

Halal awareness and Muslim consumer behavior in Indonesia: A systematic literature review

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Abstract

This study presents a systematic literature review on halal awareness and consumption behavior of Muslim consumers in Indonesia, intending to synthesise empirical findings and identify key themes, theoretical contributions, and methodological gaps. Methodologically, this study confirms the relevance of thematic synthesis in Islamic marketing studies. A total of 42 indexed articles published between 2010–2024 were analysed using a thematic synthesis approach. The results of the study reveal four dominant themes: (1) halal awareness is understood as a multidimensional construct encompassing knowledge, attitude, and trust in halal authority; (2) halal consumption behavior is influenced by religiosity, awareness, socio-cultural factors, and demographic and psychographic characteristics; (3) local context, religious education, and community shape halal consumption practices; and (4) there are conceptual inconsistencies and a dominance of cross-sectional quantitative approaches. Theoretically, this study broadens the understanding of consumer behavior theory through the integration of Islamic values. Limitations include the period of publication and a limited database. Future research is recommended to develop comprehensive empirical models, longitudinal studies, mixed-method approaches and big data analysis. These findings are expected to be the basis for a more contextual and relevant halal marketing strategy.

Keywords: Halal awareness; Muslim consumer behavior; systematic literature review; Indonesia

Introduction

In recent decades, the halal issue has transformed from being merely a religious obligation to becoming an integral part of the global Muslim lifestyle (Mulyana, 2024; Sakti, 2019). Amidst the rapid development of the halal industry, awareness of the importance of consuming products that comply with Sharia principles is increasingly emerging (Hafiz & Rialdy, 2024), not only as a reflection of spiritual devotion, but also as part of the identity of the modern Muslim consumer. This phenomenon is particularly relevant in Indonesia, the country with the largest Muslim population in the world, which has great potential in developing a national and global halal ecosystem (Indonesia.go.id, 2024). However, behind the growth of the halal industry, there are complex dynamics in the consumption behavior of Muslim communities, which are not always linear with the level of understanding or halal awareness that they have (Huda et al., 2018; Soesilowati & Yuliana, 2013). Although halal-labelled products are increasingly accessible, there is significant variation in how individuals interpret, assess, and practice halal principles in their consumption decisions. Therefore, understanding halal awareness and its implications for Muslim consumer behavior becomes an academic and practical urgency, especially in the context of Indonesia's socially, economically, and religiously pluralistic society (Juniwati, 2019).

Although interest in halal issues in Muslim consumer behavior has shown a significant increase in the literature in recent years, some conceptual and methodological issues have not been adequately answered (Mujahid & Muthohar, 2023). First, various previous studies have shown inconsistencies in defining and measuring halal awareness, making it difficult to generalize or replicate the results (Selian, 2024). Second, although Indonesia has a very rich religious and cultural context, studies that specifically highlight the dynamics of halal awareness among Indonesian Muslim consumers are still relatively limited and spread across diverse approaches (Nurfajrina et al., 2021; Peni Haryanti, Imam Sopingi, Athi' Hidayati,

Anita Musfiroh, Rachma Agustina, 2024). Many studies focus on technical aspects, such as halal labelling or brand loyalty, but do not explore in depth the cognitive, affective, and social dimensions of halal awareness (Khasanah et al., 2023). Third, the lack of synthesis of existing findings makes the understanding of the relationship between halal awareness and consumption behavior tend to be partial and fragmented (Adiba et al., 2023; Setyaningsih & Marwansyah, 2019). This condition indicates the need for a systematic review of the available literature to formulate a more structured and integrative understanding of halal awareness in the context of Muslim consumers in Indonesia (Salsabila, 2023).

This study aims to compile a systematic literature review of studies that discuss the relationship between halal awareness and Muslim consumer behavior in Indonesia. With a systematic approach, this study intends to identify, organize, and synthesize empirical and conceptual findings published in various scientific journals. The main objective of this study is to reveal how halal awareness is constructed, interpreted, and operationalized in Muslim consumer behavior, especially in Indonesia's unique social, economic, and cultural context. In addition, this study also aims to evaluate the methodological approaches and theoretical frameworks that have been used in previous literature, as well as identify research gaps that are still open. Thus, this study is expected to provide a solid conceptual contribution as a basis for the development of a more relevant theoretical model, as well as a foothold for further empirical studies and evidence-based policies in the halal industry sector.

Although studies on halal awareness and Muslim consumer behavior have grown quantitatively in the last two decades, the existing literature shows several important gaps that need to be filled systematically. Most studies focus on the global context or specific regions such as the Middle East and South Asia, while studies that specifically explore the Indonesian context are still limited and spread across various disciplines. In addition, many studies are descriptive and fragmented, with heterogeneous theoretical frameworks and varying

methodological approaches, making it difficult to build strong conceptual generalizations. Some studies also tend to emphasize surface aspects, such as halal product labelling or brand loyalty, while ignoring the deeper cognitive, affective, and social dimensions of halal awareness itself. Furthermore, there has been no systematic review that comprehensively maps, compares, and synthesizes these findings in an integrative framework. The absence of this synthesis hampers the development of theory and the practical use of research results, both by academic and halal industry players. Thus, this study fills this gap through a systematic literature review approach that is structured and based on strict scientific criteria.

This study offers a new contribution through a systematic literature review approach that specifically focuses on the relationship between halal awareness and Muslim consumer behavior in the Indonesian context, a topic that has yet to receive comprehensive attention in the scientific literature. Unlike previous studies that are fragmentary or only focus on partial aspects, this study presents a comprehensive synthesis of empirical and conceptual findings spread across various disciplines, ranging from marketing, Islamic economics, to socio-religious studies. The uniqueness of this study lies in its effort to integrate the cognitive, affective, and normative dimensions of halal awareness within the framework of consumption behavior, while evaluating the theoretical and methodological approaches used by previous studies. In addition, the results of this synthesis are expected to be able to produce a conceptual map that can be used as a theoretical basis for the development of further research and as a strategic reference for halal industry players and policymakers. Thus, this study not only enriches the scientific treasury in the field of Muslim consumer behavior but also provides practical impacts in efforts to build a more inclusive and evidence-based halal ecosystem in Indonesia.

Literature review

Research on halal awareness and Muslim consumer behavior shows an increasing trend along with the growth of the global halal industry and the increasing religious awareness of Muslim communities. Previous studies have identified various factors that influence halal consumption behavior, including religious values, knowledge of halal, perceptions of halal certification, and social and cultural influences.

Halal awareness in the context of Muslim consumers

Halal awareness is defined as the level of consumer understanding, attention, and concern for the halalness of a product and its production process (Apriyansyah, 2023; Setyaningsih & Marwansyah, 2019). Several studies have shown that consumers with high levels of religiosity are more likely to have strong halal awareness (Adriani & Ma'ruf, 2020; Aula & Anwar, 2024; Muhammad Nizar, Ririn Tri Ratnasari, 2024). However, there are variations in the measurement of this construct across studies, ranging from one-dimensional to multidimensional approaches (Awan et al., 2015).

Halal awareness is a concept that explains the level of knowledge, understanding, and sensitivity of individuals towards the halalness of a product, service, or activity, especially in the context of Muslim consumers. This concept does not merely reflect an understanding of the halal label, but includes cognitive (knowledge), affective (beliefs and attitudes), and conative (intentions and actions) dimensions in making consumption decisions (Lada et al., 2009; Mukhtar & Butt, 2012).

Theoretically, halal awareness can be explained through the Halal Awareness Theory, which links consumer awareness to three main pillars: sharia knowledge, trust in halal certification authorities, and sensitivity to religious values in the context of consumption (Awan et al., 2015). This theory is strengthened by the approach of the Theory of Planned Behavior (TPB), which states that attitudes towards behavior, subjective norms, and perceived behavioral

control also influence consumer intentions to choose halal products (Ariana & Ratnaningsih, 2025; Fuad Hasyim, 2021; Lada et al., 2009).

Previous studies have shown that the level of halal awareness among Muslim consumers is greatly influenced by factors such as religiosity level (Mukhtar & Butt, 2012), halal education, media exposure, and social and cultural environment (Jannah & Al-Banna, 2021; Respati et al., 2024). In Indonesia, as a country with the largest Muslim population in the world, studies have shown significant variations in the level of halal awareness, especially between age groups, geographic regions, and educational backgrounds (Handayani et al., 2024; Musa & Hashim, 2022).

However, there is a tendency where high halal awareness is not always followed by consistent halal consumption behavior. This phenomenon is known as the attitude-behavior gap, which indicates the influence of external factors such as limited information, perceptions of price and quality, or lack of trust in certain halal logos (Puspita, 2024; Usman et al., 2024).

Therefore, understanding halal awareness in the context of Muslim consumers cannot be separated from the social, economic, and cultural context in which the individual is located. This literature review aims to further elaborate on the dynamics of the concept of halal awareness and how it shapes and is shaped by Muslim consumption behavior in Indonesia.

Factors influencing halal consumption behavior

Halal consumption behavior is the result of a complex interaction between religious values, individual perceptions, social norms, and environmental influences. In the growing literature study, some theories have been used to explain the main determinants of halal consumption behavior, especially in the context of modern Muslim society (Liza Nora & Nurul Sriminarti, 2023). This study outlines three main theoretical frameworks that are most often used: Theory of Planned Behavior (TPB), Religiosity Theory, and Halal Awareness Framework,

accompanied by external factors such as culture, media, and trust in halal authorities (Memon et al., 2020; Nugroho et al., 2022; Suleman et al., 2021).

1. Theory of Planned Behavior (TPB)

The Theory of Planned Behavior (TPB) is the most widely used psychological theory for explaining halal consumption behavior. According to the TPB, a person's intention to engage in behavior, in this case purchasing and consuming halal products, is influenced by three main components, namely: First, Attitude toward the behavior: Individual attitudes toward halal consumption, which are formed from the belief that halal products are safer, of higher quality, and follow religious values. Second, Subjective norm: Social pressure or perceptions of the expectations of significant people (family, friends, community) towards halal consumption. Third, perceived behavioral control: Individual perceptions of the ease or difficulty in accessing halal products (e.g. availability, price, labelling).

In many studies, TPB has been proven to be an effective framework in predicting halal consumption intentions and behaviors in various contexts, including Indonesia (Fatmi et al., 2020; Maulina et al., 2021; Vanany et al., 2020). However, TPB has also been criticised for tending to ignore the role of intrinsic religiosity, which is very important in Muslim communities (Fuad Hasyim, 2021; Maimunah, 2024; Wardana et al., 2025).

2. Religiosity Theory

The theory of religiosity is based on the assumption that the depth of a person's religious beliefs and practices affects all dimensions of their life, including consumption behavior. Religiosity is divided into several dimensions: beliefs (ideological), religious practices (ritualistic), religious experiences (experiential), religious knowledge (intellectual), and the consequences of religiosity in everyday life (consequential) (Islam & Chandrasekaran, 2015; Mathras et al., 2016).

In the context of halal consumption, the higher a person's level of religiosity, the more likely he or she is to show a strong preference for halal

products and avoid doubtful products or haram (Liza Nora & Nurul Sriminarti, 2023; Suleman et al., 2021; Usman et al., 2022). Research by (Mukhtar & Butt, 2012) shows that religiosity is one of the strongest predictors in the formation of halal consumption behavior.

3. Halal Awareness Framework

The Halal awareness framework (Awan et al., 2015) combining aspects of consumer knowledge about halal, sensitivity to sharia principles, and the level of trust in the halal certification system. Its three main components include: First, Halal Knowledge: Knowledge of what is halal and haram, and understanding of halal symbols, labels, and standards. Second, Religious Sensitivity: Spiritual sensitivity in choosing products, not only because of the label, but because of intrinsic belief. Third, Institutional Trust: Level of trust in halal certification institutions, the government, and producers in guaranteeing the halalness of products.

In many cases, consumers with high levels of halal knowledge do not necessarily have consistent halal consumption behavior. Therefore, the trust aspect is an important determinant that bridges the gap between knowledge and action (Rahman et al., 2021; Wirakurnia et al., 2022).

4. Other External Factors

In addition to the internal factors that have been explained through the theories above, several external factors also influence halal consumption behavior, such as: First, Social and Cultural Influences: Local norms, community values, and consumption culture also influence the choice of halal products. Consumers in urban areas tend to be more exposed to global halal issues and modern Islamic lifestyles than those in rural areas (Anwar & Husen, 2024; Khavid Normasyhuri, Relit Nur Edi, 2024; Mardhiyah et al., 2023). Second, Price and Availability of Halal Products: Economic factors are still the main consideration in consumption decisions. Many consumers have positive attitudes towards halal but are inconsistent in their behavior due to practical barriers such as higher prices or lack

of availability (Fatmi et al., 2020; Khader et al., 2024). Third, Media and Halal Literacy. Social media and educational campaigns play an important role in shaping public perception of halal. A good level of halal literacy improves consumers' skills in reading labels and recognizing sharia-compliant products (Khasanah, 2020; Maysyaroh et al., 2022).

Understanding the factors that influence halal consumption behavior is important for designing effective policy and marketing strategies. The combination of TPB theory, religiosity, and halal awareness offers a comprehensive analytical framework. In the Indonesian context, the integration of these theories into this systematic study will provide a richer mapping of the motivations, barriers, and dynamics of Muslim consumer behavior in choosing halal products

Empirical studies in the Indonesian context

In the Indonesian context, studies on halal awareness have shown significant development, but are still fragmented. Some studies focus on the younger generation segment (millennials), urban consumers, or specific Muslim communities, while rural contexts, gender intersections, and structural factors are often under-explored. In addition, the theoretical and methodological approaches used in the national literature vary widely, with a dominant tendency towards quantitative approaches (Alfiani & Priantina, 2024; Artami et al., 2023; Dewi Intan Sari et al., 2023).

Indonesia, as the country with the largest Muslim population in the world, has tremendous potential in developing a halal consumption ecosystem. In the last two decades, there has been a significant increase in the number of empirical studies that discuss the dynamics of halal awareness and consumption behavior of Indonesian Muslim communities. These studies vary in terms of methodological approaches, geographic regions, and consumer segments studied. Nevertheless, their findings provide important insights into how various cultural, psychological,

economic, and institutional factors influence halal consumption in the Indonesian context (Diana et al., 2023; Shalihin & Alda, 2025).

Several quantitative studies have shown that halal awareness has a significant influence on halal consumption intention and behavior. A study by (Lada et al., 2009) which adapted the Theory of Planned Behavior (TPB) in the context of Muslim consumers in Indonesia, found that attitudes towards halal products, subjective norms, and perceived behavioral control have a positive correlation with the intention to purchase halal products. Similar results were obtained by (Afendi, 2020; Akbar et al., 2025), which confirmed that consumers with high halal knowledge and awareness tend to have a stronger preference for products that have been officially certified halal.

However, several other studies, such as those by (Fatmi et al., 2020; Nora & Sriminarti, 2023) highlight the existence of an attitude-behavior gap, namely the gap between positive attitudes towards halal and actual behavior. This shows that awareness alone is not enough to encourage halal consumption behavior, especially when influenced by limited access, perceptions of expensive prices, or low trust in certification. In addition, local cultural factors also influence halal perceptions. For example, many consumers who have a culinary tradition based on sharia that has been passed down from generation to generation tend to have the perception that traditional food is automatically halal without the need for certification. This can create a gap in the formal understanding of halal certification (Sholeh & Mursidi, 2023).

Empirical studies also highlight the importance of trust in halal certification institutions. Amrullah (2023) noted that the level of trust in LPPOM MUI as a halal certification authority has a significant effect on consumer purchasing decisions. However, public perception of the transparency and credibility of these institutions still varies between regions (Utama et al., 2020). On the other hand, media and halal education are increasingly influential supporting factors, especially among the younger urban generation. Studies by Maysyaroh et al.

(2022) and Respati et al. (2024) show that exposure to halal campaigns on social media can increase halal literacy and awareness, although it does not always guarantee direct conversion to consumption behavior.

Empirical studies also underline the importance of consumer segmentation. Younger consumers (generation Z and millennials) tend to be more responsive to digital approaches and branding that represent progressive Islamic values, while older consumers are more influenced by traditions and community norms. Consumption behavior is also strongly influenced by geographic location: urban communities are more exposed to information and a variety of halal products than rural communities (Theocharis & Tsekouropoulos, 2025).

Empirical literature in the Indonesian context shows that halal consumption behavior is determined by a complex combination of halal awareness, religiosity, trust in institutions, cultural influences, and structural factors such as availability and education. This study strengthens the argument that a single approach is not enough to understand the phenomenon of halal consumption holistically in Indonesia. Therefore, this systematic study attempts to synthesize these empirical findings comprehensively, to present a representative literature map and become a basis for further research that is more contextual and theoretical

The need for systematic synthesis

Although many studies have been conducted, there has been no systematic review that brings together the findings thematically and methodologically in an integrative framework. This hampers the development of theory and the practical application of research findings. Therefore, this systematic review aims to fill this gap by identifying patterns, trends, and gaps in the literature.

Research methodology

This study uses the Systematic Literature Review (SLR) approach to identify, evaluate, and synthesize scientific literature related to halal awareness

and Muslim consumer behavior in Indonesia. This approach was chosen to ensure transparency, replication, and objectivity in the review process.

Databases used

Literature was collected from several indexed scientific databases that have broad and relevant coverage, namely Google Scholar, Science Direct, Merald Insight, Springer Link, and DOAJ (Directory of Open Access Journals). The selection of these databases considers the reputation, indexability, and diversity of scientific publications available in the fields of economics, marketing, and Islamic studies.

Literature search strategy

A systematic literature search was conducted in publications published between 2010 and 2024. The search strategy used a combination of keywords tailored to each database. Searches using primary keywords such as “halal awareness,” “halal consciousness,” “halal consumer behavior,” and “Muslim consumers in Indonesia.”

Article screening process

The screening process is carried out in several stages: First, an Initial identification of articles from several databases is used. Second, screening titles and abstracts for suitability to the focus of the study. Articles that are not relevant to the topic (e.g. non-Muslim studies, other country contexts, or not consumer behavior) are eliminated. Third, Full document screening, articles are then reviewed thoroughly to ensure compliance with the inclusion criteria. To ensure the validity of article screening, multiple screening and the use of tools such as PRISMA Flow Diagram and reference management software (Mendeley) are carried out. Every inclusion/exclusion decision is recorded and can be audited again.

Inclusion and exclusion criteria

Inclusion criteria is scientific articles published between 2010–2024. Focus on halal awareness and/or halal consumption behavior in the context of

Indonesian Muslim society. Articles in Indonesian or English. Empirical and conceptual studies, both quantitative, qualitative, and mixed. Peer-reviewed articles, both journals and indexed conference proceedings. Available in full text.

Exclusion Criteria: Articles not available in full text. Articles with a primary focus on halal products (e.g., Fiqh law or manufacturing) without examining consumer behavior. Duplicate or non-peer-reviewed articles. Studies that do not explicitly address the Indonesian context. Opinion-based articles, editorials, or non-academic reviews. Duplications from different databases.

Data analysis techniques

The analysis was conducted using a thematic synthesis approach. The articles that passed were arranged and categorized based on the main themes that emerged, including factors influencing halal awareness, the relationship between halal awareness and purchasing decisions. The influence of religious values and social norms. Differences in consumer behavior based on demographic segments. The coding process was carried out manually using an open coding approach, then developed into themes and subthemes through an iterative process until saturation was achieved.

Results and Discussion

Results

This study analyzed 42 selected scientific articles that met the inclusion criteria and were relevant to the topic of halal awareness and Muslim consumer behavior in Indonesia. Thematic analysis resulted in four main themes: First, Dimensions of Halal Awareness, Second, Determinants of Halal Consumer Behavior, Third, The Role of Social and Cultural Context, and Fourth, Conceptual and Methodological Issues in Halal Studies. These four themes not only reflect the focus of the research that has been conducted but also reveal the dynamics and complexity of halal consumption in the context of Indonesia as a Muslim-majority country.

Halal awareness dimensions

Most studies agree that halal awareness is a multidimensional construct, which generally includes three main components: First, Knowledge about halal and Islamic law, Second, Attitude toward halal and religious commitment, and Third, Perception of the reliability of halal certification (Awan et al., 2015; Lada et al., 2009). These three dimensions serve as the main framework in measuring and understanding how Muslim consumers form awareness of halal products.

1. Knowledge (Cognitive Awareness)

The cognitive dimension emphasizes the extent to which individuals understand the basic principles of halal, both in terms of sharia substance (such as the prohibition of haram and impure materials) and from practical aspects such as reading halal labels or recognizing official certificates. Quantitative studies, such as those by (Aziz & Chok, 2013), tend to use indicators such as the frequency of checking halal labels, understanding the MUI logo, or knowledge of critical food ingredients. This knowledge is considered important as an early predictor of attitudes and behavior of halal consumption.

Nevertheless, the qualitative research reveals another layer: understanding halal is not solely derived from formal institutions but also stems from cultural traditions, social interactions, and religious teachings passed down through generations. In Indonesia, the role of community, local religious leaders, and lived experiences plays a crucial part in shaping perceptions of halal.

2. Attitude (Affective Orientation)

The affective or attitude dimension reflects emotional attachment and internal values towards the importance of consuming halal products. This attitude is often associated with an individual's level of religiosity, moral orientation, and perception of the spiritual consequences of consuming non-halal products. A study by Santosa & Rizaldy (2022) highlighted that consumers with high levels of religiosity not only avoid haram products but are also more selective towards dubious products, even if they have been certified.

In qualitative research, attitudes towards halal are also expressed through the symbolic meaning of halal as a form of worship, self-identity, or a form of submission to God's commands. This reflects that halal awareness is not just a rational phenomenon, but also a spiritual and cultural identity.

3. Perception of Certification (Trust and Institutional Confidence)

The third dimension that often appears is the perception of the reliability of halal certification. Trust in authoritative institutions such as LPPOM MUI or BPJPH greatly influences the level of consumer confidence in the halal status of a product. Quantitative studies generally measure this through indicators of trust in the certification process, the credibility of the institution, and the readability of the halal label (Darmawan & Fathurrohman, 2023).

However, literature reviews also show ambiguity in this perception, especially among young consumers who are in contact with global products or online marketplaces. Trust in halal labels is not always linear; consumers can accept uncertified products if they are believed to come from a Muslim-majority country or from a producer with "Islamic morals".

Determinants of halal consumption behavior

The results of the analysis of 42 articles show that the halal consumption behavior of Indonesian Muslim consumers is influenced by five main factors: religiosity, halal knowledge and awareness, socio-cultural influences, trust in halal certification, and demographic and psychographic factors.

First, religiosity is a core determinant. Consumers who have a high religious commitment tend to show consistency in choosing halal products. However, several studies have noted inconsistencies between religious values and actual behavior, especially in situations with limited information or product choices. Second, halal knowledge and awareness play an important role in shaping preferences. A good understanding of the halal concept and certification process increases the tendency to choose products that comply with Sharia. However, the gap between knowledge and practice is still found, especially among young

consumers. Third, social and cultural influences are also significant. The views of family, religious figures, and Muslim communities are important references in determining whether a product is halal or not. On the other hand, urban lifestyles and the influence of social media also modify behavior, especially among the younger generation. Fourth, trust in certification institutions, such as the MUI and BPJPH, influences perceptions and consumption decisions. Lack of understanding or skepticism towards the certification process may undermine the role of the halal label in encouraging sharia-compliant consumption behavior.

Finally, demographic and psychographic factors such as age, education, and lifestyle also differentiate consumer responses to halal issues. Young urban generations tend to associate halal with ethical values and sustainability, while other segments focus more on traditional sharia aspects. Overall, halal consumption behavior is complex and contextual, requiring an interdisciplinary approach to understand the interaction between religious values, culture, and socio-economic dynamics.

The role of social and cultural context

Religious identity and social norms play an important role in shaping the consistency of halal behavior, especially in societies that socially assess consumption behavior from a moral and religious perspective. Several studies have noted that attachment to the Muslim community, exposure to digital da'wah, and increased halal campaigns on social media have helped strengthen halal awareness among the younger generation. However, challenges such as labelling ambiguity and a lack of halal education in remote areas remain obstacles.

As a country that is very pluralistic in its Islamic culture, Indonesia shows unique socio-cultural characteristics in shaping halal consumption behavior. In the Minangkabau and Aceh communities, for example, there is an assumption that all local foods are halal because they are carried out according to Islamic customs, a form of cultural assumption that does not necessarily comply with modern halal standards that rely on official certification.

In addition, social media has become a new force that shapes public opinion towards halal, especially among millennials and Gen Z. A study by (Maysyaroh et al., 2022) noted that digital campaigns have an important role in shaping halal perceptions quickly but also carry the risk of disinformation if not supported by adequate education. Thus, Indonesian literature shows that halal behavior is not only a reflection of religious values but also the result of social, symbolic, and cultural negotiations that take place in the modern consumption ecosystem.

Conceptual and methodological issues in halal studies

This study uncovers some conceptual and methodological issues that remain challenges in halal studies in the Indonesian context. First, conceptually, the definition and scope of “halal awareness” have not been fully agreed upon. Some studies define it narrowly as an understanding of the halal label, while others include dimensions of religiosity, ethics, and spirituality. This inconsistency has implications for variations in measurement and interpretation of results. Second, from a methodological perspective, quantitative approaches are still dominant, with the use of Likert-based surveys as the primary tool for measuring halal awareness and behavior. Although useful for generalization, this approach is often less able to capture qualitative nuances such as the symbolic meaning of halal in everyday life. Only a few studies use in-depth qualitative methods such as narrative interviews or ethnography.

In addition, there are limitations in the scope of the population studied. Most studies focus on urban Muslim consumers or students, while other groups, such as consumers in rural areas, MSMEs, or the older generation, are relatively underrepresented. This imbalance impacts the representativeness of the findings and the overall understanding of halal consumption behavior. Finally, integration between interdisciplinary approaches, such as a combination of consumer behavior theory, sociology of religion, and cultural anthropology, is still minimal.

In fact, given the complexity of the halal issue, an interdisciplinary approach is essential to uncover deeper layers of meaning and practice.

Discussion

The findings of this systematic review indicate that halal awareness and halal consumption behavior among Indonesian Muslims are complex phenomena, influenced by various internal and external dimensions. The four main themes identified, namely dimensions of halal awareness, behavioral determinants, socio-cultural context, and methodological-conceptual issues, provide important contributions in broadening our understanding of the dynamics of halal consumption in Indonesian Muslim communities.

First, the results show that halal awareness is a multidimensional construct that includes not only knowledge aspects but also religious attitudes and trust in certification institutions. These findings strengthen previous studies Awan et al., (2015) and Lada et al. (2009) and underscore the need for a comprehensive conceptual approach to measure halal awareness more holistically.

Second, halal consumption behavior is influenced by a combination of religious, halal knowledge and awareness, social, and demographic factors. Consistency between religiosity and actual behavior remains a challenge, indicating that halal knowledge and awareness do not always guarantee sharia-compliant behavior. This emphasises the importance of a consumer behavior approach based on the Theory of Reasoned Action and Theory of Planned Behavior to explain the gap between intention and action.

Third, local social and cultural contexts play an important role in shaping the meaning and practice of halal, emphasising the need to consider social variables such as family influence, community norms, and local cultural values in the study of halal consumption behavior. An approach that is sensitive to local context is crucial, especially in a country with cultural diversity such as Indonesia.

Fourth, the findings of this study also reveal conceptual and methodological challenges that need to be considered in further research. The

inconsistency of the definition of halal awareness, the dominance of quantitative approaches, and the limited representation of the research population indicate that this field still needs strengthening in terms of both theoretical frameworks and methodological innovation.

Thus, the results of this study reinforce the importance of an interdisciplinary approach in halal studies that includes theological, sociological, and psychological perspectives. In addition, integration between quantitative and qualitative methods is also recommended to produce a more complete understanding of halal consumption behavior in the socio-cultural context of Indonesian Muslims.

Conclusion

This study analyzed 42 scientific articles discussing halal awareness and consumer behavior of Muslim consumers in Indonesia. Four main themes found, namely the dimensions of halal awareness, behavioral determinants, the role of socio-cultural context, and conceptual-methodological issues, indicate that halal consumption behavior is a complex, multidimensional, and highly contextual phenomenon. Halal awareness cannot be understood only as normative knowledge but also includes religious attitudes and beliefs towards the certification system. Meanwhile, factors such as religiosity, cultural values, social influence, and institutional trust significantly influence consumption behavior. The socio-cultural context of Indonesia, which is rich in local values and religious norms, also shapes the diverse meanings and practices of halal.

In terms of theoretical contribution, this study broadens the scope of consumer behavior theory by integrating Islamic values into existing theoretical frameworks, such as the Theory of Planned Behavior and the Consumer Decision-Making Model. This approach allows for the adaptation of behavioral theories in a context that is more appropriate to the characteristics of Indonesian Muslim consumers. Methodologically, this study also shows how thematic synthesis can

be used systematically to formulate dominant themes in halal studies, contributing to the practice of literature review in the field of Islamic marketing and economics.

However, this study has several limitations. First, the scope of the study is limited to the period 2010–2024, so that potential new developments outside this period are not covered. Second, only articles from a few major databases were used, so the potential for bias towards publications from other sources remains. Third, no methodological quality assessment was carried out on each primary article, which could affect the depth and reliability of the resulting thematic synthesis.

As an implication for future research, it is suggested to develop an empirical model that explicitly tests the influence of halal awareness on consumer behavior by considering more specific demographic and psychographic factors. Longitudinal studies are also needed to identify behavioral changes over time. In addition, the use of a mixed-method approach or secondary data analysis based on digital media can enrich research methods in this field. Studies that directly evaluate the effectiveness of halal certification policies and government interventions on consumer behavior are also very much needed.

By integrating theoretical contributions, critical reflections on limitations, and targeted recommendations, this study is expected to provide a strong foundation for further development in halal studies and Muslim consumer behavior in Indonesia and other Muslim-majority country contexts.

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