

Interdisciplinary Dynamics of Halal Media in Shaping Recreational Preferences: Insights from Media, Psychology, and Islam

Muhammad Hisyam Syafii^{1*}, Husain Azhari²

¹Muhammadiyah University of Yogyakarta, Yogyakarta Indonesia

² Al-Azhar Cairo University, Egypt

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ABSTRACT

This study examines the interdisciplinary dynamics of halal media in shaping recreational preferences through the lenses of media studies, psychology, and Islamic principles. The research aims to analyze how halal media influences individual recreational preferences and behavior in the digital era, investigate the psychological mechanisms underlying media consumption patterns among Muslim audiences, and explore the integration of Islamic values in contemporary media platforms. Using a qualitative approach with literature study methods, the study critically reviews academic literature from multiple disciplines. The results reveal a significant transformation in the halal media ecosystem, characterized by the emergence of new digital platforms, innovative content formats, and evolving monetization models. The study finds that psychological factors, including cognitive processing, emotional dynamics, and social cognition, play crucial roles in shaping media preferences. Furthermore, the research demonstrates that the successful integration of Islamic values in digital media requires a balanced approach between technological innovation and religious principles. The findings highlight the importance of developing comprehensive frameworks for halal content verification, enhancing digital literacy, and implementing standardized guidelines for content creation in the Islamic digital space.

**Corresponding Author:*

hisyam.syafii.psc24@mail.umy.ac.id

INTRODUCTION

In the context of increasingly complex global developments, the interaction between halal media, psychology, and Islamic values has created an interesting dynamic in shaping the recreational preferences of contemporary society (Huan, 2024). Interdisciplinary studies on halal media in the context of recreational preferences cannot be separated from the development of information technology and socio-cultural transformations that occur in the digital era (Ratnasari R. T., 2024). This phenomenon is becoming increasingly relevant considering the exponential growth of the global halal industry which will reach USD 2.2 trillion in 2024, with the halal media and recreation segment showing a significant growth trend (Qadri, 2024).

From a psychological perspective, the formation of recreational preferences through halal media involves complex cognitive and affective processes (Ratnasari R. T., 2021). The theory of social information processing and attitude formation shows that exposure to halal media content can consistently shape thought patterns and behaviors that are in line with sharia values. This is reinforced by neuroscience findings that indicate a correlation between exposure to positive content and increased activity in the area of the brain responsible for ethical decision-making (Yoder, 2018). From an Islamic studies perspective, the concept of halal goes beyond the mere category of permissible or impermissible. It includes the *tayyib* (good) dimension that enriches the recreational experience with spiritual and ethical values. This paradigm provides a solid theoretical framework in understanding how halal media can be an instrument in forming recreational preferences that are not only entertaining, but also bring blessings.

The triadic interaction between media, psychology, and Islam in this context produces a unique ecosystem, where recreational preferences are formed through a process involving rational considerations, emotional resonance, and spiritual consciousness. This phenomenon is interesting to study further considering its significant implications for the development of the global entertainment industry and the socio-cultural transformation of contemporary Muslim society. In a scientific context, the study of the interdisciplinary dynamics of halal media opens up new insights into how religious values can be harmoniously integrated with the development of media technology and modern psychological understanding. This creates a new paradigm in understanding the role of media in forming recreational preferences that not only consider the entertainment aspect, but also the education and enlightenment aspect.

First, from the aspect of sociology of mass communication, halal media has created a unique phenomenon of "Islamic cultural sphere". This sphere is not only a space for content consumption, but also an arena for the formation of collective identity and social values (Jung, 2023). In the context of Indonesia as a country with the largest Muslim population in the world, this phenomenon has special significance in shaping the national media landscape. Second, from the perspective of behavioral economics, recreational preferences formed through halal media show distinctive consumer decision-making patterns. Factors such as

religious commitment, social influence, and perceived value interact in a complex way in shaping media consumption decisions. Empirical studies show that Muslim consumers tend to have a higher level of loyalty to media products that are in line with sharia values (Arifin, 2023). Third, in the context of cultural studies, halal media has contributed to the formation of “hybrid cultural spaces” where Islamic values interact with modernity and pop culture. This phenomenon has given birth to new forms of creative expression that are interesting to study, such as Islamic cinema, halal entertainment, and Islamic creative content.

From the perspective of communication technology, the development of digital platforms and artificial intelligence opens up new opportunities as well as challenges in the development of halal media (Nasution, 2023). Content filtering algorithms and recommendation systems need to be calibrated to accommodate complex halal parameters, not only in terms of content but also distribution and monetization methods.

Furthermore, this study has significant practical implications for the development of the halal media industry, the formulation of public policies related to media content, and contemporary da’wah strategies. A deep understanding of these dynamics can help stakeholders in developing media products and services that not only meet formal halal standards, but are also able to provide meaningful and transformative recreational experiences.

LITERATURE REVIEW

Psychological Construction of Halal Media

The psychological dimension of halal media is an epistemological complexity that crosses traditional boundaries between digital representation and spiritual consciousness structures. Contemporary neuroscience shows how exposure to halal content fundamentally shapes the neural architecture of Muslim individuals, creating cognitive maps that frame recreational perceptions and preferences (Nguyen-Phuong-Mai, 2019). The psychological framing mechanism in halal media operates through complex algorithms that permeate the structure of individual consciousness. The subliminal processes that occur do not simply influence perception, but transform the way individuals understand and categorize recreational experiences within the framework of Islamic spirituality (Zafran, 2022).

Cognitive dissonance theory becomes a critical analytical instrument in understanding how halal media facilitates the resolution of internal conflicts between individual preferences and religious norms (Khasanah, 2024). Each digital representation becomes a negotiation space where spiritual identity is continuously reconstructed. The mechanism of neuroplasticity is key to understanding this process. Each exposure to halal content creates new neural pathways, forming cognitive structures that are increasingly sensitive to the spiritual and ethical nuances of Islam. Longitudinal studies show that individuals who are consistently exposed to halal media develop cognitive structures that are significantly different from those who are not exposed (Wisker, 2021).

Cognitive priming theory shows how halal media algorithms systematically form complex mental schemas (Suryo, 2024). This process does not simply affect superficial perceptions, but transforms the internal mechanisms of decision-making, creating preferential corridors that are internalized in the structure of individual consciousness.

The complexity of psychological framing in halal media lies in its ability to create internal negotiation space between individual preferences and religious norms (Mukhiar, 2022). Each digital representation becomes a symbolic arena where cognitive conflicts are resolved through sophisticated and ongoing psychological mechanisms.

Technological Mediation and Recreational Representation

Digital technology fundamentally transforms the conception of recreation in the contemporary Islamic ecosystem. Artificial intelligence-based platforms do not simply provide content, but rather generate complex simulations of recreational experiences, transcending traditional geographical and cultural boundaries. Blockchain and machine learning create a technological infrastructure that enables automatic verification of halal aspects. Intelligent algorithms are capable of producing highly personalized recreational representations, understanding individual spiritual nuances with previously unimaginable levels of precision.

Digital ethnography reveals an emerging phenomenon in which Muslim individuals construct recreational imaginaries through technological intermediation (Bubandt, 2019). Digital platforms become hyperreal spaces where the boundaries between representation and reality are blurred, creating experiences that are simultaneously spiritual and technological.

Identity Negotiation and Cultural Representation

Halal media operates as a complex arena in which contemporary Muslim identities are continually reconstructed. Recreational preferences are no longer understood as purely religiously determined products, but rather as the result of multifactorial negotiations involving technology, global dynamics, and individual spiritual awareness. A postcolonial approach shows how halal media transcends traditional conceptual boundaries (Oya, 2023). Each representation becomes a dialogical space that allows Muslim individuals to explore their spiritual identities through a dynamic and responsive digital medium.

Identity construction in the context of halal media is not merely a representational process, but an epistemological practice in which cultural meanings are reinterpreted, questioned, and reshaped. Digital technology becomes a fundamental medium in the ongoing negotiation between tradition and modernity (Aslan, 2024).

METHODS

This study uses a qualitative approach with a literature study method to explore the interdisciplinary dynamics of halal media in shaping recreational

preferences. Data were collected through a critical review of relevant academic literature sources, including journals, books, and scientific articles in the fields of media studies, psychology, and Islam. Data analysis was conducted using a descriptive-analytical method, which involved identifying key themes, patterns of interrelationships between fields, and synthesizing relevant theories. The focus of the analysis was to evaluate how halal media influences individual recreational preferences from the perspective of Islamic and psychological values. Data validity was maintained through source triangulation to ensure comprehensive and in-depth interpretation. The results of the study are expected to provide theoretical and practical insights into the role of halal media in shaping recreational preferences, as well as offer recommendations for the development of media content that is in accordance with Islamic values.

RESULT AND DISCUSSION

Transformation Of The Halal Media Ecosystem In The Digital Era

The transformation of the halal media ecosystem in the digital era has undergone significant changes along with the development of information and communication technology. The expansion of the halal label from food to non-food products reflects a fundamental shift in the paradigm of halal consumption in the modern era. This change is not only a response to the increasing awareness of Muslim consumers of the importance of sharia compliance in broader aspects of life, but is also part of the dynamics of the global halal economy that continues to grow. The urgency of this shift can be understood through several main aspects. First, from a theological perspective, the concept of halal in Islam is not only limited to food and beverages, but encompasses all aspects of life, including cosmetics, pharmaceuticals, household appliances, textiles, and financial services. This is based on the principle of *thayyib* (good and beneficial) which is the main value in the consumption of products and services in Islam (Dahlal, 2024). Second, from a health and safety perspective, non-food halal certification ensures that raw materials and production processes are free from hazardous or impure substances, which ultimately improves product quality and safety. This phenomenon reflects a paradigm shift in the way Muslim society consumes and interacts with media content (Wilson, 2014). The digital era has brought about the democratization of information that allows the creation of new spaces for halal content to develop and reach a wider audience. In this context, the halal media ecosystem is no longer limited to conventional media such as magazines, books, or Islamic television programs, but has transformed into a complex network that includes digital platforms, mobile applications, social media, and various other digital content distribution channels. This transformation is driven by several key factors, including increasing digital literacy among Muslim communities, growing awareness of the importance of halal content, and the development of technology that allows content personalization in accordance with Islamic values (Azam, 2024).

This development has also given birth to a new phenomenon in the form of Muslim content creators, halal lifestyle influencers, and special platforms that

provide Islamic content. This creates a more dynamic and interactive ecosystem, where content producers and consumers can interact directly and in real time (Ramaswamy, 2018). However, this transformation also brings new challenges, especially in terms of halal content verification, digital platform regulation, and the need for standardization of Islamic content in the digital space.

Table 1. Transformation of the Halal Media Ecosystem in the Digital Era
(Azizan, 2024)

Aspec	Analysis
Evolution of Media Platforms	The transformation of media platforms in the halal ecosystem has undergone significant changes from the traditional era to the digital era. Previously, halal media relied heavily on conventional platforms such as print media, television, and radio which had limited reach and interaction. In the digital era, platforms have evolved into more dynamic forms including social media, streaming platforms, digital news portals, and mobile applications. These changes not only increase the accessibility of halal information but also create a more interactive and responsive ecosystem to user needs.
Content Transformation	Content in the halal media ecosystem has transformed from a static format to a more dynamic and interactive format. The digital era allows the creation of user-generated content that enriches perspectives and discussions around the halal lifestyle. Content is no longer limited to static text and images, but has evolved into a multimedia format that includes videos, podcasts, interactive infographics, and real-time content. Personalization of content has also become easier, allowing for customization based on the preferences and specific needs of the audience.
Monetization Innovation	The monetization model in the halal media ecosystem has evolved substantially. From the traditional model that relies on direct advertising and sponsorship, it has now shifted to a more diverse and scalable model. Digital advertising, subscription models, e-commerce integration, and micro-transactions open up new revenue opportunities. This allows content creators and halal media platforms to build more sustainable business models and reach global markets.
Educational Transformation	Education about halal lifestyle has undergone a significant transformation through digital platforms. E-learning, digital resources, and virtual workshops make halal knowledge more accessible. Continuous learning and skill development have become more accessible through various digital education platforms.

In the traditional era, halal media operated within conventional boundaries, relying on platforms such as print, television, and radio that had inherent limitations in reach and interactivity. However, the wave of digitalization has catalyzed a complete transformation in the way halal information is produced, distributed, and

consumed. This shift is not just about the technological aspect, but also extends to broader social, economic, and cultural dimensions.

In the context of media platforms, digital transformation has brought about a significant revolution in the architecture of halal content distribution. Contemporary platforms such as social media, streaming services, and mobile applications have not only expanded their geographical reach but have also created a more responsive and adaptive ecosystem (Bresciani, 2021). The phenomenon of digital convergence allows for seamless integration between various media formats, creating a richer and more immersive user experience. The implementation of artificial intelligence and machine learning technologies further enriches the platform's capabilities in presenting personalized and contextual content.

The transformation of content in the halal media ecosystem reflects the evolution from a monolithic structure to a dynamic content ecosystem (Krawietz, 2024). The digital era has given birth to the phenomenon of prosumer culture, where the boundaries between content producers and consumers are becoming increasingly blurred. User-generated content enriches perspectives and discourses around halal lifestyle, creating more authentic and diverse narratives. Multimedia formats, interactive content, and real-time updates are becoming the new norm, delivering a more engaging and meaningful content consumption experience.

Innovations in monetization models mark a paradigm shift in the economics of the halal media ecosystem (Randeree, 2020). Digital advertising, subscription-based models, and e-commerce integration are opening new avenues for value creation and revenue generation. Platform economics and network effects are creating new dynamics in how halal content is commercialized (Corcoran, 2023). The implementation of blockchain technology and smart contracts is further enhancing transparency and efficiency in digital transactions.

The education aspect is undergoing a fundamental transformation through the integration of digital pedagogy with traditional learning methods. Learning Management Systems (LMS) and Virtual Learning Environments (VLE) are facilitating the dissemination of knowledge about halal lifestyle in a more effective and inclusive manner. Adaptive learning technologies enable personalization of learning experiences, while gamification elements enhance engagement and knowledge retention. In the community dimension, digitalization has created global networks that transcend geographical boundaries (Hosen, 2023). Virtual communities and social learning networks are facilitating knowledge sharing and cultural exchange on an unprecedented scale. Collaborative platforms and social media ecosystems become arenas for discussion and deliberation on issues related to halal lifestyle.

Regulatory transformation is also a crucial aspect in the evolution of the halal media ecosystem. Digital compliance systems and cross-border regulations create a new framework in the governance of halal media structures (Nurhayati, 2023). Standardization of halal certification and data protection protocols are vital elements in maintaining the integrity and credibility of the ecosystem. Contemporary challenges such as cybersecurity, digital literacy, and misinformation demand

a holistic approach in risk management and capacity building. Privacy concerns and data protection are the main focus in the development of digital infrastructure. Sustainable development models and innovation ecosystems are important frameworks in ensuring sustainable growth.

The future prospects of the halal media ecosystem show a promising trajectory with the integration of emerging technologies such as metaverse, Web 3.0, and advanced AI systems. Virtual reality and augmented reality open up new dimensions in how halal content is accessed and enjoyed. However, it is important to ensure that the adoption of these technologies remains in line with the fundamental principles of halal lifestyle.

Psychological Dimensions in the Formation of Media Preferences

The psychological dimension in the formation of media preferences represents a complex interplay between cognitive, affective, and behavioral factors (Lin, 2020). In the context of media psychology, this process involves sophisticated neuropsychological mechanisms, where neural networks in the brain play a role in information processing and decision making related to media consumption (Scholz, 2020).

Cognitive Processing Mechanisms in the formation of media preferences involve various aspects of psychological constructs. Schema Theory explains how individuals organize and interpret media information based on previously formed cognitive structures (Taylor, 2022). This process is influenced by cognitive biases such as confirmation bias and availability heuristic, which form selective patterns in media selection and consumption. In the Affective Processing perspective, emotional valence and arousal levels play a significant role in the formation of media preferences (Keib, 2018). Emotional Intelligence Theory suggests that an individual's ability to regulate and process emotions is correlated with their media consumption patterns (Süral, 2019). Psychological attachment and emotional resonance with media content form strong neural pathways that influence long-term preferences (Shaw, 2018).

Social Cognitive Theory developed by Bandura provides a framework for understanding how observational learning and vicarious experiences through media shape individual preferences (Bandura, 2023). Self-efficacy beliefs and outcome expectations play a role in the process of selective attention and retention of certain media content. Motivational Psychology in the context of media preferences involves the interaction between intrinsic and extrinsic motivators. Uses and Gratifications Theory explains how psychological needs such as cognitive needs, affective needs, and tension-release needs drive specific media consumption patterns (Zolkepli, 2018).

Table 2. Psychological Dimensions in the Formation

Psychological Dimension	Component	Analysis Parameters	Implications
Cognitive Processing	Information Processing Mental Models Schema Formation Decision Making	Attention Span Processing Speed Memory Retention Cognitive Load	Media Selection Content Comprehension Platform Preference Usage Patterns
Emotional Dynamics	Affective Response Emotional Regulation Mood States Emotional Intelligence	Emotional Valence Arousal Levels Emotional Stability Affect Intensity	Content Engagement Platform Loyalty Emotional Attachment User Experience
Behavioral Patterns	Usage Habits Response Patterns Behavioral Reinforcement Action Tendencies	Frequency Duration Intensity Consistency	Media Consumption Platform Adoption Usage Sustainability Behavioral Change
Social Cognition	Social Learning Identity Formation Social Comparison Group Dynamics	Social Influence Peer Effects Cultural Factors Social Norms	Community Engagement Social Integration Cultural Adaptation Group Behavior
Motivational Factors	Intrinsic Motivation Extrinsic Motivation Goal Orientation Need Satisfaction	Motivation Level Goal Clarity Need Strength Achievement Drive	Usage Motivation Goal Achievement Satisfaction Level Continuous Usage

The psychological dimension in media preference formation is a complex construct involving various aspects of human psychology. This comprehensive analysis explores how psychological factors interact in shaping media preferences and behavior.

The cognitive process in media preference formation involves sophisticated neuropsychological mechanisms (Prezenski, 2017). Information processing theory explains how the brain processes, stores, and uses information in the context of media use (Wickens, 2021). Selective attention mechanisms play a crucial role in determining which stimuli will be processed further, while working memory capacity influences an individual's ability to process information simultaneously from multiple media platforms (Syafii M. H., 2024). Schema theory provides a framework for understanding how previous experiences shape mental models that influence media content interpretation and preferences. Cognitive load theory emphasizes the importance of considering information processing capacity in the design and presentation of media content.

The emotional dimension plays a vital role in media preference formation. Emotional processing theory explains how media stimuli are processed through neural pathways involving the amygdala and limbic system (Šimić, 2021). Emotional

regulation capacity influences how individuals respond to and manage emotionally charged media content. Mood management theory proposes that individuals use media as a tool to regulate their emotional states. Emotional intelligence plays a role in an individual's ability to understand and utilize media content adaptively for their psychological well-being.

Behavioral psychology provides insight into how patterns of reinforcement shape media preferences and usage habits. Operant conditioning principles explain how positive and negative reinforcement influence media usage patterns (Wang, 2020). Social learning theory demonstrates how observational learning and modeling influence platform adoption and new media content preferences. Social cognitive theory emphasizes the dynamic interaction of personal factors, behavioral patterns, and environmental influences in shaping media preferences. Self-efficacy beliefs influence how individuals approach and use new media platforms (Syafii M. H., 2025). Social comparison processes play a role in shaping media preferences through peer influence and social normative pressures.

Uses and gratifications theory provides a framework for understanding the psychological motivations behind media use (Child, 2017). Self-determination theory explains how autonomous motivation and controlled motivation influence patterns of media engagement. Achievement goal theory provides insight into how individual goal orientations influence media content and platform preferences.

Life-span developmental psychology provides insight into how media preferences evolve as individuals develop cognitively and psychosocially. Attachment theory provides insight into how early relationship patterns influence media attachment styles later in life.

Implementation of Technology and Innovation in Halal Media

The contemporary halal media paradigm shows a transdisciplinary complexity that crosses epistemological boundaries between information technology, religious hermeneutics, and socio-digital construction. This phenomenon is not just a technological transformation, but an epistemic representation of the ongoing negotiation between normative tradition and digital innovation. Computational methodology in halal verification using deep neural network-based machine learning algorithms enables multidimensional analysis of media content. This system integrates natural language processing (NLP) with a sharia interpretation framework, creating an adaptive and complex screening mechanism (Katterbauer, 2021). Quantum computing and blockchain technology are fundamental instruments in building a transparent halal media ecosystem. This technology transcends conventional limitations in tracking and verification, producing a distributed ledger system that is able to accommodate the complexity of halal regulations across geographical and cultural regions.

The semiotic aspect of halal digital media shows the deconstruction of representational significance, where digital signs are not just a medium of representation, but a dialogical space that mediates spiritual experiences in a hyperreal context. Jean Baudrillard's concept of simulacra is very relevant in analyzing this phenomenon. The epistemological implications of halal media technology create

a digital heterotopia space that transcends geographical boundaries, forming a knowledge ecosystem that is fluid, interactive, and multidimensional. Artificial intelligence algorithms are not merely technical instruments, but epistemological agents that transform the structuring of religious knowledge. The phenomenological approach in this study positions technology as a medium that is not neutral, but rather an arena for the contestation of meaning where religious representations are repositioned, interpreted, and re-interpreted in a complex and dynamic digital context.

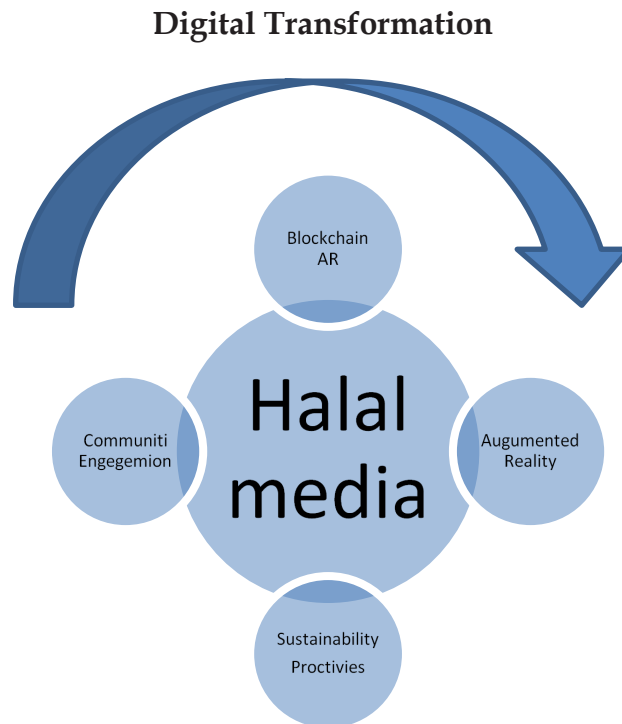


Figure 1. Implementation of Technology and Innovation in Halal

Halal Media is a comprehensive concept that integrates various technological and social aspects in the context of media that is in accordance with halal principles. This concept is supported by four main pillars that are interrelated: Blockchain AR, Augmented Reality, Community Engagement, and Sustainability Proactives. Blockchain AR acts as a fundamental technology that ensures transparency and security in the distribution of halal media content. This technology enables decentralized tracking and verification of content, ensuring authenticity and compliance with halal standards. Meanwhile, Augmented Reality (AR) brings a new interactive dimension to the presentation of halal content, allowing users to experience and interact with media content in a more immersive and educational way.

Community Engagement is a vital social aspect in the halal media ecosystem, facilitating active participation and collaboration between users in creating and consuming content that is in accordance with Islamic values. This aspect also encourages the formation of communities that support and promote halal media

content. Sustainability Proactives underlines the commitment to sustainability, both in technological and social aspects, ensuring that halal media development remains relevant and sustainable in the long term. The integration of these four components creates a media ecosystem that not only adheres to halal principles but also adopts the latest technological innovations while maintaining community and sustainability values. This holistic approach represents the evolution of contemporary media that combines traditional values with modern technological advances.

CONCLUSION

Based on the comprehensive analysis presented, this study reveals that the interdisciplinary dynamics of halal media in shaping recreational preferences represents a complex interplay between technological advancement, psychological mechanisms, and Islamic values. The findings demonstrate that the transformation of the halal media ecosystem in the digital era has created new paradigms in content consumption, distribution, and monetization, while psychological factors such as cognitive processing, emotional dynamics, and social cognition play crucial roles in shaping media preferences among Muslim audiences. Moving forward, it is recommended that stakeholders in the halal media industry focus on developing integrated platforms that effectively balance technological innovation with Islamic principles, invest in advanced content verification systems, enhance digital literacy programs, and implement comprehensive standards for halal content creation while maintaining cultural sensitivity; furthermore, future research should explore the impact of emerging technologies such as AI and metaverse on halal media consumption patterns, examine the long-term psychological effects of digital halal content exposure, and investigate effective methods for promoting responsible media consumption within Islamic frameworks.

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