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INSTITUTIONAL ASSURANCE AND ETHICAL ASSURANCE IN BUILDING CONSUMER TRUST AND BUYING INTEREST IN HALAL PRODUCTS

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Abstract
The development of the halal industry positions halal labeling not merely as a marker of religious compliance, but also as an instrument that establishes consumer certainty and trust. At the same time, Islamic business ethics through the principles of honesty, trustworthiness, justice, and responsibility plays a crucial role in shaping the quality of relationships between business actors and consumers. This study aims to analyze the construction of halal labels as institutional assurance, Islamic business ethics as ethical assurance, and the interconnection between both in shaping consumer trust and purchase intention toward halal products. The research employs a qualitative approach based on a literature review within an interpretive paradigm. Data were collected from regulations, official documents, scholarly articles, academic books, and previous studies, and analyzed using qualitative content analysis and thematic synthesis. The findings indicate that halal labeling functions as an institutional guarantee providing formal certainty regarding a product's halal status, while Islamic business ethics serves as an ethical guarantee that builds trust through integrity in business practices. Both mechanisms are complementary and converge in the formation of consumer trust, which subsequently influences purchase intention. The study develops a conceptual framework of institutional assurance–ethical assurance consumer trust purchase intention. The implication suggests that strengthening the halal product ecosystem, including in the context of Pamekasan Regency, should not rely solely on halal certification but must also involve the internalization of Islamic business ethics in business practices.

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INTRODUCTION

The development of the halal industry shows that the halalness of a product is no longer only understood as a matter of individual compliance with religious provisions, but also develops into a part of the guarantee system, consumer protection, and the formation of trust in economic activities. For Muslim consumers, especially in food and beverage products, halal status is a fundamental aspect because it is directly related to the provisions regarding what is allowed and prohibited to be consumed. In this context, the halal label is one of the instruments that provides information to consumers about the halal status of a product as well as a marker that the product has gone through a halal assurance mechanism set by the competent institution. (Republic of Indonesia, 2014; Halal Product Assurance Agency [BPJPH], 2022).

The existence of halal labels becomes increasingly important when consumers are faced with a variety of food and beverage products with increasingly complex production, raw materials, distribution, and marketing processes. Consumers do not always have the ability to know directly the materials or production processes used. This condition raises the need for a form of guarantee that can reduce uncertainty regarding the status of the product. It is in this context that halal labels have a function not only as a religious symbol, but also as a source of information and legitimacy that can build consumer confidence in the products consumed. (Bashir, 2019; McKnight et al., 2002).

Millatina et al. (2022) show that halal labels are related to halal food product purchasing behavior. The findings show that halal attributes can be one of the considerations for consumers when making choices for products. However, the behavior of Muslim consumers cannot always be explained simply through the existence of halal labels. In business activities, consumers are also faced with various forms of business actors' behavior, ranging from delivering product information, setting prices, service quality, fulfilling promises, to responsibility for the products traded. Thus, trust and interest in a product is not only related to the formal aspects of halal, but also related to the ethical quality of the accompanying business practices. (Muflih & Juliana, 2021).

In the perspective of Islamic economics, business activities are not solely directed at the achievement of profits, but are also tied to a set of moral values. Islamic business ethics places honesty (*ṣidq*), trust, fairness (*'adl*), responsibility, and openness as fundamental principles in economic interaction. These principles require business actors not only to ensure that products are traded halal, but also to carry out production, distribution, and transaction processes ethically. Aswida et al. (2022) show that the application of Islamic business ethics is related to consumer buying interest. The findings indicate that moral quality in business activities can be an important part of building consumer trust. (Beekun, 1997; Rice, 1999).

Islamic business ethics thus have a broader dimension than just compliance with the halal status of a product. Products can have formal halal legitimacy, but consumer trust is also influenced by how business actors convey information, maintain quality, fulfill promises, be fair, and be responsible to consumers. In this perspective, consumption activities can be understood as a process that brings together two forms of guarantees. First, the guarantee that comes from the formal legitimacy of the product's halalness. Second, the guarantee comes from the moral quality of business actors' behavior.

In this study, the two forms of guarantee are constructed as institutional *assurance* and ethical assurance. Halal labels are positioned as *institutional assurance* because they provide certainty about the halal status of products through institutional legitimacy and certification systems. Meanwhile, Islamic business ethics is positioned as *ethical assurance* because consumer trust is built through the application of honesty, trust, justice, responsibility, and openness in business practices. These two mechanisms can complement each other in forming consumer confidence and buying interest in halal food and beverage products. Conceptually, this construction intersects with the concepts of institution-based trust and structural assurance, which is the belief that institutional structures can reduce uncertainty and support the formation of trust (McKnight et al., 2002).

A number of previous studies have examined the relationship between halal labels, Islamic business ethics, and consumer behavior. Millatina et al. (2022) examined the role of halal labels in halal food purchase decisions. The research shows the importance of halal information in the consumer decision-making process. Meanwhile, Aswida et al. (2022) pay attention to the application of Islamic business ethics in increasing consumer buying interest in Tanjung Pura Market. This study shows that ethical behavior in trading activities is one of the aspects related to consumer response.

A closer study to the focus of this study was conducted by Mundir and Tomiyadi (2023) regarding Islamic business ethics and halal labeling on consumer buying interest in the Dinoyo Traditional Market, Malang City. The study has brought together halal labels and Islamic business ethics in one research model to explain consumer behavior. The study makes an important contribution because it shows that buying interest can be assessed not only from product attributes, but also from the ethical dimension in trading activities.

However, the tendency of previous research is still to place halal labels, Islamic business ethics, and buying interest as variables whose relationships between elements are empirically tested. This approach is able to explain the existence or absence of a relationship and the magnitude of the contribution of each variable, but it does not fully explain the conceptual construction that brings together halal legitimacy with Islamic business ethics principles as two mechanisms for forming consumer trust. In other words, there is still room to examine halal labels and Islamic business ethics not solely as stand-alone variables, but as two forms of guarantees that have different characteristics, sources of legitimacy, and functions in building buying interest.

In addition, previous studies tended to be fragmented between research on halal certification or labeling and research on Islamic business ethics. Studies on halal labels pay more attention to the certainty of product status and purchasing behavior, while the study of Islamic business ethics is more directed at the moral behavior of business actors. This separation causes the conceptual relationship between halal certainty in the product dimension and ethical integrity in the business actor dimension has not been synthesized in depth. In fact, from an Islamic economic perspective, compliance with halal and compliance with ethical principles are one unit in economic activities.

On the basis of these gaps, this study uses a qualitative approach based on literature studies to synthesize, interpret, and critically read literature that discusses halal labels, Islamic business ethics, consumer trust, and buying interest. The research is not intended to test the influence between variables statistically, but to understand the patterns of conceptual relationships that can explain how halal certainty and ethical integrity contribute to the formation of consumer buying interest.

Pamekasan Regency, Madura, is placed as a study context, not as a location for collecting field data. The context of Pamekasan is analyzed through publications, documents, regulations, statistical data, and various secondary sources relevant to trade activities and the development of halal food and beverage products. Therefore, this study does not claim to represent the direct experience of all consumers in Pamekasan Regency, but uses this context to read the conceptual relevance of halal labels and Islamic business ethics in the dynamics of halal food and beverage product consumption.

The *novelty* of this research lies in the integrative construction that places the halal label as *institutional assurance* and Islamic business ethics as *ethical assurance* in explaining the formation of consumer trust and buying interest. In contrast to previous research that examined the relationship between the two aspects quantitatively or discussed them separately, this study conducted a qualitative synthesis of the two concepts to find a pattern of connection between the formal legitimacy of halal products and the moral legitimacy of business practices. The framework allows buying interest to be understood not only as a response to the existence of halal symbols, but as a result of the interaction between product certainty and trust in the integrity of business actors.

Based on this description, this study aims to analyze the construction of halal labels as *institutional assurance* in the formation of consumer buying interest; analyze Islamic business ethics as *ethical assurance* in building consumer trust; and construct the connection between *institutional assurance* and *ethical assurance* in the formation of interest in buying halal food and beverage products in the context of the Pamekasan Regency study. Academically, the research is expected to contribute to the development of the study of consumer behavior in the perspective of Islamic economics by integrating the dimensions of halal compliance and business ethics in one analytical framework.

RESEARCH METHOD

This research uses an interpretive paradigm with a qualitative approach based on *library research*. This approach aims to understand and interpret the meanings of various literature related to halal labels, Islamic business ethics, consumer trust, and buying interest. The research does not focus on testing the relationship between variables statistically, but rather on the formation of conceptual understanding through critical reading and synthesis of various sources without involving the collection of field data. (Snyder, 2019).

The object of the research is a conceptual construction of halal labels and Islamic business ethics in forming consumer confidence and buying interest in halal food and beverage products. Halal labels are understood as *institutional assurance* that provides certainty of the halalness of products through official certification, while Islamic business ethics are understood as *ethical assurance* which is reflected in the principles of honesty, trust, justice, responsibility, and openness. Pamekasan Regency, Madura, is used as an analysis context based on secondary data from official documents and publications.

The source of research data consists of primary and secondary data. Primary data includes the Qur'an, Hadith, Law Number 33 of 2014 concerning Halal Product Assurance, as well as BPJPH regulations and official documents which are the normative basis for the concept of halal and Islamic business ethics. Meanwhile, secondary data includes journal articles, academic books, previous research results, BPS publications, government reports, and other literature relevant to halal labels, Islamic business ethics, consumer belief, and buying interest. (Republic of Indonesia, 2014; BPJPH, 2022).

The data analysis technique uses *qualitative content analysis* combined with *thematic synthesis*. The process includes the collection and selection of literature, in-depth reading, *coding*, category grouping, and the formation of analytical themes. The themes analyzed include halal certainty, certification legitimacy, consumer trust, Islamic business ethics, and buying interest. The validity of the data is maintained through triangulation of sources and examination of interpretation consistency so that the results of the analysis remain in accordance with the context of the literature used. (Schreier, 2012; Thomas & Harden, 2008).

FINDINGS AND DISCUSSION

Halal Label as *Institutional Assurance*

The first findings show that halal labels have a broader function than just symbols listed on product packaging. In the framework of halal product assurance, a label is a form of formal information that connects the product with the certification process and institutional authorities that provide certainty regarding its halal status. BPJPH places halal certification as part of an effort to provide protection, certainty, security, and comfort to the public in consuming products. The obligation of halal certification for the food and beverage category also continues to be expanded according to the stages of applicable regulations. (Republic of Indonesia, 2014; BPJPH, 2022).

The results of the literature synthesis show that this function can be constructed as *institutional assurance*. Consumers do not have the ability to identify all materials, production processes, storage, and distribution of a product directly. The existence of halal labels reduces the limitations of such information because halal status has been verified through mechanisms that are outside the direct relationship between producers and consumers. In fact, BPJPH provides public services to verify products that already have a halal certificate based on product name, business actor, or certificate number. (BPJPH, 2022; McKnight et al., 2002).

These findings are in line with Millatina et al. (2022), which show that halal labels are related to *purchase intention* and purchase decisions for halal food products in Indonesia. The study shows that increasing halal awareness causes the presence of labels on packaging to be one of the information considered in the purchase of halal food. Thus, the results of the synthesis show that halal labels can work through three main functions, namely providing halal identification, reducing information uncertainty, and strengthening confidence in the product.

The normative basis regarding the importance of halal consumption is also found in the main sources analyzed. QS. Al-Baqarah verse 168 affirms the command to consume something that is halal and good. The findings show that halal legitimacy has two interconnected layers, namely normative obligations for Muslim consumers and institutional certainty provided through the halal product assurance system.

Islamic Business Ethics as *Ethical Assurance*

The second finding shows that certainty regarding the halalness of products does not fully include the quality of the interaction process between business actors and consumers. The literature on Islamic business ethics consistently places moral values as an integral part of economic activity. In the analyzed manuscript, these principles emerge through the concepts of responsibility, honesty, trust, and friendliness and communication in transactions. (Beekun, 1997; Rice, 1999).

The results of the analysis of normative sources also show that economic transactions cannot be separated from the demands of fair behavior. QS. Al-Mutaffifin verses 1–3 prohibit the practice of cheating in measurements and scales. In the construction of Islamic business ethics, the prohibition shows that halal is not only related to the object being traded, but also to the way in which transactions are carried out.

The empirical literature shows a similar tendency. Aswida et al. (2022) identified fairness, honesty, and *courtesy* or friendliness as dimensions of business ethics related to consumer buying interest. Meanwhile, Sampurno (2016) shows that the implementation of Islamic business ethics can be understood through the dimensions of monotheism, balance, free will, virtue, and responsibility and related to various aspects of the development of business activities.

Based on this pattern, Islamic business ethics in this study are constructed as *ethical assurance*. In contrast to halal labels that gain legitimacy through certification bodies, ethical guarantees arise from the integrity of business actors' behavior. The guarantee is built through consistency between the information conveyed, the actual condition of the product, fair treatment of consumers, the fulfillment of responsibilities, and the ability to maintain trust in transactions.

The results of the synthesis thus produce five main dimensions of *ethical assurance*, namely information honesty, trust, transaction fairness, responsibility, and openness to consumers. These five dimensions are the basis for the formation of the belief that business activities not only meet the legal-formal aspects, but also in accordance with Islamic moral values.

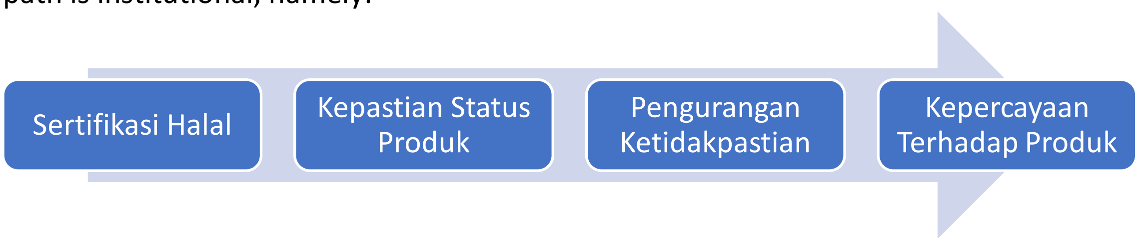
Trust as a Meeting Point *for Institutional Assurance* and *Ethical Assurance*

The third finding shows that halal labels and Islamic business ethics have different sources of legitimacy, but meet in the formation of consumer trust. Halal labels build trust through certainty that comes from institutions, while Islamic business ethics build trust through the integrity of business actors' behavior. Thus, the two forms of guarantee are not mutually replaceable, but can complement each other. (McKnight et al., 2002; Muflih & Juliana, 2021).

This pattern can be seen when the results of previous research are compared. Millatina et al. (2022) found a relationship between halal labels and halal product purchase interests and decisions. However, Mundir and Tomiyadi (2023) produced different findings in the context of the Dinoyo Traditional Market. The study found that Islamic business ethics gave confidence to consumers, while halal labels did not show significant influence because consumers at the study site were less likely to pay attention to halal labels on purchased products.

This difference is one of the important findings of the synthesis process. The existence of halal labels does not always work uniformly in every context of consumption. Its effectiveness as a source of trust is related to consumers' attention to labels, product characteristics, market shapes, and transaction contexts. On the other hand, in transactions that bring consumers together with business actors directly, the integrity and behavior of the seller can be a source of trust that is more visible to consumers.

Based on this synthesis, this study found two paths of trust formation. The first path is institutional, namely:



The second path is ethical-relational, namely:

The two paths meet in trust as a mechanism that bridges considerations about products and considerations about business behavior behavior. (Muflih & Juliana, 2021).

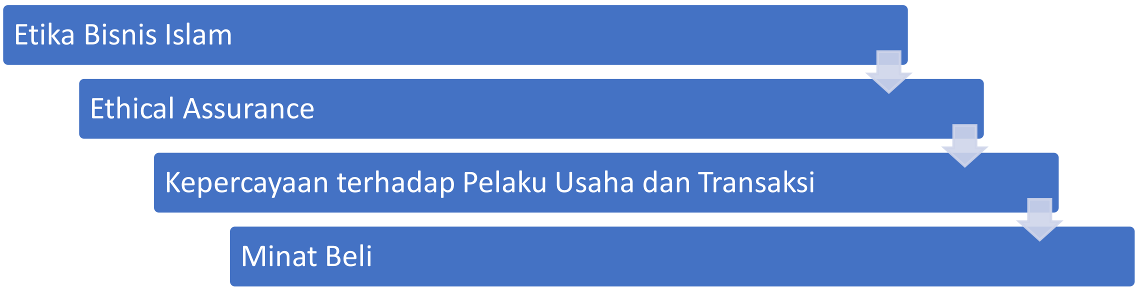
Construction of Buying Interest through the Integration of Halal Certainty and Business Integrity

The fourth finding suggests that the buying interest in halal food and beverage products can be understood as the result of a more complex process than simply a response to the existence of a halal logo. The results of the synthesis show that there are two dimensions working simultaneously, namely product certainty and integrity in business practices. Product certainty is obtained through halal legitimacy, while the integrity of business practices is built through the application of Islamic business ethics principles. (Bashir, 2019; Muflih & Juliana, 2021).

In this context, *institutional assurance* answers consumer questions about "is this product guaranteed halal?", while *ethical assurance* answers questions about "can business actors be trusted?". The two questions have different objects of belief. The first question is product-oriented, while the second question is oriented towards the perpetrator and the transaction process. A synthesis of the literature shows that when the two meet, consumers gain certainty in the product dimension as well as confidence in the relational dimension.

The results of the analysis resulted in the following construction:

and



The two mechanisms further form an integrative model:

This construction is the main result of this research. Halal labels and Islamic business ethics are not placed as two variables that are opposed or compared based on the magnitude of influence, but as two different and potentially complementary guarantee mechanisms in building consumer trust. Thus, buying interest can be understood as a response formed when consumers obtain certainty about the halalness of the product while having confidence in the integrity of the accompanying business practices.

Context of Halal Products in Pamekasan Regency

Secondary documents show that the construction has relevance in the context of Pamekasan Regency, although this study does not claim to be a direct empirical representation of Pamekasan consumers. BPS data for Pamekasan Regency shows that in 2025 the large trade and retail sectors will contribute 21.59% to the regional economic structure, while household consumption will contribute 70.08% in terms of spending. The category of providing accommodation and food and beverages also grew by 10.00%. (Central Statistics Agency of Pamekasan Regency, 2026).

On the consumer protection side, the Pamekasan Regency Industry and Trade Office in October 2025 will supervise circulating goods after information emerged about cooking spice products that do not have a halal logo. In this activity, the public is encouraged to check the official halal logo before buying or consuming products. The findings of this documentary show that the certainty of halal information has relevance in the governance of the circulation of food and beverage products in Pamekasan. (Pamekasan Regency Industry and Trade Office, 2025).

Overall, the results of the synthesis can be summarized as follows:

Yes	**Outcome Theme**	**Key Findings**	**Analytical Construction**
1	Label halal	Providing information, legitimacy, and certainty regarding the halal status of products	*Institutional assurance*
2	Islamic business ethics	Presenting honesty, trust, justice, responsibility, and openness	*Ethical assurance*
3	Consumer trust	Formed through product certainty and integrity of business actors	*Consumer trust*
4	Buying interest	Formed through the integration of trust in products and transactions	*Purchase intention*
5	The Context of Marriage	Consumption and trade activities as well as halal supervision demonstrate the contextual relevance of the study	Contextualization of findings

The results of the study thus resulted in the finding that halal labels build trust through institutional legitimacy, while Islamic business ethics build trust through moral and relational legitimacy. The two mechanisms meet in consumer trust which then becomes the conceptual basis for the formation of buying interest in halal food and beverage products. These findings result in an integrative construction of *institutional assurance–ethical assurance–consumer trust–purchase intention* as the main framework for understanding the relationship between halal certainty, business integrity, and consumer behavior.

The results of the literature synthesis show that the buying interest in halal food and beverage products is not sufficiently explained only through the existence of halal labels and the application of Islamic business ethics separately. Both work through different forms of guarantees, but they have a common point in the formation of consumer trust. Halal labels provide certainty through institutional legitimacy, while Islamic business ethics build trust through the integrity of business actors' behavior. These conceptual findings show that halal consumption behavior needs to be seen not only from the aspect of product compliance, but also from the moral quality of the business processes that accompany the product.

Halal Label as an Institutional Guarantee in the Formation of Buying Interest

Halal labels basically serve as a formal representation of the halal status of a product. In conditions when consumers cannot directly know all raw materials, production processes, storage, distribution, and possible contamination of products, halal certification serves to reduce information uncertainty. Therefore, the function of the halal label does not stop as a religious symbol attached to the packaging, but develops into an institutional mechanism that provides certainty to consumers. (Republic of Indonesia, 2014; Bashir, 2019).

This position explains the construction of halal labels as *institutional assurance*. Consumers provide part of the halal verification process to institutions that have the authority to carry out certification. Thus, trust is not only directed to the manufacturer, but also to the institutional system that ensures that the product has met the halal requirements. In this context, the halal label is the link between consumers, manufacturers, and institutions responsible for the implementation of halal product guarantees. (BPJPH, 2022; McKnight et al., 2002).

This construction is in line with research by Millatina et al. (2022) which shows that halal labels are related to interest and purchasing decisions for halal food products. The findings show that the existence of halal information can strengthen consumer considerations in choosing products. However, the synthesis in this study expands this meaning by placing halal labels not only as a marketing attribute, but as a form of institutional assurance that reduces consumers' uncertainty about product characteristics that they cannot verify directly.

This meaning is important because consumers basically face information asymmetry conditions. Manufacturers know more about materials and production processes than consumers. In these conditions, halal certification and labels are one of the mechanisms to narrow the information gap. The more credible the certification system is and the easier it is for consumers to verify the halal status of products, the stronger the ability of halal labels to carry out their assurance functions. (McKnight et al., 2002).

This perspective also has a normative foundation in Islam. QS. Al-Baqarah verse 168 gives an injunction to consume halal and good food. The initial research manuscript has placed this verse as the basis for the importance of consuming halal products. Thus, the need for halal certainty has two dimensions at once, namely the religious dimension because it is related to the compliance of Muslim consumers and the institutional dimension because consumers need a system that is able to ensure compliance.

However, halal labels cannot be assumed to have identical meanings in every consumption condition. The results of research by Mundir and Tomiyadi (2023), for example, show that in certain contexts, consumers do not always pay the main attention to halal labels. The study has also been used in the initial manuscript as a reference on the relationship between Islamic business ethics, halal labeling, and buying interest. This shows that the effectiveness of halal labels as *institutional assurance* is influenced by consumer awareness, product characteristics, market shapes, available information, and the level of trust in the products consumed.

Thus, the contribution of halal labels to buying interest should not be interpreted mechantically as a direct relationship between the existence of the logo and consumer decisions. Labels work through the process of forming certainty and trust. The stronger the legitimacy and credibility of halal information received by consumers, the less uncertainty about the product and the more open the possibility of interest in buying will be formed.

Islamic Business Ethics as an Ethical Guarantee in Consumer Relations

If the halal label provides certainty in the product dimension, Islamic business ethics provides certainty in the behavioral dimension of business actors. This is a fundamental distinction between *institutional assurance* and *ethical assurance*. Products that have received halal certification do not automatically guarantee that all associated trading activities are carried out honestly, fairly, trustworthily, transparently, and responsibly. Therefore, the Islamic economic perspective requires broader compliance than just the halalness of the transaction object. (Beekun, 1997; Rice, 1999).

The initial research manuscript identified several main principles of Islamic business ethics, namely responsibility, honesty, trustworthiness, and friendly and communicative attitudes. These principles show that the quality of transactions in Islam is determined not only by the objects that are halal, but also by the way one earns profits and treats the other party in the transaction.

Honesty has a fundamental position because it relates to the suitability between the information conveyed and the actual condition of the product. Business actors who hide product shortcomings, provide misleading information, or create claims that are not in accordance with the actual conditions have reduced the ethical quality of transactions even though the products sold are materially halal. The next mandate is related to the ability of business actors to maintain trust, while the principle of justice requires that there be no actions that are detrimental to one of the parties.

The normative basis regarding this principle can be seen in QS. Al-Mutaffifin verses 1–3 which condemn the act of reducing the measure and scale. The verse shows that Islamic business practices pay strong attention to the fairness of transactions. The halalness of goods thus cannot be separated from halal, the way of making profits and treating consumers.

In this perspective, Islamic business ethics can be constructed as *ethical assurance*. In contrast to halal labels that depend on the legitimacy of external institutions, *ethical assurance* is formed through the consistency of business actors' behavior. Consumers build trust through experience or information about whether manufacturers and sellers convey product conditions honestly, fulfill promises, maintain quality, provide reasonable prices, and are responsible if problems occur. (Beekun, 1997; Rice, 1999).

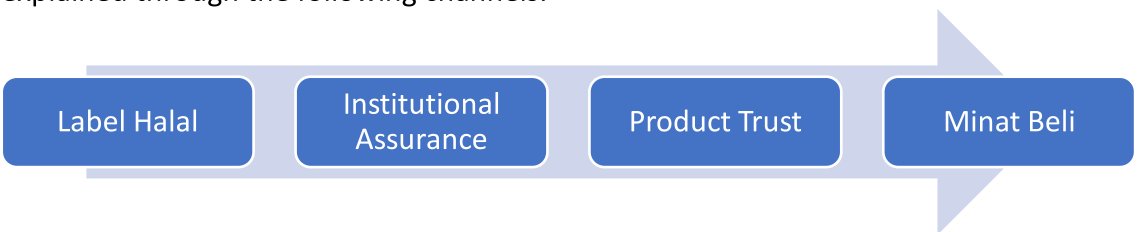
These findings expand on the research of Aswida et al. (2022) which places Islamic business ethics as an aspect related to consumer buying interest. Rather than simply positioning Islamic business ethics as a driving factor for buying interest, this study shows that these relationships can be conceptually explained through trust mechanisms. Honesty, trust, fairness, and responsibility provide a basis for consumers to estimate whether business actors are worthy of trust. This trust can then strengthen acceptance of products and purchasing tendencies. (Muflih & Juliana, 2021).

Trust as a Bridge between Halal Certainty and Buying Interest

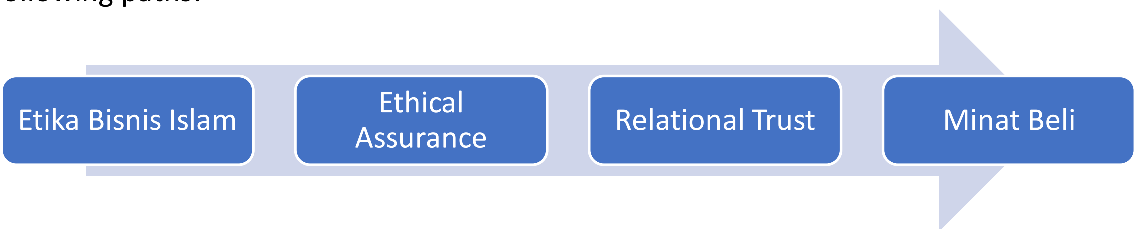
One of the main contributions of the research synthesis results is the discovery of the position of trust as a meeting point between institutional guarantees and ethical guarantees. Although halal labels and Islamic business ethics come from different sources of legitimacy, they both produce relatively similar conceptual consequences, namely reducing the uncertainty faced by consumers. (McKnight et al., 2002; Muflih & Juliana, 2021).

Halal labels reduce uncertainty about products, while Islamic business ethics reduce uncertainty about business behavior. Consumers need confidence that the products purchased are in accordance with halal regulations, but at the same time also need confidence that the information and transactions provided by business actors can be trusted. (McKnight et al., 2002).

On this basis, the relationship between halal labels and buying interest can be explained through the following channels:



While the relationship of Islamic business ethics can be explained through the following paths:



In the first construction, the main object of trust is the product and system that guarantees its halal status. In the second construction, the main object of trust is the business actor and the transaction process. This distinction provides an understanding that consumer trust in halal products actually has a multidimensional nature.

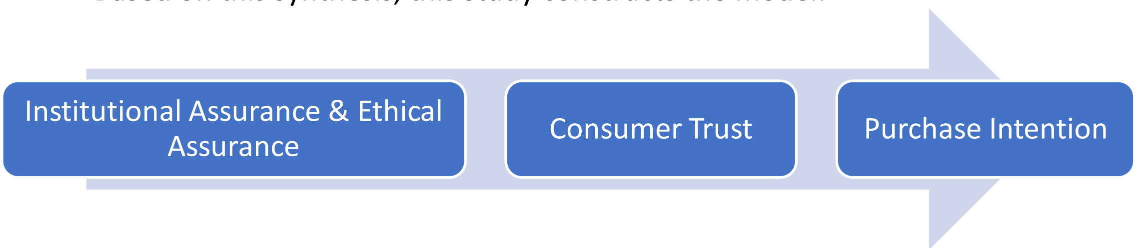
However, because this study uses a literature study, the position of *consumer trust* must be understood as a result of a conceptual construction from the literature synthesis, not as a statistically proven mediating variable. This study does not claim that trust empirically mediates the relationship. On the other hand, the results of the study show that trust is a concept that can theoretically explain the meeting point between halal certainty and business integrity. Empirical testing of these mechanisms can be on the agenda for the next research.

Integration *of Institutional Assurance* and *Ethical Assurance* in Buying Interest

The findings of the study show that separating halal labels and Islamic business ethics in explaining consumption behavior has the potential to produce a partial understanding. In the perspective of Islamic economics, the certainty of the halalness of the product and the integrity of the transaction process are not two principles that replace each other, but two complementary dimensions of compliance.

A product can meet institutional halal standards but is marketed with non-transparent practices. On the other hand, a business actor can have honest and trustworthy behavior, but consumers still need certainty about the halal status of products that cannot be verified by themselves. These conditions demonstrate the importance of integration between product compliance and behavioral compliance.

Based on this synthesis, this study constructs the model:



The model shows that buying interest in halal products is formed through two channels of legitimacy. *Institutional assurance* provides formal legitimacy, while *ethical assurance* provides moral legitimacy. When formal and moral legitimacy are present at the same time, consumers gain certainty about what is being consumed as well as confidence in the party providing the product.

In the context of Islamic economics, this integration has broader implications. Halal should not be reduced to just a product status or certification logo. The concept of halal is related to the entire economic process which must be in harmony with the values of goodness, justice, honesty, and responsibility. Thus, the development of the halal industry requires strengthening the certification system as well as strengthening the culture of business ethics. (Beekun, 1997; Rice, 1999).

The Relevance of Construction in the Context of Construction

Pamekasan Regency in this study is not placed as a locus for collecting field data, but as a context to read the relevance of the resulting conceptual construction. Therefore, the interpretation of Pamekasan should be limited to information obtained through documentary sources and should not be generalized as the direct experience of all Pamekasan consumers.

In this context, trade activities and food and beverage consumption provide a relevant space for the application of halal assurance and Islamic business ethics. The existence of food and beverage businesses requires certainty regarding product status as well as trade practices that are able to maintain consumer trust. This makes the integration *of institutional assurance* and *ethical assurance* relevant to be read as a framework in strengthening the halal business ecosystem in the region.

For business actors, halal certification should not be understood only as administrative fulfillment or the inclusion of a logo on products. Certification gains greater value when it is accompanied by consistency in business behavior, ranging from honesty regarding product composition and quality, price transparency, fulfillment of promises, to responsibility to consumers. In other words, certification generates trust in the product, while ethics maintain trust in business actors.

This perspective also provides implications for local governments and institutions related to the development of halal products. Strengthening the halal ecosystem is not enough to be directed only at increasing the number of certified products, but needs to be accompanied by consumer literacy and business ethics coaching. This approach will place halal not solely as regulatory compliance, but as part of business governance that has institutional as well as moral dimensions. (Republic of Indonesia, 2014; BPJPH, 2022).

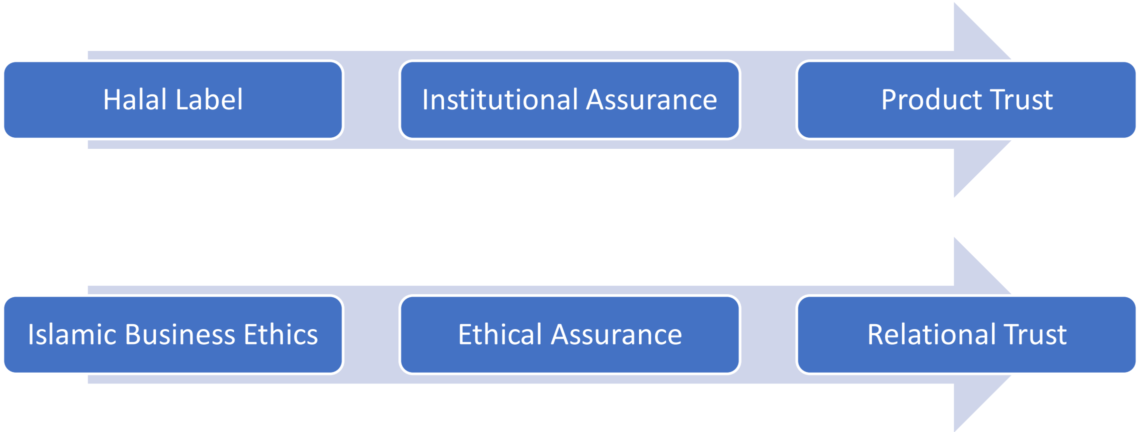
Conceptual Contribution of Research

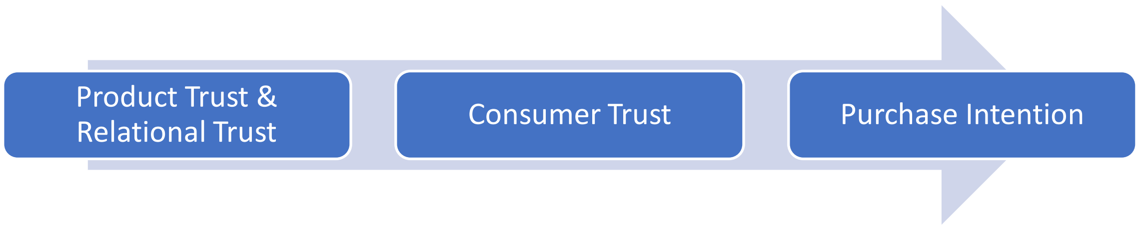
Compared to previous research that tends to place halal labels and Islamic business ethics as independent factors or variables in explaining buying interest, this study provides a different perspective by positioning both as mechanisms for forming guarantees and trust.

The conceptual contribution of the research can be summarized into three aspects. First, research reconceptualizes halal labels from mere product attributes to *institutional assurance* that provides formal legitimacy and reduces uncertainty regarding halal status. Second, Islamic business ethics is reconceptualized as *ethical assurance* that produces moral legitimacy through honesty, trust, justice, responsibility, and openness. Third, the research integrates the two concepts through consumer trust as a conceptual meeting point towards the formation of buying interest.

With this construction, the research does not question whether halal labels are more important than Islamic business ethics or vice versa. Both have different functions. Halal labels answer the problem of product certainty, while Islamic business ethics answer the problem of the integrity of business actors. Buying interest becomes more understandable when the two dimensions are placed together.

On that basis, the results of this literature study produce a conceptual construction:





This construction is the main novelty of the research while expanding the discussion of halal consumer behavior from an attribute-oriented approach to an approach oriented to a guarantee mechanism and trust formation. This model is still conceptual so that it opens up space for further research to test, modify, or develop the construction through quantitative, qualitative field approaches, and *mixed methods* in different halal industry contexts.

Conclusion

The results of the literature study show that the halal label as *institutional assurance* and Islamic business ethics as *ethical assurance* are two mechanisms that complement each other in building consumer trust. Halal labels provide formal certainty through certification, while Islamic business ethics build trust through the values of honesty, trust, and responsibility in business practices. Both contribute to the formation of consumer trust which then affects buying interest, which can be understood through the construction of *institutional assurance–ethical assurance–consumer trust–purchase intention*, especially in the context of strengthening the halal product ecosystem in Pamekasan Regency.

This research has limitations because it only uses literature studies so it is conceptual and does not reflect empirical conditions in the field. Therefore, further research is recommended to conduct empirical testing, both qualitatively and quantitatively, to validate the relationship between these variables and consider other factors such as religiosity, halal awareness, price, product quality, and brand image in the context of halal product consumer behavior.

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