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The Role Of Halal Certification In Increasing Consumer Trust In Talun Sweet Coffee Shop

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Abstract
This study aims to analyze the implementation of halal certification at Warung Kopi Manis Talun, its impact on increasing Muslim consumer trust, and its application from the perspective of Maqashid Sharia and Islamic business ethics. A qualitative approach with a descriptive case study design was employed in this research. Data were collected through in-depth interviews with management, employees, and consumers, supplemented by field observations and documentation. Data analysis was conducted using the Miles and Huberman interactive model, utilizing source and technique triangulation to ensure data trustworthiness. The results indicate that obtaining a halal certificate through the BPJPH self-declare scheme successfully transformed the coffee shop's operational standards into a more structured, hygienic system aligned with the Halal Product Assurance System (SJPH). The visible display of the official halal label provides legal certainty and spiritual reassurance, effectively eliminating consumer doubt while significantly enhancing customer trust and loyalty. Furthermore, transparency regarding raw materials and friendly service serve as key supporting factors that reflect principles of openness, consumer protection, and the fulfillment of Maqashid Sharia in safeguarding religion (hifzh ad-din) and life (hifzh an-nafs).

Keywords: *Halal Certification, Trust, Consumer*
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INTRODUCTION

Indonesia is one of the countries with a very rapid development of the halal industry at the global level, where it currently manages to occupy the 5th position in the world in *State of the Global Islamic Economy Report*. This national development has also had a significant impact on the regional level, especially in West Java Province and Cirebon Regency which have a huge potential for the sharia market because it is supported by the majority of the religious Muslim population (Sukri, 2021). For the Muslim community in the region, culinary consumption activities are no longer just the fulfillment of physical needs or economic value, but part of a form of obedience to religious sharia orders. However, in the midst of the rapid growth of local culinary businesses such as Warung Kopi Manis Jl. Ir. Soekarno, Kecomberan, Talun District, Cirebon Regency, the main challenge faced by micro, small, and medium enterprises (MSMEs) before having halal certification is the operational system that is still conventional.

Before obtaining an official certificate, Warung Manis Talun Coffee Shop's operations ran like any culinary business in general. The selection of initial raw materials is only based on the level of interpersonal *trust* in *the supplier* without formal verification of halal documents. The production process has not been documented in the Halal Product Assurance System (SJPH), and there are no written standards regarding material separation, storage, and hygiene procedures based on sharia standards. This condition is exacerbated by the complexity of the modern food industry supply chain which involves many instant processed ingredients, sauces, and packaged drinks that are difficult to verify directly by consumers. As a result, there is a potential for ambiguity (*gharar*) that triggers doubts at the consumer level. Prior to the existence of official halal labels, the level of trust of Muslim consumers was basically more of a subjective assumption or presumption, rather than based on guarantees of legal certainty or formal legality.

To overcome these problems, the presence of halal certification issued by the Halal Product Assurance Agency (BPJPH) of the Ministry of Religion based on the determination of a written fatwa from the Indonesian Ulema Council (MUI) is present as a very crucial technical instrument (Danisalsabila, 2024). This certification serves to transform abstract religious norms into measurable and accountable legal and administrative operational standards. After obtaining the halal certificate, there were significant operational changes at Warung Kopi Manis. Business owners began to implement structured raw material recording, ensuring that all *supplier* have legal certification, implement supervision of raw material separation, and implement SJPH standards in a sustainable manner. In addition, the open affixing of halal labels in the cashier area and promotional media is a manifestation of business transparency that has a direct impact on the social psychological aspects of consumers.

The urgency of this phenomenon is strengthened by the results of an initial pre-survey conducted by researchers in October 2025 on 30 consumers of Warung Manis Talun Coffee Shop. The results of the pre-survey show a very positive shift in perception after the adoption of halal certification. In the Halal Certificate indicator, there was a drastic increase in the "Very Trust" category, namely from 12 respondents before certification increased significantly to 21 respondents after certification. In the Halal Labeling indicator, 11 respondents who were initially in the "Quite Trust" category shifted to 8 people who stated "Believe" after seeing physical labeling evidence directly. Meanwhile, in the Consumer Trust indicator, the level of consumer hesitation decreased sharply from 7 respondents to only 1 respondent remaining. Empirical data from this pre-survey proves that the existence of official halal certificates and labels is visually effective in eliminating consumer skepticism, transforming assumptions into

absolute beliefs, and indirectly encouraging an increase in loyalty and a positive brand image (*brand image*) of businesses in the midst of Cirebon's increasingly fierce culinary competition.

Theoretically and normatively, the main basis for the implementation of halal product assurance is sourced from the teachings of the Qur'an and Hadith. Allah SWT says in QS. Al-Mā'idah verse 88 which commands humans to eat halal food and to be good at the sustenance that He has given and fear Him. In *Tafsir Al-Mishbah* by M. Quraish Shihab, it is explained that the word *São Paulo* includes the validity of the food substance and how to obtain it, while *ṭayyiban* means clean, healthy, useful, and does not cause physical or moral harm. This command is also in line with QS. Al-Baqarah verse 168 which calls on all mankind to consume food that is *halālan ṭayyiban* and do not follow the steps of Satan. This concept was reaffirmed by the Prophet PBUH in HR. Muslim No. 1015 which tells that Allah is Most Good and only accepts good things, where the halalness of food, drinks, and clothing is an absolute condition for the prayer of a servant (Nadha, 2020).

At the regulatory level, the protection of Muslim consumers has been accommodated by the state through the ratification of Law Number 33 of 2014 concerning Halal Product Assurance (JPH Law) (Abmi et al., 2024). This law provides legal certainty that products circulating on the market not only meet religious standards but also food safety and quality standards. The long history of the formation of the JPH Law involving debates between the House of Representatives, the Ministry of Religious Affairs, BPOM, and the MUI finally agreed that the administrative authority of halal assurance is under the BPJPH of the Ministry of Religion, while the authority to determine halal fatwa on products is still held by the MUI through LPPOM MUI. From the perspective of Islamic business ethics, the implementation of halal product assurance at Sweet Coffee Shops is a means to realize the main goals of sharia (*Maqashid Syariah*), especially in maintaining religion (*Hifzh ad-Din*) and protect consumer rights (*Hifzh al-Mal/an-Nafs*), as well as a differentiation strategy (*competitive advantage*) to strengthen *positioning* Business in a sustainable manner (Melly et al., 2023).

Based on the description of the background, theory, and empirical phenomena, this study focuses on several main objectives. This study aims to analyze the role of halal certification in transforming operational standards and product assurance systems at Warung Kopi Manis Talun, analyze the influence of official halal certificates and labeling on increasing the level of *trust* and security of Muslim consumers, and identify opportunities and obstacles in the implementation of halal certification as a competitive advantage strategy for culinary MSMEs in Cirebon Regency.

Through the research entitled *"The Role of Halal Certification in Increasing Muslim Consumer Trust in Sweet Coffee Shops"*, the results of this study are expected to make a double contribution, both theoretically and practically. Theoretically, this research makes an academic contribution to the development of Sharia Business Management and Islamic Economics, especially in enriching the literature on the relationship between the legality of halal certification, the implementation of SJPH, and Muslim consumer behavior. Practically, this research is a reference and evaluation material for Warung Kopi Manis owners and other culinary MSME actors that halal certification is not just a fulfillment of bureaucratic burdens, but a long-term strategic investment to build trust, customer loyalty, and business competitiveness, as well as an input for local governments and related institutions in optimizing socialization and assistance for halal certification

RESEARCH METHODOLOGY

This study uses a qualitative approach. Based on John W. Creswell's view, qualitative research serves to explore and understand the meaning of social or humanitarian issues. Meanwhile, Robert K. Yin emphasized that case studies are methods that examine current phenomena in depth in real situations, especially when the boundaries between phenomena and their contexts intersect. In this approach, researchers play a direct role in data collection such as through observation, interviews, and documentation while playing a key role in interpreting the data (Melly et al., 2023). With a descriptive case study design (*descriptive case study*) to explore and understand in depth the social phenomena in the field, especially regarding the role of halal certification in increasing consumer trust in Warung Manis Talun.

The case study design was chosen because the research focuses on one business unit in detail to describe operational changes, consumer perceptions, and their implications for business sustainability without any manipulation or intervention of variables. The presence of researchers in the field acts as a *key instrument* that is directly involved in the process of collecting, processing, and interpreting data from start to finish. This research was carried out at Warung Kopi Manis located on Jalan Ir. Soekarno, Kecomberan Village, Talun District, Cirebon Regency, West Java, with a research duration that lasted from March to December 2025.

The research target or target population is focused on parties directly or indirectly involved in the operational ecosystem and consumption activities at Warung Kopi Manis. The research subjects and the determination of samples/informants are carried out by *purposive sampling technique*, namely the selection of informants based on certain considerations and criteria that are relevant to the purpose of the research. The informants who assist in the movement of this data consist of key informants, namely the owners or operational managers who take care of the halal certification process, as well as supporting informants who include Muslim employees and consumers who regularly buy dishes at the research site. The selection of informants is based on the principles of relevance, the capacity to provide information-rich, the uniqueness of the experience, and the ease of accessibility.

The research data mining process is carried out comprehensively through a combination of four main techniques, namely in-depth interviews, observations, documentation, and literature studies. Data mining through *in-depth interviews* is carried out in a semi-structured manner to owners, employees, and consumers to explore understanding, reasons for submitting certifications, changes in operational management, to consumer perceptions and levels of trust. Observation techniques are carried out directly and systematically at business locations by observing the display of official halal logos in the cashier desk area, the diversity of buffet menus, location cleanliness standards, as well as service dynamics and interactions between employees and consumers. Documentation techniques are carried out by collecting physical evidence and written archives, such as halal certificates, promotional materials, menu lists, and photo documentation of stall atmospheres. Meanwhile, literature studies are used to dissect books, scientific journals, and related regulations to build a conceptual foundation. The development of research instruments is prepared in the form of interview *guides*, *observation sheets*, and documentation checklists that focus on aspects of the Halal Product Assurance System (SJPH), Islamic business ethics, and consumer trust indicators.

The collected data is then analyzed using thematic analysis techniques that adopt the Miles and Huberman interactive model. The data analysis process is a dynamic repetitive (*non-linear*) cycle that includes three main stages, namely data reduction through the process of

filtering, categorization, and focusing data relevant to halal issues; data *display* in the form of a systematic and coherent thematic narrative; and conclusion *drawing/verification* to formulate patterns, causal relationships, and deep meanings of field findings. To ensure and strengthen the validity of the research results (*trustworthiness*), the researcher applies the triangulation technique which includes source triangulation (comparing and checking back the consistency of information from owners, employees, and consumers) and triangulation techniques (testing the suitability of data from interviews, observations, and documentation). In addition, the researcher also conducts a validity test through *member checks* or conceptual confirmation to informants to ensure that the interpretation of the data compiled truly reflects the objective intentions and conditions experienced by the actors in the field.

RESULTS AND DISCUSSION

Based on the results of the interview, the halal certification of the *self-declare* scheme has proven to have a very positive impact on Warung Kopi Manis Talun, both in terms of stall management and sales.

Although it was initially bothered to tidy up paperwork and find a supplier of halal ingredients, this stall has succeeded in implementing the new rules. Now, all employees and owners are compact in maintaining cleanliness, differentiating cooking utensils, and checking raw materials so that they are always in accordance with halal standards.

For owners and employees, halal certificates displayed at the cashier and listed on menus and packaging make the stall look more professional and more confident during promotions. Meanwhile, for customers (especially families and young people), this halal logo gives a sense of calm, security, and confidence that this place is not only halal, but also clean and tidy.

The combination of halal guarantees, good coffee, and a comfortable place has succeeded in making customers feel satisfied, diligent in coming back, and willing to recommend this stall to their friends. In the future, customers hope that this quality will continue to be maintained and added to new menu innovations.

The management explained that the first step taken was to register online through the system provided by the government. After that, the stall followed the assistance of a halal product process assistant (PPH) who assisted in verifying raw material data, product composition, and production process flow. In the self-declare scheme, business actors are required to ensure that all materials used have a clear halal status and do not contain prohibited elements.

Based on document observations, Warung Kopi Manis Talun completes several requirements, including: a list of products submitted, a list of ingredients and suppliers, and a statement of halal product commitment. After the administrative verification process and data validation are declared appropriate, the halal certificate is officially issued.

The management also said that the self-declare scheme was chosen because it was in accordance with the micro business category and the process was simpler than the regular scheme, but still went through the stages of inspection and mentoring. With the acquisition of the halal certificate, Warung Kopi Manis Talun has legally met the provisions of halal product assurance and has the right to include a halal label on its place of business.

This field fact shows that obtaining a halal certificate is not only a formality, but through administrative stages and systematic material verification. The self-declaration scheme is a form of government facilitation for MSEs to continue to run their business according to halal

principles and gain consumer trust. The following is an image of the halal logo installed in front of the cashier desk.



The results of interviews and observations conducted by researchers at Warung Kopi Manis Talun, the services provided to consumers show the disclosure of information related to raw materials and the halalness of products. From the results of direct observation, the researcher found that the list of main ingredients such as coffee, syrup, milk, and toppings was kept in an orderly manner and some of the product packaging could be seen directly by consumers in the compounding area.

Employees said that if there are consumers who ask about the halal status of certain ingredients, they are allowed to explain openly about the brand and origin of the product used. Even on several occasions, employees directly show the packaging of materials that have been labeled halal to consumers as a form of transparency.

In addition to information disclosure, the aspect of service friendliness is also an important finding in this study. Based on interviews with consumers and the researcher's observations, employees explained the halal status of products in polite, non-defensive, and communicative language. Employees realized that in the Muslim-majority Talun area, questions about halal are not a form of suspicion, but a form of consumer prudence in carrying out religious teachings.

Management also emphasized that after obtaining halal certification from the Halal Product Assurance Agency, they directed all employees to understand the importance of providing honest and open information to consumers. This aims to ensure that the halal label is not only an administrative symbol, but is really supported by transparent service practices. From this data, it can be concluded that the disclosure of raw material information and friendliness in explaining the halalness of products is a supporting factor in forming a sense of security and increasing consumer trust in Warung Manis Talun.

The process of implementing halal certification at Warung Kopi Manis, Talun District, Cirebon Regency is carried out as a form of business owners' commitment to ensuring that all products served are in accordance with the provisions of Islamic law. This halal certification is not only a religious symbol, but also a strategy to increase consumer trust and loyalty, especially Muslim consumers who are increasingly selective about the products they consume. The initial stages of the halal certification process begin with administrative preparation and understanding of halal regulations. The owner of Warung Kopi Manis first studies the provisions issued by

the Halal Product Assurance Agency (BPJPH) as well as the standards set by the Halal Inspection Agency (LPH) such as LPPOM MUI. This stage includes the collection of business legal documents, a list of raw materials used, and the identity of the ingredient supplier.

According to Ahfas and Gama, halal certification is not only the fulfillment of religious obligations for Muslims, but also a very important business strategy. Because with halal certification, a business not only ensures that its products are safe and holy according to Islamic sharia principles, but also significantly expands market access to consumers This is an important pillar for sustainable business growth (*sustainable business growth*), build consumer trust and loyalty, as well as increase the competitiveness of products in the market, and make it a strategic investment in running an ethical business in accordance with Islamic principles (Islam, 2025).

Meanwhile, according to Mukti Ali, halal certification is a process used to ensure that a product or service is in accordance with Islamic law and ethical standards. Thus, the product or service is already influenced by the ingredients used, the production method, and the fact that there are no aspects that contradict the halal principles. Halal certification makes Muslims feel safe and believe that whatever they eat is healthy and in accordance with their values (Alfarizi, 2023).

After that, a field audit is carried out by a halal companion from BPJPH to ensure that all raw materials used are safe and the production site used is also clean and safe from something haram. If the audit has been completed, the results of the inspection are submitted to the Indonesian Ulema Council (MUI) for a halal fatwa hearing. This session aims to determine whether all components and production processes at Warung Kopi Manis have met halal criteria. If approved, BPJPH will issue an official halal certificate that is valid for four years and can be extended. In practice, the halal certification process at Warung Kopi Manis is also supported by guidance from BPJPH, which provides administrative assistance and helps understand the SIHALAL digital system.

This support is very helpful for small business actors who are doing halal certification for the first time. Overall, the halal certification process at Warung Kopi Manis shows the awareness and moral responsibility of business owners towards Muslim consumers. In addition to being a guarantee of halal products, this process also encourages the improvement of service quality and cleanliness of the business premises. With the halal certificate, Warung Kopi Manis can increase its competitiveness in the midst of the rise of the culinary industry, as well as become an example for other MSMEs in the Cirebon area in implementing business principles in accordance with Islamic values.

The analysis of the implementation of halal certification carried out by the management of Warung Manis Kopi Talun is not only understood as an administrative effort to obtain business legality, but also as a form of compliance with state regulations that regulate halal product guarantees. In Indonesia, the obligation of halal certification is regulated through the Halal Product Assurance Law which requires business actors to ensure that food and beverage products circulating in the community meet halal standards. By following halal certification procedures through the Halal Product Assurance Organizing Agency, the management of Warung Kopi Manis Talun shows compliance with applicable legal provisions and a commitment to provide halal guarantees to consumers.

In addition to being a form of compliance with regulations, the implementation of halal certification can also be analyzed through the perspective of sharia maqashid. In the theory of

maqashid as stated by Abu Ishaq al-Shatibi, the main goal of sharia is to protect human welfare through the protection of several fundamental aspects of life, including maintaining religion (*hifz al-din*) and take care of the soul (*hifz al-nafs*). In the context of food and beverage consumption, maintaining religion is realized by ensuring that Muslims only consume halal products and avoid things that are prohibited by sharia. By striving for halal certification, the management of Warung Manis Talun plays a role in helping Muslim consumers carry out religious teachings more calmly and surely (Ah et al., 2023).

The implementation of halal certification is also related to the purpose of preserving the soul (*hifz al-nafs*). The principle of halal is not only related to the aspect of religious law, but also related to the aspect of the safety and goodness of the product (*thayyib*) which is in line with the theory of maqashid syariah (Toriquddin, 2020). Products that have gone through the halal verification process are generally also inspected in terms of raw materials, production processes, and hygiene, thus providing assurance that the product is safe and suitable for consumption. Thus, the management steps of Warung Manis Talun in implementing halal certification can be understood as an effort to protect consumers from the possibility of consuming products that are syubhat or unclear halal.

Based on this analysis, the implementation of halal certification carried out by the management of Warung Manis Talun reflects two dimensions at once, namely the positive legal dimension and the dimension of sharia values. From a legal perspective, this action is a form of compliance with state regulations regarding halal product guarantees. Meanwhile, from the perspective of sharia maqashid, this step is an effort to maintain religion and protect the soul of consumers by ensuring that the products served meet halal and safety standards. Thus, the practice of halal certification at Warung Kopi Manis Talun not only functions as an administrative symbol, but also as a manifestation of moral and religious responsibility in running a business based on sharia principles.

According to Dani Salsabila Halal certification plays a very important role in building and increasing consumer trust, because this certificate functions as aOfficial AcknowledgmentandConvincing evidencethat a product, from raw materials to final processes, has met the standards of Islamic sharia (Danisalsabila, 2024).Halal certification ensures legal certainty and the availability of products that are safe for the public, so that consumers feel more calm and confident when shopping. In addition to ensuring the halalness of ingredients, this official label also protects Muslim consumers from non-halal product fraud. Through a strict supervision process, the existence of halal certificates effectively builds absolute confidence and significantly increases consumer trust.

Halal certification is not only proof of compliance with halal standards, but also as a strategic tool to expand the market and increase consumer trust. With this certification, MSME products can be more trusted and have more value in the eyes of consumers, especially those who prioritize the principles of halal in Islam. This certainly helps MSMEs in increasing their income and product competitiveness Especially among the Muslim community who make the halalness of products a top priority in daily consumption. At Warung Manis Talun Cirbon, the existence of a halal certificate is a symbol of the moral responsibility and professionalism of business actors in ensuring that every product served meets Islamic sharia standards. Consumer trust in Warung Kopi Manis has increased along with the acquisition of a halal certificate from the Halal Product Assurance Agency (BPJPH). Before having the certificate, some consumers were still doubtful about the halalness of the raw materials used, especially additional ingredients such as sweetened condensed milk, syrup, and toppings. However, after the halal

certification was issued, consumers felt more confident that all ingredients had gone through a rigorous inspection and audit process by the authorities (Camelia et al., 2024).

Halal certification also plays a role in building a positive image and business reputation. Modern consumers, especially the younger generation of Muslims, tend to choose places to eat that openly show the halalness of their products. Warung Kopi Manis which displays halal labels in the front area of the cashier and the product packaging has succeeded in attracting the attention of new consumers and retaining old customers. Furthermore, halal labels play a role in building a positive image and business reputation. Modern consumers, especially the younger generation of Muslims, tend to choose places to eat that openly show the halalness of their products.

Based on this, halal labels are related to the theory of consumer trust. Trust is the buyer's belief in the integrity, ability, and consistency of business actors in providing products that meet expectations. Trust is usually formed when consumers feel that the risks that may arise from a transaction can be minimized. In the context of Warung Kopi Manis Talun, halal labeling plays an instrument that is able to reduce the perception of these risks, especially religious risks and health risks (Mowen, n.d.).

Based on the findings of the study, before the existence of halal labels, some consumers still showed caution by asking about raw materials and the process of making products. This shows that there is a level of concern (perceived risk) regarding the possibility that the products consumed have not been guaranteed halal. After the halal label is obtained through the Halal Product Assurance Agency and clearly installed in the service area, these concerns tend to decrease. The halal label functions as an assurance that provides certainty that the product has gone through an official verification process.

Theoretically, a halal label can be understood as a quality signal that indicates that the business actor has met certain standards. In the theory of consumer trust, the existence of external guarantees from official institutions strengthens the perception of the integrity and competence of business actors. Thus, consumers are no longer completely dependent on personal assumptions, but have an objective basis to trust the products purchased.

In addition to the existence of halal labels, this study also found that consumer trust is getting stronger due to the transparency of information from the manager. The management and employees of Warung Kopi Manis Talun are open when consumers ask about raw materials, even showing the product packaging used. This transparency shows an honest attitude and does not cover up information, thus building the perception that the manager has good faith and does not carry out practices that are detrimental to consumers.

According to trust theory, transparency is one of the important factors that affect the formation of trust, because consumers feel involved and valued. Information disclosure reduces uncertainty and strengthens the relationship between sellers and buyers. Therefore, it can be analyzed that halal labeling at Warung Kopi Manis Talun does not only function as an administrative symbol, but as a security guarantee mechanism that reduces buyers' level of concern. Consumer trust then appears and increases due to a combination of official certification and transparent service practices from the management.

Thus, the clearer the information provided and the stronger the halal guarantee displayed, the higher the level of consumer trust in Warung Manis Talun Coffee.

Based on research, the halal certification owned by Warung Kopi Manis Talun shows that the management has tried to fulfill consumers' rights to clear and accountable information in

accordance with consumer protection theory (Susamto & Amira, 2020). With the halal certificate issued by the Halal Product Assurance Agency, the halal status of products is no longer just a unilateral claim from business actors, but has been verified through official mechanisms. This provides legal certainty as well as information certainty to consumers.

In addition, service practices found in the field such as openness in explaining raw materials, showing halal labels, and willingness to answer consumer questions show that management does not cover up information. This transparency is a real implementation of the principle of consumer protection in Islam, where information is a basic right that must be fulfilled before the occurrence of a sale and purchase agreement.

In Islamic business ethics theory, sellers are not only required to seek profits, but are also obliged to provide a sense of security (trust) to buyers. The Prophet PBUH emphasized the importance of honesty in trading and prohibits sellers from hiding defects in goods. This principle shows that consumer safety and comfort are part of the moral responsibility of business actors. With the existence of halal labels and information disclosure, Warung Kopi Manis Talun has tried to create this sense of security, so that consumers do not feel doubtful or worried about the products consumed (Ilmiah et al., 2025).

Analytically, halal certification in this study can be understood as an instrument of Muslim consumer protection that fulfills the right to true, clear, and honest information. More than just an administrative symbol, the halal label serves as an ethical and religious guarantee that strengthens consumer trust. Thus, the practice of halal certification at Warung Kopi Manis Talun is in line with the theory of consumer protection in Islam as well as the principles of Islamic business ethics that place honesty, transparency, and a sense of security as the main foundation in transactions.

CONCLUSION.

Based on the results of research and discussion on the role of halal certification at Warung Manis Kopi Talun Cirebon Regency, it can be concluded that the implementation of halal certification through a *self-declare scheme* with the assistance of BPJPH Halal Product Process Companions (PPH) has succeeded in transforming the operational standards of stalls. The existence of this certificate not only complements the administrative aspects of business legality, but also internalizes the sharia-based work culture through the implementation of Standard Operating Procedures (SOP) that are more structured, hygienic, and consistent in the management of certified raw materials.

The physical installation of *the Indonesian Halal* logo in the service area has been proven to have a significant impact on the psychology of Muslim consumers. The existence of this official label effectively eliminates skepticism and lowers the level of *perceived risk*, thereby transforming consumers' subjective assumptions into absolute beliefs and presenting a sense of security and spiritual calm. This has a direct impact on increasing customer trust, satisfaction, and loyalty.

More broadly, halal certification and information disclosure shown by management and employees are a tangible form of applying Islamic business ethics and fulfilling consumer protection rights. This step is in line with the principles of *Maqashid Sharia*, especially in efforts to maintain religion (*hifzh ad-din*) and preserve the soul (*hifzh an-nafs*). In the end, halal certification serves as a strategic investment that provides competitive *advantage* and strengthens the positive image of the business in a sustainable manner in the midst of competition in the culinary industry.

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