

From Certification to Compliance: Halal Compliance Rating in Indonesian Restaurants

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Abstract

Research Originality: This study extends halal restaurant research by reframing halal compliance from a binary certification issue into a multidimensional managerial construct. It does so through a Halal Compliance Rating (HCR) framework based on the Indonesian Halal Assurance System (IHAS).

Research Objectives: This study aims to measure the importance and performance of implementing IHAS-based HCR in halal restaurants in Indonesia

Research Method: The study applied a cross-sectional survey involving 40 halal-certified restaurants purposively sampled. A structured 20-item questionnaire was developed based on the IHAS and was administered to restaurant operators. The data were then analyzed using Importance Performance Analysis (IPA).

Empirical Results: Halal-certified restaurants performed well in operational aspects of halal, including thayyib and halal practices, hygiene, branding, customer trust, and halal supply chains. However, lower ratings were recorded in the human resource, cultural, and sustainability dimensions.

Implications: Halal restaurant operators are expected to improve post-certification halal governance by developing staff, incorporating Islamic service values, and adopting sustainability practices. Policy implications point to the halal authorities to strengthen capacity, provision, and monitoring systems, and to ensure substantive compliance.

Keywords:

halal assurance system; halal food; governance; business; sustainability

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INTRODUCTION

Muslims' spending on a wide variety of products and services, including food, drugs and pharmaceuticals, cosmetics, fashion, media, and tourism (Qadri, 2024), has experienced unprecedented growth in the global halal industry over the last ten years. According to the State of the Global Islamic Economy Report 2024/25, Halal consumption worldwide grew from USD 2.29 trillion in 2022 to USD 3.1 trillion by 2027. Put academically, this trend has placed halal not merely as a matter of certification but also of strategic discussion in Islamic economics, business management, and governance.

As one of the countries with the most Muslims, Indonesia contributes significantly to the global halal consumer market. To this end, the Indonesian government established an institutional framework for halal assurance through Law No. 33 of 2014 and Government Regulation No. 42 of 2024 on Halal Product Assurance. Besides that, in 2025, halal-certified products in Indonesia will continue to increase, reaching 10.2 million. These recent developments indicate that halal governance in Indonesia is increasingly institutionalized and state-driven. However, they also pose a more complicated academic question: whether halal in business practice has gone beyond formal certification to something that looks like a broader management system.

The food sector is the most prominent halal industry in Indonesia, where restaurants provide one of the most visible contexts in which we observe halal principles translating into day-to-day business practices (Almunawar et al., 2025; Mursid & Wu, 2022). Growing halal food consumption has prompted numerous restaurants to incorporate halal verification into their business strategies. Halal certification can play a vital role in brand image, consumer trust, and business performance. Previous studies provide evidence of this (Amer, 2023; Aslan, 2023; Fauzi et al., 2024; Mursid & Wu, 2022; Noor, 2025; Nur Azizah et al., 2025). This explains why halal in the restaurant business is no longer a matter only of complying with regulations. It is increasingly regarded as a strategic asset that can enhance reputation, market access, and competitive advantage.

Although a halal restaurant is an extremely valuable business, previous studies have extensively investigated various angles. For example, Sthapit et al. (2023) call for a shift in the role of halal restaurant operators from service providers to co-creators of memorable customer experiences. This assumption remains incomplete. In halal restaurant governance, the regulatory compliance and the contribution of halal certification should be grounded before customer experience to strengthen market legitimacy (Almunawar et al., 2026; Purnomo et al., 2026). Similarly, Akhiroh et al. (2025) noted that linking halal compliance to performance measurement systems bridges operational and religious accountability in halal restaurants. This perspective is insufficient. Halal restaurant operators should adequately reflect as business actors to interpret, prioritize, and enforce halal compliance in daily operations (Almunawar et al., 2025; Othman & Md Naw, 2025; Rosli et al., 2024). That is, the previous literature has mainly focused on consumers or certification outputs, neglecting halal compliance as an internal managerial and operational system.

This issue becomes more significant because the dietary regulation for halal has not necessarily evolved into widespread practice in restaurants, even though this area of the diet has grown substantially. For example, Djakasaputra et al. (2023) argued that some multinational restaurants treat halal certification as part of their expansion and customer satisfaction strategy. However, some local restaurants have their own communities that do not depend on halal certification to increase sales and instead focus on local consumption in accordance with what they insist is a *rukhsah*, or reprieve from God (Arham et al., 2022; Jusuf, 2023). Because of administrative costs, procedural complexity, and constraints in the halal supply chain, halal certification is often seen as an additional burden by this group. Such contrary reactions indicate a significant academic debate over whether halal compliance is an issue of mere legal requirement, a market tactic, or a substantive managerial commitment embedded in organizational priorities and daily operational practices.

To address this debate, halal adherence should be judged on a broader basis that assesses whether halal values have permeated the way restaurants are managed. For example, they can use the Halal Compliance Rating (HCR). HCR provides a general framework for evaluating the extent to which halal practices are implemented across operational dimensions (Azam et al., 2021, 2022, 2024). The HCR framework views halal compliance as a multidimensional construct comprising ten interdependent dimensions that include knowledge of halal and *thayyib* principles, top management commitment, facilities and site design, food hygiene and safety practices, human resource capability and organizational culture, branding & packaging strategies, customer satisfaction & corporate image building, legal compliance, sustainability, as well as halal supply chain management. The HCR framework allows for a more nuanced, evaluative, and managerially relevant understanding of halal governance by anteceding the binary distinction that has so far dominated discussions: certified versus non-certified entities.

Even though halal standards, such as the Indonesian Halal Assurance System (IHAS), are increasingly institutionalized, there is still no formal and implementable HCR-based evaluation system specifically designed for restaurants in Indonesia. IHAS covers only several dimensions, such as management commitment, material and process management, human resource competence, documentation, and internal audit mechanisms. In addition, most studies on halal compliance (Abdul-Mokti et al., 2024; Islam, 2025; N. Khan et al., 2025; Loussaief et al., 2024) continue to focus on consumers rather than on business actors' evaluative perspectives on compliance attributes.

Given this gap, the novelty of this study lies in repositioning halal compliance from a binary certification issue into a multidimensional managerial construct assessed through an IHAS-based Halal Compliance Rating Framework. Unlike prior studies that primarily concentrated on consumer responses or the general benefits of halal certification, this study adopts the perspective of restaurant business actors. It evaluates halal compliance on both perceived importance and actual performance. Therefore, the objective of this study is to assess the importance and performance of each dimension of the IHAS-based Halal Compliance Rating in halal-certified restaurants in Indonesia. In doing so,

this study adds to the halal governance literature by providing empirical evidence on how the performance of halal restaurant management systems can be enhanced and by identifying implementation dimensions on which policy-relevant attention must focus.

METHODS

Subsequently, the present study employed a cross-sectional survey to identify current halal compliance practices in halal-certified restaurants. This design was relevant because the study focused on assessing the current status of Halal Compliance Rating (HCR) implementation rather than causal or longitudinal effects (Creswell & Creswell, 2018). Structured questionnaires were used to collect data from restaurant operators, who served as key informants for the study due to their involvement in managerial decision-making and in halal assurance practices.

The instrument consisted of a 20-item self-administered questionnaire derived from the halal compliance literature (Azam et al., 2021, 2022, 2024), structured according to the Indonesian Halal Assurance System (IHAS), and further refined through expert review and pilot testing. It addressed major domains of halal compliance in restaurant businesses, including knowledge of halal and *thayyib*, management responsibility, premises & location design, hygiene & food safety, human resources and culture, branding, packaging & labeling, image & customer satisfaction, legal requirements for businesses; as well as sustainability responsible practices; and the halal supply chain. Two five-point Likert scales (1 = very unimportant to 5 = very important; and 1 = never to 5 = always) were used to rate each item on importance and performance. To ensure clarity and contextual relevance, we conducted a pilot test with 10 managers of halal-certified restaurants and made minor revisions based on their feedback. Reliability analysis revealed Cronbach's alpha values > 0.70 for both genders across the two scales, indicating acceptable internal consistency. Content validity was established through alignment with the IHAS framework and expert validation by halal management practitioners.

Purposive sampling was used to choose the 40 halal-certified restaurants that met three criteria for inclusion in the study: qualified halal certificate holders by the relevant Indonesian halal authority, small or medium-sized enterprises (SMEs), and respondents with direct knowledge of halal assurance practices. Purposive sampling was applied because this study sought information-rich cases with the potential to provide relevant assessments of halal compliance implementation.

The sample of 40 restaurants is drawn from Lai & Hitchcock (2015), which recommends a 1:4 item-to-response ratio for the ten IHAS-based Halal Compliance Rating dimensions evaluated in this study. This sample size was deemed adequate for the exploratory and evaluative goals of this research. As Importance Performance Analysis (IPA) is intended to compare mean scores across attributes and identify managerial priorities, rather than test causal relationships or estimate structural models, a smaller, purposively selected sample is methodologically justifiable (Lai & To, 2010; Martilla & James, 1977; Slack, 1994).

This study employed Importance-Performance Analysis (IPA) as the main analytical technique. IPA was selected because it allows comparison between the perceived importance of halal compliance attributes and their actual performance, while also identifying attributes that require improvement and those that should be maintained (Geng & Chu, 2012; Martilla & James, 1977). In this study, IPA was employed as a governance-oriented tool to assess halal compliance practices in restaurants.

The analysis followed four steps: (1) identifying halal compliance attributes, (2) measuring their importance and performance, (3) calculating the mean score of each attribute, and (4) plotting the attributes into a two-dimensional Cartesian grid based on the grand mean of importance and performance. The mapping resulted in four quadrants: "Concentrate Here," "Keep Up the Good Work," "Low Priority," and "Possible Overkill." In addition, gap scores were calculated as Performance minus Importance.

RESULTS AND DISCUSSIONS

The results indicate that halal-certified restaurants in this study generally perform well in the technical and operational dimensions of halal compliance, particularly in areas such as material control, segregation of halal and non-halal elements, hygiene and sanitation practices, and halal-oriented marketing. However, weaker performance is still evident in the more internal dimensions of compliance, especially in the incorporation of Islamic values into staff behavior, the development of an Islamic work culture, and sustainability-oriented practices. This result indicates that halal compliance is institutionalized to a greater degree through tangible, verifiable practices rather than through the organization's culture or internalization of ethics. This interpretation is in line with the broader literature highlighting that halal assurance is usually perceived to be strongest at formal control mechanisms, traceability, and process verification, and still heavily dependent on certification signals, whilst deeper organizational and behavioral dimensions receive comparatively less attention (Aslan, 2023; Ellahi et al., 2026; Kohilavani et al., 2021; Rejeb et al., 2025). This is further supported by the strong positive relationship between mean importance and performance scores across the 20 items ($r^2 = 0.848$, $p < 0.001$). This result means that the more important perceived attribute generally had high levels of perceived performance associated with it.

The response rate was 100 percent, with all 40 questionnaires being returned. Most respondents were male (n=23, 57.5%), as shown in Table 1, while a very small proportion of the sample was female (n=17, 42.5%). There were 15 respondents in the 20-30 age group (37.5%), followed by 14 in the 31-40 age group (35%). Eight respondents (20%) were aged 41-60 years, and three (3%) were aged 61-80. Eighteen respondents reported a bachelor's degree (45%), and five respondents reported a master's degree (12.5%). Regarding structure, 27 respondents were partnerships (67.5%), and 13 were limited liability entities (32.5%). Regarding managerial positions, 21 participants were restaurant owners (52.5%), and the other 19 were top and middle managers (47.5%). This profile suggests that the responses came mainly from individuals directly involved in

managerial and operational decision-making, thereby improving the construct validity of the collected data for evaluating actual halal compliance practices at the restaurant level.

According to Table 2, both importance and performance had relatively high scores with a grand mean of 4.08. The absence of non-halal materials and segregation of premises and equipment (Item 5; mean = 4.40) ranked first, followed by good hygiene practices (Item 7; mean = 4.38) and shariah-compliant halal marketing and labeling practices (Item 12; mean = 4.30). For performance aspect, the most highly rated item was still segregation of non-halal material and equipment (Item 5; mean = 4.38), followed by packaging and symbols in compliance to Islamic principles (Item 11; mean = 4.30), and sanitation systems & pest control (Item 8; mean = 4.28) These results indicate that restaurant operators appear to be focused on practices reflecting observable components which are easily measured, and which lead directly to certification readiness and consumer assurance. Previous studies have also shown that halal trust is highly influenced by certification, inspection, transparency, and traceability systems, thereby making compliance visible and verifiable to consumers (Aslan, 2023; Susanty et al., 2025).

Table 1. Demographic Characteristics of Respondents

Demographic variable	Frequency	(%)
<i>Gender</i>		
Male	23	57.5%
Female	17	42.5%
<i>Age group</i>		
20-30	15	37.5%
31-40	14	35%
41-50	4	10%
51-60	4	10%
61-70	2	5%
71-80	1	2.5%
<i>Education</i>		
Professional diploma	15	42.5%
Bachelor	18	45%
Master	5	12.5%
<i>Form of ownership</i>		
Partnership	27	67.5%
Limited Liability	13	32.5%
<i>Managerial level</i>		
Owner	21	52.5%
Top Manager	5	12.5%
Middle Manager	14	35%

Source: Author's Calculation Results (2026)

The gap analysis sharpens this interpretation. The largest negative gap was found in good hygiene practices (Item 7; gap = -0.18), followed by practising Islamic values

in staff conduct and presentation (Item 10; gap = -0.10); and shariah-compliant halal marketing and labelling practices (Item 12; gap = -0.08) They are negative whitespace, meaning that restaurant operators had not yet perceived the implementation of these attributes as having matched their importance.

On the other hand, the largest positive gaps were associated with standard packaging and symbols compatible with Islamic requirements (Item 11; gap = 0.15), competent Muslim employees and halal training (Item 4; gap = 0.10), and integrity of halal supply chain (Item 19; gap = 0.08). A number of items also had zero gaps (Items 1, 2, 13, 14, 16), reflecting an alignment between importance and performance. Generally, such patterns suggest that restaurants tend to be relatively better off in formal, procedural, and externally visible aspects of halal compliance, while they are comparatively less mature in behavioral and internally embedded implementation contexts.

Table 2. Importance-Performance Analysis Result

Items No	Dimensions	Importance		Performance		Gap (P-I)
		Mean (SD)	Rank	Mean (SD)	Rank	
<i>Knowledge on Halal and Thayyib (KNW)</i>						
1	Applying halal and thayyib principles across operations	4.23 (1.05)	5	4.23 (0.92)	4	0.00
2	Applying halal and thayyib principles in service delivery	4.23 (1.14)	6	4.23 (1.05)	5	0.00
<i>Management Responsibility (MR)</i>						
3	Ensuring structured halal governance with policies, teams, and adequate resources	3.93 (1.10)	16	3.98 (1.03)	13	0.05
4	Designating qualified Muslim personnel and conducting regular halal training	3.78 (1.25)	19	3.88 (1.11)	18	0.10
<i>Premise, Location, Design (PLD)</i>						
5	Ensuring the absence of non-halal materials and maintaining the segregation of premises and equipment	4.40 (1.17)	1	4.38 (1.15)	1	-0.03
6	Ensuring facilities and services are aligned with halal principles	4.23 (1.17)	7	4.20 (1.18)	8	-0.02
<i>Hygiene and Food Safety (HFS)</i>						
7	Implementing Good Hygiene Practices (GHP), including staff and equipment cleanliness	4.38 (0.98)	2	4.20 (1.16)	9	-0.18
8	Maintaining proper sanitation systems and pest control	4.25 (1.10)	4	4.28 (1.04)	3	0.03
<i>Human Resource and Culture (HRC)</i>						
9	Promoting an Islamic work culture through regular staff training	3.88 (1.18)	17	3.83 (1.24)	19	-0.05
10	Demonstrating Islamic values in staff behavior and presentation	4.03 (1.21)	12	3.93 (1.35)	16	-0.10

Items No	Dimensions	Importance		Performance		Gap (P-I)
		Mean (SD)	Rank	Mean (SD)	Rank	
<i>Branding, Packaging, and Labelling (BPL)</i>						
11	Ensuring packaging, logos, and symbols comply with Islamic principles and ethical norms	4.15 (1.25)	8	4.30 (1.04)	2	0.15
12	Ensuring Shariah-compliant halal marketing and labelling practices	4.30 (1.02)	3	4.23 (1.10)	6	-0.08
<i>Image and Customer Satisfaction (ICS)</i>						
13	Being recognized as a trusted and reputable halal provider	4.13 (1.16)	10	4.13 (1.20)	10	0.00
14	Receiving positive reviews and maintaining accessibility through halal-oriented digital platforms	4.13 (1.22)	11	4.23 (1.12)	7	0.00
<i>Legal Requirement (LR)</i>						
15	Holding official halal certification and clearly displaying certification numbers	3.85 (1.27)	18	3.93 (1.05)	17	0.07
16	Ensuring proper use of halal logos and full legal compliance	3.95 (1.18)	14	3.95 (1.08)	15	0.00
<i>Sustainability (GPS)</i>						
17	Using local organic ingredients, conserving water and energy, and avoiding harmful materials	4.00 (1.22)	13	3.98 (1.12)	14	-0.02
18	Reducing single-use items and plastic waste through environmentally friendly practices	3.73 (1.15)	20	3.68 (1.00)	20	-0.05
<i>Halal Supply Chain (HSC)</i>						
19	Ensuring halal integrity throughout the supply chain, including certified suppliers and designated transportation	3.95 (1.28)	15	4.03 (1.10)	12	0.08
20	Ensuring halal-compliant transportation and storage while maintaining product freshness and quality	4.15 (1.10)	9	4.13 (1.09)	11	-0.03
Grand Mean		4.08		4.08		

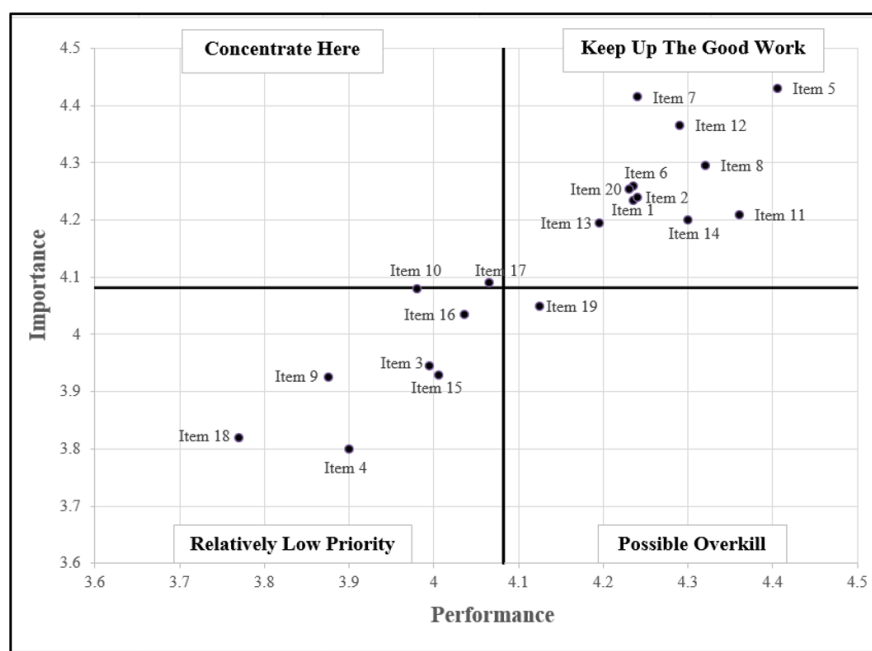
Source: Author's Calculation Results (2026)

Figure 1 reinforces this pattern. Items 10 and 17 are placed in Quadrant I, indicating they are perceived as relatively important in the overall evaluation, which is below average. Substantively, these are linked to two abstract but critical dimensions of the halal experience: the embodiment of Islamic values in employee behavior and the integration of sustainability practices through local organic sourcing, energy and water conservation, and the exclusion of noxious materials. Their position is important because it indicates that the main weaknesses of halal-certified restaurants are not concentrated in core technical controls, but rather in the ethical and organizational dimensions of halal management. This finding aligned with previous studies (Abdul-Mokti et al., 2024; Azam

et al., 2024; Djakasaputra et al., 2023) That halal certification does not equate to the establishment of a holistic halal culture inside firms without equal institutionalization of employee conduct and thayyib-oriented sustainability practices. Accordingly, halal integrity is no longer defined simply by legal compliance, but is developing under the umbrella of ethical transparency, responsible sourcing, and sustainability-driven practices (Ellahi et al., 2026; Rahman et al., 2024).

The relatively weaker position of Islamic staff behavior is especially noteworthy. In practice, this attribute reflects whether halal values are translated into daily service encounters rather than remaining at the level of documents, logos, and procedures. Its lower performance indicates that numerous restaurants may still regard halal as something to comply with in terms of products and processes, but that relatively little attention is given to the human and cultural aspects of halal service delivery. This finding reinforced previous studies (Ismail, 2025; Koc et al., 2025) that faith in halal food is determined not only by its certification but also by perceived quality, interaction, and general credibility of the offered halal product. Importantly, positive customers who feel extremely engaged or significantly impacted by interactions are more inclined to form a stronger affinity for halal food offerings (Ismail, 2025), thereby reinforcing the perceived credibility of halal restaurant compliance.

Figure 1. Importance-Performance Plot of the 20 Halal Compliance Rating Practices



The placement of sustainability-related practices in Quadrant I is also analytically significant. Therefore, the overall weak performance on this item indicates that there is still a gap in integrating halal compliance and sustainability practices. This finding aligns with previous literature, indicating that halal is increasingly conceptualized within an ethical framework encompassing sustainability, food integrity, and responsible practices

(Musa & Besar, 2025; Rahman et al., 2024). Moreover, incorporating sustainability practices into halal business operations can enhance resilience and long-term viability (Jaiyeoba et al., 2025), thereby positioning HCR as an indicator of both procedural conformity and sustainable halal practices. Nonetheless, the mean importance scores of this pair of items did not differ significantly from the grand mean for the importance scale ($p > 0.05$), so these items should be interpreted with caution in terms of their placement within Quadrant I; statistically speaking, we cannot conclude that these do in fact belong to the quadrant of high-importance / high-value.

Quadrant II mostly consisted of implementing halal and *thayyib* approaches at the operational and service-provider levels, material codes, hygiene/sanitization/cross-contamination procedures, halal promotional marketing strategies/techniques, well-known reputation/trustworthiness, and halal transport/storage facilities. This concentration indicates that restaurant operators perceive these attributes as both important and relatively well implemented. These findings matched the previous studies (Aslan, 2023; Susanty et al., 2025) that suggest halal credentials, tracking systems, and compliance indicators remain key drivers of trust in and purchase intention towards halal food markets. Hence, these dimensions are most directly relevant to inspection readiness, customer confidence, and the visible credibility of halal assurance (Fernando et al., 2024; Harwati et al., 2025; N. Khan et al., 2025). As the mean values of the importance scores of these items were not significantly different from the grand mean value of importance scores ($p > 0.05$), it was concluded that there was no statistically significant evidence for any item to be located in Quadrant II.

Items related to structured halal governance, qualified Muslim personnel, regular halal training, Islamic work culture, certification display, legal compliance, and environmentally friendly practices were located in Quadrant III. This result suggests that respondents perceive these attributes as relatively less important and also less strongly implemented. These findings aligned with the previous research (Darmalaksana, 2025; Sulaiman et al., 2026) that internal factors such as management commitment, halal executive competence, and organizational support remain crucial for halal business performance, yet are not always equally developed across firms. Consequently, these internal factors determine whether halal compliance is institutionalized as a managerial routine rather than treated merely as certification fulfillment (Azam et al., 2021).

A similar interpretation applies to certification display and legal compliance. In this study, these attributes were not among the most strongly prioritized dimensions, despite their importance from both regulatory and signaling perspectives. This finding differs from previous studies, such as Aslan (2023) and Susanty et al. (2025), which found that halal certification serves as a significant trust signal for Muslim consumers (especially when backed by monitoring and transparency). Therefore, the loss of visibility and reinforcement around maintaining halal certification status will impact operational matters and the trust of Muslim consumers (Mursid & Wu, 2022; Nur Azizah et al., 2025). Because the mean importance scores of these items were not significantly lower than that of the grand mean importance score ($p > 0.05$), their classification as Quadrant III is not statistically decisive.

Item 19, which concerns halal integrity throughout the supply chain, was positioned in Quadrant IV. Although this quadrant is commonly labeled “possible overkill,” this result should be interpreted with caution. The significance statistics for this item did not reveal a statistically significant difference between its mean importance score and the overall mean for the importance scale ($p > 0.05$), thus undermining a statistically robust basis for placing it in Quadrant IV. This might be an underestimation of the strategic role of halal supply chain integrity with respect to subsequent halal governance systems, for which this should (at least) be positioned in Quadrant IV. This finding is distinct from previous studies (Fernando et al., 2021; Harwati et al., 2025; S. Khan et al., 2020; Kristanto & Kurniawati, 2025) that strong traceability, supplier certification, and logistics segregation can increase compliance reliability, risk mitigation capacity, and long-term organizational performance. Accordingly, halal supply chain integrity serves as a strategic foundation for maintaining halal credence, given the growing demand for halal foods worldwide, driven by both Muslim consumers and greater awareness of ethical, quality, and cleanliness standards (Pradana & Elisa, 2026). Thus, restaurant operators could review this item and, rather than doubling down on coalescing around this quadrant, devote more resources to addressing some of the attributes in Quadrant I, all the income that is out there, ready for plucking.

CONCLUSION

We identified key practices for Halal Compliance Ratings (HCR) based on a literature review and developed a structured questionnaire. Using responses from 40 halal restaurants in Indonesia, we employed Importance–Performance Analysis to assess HCR practices perceived as important and well implemented in these establishments. The best practices adopted and the orientation of halal restaurant operators are highly pragmatic; they place knowledge of halal and *thayyib* above all else, followed by premises and facility design, hygiene and food safety, branding and labeling, corporate image, with customer satisfaction as a priority alongside that. Meanwhile, others have not worked hard enough in other factors of halal compliance ranking, such as human resources and culture (showcasing Islamic values in staff(s)’ behavior, and appearance) and sustainability (consuming local organic ingredients, saving water & energy, discarding harmful materials). These results suggest an operationally driven orientation to halal management, with limited integration of ethical, behavioral, and environmental dimensions.

Our study also addresses its practical objective by providing implications for managerial and policy improvement. At the managerial level, halal restaurant operators need to strengthen internal halal governance by fostering continuous staff development, institutionalizing Islamic service values, and integrating sustainability principles into daily operations. At the policy level, halal authorities should complement certification with post-certification measures, including technical guidance and capacity-building programs, so that halal compliance functions not merely as formal recognition but as a sustained organizational practice.

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