

Consumer Awareness and Sustainable Growth of the Halal Chicken Industry: Bridging Religious Compliance, Eco-Theology and Good Governance

Muhammad Afif Zakwan Azhar,¹ Zalina Zakaria,^{2*} Nina Sakinah Ahmad Rofaie³

^{1,2,3} Universiti Malaya, Malaysia

*Corresponding author: zalina_jsu@um.edu.my

Abstract: The global halal chicken industry has experienced significant growth, driven by increasing consumer demand for halal products and heightened awareness of religious compliance. However, the sustainable development of the industry requires more than adherence to halal certification; it also demands ethical governance, environmental responsibility and transparency throughout the halal supply chain. This study examines the relationship between consumer awareness and the sustainable growth of the halal chicken industry by integrating the principles of religious compliance, eco-theology and good governance. Using a qualitative approach based on an extensive review of scholarly literature, policy documents and relevant reports, the study explores how Islamic principles, particularly *khalifah* (trusteeship), *amanah* (trust), *mizan* (balance) and *maqasid al-shariah*, provide a comprehensive framework for strengthening governance within the halal ecosystem. The findings indicate that informed consumers increasingly expect halal products to embody not only Sharia compliance but also ethical production, animal welfare, environmental stewardship and good governance. Consequently, industry stakeholders are encouraged to integrate these dimensions throughout the halal value chain by strengthening transparent governance, regulatory compliance, stakeholder accountability and sustainable operational practices. Such integration enhances halal integrity, reinforces consumer confidence and ultimately contributes to the sustainable growth and long-term resilience of the halal chicken industry. The study argues that eco-theology broadens the understanding of halal beyond legal compliance by positioning halal food production as a moral responsibility towards society and the environment. Integrating consumer awareness with Islamic ethical values and good governance offers a holistic pathway for achieving sustainable growth and enhancing the global competitiveness of the halal chicken industry in an increasingly complex and multipolar world.

Keywords: Halal chicken industry; consumer awareness; halal chicken; halal; social empowerment.

Introduction

The global halal industry is observed to be expanding rapidly due to the growth of the Muslim population, changing consumer needs and the phenomenon of cultural globalization (Anis et al., 2023). The increase in the Muslim population has generated high demand for products and services that comply with Islamic principles, including food, clothing, cosmetics, finance and tourism (Bahtiar & Ganjar, 2022). This demand has encouraged businesses from micro, small, medium and large industries to adapt and offer halal products, thereby expanding the halal industry at the international level. In addition, cultural globalization and advancements in communication technology have enabled the dissemination of information about halal products and services. Entrepreneurs and industry players in the halal sector must therefore strive to develop the halal chicken industry through a combination of technological innovation and Sharia compliance. This, in turn, can increase awareness and accessibility among both Muslim and non-Muslim consumers worldwide regarding halal knowledge and practices, ultimately benefiting the halal industry through greater exposure and global recognition.

Along with the overall growth of the halal industry, the demand for halal chicken products has also been increasing globally. This rise is driven not only by the growing Muslim population but also by consumers' awareness of the importance of consuming food that complies with halal principles (Jamaludin et al., 2012). Halal chicken has become one of the primary products in the halal food industry because consumers emphasize quality, safety and compliance with Sharia principles in its production and processing. This high demand presents significant opportunities for entrepreneurs to expand their markets; however, at the same time, it requires them to ensure compliance with halal certification, maintain product quality and adhere to consistent production standards in order to meet the expectations of consumers worldwide.

Halal chicken is preferred by consumers because its preparation involves a comprehensive process from the stage of the animal being alive until the slaughtering process, which is carried out according to the prescribed halal slaughtering guidelines. In Islam, halal slaughter is conducted based on specific methods, including ensuring that the safety and welfare of the animal are prioritized. This is crucial to prevent any form of unnecessary harm during the slaughtering process. In addition to emphasizing animal welfare, Islamic slaughtering methods have also been proven to be clean, hygienic and aligned with the concept of sustainable agriculture. These characteristics encourage consumers who prioritize ethical values, food safety and sustainability to choose halal products, thereby increasing the demand for halal chicken.

The increasing demand for halal products, particularly halal chicken, represents a significant strategic opportunity for entrepreneurs within the related industries. This growing demand should be optimally utilized by halal chicken industry players, as it emerges at a conducive phase for strengthening and expanding their businesses. The continuous demand for halal chicken not only reflects market needs but also shapes a form of halal entrepreneurship that is gaining increasing attention in the current economic landscape. The concept of halal entrepreneurship is viewed as an emerging trend with strong potential to contribute to sustainable economic development. A sustainable economy refers to an economic system that emphasizes not only profit growth but also accountability, economic balance, social responsibility and long-term sustainability. In this context, halal chicken entrepreneurs and the halal industry in general must capitalize on the existing market opportunities to develop competitive businesses while maintaining principles of governance and Sharia compliance.

Beyond the economic dimension, halal entrepreneurship also serves as a medium for promoting Islamic values and practices through the incorporation of halal elements in business activities. Participation in the halal industry is not merely about fulfilling consumer demand but also reflects the commitment of entrepreneurs to implement Islamic teachings in the sphere of muamalat (commercial transactions). Therefore, Muslim entrepreneurs in particular must emphasize the importance of conducting business based on practices and principles prescribed by Islam to ensure that all business activities comply with Sharia requirements and contribute to the overall well-being of society.

When discussing business practices that are grounded in Sharia principles, halal certification cannot be separated from halal entrepreneurship. Halal certification serves not merely as a religious endorsement but as a comprehensive quality assurance system that guarantees the integrity of the entire business ecosystem. It ensures that every stage of production and operation complies with stringent standards of hygiene, food safety, sanitation, and quality control. These requirements reflect the principles of eco-theology in Islam, which emphasize cleanliness (*tahārah*), responsible stewardship of the environment, the prevention of harm (*mafsadah*) and the avoidance of waste (*isrāf*). Consequently, halal certification extends beyond religious compliance by promoting ethical and sustainable business practices that safeguard both human well-being and environmental sustainability.

The Malaysian halal certification system, administered by the Department of Islamic Development Malaysia (JAKIM), has gained international recognition due to its rigorous certification procedures and comprehensive governance framework. Every applicant is required to fulfil a series of strict requirements before halal certification is granted, ensuring that compliance is assessed objectively regardless of the applicant's economic status or business scale. This systematic and impartial approach prevents the misuse of halal certification by irresponsible parties while strengthening public confidence in the integrity of halal products and services. Such practices exemplify the application of good governance principles, including the rule of law, transparency, accountability, fairness and integrity, which collectively reinforce the credibility and sustainability of Malaysia's halal ecosystem.

Within this framework, consumer awareness becomes a crucial catalyst for sustaining the growth of the halal chicken industry. Consumers who possess a high level of awareness are more likely to value halal certification not only as proof of religious compliance but also as an assurance of ethical governance, food safety, environmental responsibility and product quality. Their purchasing decisions subsequently encourage industry players to uphold higher standards of Sharia compliance, sustainable production, and sound governance. Therefore, this paper aims to examine how consumer awareness contributes to the sustainable growth of the halal chicken industry through the integration of religious compliance, eco-theology, and good governance.

Method

This study adopts a qualitative conceptual research design based on an extensive review and synthesis of the existing literature. Rather than collecting primary empirical data, the study systematically analyses scholarly publications, policy documents, industry reports and relevant regulatory frameworks related to consumer awareness, halal certification, religious compliance, Islamic eco-theology, good governance and the halal chicken industry. Relevant literature was identified through reputable academic databases, including Scopus, Web of Science, Google Scholar and official publications issued by recognised institutions such as the Department of Islamic Development Malaysia (JAKIM). The selected literature was analysed using a thematic content analysis approach to identify recurring themes, conceptual relationships, and key arguments concerning the sustainable development of the halal chicken industry. The findings from the literature were subsequently synthesised to develop an integrated conceptual framework illustrating how consumer awareness, religious compliance, Islamic eco-theology and good governance collectively contribute to the sustainable growth of the halal chicken industry.

Growth of the Halal Market

The rapid expansion of the global halal market has positioned the halal industry as one of the fastest-growing sectors within the global economy. Beyond fulfilling the religious needs of Muslim consumers, the halal industry has emerged as a strategic economic driver that contributes to sustainable development through entrepreneurship, employment creation, international trade, and poverty reduction. Consequently, halal entrepreneurship plays a

significant role in advancing several Sustainable Development Goals (SDGs), particularly those related to inclusive economic growth, responsible production, and sustainable consumption. The global halal market is currently estimated to be worth more than USD 2.3 trillion, with an annual growth rate of approximately 6.3%, demonstrating the increasing economic significance of halal products and services across international markets (Amirul, 2023).

Recognising this opportunity, Malaysia has established a comprehensive national strategy to strengthen its position as a global halal hub through the Halal Industry Master Plan (HIMP) 2030. The master plan outlines strategic initiatives to develop a sustainable halal ecosystem encompassing key sectors such as food and beverages, pharmaceuticals, cosmetics, logistics, and halal services. Through coordinated policy implementation and industry development, the halal industry is projected to contribute RM231.1 billion to the national economy by 2030, representing a substantial increase from RM108.5 billion recorded in 2022. This strategic commitment reflects Malaysia's aspiration to enhance the global competitiveness of its halal industry while ensuring that industrial growth is supported by strong regulatory and governance mechanisms.

Among the various halal sectors, the halal food industry remains the largest contributor to global market expansion. The value of the global halal food and beverage market increased from approximately USD38.1 billion in 2017 to an estimated USD50.4 billion in 2023, representing an increase of more than 30% within six years (Amirul, 2023). This upward trend reflects the growing demand for halal food products across both Muslim and non-Muslim consumer segments. Increasingly, halal is perceived not only as a religious requirement but also as an indicator of food safety, hygiene, product quality, ethical production, and supply chain integrity. Consequently, halal products have become increasingly attractive to consumers seeking greater assurance regarding the quality and reliability of food products.

Despite this remarkable growth, sustaining the halal industry's long-term development requires more than increasing market demand and business participation. The continued expansion of the halal market depends largely on maintaining consumer confidence in the integrity of halal products and production systems. Challenges such as misleading halal claims, food fraud, inconsistent compliance, product safety issues, and misinformation regarding halal status have the potential to undermine consumer trust and weaken the credibility of the halal industry (Damit et al., 2017). These challenges highlight the importance of establishing a robust halal ecosystem supported by credible certification systems, effective governance, environmental responsibility, and informed consumers who can make responsible purchasing decisions.

In Malaysia, the continued expansion of the halal industry is reflected in the increasing number of companies seeking halal certification across various industrial sectors. Halal certification has evolved beyond a religious requirement into a strategic business instrument that enhances product credibility, market access, and international competitiveness (Anis et al., 2023). As consumer expectations continue to increase, businesses are recognising halal certification as an essential mechanism for strengthening consumer confidence while demonstrating their commitment to quality, safety, and ethical business practices.

Table 1: Comparison of the total number of companies holding halal certification from JAKIM, Malaysia

Sector	Number of Halal-Recognised Companies	
	December 2025	June 2026
Food or Beverage Products	7,034	7,181
Food Premises	2,441	2,688
Contract Manufacturing	1,752	1,811
Consumer Goods	321	324
Pharmaceutical	260	253
Cosmetics and Personal Care	440	446
Logistics	130	142
Medical Devices	19	17
Slaughtering	200	223
Total Companies	12,397	12,862

Source: Halal JAKIM Portal

Table 1 illustrates the continued growth of halal-certified companies in Malaysia between December 2025 and June 2026. Overall, the total number of companies holding halal certification issued by JAKIM increased from 12,397 to 12,862 reflecting the growing participation of businesses within the Malaysian halal ecosystem. The food and beverage sector remained the largest contributor, increasing from 7,034 to 7,181 certified companies, followed by continued growth in food premises, contract manufacturing, cosmetics, logistics, and consumer goods. Of relevance to this study, the number of halal-certified slaughterhouses increased from 200 to 223 during the same period. Although smaller than other sectors, this increase demonstrates the growing importance of halal assurance within the halal chicken industry, where slaughterhouses represent a critical control

point for ensuring Sharia compliance, halal integrity, food safety, and product quality throughout the production chain.

The steady increase in halal-certified companies demonstrates that the halal industry is experiencing continuous expansion and presents considerable opportunities for sustainable economic development. Nevertheless, the sustainability of this growth depends not only on increasing the number of halal-certified businesses but also on preserving consumer trust in the halal assurance system. This requires an integrated approach from several factors that combines credible halal certification, informed consumer awareness, religious compliance, environmental responsibility and effective governance (Wildan et al., 2025). Accordingly, understanding how these interconnected elements contribute to the sustainable growth of the halal chicken industry has become increasingly important in supporting the future resilience and competitiveness of the halal ecosystem.

The Role of Halal Certification

The rapid expansion of the global halal market has increased the need for a credible mechanism capable of assuring consumers that halal products genuinely comply with Islamic principles while meeting internationally recognised standards of quality and safety (Aufi et al., 2024). As halal products become more widely available across domestic and international markets, consumers are increasingly concerned not only with the permissibility of products but also with the integrity of the entire production process. Consequently, halal certification has emerged as a fundamental institutional mechanism that safeguards consumer confidence by verifying that products and services comply with established halal requirements. Beyond serving as a religious endorsement, halal certification functions as a comprehensive assurance system that integrates Sharia compliance, food safety, hygiene, quality management and supply chain integrity throughout the production process.

The concept of halal originates from the Arabic language and refers to anything that is permissible according to Islamic law (Sharia). Within Islam, halal is not confined solely to food consumption but constitutes a comprehensive ethical framework governing various aspects of human life, including economic activities, business transactions, finance, logistics, healthcare and tourism (Al-Teinaz et al., 2020). The Qur'an consistently emphasises the obligation to consume what is lawful and wholesome (halalan tayyiban), as reflected in Surah Al-Baqarah (2:168), Surah Al-Ma'idah (5:88), and Surah Al-Anfal (8:69). These verses demonstrate that Islamic dietary requirements extend beyond legal permissibility to encompass cleanliness, safety, quality, and overall goodness. Consequently, the contemporary halal industry has evolved from a purely religious obligation into a holistic system that combines ethical production, consumer protection, and sustainable business practices.

Within this broader framework, halal certification serves as the formal mechanism through which compliance with halal principles is verified and recognised by competent authorities. In Malaysia, halal certification is administered by the Department of Islamic Development Malaysia (JAKIM) through a comprehensive regulatory framework comprising the Malaysian Halal Certification Procedure Manual (MPPHM), the Malaysian Halal Management System (MHMS) 2020 and Malaysian Standard MS1500. These instruments establish systematic guidelines covering every stage of production, including raw material sourcing, slaughtering procedures, processing, storage, transportation, sanitation, documentation and internal halal management. Such a comprehensive certification framework ensures that halal compliance is embedded throughout the entire production chain rather than being assessed solely based on the final product.

According to Sudi (2025), the Malaysian halal certification system has gained international recognition as one of the world's most credible halal assurance systems due to its rigorous certification procedures and comprehensive governance structure. The quality of Malaysian halal certification should therefore be understood not merely as the issuance of a halal certificate or logo but rather as the robustness of the certification process itself. Every applicant must demonstrate compliance with extensive technical, operational, legal, and Sharia requirements before certification is granted. This systematic approach ensures that halal certification functions as an objective and reliable mechanism for preserving halal integrity while simultaneously strengthening consumer confidence in Malaysian halal products within both domestic and international markets.

Beyond demonstrating religious compliance, halal certification provides multiple benefits that contribute to the sustainable development of the halal industry. It enhances product credibility, strengthens food safety assurance, improves traceability throughout the supply chain, and promotes greater accountability among industry players. Increasingly, consumers perceive halal-certified products as indicators of quality, hygiene, ethical production and reliable management practices (Abderahman et al., 2021). Consequently, halal certification has become an important competitive advantage for businesses seeking to strengthen their market position while responding to the growing expectations of both Muslim and non-Muslim consumers. In this respect, halal certification functions not only as a regulatory requirement but also as a strategic business instrument that enhances organisational reputation and long-term market sustainability.

Previous studies consistently demonstrate the positive influence of halal certification on consumer behaviour and organisational performance. Aziz and Vui (2013) found that halal certification and halal logos significantly

enhance consumer trust and positively influence purchase intention by providing assurance regarding product quality and Sharia compliance. Similar findings reported by Mutmainah (2018) indicate that credible halal certification reduces consumer uncertainty and increases confidence in purchasing halal products, particularly within increasingly complex food supply chains. From an organisational perspective, Muda et al. (2020) demonstrated that halal certification strengthens the relationship between halal practices and organisational performance by improving halal integrity, operational compliance and business competitiveness. Likewise, Baharuddin (2020) emphasised that continuous compliance with halal standards is essential for maintaining both organisational integrity and sustainable industrial development. Collectively, these studies suggest that halal certification delivers benefits that extend beyond religious fulfilment by simultaneously supporting consumer confidence, operational excellence, and long-term industry growth.

Despite these advantages, maintaining the credibility of halal certification remains an ongoing challenge. The increasing complexity of global supply chains has created greater difficulties in ensuring the halal status of imported raw materials, food additives, processing aids and other production inputs (Riaz et al., 2026). In addition, issues such as misleading halal claims, counterfeit halal logos, inconsistent compliance, and weaknesses in supply chain monitoring may undermine public confidence in halal products (Voak, 2021). These challenges highlight the importance of implementing an integrated halal assurance system supported by continuous monitoring, effective regulatory enforcement, stakeholder collaboration and transparent certification processes. Ensuring the credibility of halal certification therefore requires not only compliance by manufacturers but also effective governance throughout the entire halal ecosystem.

In the context of the halal chicken industry, the role of halal certification extends far beyond verifying the permissibility of slaughtering practices. It functions as a comprehensive assurance system that evaluates every stage of the production chain, including farm management, animal welfare, slaughtering procedures, hygiene and sanitation, processing, transportation, storage, and distribution. Such a holistic approach ensures that halal integrity is preserved from farm to consumer while simultaneously promoting food safety, product quality and responsible production practices. Consequently, halal certification represents an institutional mechanism that integrates religious compliance with broader objectives of sustainable industry development.

Nevertheless, the effectiveness of halal certification ultimately depends on consumers' ability to recognise, understand and appreciate its significance when making purchasing decisions. A certification system, regardless of its credibility, cannot fully achieve its intended objectives if consumers lack awareness of what halal certification represents and the values embedded within it. According to Bahri and Adhariah (2026), consumers who possess a higher level of halal awareness are more likely to recognise halal certification as evidence of Sharia compliance, quality assurance, ethical production and trustworthy governance. Therefore, consumer awareness becomes the critical factor that transforms halal certification from a regulatory instrument into a mechanism that strengthens consumer confidence and supports the sustainable growth of the halal chicken industry.

Religious Compliance

Although halal certification serves as an institutional mechanism for verifying the halal status of products and services, its effectiveness is fundamentally rooted in a broader concept, namely religious compliance. Within the halal industry, compliance extends beyond fulfilling legal and regulatory requirements; it reflects a commitment to implementing the commands and prohibitions prescribed by Allah throughout every stage of the production process. Religious compliance therefore represents the foundation of the halal ecosystem, ensuring that economic activities are conducted in accordance with Sharia principles while simultaneously promoting justice, integrity, accountability and public welfare. Consequently, the sustainability of the halal chicken industry depends not only on effective certification systems but also on the continuous commitment of producers, regulators, and consumers to uphold Islamic principles in their respective roles (Aufi et al., 2024).

The concept of religious compliance is derived from the Islamic worldview, in which Muslims are commanded to obey Allah in all aspects of life, including commercial transactions (*muamalat*), food production and consumption. Islam does not separate religious obligations from economic activities; rather, business itself is regarded as an act of worship (*ibadah*) when conducted in accordance with Sharia principles. Every stage of production, from sourcing raw materials to delivering products to consumers, is therefore subject to ethical and religious responsibilities. Compliance with these principles demonstrates obedience to Allah while simultaneously protecting the rights and interests of consumers, society, and the environment.

The importance of consuming halal food is explicitly emphasised in the Qur'an. Allah commands believers to consume what is lawful and wholesome (*halalan tayyiban*) and to avoid what is prohibited, as stated in Surah Al-Baqarah (2:168), Surah Al-Ma'idah (5:88), and Surah Al-Anfal (8:69). These verses demonstrate that Islamic dietary guidance extends beyond determining whether food is merely permissible. Instead, Muslims are encouraged to consume food that is clean, safe, nutritious, and beneficial to human well-being. Consequently, the concept of *halalan tayyiban* establishes a comprehensive framework that integrates religious permissibility with food safety, hygiene, quality assurance and ethical production practices. Within the halal chicken industry, this

principle requires producers not only to ensure that slaughtering is conducted according to Sharia but also to maintain appropriate standards of cleanliness, sanitation and product quality throughout the entire production chain (Hasanah, 2025).

According to Othman et al., (2018), religious compliance also requires Muslims to avoid haram (prohibited) and syubhah (doubtful) matters in accordance with the teachings of Islam. While haram refers to matters that are explicitly prohibited by Islamic law, syubhah refers to situations where the halal status of a product remains uncertain or questionable. The Prophet Muhammad (peace be upon him) encouraged Muslims to avoid doubtful matters to safeguard their faith and preserve religious integrity (Abd-Allah, 2012). In the context of the halal chicken industry, this principle highlights the importance of ensuring that ingredients, additives, processing aids, animal feed, transportation, storage and handling procedures remain free from any elements that may compromise halal integrity. Avoiding doubtful practices not only strengthens religious compliance but also enhances consumer confidence in halal-certified products.

From an operational perspective, religious compliance extends across the entire halal supply chain rather than being confined solely to the slaughtering process. It continues through humane animal handling, proper slaughtering techniques, hygienic processing, packaging, storage, transportation and retail distribution (Azhar et al., 2025). Every stage must be implemented in accordance with Islamic principles to ensure that halal integrity is maintained until the product reaches the consumer. This holistic understanding demonstrates that halal compliance is not an isolated activity but an integrated management system that encompasses every component of halal production.

According to Fitria (2025), religious compliance further encourages the implementation of ethical business practices that reflect Islamic values such as honesty (sidq), trustworthiness (amanah), justice ('adl), sincerity (ikhlas) and excellence (ihsan). Unlike conventional regulatory compliance, which primarily seeks to satisfy legal requirements, religious compliance is driven by an awareness that every action is accountable before Allah. This spiritual dimension encourages producers and industry players to maintain integrity even in situations where external monitoring may be absent. Consequently, religious compliance promotes self-regulation, ethical decision-making, and continuous commitment to halal integrity throughout organisational operations.

Within the halal chicken industry, the implementation of religious compliance contributes directly to sustainable industrial development. Producers who consistently adhere to Sharia principles are more likely to prioritise food safety, animal welfare, product quality, consumer protection and ethical business conduct. Such practices reduce the risk of fraud, contamination, misrepresentation, and other unethical activities that may undermine public confidence in halal products. At the same time, religious compliance strengthens the credibility of halal certification by ensuring that compliance is motivated not merely by commercial interests but by genuine adherence to Islamic teachings.

Previous studies have consistently demonstrated that religious values significantly influence halal-related attitudes, purchase intentions and consumer behaviour (Zafar & Jafar, 2026). Consumers with stronger religious commitment tend to place greater importance on halal certification, Sharia compliance and product authenticity when making purchasing decisions. Similarly, producers who embrace Islamic business ethics are more likely to implement comprehensive halal management systems that protect both consumer interests and organisational reputation (Sulaeman et al., 2025). These findings suggest that religious compliance functions not only as a theological obligation but also as an important determinant of consumer confidence and sustainable business performance within the halal industry.

Nevertheless, religious compliance should not be interpreted solely as compliance with halal legal requirements. Islam promotes a broader understanding of responsibility that encompasses the protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), progeny (hifz al-nasl) and wealth (hifz al-mal), which collectively reflect the objectives of Sharia (Maqasid al-Shariah). The production of halal chicken therefore contributes to these objectives by ensuring that food is lawful, safe, nutritious, ethically produced, and beneficial to society. This broader perspective demonstrates that religious compliance serves not only individual spiritual obligations but also wider social, economic, and environmental interests.

The principles of religious compliance also extend beyond human interactions to encompass the relationship between human beings, other living creatures, and the natural environment (Berebon, 2025). Islam teaches that fulfilling Allah's commands requires Muslims to avoid causing harm, prevent unnecessary waste, treat animals with compassion and preserve the balance of creation (Islam, 2015). These ethical responsibilities provide a broader understanding of halal that transcends legal permissibility and reflects a holistic approach to sustainable development. Consequently, the concept of religious compliance naturally leads to the Islamic eco-theological perspective, where the principles of tawhid, khilafah and mizan provide the philosophical foundation for environmental stewardship and sustainable growth within the halal chicken industry.

Consumer Awareness on Purchasing Halal Products

Consumers generally refer to individuals who purchase, use, or benefit from products and services,

regardless of whether the products are purchased by themselves or by others (Humphreys et al., 2008). Consumer behaviour encompasses the entire consumption process, including activities before, during, and after purchasing a product. Consequently, the term "consumer" may be interpreted differently depending on the disciplinary context. From a legal perspective, consumers are individuals who acquire or use goods and services for personal, household or domestic purposes rather than for commercial activities (Elistina et al., 2020). Under Malaysian consumer legislation, a person may still be regarded as a consumer even if they merely use a product without directly purchasing it. From the Islamic perspective, consumers are individuals who utilise goods and services to fulfil their personal or societal needs while adhering to the ethical principles and boundaries prescribed by Sharia (Khalid, 2006). Muslim consumers are therefore expected to engage in halal transactions (muamalat), avoid prohibited elements (haram) and exercise responsibility in their consumption practices.

Building upon the concept of consumers, consumer awareness refers to the level of knowledge, understanding, and consciousness that individuals possess regarding a particular issue, which subsequently influences their attitudes, intentions, and purchasing decisions (Ishak & Zabil, 2012). Consumer awareness extends beyond merely possessing information; it encompasses consumers' perceptions, understanding, and ability to evaluate products before making purchasing decisions. As the initial stage of the purchasing process, awareness shapes product evaluation and determines whether a product is ultimately selected or rejected. Consequently, higher levels of awareness generally lead to more informed, responsible, and ethical purchasing behaviour (Carrigan & Attalla, 2001).

Within the halal context, consumer awareness is closely associated with an individual's understanding of Islamic principles governing halal consumption and the ability to distinguish halal products from non-halal alternatives. According to Amarul et al., (2019), halal awareness encourages consumers to purchase and consume halal products and services based on their understanding of halal principles. Halal products are not exclusively intended for Muslim consumers but also embody universal values such as cleanliness, food safety, quality assurance and ethical production. Consequently, halal awareness enables consumers to evaluate products not only from the perspective of religious compliance but also in terms of their broader ethical and societal implications.

Similarly, Garg and Joshi (2018) define halal consumer awareness as the level of knowledge possessed by consumers in identifying halal food and products according to the characteristics prescribed by Islamic law. Consumers with higher levels of halal awareness are more likely to prioritise halal-certified products in their daily consumption. Numerous empirical studies have consistently demonstrated that halal awareness positively influences consumers' purchase intentions. Studies by Khamaludin (2021), Ali et al., (2017), Hidayati et al., (2021) and Devi and Ajib (2020) confirmed that consumers who possess greater awareness of halal principles exhibit stronger intentions to purchase halal food and other halal products. Likewise, Mutmainah (2018) found that halal awareness has a positive and significant influence on consumers' purchasing intentions, while Hamdan et al., (2013) identified awareness as one of the primary determinants influencing Muslim consumers when purchasing halal food. Collectively, these findings indicate that consumer awareness is an important behavioural determinant that shapes purchasing intentions and encourages consumers to choose halal products.

Consumer awareness is also closely associated with cognitive awareness, which refers to an individual's ability to process, understand and critically evaluate information before making decisions Khamaludin (2021). Cognitive awareness enables consumers to transform knowledge into responsible behaviour through critical thinking and informed judgement. Within the halal ecosystem, cognitive awareness reflects consumers' understanding of halal certification procedures, halal slaughtering methods, sources of halal ingredients, food safety requirements, and the integrity of the halal supply chain. Such knowledge allows consumers to make informed purchasing decisions while simultaneously encouraging producers and industry stakeholders to maintain compliance with halal standards.

In the context of the halal chicken industry, consumer awareness extends beyond recognising the halal logo displayed on a product. It encompasses a comprehensive understanding of the entire halal assurance system, including Sharia-compliant slaughtering practices, halal certification, hygiene, food safety, environmental responsibility and ethical governance throughout the production chain. Consumers who possess higher levels of awareness are more likely to support businesses that consistently uphold these principles (Ishak & Zabil, 2012). Such purchasing behaviour creates market-driven incentives for producers to preserve halal integrity, strengthen governance practices and adopt more sustainable production systems. Therefore, consumer awareness functions as a critical link connecting religious compliance, eco-theology and good governance, ultimately contributing to the sustainable growth of the halal chicken industry.

Eco-Theology Perspective on the Halal Chicken Industry

Eco-theology provides a strong philosophical and theological foundation for environmental preservation by emphasising humanity's responsibility as stewards (khalifah) of the Earth (Rahmat, 2025). From an Islamic perspective, stewardship extends beyond leadership within a limited social context; it encompasses the broader responsibility of protecting, preserving and managing the natural environment in accordance with the guidance of

Allah (Nur et al., 2025). The environment is regarded as a divine trust (*amanah*), and human beings are entrusted with the responsibility of ensuring that natural resources are utilised wisely, sustainably and without causing destruction (*fasad*). Since human activities have the capacity to either conserve or degrade the environment, every developmental and economic activity should be undertaken in a manner that promotes environmental sustainability while remaining consistent with Islamic teachings.

This responsibility is closely linked to the principle of *tawhid*, which constitutes one of the fundamental pillars of Islamic eco-theology (Hamdan, 2026). *Tawhid* affirms the absolute oneness and sovereignty of Allah, reminding human beings that all creation belongs to Him and that humanity functions only as His trustee on Earth. Consequently, environmental stewardship is not merely an ethical obligation but also an act of worship (*ibadah*). According to Mohidem & Hashim (2023), Muslims are therefore encouraged to obey Allah's commands by preserving the balance of nature, avoiding environmental degradation and utilising natural resources responsibly. Sustainable development that protects the environment and promotes public welfare is therefore consistent with the objectives of Sharia (*Maqasid al-Shariah*) and reflects the practical application of *tawhid* in human interactions with nature.

This principle is reflected in Qur'an, Surah Al-Baqarah 2:164, where Allah explains that the heavens, the earth, and the natural phenomena within them are created as signs and blessings for humankind. However, these blessings do not grant humans unrestricted authority to exploit nature. Rather, they impose a moral and spiritual responsibility to preserve the environment as part of fulfilling their duty to Allah. From this perspective, environmental conservation is not solely an ecological concern but also an expression of faith and obedience to the Creator.

In the context of the halal chicken industry, the principles of Islamic eco-theology encourage industry stakeholders to adopt environmentally responsible practices throughout the production chain (Haq et al., 2026). This includes maintaining hygiene and sanitation standards, ensuring animal welfare, preventing unnecessary waste, promoting sustainable resource management, and preserving environmental quality without compromising Sharia compliance. Consequently, eco-theology provides an important conceptual bridge between religious compliance and sustainable industrial practices, demonstrating that environmental stewardship is an integral component of the halal ecosystem rather than an independent environmental agenda.

Complementing the principle of *tawhid* is the concept of *khilafah* (stewardship), which defines the role of human beings as vicegerents entrusted by Allah to manage and preserve the Earth responsibly (Faisal, 2024). In Islamic eco-theology, stewardship extends beyond leadership or governance within human society to include the ethical responsibility of protecting biodiversity, conserving natural resources, safeguarding animal welfare and preventing environmental degradation (Rozaq & Zain, 2024). As Allah's trustees, human beings are expected to ensure that economic development and commercial activities do not result in harm to the environment or compromise the rights of future generations. This responsibility reflects the integration of environmental ethics into everyday human activities, including food production and consumption.

Another fundamental principle of Islamic eco-theology is *mizan* (balance), which emphasises that Allah created the universe in perfect order and equilibrium (Abadi et al., 2022). Human beings are therefore obliged to maintain this balance by avoiding excessive exploitation of natural resources, environmental pollution and wasteful practices (*israf*). The concept of *mizan* promotes moderation, sustainability, and responsible resource management, ensuring that economic development remains compatible with environmental preservation (Wulandari & Jati, 2023). Maintaining ecological balance is not merely an environmental objective but also a religious obligation, as any disruption to the natural order contradicts the ethical principles established by Islam.

These three interconnected principles which is *tawhid*, *khilafah*, and *mizan* provide a comprehensive Islamic framework for sustainable development. Together, they establish that environmental preservation is inseparable from religious obedience, ethical responsibility, and social well-being. Rather than viewing environmental sustainability as a purely secular concern, Islamic eco-theology positions it as an integral component of worship and moral accountability before Allah.

According to Firdaus & Yasin (2025), within the halal chicken industry, these principles have significant practical implications. The principle of *tawhid* requires producers to recognise that halal production is an act of worship that must comply with the commands of Allah throughout the entire production process. *Khilafah* encourages producers and other stakeholders to fulfil their responsibility as environmental stewards by ensuring humane treatment of animals, maintaining hygienic production facilities, managing waste responsibly and protecting surrounding ecosystems. Meanwhile, *mizan* promotes balanced production practices through efficient resource utilisation, the prevention of unnecessary waste, environmentally responsible farming and sustainable supply chain management. Collectively, these principles demonstrate that halal production encompasses not only compliance with Sharia requirements but also the broader responsibility of protecting the environment and promoting sustainable development.

Furthermore, the application of Islamic eco-theology is reinforced by consumer awareness and good governance. Consumers who understand the environmental and ethical dimensions of halal are more likely to support producers that implement sustainable and Sharia-compliant practices (Putri, 2025). At the same time,

effective governance mechanisms including transparent halal certification, regulatory enforcement, accountability and continuous monitoring to ensure that these eco-theological principles are translated into industry practices rather than remaining solely as religious ideals. Consequently, Islamic eco-theology serves as a conceptual bridge connecting religious compliance, consumer awareness, and good governance, thereby contributing to the sustainable growth of the halal chicken industry.

Good Governance in the Halal Chicken Industry

While religious compliance provides the moral foundation and Islamic eco-theology establishes the ethical framework for environmental stewardship, the practical implementation of these principles depends upon an effective governance system. Within the halal chicken industry, good governance functions as the institutional mechanism that translates Islamic values into operational practices, regulatory standards, and industry management. Consequently, good governance extends beyond administrative efficiency or regulatory compliance. It ensures that halal integrity is consistently maintained throughout the entire halal value chain while strengthening consumer confidence, protecting public interests and supporting the sustainable development of the halal industry.

Good governance has become increasingly important as the halal industry continues to expand across domestic and international markets (Wahab & Mahdiya, 2025). The increasing complexity of halal production, global supply chains, technological innovation, and international trade requires governance systems capable of maintaining halal integrity without compromising product quality, food safety, environmental sustainability or Sharia compliance. Within this context, governance serves as the institutional foundation that coordinates the responsibilities of regulatory authorities, certification bodies, industry players, researchers and consumers to ensure that halal principles are implemented consistently across every stage of production.

Malaysia provides one of the most established examples of institutional governance within the global halal industry. The Malaysian halal certification system administered by the Department of Islamic Development Malaysia (JAKIM) is internationally recognised for its comprehensive regulatory framework, rigorous certification procedures and strong institutional credibility. The reputation of Malaysian halal certification is not based solely on the issuance of a halal logo but rather on the robustness of the governance system that supports the certification process (Noordin & Samicho, 2014). Before certification is granted, applicants are required to comply with comprehensive technical, legal, operational and Sharia requirements established under recognised halal standards and certification procedures (Adham et al., 2022). This systematic governance approach has contributed significantly to Malaysia's reputation as one of the world's leading halal certification authorities.

The implementation of good governance can be clearly observed within the halal certification process for slaughterhouses in the halal chicken industry. Slaughterhouse operators are required to satisfy various regulatory requirements imposed by multiple government agencies before halal certification is approved (Artadita, Lestari, 2019). For example, operators must obtain Planning Permission from the relevant local authority while ensuring that slaughterhouse facilities comply with prescribed building specifications, operational layouts, hygiene requirements, waste management systems, emergency access and occupational safety standards (Zalina et al., 2026). Compliance with these requirements enables competent authorities to conduct effective inspections, monitor operational safety, and ensure that production activities fulfil both legal and Sharia obligations. This process illustrates that halal certification is supported by an integrated governance framework rather than by religious assessment alone.

One of the most fundamental principles underpinning this governance framework is the rule of law, whereby every applicant is subject to identical legal and regulatory requirements regardless of organisational size, financial capacity or commercial influence. Equal enforcement of regulations ensures that halal certification is awarded solely based on objective compliance with established standards rather than preferential treatment or commercial interests. Such impartial implementation preserves the integrity and credibility of halal certification while reinforcing public trust in the governance system.

In addition to the rule of law, several other principles of good governance play equally important roles in strengthening the halal ecosystem. Accountability requires certification authorities, regulatory agencies, auditors and industry operators to discharge their respective responsibilities with integrity, professionalism, and ethical commitment while remaining answerable for decisions affecting halal compliance. Transparency ensures that certification procedures, halal standards, audit findings and regulatory requirements are communicated openly and consistently, thereby reducing opportunities for fraud, misinformation and misuse of halal certification (Ellahi et al., 2025). Together, these principles strengthen public confidence by enabling both industry stakeholders and consumers to understand how halal certification decisions are made.

Equally important are the principles of responsiveness, effectiveness, and efficiency, which enable governance institutions to respond proactively to emerging challenges within the halal industry. As food production technologies evolve and global supply chains become increasingly complex, regulatory authorities must continuously review halal standards, respond to food safety issues, address disease outbreaks, monitor

imported raw materials and adapt certification procedures to changing industrial practices (Aufi, 2024). Effective governance therefore requires not only strict regulatory enforcement but also the institutional capacity to respond promptly to new risks while maintaining the credibility and reliability of the halal assurance system.

Good governance also depends upon participation and consensus orientation, recognising that the governance of the halal chicken industry cannot rely upon a single institution. Instead, effective halal governance requires collaborative governance involving halal certification authorities, veterinary departments, food safety agencies, local authorities, industry players, researchers, academic institutions, consumer organisations, and the wider community. Such collaboration facilitates information sharing, continuous policy improvement, coordinated enforcement and the harmonisation of regulatory requirements across different agencies. Through consultation and stakeholder engagement, governance decisions are better able to balance Sharia compliance, industrial development, consumer protection, environmental sustainability and national economic interests.

Within the halal chicken industry, the integration of these governance principles ensures that halal integrity is preserved throughout the entire production chain, from farm management and animal welfare to slaughtering, processing, storage, transportation, distribution and retail. Effective governance therefore functions not only as a regulatory mechanism but also as a quality assurance system that protects consumers from misleading halal claims, fraudulent certification practices, product contamination and non-compliance with established halal standards. In doing so, governance complements halal certification by ensuring that compliance is continuously monitored rather than assessed solely during the certification process.

The implementation of good governance also reinforces the principles of religious compliance and Islamic eco-theology discussed in the preceding sections (Kirin & Kariman, 2026). Religious compliance provides the moral obligation to obey Allah in every stage of halal production, while Islamic eco-theology emphasises stewardship, environmental responsibility, and sustainable resource management through the principles of tawhid, khilafah and mizan. Good governance operationalises these values by translating them into enforceable regulations, institutional policies, monitoring systems, transparent certification procedures and collaborative industry practices. Consequently, governance serves as the institutional bridge that connects Islamic values with practical implementation throughout the halal chicken production ecosystem.

Furthermore, consumer awareness represents another essential component within this governance framework (Jordana & Salazar, 2025). Consumers who understand halal certification, recognise credible halal logos, and appreciate the broader ethical, environmental and religious dimensions of halal production are more likely to support producers that consistently implement good governance practices. Increased consumer awareness encourages greater industry accountability while simultaneously creating market incentives for producers to maintain high standards of halal integrity, food safety, environmental responsibility and ethical business conduct (Ghalih & Chang, 2025). In this way, governance and consumer awareness operate in a mutually reinforcing manner to strengthen both institutional credibility and market confidence.

Overall, good governance should be understood as far more than an administrative mechanism for regulating halal certification. Rather, it represents the institutional framework through which religious compliance, consumer awareness, and Islamic eco-theological principles are translated into effective organisational practices across the halal chicken industry. By promoting the rule of law, accountability, transparency, responsiveness, stakeholder participation, regulatory effectiveness and collaborative governance, good governance strengthens consumer confidence, safeguards halal integrity, protects the environment, and enhances the international credibility of Malaysia's halal certification system. Ultimately, the integration of these governance principles provides the institutional foundation necessary to achieve the sustainable growth of the halal chicken industry while ensuring that economic development remains aligned with Sharia principles, environmental stewardship and the broader objectives of sustainable development.

Results and Discussion

1. Consumer Awareness as the Driving Force of Sustainable Halal Consumption

The analysis of the literature demonstrates that consumer awareness represents one of the most influential drivers in achieving the sustainable growth of the halal chicken industry. While previous studies have consistently identified halal awareness as a significant determinant of purchase intention, the present analysis suggests that its role extends far beyond influencing individual purchasing behaviour. Consumer awareness functions as a catalyst that shapes market demand, encourages producers to maintain halal integrity and strengthens institutional commitment towards continuous compliance with Sharia principles. Consequently, the sustainability of the halal chicken industry should not be viewed solely from the perspective of production capacity or market expansion but also from the level of consumer understanding regarding the values embedded within halal production.

One important finding emerging from the literature is that consumer awareness encompasses considerably more than recognising the presence of a halal logo on product packaging (Purwaningsih & Lawal, 2026). Instead, informed consumers understand the broader meaning of halal, including Islamic slaughtering requirements, halal

certification procedures, food safety, hygiene, traceability, ethical business conduct and compliance with Sharia principles throughout the production chain. Such comprehensive understanding enables consumers to distinguish between products that merely display halal claims and those that genuinely comply with recognised halal certification standards. Consequently, higher levels of awareness contribute directly to more informed purchasing decisions and reduce consumers' vulnerability to misleading halal claims or fraudulent certification.

The analysis further indicates that increasing consumer awareness creates positive market pressure, encouraging producers to continuously enhance their halal management systems. This finding is consistent with the study conducted by Susiang et al. (2024), which similarly argues that greater consumer awareness motivates producers to strengthen their halal management practices. Consumer who actively evaluate halal certification, product authenticity and production practices are more likely to favour businesses that consistently demonstrate compliance with recognised halal standards. This market preference encourages producers to strengthen halal assurance systems, improve operational transparency, maintain product quality and preserve halal integrity throughout the supply chain. In this context, consumer awareness functions not only as an individual cognitive factor but also as an external market mechanism that drives continuous improvement within the halal industry. This finding is consistent with the study conducted by Begum et al. (2025), which similarly highlights the role of consumer awareness in encouraging continuous improvement and strengthening halal industry practices.

The present analysis also suggests that consumer awareness should be interpreted from a broader sustainability perspective rather than being limited to religious obligation alone. Consumers with higher halal awareness increasingly associate halal-certified products with food safety, cleanliness, quality assurance, ethical production and environmental responsibility. Such perceptions reflect the contemporary evolution of halal from a purely religious requirement into a comprehensive quality assurance system that integrates consumer protection, public health, and sustainable production practices. Consequently, consumer awareness contributes simultaneously to religious compliance and sustainable industrial development.

Furthermore, consumer awareness strengthens the effectiveness of halal certification. Although Malaysia has established one of the world's most comprehensive halal certification systems, certification alone cannot fully achieve its intended objectives if consumers lack sufficient knowledge to recognise its significance. The effectiveness of halal certification therefore depends upon consumers' ability to appreciate the values represented by the certification process, including compliance with Sharia principles, operational integrity, product traceability and ethical business practices. This finding highlights that consumer awareness and halal certification operate in a mutually reinforcing relationship; whereby credible certification enhances consumer confidence while informed consumers strengthen the value and credibility of the certification system itself.

The findings further demonstrate that consumer awareness serves as the initial component within the broader framework connecting religious compliance, Islamic eco-theology and good governance. Consumers who possess greater understanding of halal principles are more likely to support businesses that implement responsible slaughtering practices, protect animal welfare, maintain environmental sustainability, and comply with recognised governance standards. As consumer expectations continue to evolve, producers are increasingly encouraged to integrate religious values, environmental responsibility and transparent governance into their operational strategies. In this respect, consumer awareness becomes the driving force that stimulates the adoption of more sustainable and ethically responsible practices across the halal chicken industry.

Overall, this analysis suggests that consumer awareness should no longer be regarded merely as a factor influencing purchase intention. Rather, it constitutes the foundation upon which sustainable halal consumption is developed. By encouraging informed purchasing decisions, promoting demand for credible halal-certified products, supporting ethical production practices and reinforcing institutional accountability, consumer awareness contributes significantly to the long-term sustainability of the halal chicken industry. More importantly, the increasing awareness demonstrated by consumers creates the conditions necessary for religious compliance to be implemented not only as a legal obligation but also as a shared social value, thereby providing the foundation for the subsequent application of Islamic eco-theology and good governance within the halal ecosystem.

2. Religious Compliance as the Foundation of Halal Integrity

The present analysis demonstrates that religious compliance constitutes the fundamental foundation upon which the sustainability of the halal chicken industry is established. While halal certification provides institutional verification of halal status, religious compliance represents the internal commitment of producers, regulators and consumers to implement Sharia principles throughout the entire halal production ecosystem. This distinction is particularly important because sustainable halal development cannot rely solely on external regulatory enforcement; rather, it requires continuous adherence to Islamic values that guide decision-making, operational practices, and ethical conduct across the industry.

One of the key findings emerging from the literature is that religious compliance extends beyond fulfilling legal requirements concerning halal and haram. Instead, it encompasses a holistic understanding of *halalan tayyiban*, whereby food must be not only religiously permissible but also safe, hygienic, nutritious and ethically produced. This broader interpretation reflects the comprehensive objectives of Islamic law, which seek to protect

human well-being while promoting justice, public welfare and responsible economic activities. Within the halal chicken industry, compliance therefore involves maintaining halal integrity throughout the production chain, including animal rearing, slaughtering procedures, processing, storage, transportation and retail distribution.

The analysis further indicates that religious compliance promotes a culture of ethical responsibility among industry stakeholders. Unlike conventional regulatory systems that rely primarily upon external inspection and legal enforcement, Islamic compliance is guided by internal accountability before Allah. Consequently, producers are encouraged to implement halal requirements not merely to satisfy certification procedures or commercial expectations but because compliance itself constitutes an act of worship (*ibadah*). This spiritual dimension strengthens organisational integrity by encouraging honesty, trustworthiness (*amanah*), sincerity (*ikhlas*), justice (*'adl*) and excellence (*ihsan*) throughout business operations. Such values minimise unethical practices, reduce the risk of fraud, and strengthen public confidence in halal-certified products.

Another significant finding is that religious compliance contributes directly to strengthening halal integrity across increasingly complex food supply chains. Modern halal chicken production involves multiple stakeholders, including farmers, feed suppliers, veterinarians, slaughterhouse operators, processors, logistics providers, retailers, certification authorities, and regulatory agencies. The involvement of numerous parties increases the potential risk of non-compliance at various stages of production. Religious compliance therefore functions as a unifying ethical framework that encourages every stakeholder to preserve halal integrity beyond the minimum legal requirements. This collective commitment enhances the credibility of the halal ecosystem while reducing the likelihood of contamination, misrepresentation or practices that may compromise consumer confidence.

The analysis also suggests that religious compliance contributes significantly to long-term industry sustainability by influencing both producers and consumers simultaneously. Producers who consistently implement Sharia principles are more likely to prioritise product quality, food safety, transparency and responsible business conduct. At the same time, consumers with stronger religious awareness tend to place greater emphasis on authentic halal certification, trustworthy production practices and ethical business behaviour when making purchasing decisions. This reciprocal relationship creates a positive cycle in which responsible production strengthens consumer confidence, while informed consumer demand encourages producers to maintain high standards of halal compliance.

Importantly, the findings indicate that religious compliance should not be interpreted as an obstacle to industrial development or economic competitiveness. On the contrary, adherence to Sharia principles enhances the long-term resilience and competitiveness of the halal chicken industry by strengthening consumer trust, reducing reputational risks, improving operational consistency and supporting sustainable market growth. As global consumers increasingly associate halal products with quality, integrity, hygiene and ethical production, religious compliance becomes an important strategic asset that differentiates halal-certified products within highly competitive domestic and international markets.

Overall, the analysis confirms that religious compliance should be understood as far more than adherence to halal regulations or certification requirements. Rather, it represents the ethical and spiritual foundation that shapes the behaviour of producers, consumers, regulators, and other stakeholders within the halal chicken industry. By promoting integrity, accountability, ethical production and continuous commitment to Sharia principles, religious compliance establishes the conditions necessary for sustainable industrial development. More importantly, the broader ethical values embedded within religious compliance naturally led to the principles of Islamic eco-theology, where environmental stewardship through *tawhid*, *khilafah* and *mizan* further strengthens the sustainability of the halal chicken industry.

3. Eco-Theology in Promoting Sustainable Halal Chicken Production

The present analysis demonstrates that Islamic eco-theology provides a comprehensive ethical framework for promoting sustainability within the halal chicken industry. While religious compliance establishes the obligation to adhere to Sharia principles, Islamic eco-theology broadens this responsibility by emphasising environmental stewardship, responsible resource management and the harmonious relationship between human beings, nature and the Creator. Consequently, sustainability within the halal industry should not be interpreted solely in terms of economic growth or regulatory compliance but also as the fulfilment of humanity's moral and spiritual responsibilities towards the environment entrusted by Allah.

One of the principal findings emerging from this analysis is that the concept of *tawhid* transforms halal production into an act of worship that extends beyond commercial activities. Producers who recognise Allah as the ultimate owner of all creation are more likely to perceive natural resources, livestock and the surrounding environment as trusts (*amanah*) rather than commodities to be exploited for maximum economic gain. This understanding encourages industry stakeholders to adopt production practices that uphold integrity, minimise environmental degradation and ensure that economic activities remain aligned with Islamic ethical values. Consequently, *tawhid* strengthens the integration of religious commitment with environmental responsibility throughout the halal production system.

The analysis further indicates that the principle of *khilafah* reinforces sustainable halal chicken production

by defining human beings as stewards entrusted with the responsibility of managing the Earth responsibly. Within the halal chicken industry, this stewardship extends to every stage of the production chain, including farm management, animal welfare, slaughtering practices, sanitation, waste management, transportation and resource utilisation. Producers are therefore expected not only to comply with halal certification requirements but also to ensure that production activities minimise environmental impacts, protect biodiversity, and preserve natural resources for future generations. Such responsibilities demonstrate that sustainable production is not merely an industrial objective but also a manifestation of Islamic stewardship.

Equally important is the principle of *mizan*, which encourages producers to maintain balance between economic development, environmental preservation and social well-being. The analysis suggests that sustainable halal chicken production should avoid excessive exploitation of natural resources, unnecessary waste (*israf*), pollution and production practices that threaten ecological stability. Instead, producers are encouraged to optimise resource utilisation, improve production efficiency, minimise food losses and adopt environmentally responsible farming practices without compromising halal integrity. This balanced approach reflects the Islamic understanding that economic development should coexist with environmental conservation rather than being pursued at its expense.

The findings also indicate that Islamic eco-theology expands the concept of halal beyond religious permissibility towards a more holistic understanding of sustainability. Halal production is no longer viewed solely as ensuring that slaughtering complies with Sharia principles but also as encompassing responsible animal husbandry, hygienic production environments, ethical treatment of livestock, safe food production, responsible waste disposal and environmental protection. This broader perspective reflects the integration of *halalan tayyiban* with contemporary sustainability principles, demonstrating that Islamic teachings inherently promote responsible production systems capable of balancing economic, environmental and social objectives.

Another important observation arising from this analysis is the increasingly significant role of consumer awareness in promoting environmentally responsible halal production. As consumers become more knowledgeable about the broader ethical dimensions of halal, purchasing decisions are influenced not only by the presence of halal certification but also by considerations such as food safety, environmental responsibility, ethical production and corporate integrity. This evolving pattern of consumer behaviour creates market incentives for producers to adopt sustainable farming practices, strengthen environmental management systems and demonstrate greater transparency throughout the halal supply chain. Consequently, consumer awareness functions as an important catalyst encouraging the practical implementation of Islamic eco-theological principles within the industry.

Furthermore, the analysis demonstrates that Islamic eco-theology contributes directly to achieving the broader objectives of sustainable development. The principles of *tawhid*, *khilafah*, and *mizan* collectively encourage responsible production, responsible consumption, environmental conservation and social accountability, all of which correspond closely with internationally recognised sustainability objectives. However, unlike many contemporary sustainability frameworks that derive their ethical foundations primarily from environmental or socio-economic theories, Islamic eco-theology anchors sustainability within accountability to Allah, thereby providing a stronger moral motivation for long-term environmental stewardship. This spiritual dimension encourages continuous commitment to sustainable practices regardless of commercial or regulatory pressures.

Overall, the present analysis confirms that Islamic eco-theology significantly strengthens the sustainability of the halal chicken industry by integrating religious values with environmental responsibility and ethical production practices. Rather than functioning as an independent environmental philosophy, Islamic eco-theology complements religious compliance by extending Sharia principles into broader responsibilities towards natural resources, animal welfare, and future generations. More importantly, its successful implementation requires governance systems capable of institutionalising these principles through effective regulation, collaborative governance and continuous industry oversight. Consequently, Islamic eco-theology serves as a vital bridge connecting religious compliance with good governance in supporting the sustainable growth of the halal chicken industry.

4. Good Governance as the Institutional Mechanism for Sustainable Growth

The present analysis demonstrates that good governance functions as the institutional mechanism that operationalises the ethical, religious and environmental values discussed in the preceding sections. While consumer awareness generates market demand for credible halal products, religious compliance establishes the moral foundation of halal production and Islamic eco-theology promotes environmental stewardship, these principles require an effective governance system to ensure their consistent implementation throughout the halal chicken industry. Consequently, sustainable growth cannot be achieved through market forces or religious commitment alone but depends upon governance structures capable of coordinating stakeholders, enforcing regulations and safeguarding halal integrity across the entire value chain.

One of the key findings emerging from this analysis is that effective governance strengthens the credibility

of halal certification by ensuring that compliance is based upon objective standards rather than commercial interests. Malaysia's halal certification system illustrates how institutional governance contributes to global confidence through comprehensive regulatory frameworks, standardised certification procedures, periodic audits and continuous monitoring. Such governance mechanisms ensure that halal certification represents not merely a religious symbol but a credible assurance of Sharia compliance, food safety, hygiene, operational integrity and quality management. Consequently, governance enhances the reliability of halal certification while reinforcing Malaysia's position as a leading authority in global halal governance.

The analysis further indicates that the principles of good governance collectively contribute to maintaining halal integrity throughout the halal chicken production ecosystem. The rule of law ensures that every industry player is subject to the same legal and regulatory requirements regardless of organisational size or financial capability, thereby preventing preferential treatment and strengthening public trust. Accountability requires producers, certification bodies, and regulatory agencies to discharge their responsibilities with professionalism and integrity, while transparency enables stakeholders to understand certification procedures, audit requirements, and regulatory decisions. Together, these principles establish a governance environment that promotes fairness, institutional credibility, and public confidence in the halal assurance system.

The findings also demonstrate that responsiveness and effectiveness are increasingly important in addressing the evolving challenges facing the halal chicken industry. The expansion of international trade, technological innovation, complex global supply chains, food safety risks, disease outbreaks, and changing consumer expectations require governance institutions to continuously adapt regulatory frameworks without compromising Sharia principles. Effective governance therefore involves not only regulatory enforcement but also institutional flexibility, evidence-based policy development and proactive responses to emerging issues that may affect halal integrity and consumer confidence.

Another significant finding is that sustainable governance within the halal chicken industry depends upon collaborative governance involving multiple stakeholders. Halal assurance cannot be achieved by a single institution acting independently but requires coordinated cooperation among halal certification authorities, veterinary departments, food safety agencies, local authorities, industry players, academic institutions, researchers and consumers. Such collaborative governance facilitates information sharing, harmonisation of regulatory standards, coordinated enforcement, continuous policy improvement, and effective monitoring throughout the halal value chain. The integration of diverse expertise and institutional responsibilities strengthens the resilience and effectiveness of the halal governance system while ensuring that industry development remains aligned with national and international halal standards.

The present analysis further suggests that good governance reinforces consumer awareness by enhancing the credibility and transparency of halal certification. Consumers are more likely to place confidence in halal-certified products when certification processes are supported by consistent regulatory enforcement, independent auditing, transparent decision-making and accountable institutions. Increased institutional credibility subsequently encourages informed purchasing decisions, strengthens consumer trust, and creates market incentives for producers to maintain high standards of halal compliance. This reciprocal relationship illustrates that governance and consumer awareness operate in a mutually reinforcing cycle that supports the long-term sustainability of the halal chicken industry.

In addition, good governance serves as the practical mechanism through which the ethical principles of religious compliance and Islamic eco-theology are translated into organisational practices. Religious compliance establishes the obligation to obey Sharia principles, while Islamic eco-theology emphasises stewardship, environmental responsibility and balanced resource utilisation through the principles of *tawhid*, *khilafah*, and *mizan*. Good governance institutionalises these values by incorporating them into certification standards, operational guidelines, inspection procedures, monitoring systems, environmental management practices and stakeholder accountability. Consequently, governance transforms religious and ethical values into measurable institutional practices capable of supporting sustainable industrial development.

The analysis also indicates that governance contributes directly to strengthening the resilience and international competitiveness of the halal chicken industry. Robust governance systems reduce the risk of fraud, non-compliance, misinformation and reputational damage while simultaneously improving operational consistency and consumer confidence. As global consumers increasingly associate halal certification with quality, integrity, hygiene, traceability and ethical production, governance becomes a strategic asset that enhances market competitiveness and supports the continued expansion of halal products into international markets. Therefore, investment in governance should be viewed not merely as a regulatory requirement but as a long-term strategy for sustainable economic development.

Overall, this analysis confirms that good governance represents the institutional foundation upon which sustainable growth of the halal chicken industry can be achieved. Rather than functioning solely as an administrative or regulatory mechanism, good governance integrates consumer awareness, religious compliance and Islamic eco-theological principles into a coherent governance framework that promotes transparency, accountability, collaboration, regulatory effectiveness and continuous improvement. Through this integrated

approach, governance safeguards halal integrity, strengthens consumer confidence, supports environmental sustainability and enhances the global competitiveness of the halal chicken industry. Ultimately, sustainable industry development can only be realised when ethical values, informed consumer participation, environmental stewardship, and effective institutional governance operate as mutually reinforcing components within the halal ecosystem.

5. An Integrated Framework for Sustainable Growth of the Halal Chicken Industry

The preceding analyses collectively demonstrate that the sustainable growth of the halal chicken industry cannot be achieved through a single dimension of development. Instead, sustainability requires the integration of consumer awareness, religious compliance, Islamic eco-theology and good governance into a comprehensive and mutually reinforcing framework. While each component contributes independently to strengthening the halal ecosystem, their collective interaction provides a more holistic approach capable of addressing contemporary challenges related to halal integrity, environmental sustainability, institutional credibility and consumer confidence.

The analysis suggests that consumer awareness represents the primary driving force within this integrated framework. Consumers with a comprehensive understanding of halal principles are more likely to demand products that not only fulfil religious requirements but also demonstrate high standards of quality, hygiene, safety, transparency and ethical production. Such informed purchasing behaviour creates market incentives that encourage producers to continuously improve halal compliance and adopt responsible production practices. Consequently, consumer awareness functions as the catalyst that initiates sustainable transformation within the halal chicken industry by influencing market demand and encouraging continuous improvements throughout the production chain.

However, increased consumer demand alone is insufficient to guarantee sustainable halal industry development. The findings indicate that religious compliance provides the ethical and spiritual foundation that shapes the behaviour of producers, regulators and consumers alike. Through the principles of *halalan tayyiban*, *amanah*, *ihsan* and accountability before Allah, religious compliance encourages industry stakeholders to implement halal principles not merely as regulatory obligations but as expressions of faith and moral responsibility. This ethical commitment strengthens organisational integrity while ensuring that halal production remains consistent with the broader objectives of Sharia (Maqasid al-Shariah), particularly the protection of religion, life, intellect, property and future generations.

The analysis further demonstrates that Islamic eco-theology expands the scope of religious compliance by incorporating environmental stewardship into the halal production system. Through the interconnected principles of *tawhid*, *khilafah*, and *mizan*, the halal chicken industry is encouraged to pursue economic development without compromising ecological balance, animal welfare or responsible resource utilisation. These eco-theological principles demonstrate that environmental sustainability is not an external objective imposed upon the halal industry but rather an inherent component of Islamic teachings that complements Sharia compliance. Consequently, halal production should be understood as simultaneously fulfilling religious obligations, environmental responsibilities, and societal expectations.

Although consumer awareness, religious compliance and Islamic eco-theology establish the conceptual and ethical foundations of sustainable halal production, their successful implementation depends upon effective institutional governance. The findings indicate that good governance functions as the operational mechanism that transforms ethical principles into practical industry standards through transparent certification systems, regulatory enforcement, stakeholder collaboration, accountability, continuous monitoring and institutional effectiveness. Good governance therefore ensures that halal integrity is preserved consistently across the entire production chain while strengthening consumer confidence and enhancing the international credibility of the halal industry.

Importantly, the interaction among these four components creates a mutually reinforcing cycle that supports sustainable industry development. Higher consumer awareness encourages greater demand for authentic halal-certified products, motivating producers to strengthen religious compliance throughout their operations. Stronger compliance simultaneously promotes environmentally responsible production practices consistent with Islamic eco-theology, while effective governance institutionalises these practices through comprehensive regulations, certification systems, and collaborative oversight. In turn, credible governance enhances public trust in halal certification, further increasing consumer confidence and reinforcing demand for responsibly produced halal products. This continuous interaction establishes a self-reinforcing framework capable of sustaining long-term industrial growth while maintaining halal integrity and environmental responsibility.

From a broader perspective, the integrated framework also contributes to the achievement of sustainable development by balancing economic growth, social responsibility, environmental protection and religious values. Unlike conventional sustainability models that frequently emphasise economic and environmental considerations independently, the present framework incorporates spiritual accountability as an additional dimension influencing organisational behaviour and stakeholder decision-making. This integration demonstrates that sustainability within the halal chicken industry extends beyond profitability and operational efficiency to include ethical

governance, responsible consumption, environmental stewardship and accountability before Allah.

The conceptual framework proposed in this study also provides practical implications for policymakers, halal certification authorities, industry players and researchers. Policymakers may strengthen halal governance by promoting greater collaboration among regulatory agencies while integrating environmental sustainability into halal policy development. Halal certification bodies may enhance certification standards by incorporating broader sustainability indicators without compromising Sharia compliance. Industry players may improve organisational competitiveness by adopting integrated halal management systems that simultaneously address religious compliance, environmental responsibility and governance excellence. Meanwhile, consumer education initiatives should continue to strengthen public understanding of halal beyond certification alone, encouraging purchasing decisions based upon comprehensive appreciation of halal integrity and sustainable production practices.

Overall, the present analysis confirms that sustainable growth of the halal chicken industry is best understood through an integrated conceptual framework that combines consumer awareness, religious compliance, Islamic eco-theology and good governance. Rather than operating independently, these four components complement and reinforce one another in creating a resilient, credible and sustainable halal ecosystem. The proposed framework therefore contributes to the existing body of knowledge by demonstrating that long-term sustainability within the halal chicken industry depends upon the successful integration of informed consumers, ethical production, environmental stewardship and effective institutional governance. Collectively, these interconnected dimensions provide a comprehensive pathway towards strengthening halal integrity, enhancing consumer confidence, supporting sustainable development and reinforcing Malaysia's position as a global leader in the halal industry.

Based on the preceding analysis, this study proposes an integrated conceptual framework illustrating the interrelationship between consumer awareness, religious compliance, Islamic eco-theology and good governance in promoting the sustainable growth of the halal chicken industry, as presented in Figure 1. The framework demonstrates that consumer awareness serves as the initial driving force by creating market demand for credible halal products. This demand encourages stronger religious compliance among industry stakeholders, which subsequently extends to environmental stewardship through the principles of Islamic eco-theology. The framework further illustrates that these ethical and religious values require effective institutional governance to ensure their consistent implementation throughout the halal production ecosystem. Ultimately, the interaction among these four dimensions strengthens halal integrity, enhances consumer trust and contributes to the sustainable growth of the halal chicken industry.

Figure 1. An Integrated Framework for Sustainable Growth of the Halal Chicken Industry

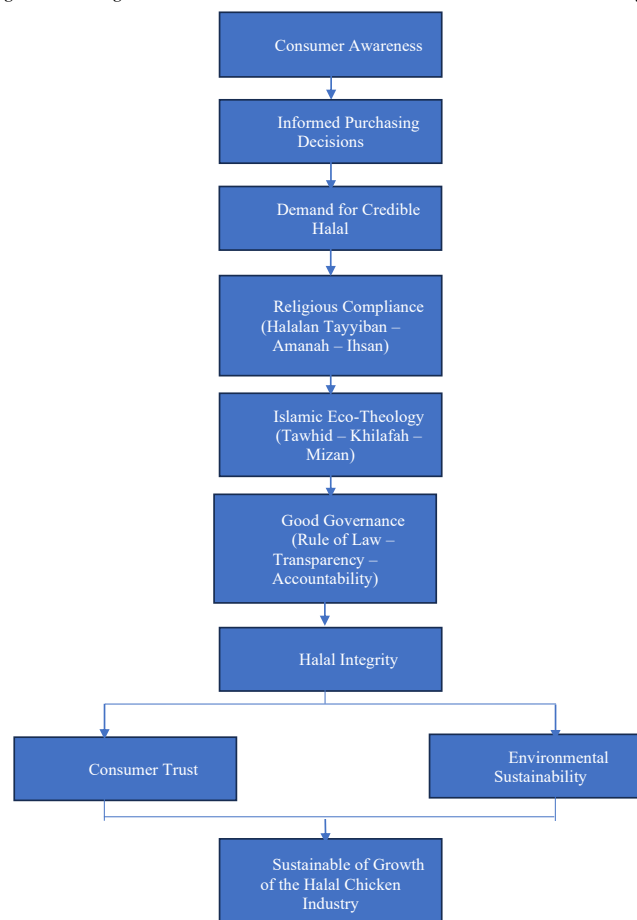


Figure 1 summarises the principal contribution of this study by illustrating the dynamic relationship among the four core dimensions discussed throughout the paper. Rather than operating independently, consumer awareness, religious compliance, Islamic eco-theology and good governance continuously reinforce one another in establishing a resilient halal ecosystem. The framework illustrates that sustainable growth of the halal chicken industry is driven by the integration of informed consumer behaviour, ethical and Sharia-compliant production, environmental stewardship and effective institutional governance. It further demonstrates that long-term sustainability cannot be achieved by focusing on a single dimension. Instead, it requires a balanced integration of economic development, religious values, environmental responsibility and good governance.

Conclusion

The sustainable growth of the halal chicken industry requires a holistic approach that extends beyond economic expansion and market competitiveness. This study has demonstrated that long-term sustainability is best achieved through the integration of consumer awareness, religious compliance, Islamic eco-theology and good governance within a comprehensive halal ecosystem. Rather than functioning as independent dimensions, these components complement and reinforce one another in strengthening halal integrity, enhancing consumer confidence, promoting environmental responsibility and supporting sustainable industrial development.

The analysis highlights that consumer awareness serves as the primary catalyst for sustainable halal consumption by encouraging informed purchasing decisions and increasing demand for authentic halal-certified products. As consumers become more knowledgeable about the broader meaning of halal, they increasingly value not only religious compliance but also food safety, product quality, ethical production and environmental sustainability. This evolving consumer behaviour encourages producers to continuously improve halal management systems while maintaining transparency and operational integrity throughout the production chain.

The study further demonstrates that religious compliance provides the ethical and spiritual foundation for halal production. Through the principles of *halalan tayyiban*, *amanah* and accountability before Allah, halal production is understood not merely as compliance with certification requirements but as a form of worship that guides responsible business conduct. Islamic eco-theology further strengthens this perspective by extending religious responsibility towards environmental stewardship through the interconnected principles of *tawhid*, *khilafah* and *mizan*. These principles collectively reinforce that environmental preservation, responsible resource management and animal welfare are integral components of sustainable halal production rather than separate environmental considerations.

At the institutional level, good governance plays a crucial role in translating religious and ethical values into effective industry practices. Through transparent halal certification systems, regulatory enforcement, stakeholder collaboration, accountability and continuous monitoring, governance ensures that halal integrity is consistently maintained across the entire halal value chain. Effective governance also strengthens public trust in halal certification while enhancing the international credibility and competitiveness of the Malaysian halal industry.

From a practical perspective, the findings suggest that policymakers should continue strengthening halal governance by enhancing inter-agency collaboration, improving regulatory effectiveness, and incorporating sustainability considerations into halal policy development. Halal certification authorities may further reinforce certification credibility through continuous monitoring, transparent governance and greater integration of environmental sustainability within halal assurance systems. Industry players should adopt holistic halal management practices that combine Sharia compliance, environmental responsibility and good governance as strategic elements for improving competitiveness and maintaining consumer trust. At the same time, consumer education initiatives should continue promoting a broader understanding of halal that encompasses ethical production, environmental stewardship and sustainable consumption.

This study is not without limitations. As a conceptual paper based primarily on literature synthesis, the proposed framework has not yet been empirically validated. Future research may therefore examine the relationships among consumer awareness, religious compliance, Islamic eco-theology and good governance using quantitative, qualitative or mixed-method approaches across different sectors of the halal industry. Comparative studies involving different countries or halal certification systems may also provide further insights into how governance structures and consumer behaviour influence sustainable halal industry development in diverse socio-economic contexts.

In conclusion, the future sustainability of the halal chicken industry depends upon more than the availability of halal-certified products or increasing market demand. It requires a comprehensive ecosystem in which informed consumers, committed industry stakeholders, environmentally responsible production practices and effective governance operate in a mutually reinforcing manner. By integrating these dimensions, the halal chicken industry can strengthen halal integrity, enhance consumer confidence, contribute to environmental sustainability and reinforce Malaysia's position as a global leader in the halal industry while supporting the broader objectives of sustainable development.

Acknowledgements

The authors would like to express their sincere appreciation to the Academy of Islamic Studies, Universiti Malaya (APIUM), for the financial support and sponsorship provided throughout the completion of this study.

References

- Abadi, M., Permadi, I., Prasetyo, R., & Simin, W. (2022). The ecotheological movement among the muslim youngers generation in Indonesia: case studies eco deen and green cadre of Muhammadiyah. *Asian People Journal (APJ)*, 5(2), 179-194.
- Abd-Allah, U. F. (2012). *Living Islam with purpose*. Abu Dhabi: Tabah Foundation.
- Abderahman, R., Karim, R., & Kevin, D. (2021). Halal food supply chains: A literature review of sustainable measures and future research directions. *Foods and Raw materials*, 9(1), 106-116.
- Adham, K. A., Rahim, A. A., Masood, A., & Said, M. F. (2022). Evolution of the Malaysian Halal Certification System: Viable System Model as the Diagnostic Framework. *Jurnal Pengurusan*, 66, 29.
- Al-Teinaz, Y. R., Spear, S., & Abd El-Rahim, I. H. (Eds.). (2020). *The halal food handbook*. John Wiley & Sons.
- Ali, A., Xiaoling, G., Sherwani, M., & Ali, A. (2017). Factors affecting Halal meat purchase intention: Evidence from international Muslim students in China. *British Food Journal*, 119(3), 527-541.
- Amarul, A., Sukrino, S., & Kurnia, D. (2019). Understanding the Awareness of the Importances of Halal Labels to Business Actors Based on Range of Long Business Variations. *Business and Management Research*, 8(1), 17-21.
- Artadita, S., & Lestari, Y. D. (2019). Halal slaughterhouse certification: the comparison between two halal certification bodies. *Binus Business Review*, 10(3), 211-227.
- Aufi, I., Julian, F. A., Maulidizen, A., Ariaputra, R. F., & Fauzan, M. (2024). The role of certification standards in shaping halal supply chain practices: A qualitative literature review. *Journal of Islamic Law and Legal Studies*, 1(2), 78-91.
- Azhar, M. A. Z., Zakaria, Z., & Rofaie, N. S. A. (2025). Persamaan dan Perbezaan dalam Penyembelihan Agama: Islam (Dhabiha) Dan Yahudi (Shechita): Similarities and Differences in Religious Slaughter: Islamic (Dhabiha) and Jewish (Shechita). *Jurnal Fiqh*, 22(2), 207-234.
- Aziz, Y. A., & Chok, N. V. (2013). The role of Halal awareness, Halal certification, and marketing components in determining Halal purchase intention among non-Muslims in Malaysia: A structural equation modeling approach. *Journal of International Food & Agribusiness Marketing*, 25(1), 1-23.
- Bachtiar, W. F., Masrurroh, N. A., Asih, A. M. S., & Sari, D. P. (2025). Halal food sustainable traceability: a multi-group consumer-centric acceptance and preference analysis. *Journal of Islamic Marketing*, 16(12), 3682-3710.
- Baharuddin, S. A. (2020). The Impact Of Halal Certification Compliance On Organizational Performance In Sme Halal Food Company: The Role Of Religiosity As Moderating Variable [Universiti Utara Malaysia]. *Universiti Utara Malaysia*.
- Bahri, S., & Adhariah, A. (2026). BEYOND CERTIFICATION: RECONCEPTUALIZING MUSLIM CONSUMER TRUST IN THE HALAL ECONOMY THROUGH RELIGIOSITY, DIGITAL ENGAGEMENT, AND ETHICAL GOVERNANCE. *Referensi Islamika: Jurnal Studi Islam*, 4(2), 234-244.
- Begum, S., Alamgir, M., Sharmin, T., & Chowdhury, M. T. (2025). Understanding consumer perception of halal foods: A conceptual framework using the Stimulus-Organism-Response model. *Journal of Business Strategy Finance and Management*, 7(01), 04-18.
- Berebon, C. B. (2025). Integrating ethical, legal, and cultural paradigms: Advancing environmental stewardship. *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, 8(1), 1-15.
- Carrigan, M., & Attalla, A. (2001). The myth of the ethical consumer—do ethics matter in purchase behaviour?. *Journal of consumer marketing*, 18(7), 560-578.
- Elistina Abu Bakar & Afida Mastura Muhammad Arif, (2020) Undang-undang Pengguna di Malaysia (Serdang: Universiti Putra Malaysia), 63.
- Ellahi, R. M., Wood, L. C., Khan, M., & Bekhit, A. E. D. A. (2025). Integrity challenges in halal meat supply chain: Potential industry 4.0 technologies as catalysts for resolution. *Foods*, 14(7), 1135.
- Faisal, A. (2024, October). The concept of stewardship (Khilafah) in Islam and its implications for environmental sustainability. In *IICASS-Ibn Khaldun International Conference on Applied and Social Sciences* (Vol. 2, No. 1, pp. 41-44).
- Firdous, Q., & Yasin, H. M. Z. (2025). Food, Faith, and Sustainability: Islamic Ethical Foundations for a Just and Ecological Future. *Indonesian Journal of Islamic Literature and Muslim Society*, 10(2), 231-248.

- Fitria, T. N. (2025). The profession of content creator in the Sharia-compliant creative economy: opportunities, challenges, and Islamic business ethics on the commercialization of halal content. *Jurnal Ilmiah Ekonomi Islam*, 11(03).
- Garg, P., & Joshi, R. (2018). Purchase intention of “Halal” brands in India: the mediating effect of attitude. *Journal of Islamic Marketing*, 9(3), 683-694.
- Ghalih, M., & Chang, C. H. (2025). Aligning halal supply chain management improvements with global sustainability standards: a DEMATEL-based analysis. *Management Dynamics in the Knowledge Economy*, 13(2), 210-228.
- Hamdan, H. (2026). Islamic education with an ecological perspective: Quranic foundations, environmental ethics, and pathways toward sustainable development. *Jurnal Pendidikan Islam*, 16(1), 91-106.
- Hamdan, H., Issa, Z. M., Abu, N., & Jusoff, K. (2013). Purchasing decisions among Muslim consumers of processed halal food products. *Journal of Food Products Marketing*, 19(1), 54-61.
- Haq, S., Priadi, A., & Riyanto, O. S. (2026, January). INTEGRATION OF ECOTHEOLOGY AND G2R TETRAPRENEURSHIP IN REALIZING A SUSTAINABLE FUTURE THROUGH THE SYNERGY OF RATIONALITY, RELIGIOSITY, AND SOCIAL ECONOMIC INNOVATION. In *International Student Conference* (Vol. 1, No. 1, pp. 34-50).
- Hasanah, H. (2025). Implementation of the Principles of Halal and Tayyib at the Slaughterhouse in Sustainable Development Goals. In *Implementing Halal Principles and Regulations in Business Governance* (pp. 81-104). IGI Global Scientific Publishing.
- Hidayati, N., & Sunaryo, H. (2021). The role of halal label to increase the effect of attitude toward halal product on brand image and purchase intention. *International Journal of Entrepreneurship and Business Development*, 4(5), 744-752.
- Humphreys, A., & Grayson, K. (2008). The intersecting roles of consumer and producer: A critical perspective on co-production, co-creation and prosumption. *Sociology compass*, 2(3), 963-980.
- Ishak, S., & Zabil, N. F. M. (2012). Impact of consumer awareness and knowledge to consumer effective behavior. *Asian Social Science*, 8(13), 108.
- Islam, M. N., & Islam, M. S. (2015). Human-animal relationship: Understanding animal rights in the Islamic ecological paradigm. *Journal for the Study of Religions and Ideologies*, 14(41), 96.
- Jordana, J., Rozas-Bugueño, J., & Triviño-Salazar, J. C. (2025). Consumer authorities in Europe: policing markets or empowering consumers?. *Governance*, 38(3), e70033.
- Khālīd ‘Abd al-Rahmān al-Jarīsī (2006). *Sulūk al-Mustahlik*. Riyadh: Maktabah al-Malik Fahad al-Watāniyyah
- Khamaludin, K. (2021). The effect of halal awareness on purchase intention of halal food: A case study in Indonesia. *Journal of Asian Finance, Economics and Business*.
- Kirin, A. B., & Kariman, Z. (2026). Toward Interfaith Ecological Ethics: Synergizing Religious Eco-Theology and Local Cultural Wisdom for Environmental Governance in Indonesia. *Asian Journal of Media and Culture*, 2(1), 23-48.
- Mohidem, N. A., & Hashim, Z. (2023). Integrating environment with health: an Islamic perspective. *Social Sciences*, 12(6), 321.
- Mutmainah, L. L. (2018). The role of religiosity, halal awareness, halal certification, and food ingredients on purchase intention of halal food. *Ihtifaz: Journal of Islamic Economics, Finance, and Banking*, 1(1), 33.
- Mutmainah, L. L. (2018). The role of religiosity, halal awareness, halal certification, and food ingredients on purchase intention of halal food. *Ihtifaz: Journal of Islamic Economics, Finance, and Banking*, 1(1), 33.
- Noordin, N., Noor, N. L. M., & Samicho, Z. (2014). Strategic approach to halal certification system: an ecosystem perspective. *Procedia-Social and Behavioral Sciences*, 121, 79-95.
- Nur, A., bin Husin, H., & Yasir, M. (2025). Qur’anic ecotheology and the ethics of forest protection in Indonesia. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 26(2), 351-382.
- Othman, K., Sulaiman, M., & Mutalib, M. M. (2018). A PHILOSOPHY OF MAQASID SHARIAH UNDERPINNED MUSLIM FOOD CONSUMPTION AND THE HALALAN TOYYIBAN CONCEPT: Falsafah Maqasid Shariah Membentuk Asas Kepenggunaan Makanan Muslim dan Konsep Halalan Toyyiban. *‘Abqari Journal*, 13(1), 75-86.
- Purwaningsih, S. N., & Lawal, U. S. (2026). Students’ Understanding of Halal Symbols and Their Impact on Halal Food Consumption. *Jurnal Halal Center*, 1(1), 15-29.
- Putri, W. S. T. (2025). The Impact of Sustainable Sourcing on Halal Certification: A Literature Review on Ethical and Environmental Concerns. *Journal of Halal Review*, 1(1), 51-64.
- Rahmat, M. B. (2025). The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: An Analysis of the Concepts of Khalifah, Mīzān, and Maṣlaḥah. *Indonesian Journal of Islamic Theology and Philosophy*, 7(1), 93-110.
- Riaz, M. N., Irshad, F., & Haider, M. B. (2026). Artificial Intelligence in Religious Certification: A

- Comprehensive Review of Halal Digitalization, Compliance Integrity, and Future Directions. *International Journal of Food Science*, 2026(1), 3011089.
- Rozaq, A., & Zain, M. H. (2024). Transformative islamic spirituality as an ethical framework for ecological responsibility. *An-Nur International Journal of Islamic Thought*, 2(2), 48-65.
- Septiani, D., & Ridlwan, A. A. (2020). The effects of halal certification and halal awareness on purchase intention of halal food products in Indonesia. *Indonesian Journal of Halal Research*, 2(2), 55-60.
- Sudi, D. M. (2025). Bridging Regulatory Diversity: Halal Certification Frameworks in Indonesia, Malaysia, and Singapore and the Road to ASEAN Harmonisation. *Milkiyah: Jurnal Hukum Ekonomi Syariah*, 4(1), 15-27.
- Sulaeman, S., Herianingrum, S., Ryandono, M. N. H., Napitupulu, R. M., Hapsari, M. I., Furqani, H., & Bahari, Z. (2025). Islamic business ethics in the framework of higher ethical objective (Maqasid al-Shariah): a comprehensive analysis and future research directions. *International Journal of Ethics and Systems*, 1-29.
- Susiang, M. I. N., Siswanti, I., Permana, D., & Wibowo, M. W. (2024). Effects of competitive intelligence and halal integrity on Halalan Tayyiban implementation strategy in Indonesian MSMEs: the mediating role of halal orientation strategy. *Journal of Islamic Marketing*.
- Voak, A. (2021). Fake: The rise of food fraud in the halal supply chain. *Nusantara Halal Journal*, 2(2), 82-88.
- Wahab, A., & Mahdiya, I. (2025). Reconceptualizing halal industry governance in the digital economy: A maqasid al-Sharia based legal framework. *Journal of Islamic Law on Digital Economy and Business*, 152-167.
- Wulandari, M. M. T., & Jati, B. K. H. (2023, December). Examining The Synergy between Al-Mizan Principle in Shariah Economics and Green Economy: A Legal Perspective. In *3rd International Conference on Law, Governance, and Social Justice (ICoLGaS 2023)* (pp. 1211-1223). Atlantis Press.
- Zafar, M. B., & Jafar, A. (2026). A meta-analytic structural equation model of Halal purchasing behavior: extending the theory of planned behavior with religiosity. *Current Psychology*, 45(6), 630.
- Zakaria, Z., Razaly, M. M., & Azhar, M. A. Z. (2026). Enhancing halal chicken production in Selangor through good and collaborative governance. *Universiti Islam Selangor*.