MAQASID-DRIVEN HALAL ASSURANCE AND DIGITAL CO-CREATION IN SOCIAL COMMERCE: THE MAHACC MODEL FOR INDONESIA

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Abstract

Purpose: This conceptual paper develops an integrative model to explain how Indonesian consumers form preference and purchase intention toward halal cosmetics in social commerce, where information asymmetry and user-generated claims are pervasive.

Research methodology: We conduct a theoretical review and theory-building synthesis across halal assurance and integrity, signaling theory, stimulus–organism–response (S-O-R), online trust and risk, value co-creation in social commerce, and platform governance. We integrate these streams with maqasid al-shariah to derive a new mechanism-based model.

Results: We propose the MaHACC model (Maqasid-driven Halal Assurance and Co-Creation). A bundle of halal assurance signals, platform shariah governance, and co-creation affordances shapes Maqasid Congruence Appraisal and Amanah-based Digital Trust, which together predict preference, purchase intention, advocacy, and loyalty while reducing perceived halal risk.

Limitations: This is a conceptual paper and does not empirically test the model. The scope is Indonesian social commerce and halal cosmetics as a high-credence category.

Contribution: MaHACC advances Islamic marketing and digital platform research by (1) operationalizing maqasid congruence as a cognitive appraisal in digital halal consumption, (2) theorizing amanah-based digital trust as a multi-level mechanism linking assurance and co-creation to behavior, and (3) providing testable propositions and an empirical research agenda.

Keywords: maqasid al-shariah; halal cosmetics; social commerce; signaling theory; platform governance; digital trust

1. INTRODUCTION

Indonesia is both the world's largest Muslim-majority nation and one of the most dynamic digital markets in Southeast Asia. Social commerce—commerce embedded in social media interaction, live streaming, and community content—has become a mainstream discovery and purchasing channel. In such environments, consumers frequently depend on digital cues, peer narratives, and influencer content to infer product integrity (Liang et al., 2011; Hajli, 2015; Zhang & Benyoucef, 2016).

Cosmetics represent a particularly relevant setting because they are high-credence products. Ingredient origin, processing aids, and contamination risk are difficult to verify prior

to purchase; hence, consumers rely on credible assurance systems and signals to reduce uncertainty (Spence, 1973; Connelly et al., 2011). In halal contexts, the stakes are both functional (health and safety) and moral-spiritual (shariah compliance).

Regulatory developments further increase the urgency of understanding halal decision-making in cosmetics. BPJPH has announced that cosmetics will be required to obtain halal certification starting in October 2026, as part of the staged implementation of Indonesia's halal product assurance policy (BPJPH, 2025).

Meanwhile, Indonesia's internet adoption is high. APJII's Internet Survey 2025 reports approximately 229.4 million internet users, corresponding to 80.66% national penetration. As a result, halal evaluation and purchase decisions are increasingly mediated by platforms, social proof, and user-generated content (APJII, 2025).

Despite this convergence, many halal-consumption studies remain label-centric and individual-level, emphasizing religiosity, awareness, and attitudes (Ajzen, 1991) while under-theorizing (i) platform governance and (ii) co-creation dynamics that collectively produce and validate "evidence" of halalness (e.g., reviews, live demonstrations, community Q&A). In addition, maqasid al-shariah is often invoked normatively but rarely modeled as a measurable appraisal mechanism in consumer behavior.

Novelty and theoretical contribution. Prior halal-consumption models in digital channels tend to (i) treat halal assurance as a single-label cue, (ii) locate explanation largely at the individual level (religiosity, attitudes), and (iii) under-theorize how platform governance and co-created evidence jointly shape credibility in social commerce. MaHACC extends this literature by theorizing (a) a Halal Assurance Signaling Bundle (HASB) as a complementary set of verifiable cues, (b) Platform Shariah Governance (PSG) as an institutional trust mechanism that constrains deception and stabilizes expectations, and (c) Maqasid Congruence Appraisal (MCA) and Amanah-based Digital Trust (ADT) as distinct mechanism states linking assurance and co-creation to perceived halal risk and downstream behavioral responses.

This paper addresses these gaps by developing a full conceptual paper (theoretical review + model + propositions) focused on halal cosmetics consumption in Indonesian social commerce. We ask: How do halal assurance signals, platform governance, and digital co-creation jointly shape maqasid-based appraisal, amanah-based trust, perceived halal risk, and behavioral responses? We answer by proposing the MaHACC model and a set of propositions for future empirical testing.

2. LITERATURE REVIEW AND PROPOSITION DEVELOPMENT
2.1. Literature Review
2.1.1 Halal as a credence attribute and assurance system.
Halal integrity is typically unobservable at the point of purchase. For manufactured products, especially cosmetics, consumers cannot easily validate ingredient provenance and processing integrity. Prior work on halal integrity highlights the role of institutional assurance and supply chain integrity to reduce information asymmetry and protect consumers (Ali et al., 2017; Ab Talib et al., 2015).

2.1.2 Signaling theory and the Halal Assurance Signaling Bundle (HASB).
Signaling theory explains how sellers communicate unobservable quality under information asymmetry (Spence, 1973; Connelly et al., 2011). In social commerce, a single halal logo may be insufficient because counterfeit labels, repackaging, and unverified sellers can proliferate. We therefore conceptualize HASB as a complementary set of signals that jointly convey halal integrity and reduce uncertainty. The bundle may include verifiable certification

information, ingredient transparency, traceability cues, third-party validation, and seller accountability (Kirmani & Rao, 2000).

Measurement implication (formative logic). We conceptualize HASB as formative because its elements are not interchangeable reflections of a single latent perception; instead, each cue (e.g., certification traceability, ingredient transparency, third-party validation, seller accountability) can independently add diagnostic evidence, and the bundle's meaning changes when cues are added or removed. Accordingly, future empirical tests should model HASB with formative indicators (weights) and assess multicollinearity and indicator relevance rather than relying only on internal consistency.

2.1.3 S-O-R for digital halal consumption.

S-O-R posits that stimuli influence organismic states (cognition/affect), which then drive responses (Mehrabian & Russell, 1974). In social commerce, stimuli include platform features, social support, and informational cues (Liang et al., 2011; Hajli, 2015). In halal settings, stimuli also include formal assurance and governance cues that shape perceived safety and integrity.

2.1.4 Maqasid Congruence Appraisal (MCA).

Maqasid al-shariah provides a normative logic for evaluating whether consumption supports well-being and prevents harm (e.g., protection of life/health and wealth). We define MCA as the consumer's perception that the product and the transaction ecosystem align with maqasid principles such as harm prevention, fairness, and transparency. MCA is distinct from religiosity: consumers can be religious yet distrust a platform; conversely, consumers may value harm prevention and fairness even at moderate religiosity.

2.1.5 Amanah-based Digital Trust (ADT) and perceived halal risk.

Online trust literature demonstrates that trust reduces perceived risk and predicts online purchasing behavior (Mayer et al., 1995; Pavlou, 2003; Gefen et al., 2003; McKnight et al., 2002). In Islamic business ethics, amanah emphasizes trustworthiness, accountability, and non-exploitation. We define ADT as willingness to be vulnerable in platform-mediated transactions because consumers believe that sellers and platforms are competent, honest, fair, and accountable in delivering halal integrity. Perceived halal risk refers to the perceived probability and severity of purchasing non-halal or fraudulently represented products.

2.1.6 Value co-creation and platform governance.

Social commerce enables value co-creation through user-generated content, peer interaction, and live streaming. Co-creation can increase diagnosticity and social support, strengthening trust (Hajli, 2015), but it can also propagate misinformation and conflicting claims, increasing risk (Zhang & Benyoucef, 2016). Platform governance research emphasizes rules and enforcement mechanisms that structure participant behavior and stabilize expectations (Tiwana et al., 2010; de Reuver et al., 2018). We conceptualize Platform Shariah Governance (PSG) as platform-level mechanisms that support truthful halal claims, reduce opportunism, and protect consumers from harm.

2.1.7 Positioning and novelty of MaHACC.

MaHACC shifts the analytic lens from label-centric signaling to an ecosystem-mechanism explanation: consumers do not simply react to a halal logo, but infer integrity from the joint operation of assurance cues (HASB), institutional safeguards (PSG), and community-produced evidence (co-creation affordances). This positioning clarifies why identical certification can yield different outcomes across platforms and communities, and it specifies testable boundary

conditions (e.g., information credibility, halal literacy, credence intensity) under which co-created content either reinforces or undermines halal trust.

2.1.8 Construct distinctiveness and nomological network.

MCA is an appraisal of congruence between the product–transaction ecosystem and maqasid principles (harm prevention, fairness, transparency) and is therefore conceptually distinct from religiosity (a trait-like orientation). A highly religious consumer may still report low MCA if the platform's practices appear opaque or exploitative; conversely, moderate religiosity can coexist with high MCA when assurance and governance credibly support harm prevention and fairness. ADT is also distinct from generic online trust because it explicitly incorporates amanah ethics (accountability and non-exploitation) as the basis for willingness to be vulnerable in platform-mediated halal exchanges. In empirical extensions, religiosity should predict baseline salience of halal evaluation, whereas MCA should be more sensitive to assurance completeness and governance quality; ADT should more strongly predict advocacy and loyalty under perceived moral stakes than conventional competence-only trust.

Table 1: Core constructs in MaHACC (definitions, indicators, anchors)

Construct	Definition	Key indicators	Primary theoretical anchors
Halal Assurance Signaling Bundle (HASB)	A complementary set of signals communicating halal integrity and reducing information asymmetry in social commerce.	Verifiable certification; ingredient transparency; traceability cues; third-party validation; seller accountability.	Signaling theory; halal integrity; information asymmetry.
Platform Shariah Governance (PSG)	Platform rules and enforcement mechanisms that protect consumers from deceptive claims and support truthful halal signals.	Seller verification; claim substantiation; moderation; dispute resolution; enforcement visibility.	Platform governance; consumer protection.
Co-creation affordances	Platform capabilities enabling interactive community content that shapes diagnostics and social support for purchases.	Reviews; community Q&A; live commerce; influencer content; social proof.	Value co-creation; social commerce.
Maqasid Congruence Appraisal (MCA)	Perceived alignment of product and transaction ecosystem with maqasid principles (well-being and harm prevention).	Harm prevention; fairness; transparency; spiritual comfort.	Maqasid; appraisal logic; ethical consumption.

Construct	Definition	Key indicators	Primary theoretical anchors
Amanah-based Digital Trust (ADT)	Willingness to be vulnerable due to belief that sellers/platform are competent, honest, fair, and accountable regarding halal integrity.	Ability; integrity; benevolence; accountability; non-exploitation.	Online trust/risk; amanah ethics; S-O-R.
Perceived halal risk	Perceived probability and severity of purchasing non-halal, harmful, or fraudulently represented products.	Risk of non-halal ingredients; counterfeit products; misinformation; financial loss.	Perceived risk; trust–risk frameworks.
Behavioral responses	Consumer outcomes in social commerce.	Preference; intention; advocacy; loyalty.	Consumer behavior; S-O-R; TRA/TPB.

Table 2: Positioning and novelty map (what MaHACC explains beyond prior streams)

Stream / prior focus	Dominant lens	What it explains well	What it misses (social commerce + halal cosmetics)	MaHACC extension
Halal label → trust → intention studies	Single-cue signaling; individual attitudes	Baseline effect of certification/logo on purchase intention	Counterfeit labels, multi-seller marketplaces, and UGC-driven credibility; limited governance role	Replaces single cue with HASB (complementary evidence set) and adds PSG as institutional enforcement
Social commerce S-O-R models	Platform features → affect/cognition → response	Role of social interaction and community cues in shaping intention	Moral-spiritual stakes of halal and appraisal of maqasid; governance as protection mechanism	Specifies MCA and ADT as mechanism states; integrates halal risk into the S-O-R chain
Platform governance research	Rules/enforcement; institution-based trust	How enforcement reduces opportunism and stabilizes expectations	Halal-specific claim substantiation and maqasid-based evaluation criteria	Introduces PSG (shariah-sensitive governance) and links it to MCA/ADT and halal risk

Stream / prior focus	Dominant lens	What it explains well	What it misses (social commerce + halal cosmetics)	MaHACC extension
Value co-creation / UGC credibility	Co-created value and peer influence	How reviews/live content increase diagnosticity and social support	UGC can amplify misinformation and conflicting halal claims	Dual-path logic: co-creation can strengthen ADT when credible or increase halal risk when unverified; PSG moderates
Islamic marketing / maqasid discussions	Normative foundations; ethics	Why harm prevention and fairness matter in Muslim consumption	Often not modeled as measurable appraisal in digital platform settings	Operationalizes maqasid as MCA (measurable appraisal) and embeds it in platform-mediated mechanisms

2.2. Proposition Development

Building on the synthesis above, we articulate propositions that specify the causal logic of MaHACC and are designed for future empirical testing in Indonesian social commerce settings.

Table 3: MaHACC propositions for future empirical testing

Proposition	Statement
P1	HASB positively influences Maqasid Congruence Appraisal (MCA).
P2	HASB positively influences Amanah-based Digital Trust (ADT) and negatively influences perceived halal risk.
P3	MCA positively influences ADT.
P4	ADT positively influences preference, purchase intention, advocacy, and loyalty toward halal cosmetics in social commerce.
P5	Platform Shariah Governance (PSG) positively influences ADT and mitigates perceived halal risk.
P6	Co-creation affordances positively influence ADT through increased diagnosticity and social support, conditional on information credibility.
P7	When co-created content contains conflicting or unverified halal claims, co-creation affordances increase perceived halal risk and weaken ADT.
P8	PSG moderates the effect of co-creation on risk: stronger PSG reduces the risk-amplifying effect of unverified content.
P9	Halal literacy strengthens the positive effects of HASB on MCA and ADT.
P10	Religiosity and product involvement strengthen the effects of MCA and ADT on behavioral responses, with stronger effects under high credence intensity (e.g., cosmetics).

2.3. Mechanism rationales and boundary conditions

Rationale for P1 (HASB → MCA). HASB operates as an evidence set that increases the diagnosticity of halal integrity under information asymmetry. When cues are complementary (e.g., certification plus traceability plus ingredient transparency), consumers can better evaluate whether the product and transaction process align with harm prevention, fairness, and transparency—core maqasid criteria. In social commerce, where sellers and content vary widely, bundling reduces reliance on single, easily counterfeited signals. The effect should strengthen when consumers face higher perceived contamination/processing uncertainty and when cues are consistent across touchpoints. It should weaken when cues are contradictory or when consumers suspect strategic "window dressing."

Rationale for P2 (HASB → ADT; HASB → ↓halal risk). HASB reduces perceived halal risk by providing verifiable, cross-validated information that lowers the probability and severity of being deceived. Lower risk, in turn, supports trust formation; additionally, the presence of accountability cues (e.g., auditability, complaint channels) directly signals amanah-relevant commitments (honesty and non-exploitation). In halal cosmetics, risk perceptions are salient because ingredient provenance is hard to verify pre-purchase. The trust effect should be strongest when the bundle includes enforcement-linked cues (not only informational cues). It may be weaker when platform-level fraud remains visible despite rich signals (e.g., repeated scandals).

Rationale for P3 (MCA → ADT). MCA is a cognitive appraisal that the marketplace conduct is consistent with maqasid; this appraisal supplies a moral justification for vulnerability. When consumers conclude that the ecosystem prevents harm and treats parties fairly, they infer that opportunism is less likely and that commitments are credible. Thus, MCA becomes an upstream antecedent of amanah-based trust, beyond competence perceptions. This link should strengthen in contexts where moral-spiritual stakes are salient (e.g., cosmetics used daily, family considerations). It should weaken when consumers attribute maqasid alignment to luck or marketing rather than to stable governance and assurance practices.

Rationale for P4 (ADT → behavioral responses). ADT captures willingness to engage repeatedly and publicly because consumers believe sellers and the platform are accountable and non-exploitative. Such trust reduces transaction frictions, increases preference, and supports purchase intention. In social commerce, ADT also fuels advocacy because recommending halal cosmetics carries reputational and moral responsibility; amanah-based confidence makes consumers more willing to endorse. The effect should be strongest for advocacy and loyalty when community visibility is high (e.g., public reviews, influencer interactions). It should weaken when switching costs are low and promotions dominate decision-making.

Rationale for P5 (PSG → ADT; PSG → ↓halal risk). PSG functions as institution-based trust by making rules and enforcement visible (seller verification, claim substantiation, moderation, dispute resolution). By constraining deceptive behavior and enabling redress, PSG lowers perceived halal risk even when information is incomplete. PSG also signals that accountability is structurally supported, thereby strengthening ADT. The effect should be strongest when enforcement is consistent and salient (e.g., quick takedowns, clear penalties, transparent resolution). It may be weaker when governance is symbolic or unevenly applied across sellers.

Rationale for P6 (Co-creation → ADT via diagnosticity/social support; conditional on credibility). Co-creation affordances (reviews, live demonstrations, Q&A) can increase diagnosticity by supplying experiential evidence and peer validation. They also provide social support that reduces uncertainty and normalizes halal evaluation practices in the community. However, these benefits depend on credibility: identifiable reviewers, consistent narratives, and verifiable demonstrations are more trust-building. When credibility is high, co-creation strengthens ADT by reinforcing perceptions of honesty and accountability. When credibility is low (bots, paid endorsements without disclosure), the same affordances may not translate into trust.

Rationale for P7 (Conflicting/unverified co-created content → ↑risk; ↓ADT). In social commerce, UGC can create noise and conflicting halal claims, increasing perceived probability of deception or contamination. Such conflict heightens perceived halal risk and undermines ADT by suggesting opportunism and weak accountability. The negative pathway is more likely when content is highly variable across sellers and when verification is absent in live commerce. It should be strongest for new or unfamiliar brands where consumers rely heavily on community cues. It should weaken when authoritative verification is easily accessible and trusted.

Rationale for P8 (PSG moderates co-creation → risk). Strong PSG can dampen the risk-amplifying effects of unreliable content by enforcing disclosure, removing false claims, and requiring substantiation. Governance thus converts social interaction into credible assurance by shaping what kinds of evidence circulate and persist. When PSG is strong, consumers interpret co-created content within a safeguarded environment, reducing the perceived severity of misinformation. When PSG is weak, co-creation may function as an uncontrolled rumor market, amplifying risk perceptions. This moderation should be observable especially in live commerce where real-time claims require rapid oversight.

Rationale for P9 (Halal literacy strengthens HASB effects). Halal literacy improves consumers' ability to interpret assurance cues, distinguish substantive evidence from superficial labels, and assess traceability claims. As literacy rises, the marginal value of a richer HASB increases because consumers can integrate multiple cues into a coherent appraisal (MCA) and trust judgment (ADT). Low literacy may lead to overreliance on a single cue or influencer authority, weakening the bundle logic. This boundary condition is important in social commerce where information is abundant but uneven in quality. Literacy interventions should therefore magnify the model's predicted positive pathways.

Rationale for P10 (Religiosity and involvement strengthen MCA/ADT → responses; stronger under high credence intensity). Religiosity increases the salience of halal evaluation and the motivational weight of maqasid-based concerns, strengthening the translation of MCA and ADT into behavior. Product involvement increases cognitive elaboration, making consumers more responsive to appraisal and trust mechanisms rather than to superficial promotions. Because halal cosmetics are high-credence goods, these effects should intensify relative to low-credence categories. The moderation should be strongest for loyalty and advocacy, where moral commitment and identity signaling are more pronounced. It may be weaker for one-off trial purchases driven primarily by price incentives.

3. RESEARCH METHODOLOGY

This study adopts a theoretical review and theory-building approach appropriate for a full conceptual paper. Rather than summarizing prior work descriptively, the goal is to develop a new integrative mechanism and testable propositions that address inconsistencies and omissions in prior literature (Snyder, 2019; Torraco, 2016).

We followed four steps: (1) scoping the domain (halal cosmetics; social commerce; Indonesia); (2) mapping core theory streams (halal assurance and integrity, signaling theory, S-O-R, online trust and risk, value co-creation, and platform governance); (3) synthesizing convergent and divergent arguments to identify explanatory gaps; and (4) translating the synthesis into constructs, relationships, and boundary conditions and checking coherence (construct distinctiveness and causal plausibility). The output is the MaHACC model and propositions, alongside an empirical research agenda.

3.1 Review design and epistemic stance

This manuscript follows an integrative, theory-building review approach suited to developing new conceptual frameworks and research propositions. Rather than aggregating effect sizes, the objective is to synthesize complementary streams (halal assurance, social commerce, platform governance, and trust) into a coherent mechanism-based model that can be empirically tested in subsequent studies.

The focal unit of analysis is consumer perception and decision-making in social commerce transactions involving halal cosmetics. Accordingly, platform-level features (e.g., governance and assurance affordances) are theorized through their perceived manifestations at the individual level.

3.2 Search strategy and sources

We used an iterative search-and-synthesis strategy, combining database searches with backward/forward citation tracing to achieve conceptual saturation. Core sources were drawn from Scopus-indexed and leading journals in information systems, marketing, and Islamic/halal studies, complemented by authoritative Indonesian regulatory communications for contextual grounding.

- Databases and sources: Scopus, Web of Science, Google Scholar, and targeted journal backfiles.
- Key concepts: halal cosmetics; maqasid al-shariah; social commerce; signaling; platform governance; trust; user-generated content; perceived risk.
- Time window: emphasis on contemporary work (2010-2025) while retaining foundational theories for the conceptual backbone.

3.3 Screening logic and inclusion criteria

We prioritized peer-reviewed journal articles that (a) theorize or test halal-related consumer evaluation under information asymmetry, (b) explain trust and risk formation in platform-mediated commerce, and/or (c) address governance and assurance mechanisms that shape marketplace credibility. Non-scholarly commentary and purely technical cosmetics

formulations papers were excluded unless directly relevant to consumer claims, certification, or assurance signaling.

3.4 Synthesis and model translation procedure

Synthesis proceeded in four steps. First, we mapped constructs and mechanisms across the focal streams. Second, we identified points of complementarity and tension to specify how assurance and governance shape appraisal (maqasid congruence) and trust (amanah-based trust). Third, we consolidated the logic into an integrated causal model. Finally, we translated the model into testable propositions and measurement implications (including the formative logic of the HASB bundle).

Table 4: Transparency protocol for the conceptual review

Element	Operational decision	Implementation	Output in this paper
Search strings	Combine domain + mechanism terms	"halal cosmetics" AND (trust OR risk OR signaling) AND (social commerce OR platform)	Identified core evidence for HASB, PSG, co-creation, trust, and risk.
Inclusion criteria	Peer-reviewed + conceptual relevance	Studies linking halal assurance, platform-mediated commerce, governance, or trust formation	Informed construct definitions, propositions, and boundary conditions.
Screening	Relevance-first, saturation-oriented	Title/abstract screening followed by full-text reading for mechanisms	Ensured mechanism coverage across streams without duplicative sources.
Synthesis	Mechanism-based integration	Map constructs -> specify causal pathways -> derive propositions and measurement blueprint	Delivered the MaHACC model, P1-P10, and an empirical agenda.

This protocol is designed to make review decisions explicit and auditable while preserving the flexibility required for theory-building synthesis.
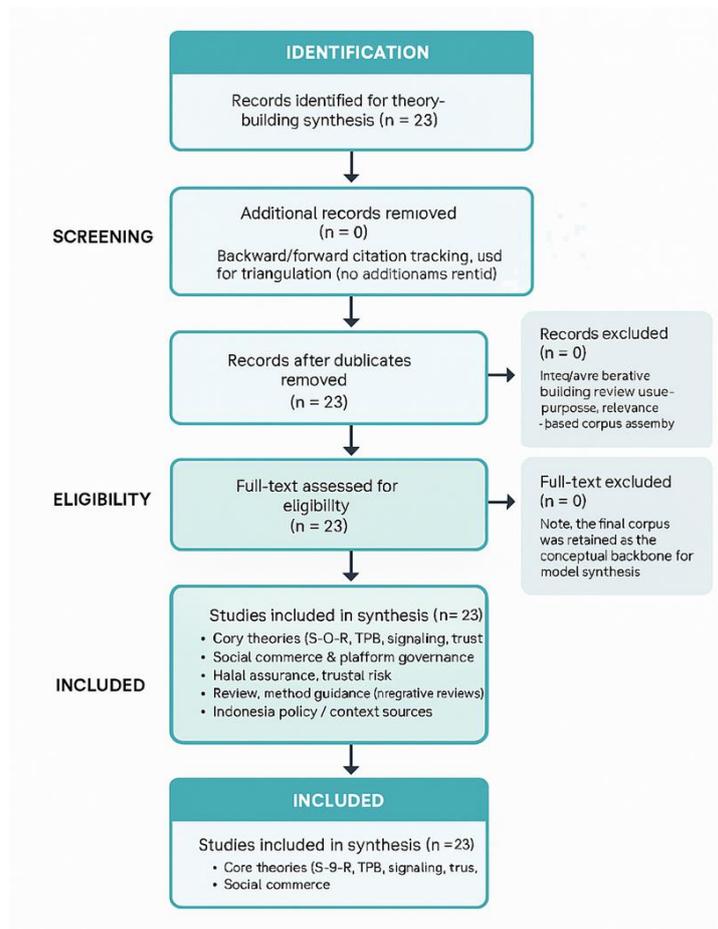
Figure 1: PRISMA-like flow diagram for the search and screening process

4. MODEL DEVELOPMENT AND DISCUSSION

4.1. The MaHACC model

Figure 1 presents the MaHACC model. The model conceptualizes three classes of stimuli; HASB, PSG, and co-creation affordances, that shape two organismic states (MCA and ADT) while influencing perceived halal risk. Behavioral responses include preference, purchase intention, advocacy, and loyalty.
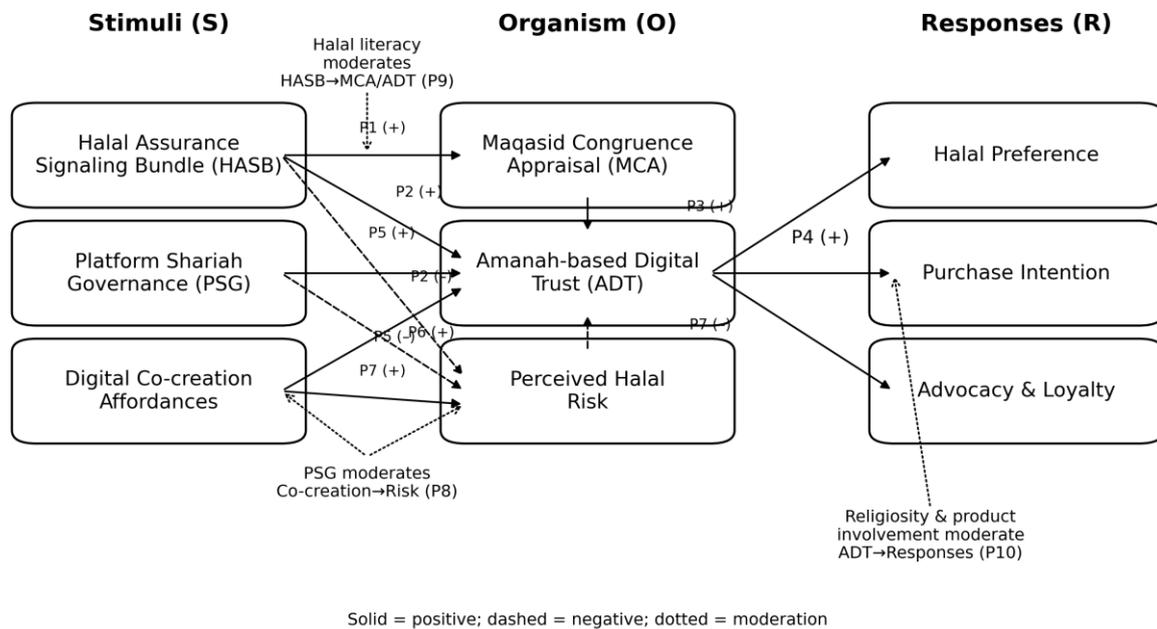
Figure 2: *The MaHACC (Maqasid-driven Halal Assurance and Co-Creation) model*

The core logic is that assurance and governance do not function only as information, but also as normative cues that help consumers infer whether the marketplace is maqasid-consistent and amanah-worthy. HASB is conceptualized as a formative bundle, reflecting that consumers may rely on different combinations of assurance cues. PSG is a platform-level structural trust mechanism that converts social interaction into credible assurance by restricting deception and supporting dispute resolution.

4.2. Theoretical discussion and implications

MaHACC contributes by moving from a label-centric view of halal to an ecosystem-mechanism view. In social commerce, the credibility of halal claims depends on platform governance and community information practices as much as on certification visibility. The model also operationalizes maqasid congruence as a measurable appraisal mechanism, offering a clearer link between Islamic normative foundations and consumer behavior. Finally, amanah-based trust provides a culturally grounded lens that complements mainstream trust dimensions by emphasizing accountability and non-exploitation.

Managerially, halal cosmetic brands should design a deliberate assurance bundle: verifiable certification information, transparent ingredient narratives, traceability cues, and responsive complaint handling. Platforms can strengthen shariah-sensitive governance through seller verification, claim substantiation requirements for live commerce, visible enforcement actions, and consumer-friendly dispute resolution. Policy implications include recognizing platforms as key intermediaries in the halal assurance ecosystem and encouraging interoperable verification tools that reduce counterfeit risks.

Future empirical studies can test MaHACC via surveys (e.g., SEM with formative HASB), experiments that manipulate signal completeness and governance salience, and digital trace analyses linking content credibility indicators to conversion. Multi-method research can further unpack how Indonesian consumers translate maqasid concepts into everyday judgments of safety, fairness, and spiritual comfort.

5. CONCLUSION

This paper developed the MaHACC model to explain halal cosmetics consumption in Indonesian social commerce. Halal assurance is theorized as a signaling bundle embedded within a governed platform ecosystem and shaped by co-creation dynamics. By specifying Maqasid Congruence Appraisal and Amanah-based Digital Trust as central mechanisms, MaHACC provides a theoretically grounded and context-sensitive framework for future research and practice.

6. LIMITATIONS AND FUTURE RESEARCH

The primary limitation is the absence of empirical testing. Future studies should operationalize HASB, PSG, MCA, ADT, and perceived halal risk using validated measures and context-specific indicators and test the propositions using multi-method designs. The scope is limited to Indonesian social commerce and halal cosmetics; extensions to other categories and cross-country comparisons can assess generalizability.

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