

Halal E-commerce and Muslim Consumer Behavior: A Literature Review

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Received:

June 6, 2025

Revised:

June 15, 2025

Accepted:

July 23, 2025

Published:

July 30, 2025

ABSTRACT

This study explored how Muslim consumers perceive and engage in halal consumption practices within the evolving landscape of Indonesian e-commerce. Amid the rapid growth of online transactions and increasing religiosity among digital users, concerns over halal integrity in products, payment systems, and marketing strategies have emerged as critical issues. The research aims to understand how halal values are internalized, represented, and acted upon by Muslim consumers in digital marketplaces. Employing a qualitative phenomenological approach, data were collected through semi-structured interviews with 12 purposively selected e-commerce users in Jakarta and Yogyakarta, alongside participatory observations and digital documentation. Thematic analysis was conducted using Braun and Clarke's framework. The study identified four core themes: halal as a moral identity that guides consumption, trust toward platforms shaped by perceived sharia compliance, the use of visual and symbolic representations of halalness, and the influential role of digital communities in validating halal information. These findings suggest that halal consumption online is not solely a utilitarian behavior but a spiritually expressive and socially constructed practice. The study contributes to the theoretical discourse by integrating phenomenology with the Theory of Planned Behavior and *maqasid al-shariah*, offering a more holistic framework to understand Muslim consumer behavior in digital contexts. Practically, the results underscore the urgency of transparent halal certification, sharia-compliant platform design, and community-based trust-building features. This research highlights the need for policymakers and industry stakeholders to develop integrative, tech-driven systems that reinforce religious values in digital commerce ecosystems.

Keywords: *halal e-commerce; Muslim consumers; phenomenology; sharia compliance; digital consumption; symbolic trust; online community*

INTRODUCTION

In the rapidly evolving digital era, e-commerce has undergone a fundamental transformation in shaping global consumption patterns. Online transactions are no longer an alternative option but have become a primary need for modern society, fulfilling a fast-paced and efficient lifestyle. Market reports indicate that the value of global e-commerce transactions will reach USD 5.7 trillion in 2023 and is projected to continue increasing as digital technology is increasingly adopted globally (eMarketer, 2023).

Indonesia, as the country with the largest Muslim population in the world, has also recorded significant growth in the e-commerce sector. According to a report by

the Ministry of Trade of the Republic of Indonesia, the value of national e-commerce transactions will reach more than IDR 572.3 trillion in 2023 (Kementerian Perdagangan RI, 2023). However, amidst this massive growth rate, an equally important issue has emerged: the need for Muslim consumers to guarantee the halal status of products and services offered on digital platforms. In the context of an increasingly religiously conscious Indonesian Muslim society, consumers consider not only price and quality but also demand clarity regarding the halal status of products, including the production, distribution, marketing, and payment systems (Azam, 2022).

Research by Saripudin et al. (2025) found that Muslim consumers demand transparency and clear halal certification, particularly in the food, cosmetics, and fashion product categories on e-commerce platforms (Dewi et al., 2025). Unclear information regarding halal certification triggers consumer anxiety and distrust in the product's legitimacy. This is reinforced by a study by Susilowati (2025), which shows that perceptions of product knowledge by streamers, product visual appearance, and belief in its halal status significantly contribute to purchasing decisions for halal products on live shopping platforms like Shopee (Putri & Susilowati, 2025).

In addition to visual aspects and social interaction in digital marketing, the content approach also plays a strategic role. Urrahmah (2025) emphasized the importance of content marketing and live streaming features as effective persuasive communication tools in increasing halal awareness among e-commerce users. However, many consumers still state that there is no digital mechanism capable of guaranteeing product halalness end-to-end, creating a gap between religious values and the technological infrastructure used.

This gap indicates that the current e-commerce structure is still dominated by a secular and capitalist-oriented paradigm. To address this challenge, the concept of halal e-commerce requires a new approach that integratively combines Islamic spiritual values, Sharia legal principles, and digital innovation (Nursyafa'ah, 2025a). Unfortunately, academic literature examining Muslim consumers' subjective experiences with halal e-commerce practices is still limited. Most previous studies have focused on rational behavioral approaches or purchase intention theory within a quantitative framework [8]. However, in practice, halal consumption decisions are heavily influenced by affective, symbolic, and cultural dimensions.

Therefore, a qualitative approach is needed to understand how Muslim consumers construct the meaning of halal in a digital context. This includes the process of interpreting information, perceptions of risk, and assessments of product and platform authenticity. Research by Jummiati (2025) underscores that religious affection and cognitive attitudes significantly influence Muslim consumers' purchase intentions on online platforms. More specifically, research by Alfiesyah (2025) in the culinary sector shows that the presence of a halal label can increase customer loyalty, even in conditions of intense price competition.

Furthermore, the aspect of halal education in the digital space is an equally important issue. Nursyafa'ah (2025) stated that halal literacy is a key factor in shaping sharia-compliant consumer behavior, particularly among the millennial generation, who are highly dependent on digital information (Salma, 2025). Therefore, contextual and adaptive educational strategies to technological developments are highly relevant to study.

In addition to religious factors, the quality of e-commerce services that comply

with Sharia principles also plays a significant role in shaping purchase intention. Research by Silvia (2024) shows that elements such as e-WOM (electronic word of mouth), e-trust, and Islamic e-service quality significantly influence the purchase intentions of Muslim consumers in Indonesia, particularly on platforms like Lazada. In this context, fair, transparent, and Islamically compliant service quality strengthens consumer trust in halal e-commerce systems. This implication underscores the importance of digital service design that prioritizes not only efficiency but also holistic compliance with Sharia values.

Conversely, research by Meta et al. (2025) shows that purchasing behavior for halal products on e-commerce platforms is significantly influenced by factors in the UTAUT2 (Unified Theory of Acceptance and Use of Technology 2) model, including brand trust and ease of use of digital applications. This study, which focuses on halal cosmetic products in Indonesia, found that the alignment between spiritual preferences and the convenience of digital technology drives sustainable halal consumption. This finding reinforces the importance of a cross-disciplinary understanding encompassing consumer behavior, information technology, and religious values in building an adaptive and inclusive halal e-commerce system.

Theoretically, this study aims to broaden the understanding of Muslim consumer behavior by placing subjective experiences as a starting point through a phenomenological approach. This research aims to explore in depth how Muslim consumers interpret halal in e-commerce practices, as well as how their emotional, social, and religious experiences shape consumption decisions. Through an interpretive and narrative approach, this study will explore the construction of halal meaning in the context of online consumption, which is not only related to norms but also to social and symbolic dynamics.

Therefore, this research is expected to contribute to enriching the literature on Muslim consumer behavior from a more holistic perspective, while also offering relevant strategic recommendations for e-commerce industry players in building an inclusive, Sharia-compliant, and sustainable system. Amidst the challenges of globalization and the dynamics of the digital economy, the integration of Islamic values and information technology is believed to be able to present an alternative, ethical and transformative economic model.

LITERATURE REVIEW

Halal E-Commerce in the Context of Global Digitalization

The development of e-commerce as part of the digital economy has created major disruption in the way people conduct economic activities. In many Muslim countries, this digitalization has opened up opportunities for the growth of Sharia-compliant trading systems. Halal e-commerce emerged in response to the Muslim community's need for digital platforms that are not only efficient but also Sharia-compliant. This aligns with the shift in global consumption, which is now oriented not only toward utility value but also toward ethical and spiritual values.

According to El Ashfahany et al. (2023), the integration of the Technology Acceptance Model (TAM) and the Theory of Planned Behavior (TPB) in halal e-commerce shows that belief in Sharia compliance is a crucial factor in driving technology adoption by Muslim consumers. In this context, halal e-commerce is not just about products, but also about an ecosystem that provides space for the expression of faith in economic activity. This explains why Muslim consumers have a high preference for platforms that express a commitment to Islamic values.

Furthermore, Bakri and Yahaya (2020) emphasize the important role of spiritual intelligence in the design of Islamic financial technology. They state that spirituality can be translated into digital features, such as automated halal audit systems or online transaction transparency. This demonstrates that digital innovation can be developed in alignment with the maqasid of sharia, rather than in conflict with it.

From this literature, it can be concluded that halal e-commerce does not simply follow digital trends, but forms a new paradigm that combines technological efficiency and spiritual values, while opening up new space for digital-based sharia innovation.

Theory of Muslim Consumer Behavior

Consumer behavior is the result of the interaction between psychological, social, and cultural factors. In the Muslim context, religious variables are a crucial component influencing the decision-making process. Classical theories such as the TPB and TAM remain relevant, but require adaptation to capture the complexity of consumption within a sharia framework. Hoque and Hashim (2018) suggest that the maqasid of sharia can be used as a framework to modify models of Muslim consumer behavior.

In the TPB model, intentions to engage in a particular behavior are influenced by attitudes, subjective norms, and perceived control. However, research shows that in the context of halal products, religious values and spiritual beliefs often dominate purchasing decisions. Widiastuti et al. (2024) confirmed that halal certification, personal religiosity, and an Islamic social environment moderate purchase intentions for products on e-commerce platforms.

Affective aspects also play a role. Positive emotions generated from transactions deemed "Sharia-compliant" strengthen loyalty. This broadens the understanding that Muslim consumer motivations are not solely utilitarian, but also expressive and symbolic. Therefore, a theory of consumer behavior in Islam needs to encompass spiritual motivations, not just functional satisfaction.

These findings demonstrate that a theory of Muslim consumer behavior needs to be developed holistically by integrating psychological, social, and religious aspects to better explain the complexity of consumption decisions in the halal e-commerce realm.

Principles of Maqasid Sharia in Halal Consumption

Maqasid Sharia are fundamental principles in Islamic law that guide the goals of all aspects of life, including consumption. These principles encompass the protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-aql), progeny (hifz al-nasl), and property (hifz al-mal). Consumption in accordance with maqasid Sharia encourages a balance between material and spiritual values.

Imani et al. (2022) explain that the application of maqasid in halal e-commerce can be achieved through the selection of products that are not only halal but also thayyib (good) and socially beneficial. For example, when selecting food products, consumers consider the origin of the ingredients and the social impact of their production. This demonstrates that maqasid provides ethical guidance in digital consumption practices.

Ghani and Othman (2020) offer an e-commerce system framework that combines muamalah law and the maqasid of sharia. They highlight the importance

of valid contracts, the avoidance of *riba* (usury) and *gharar* (gharar), and information systems that facilitate sharia-conscious consumption decisions. This demonstrates that *maqasid* can be the basis for designing halal digital systems.

From these various perspectives, it can be understood that *maqasid* of sharia provide a strong ethical and normative foundation for halal e-commerce practices, not only in terms of products but also in transaction systems and distribution processes.

Technology as a Tool for Strengthening Sharia Values

Digital technology plays a central role in the transformation of the modern economy, and its potential to strengthen sharia principles is beginning to be widely researched. Hussain (2025) asserts that AI-based personalization can increase purchase intention in the modest fashion sector, but its effectiveness depends on the extent to which the system demonstrates compliance with Sharia principles. This demonstrates the importance of spiritual integrity in technology design.

Shah et al. (2023) developed the concept of Perceived Organizational Shariah Compliance (PoSC), which explains how perceptions of an organization's Sharia commitment increase the adoption rate and loyalty of Muslim users. In e-commerce, this means that features such as automated halal audits, contract transparency, and digital certification are crucial elements in building trust.

Technologies such as blockchain and smart contracts have significant potential to support Sharia principles. Blockchain can be used to track halal supply chains in real time and permanently, while smart contracts enable digital contracts that are valid according to Islamic law (Sabila & Sochim, 2025). The use of these technologies not only speeds up transactions but also strengthens accountability and transparency.

From this description, it can be concluded that modern technology can be ethically and effectively adapted to strengthen Islamic values in e-commerce practices, as long as the integration is carried out with Sharia awareness and in accordance with *maqasid* (obligatory actions).

Socio-Religious Determinants of Consumer Preferences

Muslim consumers' preferences in choosing halal e-commerce platforms are shaped not only by individual factors such as need and price, but also by social norms and religious contexts. In religious societies, consumption decisions tend to be made in consultation with authoritative figures, such as religious scholars, or based on community guidance based on Islamic values. A study by Maksum et al. (2025) shows that social support and collective beliefs play a significant role in driving the adoption of Islamic financial technology, including halal e-commerce (Maksum & Muflih, 2025).

The religious experience component also contributes significantly to shaping attitudes toward halal products and services. Consumers with high religious involvement tend to be more selective regarding a product's halal attributes. They consider not only the legal halal aspects but also the blessings and spiritual value of the transaction. This perception makes consumption an expression of faith, not simply an economic necessity.

Trust in Islamic digital platforms is influenced by perceptions of the seller's Sharia commitment, the integrity of product information, and transparency in transactions. When these elements are not met, Muslim consumers feel hesitant and tend to avoid transactions, even if the price or product features are competitive.

From these findings, it can be concluded that Muslim consumers' preference for halal e-commerce platforms is driven not only by functional considerations but also by the complex interaction between social trust, religious affection, and spiritual integrity reflected in community behavior.

Aesthetics, Visualization, and Halal Symbolism

In the context of halal e-commerce, visualization is not only an aesthetic element but also a means of communicating religious values. The use of symbols such as halal logos, Islamic ornaments, and spiritual narratives in digital displays can increase consumers' perceptions of trust. Yusuf and Afifah (2021) showed that religious symbolism consistently displayed on digital platforms strengthens perceptions of the sharia integrity of a product or service.

The role of visuals is increasingly important in the era of interactive marketing such as live shopping. Consumers rely not only on text or product descriptions but also pay attention to how the product is presented by the streamer, including the style of speech, Islamic narrative, and visual context. When visual presentations successfully articulate halal values, the trust-building process will be more effective. However, there is a risk of cosmetic symbolism, the superficial use of Islamic elements without the support of a truly halal system. Consumers with high religious literacy are usually able to distinguish between authentic symbols and mere gimmicks. Therefore, integration of aesthetics and Sharia-compliant substance is necessary to prevent visual communication from misleading consumers.

From this literature, it can be concluded that symbols and visualizations in halal e-commerce function not only as aesthetic media but also as important tools for building religious credibility. Therefore, they must be designed with sufficient accuracy and Sharia-compliant design.

Halal E-Commerce Operational Framework

The operational framework in halal e-commerce encompasses all elements that ensure compliance with Sharia principles, from contracts and payment methods to delivery mechanisms and customer service. Salleh and Shafie (2022) state that the success of halal e-commerce depends on the comprehensive integration of Islamic jurisprudence (fiqh) principles into digital systems. This includes the elimination of *riba* (usury), *gharar* (gharar), and *maysir* (maysir), as well as the clarity of the contract structure.

A halal information system is a crucial component of this operational framework. Halal e-commerce platforms ideally provide complete and verifiable information on the halal status of products, producers, production methods, and Sharia audits. This transparency increases consumer trust and reduces uncertainty, especially in high-risk products such as food, cosmetics, and pharmaceuticals.

Advances in information technology enable the use of automated audit systems and blockchain-based halal transaction recording. With this technology, all stages of the supply chain can be permanently recorded and cannot be manipulated, thus supporting Sharia accountability. The smart contract feature also enables the execution of digital contracts that are valid according to Islamic law, without direct human intervention.

From this approach, it can be concluded that the success of halal e-commerce operations rests not only on product certification but also on system governance that ensures that the entire trading process is conducted in accordance with Sharia

principles and can be audited transparently.

METHOD

This research uses a qualitative approach with a phenomenological design. The phenomenological method was chosen to deeply understand the subjective experiences of Muslim consumers in interpreting the concept of halal in everyday e-commerce practices. This approach allows researchers to explore the meanings individuals construct based on spiritual, cultural, and social experiences in the digital space (Giorgi, 2020). Phenomenology was chosen because the research topic focuses on meaning and perception, rather than on measuring or testing relationships between variables.

The research locations were two major cities in Indonesia, Jakarta and Yogyakarta, which represent urban Muslim populations with high e-commerce usage intensity. The study lasted for three months, from January to March 2025. Participants were selected using a purposive sampling technique, with the following criteria: (1) Muslim, (2) aged 20–45 years, (3) actively conducting e-commerce transactions at least twice a month, and (4) awareness of the importance of halal consumption. The number of key informants was 12, consisting of active e-commerce users and two online halal business owners. Snowball sampling techniques were also used to recruit additional informants through recommendations from initial participants.

Data were collected through semi-structured online and offline interviews, participant observation of consumer interactions on marketplace platforms, and documentation analysis in the form of transaction screenshots and product reviews. Data validation was performed through triangulation of sources and methods, and member checking, which involved confirming interpretations with informants to ensure the validity of the findings. Data analysis was conducted using a thematic method, following the procedures of Braun and Clarke (2021), which include data introduction, initial coding, theme discovery, theme review, theme naming, and writing an analysis report (Braun & Clarke, 2021). To support the reliability of the analysis process, an audit trail was maintained by keeping track of analytical logic and interpretative memos throughout the research process (Nowell et al., 2021).

FINDINGS AND DISCUSSION

This study identifies how Muslim consumers interpret and practice halal consumption in the e-commerce ecosystem. Data were collected through semi-structured interviews with 12 participants, participant observation, and digital documentation. Analysis was conducted using a thematic approach developed by Braun and Clarke (2021). The analysis revealed four main themes: halalness as a moral identity, trust in platforms, symbolic representations of halalness, and the role of digital communities. Each theme was analyzed in relation to relevant literature and the Sharia values that underpin Muslim consumer behavior. The following discussion presents the findings in a systematic format to support contextual and theoretical interpretations.

Halalness as a Moral Identity

Participants constructed halal consumption as part of their religious identity, inseparable from their daily lives. Consumption is no longer understood as merely functional, but as a manifestation of faith in a modern context. Most participants stated that choosing halal products is part of their spiritual commitment. This aligns with the concept of consumptive piety proposed by Alserhan (2020), where consumption is understood as a religious expression. In e-commerce, halal preferences demonstrate a form of identity adaptation to the dynamic digital space. Therefore, halalness functions not only as a product attribute but also as a moral and social symbol.

In practice, decisions to purchase halal products online often involve symbolic and spiritual considerations. Participants indicated that they avoid products without a halal label even if they are cheaper or more accessible. Consumption choices are influenced by religious values, not solely by quality or promotions. This indicates that Muslim consumer behavior is within a normative framework shaped by faith and morals. This finding is also supported by Siala (2001), who stated that religious identity is a dominant structure in consumption decisions. Thus, spiritual aspects become a key variable in online halal product preferences.

Halal e-commerce is becoming a new space for the articulation of Islamic values in economic activities. Consumers are not only seeking halal products, but also platforms that reflect religious values holistically. In this context, halal consumption involves not only the final product but also the method, process, and intention of the transaction. This requires clarity of the contract, freedom from usury, and ethical communication in online sales. Religious identity encourages consumers to behave in accordance with Sharia law, even in virtual spaces. Therefore, digital halalness reflects the continuity between faith and technology.

These findings demonstrate that halalness is no longer merely a matter of law or certification, but has become an important means for Muslims to express their religious identity in the digital world. Halal consumption is a conscious choice that is inseparable from morality, spirituality, and community solidarity. By understanding these dimensions of identity, e-commerce players can design more inclusive and ethical systems. Halal e-commerce needs to be positioned as a space for economic worship, not simply a means of commerce. The articulation of halalness as a moral identity provides a strong foundation for developing a values-based theory of Muslim consumer behavior. Therefore, a symbolic and spiritual approach is increasingly important in responding to the needs of the global Muslim market.

Trust in E-Commerce Platforms

Trust is a key foundation for Muslim consumer behavior in halal e-commerce. Participants stated that transparency of product information and halal assurance are

absolute requirements for online transactions. Many participants canceled transactions if the seller was unable to provide valid proof of halal certification. For example, participant P7, 34, stated that she canceled a purchase of imported meat after customer service could not provide halal certification. This finding supports Hussain's (2025) study, which emphasized that transparency of sharia information determines Muslim consumer loyalty. Therefore, the dimension of trust cannot be separated from sharia validity in online transactions.

Trust is shaped not only by the platform's technical features but also by perceptions of the service provider's religious values. Consumers tend to assess whether a platform is seriously committed to sharia principles, beyond simply providing a "halal" category. Some participants stated that they feel more comfortable transacting on platforms that partner with halal authorities such as the Indonesian Ulema Council (MUI). This aligns with research by Abdulgani (2024), which shows that structural adherence to Islamic jurisprudence (*fiqh muamalah*) increases user trust. Therefore, trust in the Muslim context is not only a technical issue, but also a spiritual and ethical one. Platforms that fail to demonstrate these values will struggle to build long-term relationships with Muslim consumers.

Consumers also rely on reviews from other users to build trust in a store or product. Several participants stated that they not only look at ratings but also read detailed comments regarding a product's halal status. A study by Yaqub et al. (2025) revealed that traceability and user reviews within digital Muslim communities are key validation tools. Therefore, the integration of technology and community in building trust is crucial. E-commerce systems must provide space for halal dialogue, accessible digital certification, and clear transaction histories. Transparency in these elements will enhance the platform's legitimacy in the eyes of Muslim consumers.

Trust in halal e-commerce platforms is formed through a combination of system integrity, information credibility, and a clear commitment to Sharia values. Consumers not only buy products but also assess the spiritual values and identity of service providers. Therefore, trust in the context of halal e-commerce is a form of religious belief built through social and cultural processes. Platforms that want to succeed in this segment must provide more than just technical features; they must create a safe and trustworthy spiritual space. This values-based approach will strengthen long-term loyalty and expand the Muslim user base. Thus, trust becomes a strategic dimension in building religiously inclusive e-commerce.

Visual and Symbolic Representation of Halalness

In the context of e-commerce, visual representation plays a strategic role in shaping the perception of a product's halal status. Participants stated that the halal logo, green color, Arabic script, and Islamic design are the first indicators they see when shopping online. Visual elements are considered a quick and effective heuristic cue for assessing

product trustworthiness. One participant (P9) stated that she only purchases products with halal labels accompanied by official logos, not just textual claims. This finding supports research by Putri and Susilowati (2025), who found that visualization of halal symbols significantly influences purchasing decisions. Therefore, visual communication is an important tool in building religious credibility in the digital space.

Visuals not only convey information but also serve as representations of religious identity. The use of symbolic elements such as Arabic calligraphy, mosque icons, or terms like "sharia-compliant" provides a sense of comfort and spiritual affection for consumers. Manzo's (2024) study showed that visual aesthetics in halal cosmetic review videos on YouTube play a significant role in building perceived authenticity [33]. Participants in this study demonstrated a high sensitivity to visual consistency between Sharia values and product appearance. This suggests that Muslim consumers assess halalness not only through formal certification but also through the visual language used in marketing. Therefore, visual representations should reflect ethical commitment, not simply commercial aesthetics.

The indiscriminate use of symbols without supporting facts or a verification system can negatively impact perceptions of halalness. Several participants stated that they felt "deceived" by products that use the word "halal" but do not include official documentation. This practice fosters distrust and creates resistance to the brand in question. Harun et al. (2025) noted that halal symbols unsupported by a value structure are perceived as cosmetic and potentially harm the brand's reputation. Therefore, visual credibility must be built on a foundation of verifiable Sharia authentication. The integration of design and substance is crucial in reaching critical Muslim consumers.

Visual and symbolic representation in halal e-commerce is not merely complementary, but a core part of the value communication strategy. The symbols used serve as a connecting medium between consumers and their spiritual values. Consumers not only buy products but also the meaning, identity, and beliefs they see in packaging and digital displays. Therefore, visuals in halal e-commerce serve as an extension of religious expression in modern consumption. Platforms that consistently integrate visual elements with Sharia values will gain strong trust and loyalty. Thus, halal visualization is a branding strategy with both spiritual and commercial value.

The Role of Digital Communities in Halal Consumption Preferences

Digital communities are a key source of reference in Muslim consumers' halal consumption decision-making process. Participants stated that they trust recommendations from fellow Muslims in WhatsApp groups, Muslimah forums, or Islamic social media accounts more than information from sellers or official advertisements. Most halal product purchasing decisions are made after receiving validation from communities they perceive as having religious integrity. This reinforces the view that halal literacy is formed collectively through online social interactions. This

finding aligns with a study by Nursyafa'ah (2025), which showed that community norms have a significant influence on halal consumption behavior. Therefore, digital communities serve as an irreplaceable ecosystem for halal verification and education.

Participants also noted that in online communities, discussions about a product's halal status are often more in-depth and detailed than the information provided by sellers. They compare ingredients, look for halal certification numbers, and even verify manufacturers before purchasing a particular product. Hapsari (2025) explains that online Muslim communities function as effective and accurate halal information networks, especially for users with developing sharia literacy. The role of these communities is not only as recommendation providers but also as guardians of sharia values in consumption practices. Therefore, digital communities strengthen peer validation and establish ethical standards among Muslim consumers. This makes membership in digital communities have practical and symbolic value in maintaining consistent halal consumption.

Digital communities also create positive social pressure that directs consumers to behave in accordance with Islamic values. Several participants admitted that they became more cautious in their consumption after frequently seeing critical discussions about products with unclear halal status in online groups. A study by Gunawan & Samopa (2024) supports this by stating that social norms within digital communities increase collective awareness of the importance of halal and *thayyib* products. Consumers no longer act individually, but instead refer to collective views that are considered more authoritative. These digital interactions create a discursive space that reinforces Islamic values in consumer life. Therefore, the role of communities in shaping consumer piety cannot be reduced to purely technical aspects.

Digital communities serve not only as communication channels between consumers but also as arenas for disseminating Islamic consumption values and norms. They form networks that support each other and remind each other to maintain halal consumption in the digital age. The influence of these communities extends not only at the local level but also to Muslim diaspora communities in various countries. In this regard, digital communities contribute to shaping transnational awareness of halal consumption. E-commerce platforms that facilitate community interaction will have greater value in the eyes of Muslim consumers. Therefore, integrating community features into halal e-commerce systems can be a key strategy for strengthening consumer trust and loyalty.

CONCLUSION

This study confirms that halal consumption practices in the e-commerce context are not solely driven by economic rationality, but rather are an expression of religious identity integrated with moral, symbolic, and social values. Key findings indicate that Muslim consumers interpret halal as a moral identity, build trust based on the sharia

commitments of digital platforms, respond sensitively to symbolic representations of halal, and are active in digital communities as spaces for education and collective validation. The study's primary contribution is to expand the theoretical framework of Muslim consumer behavior through a phenomenological approach that integrates the Theory of Planned Behavior (TPB) and the maqasid sharia, thus explaining consumption decisions more holistically in the digital ecosystem.

The theoretical implications of this research encourage the development of a spiritual-value-based consumer behavior model that is contextualized to the online space. Practically, these findings emphasize the importance of transparency of halal information, the presentation of authentic visual symbols, and facilitating community interaction on e-commerce platforms. Meanwhile, from a policy perspective, the need for digital regulations that support technology-based halal standardization (e.g., blockchain and digital certification) is crucial for building a trusted and sharia-compliant e-commerce system.

For further research, cross-cultural exploration of digital halal consumption is recommended, as well as the use of longitudinal methods to examine changes in preferences over time. Furthermore, developing an integrative model of digital halal literacy, religious affection, and community engagement could broaden our understanding of the dynamics of sharia consumption in the era of evolving digital globalization.

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