified meat products based on the total benefits received, including functional quality, product safety, emotional reassurance, and religious compliance. Wilson and Liu (2010) explained that Muslim consumers perceive halal products as a combination of physical quality, moral assurance, and spiritual legitimacy. Similarly, Grunert et al. (2012) and Hsiao (2022) argued that perceived value and reduced risk significantly enhance post-purchase satisfaction. These findings confirm that customer perceived value is a central mechanism through which ethical business

practices and halal certification are translated into positive consumption experiences.

Customer satisfaction was found to be the strongest predictor of customer loyalty. Satisfied customers are more likely to demonstrate repurchase intention, positive word-of-mouth communication, and long-term commitment toward halal meat providers. This finding is consistent with the attitude-behavior consistency framework and Oliver's (2014) argument that repeated satisfaction can develop into behavioral loyalty. Previous studies by Aziz and Chok (2013) and Ali et al. (2018) also confirmed that satisfaction strengthens loyalty in halal food markets. Although loyalty may also be influenced by price, product availability, trust, and value commitment, the present findings indicate that satisfaction remains a critical determinant of loyalty, particularly when supported by credible halal assurance and ethical business practices.

Overall, the structural model confirms that business ethics and halal certification contribute to sustainable customer loyalty through customer value and customer satisfaction. The findings extend halal marketing literature by integrating ethical business practices, halal certification, customer value, satisfaction, and loyalty into a single framework. The study suggests that firms should not focus solely on product quality but should also prioritize ethical conduct and credible halal certification systems as strategic sources of competitive advantage. Consequently, ethical and halal-oriented business strategies play a critical role in strengthening long-term customer relationships and sustaining customer loyalty in the halal food industry.

From the perspective of Islamic economics, business ethics and halal

certification represent practical manifestations of *amānah* and *halālan ṭayyiban* principles in commercial activities. Ethical conduct strengthens trust because consumers perceive firms as honest, transparent, and responsible in fulfilling Islamic moral obligations. Likewise, halal certification functions not merely as a legal symbol but as a halal governance mechanism that supports *maqāṣid al-sharī'ah*, particularly the protection of religion (*ḥifẓ al-dīn*), life and health (*ḥifẓ al-nafs*), and consumer welfare (*maṣlahah*). Therefore, sustainable customer loyalty in halal markets is shaped not only by economic benefits but also by spiritual assurance, moral congruence, and ethical trust embedded in halal-certified products.

## CONCLUSION

This study examined how business ethics and halal certification contribute to sustainable customer loyalty in the halal meat industry through customer value and customer satisfaction. Using a quantitative explanatory design and Covariance-Based Structural Equation Modeling (CB-SEM), this study tested an integrated model involving business ethics, halal certification, customer value, customer satisfaction, and customer loyalty among consumers of halal-certified meat products in Indonesia. The findings show that business ethics and halal certification strengthen customer value and customer satisfaction, while customer satisfaction emerges as the strongest determinant of customer loyalty.

These results indicate that loyalty in halal markets is shaped not only by product quality and functional benefits but also by ethical conduct, credible halal assurance, moral trust, and religious compliance. Theoretically, this study contributes to halal marketing and Islamic economics literature by integrating

relationship marketing, ethical marketing, and Islamic economic principles within a single structural framework. Business ethics and halal certification reflect the values of *amānah*, *maṣlahah*, *halālan ṭayyiban*, and *maqāṣid al-sharī'ah*, particularly in protecting religion, life, health, and consumer welfare.

Practically, the findings suggest that halal meat producers and marketers should strengthen ethical business practices, transparent halal certification, traceable supply chains, and customer-oriented value creation to enhance satisfaction and long-term loyalty. For policymakers, the study highlights the need to improve the credibility, standardization, supervision, and digital traceability of halal certification systems. Nevertheless, this study is limited by its cross-sectional and self-reported data and its focus on halal-certified meat products in Indonesia. Future research should employ longitudinal or mixed-method approaches, examine other halal industries, and incorporate additional variables such as religiosity, trust, perceived risk, price sensitivity, and consumer involvement to strengthen the theoretical and empirical development of halal marketing research.

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