



Integrating Halal Awareness and Islamic Economic Values: A Conceptual Framework for Muslim Students' Consumption Behavior


Sekar Mayang¹, Anugrah Mustika Putri Puspita Sari²

Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia ¹

Lancaster University, United Kingdom²

sekar.mayang@mail.unifasbengkulu.ac.id¹ (Corresponding Author)

t.puspita@lancaster.ac.uk²

Article History:	Abstract
<p>Submitted: August 21st, 2025</p> <p>Revised: October 25th, 2025</p> <p>Accepted: December 09th, 2025</p> <p>Published: December 28th, 2025</p> <p>By: International Journal of Islamic Economics (IJIE)</p> <p>Copyright: ©2025. Sekar Mayang, Anugrah Mustika Putri Puspita Sari</p>  <p>This article is licensed under the Creative Commons Attribution-Share Alike 4.0 International License. http://creativecommons.org/licenses/by-sa/4.0/</p>	<p>Introduction: The growing complexity of halal consumer behavior in contemporary Muslim societies underscores the need for a more integrated theoretical framework that integrates the cognitive, ethical, and behavioral dimensions.</p> <p>Objective: This research aims to conceptualize halal awareness as a multidimensional construct encompassing knowledge and ethical sensitivity. And concern in Muslim consumer behaviour</p> <p>Method: This study employs a qualitative conceptual research design. The study employs an integrative literature review supported by thematic analysis to synthesize insights from peer-reviewed journals, classical and modern Islamic economics literature, and reports from the halal industry.</p> <p>Result: The findings show that halal awareness is multidimensional, encompassing knowledge, ethical sensitivity, and concern, while Islamic economic values introduce deeper moral principles such as <i>maslahah</i>, <i>'adl</i>, <i>halalan tayyiban</i>, <i>iḥtiyāth</i>, and moderation</p> <p>Implication: This suggests that combining planning, implementation, and evaluation in a foundational framework that can guide future empirical research, inform policy in halal governance, and support the Development of educational and industry strategies that promote ethical, value-based halal consumption.</p> <p>Keywords: Conceptual Model Development; Halal Awareness; Halal Consumption Behavior; Islamic Economic Values.</p>

A. Introduction

The rapid expansion of the halal industry over the past decade reflects a significant shift in the role of halal from a narrow regulatory requirement toward a broader ethical and behavioral framework within Islamic economics. While halal compliance initially focused on food products, it now extends to sectors such as cosmetics, pharmaceuticals, finance, tourism, and fashion. This transformation signals that halal is no longer understood merely as legal

permissibility, but increasingly as a marker of ethical consumption, trust, and value alignment within Muslim societies. (Öztürk, 2022).

At the same time, contemporary Muslim consumers, particularly younger generations, are experiencing a transition from compliance-based consumption to value-driven consumption. Advances in digital technology, greater access to information, and heightened ethical awareness have reshaped how halal is interpreted and practiced. Consumption decisions are increasingly influenced not only by halal certification but also by concerns related to quality, social responsibility, sustainability, and transparency. This shift suggests that halal consumption behavior is becoming more complex, involving both cognitive awareness and moral evaluation. (Bukhari et al., 2021).

Within Islamic economics, consumption is inherently normative, guided by Shariah principles such as *halalan tayyiban*, *maslahah*, justice (*'adl*), prudence (*iḥtiyāth*), and moderation. (Baidhowi & Triwibowo, 2025). However, existing studies on halal consumption tend to adopt partial approaches. Some focus primarily on halal awareness, such as knowledge, perception, and labeling, while others emphasize religiosity or ethical values in isolation. These fragmented approaches are insufficient to explain how awareness and values interact in shaping consistent and responsible Muslim consumption behavior. Conceptual studies that integrate halal awareness with core Islamic economic values remain limited, leaving a clear theoretical gap in the literature.

This gap is particularly significant among Muslim university students. From an academic perspective, students represent moral cognitive agents situated at a formative stage of value internalization and behavioral consolidation. Their consumption choices are shaped not only by religious knowledge but also by ethical reasoning, social influence, and digital exposure. As a generation with high levels of digital literacy and significant influence on public discourse, Muslim students play a critical role in shaping future consumption norms and market structures. Understanding their behavior, therefore, offers important theoretical insights into how Islamic economic values are translated into practice in contemporary contexts. (Triwibowo & Sya'adi, 2025).

This gap is particularly significant among Muslim university students. From an academic perspective, students represent moral-cognitive agents situated at a formative stage of value internalization and behavioral consolidation. Their consumption choices are shaped not only by religious knowledge but also by ethical reasoning, social influence, and digital exposure. As a generation with high levels of digital literacy and significant influence on public discourse, Muslim students play a critical role in shaping future consumption norms and market structures. Understanding their behavior, therefore, offers important theoretical insights into how Islamic economic values are translated into practice in contemporary contexts. (Aziz & Chok, 2013)

Accordingly, this study aims to develop a conceptual framework that explains the interaction between halal awareness and Islamic economic values in shaping Muslim students' consumption behavior. By integrating cognitive, ethical, and behavioral dimensions through a conceptual qualitative approach, this research seeks to contribute a more holistic theoretical

model to halal studies and Islamic consumer behavior literature, while providing a foundation for future empirical and policy-oriented research. (Hanafiah & Hamdan, 2021)

B. Literature Review

Recent literature on halal awareness and Islamic economic values has grown substantially, particularly alongside the rapid expansion of the global halal industry and shifts in Muslim consumer behavior. (Bonne & Verbeke, 2008). Studies consistently show that halal awareness plays a significant role in shaping consumer decisions; however, researchers also note that awareness alone is often insufficient without a deeper internalization of Islamic ethical values. (Ahlam et al., 2015). Much of the recent work emphasizes that consumers, especially young Muslims, may understand what halal means but still struggle to translate that knowledge into consistent purchasing behavior fully.

The concept of halal awareness typically includes knowledge, sensitivity, and compliance. Recent studies highlight that halal awareness is shaped by literacy in halal certification, access to reliable information, and trust in halal authorities (Syed & Yusoff, 2022; Musa et al., 2021). Despite this, several researchers point to a persistent intention-behavior gap, where consumers express strong awareness but do not always act on it in real purchasing situations (Noh et al., 2023; Azizah & Huda, 2022). This gap is particularly evident among young, technology-driven consumers who are heavily influenced by digital lifestyles and rapidly evolving online markets. These findings suggest that halal awareness alone may be too superficial to ensure consistent halal behavior; a stronger ethical and value-based foundation is needed. (Tieman, 2011).

Recent scholarship has placed renewed emphasis on Islamic economic values such as *maslahah* (public benefit), *adl* (justice), *halalan tayyiban*, *ihtiyath* (prudence), and *wasatiyyah* (moderation) as core influences on consumption patterns (Ahmad & Jan, 2021; Suki et al., 2022). These values are increasingly linked to contemporary consumer concerns, including sustainability, fairness, and product integrity. Studies show that *maslahah* encourages consumers to choose products that offer social and health benefits (Hassan & Salleh, 2020), while *wasatiyyah* promotes balanced and responsible consumption, especially among university students (Ismail et al., 2023). Furthermore, recent research has expanded the meaning of *halalan tayyiban* beyond lawful ingredients to include ethical sourcing, environmental sustainability, and overall product safety (Mohamed et al., 2022; Latif et al., 2023). This evolution reflects a broader shift in consumer expectations. Halal is no longer viewed solely as a legal requirement but as an ethical and holistic standard.

Although research directly integrating both concepts remains limited, several recent studies indicate that combining halal awareness with Islamic economic values produces a stronger and more consistent influence on consumer behavior than examining either variable alone (Haniffa & Salleh, 2023). From the literature, four integration mechanisms become apparent:

- a) Normative reinforcement: Islamic values deepen the meaning of halal, prompting consumers to consider ethics rather than relying solely on labels (Bashir, 2019).
- b) Psychological strengthening: Internalized values reinforce attitudes and intentions toward halal consumption

- c) Behavioral consistency: Consumers who embody Islamic values are more likely to display stable halal consumption patterns (Noh et al., 2023).
- d) Social identity formation: Together, halal awareness and Islamic values help shape the moral identity of modern Muslim consumers (Ali et al., 2022).

The literature also documents a shift toward "*ethical halal*," which incorporates eco-consciousness, social justice, and responsible consumption, representing a more comprehensive interpretation of Islamic consumption ethics (Latif et al., 2023; Mohamed et al., 2022).

A lack of comprehensive conceptual models integrating halal awareness and Islamic economic values (Nurhayati & Hendar, 2020). Limited longitudinal studies examining behavioral consistency over time (Suki et al., 2022). Minimal exploration of digital halal consumption, especially in the context of online marketplaces and fintech. The purpose of this paper is to identify the factors influencing foreign consumers' purchase intention for halal food products in South Africa. These factors are halal awareness, halal logo, and attitude, which are important factors in affecting the intention of. Emerging but insufficient discussion on the synergy between halal consumption and sustainability (Latif et al., 2023).

Addressing these gaps, the present study synthesizes current literature to propose an integrative conceptual model linking halal awareness with Islamic economic values. This approach is essential for understanding contemporary Muslim consumer behavior, shaped by moral norms, quality expectations, and digital consumption trends. The model also aims to provide a more comprehensive theoretical foundation for future empirical research in Islamic economics and halal studies.

C. Research Methodology

This study employs a conceptual qualitative research design to develop an integrative theoretical model that explains Muslim students' consumption behavior through the interaction between halal awareness and Islamic economic values. Rather than testing hypotheses empirically, the study focuses on theory building and conceptual integration, which are central to conceptual research in Islamic economics and halal studies. An integrative literature review is used as the primary methodological strategy. This approach allows the synthesis of insights from peer-reviewed academic journals, classical and contemporary Islamic economics literature, and selected halal industry reports. The literature is selected based on its theoretical relevance and its contribution to understanding halal awareness, Islamic ethical values, and consumption behavior, rather than on exhaustive bibliographic coverage.

The analysis applies conceptual thematic synthesis, through which recurring theoretical patterns and key constructs are identified, clustered, and integrated. Halal awareness is conceptualized as a multidimensional construct encompassing knowledge, ethical sensitivity, and concern, whereas Islamic economic values function as moral and normative filters that shape decision-making. The interaction between these domains underpins the proposed conceptual model. Rigor is ensured through conceptual clarity, logical coherence, and transparency of theoretical reasoning. By combining an integrative literature review and thematic synthesis, this methodology provides a robust foundation for bridging normative

Islamic economic theory with contemporary halal consumption discourse and for guiding future empirical and policy-oriented research.

D. Results and Discussion

The integration of halal awareness and Islamic economic values provides a more holistic framework for understanding Muslim students' consumption behavior. Halal awareness serves as a cognitive trigger that prompts students to pay attention to the halal status of products. However, without an underlying value system, this awareness can become shallow or merely symbolic. This is where Islamic economic values play a crucial role; they provide the moral and ethical orientation needed to strengthen halal consciousness.

For example, the concept of *maslahah* requires consumers not only to choose products that are halal but also to consider their social, health-related, and long-term impacts. A student who understands the value of *maslahah* will avoid products that are legally halal but harmful to health or the environment. Similarly, the value of *'adl* encourages fairness in transactions, including the selection of products from producers that practice ethical and responsible business practices.

The principle of *halalan tayyiban* broadens the definition of halal to include quality and cleanliness. *Iḥtiyāṭ* encourages consumers to be cautious and diligent in verifying a product's halal status, while moderation guides them away from excessive or wasteful consumption. Integrating these values makes halal awareness more meaningful and firmly rooted in a balanced and ethical lifestyle.

Explanation of the Mechanism of Influence. The conceptual model assumes that: Halal awareness increases students' sensitivity and ability to identify halal products. This awareness functions as the initial trigger in the decision-making process. Islamic economic values act as ethical and moral filters. These values shape how students interpret and evaluate information acquired through their halal awareness. The interaction between the two results in consumption behavior that is not only legally halal but also ethical, moderate, and socially beneficial. Thus, student consumption behavior is not viewed as the output of a single variable, but as the product of a multidimensional interaction between halal awareness and Islamic economic values.

Theoretical Foundations of the Conceptual Integration. The integration of Halal Awareness and Islamic Economic Values in this conceptual model is grounded in several major theoretical perspectives: *Maqāṣid al-Sharī'ah*, *Islamic Ethics of Consumption*, and *Consumer Behavior Theory in an Islamic Perspective*.

The *maqāṣid* approach emphasizes the objectives of Islamic law: public benefit (*maslahah*), justice (*'adl*), protection of life and wealth, and balance in life. These values provide a normative foundation for halal consumption that is not only legally correct but also ethical and socially beneficial.

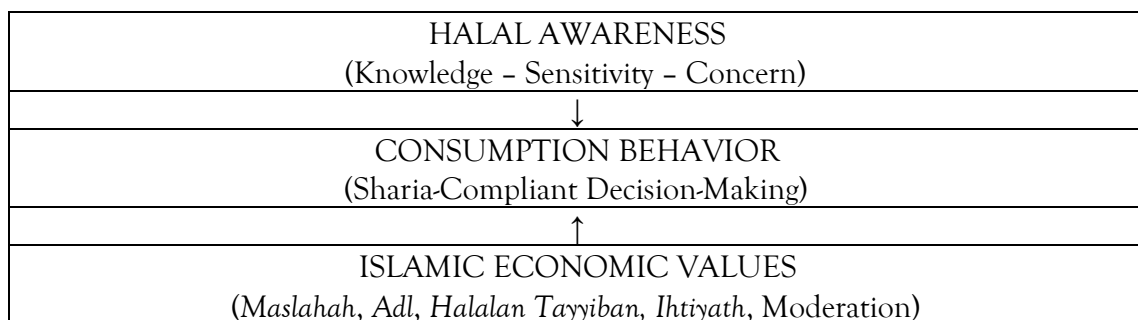
In both classical and contemporary Islamic economic literature, consumption is not merely an economic activity but rather part of a person's moral responsibility toward themselves, society, and the environment. Values such as *halalan tayyiban* (halal and wholesome), *iḥtiyāṭ* (prudence), and moderation (*wasatiyyah*) underpin the concept of ethical and responsible consumption.

While many consumer behavior theories are secular, such as the Theory of Planned Behavior or the Theory of Reasoned Action, recent studies highlight the importance of

including religious-ethical dimensions in understanding Muslim consumer decisions (e.g., awareness → intention → behavior). Integrating halal awareness with Islamic economic values bridges modern consumer behavior theory with Islamic normative principles.

Therefore, the model is not merely descriptive; it offers a theoretically grounded conceptual framework that explains why and how Muslims choose halal products in a modern context.

Theme	Summary of Findings
Multidimensional Halal Awareness	Halal awareness encompasses knowledge, ethical sensitivity, and attention to product quality and halal integrity, extending far beyond mere certification.
Ethical Values in Islamic Consumption	Islamic economic values introduce a moral dimension into consumption decisions, including the principles of public benefit (<i>maslahah</i>), justice (<i>'adl</i>), prudence (<i>iḥtiyāṭ</i>), quality (<i>tayyiban</i>), and moderation.
Consumption Behavior as a Moral Process	Halal consumption is not merely a market choice but a process of internalizing values that leads to consistent and responsible behavior.
Awareness-Values Interaction → Behavioral Consistency	Awareness without values may be weak; values without awareness may remain abstract. The combination of both produces consumption that is halal, ethical, and sustainable.
Opportunities for Modern Halal Ethics	The concept of halal has expanded to encompass quality, sustainability, and social justice, aligning with the aspirations of young consumers and addressing global challenges, including environmental issues, ethical production, and transparency.



The four visual layouts designed to depict the conceptual relationship among Halal Awareness, Islamic Economic Values, and Sharia-Compliant Consumption Behavior offer

distinct representational strengths that contribute to a holistic understanding of consumer decision-making in the halal context. Although all four layouts portray identical theoretical constructs, their structural variations create different emphases, interpretive affordances, and analytical implications. This section provides a comprehensive narrative analysis of these layouts, examining how each configuration supports theoretical reasoning, model clarity, explanatory depth, and conceptual coherence. The discussion is also supported by relevant literature from halal studies, Islamic economics, behavioral theory, and consumer psychology.

Layout A presents the model in a precise top-down linear flow, beginning with Halal Awareness at the top, followed by Consumption Behavior in the center, and Islamic Economic Values reinforcing behavior from below. This structure highlights the conceptual logic that awareness creates an initial cognitive foundation, while Islamic economic values serve as the moral-ethical reinforcement that ultimately shapes consumption choices.

The vertical design mirrors many behavioral models in which knowledge precedes action, consistent with the Knowledge-Attitude-Practice (KAP) framework commonly used in halal consumer studies.(Fauzi, 2023). By placing Halal Awareness at the top, the layout implies primacy: consumers must first recognize, understand, and internalize the meaning of halal. This step is crucial because awareness shapes sensitivity to halal issues, which, in turn, influences behavioral intentions. (Fauziyah & Novandi, 2020).

In the middle of the structure, Consumption Behavior is positioned as the "convergence point" at which cognitive and ethical influences converge. The upward reinforcement arrow from Islamic Economic Values suggests that ethical and moral values function as stabilizing forces that support consistent Sharia-compliant actions. In Islamic behavioral theory, values such as *maslahah*, *'adl*, *ihthyath*, and *wasatiyyah* play an internal guiding role, ensuring that actions remain aligned with *maqasid al-sharia* (Dusuki & Abdullah, 2007).

Layout A effectively illustrates the dual-layer mechanism of halal behavior formation:

Cognitive pathway: Awareness → Behavior and Ethical pathway: Values → Behavior

The layout's sequential logic supports theories in Islamic consumer behavior, suggesting that behavior is shaped by both knowledge-based cognition and value-based morality.(Lada et al., 2009). This dual influence strengthens the conceptual argument that halal consumption is not merely a market-driven choice but a principled act grounded in religious ethics. Because Layout A is highly linear, it works well for explaining cause-and-effect propositions. It is ideal for journal sections discussing conceptual flow, behavioral sequence, or theoretical grounding. The model is also easy for readers who prefer a straightforward visual narrative.

Layout B arranges the constructs into a triangle, with Halal Awareness and Islamic Economic Values at the two upper vertices and Sharia-Compliant Consumption Behavior at the base. This triangular design conveys balance and equilibrium, implying that ethical consumption behavior emerges from a synergistic interaction between cognition (awareness) and ethics (values).

The triangular configuration is consistent with integrative conceptual models that reflect multidirectional influence rather than linear causality. It visually echoes theories of value-belief-norm (VBN) behavior and moral-cognitive integration within Islamic consumer psychology. The triangular structure emphasizes that neither awareness nor values alone can fully shape behavior; instead, both components must work in concert to produce consistent halal action.

Layout B offers a strong argument for:

Co-dependency of constructs, Structural equilibrium in behavior formation, Integration between fiqh-based principles and consumer cognition

The triangular layout is handy for conceptualizing the halal consumption phenomenon as an outcome of multiple integrated domains rather than a unidirectional process. This aligns with contemporary Islamic economics literature emphasizing holistic consumer ethics. (Sholihin et al., 2023a) The symmetrical structure communicates conceptual coherence and theoretical equality between awareness and values. This layout is suitable for sections of the article that discuss conceptual integration, interlinkages, or multidimensional behavioral frameworks.

Layout C arranges the constructs within a circular loop, suggesting continuous interaction and feedback among the components. Unlike Layouts A and B, which show directional movement toward consumption behavior, the circular configuration proposes that behavior can also influence awareness and reinforce values over time.

Such a model aligns with cyclical learning theories, including experiential learning cycles, as well as Islamic behavioral frameworks in which *amal* (action) deepens *iman* (belief) and *ilm* (knowledge). In halal consumption contexts, engaging in halal practices often increases awareness and enhances sensitivity toward halal matters. Moreover, repeated behavior aligned with Islamic values strengthens adherence to these values. (Shaikh et al., 2017).

Layout C implies:

Behavioral feedback loops, Iterative Development of moral cognition, and Long-term reinforcement of halal identity

This resonates with the concept of *tazkiyah al-nafs* (self-purification), where ethical choices reinforce internal values. It also fits with behavioral reinforcement theory, suggesting that consistent halal behavior shapes and reshapes belief systems (Fishbein & Ajzen, 2010). Layout C is beneficial for explaining halal consumption as part of a dynamic, ongoing process rather than a one-time decision. It is ideal for manuscript sections discussing behavioral sustainability, identity formation, and long-term ethical Development.

Layout D presents the constructs in a horizontal, layered format, with Halal Awareness and Islamic Economic Values placed side by side on the upper layer, and Consumption Behavior on the lower layer. This design emphasizes the foundational nature of awareness and values as the structural pillars supporting behavior.

This configuration mirrors models used in ethical decision-making studies, in which ethical awareness and moral reasoning collectively underpin ethical action (Rest, 1986; Jones, 1991). It also aligns with Islamic jurisprudential frameworks, in which decisions must be grounded in both *ilm* (knowledge) and *akhlaq* (ethics).

Layout D suggests:

Concurrent influence of awareness and values, Structural dependency, where behavior relies on a stable ethical and cognitive foundation, and a conceptual layering approach, reinforcing that behavioral ethics rest upon internalized principles

This layered structure is consistent with *maqasid al-sharia* frameworks, which position values as higher-order objectives guiding all human actions. (Sholihin et al., 2023b)

Although all four layouts represent the same theoretical relationship among Halal Awareness, Islamic Economic Values, and Sharia-Compliant Consumption Behavior, each visual structure communicates a slightly different conceptual emphasis. These differences are

not merely aesthetic; they shape how readers interpret causal direction, conceptual hierarchy, temporal flow, and theoretical depth. Understanding these distinctions strengthens the robustness of the proposed conceptual model and enhances its analytical clarity.

Causality, Synergy, Continuity, and Grounding

The first notable distinction across the layouts concerns how each expresses the relationship between antecedents and outcomes. Layout A adopts a distinctly linear configuration that underscores causality, suggesting that halal awareness serves as the primary cognitive stimulus leading to sharia-compliant behavior. At the same time, Islamic economic values reinforce that behavior from below. This orientation is suitable for theoretical discussions that aim to demonstrate how consumer behavior follows a rational sequence shaped by progressively internalized knowledge.

In contrast, Layout B presents awareness and values as two coequal forces working in tandem, thus highlighting synergy rather than sequence. The triangular configuration suggests that the cognitive and ethical dimensions are inseparable, mutually supportive, and jointly responsible for producing consistent halal consumption behavior. This model illustrates a more integrative perspective in which simultaneous rather than sequential influences shape behavior.

Moving beyond these structures, Layout C introduces a circular formation that depicts continuity and feedback among the constructs. Here, consumption behavior not only emerges from awareness and values but also actively reinforces them. The cycle suggests an iterative process of learning, moral strengthening, and behavioral refinement, which aligns well with Islamic perspectives on ethical transformation, in which actions influence beliefs and beliefs influence actions.

Finally, Layout D offers a horizontally layered structure that communicates structural grounding. Halal awareness and Islamic economic values form a foundational basis for consumption behavior. In this view, behavior is conceptualized as the visible outcome of deeper cognitive and ethical layers. This layout is particularly helpful in discussions that emphasize the underlying philosophical and normative foundations of consumer ethics in Islam.

Ethical and Cognitive Orientation

A second important dimension of difference concerns the balance between ethical and cognitive components. Layouts B and D place both Halal Awareness and Islamic Economic Values on equal conceptual footing, signaling that cognitive understanding and moral principles jointly influence behavior. This reflects a common perspective in Islamic consumer research, which holds that knowledge alone is insufficient without accompanying internalized values.

Conversely, Layout A places stronger emphasis on the cognitive path by situating Halal Awareness as the initial driver. This reflects models rooted in the knowledge-attitude-behavior paradigm, where awareness precedes and shapes ethical or behavioral intentions. Meanwhile, Layout C frames the two domains, cognition and ethics, as mutually reinforcing, creating a dynamic in which awareness shapes values, values strengthen behavior, and behavior deepens awareness over time.

Temporal Interpretations

The visual differences across the layouts also imply distinct temporal interpretations of the behavioral process. Layout A is inherently sequential and well-suited to illustrating a theoretical timeline that begins with increased awareness and culminates in compliant behavior. Layout B, by placing variables side by side, suggests a simultaneous interplay among constructs. Layout C takes this further by revealing the process as ongoing and cyclical, where no single construct entirely precedes the others. In contrast, Layout D frames awareness and values as foundational, implying that these constructs must be established before ethical behavior can materialize.

These temporal readings are valuable for positioning the conceptual model within different theoretical traditions. Sequential models resonate with traditional behavioral theories; simultaneous models align with systems thinking; cyclical models fit developmental perspectives; and foundational models suit philosophical or normative discussions.

Conceptual Depth and Interpretive Complexity

Another distinction lies in the degree of conceptual depth each structure conveys. Circular and triangular models (Layouts C and B) lend themselves to more dynamic and integrative explanations of consumer behavior. They enable the researcher to highlight the multidimensionality of halal consumption, capturing how cognition, ethics, and behavior interact in continuous or synergistic ways. These layouts are particularly suitable for conceptual articles seeking greater theoretical novelty.

By contrast, linear and layered models (Layouts A and D) offer greater interpretive clarity. Their straightforward structure makes them ideal for readers who prefer clear causal pathways or foundational reasoning. Such models are invaluable for sections of a manuscript that require explicit theorization or conceptual justification, such as the Development of propositions or the articulation of theoretical contributions.

Overall Implications for the Study

The presence of multiple layout variations ultimately enhances the study's conceptual strength. Presenting multiple visual possibilities does not indicate uncertainty; rather, it reflects the model's flexibility and the multidimensional nature of halal consumer behavior. Each layout highlights a distinct interpretive lens, enabling the model to address diverse theoretical orientations within Islamic economics, behavioral science, and halal studies.

Using these model options strategically within the article enhances several dimensions of scholarly quality: Theoretical clarity, by illustrating the logical structure behind the proposed relationships; Reader comprehension, as different readers may intuitively understand different visual formats; Methodological transparency, by showing how conceptual choices align with theoretical assumptions; and Conceptual flexibility, allowing the model to remain robust across various analytical perspectives.

In conceptual research, the process of model formation is just as important as the model itself. Presenting and analyzing multiple layouts demonstrates a rigorous intellectual process that considers different theoretical angles before selecting the most appropriate representation for the final framework. For this reason, including these visual alternatives in the discussion section strengthens the argument that halal consumption behavior cannot be reduced to a single linear pathway but must be understood as a nuanced, multidimensional phenomenon shaped by awareness, values, and ethical decision-making patterns.

Ultimately, these layout variations not only enrich the study's theoretical contribution but also help justify the final conceptual model presented in the manuscript. The multiple perspectives they offer allow the researcher to articulate a more holistic explanation of how halal awareness and Islamic economic values jointly shape sharia-compliant consumption behavior, thereby advancing scholarly discourse in halal studies and Islamic behavioral research.

Theoretical Implications

The proposed model offers several important theoretical contributions to the study of halal consumption and Islamic economics. First, it enriches the conceptual framework in this field by integrating two strands of literature that have frequently been treated separately: halal awareness studies and Islamic economic value studies. By bringing these two approaches together, the model enables a more holistic understanding of contemporary Muslim economic behavior, one that accounts not only for cognitive awareness of halal principles but also for the deeper moral and ethical foundations embedded in Islamic economic thought.

In addition, the model provides a clear set of indicators: knowledge, sensitivity, and concern for halal awareness; *maslahah*, *'adl*, *tayyiban*, *iḥtiyāṭ*, and moderation for Islamic economic values; and behavioral consistency, which can serve as a strong foundation for future quantitative research. Researchers may apply this model using statistical approaches such as Structural Equation Modeling (SEM) or Partial Least Squares (PLS). The structured indicators also make the model suitable for longitudinal studies that track behavioral consistency over time, offering much-needed insights beyond the typical cross-sectional designs that dominate the current literature.

The model also situates itself at the intersection of multiple academic disciplines. Its conceptual integration opens pathways for collaborative research across Islamic economics, consumer behavior, ethics, sociology, marketing, and sustainable consumption. This interdisciplinarity strengthens the model's relevance and expands its potential for broader theoretical Development.

Practical Implication

For Educational Institutions

The model has practical value for universities and colleges seeking to strengthen students' halal literacy and ethical consumption awareness. Institutions can incorporate modules on halal literacy and Islamic ethical economics into programs in economics, management, and religious studies. Beyond curriculum Development, universities can foster a "halal campus culture" by ensuring the availability of halal-certified cafeterias, transparently labeling halal products, and integrating *halal* and *tayyiban* education into student activities. Such initiatives not only enhance students' awareness but also foster a new generation of critical, value-driven thinkers prepared to contribute to the halal industry and the Islamic economy.

For Industry Players and Halal Producers

From an industry standpoint, the model encourages companies to move beyond regulatory compliance and adopt a broader ethical framework. Producers are urged to design and market products that are not only halal but also *tayyib*hygienic, high-quality, socially responsible, and environmentally conscious. Transparency in the supply chain becomes

essential, particularly for young consumers who increasingly seek Authenticity and ethical alignment in the products they purchase. Companies that communicate Islamic universal values, such as justice, benefit, and sustainability, may resonate more effectively with this growing market segment.

For Regulators and Halal Certification Bodies

Regulators can draw on the model by expanding the legal definition of halal to include elements of *tayyib*, quality, sustainability, and social responsibility. Public education initiatives, such as halal literacy campaigns and transparent explanations of certification processes, can empower consumers to understand not only the labels they see but also the principles behind them. This broader approach supports consumer trust and elevates the overall integrity of the halal ecosystem.

For Muslim Consumers and the General Public

For consumers, the model highlights the importance of treating halal not merely as a label but as part of a responsible lifestyle. It encourages individuals to recognize that consumption entails social trust and collective responsibility. The products people choose can influence economic justice, community welfare, and environmental Well-being. By internalizing halal awareness and Islamic economic values, consumers can contribute to a more ethical and sustainable marketplace.

Discussion and Critical Reflection

Although the model provides a comprehensive conceptual framework, several limitations and areas for further reflection remain. Much of the existing halal-related literature relies heavily on quantitative, cross-sectional survey designs. As a result, many studies provide only a snapshot of consumer behavior rather than an understanding of how such behavior evolves. The proposed model, therefore, still requires empirical verification using real-world data, ideally employing longitudinal or mixed-methods approaches.

Another challenge lies in the diverse sociocultural contexts in which halal consumption occurs. Local traditions, regulatory environments, literacy levels, and access to information strongly influence how halal principles are understood and practiced. While the model offers a general structure, its application must be adapted to different cultural contexts.

Digitalization and globalization present additional complexities. Although digital platforms make information more accessible, they also increase exposure to misinformation, counterfeit certification, and opaque supply chains. This reality underscores the need for consumer digital literacy and for stricter regulatory oversight of the halal certification process.

Future research may also benefit from introducing additional variables such as religiosity, Muslim identity, digital literacy, institutional trust, and perceived risk. These variables could enhance predictive accuracy and provide deeper insights into the factors that shape halal consumption behavior.

Ultimately, the conceptual model proposed in this paper suggests that modern Muslim consumer behavior, particularly among students, can best be understood as the interplay between halal awareness and Islamic economic values. Halal awareness provides the cognitive and normative foundation, while Islamic economic values infuse moral and ethical depth.

Together, they create a consumer who is not only compliant with religious regulations but also ethical, critical, and socially responsible.

Moving forward, empirical research is essential to test this framework rigorously. Researchers are encouraged to develop measurement instruments for the components of halal awareness and Islamic economic values and to examine their influence on actual consumption behavior. Comparative studies across regions, urban versus rural settings, and different economic contexts would further strengthen the model. Incorporating variables such as digital literacy and institutional trust may also enhance its explanatory power.

This model has strong potential to guide education, policy-making, and industrial strategy within the halal ecosystem. By shifting the focus from merely "legal-halal" to "ethical-halal," it encourages a broader understanding of consumption as an act of collective responsibility and socioeconomic sustainability.

E. Conclusion

This conceptual study highlights the intricate relationship between halal awareness, Islamic economic values, and sharia-compliant consumption behavior among Muslim consumers, particularly university students. By synthesizing insights from classical Islamic economic thought, contemporary consumer behavior theories, and emerging trends in halal industry research, the study proposes an integrative conceptual model that explains how cognitive understanding and ethical values jointly shape consumption decisions within the Islamic framework.

The findings underscore that halal consumption cannot be understood solely as a matter of legal compliance; rather, it is a multidimensional process informed by knowledge, sensitivity, moral consciousness, and adherence to core values such as *as maslahah*, *'adl*, *halalan tayyiban*, *ihtiyath*, and moderation. The model demonstrates that consumers with higher levels of halal awareness and who internalize Islamic economic ethics are more likely to adopt sharia-compliant consumption patterns that are both responsible and socially beneficial.

A key contribution of this study is its use of an integrative literature review and thematic analysis to develop a theoretical model that bridges normative Islamic principles with contemporary market realities. In doing so, the study fills an important gap in the existing literature, which often isolates variables rather than integrating them into a unified theoretical framework. The multiple visual model layouts discussed further enhance the model's interpretive flexibility, offering diverse analytical perspectives that accommodate causal, synergistic, cyclical, and foundational understandings of consumer behavior.

Practically, this conceptual model carries implications for policymakers, higher education institutions, and halal industry stakeholders. It emphasizes the importance of strengthening halal literacy programs, embedding Islamic economic values in curricula, and designing targeted outreach strategies to empower students to become informed, ethical consumers and future contributors to the national halal ecosystem.

Overall, this study contributes to a more holistic, theoretically grounded understanding of halal consumption behavior. It provides a foundational framework for future empirical research to test, refine, and expand the model across contexts, sectors, and consumer segments. As the global halal economy continues to grow and evolve, such conceptual advancements are essential for ensuring that consumption practices remain aligned with the ethical, spiritual, and socioeconomic aspirations of Islamic economic thought.

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