

Halal as a Brand: A Religious Studies Perspective on Islamic Business Certification

Lina Herlina¹

¹Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

Correspondence author: tehlinaherlin@gmail.com



Abstract

This conceptual paper examines halal certification from a religious studies perspective by positioning it as a religious-symbolic branding system that extends beyond its conventional role as a regulatory mechanism for Islamic business compliance. Using a library research approach, the study reviews contemporary literature on the halal economy, branding, religion, and Muslim consumer behavior to explore how halal certification operates at the intersection of Islamic law, institutional authority, and market dynamics. The analysis reveals that halal logos and certification processes function not only as indicators of religious permissibility but also as symbolic instruments that communicate trust, moral legitimacy, reputation, and brand value within increasingly competitive consumer markets. Through certification, Islamic ethical principles are translated into standardized, auditable, and marketable forms, reshaping the exercise of religious authority in contemporary economic life. At the same time, the growing use of halal symbols in marketing strategies reflects an ongoing tension between spiritual ethics and the commercialization of religion, whereby Islamic values serve simultaneously as markers of religious identity and economic assets. This paper proposes a conceptual model of halal as a religious-symbolic branding system, contributing to a deeper understanding of how religion is reconfigured within contemporary capitalist economies.

Abstrak

Penelitian konseptual ini mengkaji sertifikasi halal dari perspektif studi agama dengan memosisikannya sebagai sistem *religious-symbolic branding* yang melampaui fungsi regulatif sebagai instrumen kepatuhan bisnis Islam. Melalui pendekatan studi pustaka, artikel ini menganalisis berbagai literatur mutakhir mengenai ekonomi halal, branding, agama, dan perilaku konsumen Muslim untuk memahami bagaimana sertifikasi halal beroperasi pada persimpangan antara hukum Islam, otoritas kelembagaan, dan logika pasar. Hasil kajian menunjukkan bahwa logo halal dan mekanisme sertifikasi tidak hanya berfungsi sebagai penanda kehalalan produk, tetapi juga sebagai simbol yang mengomunikasikan kepercayaan, legitimasi moral, reputasi, dan nilai merek dalam pasar yang semakin kompetitif. Sertifikasi halal memungkinkan nilai-nilai Islam diterjemahkan ke dalam standar yang terukur, dapat diaudit, dan dapat dipasarkan, sehingga membentuk kembali cara otoritas keagamaan dijalankan dalam kehidupan ekonomi kontemporer. Di sisi lain, meningkatnya penggunaan simbol halal dalam strategi pemasaran menunjukkan adanya ketegangan antara etika spiritual dan komersialisasi agama, di mana nilai-nilai Islam sekaligus menjadi sumber identitas religius dan aset ekonomi. Artikel ini menawarkan model konseptual halal sebagai sistem *religious-symbolic branding* untuk menjelaskan rekonfigurasi agama dalam ekonomi kapitalis modern.

Keywords:

Halal Certification;
Religious Branding;
Islamic Business;
Commodification
of Religion;
Muslim Consumer
Identity

Kata kunci:

Sertifikasi Halal;
Branding
Religius; Bisnis
Islam;
Komodifikasi
Agama; Identitas
Konsumen
Muslim.

Article History: Received: 10 Maret 2026 | Revised: 15 Mei 2026 | Accepted: 01 Juni 2026

| Published: 03 Juni 2026



I. Introduction

In recent decades, the concept of halal has transcended its origins as a strictly religious obligation to emerge as a powerful market signal and strategic branding tool in global commerce. Traditionally, halal refers to what is permitted under Islamic law, particularly in dietary and consumption practices, but its scope has expanded toward lifestyle and ethical values that resonate across diverse consumer segments (Wilson & Liu, as cited in Islam & Marketing literature). The proliferation of halal products spanning food, cosmetics, fashion, tourism, and finance reflect not only demographic shifts, such as the growth of the global Muslim population, but also evolving patterns of consumption where religious values interplay with economic behavior (Yusran, 2025).

Halal certification, initially an assurance of compliance with Islamic dietary rules, now functions as a brand attribute that conveys trust, quality, and cultural legitimacy to consumers. In Muslim-majority markets like Indonesia, the adoption of mandatory halal certification under national legal frameworks has deepened the role of halal logos beyond mere compliance; it has become a symbol that shapes consumer perceptions and competitive positioning in business ecosystems (Firdaus, 2023). At the same time, the commercialization of halal certification has sparked critical discourse about its shifting function from a religious safeguard toward an economic commodity raising questions about authenticity, market priorities, and the balance between spiritual values and profit motives (Muhaimin, 2025).

From a religious studies perspective, halal branding is not just a matter of marketing strategy but also involves the negotiation of meaning, authority, and ethical values. Halal branding can be conceptualized as a cultural practice where religious doctrine, ritual compliance, and symbolic representation intersect within commercial contexts. Studies have shown that consumers with strong religiosity attach considerable weight to brand image, halal labels, and certification when making purchase decisions, particularly in sectors like cosmetics and food products (Aliza & Akbar, 2024). This intersection highlights how religious commitments are externalized through economic actions, where faith-infused symbolism influences attitudes, trust, and loyalty elements traditionally studied in religious anthropology and sociology. Halal branding effectively transforms Islamic law from normative religious texts into market artifacts that are consumed and reproduced within capitalist frameworks.

Furthermore, brand thinking in the halal domain raises key questions about the relationship between institutional authority and consumer behavior. Institutions responsible for halal certification whether governmental or religious bodies mediate between religious prescriptions and commercial realities, shaping how halal is defined and perceived in public spheres. The institutionalization of halal certification not only safeguards religious conformity but also constructs a brand resource that firms can deploy to enhance competitive advantage and consumer trust. This dual function underscores a tension central to religious studies: how religious norms are translated into institutional rules and then into market-signifying symbols (Chasanah, 2024).

Despite its commercial prominence, the strategic and epistemic status of halal branding remains under-theorized in scholarly literature that bridges religious studies with business and marketing disciplines. Much research has focused empirically on the impacts of halal certification on purchase decisions and brand image, yet there is less emphasis on how religious meanings embedded in halal certification shape brand architectures and consumer identity. Exploring halal certification as brand involves not only understanding economic incentives but also unpacking how religious values are commodified and embedded in contemporary marketplace practices.

Thus, this paper seeks to conceptualize halal as a brand through a religious studies lens, examining the ways in which halal certification functions as a symbolic guarantee of religious legitimacy while simultaneously operating as a strategic market asset. By doing so, it aims to illuminate how religious ethos and market logics coalesce in shaping both producer strategies

and consumer meanings in the halal economy.

2. Method

This study is a conceptual qualitative analysis that synthesizes contemporary literature to develop a framework for understanding halal certification as a brand through a religious studies lens. Since the focus is on conceptual development rather than empirical testing, this paper uses systematic literature synthesis to integrate insights from the latest scholarly articles on halal certification, branding, and consumer trust within Islamic business contexts. Conceptual research like this is critical for theory building when a field shows rapid empirical growth but lacks coherent theorization (Jaakkola, 2020).

The analytical approach combines interdisciplinary perspectives: (1) religious and cultural meanings of halal certification; (2) market and branding functions as seen in recent business research; and (3) institutional implications of certification systems. Current literature highlights how halal certification has evolved into a strategic branding tool that affects not only trust and consumer perception but also market competitiveness for SMEs and digital business strategies (Mustajab, 2025; Asmara et al., 2025).

Data sources consist of peer-reviewed journal articles from 2023–2025 that discuss halal certification and branding effects in Indonesian and global markets, with attention to how certification influences brand image, consumer trust, digital strategies, and institutional roles. These sources were selected for relevance, currency, and theoretical contribution, and then analyzed interpretively to derive conceptual linkages between religious values, brand functions, and market practices. The outcome is a theoretical model that positions halal certification as a religious-symbolic brand mechanism, reconciling religious meaning and commercial strategy.

3. Result and Discussion

This section presents a conceptual analysis of halal certification as a religious-symbolic branding system by integrating insights from religious studies, Islamic economics, and contemporary halal industry literature. Rather than treating halal certification merely as a technical or legal instrument, the discussion reframes it as a dynamic field in which religious meaning, institutional authority, and market logic intersect. The following sub-sections explore how halal is transformed from a framework of religious compliance into a market signifier, how it functions as a religious brand shaping identity and consumer meaning, and how certification bodies institutionalize faith within economic structures. Together, these analyses reveal how halal operates not only as a rule of Islamic law but also as a powerful cultural and economic symbol in the global halal economy.

3.1. Reframing Halal Certification: From Religious Compliance to Market Signifier

Halal certification was historically instituted as a mechanism of religious compliance, ensuring that products, ingredients, and production processes conform to Islamic legal requirements (fiqh). Within this classical framework, halal functions as a moral-juridical boundary between what is permissible (halal) and forbidden (haram) for Muslim consumption. In Indonesia, the institutionalization of halal through state and religious bodies has reinforced this role as a system of religious assurance. However, as the halal economy expands across food, cosmetics, pharmaceuticals, and digital commerce, halal certification increasingly operates not only as a legal safeguard but also as a market-facing signal embedded in branding and competition (Mustajab, 2025; Asmara et al., 2025).

Recent studies demonstrate that halal logos now function as credence attributes signals of quality and trust that consumers cannot directly verify and therefore must rely on certification bodies and brand cues (Sofyan et al., 2025). Empirical research in Indonesia shows that halal certification significantly shapes brand image, consumer trust, and purchase intention, even among consumers who do not possess detailed knowledge of Islamic jurisprudence (Aliza & Akbar, 2024; Ramadhan et al., 2024; Nursyapa'ah et al., 2025). These findings indicate that halal has moved beyond its original juridical function to become a semiotic device in the

marketplace: a visible marker that communicates ethicality, safety, and legitimacy. In branding terms, halal now operates as a value-laden sign that differentiates products and enhances their symbolic capital.



Figure 1. From Religious Compliance to Market Signifier: The Transformation of Halal Certification

From a religious studies perspective, this shift reflects the transformation of religious norms into symbolic commodities circulating within capitalist systems. When halal certification is printed on packaging, displayed in advertising, and promoted through digital platforms, Islamic law is translated into a portable and exchangeable symbol that mediates trust between producers and consumers (Mustajab, 2025). This process allows halal to acquire a dual status: it remains a marker of divine permissibility while simultaneously functioning as a branding asset that generates economic value. Consequently, firms pursue halal certification not only to fulfill religious obligations but also to secure competitive advantage and market credibility (Asmara et al., 2025; DetikNews, 2025). Halal is thus reframed from a rule of faith into a currency of market legitimacy, laying the foundation for understanding halal certification as a religious–symbolic branding system.

3.2. Halal as a Religious Brand: Symbol, Identity, and Consumer Meaning

As halal certification becomes increasingly embedded in market practices, it no longer functions merely as a regulatory label but emerges as a religious brand—a symbolic system through which Islamic values, identity, and trust are communicated to consumers. In branding theory, a brand is not simply a name or logo but a meaning structure that links products to cultural narratives and moral expectations (Holt, 2004). Halal logos and certification marks now operate in this way, transforming Islamic norms into recognizable and consumable symbols that allow individuals to express religious belonging through market choices (Aliza & Akbar, 2024).



Figure 2. Halal as a Religious Brand: Symbol, Identity, and Consumer Meaning

From a religious studies perspective, this development reflects how religion is lived and expressed in modern consumer societies. Religious identity is no longer confined to rituals or private belief but is increasingly performed through consumption practices, such as choosing halal food, cosmetics, and services. Recent studies show that Muslim consumers associate halal logos not only with legal permissibility but also with moral integrity, spiritual reassurance, and social identity, making halal brands vehicles for expressing both faith and modern lifestyle (Nursyapa'ah et al., 2025; Insimen, 2025). In this sense, purchasing halal-branded products becomes a form of everyday piety, where faith is enacted through market participation.

Halal branding also plays a crucial role in shaping consumer meaning-making. Empirical research indicates that halal labels significantly influence brand trust and emotional attachment, even when consumers lack detailed knowledge of certification standards (Sofyan et al., 2025). This demonstrates that halal operates not only as an informational label but as a symbolic guarantee that carries religious and ethical weight. Much like other powerful brands, halal certification creates a shared moral narrative between producers and consumers, in which products are perceived as not merely functional goods but as morally legitimate commodities (Asmara et al., 2025).

This symbolic power also allows halal brands to mediate the relationship between global capitalism and Islamic identity. As halal products circulate across borders and digital platforms, they offer Muslim consumers a way to navigate modern markets without abandoning religious values. At the same time, this process risks turning faith into a marketed identity, where religious commitment is increasingly measured by branded consumption rather than spiritual practice (Mustajab, 2025). Thus, halal as a religious brand embodies both empowerment and tension: it enables Muslims to participate confidently in the global economy while also subjecting religious meaning to the logics of marketing and commodification.

In this way, halal branding becomes a cultural interface between religion and the marketplace. It translates abstract Islamic values into visible, standardized, and marketable forms, allowing faith to be communicated through packaging, logos, and brand narratives. Halal is therefore not only a rule of law but a symbolic language through which Muslim consumers interpret products, construct identity, and negotiate their place in modern economic life.

3.3. Institutionalization of Faith: The Role of Certification Bodies

As halal certification becomes central to market transactions, religious authority is increasingly institutionalized through formal certification bodies that mediate between Islamic law and commercial practice. In Indonesia, this role is primarily exercised by state-mandated and semi-religious institutions such as BPJPH and the Indonesian Council of Ulama (MUI), which translate Islamic jurisprudence into standardized, auditable procedures. From a sociological and religious studies perspective, this process exemplifies how religious norms are transformed into bureaucratic authority, where faith is administered through regulatory mechanisms rather than only through clerical interpretation (Berger, 1967; Asad, 2003). Halal certification bodies thus function as gatekeepers of religious legitimacy in the marketplace, determining which products may publicly claim Islamic authenticity.



Figure 3. Institutionalization of Faith: The Role of Halal Certification Bodies

This institutionalization reshapes how religious trust is produced and distributed. Rather than relying on personal piety or community knowledge, consumers increasingly place their trust in formalized certification systems, logos, and regulatory infrastructures. Empirical research in Indonesia shows that consumers interpret halal certificates as guarantees not only of religious compliance but also of safety, hygiene, and ethical integrity, thereby reinforcing institutional authority over individual religious judgment (Sofyan et al., 2025; Nursyapa'ah et al., 2025). In religious studies terms, this represents a shift from charismatic or traditional authority to rational-legal authority, where religious truth is mediated by standardized procedures and institutional accreditation (Berger, 1967; Lincoln, 2018).

At the same time, certification bodies operate within a political–economic field that connects religious legitimacy to market power. By controlling access to halal labels, these institutions indirectly shape competition, market entry, and brand differentiation. Recent studies on halal branding show that firms with certification enjoy higher consumer trust and stronger brand equity, which gives certification bodies considerable influence over business success (Asmara et al., 2025; Mustajab, 2025). This means that religious authority is no longer exercised only in mosques or fatwa councils but also in supply chains, marketing strategies, and digital platforms, where decisions about halal status have material economic consequences.

From a critical religious studies perspective, this raises important questions about the governance of faith in capitalist systems. When halal certification becomes a prerequisite for market participation, religious institutions are drawn into the logic of efficiency, competition, and revenue generation. While this can strengthen standardization and consumer protection, it also risks turning religious authority into a regulatory commodity, where access to spiritual legitimacy is mediated through bureaucratic and commercial processes (Asad, 2003; Mustajab, 2025). Thus, halal certification bodies do not merely protect religious values; they actively reconfigure how Islam is practiced, trusted, and consumed within the modern economy.

In this sense, the institutionalization of halal certification illustrates how Islam is increasingly embedded in market infrastructures, producing a form of administered religiosity in which faith is verified, packaged, and circulated through formal systems. This dynamic is central to understanding halal not only as a brand but as a governed religious economy, where spiritual authority and market rationality become deeply intertwined.

3.4. Commodification of Islamic Values in the Halal Economy

The rapid expansion of the halal economy has led to the commodification of Islamic values, where religious symbols and norms are transformed into marketable assets. Recent research in Indonesia highlights how halal certification and halal-related marketing use Islamic signifiers not merely to indicate compliance with religious law, but to capture consumer attention, affirm identity, and boost profitability. For instance, studies on halal cosmetics show that religious symbols and halal branding are used to express modern religiosity and identity among Muslim women, blending spiritual meaning with aesthetic and commercial appeal (Astriani, 2025).

This process of commodification extends beyond cosmetics. Analyses of halal certification in the Indonesian food industry reveal that halal labels function as branding tools that help companies compete in a crowded market, while also generating revenue through certification services and consultants (Muhaimin, 2025). Such dynamics illustrate how Islamic values—traditionally rooted in moral and spiritual frameworks—are increasingly translated into exchange values within the marketplace. The use of religious norms for profit is seen not only as economic strategy but also as an embedded practice in everyday branding and consumption.

Furthermore, scholarship on religion and commodification argues that commercial use of halal symbols can simultaneously reinforce and reshape religious identity. Halal product advertisements in Indonesia employ Islamic themes not only to attract consumers but also to

consolidate religious belonging and lifestyle narratives, particularly among middle-class Muslim communities (Muhammad & Suhadi, 2025). In this view, halal consumption becomes a cultural practice where faith and market forces converge, producing what scholars describe as religion commodification—a condition in which religious discourse is repurposed for economic ends while still shaping social and identity formations (Makiah et al., 2025).

Overall, the halal economy demonstrates how Islamic values can be converted into symbolic capital—a market resource that communicates moral legitimacy, appeals to religious identity, and drives economic activity. This dual nature makes halal not just a religious compliance mechanism but a cultural and economic force in contemporary consumer society.

3.5. Tension Between Spiritual Ethics and Market Logic

The rapid commercialization of halal has generated an increasing tension between spiritual ethics and market logic. While halal certification is rooted in Islamic moral principles—such as honesty (*ṣidq*), trust (*amānah*), and accountability before God—its implementation today is deeply embedded in competitive business environments. Recent studies on halal industries in Indonesia show that many firms pursue certification not primarily as a form of religious obedience, but as a strategic branding instrument to capture Muslim consumer markets (Muhaimin, 2025; Asmara et al., 2025). This instrumentalization of halal reveals how religious obligations are increasingly reframed through economic rationality, where compliance is evaluated in terms of profitability, market access, and consumer trust rather than purely spiritual responsibility.



Figure 4. Tension Between Spiritual Ethics and Market Logic in Halal Markets

This tension becomes more visible when certification processes are driven by cost efficiency and market competition. Research on halal supply chains indicates that companies often negotiate certification standards to minimize operational costs while still maintaining the symbolic value of halal labels (Nursyapa'ah et al., 2025). In such cases, halal is treated as a regulatory hurdle rather than a moral commitment, producing a gap between the ethical ideals of Islam and their commercial application. From a religious studies perspective, this illustrates how sacred norms are adapted to fit capitalist structures, potentially diluting their spiritual depth while enhancing their market utility (Makiah et al., 2025).

At the level of consumers, this tension is equally significant. Studies of Muslim consumer behavior show that halal branding increases trust and emotional attachment to brands, but also fosters a form of religious consumerism, in which piety is expressed through purchasing choices rather than ethical self-discipline (Astriani, 2025; Muhammad & Suhadi, 2025). While this allows Muslims to integrate faith into everyday economic life, it also risks reducing Islamic ethics to lifestyle markers rather than comprehensive moral frameworks. Thus, market logic does not merely coexist with spiritual ethics; it reshapes how Islam is lived, performed, and evaluated in contemporary society.

Ultimately, the halal economy reflects a structural contradiction: it aims to uphold divine law while operating within systems governed by profit maximization and competition. This contradiction does not imply failure, but it does produce ongoing negotiation between religious authenticity and commercial pragmatism. As recent scholarship emphasizes, halal today functions as a hybrid moral economy—one in which spiritual values are continuously translated,

contested, and sometimes compromised within the dynamics of global capitalism (Makiah et al., 2025; Muhaimin, 2025). Recognizing this tension is essential for understanding halal not only as a certification or a brand, but as a site where faith and market forces are in constant dialogue.

3.6. Conceptual Model: Halal Certification as a Religious–Symbolic Branding System

Building on the previous analyses, this study proposes a conceptual model of halal certification as a religious–symbolic branding system, in which Islamic norms, institutional authority, and market logic are structurally integrated. Rather than viewing halal certification merely as a regulatory mechanism, this model frames it as a multi-layered semiotic system that translates Islamic law into symbols, procedures, and brand meanings that circulate in the marketplace. Recent research shows that halal logos, certificates, and audit processes function simultaneously as religious guarantees, signals of trust, and marketing assets, shaping both consumer perception and corporate strategy (Sofyan et al., 2025; Nursyapa'ah et al., 2025; Muhaimin, 2025).

At the first level, the model begins with religious norms, derived from Islamic jurisprudence and ethical teachings regarding lawful consumption, cleanliness, and accountability. These norms are then institutionalized through certification bodies and regulatory agencies, which convert abstract moral principles into standardized operational criteria (Makiah et al., 2025). Through audits, documentation, and certification fees, spiritual obligations are transformed into bureaucratic procedures, producing what can be described as administered religiosity. This institutional layer plays a critical role in determining which products are authorized to represent Islam in the public marketplace.

At the second level, these institutional outputs are translated into symbols, most notably halal logos and certification marks. Empirical studies demonstrate that these symbols operate as religious signifiers and brand cues, enabling consumers to quickly interpret a product's moral and spiritual status (Astriani, 2025; Muhammad & Suhadi, 2025). In semiotic terms, the halal logo functions as a condensed religious narrative: it communicates obedience to God, trustworthiness, and ethical legitimacy, while also enhancing brand image and competitive advantage. Thus, halal becomes not just a rule but a market language through which faith is visually and emotionally expressed.

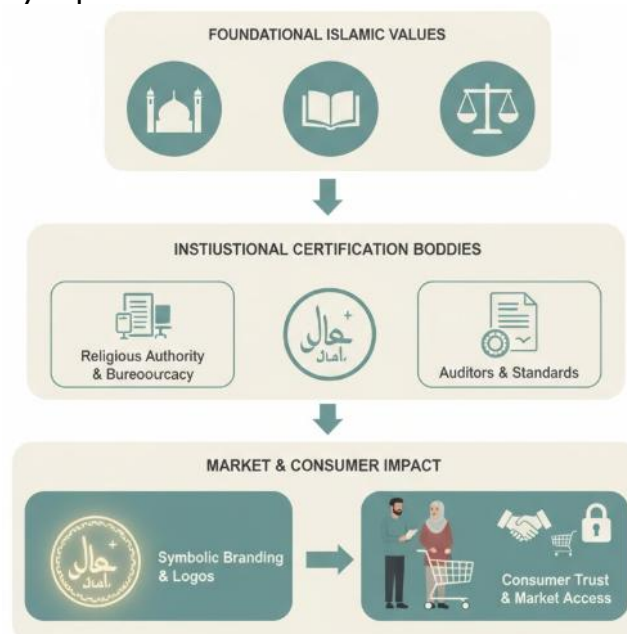


Figure 5. Conceptual Model of Halal Certification as a Religious–Symbolic Branding System

At the third level, these symbols interact with consumer identity and market dynamics. Muslim consumers increasingly use halal brands to perform religious belonging in modern, consumerist contexts, while companies strategically deploy halal symbolism to access loyal and emotionally invested markets (Asmara et al., 2025; Nursyapa'ah et al., 2025). This creates a feedback loop: consumer demand strengthens the value of halal branding, which in turn encourages firms and certification bodies to further expand and formalize the system. As a result, halal certification evolves into a religious–economic ecosystem, where belief, identity, and profit are continuously co-produced.

Conceptually, this model positions halal certification at the intersection of the sacred and the commercial. It demonstrates that halal operates simultaneously as religious governance, symbolic communication, and brand infrastructure. Rather than being corrupted by the market, religion is reconfigured within it—producing new forms of authority, new expressions of piety, and new economic opportunities. This perspective supports the central argument of this paper: that halal as a brand is not a superficial appropriation of religion, but a complex system through which Islam is translated, negotiated, and institutionalized in the contemporary global economy.

4. Conclusion

Halal certification in contemporary Islamic business no longer functions merely as a mechanism of religious compliance, but as a religious–symbolic branding system that connects Islamic law, institutional authority, and market dynamics. This study shows that halal logos and certification processes operate simultaneously as religious guarantees, trust signals, and brand assets, shaping how consumers interpret product legitimacy and how firms compete in Muslim markets. Through this system, religious norms are translated into standardized procedures and visual symbols that circulate in the marketplace, making halal a central infrastructure of both faith and commerce.

At the same time, this transformation produces a tension between spiritual ethics and market logic. While halal is rooted in Islamic moral values, its commercialization encourages firms to treat certification as a strategic marketing tool rather than solely as an expression of religious obedience. Consumers, in turn, increasingly perform religious identity through purchasing halal-branded products, which risks reducing Islamic ethics to lifestyle symbols. Halal thus becomes a hybrid space where faith is not lost, but reconfigured through branding, bureaucracy, and consumer culture.

This study is limited by its conceptual and literature-based approach, as it does not include empirical data from consumers, firms, or certification bodies, and it focuses primarily on the Indonesian context. Future research should therefore test this model using qualitative and comparative methods, especially across different cultural and regulatory environments, and examine how digitalization and AI-based certification systems may further reshape religious authority and halal branding.

References

- Aliza, P., & Akbar, N. (2024). The influence of brand image, halal label, and religiosity on the purchasing attitude of local halal cosmetics in Bogor. *Journal of Islamic Economics Lariba*, 10(1), 169–182. <https://doi.org/10.20885/jielariba.vol10.iss1.art10>
- Asad, T. (2003). *Formations of the secular: Christianity, Islam, modernity*. Stanford University Press.
- Asmara, M. A., Arissaputra, R., Nur Sabila, S., & Aprilia, D. S. (2025). Halal Certification and Branding : Unlocking The Potential of SMEs in The Islamic Economy. *Jurnal Pengabdian UNDIKMA*, 6(2), 258–269. <https://doi.org/10.33394/jpu.v6i2.14990>
- Astriani, D. (2025). Komodifikasi kesalehan: Kosmetik halal, brand Islam, dan identitas Muslimah Indonesia. *Jurnal Hukum Ekonomi Syariah : AICONOMIA*, 4(1), 18–31. <https://doi.org/10.32939/acm.v4i1.5154>
- Berger, P. L. (1967). *The sacred canopy: Elements of a sociological theory of religion*. Doubleday/Anchor Books.
- Chasanah, C.L, & Muzammil, S. (2024). Sertifikasi Halal Badan Penyelenggara Jaminan Produk Halal

- (BPJPH) dalam Perspektif Yuridis. *Maslahah : Jurnal Manajemen Dan Ekonomi Syariah*, 3(1), 211–225. <https://doi.org/10.59059/maslahah.v3i1.2022>
- DetikNews. (2025). *Sertifikat halal terbukti dongkrak kepercayaan konsumen dan tingkatan omzet*. <https://news.detik.com/berita/d-8140406/sertifikat-halal-terbukti-dongkrak-kepercayaan-konsumen-dan-tingkatan-omzet>
- Firdaus, F. (2023). IMPLIKASI SERTIFIKAT HALAL DALAM MANEJEMEN BISNIS INDUSTRI MAKANAN DAN MINUMAN. *At-Tawazun, Jurnal Ekonomi Syariah*, 11(02), 39–54. <https://doi.org/10.55799/tawazun.v11i02.322>
- Holt, D. B. (2004). *How Brands Become Icons: The Principles of Cultural Branding*. Harvard Business School Press.
- Jaakkola, E. (2020). Designing conceptual articles: four approaches. *AMS Review*, 10(1–2), 18–26. <https://doi.org/10.1007/s13162-020-00161-0>
- Lincoln, B. (2018). *Holy terrors: Thinking about religion after September 11*. University of Chicago Press.
- Makiah, Z., Hasan, N., Aisyah, L., & Sodikin, A. (2022). A CONVERGENCE IN A RELIGION COMMODIFICATION AND AN EXPRESSION OF PIETY IN HALAL CERTIFICATION. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 20(2), 153–170. <https://doi.org/10.18592/khazanah.v20i2.7113>
- Makiah, Z., Hasan, N., Insitut, L. A., & Sodikin, A. (2025). A convergence in religion commodification and expression of piety in halal certification. *Khazanah: Jurnal Studi Islam dan Humaniora*. <https://doi.org/10.18592/khazanah.v20i2.7113>
- Muhaimin, M. (2025). THE COMMERCIALIZATION OF HALAL CERTIFICATION IN INDONESIA'S FOOD INDUSTRY. *Journal of Islamic Tourism Halal Food Islamic Traveling and Creative Economy*, 5(2), 252–265. <https://doi.org/10.21274/ar-rehla.v5i2.11534>
- Muhaimin, M. (2025). The commercialization of halal certification in Indonesia's food industry. *Journal of Islamic Tourism Halal Food Islamic Traveling and Creative Economy*, 5(2). <https://doi.org/10.21274/ar-rehla.v5i2.11534>
- Muhammad, S., & Suhadi, M. (2025). Islam and halal products: Muslimah, commodification of religion, and consolidation of religious identity in Indonesia. *Profetika: Jurnal Studi Islam*, 23(1). <https://doi.org/10.23917/profetika.v23i1.18082>
- Mustajab, S. (2025). Smart Halal Business: Inovasi Digital Dalam Sertifikasi, Branding, Dan Kepercayaan Konsumen. *ISTIKHLAF: Jurnal Ekonomi, Perbankan Dan Manajemen Syariah*, 7(2), 88–103. <https://doi.org/10.51311/istikhlaf.v7i2.1077>
- Nursyapa'ah, I., Nurafifah, L. A., Nabilah, W. S., & Marlina, L. (2025). Peran sertifikasi halal dalam membangun kepercayaan konsumen dan loyalitas pada supply chain produk halal. *Jurnal Ekonomi Manajemen Dan Bisnis (JEMB)*, 3(2), 389–396.
- Olam, S. B. (2025). *Mengapa konsumen percaya merek dengan logo halal*. Insimen. Link: <https://insimen.com/sertifikasi/2025/461/mengapa-konsumen-percaya-merek-logo-halal/>
- Ramadhan, Y., Darmawan, R., Nasihin, A. K., & Sabani, N. (2024). Investigating The Influence of Halal Certification on Millennials' Purchase Intention and Brand Loyalty in The Indonesian Food Industry. *Indonesian Journal of Business and Entrepreneurship*. <https://doi.org/10.17358/ijbe.10.2.444>
- Sofyan, S., Sofyan, A. S., Ahmed, I., Rusanti, E., Noval, N., & Syamsu, N. (2025). Unraveling The Influence of Halal Certification Logos on Consumer Choises: A Meta-Analysis in The Indonesian Market. *IQTISHODUNA: Jurnal Ekonomi Islam*, 14(2), 467–488. <https://doi.org/10.54471/iqtishoduna.v14i2.2886>
- Wilson, J. A. J., & Liu, J. (2011). The challenges of Islamic branding: navigating emotions and halal. *Journal of Islamic Marketing*, 2(1), 28–42. <https://doi.org/10.1108/17590831111115222>
- Yusran, H. L., Masnita, Y., Ali, J. K., & Jatunilawati, Y. (2025). Halal Marketing Approaches: A Systematic Review of Strategies, Challenges, and Social Implication. *AL-MUZARA'AH*, 13(1), 61–75. <https://doi.org/10.29244/jam.13.1.61-75>