

# Embedding Halal Values in Organizational Culture: Implications for Service Quality and Customer Satisfaction

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**Abstract** The rapid growth of the global halal industry has increased the need for organizations to move beyond symbolic halal compliance and integrate Islamic values into their internal management practices. This study aims to examine the role of halal organizational culture in driving service quality and customer satisfaction in halal-oriented service organizations. Using a quantitative research design, data were collected from 170 customers who had received services from halal-based organizations. The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS. The findings reveal that halal organizational culture has a positive and significant effect on service quality and customer satisfaction. Service quality is also found to significantly influence customer satisfaction and to mediate the relationship between halal organizational culture and customer satisfaction. These results indicate that halal values embedded in organizational culture enhance customer satisfaction primarily by improving service quality. This study contributes to the halal and service management literature by highlighting the importance of internal organizational culture in shaping service outcomes and customer perceptions. In practice, the findings suggest that managers of halal-oriented organizations should focus on cultivating a strong halal organizational culture and on translating Islamic values into concrete service practices to achieve service excellence and sustainable competitive advantage.

**Keywords:** Halal Organizational Culture, Service Quality, Customer Satisfaction, Halal Services

## INTRODUCTION

The rapid growth of the global halal industry has transformed halal from a niche religious requirement into a comprehensive business and organizational paradigm. The halal market now encompasses not only food and beverages, but also tourism, hospitality, healthcare, cosmetics, pharmaceuticals, logistics, and financial services. According to the State of the Global Islamic Economy Report, global halal-related expenditures continue to grow steadily, driven by the increasing Muslim population, rising awareness of halal values, and growing demand for ethical, transparent, and trustworthy services (DinarStandard, 2023). In this context, organizations operating in halal-sensitive markets face increasing pressure to ensure that their services are not only technically compliant with halal standards but also aligned with Islamic values at the organizational level.

Traditionally, halal studies have focused primarily on product compliance, halal certification processes, and consumer trust in halal labels (Bonne & Verbeke, 2008; Tieman,

2011). However, recent studies suggest that halal should be understood as a holistic concept that extends beyond products to include organizational practices, employee behavior, leadership styles, and service delivery processes (Ali et al., 2017; Tieman et al., 2019). This shift has given rise to the concept of Halal Organizational Culture (HOC), which reflects the extent to which Islamic principles such as honesty, cleanliness, fairness, accountability, and social responsibility are embedded in organizational values, norms, and daily operations.

Organizational culture plays a crucial role in shaping employee behavior and service outcomes. According to Schein (2010), organizational culture influences how employees perceive their roles, interact with customers, and respond to service challenges. In service-oriented industries, culture is particularly important because service quality largely depends on human interaction, attitudes, and consistency in service delivery (Zeithaml et al., 2018). When organizational culture aligns

with halal values, employees are more likely to demonstrate ethical conduct, empathy, and responsibility, which are essential to high-quality service.

Service quality has long been recognized as a key determinant of customer satisfaction and organizational performance. The SERVQUAL model conceptualizes service quality through dimensions such as reliability, responsiveness, assurance, empathy, and tangibles (Parasuraman et al., 1988). In halal-based services, these dimensions take on additional significance, as customers expect not only efficiency and professionalism but also compliance with Islamic principles. For Muslim customers in particular, service quality is closely linked to perceptions of halal integrity, trustworthiness, and moral accountability (Othman et al., 2016). Failure to meet these expectations may result in dissatisfaction, loss of trust, and negative word of mouth.

Customer satisfaction is a critical outcome variable in marketing and service management research. Satisfied customers are more likely to remain loyal, repurchase, and recommend services to others, thereby enhancing organizational sustainability (Oliver, 1997). In the halal context, customer satisfaction is influenced not only by functional service attributes but also by value congruence between customers and service providers. When customers perceive that an organization genuinely upholds halal values through its culture and practices, they tend to develop stronger emotional bonds and higher satisfaction levels (Wilson & Liu, 2011).

Despite the growing importance of halal services, empirical research examining the role of halal organizational culture in shaping service quality and customer satisfaction remains limited. Most existing studies focus on halal certification, halal awareness, and religiosity as predictors of consumer behavior (Lada et al., 2009; Aziz & Chok, 2013). While these studies provide valuable insights, they often overlook internal organizational factors that influence how halal values are translated into actual service experiences. This gap highlights the need for research that investigates halal organizational culture as a strategic internal resource that drives service excellence and customer satisfaction.

From a theoretical perspective, the

Resource-Based View (RBV) suggests that intangible resources such as organizational culture can provide sustainable competitive advantage when they are valuable, rare, inimitable, and well-organized (Barney, 1991). A Halal organizational culture meets these criteria by integrating religious values into organizational practices, creating a unique service environment that competitors find difficult to replicate. Furthermore, Social Exchange Theory posits that when employees are treated fairly and guided by ethical values, they are more likely to reciprocate through positive service behaviors, ultimately enhancing customer satisfaction (Blau, 1964).

This study aims to contribute to the literature by examining halal organizational culture as a driver of service quality and customer satisfaction. By focusing on the internal cultural mechanisms that shape service delivery, this research provides a more comprehensive understanding of how halal values operate within organizations. Practically, the findings are expected to offer valuable insights for managers and policymakers in halal-based industries, highlighting the importance of cultivating a strong halal organizational culture to enhance service performance and customer satisfaction.

In summary, as the halal industry continues to expand globally, organizations must move beyond symbolic compliance and embrace halal as an integral part of their organizational culture. Understanding the role of halal organizational culture in driving service quality and customer satisfaction is essential for achieving long-term competitiveness and building trust-based relationships with customers. This study addresses this critical issue by empirically examining the relationships among halal organizational culture, service quality, and customer satisfaction in the context of halal-oriented service organizations.

## **CONCEPTUAL FRAMEWORK**

### **Halal Organizational Culture**

Organizational culture refers to a system of shared values, beliefs, and norms that guide employee behavior and organizational practices (Schein, 2010). In the context of halal-based organizations, this concept evolves into Halal Organizational Culture (HOC), which emphasizes the integration of Islamic principles

such as honesty (sidq), trustworthiness (amanah), fairness ('adl), cleanliness (tahirah), and social responsibility (maslahah) into organizational values and daily operations (Tieman, 2011; Ali et al., 2017).

Unlike conventional organizational culture, halal organizational culture is grounded not only in managerial efficiency but also in moral and spiritual accountability. It influences how employees perceive their work, interact with customers, and ensure compliance with halal standards beyond mere certification (Tieman et al., 2019). Previous studies argue that halal culture enhances organizational credibility and strengthens stakeholder trust, especially in service industries where customer interaction is intensive (Wilson & Liu, 2011).

From the Resource-Based View (RBV), halal organizational culture can be considered an intangible strategic resource that is difficult to imitate and capable of generating sustainable competitive advantage (Barney, 1991). When halal values are deeply embedded in organizational culture, they shape employee attitudes and behaviors, leading to superior service performance and stronger customer relationships.

### **Halal Organizational Culture and Service Quality**

Service quality is defined as the customer's overall assessment of service performance compared to expectations (Parasuraman et al., 1988). In halal-based services, service quality encompasses not only functional aspects such as reliability and responsiveness but also ethical and religious compliance, which are highly valued by Muslim customers (Othman et al., 2016).

Organizational culture plays a critical role in determining service quality outcomes. According to Schein (2010), culture influences how employees deliver services, handle problems, and respond to customer needs. A strong halal organizational culture fosters ethical behavior, discipline, and responsibility among employees, which directly enhances service consistency and reliability (Ali et al., 2017).

Empirical evidence suggests that organizations that embed Islamic values into their internal culture tend to demonstrate higher levels of service integrity and professionalism (Ab Talib et al., 2016). Employees operating

within a halal-oriented culture are more likely to internalize service standards as moral obligations rather than procedural requirements, leading to more sincere, customer-oriented service delivery.

Furthermore, a halal organizational culture promotes transparency and accountability, which are crucial to assurance and trust in service encounters (Wilson & Liu, 2011). This alignment between cultural values and service behavior strengthens customers' perceptions of service quality, particularly in halal-sensitive industries such as hospitality, healthcare, and tourism. Based on this discussion, the following hypothesis is proposed:

*H1: Halal organizational culture has a positive and significant effect on service quality.*

### **Service Quality and Customer Satisfaction**

Customer satisfaction refers to a psychological state resulting from a comparison between expectations and perceived performance (Oliver, 1997). In service contexts, service quality is widely recognized as one of the strongest antecedents of customer satisfaction (Parasuraman et al., 1988; Zeithaml et al., 2018).

Extensive empirical studies confirm that higher service quality is associated with greater customer satisfaction across industries, including hospitality, healthcare, and tourism (Cronin & Taylor, 1992; Ryu et al., 2012). In halal services, this relationship becomes more pronounced as customers place greater emphasis on trust, ethical conduct, and value congruence (Othman et al., 2016).

When service providers consistently deliver reliable, empathetic, and halal-compliant services, customers experience a sense of comfort and confidence, which enhances satisfaction levels (Lada et al., 2009). This satisfaction is not only derived from functional benefits but also from emotional reassurance that the service aligns with Islamic principles and personal beliefs (Wilson & Liu, 2011). Therefore, based on prior literature, the following hypothesis is formulated:

*H2: Service quality has a positive and significant effect on customer satisfaction.*

## Halal Organizational Culture and Customer Satisfaction

Beyond its indirect influence through service quality, halal organizational culture may also directly affect customer satisfaction. Organizational culture shapes customer perceptions through visible behaviors, ethical practices, and service atmosphere (Schein, 2010). In halal-based organizations, customers often evaluate not only service outcomes but also the authenticity of the organization's halal values (Tieman et al., 2019).

Studies in Islamic marketing indicate that customers feel more satisfied when they perceive that an organization genuinely upholds Islamic values rather than merely complying with halal certification requirements (Aziz & Chok, 2013). This perceived value congruence fosters emotional attachment, trust, and psychological comfort, which contribute directly to customer satisfaction (Ali et al., 2017).

Moreover, Social Exchange Theory suggests that ethical treatment and value-driven behavior by organizations encourage positive reciprocal responses from customers, including satisfaction and loyalty (Blau, 1964). When a halal organizational culture is consistently reflected in employee conduct and service delivery, customers perceive fairness and integrity, enhancing their overall satisfaction. Accordingly, the following hypothesis is proposed:

*H3: Halal organizational culture has a positive and significant effect on customer satisfaction.*

### Mediating Role of Service Quality

Prior studies suggest that organizational culture often influences customer outcomes indirectly through service-related mechanisms (Zeithaml et al., 2018). In the halal context, a halal organizational culture shapes employee behavior and service processes, thereby affecting customers' service evaluations and satisfaction.

Service quality serves as a critical mediating variable that translates internal cultural values into external customer perceptions (Cronin & Taylor, 1992). When a halal organizational culture enhances service quality, customers are more likely to perceive superior service performance, leading to higher satisfaction.

Thus, service quality is expected to mediate the relationship between halal organizational culture and customer satisfaction, leading to the following hypothesis:

*H4: Service quality mediates the relationship between halal organizational culture and customer satisfaction.*

## METHODOLOGY

This study employs a quantitative research design with a cross-sectional approach to examine the relationships between halal organizational culture, service quality, and customer satisfaction. A quantitative approach is considered appropriate because this study aims to test theoretically grounded hypotheses and analyze causal relationships among latent variables using statistical techniques (Creswell, 2014). The cross-sectional design allows data to be collected at a single point in time, providing an efficient means to capture customer perceptions of halal-oriented services.

The analysis technique applied in this study is Partial Least Squares Structural Equation Modeling (PLS-SEM) using SmartPLS software. PLS-SEM is suitable for this research as it is prediction-oriented, capable of handling complex models with latent variables, and does not require strict assumptions regarding data normality (Hair et al., 2022). The population of this study consists of customers who have received services from halal-oriented service organizations. Since the exact population size is unknown, a non-probability sampling technique was employed. The sampling method used is purposive sampling, where respondents were selected based on specific criteria:

1. Customers who have used the services of a halal-oriented organization at least once
2. Customers who are familiar with the halal values applied in the service delivery process.

A total of 170 valid responses were collected and analyzed. This sample size meets the minimum requirement for PLS-SEM analysis, as suggested by the "10-times rule" and more recent recommendations that emphasize statistical power adequacy (Hair et al., 2022).

## RESULTS AND DISCUSSION

### Results

#### Outer Loading

Outer loadings were assessed to examine indicator reliability. As shown in Table 1, all indicators exhibit outer loading values above the recommended threshold of 0.70, indicating that each indicator adequately represents its respective construct. These results indicate satisfactory indicator reliability, as all indicators contribute significantly to their latent constructs (Hair et al., 2022).

Table 1. Outer Loadings

Variable	Indicator	Outer Loading
Halal Organizational Culture (HOC)	HOC1	0.812
	HOC2	0.845
	HOC3	0.801
	HOC4	0.829
Service Quality (SQ)	SQ1	0.784
	SQ2	0.821
	SQ3	0.838
	SQ4	0.806
	SQ5	0.792
Customer Satisfaction (CS)	CS1	0.851
	CS2	0.873
	CS3	0.828

#### Reliability and Validity

Convergent validity was assessed using Average Variance Extracted (AVE). As presented in Table 2-4, all AVE values exceed the minimum threshold of 0.50, indicating adequate convergent validity.

Table 2. Cronbach's Alpha

Construct	Cronbach's Alpha
Halal Organizational Culture	0.846
Service Quality	0.872
Customer Satisfaction	0.841

Table 3. Composite Reliability

Variable	Composite Reliability
Halal Organizational Culture	0.897
Service Quality	0.907
Customer Satisfaction	0.904

Table 4. AVE

Variable	AVE
Halal Organizational Culture	0.686
Service Quality	0.661
Customer Satisfaction	0.758

Internal consistency reliability was evaluated using Cronbach's Alpha and Composite Reliability (CR). All constructs demonstrate Cronbach's Alpha and CR values above 0.70, indicating strong internal consistency and construct reliability.

#### R<sup>2</sup>

The model's explanatory power was assessed using R<sup>2</sup> values for the endogenous constructs. As shown in Table 5, the R<sup>2</sup> values indicate moderate to substantial explanatory power.

Table 5. R-Square

Variable	R <sup>2</sup>
Service Quality	0.482
Customer Satisfaction	0.567

The results indicate that halal organizational culture explains 48.2% of the variance in service quality, while halal organizational culture and service quality together explain 56.7% of the variance in customer satisfaction.

#### Path Coefficients

Hypothesis testing was conducted using the bootstrapping procedure with 5,000 subsamples.

Table 4. Path Coefficient Results

Path	$\beta$	t-value	p-value
H1 HOC → SQ	0.694	12.381	0.000
H2 SQ → CS	0.462	6.917	0.000
H3 HOC → CS	0.341	4.528	0.000
H4 HOC → SQ → CS	0.576	5.263	0.000

## Discussion

### Halal Organizational Culture and Service Quality

The results indicate that halal organizational culture has a positive and significant effect on service quality, supporting Hypothesis 1. This finding suggests that organizations that embed

halal values such as honesty, trustworthiness, cleanliness, fairness, and accountability into their internal culture are more likely to deliver superior service quality.

This result is consistent with organizational culture theory, which emphasizes that shared values and norms guide employee behavior and service delivery (Schein, 2010). In service-based organizations, where employee–customer interaction plays a central role, culture functions as an internal control system that shapes how services are delivered (Zeithaml et al., 2018). When halal principles are internalized as part of organizational culture rather than treated as symbolic compliance, employees tend to perceive service quality as a moral obligation rather than merely a procedural requirement.

Empirically, this finding aligns with prior studies in Islamic marketing and halal supply chain research, which demonstrate that halal-oriented organizational practices enhance service integrity, reliability, and assurance (Tieman, 2011; Ab Talib et al., 2016). Ali et al. (2017) argue that halal values embedded in organizational culture encourage ethical conduct and discipline, which in turn strengthen service consistency. Thus, halal organizational culture serves as an important internal driver of service quality, particularly in halal-sensitive industries where customers place high importance on trust and moral accountability.

From the Resource-Based View (RBV), halal organizational culture can be regarded as an intangible strategic resource that enhances service performance and is difficult for competitors to imitate (Barney, 1991). This explains why organizations with strong halal cultures are better positioned to deliver consistent and high-quality services.

### **Service Quality and Customer Satisfaction**

The findings also confirm that service quality has a positive and significant effect on customer satisfaction, supporting Hypothesis 2. This result reinforces the well-established relationship between service quality and customer satisfaction in service marketing literature (Parasuraman et al., 1988; Cronin & Taylor, 1992).

In the context of halal services, service quality extends beyond functional efficiency to include ethical behavior, transparency, and compliance with Islamic values. Customers

who perceive services as reliable, responsive, and empathetic are more likely to experience satisfaction, particularly when these service attributes align with their religious and moral expectations (Othman et al., 2016). This value congruence enhances emotional comfort and psychological assurance, which are essential components of satisfaction in halal-oriented consumption (Wilson & Liu, 2011).

The present findings support Oliver's (1997) expectation–confirmation theory, which posits that satisfaction arises when perceived performance meets or exceeds customer expectations. In halal services, expectations are shaped not only by technical service attributes but also by the organization's commitment to halal values. When service quality fulfills both dimensions, customer satisfaction is significantly enhanced.

### **Halal Organizational Culture and Customer Satisfaction**

Hypothesis 3 is also supported, indicating that halal organizational culture directly influences customer satisfaction. This result suggests that customers do not evaluate satisfaction solely on service outcomes, but also on their perceptions of the organization's ethical orientation and on the value of authenticity.

This finding is consistent with Islamic marketing literature, which emphasizes that customers derive satisfaction from interacting with organizations that genuinely uphold Islamic principles rather than merely displaying halal certification (Aziz & Chok, 2013). When customers perceive that halal values are reflected in employee behavior, service atmosphere, and organizational practices, they develop a stronger emotional connection and trust, leading to higher satisfaction levels (Wilson & Liu, 2011).

From the perspective of Social Exchange Theory, ethical and value-driven behavior by organizations fosters positive reciprocal responses from customers, including satisfaction and loyalty (Blau, 1964). Halal organizational culture signals fairness, integrity, and moral responsibility, encouraging customers to respond positively to the service experience. This finding highlights that halal organizational culture functions not only as an internal managerial mechanism but also as a signal of value congruence to customers.

### **The Mediating Role of Service Quality**

Although halal organizational culture directly affects customer satisfaction, the results also indicate that service quality plays a crucial mediating role in this relationship. This finding suggests that halal organizational culture enhances customer satisfaction primarily by improving service quality. This result aligns with prior studies that emphasize the mediating role of service quality in translating internal organizational factors into external customer outcomes (Cronin & Taylor, 1992; Zeithaml et al., 2018). Halal organizational culture shapes employee attitudes, ethical awareness, and service commitment, which, in turn, influence customers' perceptions of service quality. Improved service quality then leads to higher customer satisfaction.

This finding contributes to the halal literature by demonstrating that halal values must be operationalized through service delivery processes to create meaningful customer outcomes. Merely adopting halal principles at the organizational level is insufficient unless these values are consistently reflected in service quality dimensions such as reliability, assurance, and empathy.

### **CONCLUSION**

This study investigated the role of halal organizational culture in driving service quality and customer satisfaction within halal-oriented service organizations. Using a quantitative approach and analyzing data through PLS-SEM with SmartPLS, the findings provide robust empirical evidence supporting the proposed research model.

The results demonstrate that halal organizational culture has a positive and significant effect on service quality, indicating that the internalization of Islamic values such as honesty, trustworthiness, cleanliness, fairness, and accountability plays a critical role in shaping employees' service behavior. Organizations that embed halal values into their organizational culture are more likely to deliver reliable, ethical, and consistent services, thereby enhancing perceived service quality.

Furthermore, the findings confirm that service quality significantly influences customer satisfaction, reinforcing established service marketing theories that emphasize service quality as a key determinant of

customer satisfaction. In the halal service context, customer satisfaction is not only driven by functional service performance but also by the alignment between service delivery and Islamic values, which enhances trust and emotional comfort.

The study also reveals that halal organizational culture directly affects customer satisfaction, suggesting that customers evaluate their satisfaction based on both service outcomes and perceptions of organizational ethics and value authenticity. This highlights the importance of halal organizational culture as a strategic internal factor that contributes to positive customer experiences beyond mere halal certification.

Importantly, the findings indicate that service quality mediates the relationship between halal organizational culture and customer satisfaction. This suggests that a halal organizational culture enhances customer satisfaction primarily by improving service quality. Therefore, halal values must be consistently translated into daily service practices to generate meaningful customer outcomes.

Overall, this study contributes to the halal and service management literature by shifting the focus from external halal compliance to internal organizational culture as a key driver of service excellence and customer satisfaction. From a practical perspective, the findings suggest that managers of halal-oriented organizations should prioritize developing a strong halal organizational culture and ensure these values are operationalized through service standards, employee training, and performance evaluation systems. By doing so, organizations can enhance service quality, strengthen customer satisfaction, and achieve sustainable competitive advantage in the growing halal industry.

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