

Integration of Islamic Marketing and Halal Business: A Systematic Review of Trends, Challenges, and Value Frameworks

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Abstract

Introduction: Despite increasing studies on halal business and Islamic marketing, limited research systematically synthesizes their integration and implications for halal ecosystem sustainability. The growth of the global halal industry requires a holistic integration between operational halal compliance and the ethical principles of Islamic Marketing to ensure product integrity, particularly in Indonesia as the world's largest Muslim market. This study analyzes the conceptual synergy and the implementation of this integration. **Research Method:** We employed a Systematic Literature Review (SLR) using an adapted PRISMA protocol. Studies from Scopus and Sinta 1–3 (2017–2025) were analyzed thematically and narratively to synthesize the findings. **Results:** Effective integration is achieved through the Muslim Customer Perceived Value (MCPV) Halal framework, in which spiritual and ethical value dimensions (such as employee behavior and the shopping environment) enhance consumer trust and purchase intention beyond the fulfillment of legal certification requirements. Structural challenges include weaknesses in supply chain traceability and fragmented standards amid rapid digitalization. **Conclusion:** The integration of Halal Business and Islamic Marketing is essential for sustainable competitiveness. Required strategies include harmonizing global standards, advancing

technological innovation for value chain transparency, and strengthening halal literacy.

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Page : 20-38

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INTRODUCTION

The Islamic economy has undergone a fundamental transformation, evolving beyond the financial sector into a comprehensive ecosystem encompassing lifestyle products and services, commonly referred to as the halal lifestyle (Raimi et al., 2025). This transformation is driven by increasing religious awareness and the rising purchasing power of Muslim consumers worldwide, who demand products and services that guarantee sharia compliance (Randeree, 2020). This phenomenon positions the halal industry as one of the fastest-growing sectors, covering food and beverages, cosmetics, pharmaceuticals, tourism, and fashion (Mustajab, 2025).

Globally, Indonesia holds a highly strategic position due to its large Muslim population and significant domestic market, making the development of the halal sector a crucial instrument for economic progress (Anggara, 2017). Empirical studies confirm that the integration of halal lifestyle with other Islamic sectors—such as Islamic banking and halal tourism—positively contributes to local economic growth (Mustajab, 2025). In tourism specifically, the attention given by destinations to Muslim-friendly attributes, such as worship facilities and halal food availability, plays a decisive role in attracting Muslim travelers (Soonsan & Jumani, 2024). However, the optimal economic benefits of this sector can only be realized with sound regulatory frameworks and enhanced producer capacity to internalize halal standards operationally (Halim et al., 2022).

Success in the halal industry relies on the synergy between two main pillars: Halal Business practices that ensure operational compliance, and Islamic Marketing principles that uphold ethical integrity and communication (Rangkuti, 2023). Halal Business focuses on legality and technical assurance, validated through halal certification (Khan & Haleem, 2016). This certification ensures that products are free from prohibited elements (such as pork, alcohol, or *riba*) and that production, distribution, and storage processes adhere to cleanliness and purity (*tahārah*) standards (Liana & Anjeli, 2025). In Indonesia, the legitimacy of this pillar is reinforced by increasingly stringent regulatory frameworks, such as Government Regulation No. 39/2021 on Halal Product Assurance (Barnanda et al., 2025).

Meanwhile, Islamic Marketing functions as an ethical framework, emphasizing Islamic moral values in all market interactions (Aman, 2020). These values include honesty and trustworthiness (*al-Amānah*), fairness (*al-ʿAdl*), and delivering excellent service (*Khidmah*) (Schroeder et al., 2019). Islamic Marketing strictly prohibits fraudulent practices, manipulative

advertising, or communication that violates ethical norms (*ghibah or risywah*) (Sahla et al., 2019).

Integrating these two pillars is critically important because it creates what is known as Halal Integrity. Halal certification (Halal Business) without ethical Islamic Marketing may harm a company's reputation if moral promises are not fulfilled. Conversely, ethical Islamic Marketing without valid certification lacks legal legitimacy and consumer trust. A halal product must meet both halal (legal) and *ṭayyib* (good, safe, beneficial) requirements, encompassing not only raw materials and processes but also promotional practices. This integration becomes a key determinant of long-term competitive advantage in markets driven by spiritual and moral values (Liana & Anjeli, 2025).

Despite significant developments in halal-related literature, systematic reviews reveal fundamental gaps that need to be bridged both conceptually and practically. Theoretically, there are weaknesses in integrating spiritual and ethical Sharia values into models of consumer perceived value, particularly the Muslim Customer Perceived Value (MCPV) framework. Many conventional marketing studies fail to capture these unique dimensions, creating a gap between Muslim consumers' expectations—shaped by religious values—and their actual perceived value of halal products. Addressing this gap is crucial for understanding Muslim consumer preferences more comprehensively (Rahmah, 2024).

Previous studies have addressed individual components of this relationship in isolation. Research on halal certification has predominantly focused on technical compliance requirements and regulatory frameworks (Khan & Haleem, 2016); (Barnanda et al., 2025), while studies on Islamic Marketing have concentrated on ethical communication principles without adequately connecting these to operational halal assurance systems (Aman, 2020); (Sahla et al., 2019). Similarly, consumer behavior studies within the halal context have examined purchase intention and loyalty (Rahmah, 2024); (Pangestu, 2024) without sufficiently integrating the MCPV framework as a bridge connecting Islamic Marketing ethics, Halal Business compliance, and resultant consumer behavioral outcomes. This fragmentation of existing research has resulted in the causal relationships between Islamic Marketing principles, Halal Business practices, MCPV dimensions, and the formation of consumer trust and loyalty not being comprehensively explained in theory and only minimally validated through empirical research.

Practically and methodologically, there are structural challenges hindering the synergy between these pillars. These challenges include disparities in halal literacy across regions, perceptions of certification costs and bureaucracy, fragmentation of standards among subsectors, and critical weaknesses in supply chain and traceability infrastructure (Mustajab, 2025). Additionally, the rapid development of digital finance introduces new challenges, such as heightened risks of sharia non-compliance driven by technological innovation and regulatory inconsistencies (Jalal & Rosyadi, 2025). Repeated studies highlight that overcoming these structural obstacles is essential to advancing effective halal industrialization (Mustajab, 2025).

This study offers a novel contribution by systematically synthesizing the integration of Islamic Marketing and Halal Business through the lens of the Muslim Customer Perceived Value (MCPV) framework—an approach not previously consolidated in the existing literature. Unlike prior reviews that examine these domains separately, this study constructs an explicit and testable linkage across the full value chain: from Islamic Marketing ethical principles (*Al-Amanah, Al-Adl, Khidmah*), through Halal Business operational compliance mechanisms (certification, traceability, supply chain integrity), to MCPV spiritual and ethical dimensions, and ultimately to measurable consumer behavioral outcomes (trust, purchase intention, and loyalty). This integrated framework, grounded in the *Halalan Ṭayyiban* principle, provides both a theoretical model and a practical roadmap that has not been previously articulated in a single systematic synthesis.

This study is anchored in two complementary theoretical traditions. First, the *Maqāṣid al-Sharī'ah* framework provides the normative Islamic foundation, emphasizing the preservation of religion (*dīn*), life (*nafs*), intellect (*'aql*), progeny (*nasl*), and wealth (*māl*) as the ultimate objectives of Islamic law—objectives that the halal industry must serve holistically. Second, the Muslim Customer Perceived Value (MCPV) theory extends conventional perceived value models by incorporating spiritual, ethical, and religious dimensions that are uniquely salient to Muslim consumers. The integration of these two frameworks enables this study to theorize how operational halal compliance (Halal Business) and ethical market communication (Islamic Marketing) jointly produce the perceived value dimensions that drive Muslim consumer behavior.

Based on these identified gaps, this study makes three principal contributions and establishes three corresponding objectives:

First, this study contributes a synthesized conceptual model of Islamic Marketing and Halal Business integration grounded in the *Halalan Ṭayyiban* principle. Accordingly, the first objective is to analyze and synthesize the conceptual integration of Islamic Marketing and Halal Business Practices, with emphasis on the *Halalan Ṭayyiban* principle as the foundation of the value chain.

Second, this study contributes an evidence-based mapping of structural barriers and enabling factors that mediate successful integration, particularly within the Indonesian context and amid rapid digitalization. The second objective is therefore to identify and examine the driving factors and structural barriers hindering the implementation of the integration model, including challenges in digitalization, global harmonization, and supply chain issues.

Third, this study contributes a comprehensive strategic framework centered on the Halal Perceived Value model, designed to inform both academic inquiry and managerial practice. The third objective is to synthesize the Halal Perceived Value framework as a comprehensive strategic model for enhancing trust and loyalty among Muslim consumers.

RESEARCH METHOD

This study employs a Systematic Literature Review (SLR) methodology with a qualitative–descriptive approach (Liana & Anjeli, 2025). The selection of SLR is fundamental to ensuring objectivity and transparency in the identification and evaluation of relevant primary studies. This methodology enables the researcher to critically synthesize empirical and conceptual findings from reputable literature, in accordance with rigorous academic publication standards (Thoha & Huda, 2025). The rationale for using SLR lies in the need to construct a comprehensive understanding of the constructs, measurements, and determinants of the integration between marketing ethics and halal compliance, considering the complexity and significance of sharia literacy in influencing Muslim economic behavior. By systematically mapping the literature, this study is able to identify trends, collaboration patterns, and directions for future research (Thoha & Huda, 2025).

The literature selection procedure was conducted by adapting the PRISMA protocol to ensure accuracy and minimize selection bias. The search process focused on internationally and nationally reputable academic databases. The main data sources included Scopus, Web of Science, and nationally accredited journals indexed in Sinta 1, Sinta 2, and Sinta 3 (Jalal & Rosyadi, 2025). To ensure reproducibility, the following Boolean search string was employed across all databases: ("Islamic marketing" OR "halal marketing" OR "Muslim consumer") AND ("halal business" OR "halal certification" OR "halal compliance") AND ("perceived value" OR "consumer behavior" OR "purchase intention" OR "trust"). Searches were conducted in both title and abstract fields. Additional manual searches of reference lists of included articles were performed to identify studies not captured by database searches.

The temporal criteria were set for publications within the last 8 to 10 years (2017–2025). This restriction ensures that the analyzed studies are relevant to the development of the Halal Product Assurance (JPH) regulatory framework and the implementation challenges emerging from digital disruption (Pangestu, 2024).

Strict criteria were used to select primary studies in order to maintain the research focus on integration-related topics. The inclusion criteria required that the articles be reputable scholarly journals or indexed conference papers explicitly addressing the synergy between Islamic Marketing and Halal Business practices, or the integration of sharia values into consumer perceived value. Articles must have been published in peer-reviewed journals indexed in Scopus, Web of Science, Sinta 1, Sinta 2, or Sinta 3; written in Indonesian or English; and published between 2017 and 2025.

Exclusion criteria were applied to eliminate studies that did not meet quality standards, topic relevance, or the established time frame. Studies focusing solely on one aspect (e.g., certification without marketing, or vice versa), older publications (more than 10 years), and non-scholarly works (such as theses or books) were excluded from the analysis (Pangestu, 2024). These methodological limitations—restricting the scope to recent and reputable literature—implicitly ensure that the findings remain relevant to the challenges and opportunities shaped by JPH regulations and the rapid digitalization within the halal ecosystem.

The initial database search yielded a total of 847 records (Scopus: 412; Web of Science: 203; Sinta 1–3: 232). Following the removal of 189 duplicates, 658 records were screened by title and abstract. Of these, 521 were excluded for failing to address the integration of Islamic Marketing and Halal Business, leaving 137 articles assessed for full-text eligibility. After full-text review against inclusion and exclusion criteria, 48 articles were retained as primary studies for synthesis. The primary reasons for exclusion at the full-text stage were: sole focus on one pillar without integration (n=52), publication outside the 2017–2025 timeframe (n=19), and non-peer-reviewed sources (n=18). This selection process is summarized in the PRISMA flow diagram framework described above

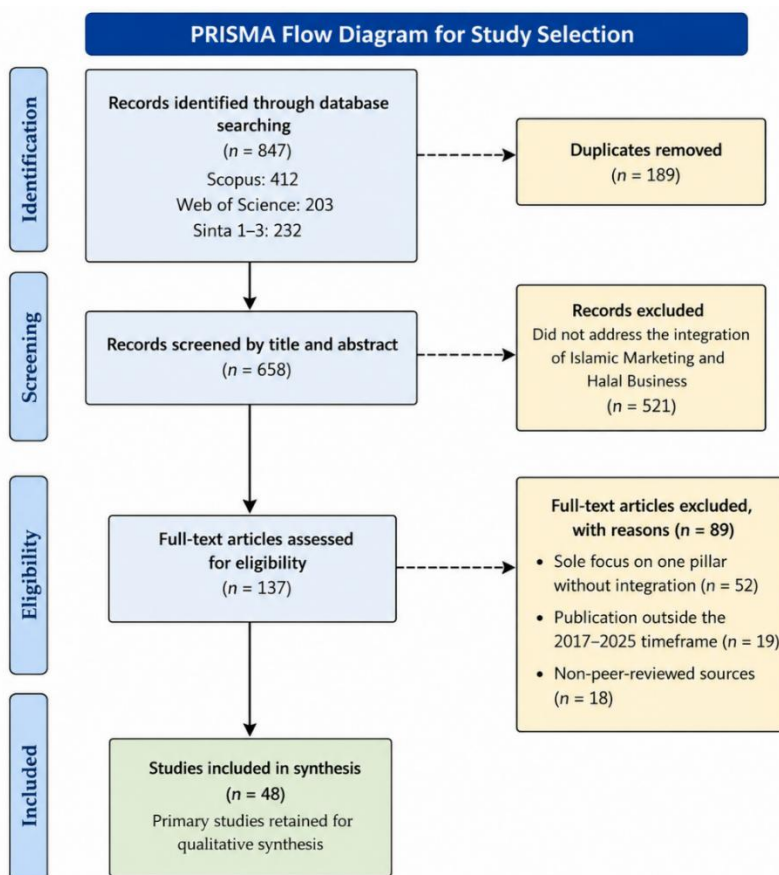


Figure 1. PRISMA Flow Diagram of the Systematic Literature Review Process

For each included study, the following data were extracted systematically: author(s) and year, country of study, research design (empirical/conceptual/review), theoretical framework employed, key constructs examined, principal findings, and relevance to the integration framework. Quality assessment was conducted using a checklist adapted from the Mixed Methods Appraisal Tool (MMAT), evaluating each study on clarity of research questions, appropriateness of methodology, rigor of data collection and analysis, and validity of conclusions. Studies rated as low quality on more than two criteria were excluded, resulting in the removal of three additional articles, bringing the final corpus to 45 primary studies.

Primary studies that passed the selection process were analyzed using thematic and narrative analysis. Thematic analysis involved identifying patterns, concepts, and recurring

themes, which were grouped into three major categories: (1) Conceptualization of halal–thayyib values, (2) Structural and operational challenges of implementation, and (3) Strategic transformation in the digital and global era (Jalal & Rosyadi, 2025). Narrative synthesis was used to construct a coherent argumentative framework by comparing and contrasting the findings. This synthesis focused on causal mechanisms—such as how the implementation of the *Al-Amanah* principle (Islamic Marketing) must be supported by a reliable traceability system (Halal Business). The goal is to generate a deeper understanding of how ethics and compliance must interact to create credible Halal Integrity in the eyes of consumers.

RESULT AND DISCUSSION

1. Core Conceptualization of *Halalan Thayyiban* as an Integrated Value Chain

The integration of Islamic Marketing and Halal Business cannot be separated from the principle of *Halalan Thayyiban*. The concept of halal (legal conformity with sharia) ensures that products are free from prohibited elements, a function primarily governed by quality assurance systems and certification within Halal Business. However, Islamic Marketing requires broader compliance through the *thayyib* dimension, which encompasses quality, safety, health, benefit, and ethical considerations of the product and service (Liana & Anjeli, 2025). *Thayyib* demands that integrity be maintained throughout the value chain. A technically halal product must be produced, distributed, and promoted in an ethical manner. For example, halal cosmetic products should not be marketed using advertisements that violate modesty norms or Islamic ethical principles. Ethical violations in promotion diminish the *thayyib* value of a product, even if its ingredients and processes are certified halal. Thus, *Halalan Thayyiban* is a philosophical foundation mandating Halal Business to integrate operational compliance with marketing ethics (Liana & Anjeli, 2025).

Ethical principles in Islamic Marketing—such as honesty (*Al-Amanah*), fairness (*Al-Adl*), and service (*Khidmah*)—have direct operational links to the success of Halal Business. The value of *Al-Amanah* (trustworthiness) in marketing implies that companies promise their products truly meet the halal standards claimed. This promise requires full transparency (Prihatta, 2018). Such transparency can only be achieved if supported by a robust Halal Business infrastructure, particularly traceability capabilities that ensure halal assurance from upstream to downstream. If the supply chain has weaknesses in traceability—which is frequently highlighted as a structural barrier—then the ethical promise of honesty in marketing (*Al-Amanah*) is automatically violated because the company cannot guarantee the halal integrity of the final product. Thus, a rigorous Halal Business system (especially in the supply chain) serves as the operational fulfilment of Islamic Marketing ethics (Mustajab, 2025).

This finding extends and critically refines the arguments advanced by Khan & Haleem (2016) who positioned halal certification primarily as a technical and regulatory instrument (Khan & Haleem, 2016). While their framework acknowledged the role of cleanliness (*ṭahārah*) standards, it did not sufficiently account for the ethical marketing dimension that the *thayyib* principle demands. The present synthesis demonstrates that reducing halal compliance to

certification alone creates a conceptual blind spot: a product may be legally certified yet ethically deficient in its marketing communication, thereby violating the *thayyib* standard. This represents a meaningful theoretical advancement over earlier certification-centric models.

Furthermore, this conceptualization challenges the conventional marketing literature that treats product quality and promotional ethics as separate constructs (Keller & Kotler, 2015). Within the *Halalan Thayyiban* framework, they are inseparable—promotional ethics is itself a dimension of product quality for Muslim consumers. This integration aligns with and extends the work of Liana & Anjeli (2025), who argued for a holistic value chain approach, but goes further by specifying the precise mechanism through which Islamic Marketing ethics (*Al-Amanah*) and Halal Business infrastructure (traceability) are mutually constitutive rather than merely complementary. The theoretical implication is significant: scholars must reconceptualize halal product quality as a multi-dimensional construct that spans both operational compliance and communicative ethics, rather than treating these as distinct analytical domains.

2. Integration of Sharia Values in the Muslim Consumer Perceived Value (MCPV) Model

Building upon the *Halalan Thayyiban* foundation established in the preceding section, the linkage between Islamic Marketing, Halal Business, and consumer behavior is most clearly articulated through the Muslim Customer Perceived Value (MCPV) framework. The systematic literature identifies the necessity of adopting MCPV as a strategic key for integration. Conventional perceived value models are insufficient because they fail to incorporate spiritual and moral dimensions inherent in Muslim consumer purchasing decisions (Rahmah, 2024). Integrating sharia values into this model is essential to bridge the gap between Muslim consumer expectations and the value they actually perceive (Pangestu, 2024).

The causal pathway operates as follows: Islamic Marketing principles (*Al-Amanah*, *Al-Adl*, *Khidmah*) define the ethical promises made to consumers; Halal Business practices (certification, traceability, Islamic shopping environment) operationalize and verify these promises; these combined inputs activate spiritual, ethical, and functional MCPV dimensions in consumers; and the resulting perceived value drives trust, purchase intention, and loyalty. According to studies, such integration not only increases purchase intention and loyalty but also provides a tangible competitive advantage for businesses. Value that stems from the emphasis on sharia integrity, which transcends mere functional or financial attributes (Rasnawati et al., 2025).

MCPV requires Halal Business to consider soft attributes that are not directly related to the product itself but to the overall consumer experience. Muslim consumers assess the holistic quality of halal products through employee behavior, communication, and knowledge of sharia regulations (Rahmah, 2024). These experiences form an important component of perceived value (Pangestu, 2024). Product developers and managers are advised to create an Islamic-oriented shopping environment that provides various value dimensions forming MCPV (Rahmah, 2024). Examples of Halal Business practices supporting MCPV include the provision of adequate prayer facilities (separate prayer rooms for men and women), sharia-compliant

restrooms, and sales interactions conducted with Islamic ethics emphasizing *Khidmah* (Pangestu, 2024). Failure of halal-certified companies to provide an Islamic shopping environment can significantly reduce perceived value, demonstrating that technical compliance must be supported by ethical Islamic Marketing practices (Rahmah, 2024).

Within the MCPV framework, halal certification serves as a crucial extrinsic information cue. It is not merely a legal requirement of Halal Business but also a legitimizing instrument reinforcing the ethical promises conveyed through Islamic Marketing. Credible halal certification validates product integrity, enhances the shopping experience, and helps businesses build long-term loyalty among Muslim consumers (Barnanda et al., 2025). Empirical studies show that consumer education on certification and digital marketing strategies significantly influence MSMEs' ability to monetize the halal trend (Mustajab, 2025). By integrating creative branding with halal certification assurance, companies can strengthen cultural identity, build trust, and sustain competitive advantage (Barnanda et al., 2025).

The MCPV framework synthesized here represents a critical departure from conventional consumer value theories, particularly Zeithaml's (1988) perceived value model and Sheth et al.'s (1991) consumption values theory, both of which treat consumer value as primarily functional, economic, and social in nature. While these foundational models have been widely applied in marketing research, their application to Muslim consumer contexts has been repeatedly shown to be inadequate (Rahmah, 2024); (Pangestu, 2024). The present synthesis critically affirms that the absence of spiritual and religious value dimensions in conventional models is not merely an oversight but a structural limitation that produces systematically biased predictions of Muslim consumer behavior.

Critically, however, the literature reviewed also reveals an internal tension within the MCPV framework itself that previous studies have not sufficiently addressed. Studies such as Rahmah (2024) and Pangestu (2024) demonstrate that soft experiential attributes—such as the availability of prayer facilities and ethically trained staff—significantly influence MCPV. Yet these studies were predominantly conducted in retail and food service contexts. It remains unclear whether the same experiential dimensions carry equal weight in digital or online halal commerce environments, where physical Islamic shopping experiences are absent by definition. This gap represents an important theoretical limitation of the current MCPV literature and suggests that the framework requires context-specific adaptation for digital halal markets—a direction that future research must urgently address.

Furthermore, the role of halal certification as an extrinsic cue within MCPV, as synthesized here, is consistent with cue utilization theory Olson (1972), which posits that consumers rely on extrinsic signals to infer quality when intrinsic product attributes are difficult to evaluate directly (Olson, 1972). The present study theoretically advances this perspective by demonstrating that for Muslim consumers, certification functions simultaneously as a quality signal, a trust anchor, and a spiritual legitimizer—a tripartite role that conventional cue utilization theory does not capture. This represents a meaningful contribution to both MCPV theory and broader consumer behavior scholarship.

3. Implementation Challenges and Structural Barriers in the Halal Ecosystem

Although the conceptual framework of integration is clearly established, implementation in Indonesia continues to face structural obstacles that hinder the synergy between Islamic Marketing and Halal Business. One major issue is the disparity in halal literacy among business actors as well as among consumers. The limited understanding of business owners—particularly MSMEs—regarding the importance of halal-certified products, coupled with insufficient stakeholder synergy in facilitating access to certification, constitutes a significant barrier. In addition, the literature highlights economic challenges such as fragmented standards across subsectors and perceptions related to costs and dual bureaucracy in certification (Mustajab, 2025). This fragmentation not only creates operational difficulties for producers but also undermines the credibility of Islamic Marketing, which promises universal assurance (Wahyudi, 2025).

Weaknesses in supply chain infrastructure and traceability are major operational barriers within Halal Business (Mustajab, 2025). In the global market, the assurance of halal compliance must be verifiable from initial raw materials to final products. An inability to ensure traceability directly impedes a company's capacity to uphold the principle of *Al-Amanah* (honesty and trustworthiness) in Islamic Marketing. Failure in traceability fundamentally calls into question the integrity of the product promise. Analysis indicates that this weakness must be addressed through investment in infrastructure and technology capable of mapping the entire certification ecosystem and supply chain, thereby enabling companies to gain a competitive advantage in the global halal market (Mustajab, 2025).

The structural barriers identified in this synthesis are consistent with findings reported across the broader halal industry literature. Halim et al. (2022) similarly documented regulatory inadequacy and producer capacity constraints as central impediments to halal sector development, while Randeree (2020) emphasized the role of consumer awareness gaps in limiting market potential. However, the present synthesis advances these earlier analyses in two important respects.

First, whereas previous studies tended to treat supply chain traceability weaknesses and halal literacy gaps as parallel and independent problems, this study critically demonstrates that they are causally interconnected within the Islamic Marketing, Halal Business and MCPV framework. Specifically, halal literacy gaps among MSMEs prevent adequate Halal Business implementation, which in turn undermines the *Al-Amanah* promises central to Islamic Marketing, which consequently depresses the MCPV perceptions of Muslim consumers. This cascading effect has not been previously articulated with sufficient clarity in the literature, and its recognition has important implications for policy design: interventions must address the entire causal chain simultaneously rather than targeting individual barriers in isolation.

Second, the fragmentation of halal standards across subsectors—highlighted by Mustajab (2025) and Wahyudi (2025)—is critically more damaging than prior studies suggest. Standard fragmentation does not merely create operational inconvenience for producers; it generates fundamental credibility deficits for Islamic Marketing as a whole. When consumers

encounter inconsistent halal assurances across product categories, their trust in the halal label as an extrinsic cue is systematically eroded, undermining the very MCPV mechanism through which halal certification is supposed to generate competitive advantage. This analysis implies that standard harmonization is not merely a regulatory desideratum but a prerequisite for the MCPV framework to function effectively in practice.

4. Strategic Transformation in the Digital Era and Global Harmonization

Digital transformation presents major opportunities for Halal Marketing, particularly within the context of digital marketing (Suci, 2025). However, digitalization also introduces new complexities in maintaining sharia integrity. Studies on Islamic digital finance (fintech), which is closely linked to funding for the halal industry, reveal that the integration of digital technology faces asynchronous regulatory challenges, infrastructure gaps, and significant risks of sharia non-compliance. These risks include loss of market trust, data security issues, and stagnation of innovation if technological adaptation is slow. Limited competence among Sharia Supervisory Boards (DPS) in overseeing technological products is also a serious challenge.

The success of digital integration in Halal Marketing requires that digital marketing strategies remain consistent with sharia values, employing honest and transparent messaging (Rasnawati et al., 2025). Furthermore, sharia-based innovation must aim to deliver added value and fulfill consumer needs while maintaining strict adherence to sharia principles. When digital channels are managed in accordance with Islamic Marketing ethics, they serve as powerful amplifiers of MCPV—broadening reach, enhancing transparency, and reinforcing trust among Muslim consumers at scale.

At the global level, integrating Islamic economic law with international standards such as ISO 22000 is not only possible but necessary to facilitate trade (Wahyudi, 2025). This is because the principle of *Halalan Thayyiban* encompasses hygiene, safety, and ethical standards aligned with international guidelines. Key challenges—such as differing interpretations of halal and the cost of dual certification—can be addressed through intensive collaboration involving scholars, regulators, and industry players. To bridge Islamic norms with global demands for transparency, technological innovation such as blockchain-based halal traceability is considered a transformative solution. Blockchain can provide the accountability needed to fulfill the global Islamic Marketing promise regarding product integrity. Additionally, halal diplomacy should be leveraged as a strategic tool to strengthen the position of Muslim-majority countries' halal standards in the global market (Wahyudi, 2025).

The identification of digital transformation as both an opportunity and a risk for halal ecosystem integrity is consistent with the broader Islamic finance literature. Jalal & Rosyadi (2025) documented regulatory asynchrony and sharia non-compliance risks in Islamic fintech, findings that the present synthesis extends to the halal marketing domain. However, a critical examination of the literature reveals that existing studies have largely framed digitalization as an external force to which the halal industry must adapt, rather than as a domain in which

Islamic values can actively shape technological design and governance. This is a significant conceptual limitation.

The present synthesis advances a more critical perspective: digital platforms and technologies for the halal industry should not merely be evaluated for sharia compliance after the fact, but should be designed from inception according to Islamic ethical principles—what might be termed a sharia-by-design approach. This perspective aligns with and extends Rasnawati et al.'s (2025) argument for sharia-consistent digital marketing but pushes the theoretical implication further: the ethical integrity of Islamic Marketing in digital environments requires proactive institutional governance, not merely reactive compliance checking. The limited competence of Sharia Supervisory Boards (DPS) in technological domains, as noted in the reviewed literature, represents a critical institutional gap that threatens to render existing sharia governance mechanisms obsolete in the face of rapid digital innovation.

Regarding blockchain as a traceability solution, the present synthesis is cautiously optimistic but more critically nuanced than Wahyudi (2025), who presented blockchain primarily as a transformative solution. While blockchain's technical capabilities for creating immutable supply chain records are well-documented, the literature reveals that its successful implementation in the halal context requires overcoming significant governance, interoperability, and adoption challenges—particularly among MSMEs with limited technological capacity. The theoretical implication is that blockchain adoption must be conceptualized not merely as a technological intervention but as an institutional and organizational transformation, requiring complementary investments in human capital, regulatory frameworks, and industry-wide coordination mechanisms.

5. Synthesis of a Holistic Integration Framework

The integration of Islamic Marketing and Halal Business results in a holistic framework in which operational compliance (Halal) serves as the foundation of legitimacy, while ethical communication (Islamic Marketing) becomes the determinant of trust and loyalty. This framework ensures that Halal Integrity is perceived not only from a legal perspective but also from spiritual and ethical dimensions.

Table 1. Key Synthesis of Islamic Marketing and Halal Business Integration

Integration Theme	Key Concepts in Islamic Marketing	Halal Business Implementation (Operational Compliance)	Key Consumer Impact (Perceived Value)
Customer Value (MCPV)	<i>Al-Amanah</i> , <i>Khidmah</i> (Ethical Service)	Employee Sharia Literacy, Islamic Shopping Environment (prayer rooms)	Increased Trust, Purchase Intention, and Loyalty (Pangestu, 2024)
Product Principles	Halal and <i>Thayyib</i> (Good and Beneficial)	Compliance in production, distribution, and raw materials; ISO 22000 Standards	Competitive advantage, holistic quality satisfaction (Pangestu, 2024)

Value Chain	<i>Al-Adl</i> (Justice), Transparency	Traceability Infrastructure, Reduced Standard Fragmentation	Ensures final product integrity, reduces non- compliance risk (Rahmah, 2024)
Communication	Honest, Ethical, Avoiding <i>Risywah/Ghibah</i>	Creative Branding, Ethical Digital Marketing Transformation	Strengthens legitimacy and sustainable competitiveness (Rasnawati et al., 2025)

This synthesis demonstrates that failure to integrate Islamic Marketing and Halal Business at the operational level results in double losses: diminished consumer trust (violating *Al-Amanah*) and the loss of competitive advantage in value-sensitive markets. Successful implementation must ensure that every promise made by marketers (Islamic Marketing) is supported by verifiable operational infrastructure (*Halal Business*), particularly concerning traceability and *thayyib* quality.

The holistic integration framework synthesized in Table 1 makes a meaningful theoretical contribution by consolidating previously dispersed findings into a single coherent model. Prior reviews of the halal industry literature—such as those implicitly represented by the individual studies analyzed—have tended to present integration themes in descriptive lists rather than as a structurally interconnected framework with explicit causal logic. The present synthesis critically advances this by demonstrating that the four integration themes (Customer Value, Product Principles, Value Chain, and Communication) are not independent pillars but mutually reinforcing dimensions of a single system: weakness in any one dimension structurally undermines the others.

For instance, communication failures (dishonest or ethically problematic marketing) do not merely affect consumer perception in isolation; they retroactively delegitimize the value chain transparency and product principle compliance that Halal Business has worked to establish. Conversely, robust traceability infrastructure (Value Chain) amplifies the credibility of honest communication (Communication theme), thereby strengthening MCPV and competitive advantage simultaneously. This systemic interdependence represents a theoretical contribution that moves the halal integration literature beyond additive models—where more compliance and more ethical marketing simply produce more value—toward a configurational understanding in which the coherence and consistency across all four dimensions is what generates sustainable competitive advantage. This configurational perspective aligns with the resource-based view of strategic management Barney and Arikan, (2005) as applied to the halal context, suggesting that it is the inimitable combination of sharia-compliant operations and Islamic Marketing ethics—rather than either element alone—that constitutes a genuine source of sustained competitive advantage for halal businesses (Barney & Arikan, 2005).

6. Implementation Analysis in the Micro, Small, and Medium Enterprises (MSME) Sector

The MSME sector is the largest beneficiary of this integration, yet it also faces the most complex implementation challenges. In Indonesia, the significant growth of MSMEs demands

that business actors enhance competitiveness through halal certification. However, MSMEs often encounter limited stakeholder coordination, inadequate understanding of certification importance, and difficulty accessing the certification process.

This literacy gap produces causal effects that directly mirror the Islamic Marketing, Halal Business, MCPV, consumer behavior linkage identified in Section 2. When MSMEs lack adequate understanding of the Halal Assurance System (HAS), they cannot meet the technical requirements of Halal Business. Consequently, they fail to capitalize on digital marketing strategies that emphasize quality assurance and integrity—strategies proven effective in monetizing the halal trend (Mustajab, 2025). In other words, operational barriers in Halal Business (certification access) directly constrain the potential of Islamic Marketing (digital competitiveness). Therefore, investment in education, certification facilitation, and sharia-compliant digital marketing training becomes crucial for empowering MSMEs.

The challenges facing MSMEs in halal implementation documented here are consistent with Mustajab (2025), who identified stakeholder coordination failures and certification access barriers as primary constraints. However, a more critical reading of the MSME literature reveals an important analytical gap: existing studies have predominantly framed MSME halal challenges as capacity problems—deficits of knowledge, resources, or access—rather than as systemic institutional failures. This framing leads to policy recommendations centered on training and subsidies, which, while necessary, are insufficient on their own.

The present synthesis critically advances this analysis by arguing that MSME halal implementation challenges are fundamentally institutional in nature: they reflect the absence of a coherent and supportive halal ecosystem architecture that would enable MSMEs to participate effectively in the certification and Islamic Marketing integration process. This distinction has important theoretical implications. It suggests that MCPV frameworks and Islamic Marketing strategies developed for large enterprises cannot be straightforwardly scaled down to MSMEs without significant institutional adaptation. Future research should therefore focus not merely on how MSMEs can be trained to comply with existing frameworks, but on how halal ecosystem institutions—regulatory bodies, certification agencies, industry associations, and digital platforms—must be redesigned to be structurally inclusive of MSME realities. This represents a critical theoretical extension of the current literature that has largely overlooked the institutional determinants of MSME halal integration.

7. Technological Innovation Strategies for Strengthening Halal Integrity

The utilization of technological innovation—especially to address supply chain traceability issues—is a key strategy to strengthen Halal Integrity and by extension, to restore and reinforce the Islamic Marketing → Halal Business → MCPV → consumer behavior chain where structural barriers have disrupted it. Blockchain has been identified in the literature as a transformative technology capable of mitigating existing infrastructural weaknesses (Wahyudi, 2025). By creating decentralized and immutable records for every stage of the halal process, blockchain can ensure the transparency required by the principles of *Al-Adl* and *Al-Amanah*, while meeting global demands for accountability.

However, the adoption of such technology must be accompanied by risk mitigation measures. In the context of Islamic fintech, innovation must be aligned with the enhanced supervisory competence of sharia oversight bodies (DPS) to ensure that new technologies do not inadvertently violate sharia principles. Sharia-based innovation must always aim to meet consumer needs while explicitly considering moral and ethical values (Rasnawati et al., 2025). This reinforces that technology is a supporting tool, not a substitute, for the ethical integrity of Islamic Marketing.

The literature's enthusiasm for blockchain as a halal traceability solution warrants critical scrutiny. While Wahyudi (2025) and others have highlighted blockchain's transformative potential, a comparative analysis with technology adoption literature reveals important limitations that the halal industry discourse has not yet adequately confronted. Technology adoption frameworks such as the Technology Acceptance Model (TAM) and the Diffusion of Innovations theory (Rogers, 2003) consistently demonstrate that technological potential and actual adoption are separated by significant gaps driven by perceived complexity, compatibility with existing systems, and the availability of technical support—all of which are particularly acute challenges for halal industry stakeholders, especially MSMEs and regulatory bodies in developing markets.

More critically, the present synthesis identifies a theoretical tension in the halal technology literature: if blockchain's value lies in creating trustworthy records through decentralization and immutability, its effectiveness as a halal integrity tool ultimately depends on the accuracy and honesty of the data entered at each supply chain node. Blockchain cannot independently verify whether an input is genuinely halal; it can only record what participants report. This means that blockchain adoption does not eliminate the need for ethical governance and *Al-Amanah* compliance—it merely shifts and potentially amplifies the consequences of dishonesty. This critical insight reinforces the theoretical implication that technology and Islamic Marketing ethics are not substitutable but are fundamentally complementary, and that the effectiveness of technological solutions for halal integrity is contingent upon the prior establishment of robust ethical governance frameworks grounded in Islamic Marketing principles.

8. Toward an Ethical Global Halal Ecosystem

The ultimate goal of this integration is to position the halal ecosystem as a global economic force rooted in ethics and integrity. Halal diplomacy serves as a strategic mechanism to achieve harmonization of international standards and address challenges posed by differing interpretations (Wahyudi, 2025). Through collaboration among Muslim-majority countries, it is possible to develop globally recognized halal standards, reduce dual certification costs, and strengthen collective competitiveness in global markets.

By integrating spiritual and ethical values into every aspect of business—from halal and *thayyib* production processes to honest marketing communication—the halal industry can build customer loyalty founded on deep trust. The cohesion between technical assurance (Halal Business) and moral promise (Islamic Marketing) is what distinguishes halal products

and grants them sustainable competitive advantage. This cohesion, mediated through the MCPV framework, represents the full realization of the integration model proposed by this study.

The vision of an ethical global halal ecosystem articulated here is consistent with the aspirations expressed across the halal industry literature, but a critical examination reveals that the pathway toward this vision is considerably more contested and complex than existing studies suggest. Wahyudi (2025) and others have framed global halal standard harmonization primarily as a technical and diplomatic challenge—a matter of aligning regulatory texts and negotiating mutual recognition agreements. However, the present synthesis critically identifies a deeper epistemological challenge that the literature has largely overlooked: differing halal interpretations across Muslim-majority countries are not merely technical disagreements but reflect genuine differences in Islamic jurisprudential traditions (*madhāhib*) that cannot be resolved through regulatory negotiation alone.

This critical insight has an important theoretical implication for the Islamic Marketing dimension of the integration framework. If halal standards are epistemologically contested at the global level, then the *Al-Amanah* promise that Islamic Marketing makes to consumers—the promise that a product is genuinely halal—is itself inherently contextual and jurisdiction-dependent. This means that the MCPV framework, as currently theorized, may need to incorporate a dimension of jurisprudential transparency: Muslim consumers in different markets may perceive value differently depending on which madhab or jurisprudential authority they follow, and Islamic Marketing communications should ideally make these distinctions explicit rather than assuming a universally homogeneous halal standard. This represents a novel theoretical contribution that extends the current MCPV literature into the domain of comparative Islamic jurisprudence—an intersection that future research should explore empirically to understand how jurisprudential diversity shapes halal consumer perceived value across different Muslim-majority markets.

CONCLUSION

The integration of Islamic Marketing and Halal Business Practices is a strategic imperative that transcends formal legal compliance with certification, demanding a fundamental shift toward the internalization of sharia moral and spiritual values throughout the entire business value chain. The main findings of this systematic review indicate that the success of this synergy rests on the development of a holistic Muslim Customer Perceived Value (MCPV) framework. MCPV emphasizes that ethical conduct, Islamic service (*Khidmah*), and guaranteed operational transparency (*Al-Amanah*) are key determinants in enhancing consumer trust, purchase intention, and loyalty—complementing the technical assurance provided by halal certification. Theoretically, this study contributes a novel integrated framework that explicitly maps the causal chain from Islamic Marketing principles through Halal Business operational compliance to MCPV dimensions and consumer behavioral outcomes, grounded in the Halalan Ṭayyiban principle and anchored in Maqāṣid al-Sharī'ah theory. This framework extends and enriches conventional perceived value theory by

demonstrating that spiritual and ethical dimensions are not peripheral but central determinants of consumer perceived value among Muslim consumers.

Practically, this study provides actionable guidance for three categories of stakeholders. For business actors, particularly MSMEs, the findings underscore the imperative of pursuing halal certification not as a bureaucratic requirement but as a strategic enabler of trust and competitive differentiation; investment in Islamic-oriented consumer experiences (such as prayer facilities, ethically trained staff, and transparent supply chains) directly enhances MCPV and drives loyalty. For regulators and policymakers, the study highlights the urgency of harmonizing fragmented halal standards, simplifying certification access for MSMEs, and accelerating the adoption of blockchain-based traceability infrastructure to strengthen national halal ecosystem credibility. For Islamic marketing practitioners, the integration framework confirms that digital marketing strategies must be explicitly grounded in sharia ethical principles—honesty, fairness, and service—to effectively convert halal certification into perceived consumer value and sustainable market advantage.

This study is subject to several limitations that must be acknowledged. First, the scope of the SLR is restricted to publications indexed in Scopus, Web of Science, and Sinta 1–3, which may exclude relevant grey literature, conference proceedings outside these databases, or studies published in languages other than Indonesian and English. Second, the 2017–2025 temporal boundary, while appropriate for regulatory relevance, may omit foundational conceptual contributions from earlier scholarship. Third, as a systematic review of existing literature, this study does not generate primary empirical data, meaning that the proposed integration framework and MCPV causal pathway remain to be validated through quantitative or mixed-methods empirical research. Fourth, the findings are particularly contextualized within the Indonesian halal ecosystem; their generalizability to other Muslim-majority markets with different regulatory and cultural contexts requires further verification.

Future research is encouraged to address these limitations through several directions. Empirical studies employing structural equation modeling (SEM) or partial least squares (PLS) are needed to test and quantify the causal relationships within the Islamic Marketing → Halal Business → MCPV → consumer behavior framework proposed in this study. Researchers should develop and validate more detailed quantitative measurement instruments specifically designed to capture the spiritual and ethical dimensions of MCPV, as current scales remain underdeveloped. Studies examining the empirical impact of ethical digital marketing on halal consumer behavior—particularly among younger Muslim generations (Generation Z and Millennials)—represent a critical and underexplored frontier. Comparative cross-national research across different Muslim-majority markets would strengthen the generalizability of the integration framework. Finally, longitudinal studies on the role of blockchain and other emerging technologies in strengthening halal supply chain traceability and their subsequent effect on MCPV and consumer loyalty would provide valuable evidence for both policy and practice.

A mature implementation of this integration will not only strengthen the competitiveness of the halal ecosystem at the national level but also position it as an ethical, transparent, and sustainable global economic force.

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