



The Paradox of Halal Branding: Navigating Religious Sincerity and Market Commodification in Indonesia's Middle-Class Economy

Muhammad Aziz

Universitas Al-Hikmah Tuban, Indonesia

Email: muhammadaziztuban@gmail.com

Sholikhah

IAI Nahdlatul Ulama Tuban, Indonesia

Email: sholikhah86@gmail.com

Bayu Mujrimin

STAI Ibnu Sina Batam, Indonesia

Email: bayu@gmail.com

Mohd Fahmi Ghazali

Universiti Kebangsaan Malaysia

Email: fahmi@ukm.edu.my

Corresponding Author: Muhammad Aziz

Article History: Received October 20, 2025; Received in revised form November 2, 2025;
Accepted March 10, 2026; Published; April 7, 2026

How to Cite this Article: Aziz, Muhammad, Sholikhah Sholikhah, Bayu Mujrimin, and Mohd Fahmi Ghazali. 2026. "The Paradox of Halal Branding: Navigating Religious Sincerity and Market Commodification in Indonesia's Middle-Class Economy". *El-Qist: Journal of Islamic Economics and Business (JIEB)* 16 (1). Surabaya, Indonesia:61-86. <https://jurnalfebi.uinsa.ac.id/index.php/elqist/article/view/2314>.
<https://doi.org/10.15642/elqist.2026.16.1.61-86>.

Abstract:

Prologue: Halal branding in Indonesia has evolved beyond a religious requirement into a complex arena where spiritual authenticity intersects with market commodification. While intended to embody ethical compliance, the proliferation of halal labels among the expanding Muslim middle class has transformed "halal" into a competitive economic signifier. Despite extensive studies on consumer behavior, limited research critically examines the multipolar contestation among state authority, religious scholars, and market actors over how to navigate the tension between substantive religiosity and symbolic capital.

Objective: This study aims to conceptualize the paradox of halal branding as a "hybridization" of religious, identity, and economic dimensions. It seeks to examine how this contestation shapes branding practices in Indonesia and evaluate its impact on religious sincerity through the lens of *Maqāṣid al-Sharī'ah*.

Methods: The research employs a qualitative approach combining an interdisciplinary literature review with field observations. Empirical data were gathered through the researcher's direct involvement in assisting Micro and Small Enterprises (MSEs) in the "SEHATI" (*Sertifikat Halal Gratis*; Free Halal Certification) program across Central and East Java (Semarang, Tuban, and Bojonegoro). The study utilizes a political economy of Islamic consumption framework, analyzed through reflexive thematic analysis, to map the shifting authority from the Indonesian Ulema Council (MUI) to the state (BPJPH) and its implications for market dynamics.

Results/Findings: The findings demonstrate that halal branding in Indonesia operates through a "dual movement": the moralization of markets and the marketization of morality. Results indicate that while state-led certification (BPJPH) has democratized market access for MSEs, it has also triggered a contestation over "epistemic authority" between the state and the ulama. The study identifies that successful branding—exemplified by the cosmetics and tourism sectors—

relies on a synergy in which religious values, modern identity, and economic logic reinforce one another. However, a significant paradox remains: the dominance of market rationality often leads to a "shallowing of meaning," where the halal label risks becoming a mere commodity, potentially displacing the substance of spiritual values.

Contribution: This study enriches the sociology of religion and Islamic political economy by applying Abdul Majid an-Najjar's framework of *maqāṣid al-sharī'ah*—specifically *ḥifẓ al-mujtama'* (protecting society) and *ḥifẓ al-kiyān al-insāni* (protecting human existence)—to evaluate market ethics. It proposes a balanced branding model that integrates institutional transparency with a religious narrative, providing a strategic framework for policymakers and businesses to ensure that halal branding enhances substantive religiosity rather than merely facilitating the commercialization of Islamic identity.

Keywords: Halal Branding; Islamic Political Economy; Religious Commodification; Muslim Middle Class; Islamic Consumerism; Market Moralization

Introduction

Indonesia, as the country with the largest Muslim population in the world, has a strategic position in the discourse and practice of the global halal industry.¹ More than 230 million people are Muslim, making the demand for halal products not only a spiritual need but also a significant economic force. In recent decades, the halal phenomenon has no longer been limited to the dimensions of *fiqh* (Islamic jurisprudence) or daily consumption practices. Still, it has become a symbol of collective identity, even an arena for the struggle over political and economic interests.² This is where the importance of discussing halal product branding in Indonesia lies, as a locus of contestation between religious values, expressions of Muslim identity, and economic commodity interests.

The halal branding phenomenon has experienced rapid development since the Indonesian Ulema Council's Food, Drug, and Cosmetics Assessment Institute (LPPOM MUI) was founded in 1989.³ The presence of this institution marks the institutionalization of halal within public consumption governance. Halal products are no longer merely understood as a sharia obligation; regulatory requirements, certification, and market distribution mechanisms also bind them. With the enactment of Law Number 33 of 2014 concerning Halal Product Assurance, the state formally took over most of the certification role through the Halal Product Assurance Organizing Agency (BPJPH). This represents a significant shift: halal is no longer the domain of religious scholars alone, but also of the state and the market.

From a religious perspective, halal is an instrument of piety. Halal consumption is interpreted as obedience to God's commands and the realization of *maqāṣid al-sharī'ah* (obligatory purposes of worship), specifically *ḥifẓ al-dīn* (protecting religion) and *ḥifẓ al-nafs* (protecting the soul).⁴ However, when halal becomes a branding instrument, a serious question arises: to what extent do religious values still dominate halal product branding practices? Many studies have found that religious motivation remains a primary factor in Muslim consumers' decisions to purchase halal products. Still, other factors, such as brand image, product quality, and promotion, are

¹ Fais Istiqlal, 'Membangun Global Halal Hub Indonesia: Strategi dan Peluang Untuk Mencapai Kompetitif di Pasar Global', *Halal Research Journal* 3, no. 2 (2023), <https://doi.org/10.12962/j22759970.v3i2.614>.

² Nora Maulana and Zulfahmi, 'Potensi Pengembangan Industri Halal Indonesia Di Tengah Persaingan Halal Global', *Jurnal Iqtisaduna* 8, no. 2 (2022), <https://doi.org/10.24252/iqtisaduna.v8i2.32465>.

³ A. Nurdin et al., 'Mappatammaq Mangaji in Mandar, West Sulawesi: Childrearing Patterns Based on the Qur'an in the Anthropological Perspective of Islamic Law', *El-Ussrah: Jurnal ...*, 2024.

⁴ Ade Nur Rohim and Prima Dwi Priyatno, 'Pola Konsumsi Dalam Implementasi Gaya Hidup Halal', *Maro: Jurnal Ekonomi Syariah Dan Bisnis* 4, no. 2 (2021), <https://doi.org/10.31949/maro.v4i2.1302>.

increasingly important. This creates an ambiguity between the religious and commodity dimensions. Some researchers have criticized this phenomenon as a form of "commodification of religion," where sacred values are used as a market strategy solely for financial gain.⁵

Meanwhile, from an identity perspective, halal products have transformed into social symbols. In urban Indonesian Muslim communities, purchasing and consuming halal products is not only a matter of obedience but also a form of collective identity expression.⁶ Halal has become a symbol of belonging to the global Muslim community and a distinguishing feature from other groups. According to studies in the sociology of religion, this halal identity is formed through everyday practices, as seen in social media, advertisements, and Islamic lifestyle trends.⁷ Halal consumption has become a marker of the growing urban Muslim middle class and a means of asserting "devout Muslims" in the public sphere. Thus, halal is not merely a *fiqh* regulation but also a culturally produced, socially distributed, and consumed narrative.

However, it cannot be denied that economic interests are the biggest driver of halal branding growth. The State of the Global Islamic Economy report states that by 2023, global consumption of halal products will reach over US\$2 trillion and continue to grow. Indonesia itself has the potential to be one of the largest halal markets. However, it currently lags behind Malaysia and the United Arab Emirates in terms of national halal branding strategies.⁸ The Indonesian government even included the halal industry in its national economic agenda under Vision Indonesia 2045, aiming to make the country a global halal hub. This means that halal branding is no longer just a religious slogan, but part of a competitive global political and economic strategy.

It is at this point that the contestation between three major interests becomes apparent. First, halal is a religious requirement emphasizing obedience and purity. Second, halal is a collective identity for Muslims that affirms their social and cultural position. Third, halal as an economic commodity is contested by business actors, both local and global. This contestation often results in a tug-of-war, for example, when multinational companies enter the Indonesian halal market with aggressive marketing strategies. At the same time, local SMEs struggle to obtain certification due to high costs and bureaucratic hurdles. On the other hand, Islamic scholars and activists have criticized halal for experiencing a "shallowing of meaning," emphasizing commercial aspects over spiritual ones.⁹

⁵ Timur Kuran, *Islam and Mammon: The Economic Predicaments of Islamism*, in *Islam and Mammon: The Economic Predicaments of Islamism* (2010), <https://doi.org/10.2307/20034184>.

⁶ Endang S Soesilowati, 'Business Opportunities for Halal Products in the Global Market: Muslim Consumer Behaviour and Halal Food Consumption', *Journal of Indonesian Social Sciences and Humanities* 3, no. 1 (2018), <https://doi.org/10.14203/jissh.v3i1.50>; Fatahuddin Aziz Siregar et al., 'Muslim Consumer Behavior Analysis at Halal Product In Indonesia', *KnE Social Sciences*, ahead of print, 2023, <https://doi.org/10.18502/kss.v8i4.12944>; WESAM EID, 'Understanding Muslim Consumers Halal Food Consumption Intention', *International Review of Management and Business Research* 9, no. 1 (2020), [https://doi.org/10.30543/9-1\(2020\)-2](https://doi.org/10.30543/9-1(2020)-2); Ramlan and Nahrowi, 'Halal Certification as an Application of Islamic Business Ethics in Muslim Consumer Protection', *Ahkam: Jurnal Ilmu Syariah* 14, no. 1 (2014), <https://doi.org/10.15408/ajis.v14i1.1251>; Kamaludeen Mohamed Nasir, 'Islamic Revivalism and Muslim Consumer Ethics', *Religions* 13, no. 8 (2022), <https://doi.org/10.3390/rel13080747>.

⁷ G. Marti, 'Religion and Modern Society: Citizenship, Secularization, and the State. By Bryan S. Turner', *Journal of the American Academy of Religion* 80, no. 4 (2012), <https://doi.org/10.1093/jaarel/lfs074>; Duan Lin and Po-Fang Tsai, 'Bryan Stanley Turner, Religion and Modern Society: Citizenship, Secularization and the State', *Society* 50, no. 4 (2013), <https://doi.org/10.1007/s12115-013-9659-8>.

⁸ Thomson Reuters, 'An Inclusive Ethical Economy: State of the Global Islamic Economy', in *Thomson Reuters* (2019).

⁹ Khoirul Ngibad et al., 'Peningkatan Kualitas Produk UMKM Melalui Sertifikasi Halal', *INTEGRITAS: Jurnal Pengabdian* 7, no. 2 (2023), <https://doi.org/10.36841/integritas.v7i2.3457>.

The journey of halal certification in Indonesia has a long and dynamic history. Initially, halal was not formally institutionalized by the state; rather, it was the authority of Islamic scholars and mass organizations. The Indonesian Ulema Council's Food, Drug, and Cosmetics Assessment Institute (LPPOM MUI), established in 1989, became the first institution to issue halal certificates systematically. This certification arose from the need for Muslim consumers to guarantee the halal status of products amidst the booming industrialization of food and pharmaceuticals.¹⁰

However, the MUI's existence has not escaped criticism. Some consider halal certification a "business area" due to high certification costs, making it accessible only to large companies¹¹. Small and medium enterprises (SMEs), which constitute the majority of food producers, often struggle to enter the formal market with a halal label. Criticism intensified when Law No. 33 of 2014 concerning Halal Product Assurance was enacted, which transferred certification authority to the state through the BPJPH (Indonesian Food and Drug Supervisory Agency). This transition created tensions between the state and the MUI, as the MUI was perceived to have lost its monopoly authority in certification. On the other hand, the state faced bureaucratic capacity constraints as the number of products requiring certification reached millions.

This contestation is a crucial part of halal branding: which institution do consumers trust? Is it the ulama (MUI) who hold religious moral legitimacy, or the state (BPJPH) who holds formal legal legitimacy? This competition for authority also shapes the public image of halal branding and even opens the door to the emergence of private international halal certification bodies. In other words, halal branding in Indonesia is not just about the product, but also about who has the right to define "halal".¹²

Halal branding in Indonesia can be seen in several case studies—first, the Wardah cosmetics industry. Wardah has built its image as a halal cosmetic brand from the start with the slogan "inspiring beauty".¹³ Wardah's halal branding is not based solely on the MUI label but also on television advertisements, digital campaigns, and the selection of brand ambassadors who represent modern Muslim women.¹⁴ Wardah has successfully combined religious symbols with a modern lifestyle, making it an icon of halal cosmetics in Indonesia.¹⁵

Second, global fast-food chains like McDonald's and KFC have adapted their menus and branding to meet halal standards since their arrival in Indonesia.¹⁶ Their halal certification is always in the public spotlight, especially when there are issues with imported meat or doubts about its halal status. This demonstrates that halal

¹⁰ Hayyun Durrotul Faridah, 'Sertifikasi Halal Di Indonesia : Sejarah, Perkembangan, Dan Implementasi', *Journal of Halal Product and Research* 2, no. 2 (2019).

¹¹ Durrotul Faridah, 'Sertifikasi Halal Di Indonesia : Sejarah, Perkembangan, Dan Implementasi'.

¹² Muhammad Suhadi and Azis Muslim, 'Islam dan Produk Halal: Muslimah, Komodifikasi Agama dan Konsolidasi Identitas Keagamaan di Indonesia', *Profetika: Jurnal Studi Islam* 23, no. 1 (2021), <https://doi.org/10.23917/profetika.v23i1.18082>.

¹³ Syifa Aulia Anjun Novitasari et al., 'Pengaruh Celebrity Endorser, Brand Identity, Dan Perceived Value Terhadap Repurchase Intention Produk Kosmetik Wardah Di Kota Semarang', *Jurnal Ilmu Administrasi Bisnis* 12, no. 1 (2023), <https://doi.org/10.14710/jiab.2023.37230>.

¹⁴ Rizky Vita Losi et al., 'Persuasive Strategies Found in Beauty Products Slogans on Instagram', *Best Journal of Administration and Management* 2, no. 2 (2023), <https://doi.org/10.56403/bejam.v2i2.138>.

¹⁵ O. Situmeang, 'Pengaruh Daya Tarik Iklan Televisi Kosmetik Wardah Terhadap Keputusan Pembelian', *Jurnal Komunikasi Pembangunan* 11, no. 2 (2015); Oktavia Retno Anggraeni, 'Pengaruh Dimensi Iklan Media Televisi Terhadap Minat Beli Konsumen (Studi Pada Iklan Wardah Versi Lipstik Series)', *Pengaruh Dimensi Iklan Media Televisi Terhadap Minat Beli Konsumen (Studi Pada Iklan Wardah Versi Lipstik Series)*, 2018.

¹⁶ Mustiawan and Roziana Febrianita, 'Komodifikasi Nilai – Nilai Islam Pada Logo Halal Mcdonald's', *KOMUNIKA* 7, no. 2 (2020), <https://doi.org/10.22236/komunika.v7i2.6331>.

branding has also become a survival strategy for multinational companies seeking to gain the trust of Indonesian Muslim consumers.¹⁷

Third, e-commerce. Large marketplaces like Tokopedia and Shopee have provided "halal corners" or halal product filtering features. Halal branding in this digital space is both part of a business strategy and a representation of identity.¹⁸ E-commerce sees the enormous potential of Muslim consumers who are active in the digital world, so halal is used as a marketing tool. This phenomenon shows how halal is produced not only by conventional producers but also by global digital platforms¹⁹. These cases show that halal branding is not only about certification labels, but also about narratives, symbols, and communication strategies.

The era of social media has changed the landscape of halal branding.²⁰ Islamic influencers such as celebrity *ustaz*, *hijrah* artists, and hijabers communities have a major influence on halal consumption trends.²¹ Halal products are often promoted through Islamic preaching content, religious testimonials, and Islamic lifestyles. For example, campaigns for halal cosmetics or snacks are promoted through YouTube channels promoting Islamic preaching for young people, with the narrative that "consuming halal food is a form of maintaining Muslim faith and identity."

This phenomenon demonstrates the interplay between religion, identity, and commodities. Da'wah (Islamic preaching) is no longer merely a moral message but also a marketing tool. Conversely, halal product marketing uses da'wah narratives to build trust and emotional bonds with consumers. Some view this as a positive innovation because it brings sharia closer to everyday life, while others view it as a religious banality.

In the global scope, halal branding has become part of the competition between countries.²² Malaysia has long prioritized halal certification as a key element of its "nation branding." Through JAKIM (*Jabatan Kemajuan Islam Malaysia*), Malaysia has successfully built a global reputation as a globally recognized halal certification center. Malaysia leverages halal diplomacy to expand its economic and political influence.

Indonesia, despite having the largest consumer base, has not been able to develop comparable halal branding. Certification remains complicated, institutions are highly fragmented, and the national narrative is not yet strong.²³ However, Indonesia's potential is extraordinary: a large domestic market, government support, and a network of SMEs. The halal branding contest between Indonesia and Malaysia

¹⁷ Ahmad Fajar Dewantara, 'Pengaruh Religiusitas, Kesadaran Halal, Dan Alasan Kesehatan Terhadap Keputusan Pembelian Di Mcdonald's Gresik Kota Baru', *IJABAH* 1, no. 2 (2023), <https://doi.org/10.19184/ijabah.v1i2.374>.

¹⁸ Ananda Nabilah Aprilliani and Nurul Hasanah, 'Pengaruh Halal Awareness Dan Label Halal Terhadap Keputusan Pembelian Pada E-Commerce Tokopedia Di Indonesia', *Prosding SNAM PNJ*, 2022.

¹⁹ Adinda Tessa Naumi, 'The Use of Instagram in the Halal Food Information Sharing among Virtual Communities', *MIMBAR: Jurnal Sosial Dan Pembangunan*, ahead of print, 2023, <https://doi.org/10.29313/mimbar.v39i1.2157>; Yelena Mejova et al., '#Halal Culture on Instagram', *Frontiers in Digital Humanities* 4 (2017), <https://doi.org/10.3389/fdigh.2017.00021>.

²⁰ Miftakhul Khasanah, 'Peranan Media Sosial Sebagai Agen Sosialisasi Halal Dalam Membangun Kesadaran Halal: Studi Netnografi', *Al-Tijary*, ahead of print, 2020, <https://doi.org/10.21093/at.v5i2.2116>.

²¹ Naumi, 'The Use of Instagram in the Halal Food Information Sharing among Virtual Communities'.

²² Nikmatul Masruroh, 'The Competitiveness of Indonesian Halal Food Exports in Global Market Competition Industry', *Economica: Jurnal Ekonomi Islam* 11, no. 1 (2020), <https://doi.org/10.21580/economica.2020.11.1.3709>.

²³ M. Soleh Al Munawar et al., 'Penerapan Sistem Jaminan Produk Halal Pada UMKM Untuk Meningkatkan Daya Saing Produk', *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)* 4, no. 1 (2023), <https://doi.org/10.33474/jp2m.v4i1.19996>.

is not only about economics, but also about claiming to be the center of modern Islamic civilization in Southeast Asia.

Academic research on halal products in Indonesia is quite extensive but remains fragmented. Some research focuses on the dimensions of religiosity and consumer behavior.²⁴ A quantitative study in Jakarta found that religiosity significantly influences the intention to purchase halal products, even after accounting for price and quality factors²⁵. Another study emphasized that trust in halal certification is a major determinant of Muslim consumer decisions, giving halal-labeled brands a market advantage²⁶.

Another study focuses on Muslim identity and halal consumption. Research on urban middle-class Muslim communities shows that preferences for halal products are often linked to identity narratives: being a modern, sophisticated, and religious Muslim. Halal is used as a status symbol and a way to assert difference from the "other".²⁷ This phenomenon aligns with the global trend of Islamic lifestyles, making halal a lifestyle brand.

In addition, research emphasizes the economic and political aspects of halal branding.²⁸ Several studies compare Indonesia's halal branding strategies with those of Malaysia. Malaysia is considered successful in building a consistent national halal image through the JAKIM certification agency and global halal diplomacy. Indonesia, despite its large market potential, is considered to lack a strong halal branding narrative due to overlapping regulations and weak inter-agency coordination.²⁹

²⁴ Dani Kusumastuti Kusumastuti, 'Minat Beli Produk Halal Di Indonesia: Studi Pemetaan Sistematis', *Mabsya: Jurnal Manajemen Bisnis Syariah* 2, no. 2 (2020), <https://doi.org/10.24090/mabsya.v2i2.3929>; Wazin; Suryanto and Tulus, 'Constructing Islamic Law and Islamic Business Ethics for a Sustainable Halal Industry Economy', *J. Int'l L. Islamic L.*, 2023; Zhofrani Putri Hasmi, 'Perilaku Halal Life Style Terhadap Keputusan Pembelian Konsumen', *KarismaPro* 13, no. 2 (2023), <https://doi.org/10.53675/karismapro.v13i2.255>.

²⁵ Adil Khan et al., 'Role of Halal Literacy and Religiosity in Buying Intention of Halal Branded Food Products in India', *Journal of Islamic Marketing* 13, no. 2 (2022), <https://doi.org/10.1108/JIMA-08-2019-0175>.

²⁶ Setiawan Setiawan and Hasbi Assidiki Mauluddi, 'Perilaku Konsumen Dalam Membeli Produk Halal di Kota Bandung', *At-Tijarah: Jurnal Ilmu Manajemen Dan Bisnis Islam* 5, no. 2 (2019), <https://doi.org/10.24952/tijarah.v5i2.1849>; Muksalmina Muksalmina et al., 'Halal Certification In A Food Product As An Effort To Protect Law Against Muslim Consumers In Indonesia', *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS)* 2 (2022), <https://doi.org/10.29103/micolls.v2i.78>; Silvya L. Mandey et al., 'The Effect Of Halal Certificate Trust, Brand Love, Food Quality, On Consumer Loyalty Through Customer Satisfaction At Halal Restaurants In North Sulawesi, Indonesia', *Journal of Positive School Psychology* 2022, no. 10 (2022).

²⁷ Shahida Suleman et al., 'Religiosity, Halal Food Consumption, and Physical Well-Being: An Extension of the TPB', *Cogent Business and Management* 8, no. 1 (2021), <https://doi.org/10.1080/23311975.2020.1860385>; Arif Billah et al., 'Factors Influencing Muslim and Non-Muslim Consumers' Consumption Behavior: A Case Study on Halal Food', *Journal of Foodservice Business Research* 23, no. 4 (2020), <https://doi.org/10.1080/15378020.2020.1768040>.

²⁸ Fiqih Aqilla Ekowidi, 'Dinamika Industri Halal Di India: Studi Kasus Pemboikotan Produk Halal Oleh Kelompok Sayap Kanan', *Indonesian Journal of Peace and Security Studies (IJPS)* 4, no. 2 (2022), <https://doi.org/10.29303/ijps.v4i2.115>; Muhammad Syarif Nurdin and Yusdani Rahman, 'Sertifikasi Produk Halal Oleh BPJPH DIY Dengan Pendekatan Ekonomi Politik Perspektif Maqasid Syariah', *Equilibrium: Jurnal Ekonomi Syariah* 9, no. 1 (2021), <https://doi.org/10.21043/equilibrium.v9i1.9783>; Zamroni Wafa, 'Analisa Politik Dan Ekonomi Sertifikasi Halal Oleh BPJPH Dalam Perspektif Maqashid al Syariah', *Moderation* 2, no. 02 Agustus 2022 (2022); Rahayu Fitriana, 'Analisis Ekonomi Politik Sertifikasi Halal Oleh Majelis Ulama Indonesia', *Procedia Manufacturing* 1, no. 22 Jan (2014); Wafa & Tanuri, 'Analisa Politik Dan Ekonomi Sertifikasi Halal Oleh BPJPH Dalam Perspektif Maqashid al Syariah', *Moderation* 2, no. 02 Agustus 2022 (2022).

²⁹ Ratna Sofiana et al., 'The Problems of Halal Certification Regarding Consumer Protection in Malaysia and Indonesia', *Journal of Human Rights, Culture and Legal System* 1, no. 3 (2021), <https://doi.org/10.53955/jhcls.v1i3.16>; Azhar Alam et al., 'A Comparative Systematic Literature Review between Indonesia and Malaysia Halal Tourism Studies (2010-2022)', in *Multidisciplinary Reviews*, vol. 7, no. 3, preprint, 2024, <https://doi.org/10.31893/multirev.2024061>; Aminudin Yakub and Fitriyani Zein, 'Halal Certification in

However, these studies have limitations. First, consumer research overemphasizes religious factors, neglecting the dynamics of social identity and political economy. Second, identity studies tend to emphasize halal symbolism but do not connect it with economic strategies or market structures. Third, political economy studies focus on national regulations and branding but do not examine the spiritual or identity dimensions.

From the mapping above, it is clear that significant research gaps remain. First, no research has comprehensively integrated the three dimensions—religion, identity, and economics—into a single analytical framework for halal branding in Indonesia. Second, existing studies tend to focus on a single actor, such as consumers or the government. At the same time, the contestation of halal branding involves multiple actors: the state, religious scholars, consumers, local producers, multinational corporations, and even Islamic preaching influencers. Third, few studies have examined the dynamics of conflict or the tug-of-war over interests, even though halal branding in Indonesia often generates public controversy, such as over certification costs and the monopoly of certification bodies.

To understand the contestation and the paradox of halal, a socio-economic theoretical framework can be used. Max Weber, in *The Protestant Ethic and the Spirit of Capitalism*, showed that religious ethics can shape economic behavior.³⁰ In the context of halal, Islamic ethics serves as the basis for rational consumption and a tool for legitimizing Muslim capitalism. Halal is the new "spirit" of Islamic capitalism in Indonesia.

Pierre Bourdieu introduced the concepts of habitus and capital.³¹ Halal can be understood as a form of cultural capital contested by producers and consumers. Wardah, for example, sells more than cosmetics: it sells symbols of piety that become social capital. Thus, halal branding is a symbolic practice that creates and maintains positions in both the economic and religious *spheres*.

Karl Polanyi spoke of the "embeddedness" of markets: that the economy is never separate from social and moral institutions.³² Halal branding demonstrates that the market is not neutral but is tied to religious norms and collective identity. Halal is not just a commodity, but also a social norm that regulates market behavior.

This research has several novelties. First, it views halal not only as a religious symbol or market strategy, but as a multidimensional arena of contestation and paradox. Second, it employs an interdisciplinary approach: the sociology of religion to understand the spiritual dimension and authority of ulama, identity studies to interpret halal consumption as a cultural expression, and political economy to explain market structures and capital interests. Third, it maps the roles of key actors and

Government and Non-Governmental Organizations: A Comparative Analysis of Indonesia, Malaysia, and Thailand', *Jurnal Cita Hukum* 10, no. 1 (2022), <https://doi.org/10.15408/jch.v10i1.25747>; Muhammad Aziz et al., 'Regulation on the Implementation of Halal Product Assurance in Indonesia: Statute Approaches Study', *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 4, no. 2 (2021), <https://doi.org/10.30659/jua.v4i2.13649>; Muhammad Aziz et al., 'Self-Declare Halal Product Assurance System in Indonesia in The Review of Management Functions', *Journal of Halal Research, Policy and Industry* 4, no. 2 (2025).

³⁰ Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, in *The Protestant Ethic and the Spirit of Capitalism* (2005), <https://doi.org/10.4324/9780203995808>.

³¹ Xiaowei Huang, 'Understanding Bourdieu - Cultural Capital and Habitus', *Review of European Studies* 11, no. 3 (2019), <https://doi.org/10.5539/res.v11n3p45>.

³² Nuno Miguel Cardoso Machado, 'Karl Polanyi and the New Economic Sociology: Notes on the Concept of (Dis)Embeddedness*', *RCCS Annual Review*, no. 3 (2011), <https://doi.org/10.4000/rccsar.309>; Jamie Peck, 'Disembedding Polanyi: Exploring Polanyian Economic Geographies', *Environment and Planning A* 45, no. 7 (2013), <https://doi.org/10.1068/a46253>; Kurtuluş Gemici, 'Karl Polanyi and the Antinomies of Embeddedness', *Socio-Economic Review* 6, no. 1 (2008), <https://doi.org/10.1093/ser/mwl034>.

examines how they negotiate, contest, or compromise in halal branding. Fourth, it offers a more integrative conceptual framework than previous research, with a primary focus on how the contestation among religious dimensions, identity, and economic commodity interests shapes halal product branding practices in Indonesia.

Research Method

This research is a combination of a literature review and tentative field research, namely by collecting secondary data, meaning that the data comes from secondary sources such as websites, journals, YouTube, seminars, conferences, and focus group discussions attended. The researcher strengthens it with field data on halal products from several regions in Indonesia, namely Semarang, Tuban, Bojonegoro, and surrounding areas, especially for micro and small enterprises (MSEs) seeking free halal certification from BPJPH.

Results

Interpretation of Branding in Halal Product Development

Branding comes from the word "brand," which means "light." A brand is the distinctive characteristic of a particular product, with all its innovations and uniqueness. This is reinforced by the United States Marketing Association, which states that a brand is a symbol of a product, whether that symbol is physical, such as a label, or implicit, such as a service. A brand is a product's superiority that is emphasized to generate high consumer interest. In addition to reflecting product superiority, a brand has another dimension that can tap into consumer interest in a product. Thus, consumers who are making a purchase decision already have sufficient insight and experience about the product. Because if a brand is already recognized, especially with repeated purchases, the product's brand is already in the consumer's subconscious. In making a purchase decision, consumers no longer need to rethink, so it appears reflexive.³³

Branding is a product marketing strategy used to promote a product. Every product must have a name or "identity," which in marketing terms is called a brand. The seller conveys this brand as a promise, guarantee, distinctive characteristics, and the benefits the product aims to convey. From a developing brand to a brand that is narrowing down, branding strategies are used to expand the brand, from a local product to an international product. The brand, as the basis of a branding strategy, has several objectives, including.³⁴ First, strengthening product identity by using products that vary from competitors' products. Variation can be equated with differentiation, making it easier for consumers to recognize the product when making a purchase or a repeat purchase. It can also be used as a promotional tool to strengthen product competitiveness, in addition to the brand, to attract product interest. Third, the brand not only conveys the product message but also builds an image in consumers' minds. The image describes the guarantee of quality to consumers. Fourth, growing an image, namely by providing confidence and quality assurance to consumers. Fifth, dominating the market. If a brand can stick in consumers' minds for a long time, the product brand can control and dominate the market.³⁵

³³ Tjiptono and Fandy, *Strategi Pemasaran*, in *Yogyakarta: Andi*. (2015).

³⁴ Tjiptono and Fandy, *Strategi Pemasaran*; Fandy Tjiptono, 'Tjiptono, Fandy. 2005. *Strategi Pemasaran*', *Strategi Pemasaran*, 2005.

³⁵ Philip Kotler, 'Marketing 3.0 - Phillip Kotler', YouTube, 2014; Noneng R. Sukatmadiredja, 'Analisis Strategi Pemasaran Pada Perusahaan Kopi Luwak White Koffie', *Ecopreneur* 2, no. 2 (2019).

Kotler divides the meaning of a brand into six categories: first, it is defined as an attribute. Without a brand, manufacturers will have difficulty associating their products' message. For example, Mercedes cars are often perceived as luxurious, high-quality, durable, and highly sought after, leading to high prices. Second, as a benefit, in purchasing goods, consumers are not only buying attributes, but also the benefits of the goods. A brand may not be recognized, but if the benefits are felt, they can stick in consumers' minds. For example, an expensive attribute can be translated into emotional benefits such as "This car can increase my self-esteem." While a durable attribute can be reflected in functional benefits, such as "I don't need to buy a new car every few years." Third, it is defined by the producer's values. The consumption process indirectly reveals the production values conveyed through the product. Fourth, it reflects culture; products can convey their producers' culture, from design and appearance to quality. For example, Indonesian and Chinese products must convey different messages to reflect their respective countries' cultures. Fifth, it projects a certain personality because the birth of a product carries the personal impression of its producer. Sixth, user or consumer impressions. A product's brand presence and market power can be determined by its consumers, regardless of their class.

As explained above, brands play a crucial role in marketing. There's a significant difference between a product and a brand. A product is simply something produced by a factory. A brand, on the other hand, is something purchased by consumers. While a product can easily be copied or imitated by competitors, a brand always has a uniqueness that's relatively difficult to trace. Brands are closely related to perception, so competition between companies is a battle of perceptions, not just a battle of products.³⁶ Branding exists to expand a brand, making it known to a wide range of audiences.

When associated with halal products, the term "halal" is not a product brand. Rather, it is a "halal" branding strategy that markets a product under the "halal" brand. Initially, a brand has only one inherent identity, but with the "halal" label on the product, its meaning expands and influences consumer perception of the brand. Exposing "halal" as a product branding conveys a subconscious message that the product must contain high-quality components that ensure safety and comfort. Through this branding strategy, "halal" has become a daily lifestyle, and the brand can also be shared through it, thereby fostering consumer loyalty to the product. Based on Habermas's critical concept, halal product branding means grounding "halal" in everyday life. It is appropriate if branding is the right strategy to internalize "halal" in everyday life.

Halal Product Branding in Indonesia

The halal branding phenomenon in Indonesia has accelerated significantly over the past two decades.³⁷ This aligns with the growing awareness among Muslim consumers of the importance of Sharia-compliant products. This awareness is growing not only in the food and beverage sector but also extends to cosmetics, pharmaceuticals, tourism, and fashion. Indonesia, with the world's largest Muslim

³⁶ Kotler, 'Marketing 3.0 - Phillip Kotler'.

³⁷ Suhadi and Muslim, 'Islam dan Produk Halal: Muslimah, Komodifikasi Agama dan Konsolidasi Identitas Keagamaan di Indonesia'; Aya Sofia Ardelia and Faishol Luthfi, 'Pengaruh Islamic Branding Terhadap Keputusan Pembelian Konsumen Kosmetik Halal Pada Mahasiswi Di Pontianak', *Equator Journal of Management and Entrepreneurship (EJME)* 12, no. 1 (2024), <https://doi.org/10.26418/ejme.v12i1.70912>.

population, is embracing halal as a strategic instrument in public policy and an economic opportunity.

The Halal Product Assurance Organizing Agency (BPJPH), established through the Halal Product Assurance Law (UU JPH) No. 33 of 2014, formally provides the legal framework for halal certification practices in Indonesia. This institution replaced the dominance of the Indonesian Ulema Council's Food, Drug, and Cosmetics Assessment Institute (LPPOM MUI), which previously held sole authority to issue halal labels. This shift gave rise to a new contestation over halal legitimacy between state and clerical authorities.³⁸

In practice, halal branding in Indonesia is not only about regulations and certification but also about identity and lifestyle.³⁹ Halal products are perceived not simply as a means of religious observance, but as a symbol of modern Muslim identity, especially among the urban middle class. The halal industry in Indonesia has ultimately become an arena where three major forces converge: religion, identity, and the economy.

Religious Contestation: Between the Authority of the Ulema and the State

The religious aspect of halal branding cannot be separated from the role of religious scholars and fatwa institutions. The Indonesian Ulema Council (MUI), through the LPPOM (Indonesian Food and Drug Authority), has monopolized halal certification for decades.⁴⁰ This position makes MUI the "epistemic authority" in determining halal product standards.⁴¹ Halal fatwas are not just religious guidelines, but also economic and political instruments. Several studies have shown that the MUI's dominance in halal certification has sparked debate over transparency, accountability, and the high certification costs for small- and medium-sized businesses.⁴²

The 2014 JPH Law, which established the Halal Product Certification Agency (BPJPH), was intended to expand access and democratize the halal certification process. However, in practice, the MUI's authority is not completely lost, as every final certification decision must still refer to the halal fatwa issued by the MUI Fatwa Commission,⁴³ except for the SEHATI (*Sertifikat Halal Gratis*) program, or free halal certification, because this program is provided to products categorized as micro and small businesses. Its halal fatwa is implemented by the Halal Fatwa Committee

³⁸ Meta Suriyani, 'Pergeseran Kewenangan MUI dalam Memberikan Jaminan Produk Halal Pasca Lahirnya Undang-Undang Nomor 33 Tahun 2014', *Jurnal Hukum Samudra Keadilan* 14, no. 1 (2019), <https://doi.org/10.33059/jhsk.v14i1.914>.

³⁹ Yulianti Muthmainnah, 'Kapitalisasi Politik Identitas Dalam Produk Halal; Industri Fashion Dan Kosmetika', *PALASTREN: Jurnal Studi Gender* 14, no. 1 (2021), <https://doi.org/10.21043/palastren.v14i1.7031>; Ghifari Yuristiadhi Masyhari Makhasi and Muhammad Thohir Yudha Rahimmadhi, 'Ramai-Ramai Menolak Wisata Halal: Kontestasi Politik Identitas Dalam Perkembangan Wisata Halal Di Indonesia', *Jurnal Sosiologi Reflektif* 14, no. 2 (2020), <https://doi.org/10.14421/jsr.v14i2.1767>.

⁴⁰ Hijrah Lahaling et al., 'Hakikat Labelisasi Halal Terhadap Perlindungan Konsumen Di Indonesia', *Hasanuddin Law Review* 1, no. 2 (2015), <https://doi.org/10.20956/halrev.v1n2.84>.

⁴¹ Suad Fikriawan, 'SERTIFIKASI HALAL DI INDONESIA (Analisis Kuasa Simbolik Dalam Kontestasi Fatwa Majelis Ulama Indonesia)', *El Barka: Journal of Islamic Economics and Business* 1, no. 1 (2018), <https://doi.org/10.21154/elbarka.v1i1.1446>.

⁴² Muh. Zumar Aminuddin, 'Sertifikasi Produk Halal: Studi Perbandingan Indonesia Dan Thailand', *SHAHIH: Journal of Islamicate Multidisciplinary* 1, no. 1 (2016), <https://doi.org/10.22515/shahih.v1i1.52>; Lies Afroniyati, 'Analisis Ekonomi Politik Sertifikasi Halal Oleh Majelis Ulama Indonesia _ Afroniyati _ JKAP (Jurnal Kebijakan Dan Administrasi Publik)', *Kebijakan & Administrasi Publik* 18 Nomor 1 (2014).

⁴³ Diky Faqih Maulana et al., 'The Urgency of MUI Halal Fatwa about Food, Beverage, Medicine and Cosmetic Products for the Consumer Protection', *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 5, no. 2 (2022), <https://doi.org/10.24090/volksgeist.v5i2.6421>.

established by the Indonesian Ministry of Religious Affairs.⁴⁴ Thus, a pattern of "division of authority" occurs: the state has administrative authority, while clerics retain normative authority. This contestation demonstrates how religiousness in halal branding is not singular, but rather the result of a tug-of-war between formal state regulations and religious moral authority.

Furthermore, religious references in halal branding are often used to confer legitimacy. The halal label is seen as a form of "protection of the faith" for Muslim consumers, thus giving every product with a halal label an added religious value. This strengthens Halal's position not only as a sign of Sharia compliance but also as a tool for building public trust.⁴⁵

Identity Contestation: Halal as a Symbol of Muslim Lifestyle

Beyond the regulatory realm, halal has also evolved into a symbol of identity.⁴⁶ traditional sectors such as halal cosmetics, halal tourism, and even halal fashion. In this context, the halal label serves as both a marker of religious identity and a marker of social status.

Studies on the halal lifestyle in Indonesia show that consumers purchase halal products not only for religious reasons but also for socio-psychological reasons.⁴⁷ Consuming halal products becomes part of a social practice that affirms the identity of a "good Muslim" in the public sphere. This phenomenon demonstrates that halal branding operates in a symbolic realm, where halal is not only a regulation but also a representation of self.

Furthermore, identity politics also plays a role in halal branding. The strengthening of Islamic narratives after the 1998 reforms has made religious symbols a political commodity.⁴⁸ Political parties, Islamic organizations, and Islamic missionary groups are exploiting the halal issue as a tool to garner support from the community. Halal branding, at this point, is no longer neutral but has entered the mainstream of identity politics.

Economic Contestation: The Commodification of Halal

The economic aspect is the most obvious dimension in halal branding.⁴⁹ According to the State of the Global Islamic Economy Report 2023, the global halal

⁴⁴ Nasori Nasori et al., 'Proses Sertifikasi Halal Self Declare Di Sentra Wisata Kuliner Convention Hall Surabaya Dan UMKM Di Wilayah Benowo Surabaya: Studi Perbandingan', *Sewagati* 8, no. 1 (2023), <https://doi.org/10.12962/j26139960.v8i1.803>; Ahmad Zaimudin et al., 'Meningkatkan Penjualan Melalui Sertifikasi Halal Gratis Bagi Pelaku UMKM Desa Kepuh Kecamatan Papar Kabupaten Kediri', *Inovasi Jurnal Pengabdian Masyarakat* 1, no. 2 (2023), <https://doi.org/10.54082/ijpm.141>.

⁴⁵ Addin Kurnia Putri and Yuyun Sunesti, 'Sharia Branding in Housing Context: A Study of Halal Lifestyle Representation', *JSW (Jurnal Sosiologi Walisongo)* 5, no. 1 (2021), <https://doi.org/10.21580/jsw.2021.5.1.7268>; Hasmi, 'Perilaku Halal Life Style Terhadap Keputusan Pembelian Konsumen'.

⁴⁶ Muthmainnah, 'Kapitalisasi Politik Identitas Dalam Produk Halal; Industri Fashion Dan Kosmetika'; Suhadi and Muslim, 'Islam dan Produk Halal: Muslimah, Komodifikasi Agama dan Konsolidasi Identitas Keagamaan di Indonesia'.

⁴⁷ Yuswohady, *Marketing To The Middle Class Muslim*, in *Gramedia Pustaka Utama* (2014); Yudha Dwi Nugraha, 'The Development of The Phenomena Of Islamic Marketing, Islamic Branding, and Indonesian Muslim Middle Class', *Academy of Education Journal* 14, no. 2 (2023), <https://doi.org/10.47200/aoej.v14i2.2006>.

⁴⁸ Adiyana Slamet, 'Identitas Politik dalam Komunikasi Politik Calon Gubernur Jawa Barat Tahun 2018', *LINIMASA: JURNAL ILMU KOMUNIKASI* 2, no. 1 (2019), <https://doi.org/10.23969/linimasa.v2i1.1382>; Hasse J. and Mega Hidayati, 'Komodifikasi Agama Di Ruang Publik: Studi Terhadap Penggunaan Simbol Agama Pilkada 2015 Di Kabupaten Kebumen, Jawa Tengah', *Prosiding Konferensi Nasional Ke-6 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah Aisyiyah (APPPTMA)*, no. September (2017).

⁴⁹ Desty Nuraini et al., 'Analisis Hubungan Antara Halal Branding Dan Positioning Brand Pada Pasar Muslim Global', *Jurnal iLmiah Ekonomi Dan Keuangan Syariah* 6, no. 2 (2025): 235–46; Mhd Mukhroni et al.,

industry is estimated at USD 2.3 trillion, with Indonesia among the largest markets.⁵⁰ The Indonesian government has even launched a vision to make Indonesia a global halal production hub by 2024.

The commodification of halal is evident in product marketing practices.⁵¹ The halal label is used as a branding strategy to expand the market, both domestically and globally. Many large companies use halal as a selling point, not only for Muslim consumers, but also for non-Muslim consumers who view halal as a standard of quality, hygiene, and production ethics.⁵²

However, the commodification of halal also creates a paradox. On the one hand, halal offers significant economic opportunities, but on the other, it has the potential to reduce religious spiritual values to mere commodities. This practice is often criticized as a form of "commercialization of religion," where sacred values are traded within the logic of the market.

Integrative Analysis: Encounter, Contestation, and Negotiation

The research results show that halal branding in Indonesia is a product of a complex interaction between religion, identity, and economics. First, the religious dimension provides moral legitimacy and serves as the basis for authority in determining halal standards. Second, the identity dimension makes halal a symbol of self-representation and a tool for identity politics. Third, the economic dimension positions halal as a strategic commodity in the global industry.

These three dimensions are not always harmonious but are often in tension with one another. The state, religious scholars, businesses, and consumers play different roles in articulating halal. The state tends to emphasize regulatory and economic aspects, religious scholars emphasize normative aspects, while consumers articulate halal in the context of identity.

Under certain circumstances, the three dimensions—religion, identity, and economics—do not operate independently, but intersect, collide, and negotiate. For example, in the case of halal certification for international fast-food restaurants in Indonesia, negotiations occur among global corporate standards, state regulations, and religious scholars' fatwas. Similarly, in halal tourism, government-developed branding is often criticized by some conservative Islamic groups, who believe the concept emphasizes economic interests over sharia principles.⁵³

This contestation is also evident in the phenomenon of a halal lifestyle among the middle class. Some consumers consume halal products to strengthen their religious identity, while others view halal as a symbol of modernity. In this context, halal becomes an arena for a never-ending struggle over meaning.

'Pemasaran Halal: Strategi Branding Produk Dalam Perspektif Manajemen Syariah', *Pemasaran Halal (Mhd. Mukhroni, Dkk.) JoSES: Journal of Sharia Economics Scholar* 2, no. 4 (2024): 5–8.

⁵⁰ Thomson Reuters, 'An Inclusive Ethical Economy: State of the Global Islamic Economy'.

⁵¹ Suhadi and Muslim, 'Islam dan Produk Halal: Muslimah, Komodifikasi Agama dan Konsolidasi Identitas Keagamaan di Indonesia'; Mustiawan and Febrianita, 'Komodifikasi Nilai – Nilai Islam Pada Logo Halal Mcdonald's'; Amjad Trifita and Fat'hiyah Khasanah Ar'rahmah, 'Komodifikasi Agama Halal Tourism Dalam Perspektif Dakwah', *Journal of Islamic Communication Studies* 1, no. 1 (2023), <https://doi.org/10.15642/jicos.2023.1.1.118-136>; Rizka Trisna Arianti and Hadi Purnama, 'Komodifikasi Kata Halal Pada Iklan Hijab Zoya Versi Cantik Nyaman Halal', *Jurnal Ilmiah LISKI (Lingkar Studi Komunikasi)* 4, no. 2 (2018), <https://doi.org/10.25124/liski.v4i2.1509>.

⁵² Abdul Rachman, 'Halal Branding; A Religious Doctrine in the Development of Islamic Da'wah', *Journal of Digital Marketing and Halal Industry* 2, no. 2 (2020), <https://doi.org/10.21580/jdmhi.2020.2.2.6149>; Nuraini et al., 'Analisis Hubungan Antara Halal Branding Dan Positioning Brand Pada Pasar Muslim Global'.

⁵³ Susie Suryani¹, *Islamic Branding : Strategi Menarik Konsumen Muslim Di Pasar Modern Islamic Branding: A Strategy To Attract Muslim Consumers in the Mo Dern Market*, 8 (2025).

The novelty of this research lies in its explanation of the multipolar contestation in halal branding in Indonesia, where halal is understood not merely as a religious label but as a meeting ground for religious, identity, and economic interests. Thus, halal branding can be viewed as an interdisciplinary phenomenon reflecting the socio-economic and religious transformations in contemporary Indonesia.

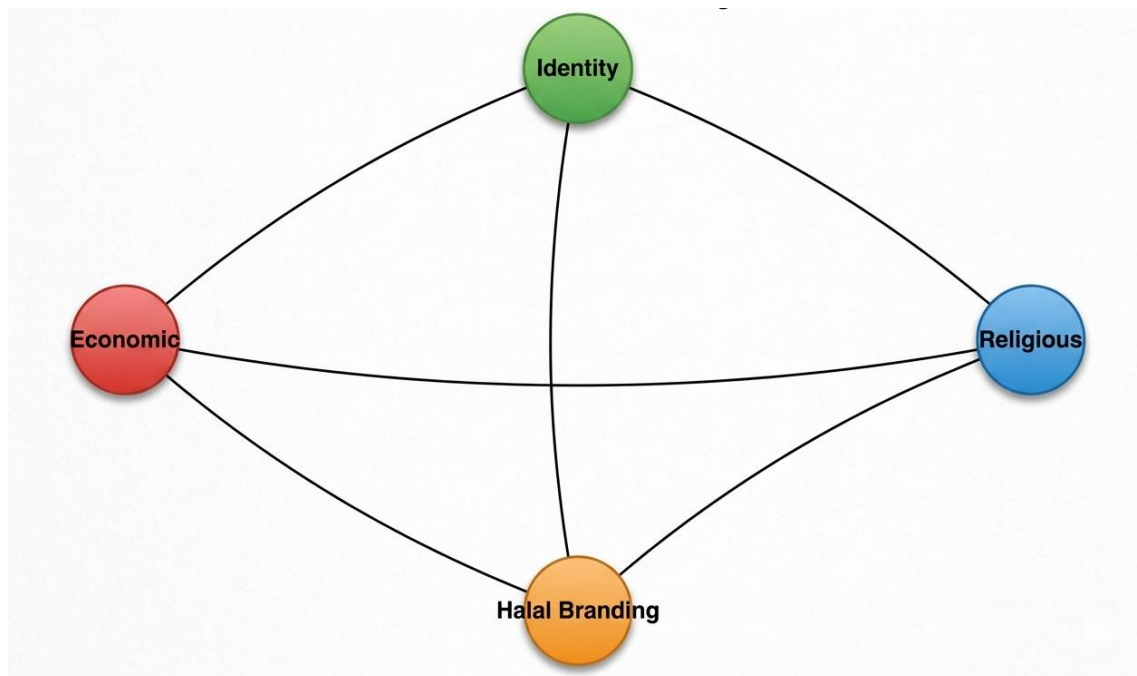
Table 1
Summary of Research Findings: Halal Product Branding in Indonesia

Dimensions	Main Actor	Form of Contestation	Practice / Example	Socio-Economic Implications
Religious	- Ulama (MUI, LPPOM)- BPJPH (State)- Islamic mass organizations	Normative authority (halal fatwa) vs administrative authority (state certification).	- Halal certification of food/drinks. - MUI halal fatwa, which is a formal requirement for BPJPH. - Debate over certification costs.	- Halal becomes a symbol of religious legitimacy. - Grows consumer trust. - Gives rise to criticism regarding the monopoly of authority.
Identity	- Muslim middle class - Urban consumers - Political parties / mass organizations	Halal as a symbol of modern Muslim lifestyle & an instrument of identity politics.	- Halal cosmetics, halal fashion. - The government promotes halal tourism. - Global brands popularize a halal lifestyle.	- Halal becomes a marker of social identity. - Symbol of "good Muslim". - Politicization of halal in political contestation.
Economy	- Local & global business actors - Government (national economic strategy) - International market	Halal commodification: religion used as a marketing strategy & market profit.	- Halal branding by multinational companies. - Indonesia's target is to be the world's halal industry center by 2024. - Non-Muslim halal products (e.g., Japan, Korea).	- The halal market is worth trillions of USD. - Opens up employment & investment opportunities. - Risk of reducing spiritual values into commodities.

Meeting / Negotiation	- State, religious scholars, consumers, business actors	Conflicts & compromises between regulations, fatwas, market interests, and identity.	- International fast food restaurants must adapt global standards to local fatwas.- Lombok halal tourism: the tug-of-war between economic regulations and religious interpretations.	- Halal is not singular: the result of multipolar negotiations.- Halal branding has become an arena for the struggle for meaning.
-----------------------	---	--	--	---

Furthermore, all dimensions (Religion, Identity, and Economy) are interconnected in shaping halal product branding in Indonesia. In fact, each dimension does not stand alone but influences and negotiates with the others. This is illustrated in the following chart as a dynamic interaction.

Figure 1. Conceptual Framework of the Multidimensional Interactions in Indonesia's Halal Branding



The chart illustrates how halal product branding in Indonesia is formed through the interaction of three main dimensions, namely religion, identity, and economy, which then culminates in the construction of "halal branding" as a socio-economic and religious phenomenon.

First, the religious dimension represents the normative authority inherent in halal. A product's halal status is not merely a technical category but also a religious fatwa (religious edict) with spiritual legitimacy. In this context, institutions such as the

Indonesian Ulema Council (MUI), the Assessment Institute for Food, Drugs, and Cosmetics (LPPOM), and the Halal Product Assurance Agency (BPJPH) are crucial actors in establishing halal standards. The chart shows an arrow leading from religion to halal branding, as this religious legitimacy provides the authentic foundation for the halal image.

Second, the identity dimension depicts halal as a social and political symbol. For the urban Muslim middle class, the halal label is not merely a religious guarantee but also signifies a modern Islamic lifestyle. At the same time, halal is politicized as a collective identity that distinguishes Muslims from the "other." The diagram shows how the meaning of halal is drawn into the realms of identity politics, lifestyle, and even the competition between political parties and mass organizations for a modern Islamic narrative.

Third, the economic dimension places halal within the realm of commodification. The halal industry is seen as a promising global market, worth trillions of dollars. Both local and multinational companies integrate halal labels into their marketing strategies to gain the trust of Muslim consumers. The arrow from economics to halal branding in the chart shows that halal is not only a spiritual necessity but also a capitalization tool that adds value to products.

Fourth, the chart also shows cross-relationships between dimensions. The religious dimension influences identity by making halal a symbol of piety; the identity dimension drives the economy through a halal lifestyle that creates new market demand; and the economic dimension, in turn, can influence religious interpretation by pressuring religious authorities to be more flexible in setting halal standards to meet global market demands. These cross-relationships demonstrate that halal branding is not the result of a single dimension, but rather a multipolar arena of contestation.

Thus, halal branding in Indonesia is the result of a dynamic negotiation between religious legitimacy, identity symbols, and economic interests. This chart helps readers see that halal is not a neutral label, but rather a field of ongoing struggle for meaning and interests in contemporary Muslim society.

Discussion

The halal branding phenomenon in Indonesia is inseparable from three main interacting axes: religious, identity, and economic dimensions. These three form a complex arena in which Sharia legitimacy, socio-cultural identity needs, and market interests converge into a single construct called "halal branding." Indonesia, as the country with the largest Muslim population in the world, presents a contested space that is not only normative, but also cultural and political-economic. This contestation is dynamic: on the one hand, competing interests, but on the other, synergies that make halal a strategic instrument for national development and global economic diplomacy.

Religious Dimension: Normative Legitimacy as the Foundation of Halal Branding

The religious dimension of halal branding is fundamental, as halal derives from Islamic law, which governs permissible and forbidden consumption. This legitimacy is primarily realized through state regulations and the role of halal certification bodies such as the Indonesian Ulema Council (MUI) and the Halal Product Guarantee Agency (BPJPH). Regulations such as the Halal Product Guarantee Law No. 33 of 2014 strengthen the legal position of halal as a normative requirement that businesses must

comply with, especially following the implementation of the transition period towards mandatory halal certification for food, beverages, medicines, and cosmetics.⁵⁴

In this context, halal certification becomes an authoritative instrument that not only regulates sharia compliance but also serves as a crucial symbolic asset for building trust among Muslim consumers. Fast-food products from McDonald's, KFC, or Pizza Hut must obtain MUI halal certification to gain legitimacy in the Muslim market.⁵⁵ Halal legitimacy, from Pierre Bourdieu's perspective, can be seen as a form of "symbolic capital" that determines a product's acceptability in the Muslim public sphere. Without religious legitimacy, a product risks being rejected by consumers as inconsistent with Islamic law.

Herein lies the contestation: halal standards are not only understood theologically but also institutionally constructed through religious authorities. In fact, debates often arise about international versus local halal standards, for example, between the MUI standard in Indonesia and the Malaysian halal standard or the Gulf Standard in the Middle East.⁵⁶ This contestation shows that the religious dimension is not only a matter of text, but also a socio-political practice related to authority, power, and legitimacy.

Dimensions of Identity: Halal as a Cultural and Political Symbol

Beyond being a religious norm, halal in Indonesia has also developed into a cultural identity inherent in the Muslim lifestyle. Halal products are not only consumed for sharia-compliant reasons, but also because they serve as a marker of Islamic identity, indicating affiliation with values, social groups, and even class. Wardah halal cosmetics, for example, not only sells beauty products that meet sharia standards but also cultivates an image of "Islamic, Modern, and Religious Beauty" that is widely accepted among urban Muslim women.⁵⁷

The Indonesian Muslim fashion phenomenon also exemplifies how halal fashion shapes cultural identity. The Indonesia Modest Fashion Week emphasizes that halal, or modest, fashion is not just about covering the body but also a modern, stylish, and progressive expression of global Muslim identity.⁵⁸ Within the framework of Stuart Hall's identity theory, halal branding can be understood as a process of "cultural representation" in which Islam is no longer personal, but rather appears in public spaces as a collective lifestyle.⁵⁹

Halal identity also has implications for the nation's cultural politics. For example, halal branding for the tourist destination of Lombok has made it known as

⁵⁴ Muhammad Aziz, 'Perspektif Maqashid Al-Syariah Dalam Penyelenggaraan Jaminan Produk Halal Di Indonesia Pasca Berlakunya Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal', *Al Hikmah: Jurnal Studi Keislaman* 7, no. 2 (2017).

⁵⁵ Tatiek Nurhayati and Hendar Hendar, 'Personal Intrinsic Religiosity and Product Knowledge on Halal Product Purchase Intention: Role of Halal Product Awareness', *Journal of Islamic Marketing* 11, no. 3 (2020), <https://doi.org/10.1108/JIMA-11-2018-0220>.

⁵⁶ Pierre Bourdieu, 'Distinction: A Social Critique of the Judgement of Taste', in *Inequality: Classic Readings in Race, Class, and Gender* (2018), <https://doi.org/10.4324/9781315680347-10>.

⁵⁷ Losi et al., 'Persuasive Strategies Found in Beauty Products Slogans on Instagram'; Anita Rahmawaty and Ita Rakhmawati, 'Repurchase Intention of Halal Cosmetic Product Among Muslim Consumers: The Roles of Islamic Branding, Halal Awareness, and Trust', *IQTISHADIA* 15, no. 1 (2022), <https://doi.org/10.21043/iqtishadia.v15i1.14668>; Isabelle Aoun and Laurent Tournois, 'Building Holistic Brands: An Exploratory Study of Halal Cosmetics', *Journal of Islamic Marketing* 6, no. 1 (2015), <https://doi.org/10.1108/JIMA-05-2014-0035>.

⁵⁸ Muthmainnah, 'Kapitalisasi Politik Identitas Dalam Produk Halal; Industri Fashion Dan Kosmetika'.

⁵⁹ Stuart Hall, 'Representation: Cultural Representations and Signifying Practices Spectacle of the Other', *Sage Publication*, 1997.

the "island of a thousand mosques," attracting not only local but also international Muslim tourists.⁶⁰ This demonstrates that halal is positioned as both a local identity and a cultural political asset in the global arena. In other words, the identity dimension of halal branding demonstrates how Indonesian Muslims articulate their Islam through cultural commodification.

Economic Dimension: Halal as a Global Commodity

Equally important, halal branding is also driven by economic logic. Halal products have become a global commodity with a significant market value. The 2025 State of the Global Islamic Economy (SGIE) report estimates that global halal consumption will reach over US\$ 3.4 trillion by 2028, spanning the food, beverage, cosmetics, pharmaceutical, and tourism sectors.⁶¹ Indonesia, as the largest Muslim market and producer, has great potential to play a strategic role in the global halal supply chain.⁶²

Large corporations like Nestlé and Unilever leverage the halal label to expand their market penetration in Indonesia and other Muslim countries. Even Korean instant noodles like Samyang had to modify their recipes and apply for halal certification to gain acceptance in the Indonesian market.⁶³ This fact shows that halal is no longer just a religious or identity issue, but also an economic instrument that determines market access.

In this context, halal branding becomes a space for contesting economic interests among local, national, and global actors. The development of halal industrial zones in Banten and East Java, for example, demonstrates the state's strategy of making halal a commodity capable of driving exports and investment.⁶⁴ This is where it becomes clear that the economic dimension expands halal beyond mere compliance with sharia to an instrument of capitalization and development.

Contestation and Synergy Between Three Dimensions

These three dimensions do not exist in isolation; they interact through contestation and synergy. A Venn diagram depicting the relationships among these dimensions shows that halal branding in Indonesia results from the intersection of religious legitimacy, cultural identity, and economic interests.

A concrete example can be seen in halal tourism in Lombok. Religiously, this destination must ensure that halal facilities comply with Islamic law, such as halal food and places of worship. Identity-wise, Lombok is constructed as an Islamic destination, branding itself as the "island of a thousand mosques." Economically, this branding is used to attract global Muslim tourists and boost the country's foreign exchange

⁶⁰ Komite Nasional Keuangan Syariah, 'Masterplan Ekonomi Syariah Indonesia 2019-2024', *Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional*, 2018.

⁶¹ SGIE, *State of the Global Islamic Economy (SGIE) Report 2025*, n.d., <https://icricinternational.org/research/state-of-the-global-islamic-economy-report-2024-25-report/>.

⁶² KNEKS, *Laporan Perkembangan Keuangan Syariah Indonesia*, in *Otoritas Jasa Keuangan* (2023).

⁶³ Yusuf Argyanto and Nurini Ika Kusuma, 'The Influence of Influencers and Brand Awareness on Interest in Buying Samyang Brand Instant Noodles in Surabaya', *Jurnal Ekonomi Dan Bisnis Digital* 2, no. 3 (2023), <https://doi.org/10.55927/ministal.v2i3.4206>; Novida Maharani et al., 'Analisis Keputusan Pembelian Mie Samyang Halal Di Jakarta', *Jurnal Ekonomi Syariah Pelita Bangsa* 6, no. 02 (2021), <https://doi.org/10.37366/jespb.v6i02.240>; Karina Emelinda Octavian and Syaiko Rosyidi, 'Pengaruh Cita Rasa, Label Halal, Penetapan Harga dan Iklan Terhadap Keputusan Pembelian Mie Samyang Pada Mahasiswa Fakultas Ekonomi dan Bisnis Universitas YPPI Rembang', *Jurnal Kompetitif* 12, no. 1 (2023), <https://doi.org/10.52333/kompetitif.v12i1.81>.

⁶⁴ KNEKS, *Strategi Nasional Pengembangan Industri Halal Indonesia*, vol. 17 (2019).

earnings.⁶⁵ Thus, Lombok is an example of how these three dimensions interact synergistically.

However, contestation is also inevitable. In the case of Korean instant noodles, for example, negotiations are taking place between Indonesian halal standards and the desires of foreign producers seeking to enter the Muslim market. Producers are forced to adapt to Indonesian halal regulations, while Indonesian Muslim consumers assert their identity by rejecting non-halal products.⁶⁶ This shows the tension between religious identity and economic logic that is not always harmonious.

The Wardah phenomenon also demonstrates the interplay between identity and economics. This brand successfully combined religious symbolism (halal cosmetics) with an identity strategy (modern Muslim women) to capture the market. This demonstrates that halal, as a symbol of identity, can simultaneously become a highly profitable economic commodity.⁶⁷

From the perspective of the sociology of religion, halal branding can be seen as an example of "religious commodification," in which religious teachings are reproduced as goods and services for public consumption.⁶⁸ Religion is no longer present solely in the form of rituals or doctrines, but also in the form of labels, logos, and symbols that function in the marketplace. This process demonstrates how religion fits into the logic of capitalism without losing its symbolic meaning.

From a political economy perspective, halal is also part of a "regime of truth" governed by the state and authoritative institutions. Halal regulations and certification bodies demonstrate that the state is taking on the role of setting halal standards, thereby opening up new economic space. However, this state role also has the potential to generate contestation, both with other religious authorities and with business actors.⁶⁹

Conclusion

Research on the paradox of halal branding in Indonesia's growing Muslim middle-class economy reveals a complex dynamic. Halal in Indonesia functions not only as a religious category rooted in Islamic law, but also as a cultural identity and economic instrument. This contestation occurs because each actor—the state, religious institutions, corporations, Muslim communities, and consumers—has different interests in interpreting halal. On the one hand, halal is constructed as a normative

⁶⁵ Ahsani Taqwiem et al., 'Halal Tourism Development Analysis in Lombok Island', *KnE Social Sciences*, ahead of print, 2020, <https://doi.org/10.18502/kss.v4i9.7324>.

⁶⁶ Khairunisa Ramadhani et al., 'The Relationship between Halal Status Knowledge and the Korean Food Products Purchasing Practices in DIY's Muslim Society', *Jurnal Ilmiah Ekonomi Islam* 9, no. 01 (2023).

⁶⁷ Ardelia and Luthfi, 'Pengaruh Islamic Branding Terhadap Keputusan Pembelian Konsumen Kosmetik Halal Pada Mahasiswi Di Pontianak'; Gugi Mohammad and Palevi Ramdani, 'Pengaruh Citra Merek Wardah Terhadap Keputusan Pembelian Konsumen Non Muslim', *Jurnal Ilmiah Universitas Bakrie* 3, no. 03 (2015); Aulia Kholqiana et al., 'Representasi Komodifikasi Simbol Religi Dalam Iklan Wardah', *Jurnal Audiens* 1, no. 2 (2020), <https://doi.org/10.18196/ja.12023>; Kuspita Sari et al., 'Halal Sebagai Bahasa Identitas Produk Kecantikan Wardah: Analisis Wacana Kritis Halal As an Identity Language of Wardah Beauty Products: Critical Discourse Analysis', *Semiotika* 24, no. January (2023).

⁶⁸ Lida Maulida and Doli Witro, 'Komodifikasi Simbol-Simbol Agama di Kalangan Kelas Menengah Muslim di Indonesia', *SOSEBI Jurnal Penelitian Mahasiswa Ilmu Sosial Ekonomi Dan Bisnis Islam* 2, no. 2 (2022), <https://doi.org/10.21274/sosebi.v2i2.6299>; Suhadi and Muslim, 'Islam dan Produk Halal: Muslimah, Komodifikasi Agama dan Konsolidasi Identitas Keagamaan di Indonesia'; Kholqiana et al., 'Representasi Komodifikasi Simbol Religi Dalam Iklan Wardah'; J. and Hidayati, 'Komodifikasi Agama Di Ruang Publik: Studi Terhadap Penggunaan Simbol Agama Pilkada 2015 Di Kabupaten Kebumen, Jawa Tengah'.

⁶⁹ Mutimmatul Faidah, 'Sertifikasi Halal Di Indonesia Dari Civil Society Menuju Relasi Kuasa Antara Negara Dan Agama', *ISLAMICA: Jurnal Studi Keislaman* 11, no. 2 (2017), <https://doi.org/10.15642/islamica.2017.11.2.449-476>.

religious authority maintained through certification and regulation; on the other, halal is promoted as a modern Muslim lifestyle and social identity; and, within the economic logic, halal is reduced to a profit-generating commodity.

The main conclusion of this study is that halal branding in Indonesia results from the hybridization of these three dimensions. Synergy emerges when religious, identity, and economic values reinforce each other, as seen in the success of Wardah, Lombok's halal tourism, and the expansion of halal food products in the global market. However, contestation is also unavoidable, especially when economic interests tend to dominate, potentially displacing the substance of religious values. This demonstrates the importance of maintaining a balance between the religious, cultural, and economic dimensions to prevent halal branding from becoming trapped in the mere commodification of religion.

This research has concrete implications for various stakeholders. For the government, the findings emphasize the need for transparent, accountable, and accessible halal regulations that ensure synergy with religious institutions. For businesses, the research emphasizes the importance of integrating halal certification with an identity narrative that aligns with the aspirations of Muslim consumers. For consumers, the research findings encourage them to be more critical in selecting halal products, not only from a label perspective but also from a business ethics and sustainability perspective. For religious organizations and Islamic missionary institutions, the research emphasizes the urgency of safeguarding the halal discourse to ensure it remains grounded in the *maqāsid al-sharī'ah* (the principles of Islamic law) and does not become merely an instrument of commercialization.

From an academic perspective, this research makes important contributions in several areas. First, it enriches the sociology of religion by demonstrating that religion is not only a spiritual phenomenon but also a symbolic capital that influences the market. Second, it expands the branding literature by adding an interdisciplinary dimension that combines perspectives on identity, social contestation, and political economy. Third, it enriches the study of Islamic economics through the application of *maqāsid al-sharī'ah*, particularly Abdul Majid an-Najjar's thoughts on *ḥifẓ al-mujtama'* and *ḥifẓ al-kiyān al-insānī*, in assessing halal branding practices. Fourth, it contributes to the theory of the hybridization of religion and economics by showing how transcendental values interact with pragmatic logic in the global marketplace.

To broaden understanding, future research can be directed in several directions. First, cross-country comparative studies to examine the differences in halal branding models between Indonesia, Malaysia, Brunei, and non-Muslim countries with emerging halal markets. Second, quantitative or mixed-methods research to measure Indonesian Muslim consumers' preferences for halal products more accurately. Third, a study of halal branding in the digital and social media spaces, including the roles of Muslim influencers, creative content, and platform algorithms. Fourth, an exploration of the gender and generational dimensions of halal consumption, particularly the role of young Muslim women and millennials/Gen Z. Fifth, an in-depth study of sustainability and business ethics in halal branding to examine the interconnectedness of religious values, economic interests, and socio-environmental responsibility. Thus, this study not only provides a comprehensive overview of halal branding contestation in Indonesia but also opens up space for further studies that can bridge religious interests, cultural identity, and economic interests.[]

References

- Alam, Azhar, Ririn Tri Ratnasari, Muhamad Nafik Hadi Ryandono, Ari Prasetyo, Yasmin Syahidah, and Faiz Adib Bafana. 'A Comparative Systematic Literature Review between Indonesia and Malaysia Halal Tourism Studies (2010-2022)'. In *Multidisciplinary Reviews*, vol. 7. no. 3. Preprint, 2024. <https://doi.org/10.31893/multirev.2024061>.
- Aminuddin, Muh. Zumar. 'Sertifikasi Produk Halal: Studi Perbandingan Indonesia Dan Thailand'. *SHAHIH: Journal of Islamicate Multidisciplinary* 1, no. 1 (2016). <https://doi.org/10.22515/shahih.v1i1.52>.
- Anggraeni, Oktavia Retno. 'Pengaruh Dimensi Iklan Media Televisi Terhadap Minat Beli Konsumen (Studi Pada Iklan Wardah Versi Lipstik Series)'. *Pengaruh Dimensi Iklan Media Televisi Terhadap Minat Beli Konsumen (Studi Pada Iklan Wardah Versi Lipstik Series)*, 2018.
- Aoun, Isabelle, and Laurent Tournois. 'Building Holistic Brands: An Exploratory Study of Halal Cosmetics'. *Journal of Islamic Marketing* 6, no. 1 (2015). <https://doi.org/10.1108/JIMA-05-2014-0035>.
- Aprilliani, Ananda Nabilah, and Nurul Hasanah. 'Pengaruh Halal Awareness Dan Label Halal Terhadap Keputusan Pembelian Pada E-Commerce Tokopedia Di Indonesia'. *Prosding SNAM PNJ*, 2022.
- Ardelia, Aya Sofia, and Faishol Luthfi. 'Pengaruh Islamic Branding Terhadap Keputusan Pembelian Konsumen Kosmetik Halal Pada Mahasiswi Di Pontianak'. *Equator Journal of Management and Entrepreneurship (EJME)* 12, no. 1 (2024). <https://doi.org/10.26418/ejme.v12i1.70912>.
- Argyanto, Yusuf, and Nurini Ika Kusuma. 'The Influence of Influencers and Brand Awareness on Interest in Buying Samyang Brand Instant Noodles in Surabaya'. *Jurnal Ekonomi Dan Bisnis Digital* 2, no. 3 (2023). <https://doi.org/10.55927/ministal.v2i3.4206>.
- Arianti, Rizka Trisna, and Hadi Purnama. 'Komodifikasi Kata Halal Pada Iklan Hijab Zoya Versi Cantik Nyaman Halal'. *Jurnal Ilmiah LISKI (Lingkar Studi Komunikasi)* 4, no. 2 (2018). <https://doi.org/10.25124/liski.v4i2.1509>.
- Aziz, Muhammad. 'Perspektif Maqashid Al-Syariah Dalam Penyelenggaraan Jaminan Produk Halal Di Indonesia Pasca Berlakunya Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal'. *Al Hikmah: Jurnal Studi Keislaman* 7, no. 2 (2017).
- Aziz, Muhammad, Abdul Ghofur, and Niswatin Nurul Hidayati. 'Regulation on the Implementation of Halal Product Assurance in Indonesia: Statute Approaches Study'. *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 4, no. 2 (2021). <https://doi.org/10.30659/jua.v4i2.13649>.
- Aziz, Muhammad, Sholikhah, Nur Mazidah, Siti Marpuah, and Thoriq Mutaali Albar. 'Self-Declare Halal Product Assurance System in Indonesia in The Review of Management Functions'. *Journal of Halal Research, Policy and Industry* 4, no. 2 (2025).
- Aziz Siregar, Fatahuddin, Abdul Nasser Hasibuan, and Rodame Monitorir Napitupulu. 'Muslim Consumer Behavior Analysis at Halal Product In Indonesia'. *KnE Social Sciences*, ahead of print, 2023. <https://doi.org/10.18502/kss.v8i4.12944>.
- Billah, Arif, Md Ahbabur Rahman, and Md Tareq Bin Hossain. 'Factors Influencing Muslim and Non-Muslim Consumers' Consumption Behavior: A Case Study on Halal Food'. *Journal of Foodservice Business Research* 23, no. 4 (2020). <https://doi.org/10.1080/15378020.2020.1768040>.

- Bourdieu, Pierre. 'Distinction: A Social Critique of the Judgement of Taste'. In *Inequality: Classic Readings in Race, Class, and Gender*. 2018. <https://doi.org/10.4324/9781315680347-10>.
- Dewantara, Ahmad Fajar. 'Pengaruh Religiusitas, Kesadaran Halal, Dan Alasan Kesehatan Terhadap Keputusan Pembelian Di Mcdonald's Gresik Kota Baru'. *IJABAH* 1, no. 2 (2023). <https://doi.org/10.19184/ijabah.v1i2.374>.
- Durrotul Faridah, Hayyun. 'Sertifikasi Halal Di Indonesia : Sejarah, Perkembangan, Dan Implementasi'. *Journal of Halal Product and Research* 2, no. 2 (2019).
- EID, WESAM. 'Understanding Muslim Consumers Halal Food Consumption Intention'. *International Review of Management and Business Research* 9, no. 1 (2020). [https://doi.org/10.30543/9-1\(2020\)-2](https://doi.org/10.30543/9-1(2020)-2).
- Ekowidi, Fiqih Aqilla. 'Dinamika Industri Halal Di India: Studi Kasus Pemboikotan Produk Halal Oleh Kelompok Sayap Kanan'. *Indonesian Journal of Peace and Security Studies (IJPSS)* 4, no. 2 (2022). <https://doi.org/10.29303/ijpss.v4i2.115>.
- Faidah, Mutimmatul. 'Sertifikasi Halal Di Indonesia Dari Civil Society Menuju Relasi Kuasa Antara Negara Dan Agama'. *ISLAMICA: Jurnal Studi Keislaman* 11, no. 2 (2017). <https://doi.org/10.15642/islamica.2017.11.2.449-476>.
- Fikriawan, Suad. 'SERTIFIKASI HALAL DI INDONESIA (Analisis Kuasa Simbolik Dalam Kontestasi Fatwa Majelis Ulama Indonesia)'. *El Barka: Journal of Islamic Economics and Business* 1, no. 1 (2018). <https://doi.org/10.21154/elbarka.v1i1.1446>.
- Fitriana, Rahayu. 'Analisis Ekonomi Politik Sertifikasi Halal Oleh Majelis Ulama Indonesia'. *Procedia Manufacturing* 1, no. 22 Jan (2014).
- Gemici, Kurtuluş. 'Karl Polanyi and the Antinomies of Embeddedness'. *Socio-Economic Review* 6, no. 1 (2008). <https://doi.org/10.1093/ser/mwlo34>.
- Hall, Stuart. 'Representation: Cultural Representations and Signifying Practices Spectacle of the Other'. *Sage Publication*, 1997.
- Hasmi, Zhofrani Putri. 'Perilaku Halal Life Style Terhadap Keputusan Pembelian Konsumen'. *KarismaPro* 13, no. 2 (2023). <https://doi.org/10.53675/karismapro.v13i2.255>.
- Huang, Xiaowei. 'Understanding Bourdieu - Cultural Capital and Habitus'. *Review of European Studies* 11, no. 3 (2019). <https://doi.org/10.5539/res.v11n3p45>.
- Istiqlal, Fais. 'Membangun Global Halal Hub Indonesia: Strategi Dan Peluang Untuk Mencapai Kompetitif Di Pasar Global'. *Halal Research Journal* 3, no. 2 (2023). <https://doi.org/10.12962/j22759970.v3i2.614>.
- J., Hasse, and Mega Hidayati. 'Komodifikasi Agama Di Ruang Publik: Studi Terhadap Penggunaan Simbol Agama Pilkada 2015 Di Kabupaten Kebumen, Jawa Tengah'. *Prosiding Konferensi Nasional Ke-6 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah Aisyiyah (APPPTMA)*, no. September (2017).
- Karina Emelinda Octavian, and Syaiko Rosyidi. 'Pengaruh Cita Rasa, Label Halal, Penetapan Harga dan Iklan Terhadap Keputusan Pembelian Mie Samyang Pada Mahasiswa Fakultas Ekonomi dan Bisnis Universitas YPPI Rembang'. *Jurnal Kompetitif* 12, no. 1 (2023). <https://doi.org/10.52333/kompetitif.v12i1.81>.
- Khan, Adil, Mohd Yasir Arafat, and Mohammad Khalid Azam. 'Role of Halal Literacy and Religiosity in Buying Intention of Halal Branded Food Products in India'. *Journal of Islamic Marketing* 13, no. 2 (2022). <https://doi.org/10.1108/JIMA-08-2019-0175>.

- Khasanah, Miftakhul. 'Peranan Media Sosial Sebagai Agen Sosialisasi Halal Dalam Membangun Kesadaran Halal: Studi Netnografi'. *Al-Tijary*, ahead of print, 2020. <https://doi.org/10.21093/at.v5i2.2116>.
- Kholqiana, Aulia, Qoyyum Fauzianin, and Shafa Tasya Azzahra. 'Representasi Komodifikasi Simbol Religi Dalam Iklan Wardah'. *Jurnal Audiens* 1, no. 2 (2020). <https://doi.org/10.18196/ja.12023>.
- KNEKS. *Laporan Perkembangan Keuangan Syaiah Indonesia*. In *Otoritas Jasa Keuangan*. 2023.
- KNEKS. *Strategi Nasional Pengembangan Industri Halal Indonesia*. Vol. 17. 2019.
- Komite Nasional Keuangan Syariah. 'Masterplan Ekonomi Syariah Indonesia 2019-2024'. *Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional*, 2018.
- Kotler, Philip. 'Marketing 3.0 - Phillip Kotler'. YouTube, 2014.
- Kuran, Timur. *Islam and Mammon: The Economic Predicaments of Islamism*. In *Islam and Mammon: The Economic Predicaments of Islamism*. 2010. <https://doi.org/10.2307/20034184>.
- Kusumastuti, Dani Kusumastuti. 'Minat Beli Produk Halal Di Indonesia: Studi Pemetaan Sistematis'. *Mabsya: Jurnal Manajemen Bisnis Syariah* 2, no. 2 (2020). <https://doi.org/10.24090/mabsya.v2i2.3929>.
- Lahaling, Hijrah, Kindom Makkulawuzar, and Singkeru Rukka. 'Hakikat Labelisasi Halal Terhadap Perlindungan Konsumen Di Indonesia'. *Hasanuddin Law Review* 1, no. 2 (2015). <https://doi.org/10.20956/halrev.v1n2.84>.
- Lies Afroniyati. 'Analisis Ekonomi Politik Sertifikasi Halal Oleh Majelis Ulama Indonesia _ Afroniyati _ JKAP (Jurnal Kebijakan Dan Administrasi Publik)'. *Kebijakan & Administrasi Publik* 18 Nomor 1 (2014).
- Lin, Duan, and Po-Fang Tsai. 'Bryan Stanley Turner, Religion and Modern Society: Citizenship, Secularization and the State'. *Society* 50, no. 4 (2013). <https://doi.org/10.1007/s12115-013-9659-8>.
- Losi, Rizky Vita, Moses Hirja Meliala, and Julisah Izar. 'Persuasive Strategies Found in Beauty Products Slogans on Instagram'. *Best Journal of Administration and Management* 2, no. 2 (2023). <https://doi.org/10.56403/bejam.v2i2.138>.
- Machado, Nuno Miguel Cardoso. 'Karl Polanyi and the New Economic Sociology: Notes on the Concept of (Dis)Embeddedness*'. *RCCS Annual Review*, no. 3 (2011). <https://doi.org/10.4000/rccsar.309>.
- Maharani, Novida, Tati Handayani, and Prima Dwi Priyatno. 'Analisis Keputusan Pembelian Mie Samyang Halal Di Jakarta'. *Jurnal Ekonomi Syariah Pelita Bangsa* 6, no. 02 (2021). <https://doi.org/10.37366/jespb.v6i02.240>.
- Makhasi, Ghifari Yuristiadhi Masyhari, and Muhammad Thohir Yudha Rahimmadhi. 'Ramai-Ramai Menolak Wisata Halal: Kontestasi Politik Identitas Dalam Perkembangan Wisata Halal Di Indonesia'. *Jurnal Sosiologi Reflektif* 14, no. 2 (2020). <https://doi.org/10.14421/jsr.v14i2.1767>.
- Mandey, Silvy L., Willem J. F A Tumbuan, and Joubert B. Maramis. 'The Effect Of Halal Certificate Trust, Brand Love, Food Quality, On Consumer Loyalty Through Customer Satisfaction At Halal Restaurants In North Sulawesi, Indonesia'. *Journal of Positive School Psychology* 2022, no. 10 (2022).
- Marti, G. 'Religion and Modern Society: Citizenship, Secularization, and the State. By Bryan S. Turner'. *Journal of the American Academy of Religion* 80, no. 4 (2012). <https://doi.org/10.1093/jaarel/lfs074>.
- Masruroh, Nikmatul. 'The Competitiveness of Indonesian Halal Food Exports in Global Market Competition Industry'. *Economica: Jurnal Ekonomi Islam* 11, no. 1 (2020). <https://doi.org/10.21580/economica.2020.11.1.3709>.

- Maulana, Diky Faqih, Makhrus, and Hamidatul Hasanah. 'The Urgency of MUI Halal Fatwa about Food, Beverage, Medicine and Cosmetic Products for the Consumer Protection'. *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 5, no. 2 (2022). <https://doi.org/10.24090/volksgeist.v5i2.6421>.
- Maulana, Nora, and Zulfahmi. 'Potensi Pengembangan Industri Halal Indonesia Di Tengah Persaingan Halal Global'. *Jurnal Iqtisaduna* 8, no. 2 (2022). <https://doi.org/10.24252/iqtisaduna.v8i2.32465>.
- Maulida, Lida, and Doli Witro. 'Komodifikasi Simbol-Simbol Agama di Kalangan Kelas Menengah Muslim di Indonesia'. *SOSEBI Jurnal Penelitian Mahasiswa Ilmu Sosial Ekonomi Dan Bisnis Islam* 2, no. 2 (2022). <https://doi.org/10.21274/sosebi.v2i2.6299>.
- Mejova, Yelena, Youcef Benkhedda, and Khairani. '#Halal Culture on Instagram'. *Frontiers in Digital Humanities* 4 (2017). <https://doi.org/10.3389/fdigh.2017.00021>.
- Mohamed Nasir, Kamaludeen. 'Islamic Revivalism and Muslim Consumer Ethics'. *Religions* 13, no. 8 (2022). <https://doi.org/10.3390/rel13080747>.
- Mohammad, Gugi, and Palevi Ramdani. 'Pengaruh Citra Merek Wardah Terhadap Keputusan Pembelian Konsumen Non Muslim'. *Jurnal Ilmiah Universitas Bakrie* 3, no. 03 (2015).
- Mukhroni, Mhd, Perdana Hsb, and Novien Rialdy. 'Pemasaran Halal: Strategi Branding Produk Dalam Perspektif Manajemen Syariah'. *Pemasaran Halal (Mhd. Mukhroni, Dkk.) JoSES: Journal of Sharia Economics Scholar* 2, no. 4 (2024): 5–8.
- Muksalmina, Muksalmina, Tasyukur Tasyukur, Muksalmina Muksalmina, Fitri Maghfirah, and Muammar Muammar. 'Halal Certification In A Food Product As An Effort To Protect Law Against Muslim Consumers In Indonesia'. *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS)* 2 (2022). <https://doi.org/10.29103/micolls.v2i.78>.
- Munawar, M. Soleh Al, Miftakhur Rohmah, Anton Rahmadi, Marwati, and Maulida Rachmawati. 'Penerapan Sistem Jaminan Produk Halal Pada UMKM Untuk Meningkatkan Daya Saing Produk'. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)* 4, no. 1 (2023). <https://doi.org/10.33474/jp2m.v4i1.19996>.
- Mustiawan, and Roziana Febrianita. 'Komodifikasi Nilai – Nilai Islam Pada Logo Halal Mcdonald's'. *KOMUNIKA* 7, no. 2 (2020). <https://doi.org/10.22236/komunika.v7i2.6331>.
- Muthmainnah, Yulianti. 'Kapitalisasi Politik Identitas Dalam Produk Halal; Industri Fashion Dan Kosmetika'. *PALASTREN: Jurnal Studi Gender* 14, no. 1 (2021). <https://doi.org/10.21043/palastren.v14i1.7031>.
- Nasori, Nasori, Nurrisma Puspitasari, Saifuddin Saifuddin, Setiyo Gunawan, and Agus Rubiyanto. 'Proses Sertifikasi Halal Self Declare Di Sentra Wisata Kuliner Convention Hall Surabaya Dan UMKM Di Wilayah Benowo Surabaya: Studi Perbandingan'. *Sewagati* 8, no. 1 (2023). <https://doi.org/10.12962/j26139960.v8i1.803>.
- Naumi, Adinda Tessa. 'The Use of Instagram in the Halal Food Information Sharing among Virtual Communities'. *MIMBAR: Jurnal Sosial Dan Pembangunan*, ahead of print, 2023. <https://doi.org/10.29313/mimbar.v39i1.2157>.
- Ngibad, Khoirul, Siti Sri Winarti, and Muhammad Aziz. 'Peningkatan Kualitas Produk UMKM Melalui Sertifikasi Halal'. *INTEGRITAS: Jurnal Pengabdian* 7, no. 2 (2023). <https://doi.org/10.36841/integritas.v7i2.3457>.
- Novitasari, Syifa Aulia Anjun, Sari Listyorini, and Naili Farida. 'Pengaruh Celebrity Endorser, Brand Identity, Dan Perceived Value Terhadap Repurchase Intention

- Produk Kosmetik Wardah Di Kota Semarang'. *Jurnal Ilmu Administrasi Bisnis* 12, no. 1 (2023). <https://doi.org/10.14710/jiab.2023.37230>.
- Nugraha, Yudha Dwi. 'The Development of The Phenomena Of Islamic Marketing, Islamic Branding, and Indonesian Muslim Middle Class'. *Academy of Education Journal* 14, no. 2 (2023). <https://doi.org/10.47200/aoej.v14i2.2006>.
- Nuraini, Desty, Dinitha Indriyani, Hasbi Maula, and Linda Marlinda Yurahman. 'Analisis Hubungan Antara Halal Branding Dan Positioning Brand Pada Pasar Muslim Global'. *Jurnal iLmiah Ekonomi Dan Keuangan Syariah* 6, no. 2 (2025): 235–46.
- Nurdin, A., E. Baharuddin, D. Sumardi, and ... 'Mappatammaq Mangaji in Mandar, West Sulawesi: Childrearing Patterns Based on the Qur'an in the Anthropological Perspective of Islamic Law'. *El-USrah: Jurnal ...*, 2024.
- Nurdin, Muhammad Syarif, and Yusdani Rahman. 'Sertifikasi Produk Halal Oleh BPJPH DIY Dengan Pendekatan Ekonomi Politik Perspektif Maqasid Syariah'. *Equilibrium: Jurnal Ekonomi Syariah* 9, no. 1 (2021). <https://doi.org/10.21043/equilibrium.v9i1.9783>.
- Nurhayati, Tatiek, and Hendar Hendar. 'Personal Intrinsic Religiosity and Product Knowledge on Halal Product Purchase Intention: Role of Halal Product Awareness'. *Journal of Islamic Marketing* 11, no. 3 (2020). <https://doi.org/10.1108/JIMA-11-2018-0220>.
- Peck, Jamie. 'Disembedding Polanyi: Exploring Polanyian Economic Geographies'. *Environment and Planning A* 45, no. 7 (2013). <https://doi.org/10.1068/a46253>.
- Putri, Addin Kurnia, and Yuyun Sunesti. 'Sharia Branding in Housing Context: A Study of Halal Lifestyle Representation'. *JSW (Jurnal Sosiologi Walisongo)* 5, no. 1 (2021). <https://doi.org/10.21580/jsw.2021.5.1.7268>.
- Rachman, Abdul. 'Halal Branding; A Religious Doctrine in the Development of Islamic Da'wah'. *Journal of Digital Marketing and Halal Industry* 2, no. 2 (2020). <https://doi.org/10.21580/jdmhi.2020.2.2.6149>.
- Rahmawaty, Anita, and Ita Rakhmawati. 'Repurchase Intention of Halal Cosmetic Product Among Muslim Consumers: The Roles of Islamic Branding, Halal Awareness, and Trust'. *IQTISHADIA* 15, no. 1 (2022). <https://doi.org/10.21043/iqtishadia.v15i1.14668>.
- Ramadhani, Khairunisa, Rachmawati Widyaningrum, Yuni Wahyuningsih Setiawan, Budi Lestari, Hesti Khofifah, and Siti Fauzia Rahma. 'The Relationship between Halal Status Knowledge and the Korean Food Products Purchasing Practices in DIY's Muslim Society'. *Jurnal Ilmiah Ekonomi Islam* 9, no. 01 (2023).
- Ramlan, and Nahrowi. 'Halâl Certification as an Application of Islamic Business Ethics in Muslim Consumer Protection'. *Ahkam: Jurnal Ilmu Syariah* 14, no. 1 (2014). <https://doi.org/10.15408/ajis.v14i1.1251>.
- Rohim, Ade Nur, and Prima Dwi Priyatno. 'Pola Konsumsi Dalam Implementasi Gaya Hidup Halal'. *Maro: Jurnal Ekonomi Syariah Dan Bisnis* 4, no. 2 (2021). <https://doi.org/10.31949/maro.v4i2.1302>.
- S Soesilowati, Endang. 'Business Opportunities for Halal Products in the Global Market: Muslim Consumer Behaviour and Halal Food Consumption'. *Journal of Indonesian Social Sciences and Humanities* 3, no. 1 (2018). <https://doi.org/10.14203/jissh.v3i1.50>.
- Sari, Kuspita, Bambang Wibisono, Edy Hariyadi, et al. 'Halal Sebagai Bahasa Identitas Produk Kecantikan Wardah: Analisis Wacana Kritis Halal As an Identity Language of Wardah Beauty Products: Critical Discourse Analysis'. *Semiotika* 24, no. January (2023).

- Setiawan, Setiawan, and Hasbi Assidiki Mauluddi. 'Perilaku Konsumen Dalam Membeli Produk Halal di Kota Bandung'. *At-Tijaroh: Jurnal Ilmu Manajemen Dan Bisnis Islam* 5, no. 2 (2019). <https://doi.org/10.24952/tijaroh.v5i2.1849>.
- SGIE. *State of the Global Islamic Economy (SGIE) Report 2025*. n.d. <https://icricinternational.org/research/state-of-the-global-islamic-economy-report-2024-25-report/>.
- Situmeang, O. 'Pengaruh Daya Tarik Iklan Televisi Cosmetik Wardah Terhadap Keputusan Pembelian'. *Jurnal Komunikasi Pembangunan* 11, no. 2 (2015).
- Slamet, Adiyana. 'Identitas Politik dalam Komunikasi Politik Calon Gubernur Jawa Barat Tahun 2018'. *LINIMASA: JURNAL ILMU KOMUNIKASI* 2, no. 1 (2019). <https://doi.org/10.23969/linimasa.v2i1.1382>.
- Sofiana, Ratna, Satria Utama, and Abdur Rohim. 'The Problems of Halal Certification Regarding Consumer Protection in Malaysia and Indonesia'. *Journal of Human Rights, Culture and Legal System* 1, no. 3 (2021). <https://doi.org/10.53955/jhcls.v1i3.16>.
- Suhadi, Muhammad, and Azis Muslim. 'Islam dan Produk Halal: Muslimah, Komodifikasi Agama dan Konsolidasi Identitas Keagamaan di Indonesia'. *Profetika: Jurnal Studi Islam* 23, no. 1 (2021). <https://doi.org/10.23917/profetika.v23i1.18082>.
- Sukatmadiredja, Noneng R. 'Analisis Strategi Pemasaran Pada Perusahaan Kopi Luwak White Koffie'. *Ecopreneur* 2, no. 2 (2019).
- Suleman, Shahida, Amena Sibghatullah, and Muhammad Azam. 'Religiosity, Halal Food Consumption, and Physical Well-Being: An Extension of the TPB'. *Cogent Business and Management* 8, no. 1 (2021). <https://doi.org/10.1080/23311975.2020.1860385>.
- Suriyani, Meta. 'Pergeseran Kewenangan MUI dalam Memberikan Jaminan Produk Halal Pasca Lahirnya Undang-Undang Nomor 33 Tahun 2014'. *Jurnal Hukum Samudra Keadilan* 14, no. 1 (2019). <https://doi.org/10.33059/jhsk.v14i1.914>.
- Suryani¹, Susie. *Islamic Branding : Strategi Menarik Konsumen Muslim Di Pasar Modern Islamic Branding: A Strategy To Attract Muslim Consumers in the Modern Market*. 8 (2025).
- Suryanto, Wazin, and Tulus. 'Constructing Islamic Law and Islamic Business Ethics for a Sustainable Halal Industry Economy'. *J. Int'l L. Islamic L.*, 2023.
- Taqwim, Ahsani, Harun Al Rasyid Muhammad, and Ali Maulidi. 'Halal Tourism Development Analysis in Lombok Island'. *KnE Social Sciences*, ahead of print, 2020. <https://doi.org/10.18502/kss.v4i9.7324>.
- Thomson Reuters. 'An Inclusive Ethical Economy: State of the Global Islamic Economy'. In *Thomson Reuters*. 2019.
- Tjiptono, and Fandy. *Strategi Pemasaran*. In *Yogyakarta: Andi*. 2015.
- Tjiptono, Fandy. 'Tjiptono, Fandy. 2005. Strategi Pemasaran'. *Strategi Pemasaran*, 2005.
- Trifita, Amjad, and Fat'hiyah Khasanah Ar'rahmah. 'Komodifikasi Agama Halal Tourism Dalam Perspektif Dakwah'. *Journal of Islamic Communication Studies* 1, no. 1 (2023). <https://doi.org/10.15642/jicos.2023.1.1.118-136>.
- Wafa & Tanuri. 'Analisa Politik Dan Ekonomi Sertifikasi Halal Oleh BPJPH Dalam Perspektif Maqashid al Syariah'. *Moderation* 2, no. 02 Agustus 2022 (2022).
- Wafa, Zamroni. 'Analisa Politik Dan Ekonomi Sertifikasi Halal Oleh BPJPH Dalam Perspektif Maqashid al Syariah'. *Moderation* 2, no. 02 Agustus 2022 (2022).
- Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*. In *The Protestant Ethic and the Spirit of Capitalism*. 2005. <https://doi.org/10.4324/9780203995808>.

- Yakub, Aminudin, and Fitriyani Zein. 'Halal Certification in Government and Non-Governmental Organizations: A Comparative Analysis of Indonesia, Malaysia, and Thailand'. *Jurnal Cita Hukum* 10, no. 1 (2022). <https://doi.org/10.15408/jch.v10i1.25747>.
- Yuswohady. *Marketing To The Middle Class Muslim*. In *Gramedia Pustaka Utama*. 2014.
- Zaimudin, Ahmad, Imam Faruqi, Risma Damayanti, Riyana Nur Kumala, Tsalisatul Choiriyatin, and Atika Anggraini. 'Meningkatkan Penjualan Melalui Sertifikasi Halal Gratis Bagi Pelaku UMKM Desa Kepuh Kecamatan Papar Kabupaten Kediri'. *Inovasi Jurnal Pengabdian Masyarakat* 1, no. 2 (2023). <https://doi.org/10.54082/ijpm.141>.