

Gender in halal markets: a systematic literature review

Journal of Islamic
Marketing

Nurhafihz Noor

James Cook University, Singapore, Singapore

Tien Nguyen

Curtin Singapore, Singapore, Singapore

Ashley Tong

The University of Newcastle Australia, Callaghan, Australia, and

Zahirah Zainol

Curtin Singapore, Singapore, Singapore

Received 15 August 2025
Revised 20 December 2025
Accepted 2 February 2026

Abstract

Purpose – Gender can be a critical component in shaping and influencing consumer markets, including those in halal sectors. Despite its importance, the understanding of gender in halal markets remains fragmented and lacks a holistic perspective. The purpose of this research is to systematically review research on the role of gender in halal markets to map out what we know, how we know and where research should go in this field.

Design/methodology/approach – A systematic literature review using the Scientific Procedures and Rationales for Systematic Literature Reviews protocol and the Theories, Contexts, Characteristics and Methods framework was conducted on 75 relevant English journal articles from the Scopus and Web of Science databases.

Findings – Since the first studies analyzing the effects of gender in halal markets were published almost two decades ago in 2007, increasing attention has been given to this field across multiple journal disciplines and halal industries. Most studies have focused on gender as a statistical analysis variable, while fewer have given in-depth perspectives around women and gender issues or provided thorough theoretical underpinnings to their discussions. Studies are concentrated on key Islamic economy ecosystems, such as Malaysia, with a greater focus on the Islamic finance sector and business-to-consumer markets.

Practical implications – The insights guide policymakers and business leaders to better manage customer relations among different gender stakeholders and create more inclusive consumer halal markets.

Originality/value – To the best of the authors' knowledge, this study is among the first to provide a state-of-the-art review of the literature on the role of gender in halal markets, thereby advancing the fields of gender, consumer behavior and Islamic marketing. The authors provide ten propositions to further advance the understanding of gender in halal markets.

Keywords Gender, Women, Halal, Systematic literature review

Paper type Literature review

1. Introduction

The halal economy is expanding rapidly, encompassing a diverse range of sectors including halal food, Islamic finance, modest fashion, halal cosmetics, Muslim-friendly tourism and



© Nurhafihz Noor, Tien Nguyen, Ashley Tong and Zahirah Zainol. Published by Emerald Publishing Limited. This article is published under the Creative Commons Attribution (CC BY 4.0) licence. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this licence may be seen at <http://creativecommons.org/licenses/by/4.0/>

Journal of Islamic Marketing
Emerald Publishing Limited
1759-0833
DOI 10.1108/JIMA-08-2025-0515

more. According to the latest State of the Global Islamic Economy (SGIE) Report 2024/25, Muslim consumer spending reached US\$2.43tn in 2023 and is projected to hit US\$3.36tn by 2028, underscoring the commercial significance of halal industries (DinarStandard, 2025). Modest fashion alone recorded Muslim spending exceeding US\$327bn, while halal cosmetics accounted for over US\$87bn (DinarStandard, 2025). These figures illustrate a robust and evolving market landscape that caters not only to religious requirements but also to lifestyle preferences and cultural expressions.

Integral to the success of halal markets is the growing role of women, both as key consumers and as agents of economic participation. The Muslim Women in Travel 2019 report by CrescentRating highlights that Muslim women travelers exhibit distinct lifestyle preferences and behavior patterns in their travel choices. In 2018, approximately 63 million Muslim women traveled globally, contributing an estimated US\$80bn in travel expenditure (CrescentRating, 2019). The Muslim Women-Friendly Destination subindex in Global Muslim Travel Index 2025 highlights the rising influence of Muslim women travelers, who increasingly travel solo or in groups and play a leading role in family trip planning. Social media has amplified their preferences, driving demand for destinations that respect cultural and faith practices while ensuring women travelers' safety and autonomy (CrescentRating, 2025).

Recent research underscores that gender significantly shapes consumer behavior, influencing purchasing motivations, information-seeking patterns and brand engagement (Feiereisen *et al.*, 2009; Kanwal *et al.*, 2022), with emerging studies moving beyond binary classifications to recognize multidimensional and intersectional identities (Ozdemir and Akcay, 2019; Branca *et al.*, 2024). In halal markets, however, gender often remains a secondary analytical focus, with limited theory-driven investigations despite the sector's rapid expansion. Existing studies reveal that gendered consumption in halal industries is deeply embedded in the interplay of Islamic values, socio-cultural norms and market dynamics (Ahmad *et al.*, 2024; Tlaiss, 2015), producing varied outcomes from constraints linked to patriarchal structures to opportunities for women's economic participation (Gilani *et al.*, 2025; Golshan Sorour *et al.*, 2024). Evidence on gender differences in halal product adoption remains mixed, highlighting the dominant role of religiosity and context-specific factors (Nugraha and Widyaningsih, 2022). These insights point to the need for more inclusive, intersectional and contextually grounded approaches to understanding gender in both general and halal consumer markets.

In broader consumer market research, gender is recognized as an important determinant of preferences, consumption patterns and brand relationships. Scholars have long highlighted how gender intersects with culture, identity and social roles to influence consumer decision-making (Bettany *et al.*, 2010; Haag and Brahm, 2025). Yet, when it comes to halal markets, the academic inquiry remains underdeveloped. While some fields, such as halal cosmetics (Isa *et al.*, 2023; Liew and Karia, 2024) and Islamic finance (Jamshed and Uluyol, 2024), have seen promising progress, there is a lack of a cohesive and holistic understanding of gender dynamics across the halal industry ecosystem. This gap is evident in the fragmented and uneven theoretical grounding of current research.

To address this fragmentation, systematic literature reviews (SLRs) serve as a vital methodological tool. SLRs not only consolidate existing knowledge but also expose gaps, inconsistencies and emerging themes. In halal-related research, SLRs have been instrumental in advancing niche areas like halal service quality (Noor, 2025b) and artificial intelligence in halal service (Noor, 2024a). However, there is a pressing need for a broader SLR that maps the role of gender across all halal sectors. In their SLR on risk and gender in tourism, Yang *et al.* (2017) adopt a useful three-category system to record the degree of gender relevance in their reviewed studies. The authors concluded that further research was needed in the

intersection between gender and different cultures. Turning to SLR studies involving the Islamic tradition, while SLRs by [Isa et al. \(2023\)](#) and [Liew and Karia \(2024\)](#) make important strides in the area of halal cosmetics for women, a broader systematic review on the role of gender across other halal industries is still required. Accordingly, our research aims to address the following research questions (RQ):

RQ1. What do we know about the role of gender in halal markets?

RQ2. How do we know about the role of gender in halal markets?

RQ3. Where should research about the role of gender in halal markets be heading?

Our SLR analyzes 75 peer-reviewed articles from Scopus and Web of Science (WoS) using the Scientific Procedures and Rationales for Systematic Literature Reviews (SPAR-4-SLR) protocol ([Paul et al., 2021](#)) and the Theories, Contexts, Characteristics and Methods (TCCM) framework ([Paul and Rosado-Serrano, 2019](#)). Findings reveal that despite the growing importance of gender in the halal economy, academic discourse remains limited in theoretical diversity, geographic representation and methodological approaches. The majority of studies treat gender as a secondary statistical variable rather than engaging with it as a primary focus of analysis. Key theoretical contributions of this paper include a conceptual clarification of gender relevance in halal markets and ten propositions that can guide future research. From a managerial perspective, the study provides insights for halal industry stakeholders to develop more inclusive strategies, products and services and communications that recognize gender diversity and intersectionality.

The rest of the paper is structured as follows: Section 2 provides the background on gender in consumer and halal markets. Section 3 describes the methodology used in conducting the SLR. Section 4 presents the results and discussion. Section 5 concludes with theoretical contributions, practical implications and directions for future research.

2. Background on gender, consumer markets and halal

2.1 Gender and consumer markets

Consumer research literature indicates strong gendered patterns in shopping behavior, information search strategies and decision-making styles. Gender influences marketing strategies and effectiveness ([Feiereisen et al., 2009](#)), brand perceptions and loyalty ([Kanwal et al., 2022](#)). Gender is also intertwined with ethical and sustainable consumption practices ([Hall and Holmes, 2017](#)). For instance, while ethical consumption is often associated with a high level of femininity, it is found that men are more likely to express ethical identity when observed by people of the opposite sex ([Shang and Pelozo, 2016](#)).

Evidence from the literature shows that men generally exhibit more favorable attitudes toward e-tailers, online purchasing and e-payments. They are more driven by enjoyment and curiosity. Their purchase intention is influenced by product service values ([Mehta, 2020](#)). Men tend to gather information through more direct channels like the internet, advertising and reviews ([Ramprabha, 2017](#)). They are often on a “mission” – efficient acquisition of value, seeking direct and factual information and relying on established trust ([Kol and Levy, 2023](#)).

Women demonstrate different tendencies. They enjoy shopping more than men, often engaging in it for relaxation and socialization. As typical primary decision-makers for household purchases and substantial contributors to the retail industry, women tend to have higher reliance on social cues and word-of-mouth, especially in online shopping, which indicates some levels of risk aversion due to privacy, security and transparency concerns

(Kanwal *et al.*, 2022). Women prioritize quality, convenience and price. They exhibit a more holistic, experiential and socially integrated approach (Ramprabha, 2017). When doing shopping, women are on a “journey” – experience, discovery, social validation and deep engagement with content and communal input (Kol and Levy, 2023).

It is well understood from the literature that understanding the concept of gender and the dynamics of gender roles within the household significantly influences consumption patterns (Gentry *et al.*, 2003). Consumer research has historically examined the impact of biological sex on buying and consumption activities (Kanwal *et al.*, 2022). Initially, sex was often used interchangeably with gender (Ng *et al.*, 2020). Gender identity, the psychological sex, began to gain traction in consumer research from the 1960s (Ng *et al.*, 2020). More recently, the concept of brain gender – individual with a “male/female brain” – has emerged as a determining factor in consumer decision-making, suggesting the physiological aspect of gender (Mehta, 2020).

It can be seen that gender in consumer research has gradually progressed from a binary approach to a multidimensional construct including biological sex, psychological, physiological and sociological aspects that are largely culturally and socially derived (Ye *et al.*, 2017; Ozdemir and Akcay, 2019). The literature also starts to recognize intersectionality – the complex, layered experiences that are crucial for understanding consumers’ diverse needs beyond single identity dimensions. Contemporary consumer research has begun to embrace a broader concept of diversity and inclusion that includes not just gender but also other aspects such as race, ethnicity and disabilities (Branca *et al.*, 2024). These fundamental paradigm shifts call for more individualized, pluralistic, intersectional and actionable approaches to gender in consumer research and further exploration of the applicability of the above insights across different cultures and faiths.

2.2 Gender and halal markets

Studies on gender in halal markets have largely highlighted discrimination against women in entrepreneurship (Tlaiss, 2015; Madichie and Gallant, 2012; Hattab, 2011), leadership and corporate decision-making (Gilani *et al.*, 2025; Golshan Sorour *et al.*, 2024; El-Galil, 2022) and societal norms (Ahmad *et al.*, 2024; Linando, 2023) from Muslim-majority countries such as Pakistan, United Arab Emirates, Turkey, Morocco and Indonesia. Studies on United Arab Emirates and Pakistan show a strong occurrence of gender discrimination toward women, whereas studies from Turkey, Morocco and Indonesia note that Islam enabled women to be more entrepreneurial and progressive in their careers (Gilani *et al.*, 2025; Golshan Sorour *et al.*, 2024; Ahmad *et al.*, 2024; Essers and Benschop, 2009).

Gender and feminism from an Islamic perspective continue to be a complex issue that has led to much discussion and discourse (Lazuardi and Haji Shamsu, 2024; Hesová, 2019). In the 1990s, the Islamic feminism global movement emerged from the West to foster gender equality on the basis of Islamic philosophy and led to the notion of a “reformed” Islam (Davids, 2015; Badran, 2005). Islamic feminists sought full equality between men and women across both public and private domains, challenging the conventional laws of male authority and advocating for women’s participation in various aspects of prominent societal roles (Badran, 2019). According to Hesová (2019), the feminist phenomenon creates tension between the West and Muslim societies. Contemporary women activist, Asma Barlas, views this movement as a “colonial projection” where “any liberation is expected to come from the West towards the unfree East” (Barlas, 2008).

Certain teachings from the Quran are deemed to be patriarchal. The teaching of “men are the maintainers of women”, sons receiving a larger inheritance share than daughters, husbands holding the power to divorce and gender segregation in public and private settings

support the patriarchal notions of Islamic teachings (Mezahi, 2022). Conversely, from the teaching of the Quran of Surah Al-Baqarah verse 228, the status of men and women is equal in the eyes of Allah. Surah An-Nisa contains 176 verses covering various aspects of Islamic law and ethics, such as women's inheritance, marital and divorce rights and protection and provision (I. Doi, 2026; Ulum Al-Azhar Academy, 2025). However, religion is practiced on a continuum and is constantly subjected to substantial interpretations from different individuals with opposing ideas. In those instances, Islam can be portrayed to impact women negatively. Discourse becomes more complex when political ideologies come into effect. Islamic nations are mainly established under strong patriarchal views and orthodox political ideologies. Consequently, the incorporation of Islam into the countries' policies might institutionalize patriarchal laws and practices that limit women's advancement in society (Spierings *et al.*, 2008). A quantitative study done on 45 Muslim countries reported that women's labor market participation is higher in oil-exporting Muslim countries with higher levels of economic development. Practical democracy plays a key role in promoting women's entry into the workforce (Spierings *et al.*, 2008).

The unequal status of women in these regions stems from the patriarchal and masculine male-dominance favored in the society (Ahmad *et al.*, 2024). Although the teachings of the Quran propagate and uphold women's rights to inheritance, financial independence and property ownership, the sociocultural values and norms limit women's rights to create distinct gender discrimination and stereotypes (Tlaiss, 2015). An example of such a stereotype is that women are expected to prioritize motherhood over any other role (Gallant and Pounder, 2008). Islam has placed the responsibility of taking care of the family on men while honoring the role and status of a mother. Hence, the modern society's interpretation of the Islamic teaching may lead to the issue of gender discrimination of women's role in shaping the community (Syed and Van Buren III, 2014). In some instances, women themselves may reject the notion of modern feminism to exemplify the Islamic view of a woman's status (Syed and Van Buren III, 2014). The nexus between traditional consumer market scholarship, the Western viewpoint of feminism and the Islamic view of women's rights allows room for further research inquiry. Accordingly, this study aims to compile the complex and varied roles of gender in halal markets and provide future research directions and guidelines.

3. Methodology

The SPAR-4-SLR protocol by Paul *et al.* (2021) was used to guide the SLR process in this paper. This framework offers the advantage of clearly articulating the assembling, arranging and assessing phases, including how articles were identified, organized and reported, as compared to older standards such as the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (Moher *et al.*, 2010). Accordingly, the reporting of the systematic review in this study will follow the SPAR-4-SLR protocol (Paul *et al.*, 2021) and studies in the Islamic marketing literature that have used this framework (Noor, 2025a). The SPAR-4-SLR framework has also been used in recent SLRs involving halal markets (Maminirina Fenitra *et al.*, 2024; Noor, 2025b). Figure 1 summarizes the key SLR research phases.

In the assembling stage, English journal articles were identified from Scopus and WoS databases. The use of English journal articles only to conduct systematic reviews is established in the Islamic marketing literature (Liew and Karia, 2024; Noor, 2024b; Noor, 2025a; Noor, 2025b). In terms of databases, both Scopus and WoS are advocated for SLRs in the literature due to their breadth and quality of articles (Paul *et al.*, 2021) and have been used in past SLRs in the fields of gender (Yang *et al.*, 2017) and Islamic marketing (Isa *et al.*, 2023; Noor, 2025a). With Scopus indexing studies from high-quality journals and WoS

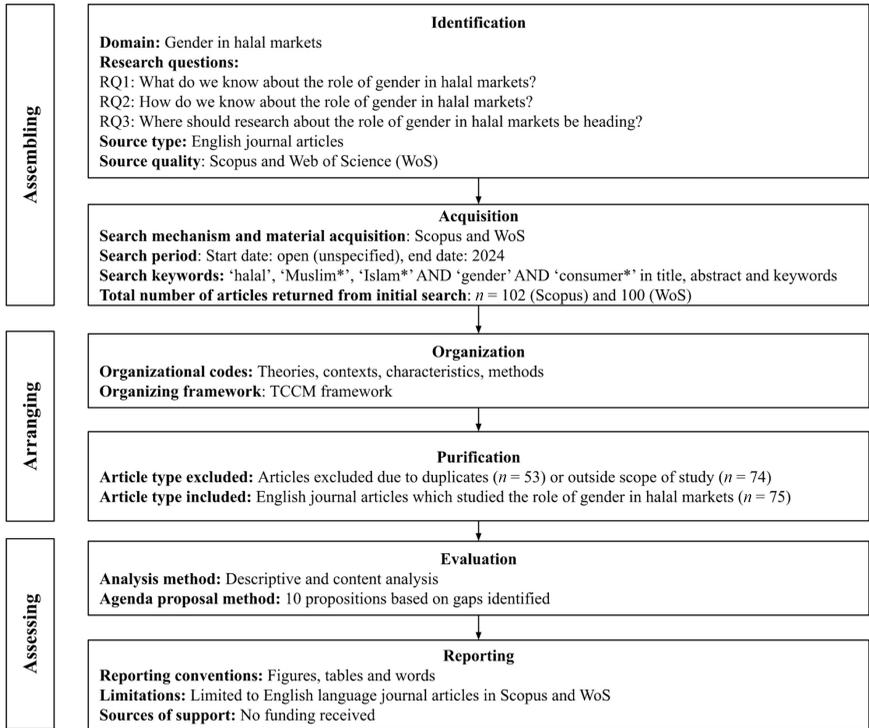


Figure 1. SPAR-4-SLR protocol followed in this research
 Source: Created by authors

having a stricter indexing criterion (Paul *et al.*, 2021), we selected journals from all quartiles. Only academic journal papers were used in our review, with grey literature and conference papers excluded to ensure scholarly advancement using literature that has undergone strict peer review (Paul *et al.*, 2021). To ensure the search was exhaustive, no initial search period was specified for the articles. Accordingly, a total of 202 articles from Scopus and WoS were acquired till the end of the data collection period in October 2024 using a keyword search of “halal” OR “Muslim*” OR “Islam” with “gender” AND “consumer” in the title, abstract and keywords of publications.

In the arranging stage, articles were organized using the TCCM framework as developed by Paul and Rosado-Serrano (2019) and advocated due to its comprehensiveness and clarity in data organization (Paul *et al.*, 2021). The TCCM framework has also been applied in other seminal SLRs involving gender studies (Haag and Brahm, 2025) and halal markets (Noor, 2024b). Subsequently, in the purification phase, 53 duplicate articles were removed and further screened for relevance to our study. In terms of article relevance, first, articles that did not focus on specific halal industries, such as Hanzaee *et al.* (2011), which investigated gender and Muslim students but in the context of general leather product purchase, were excluded. Second, articles that did not primarily involve Muslim consumers, such as Tarofder *et al.* (2022), which investigated halal fashion purchasing behaviors of non-Muslims, were not factored into the systematic review. Finally, studies in which gender was

not present in their research, including [Sinna Lebbe et al. \(2019\)](#), which acknowledged that gender was not part of their study but could be included in future research, were excluded. After the screening, a remaining 75 English journal articles studying the role of gender in halal markets were included for the evaluation phase.

The final assessing stage involved analyzing the 75 articles in review through descriptive statistics of the publication outlets and trends. Based on [Çelik et al. \(2023\)](#), the report will proceed to analyze the content based on the TCCM framework to answer the research questions of this study. RQ1 will be answered based on the findings of the “characteristics” component of the TCCM framework, while RQ2 will be addressed based on the theories, contexts and methods derived from the analysis. Ten propositions will be introduced based on the gaps identified to answer RQ3. Appropriate figures and tables will accompany the content analysis to ensure clarity in the discussion. The following section details the results of the assessment phase of our systematic review.

4. Results and discussion

4.1 General information

This section discusses the journal outlets that have featured gender in the context of their studies on halal markets, as well as the years in which the 75 studies in review were published.

4.1.1 Publication outlets. [Table 1](#) lists the 44 different journal outlets that published the 75 studies on gender in halal markets. The top journal in the list is the *Journal of Islamic Marketing*, with almost a third or 22 articles. Only three journals had a specific focus on gender, namely, the *Feminist Formations*, *Feminist Media Studies* and *Journal of Middle East Women’s Studies* with one article each. In a similar vein, only four journals were concentrated on studies in halal markets, namely, the *Journal of Islamic Marketing*, *International Journal of Islamic and Middle Eastern Finance and Management*, *ISRA International Journal of Islamic Finance* and *Journal of Islamic Accounting and Business Research*, with a total article share of 34.67%. This highlights the importance and relevance of the study of gender in halal markets across a broad spectrum of other research fields and disciplines beyond gender-specific and Islamic marketing fields.

4.1.2 Publication trends. [Figure 2](#) shows the publication trends for the 75 articles in review. The first three studies that featured gender in halal markets were published almost two decades ago in 2007. [Jones \(2007\)](#) and [Lewis \(2007\)](#) analyzed the role of women in the modest fashion sector, while [Yaqin \(2007\)](#) explored gender in the halal media and recreation space with an analysis of an Islamic Barbie doll named Razanne. Since then, there has been an increasing trend in the number of studies in this field. The year 2023 saw the highest number with a total of 13 publications, while 2024 recorded six published articles at the time of this review. The overall increasing attention to understanding how gender affects halal markets from 2007 to 2024 is encouraging and is similarly observed in SLRs on gender in other research fields, including tourism ([Yang et al., 2017](#)).

4.2 What do we know about the role of gender in halal markets?

The characteristics component of our TCCM framework-based analysis was used to analyze what we know regarding the current scholarship on the role of gender in halal markets. Specifically, this study collected characteristics based on the three categorizations of gender relevance in research as advanced by [Yang et al. \(2017\)](#). In the “gender as variable” classification, the degree of gender relevance in the study may be minimal, in which gender is featured as a statistical variable without much literature review and discussion. On the other hand, the “women focused” and “gender focused” classifications describe studies in

Table 1. Journal publication distribution

Journal outlet	# articles	% articles
<i>Journal of Islamic Marketing</i>	22	29.33
<i>Fashion Theory</i>	3	4.00
<i>International Journal of Bank Marketing</i>	3	4.00
<i>International Food Research Journal</i>	2	2.67
<i>International Journal of Emerging Markets</i>	2	2.67
<i>International Journal of Hospitality Management</i>	2	2.67
<i>International Journal of Islamic and Middle Eastern Finance and Management</i>	2	2.67
<i>Malaysian Journal of Consumer and Family Economics</i>	2	2.67
<i>Pertanika Journal of Social Sciences and Humanities</i>	2	2.67
<i>African Journal of Hospitality, Tourism and Leisure</i>	1	1.33
<i>Agricultural Economics</i>	1	1.33
<i>Asian Anthropology</i>	1	1.33
<i>Etikonomi</i>	1	1.33
<i>European Journal of Economics, Finance and Administrative Sciences</i>	1	1.33
<i>Feminist Formations</i>	1	1.33
<i>Feminist Media Studies</i>	1	1.33
<i>Food Research</i>	1	1.33
<i>International Communication Gazette</i>	1	1.33
<i>International Journal of Housing Markets and Analysis</i>	1	1.33
<i>International Journal of Market Research</i>	1	1.33
<i>International Review for the Sociology of Sport</i>	1	1.33
<i>ISRA International Journal of Islamic Finance</i>	1	1.33
<i>Journal of Consumer Behaviour</i>	1	1.33
<i>Journal of Consumer Culture</i>	1	1.33
<i>Journal of Eastern African Studies</i>	1	1.33
<i>Journal of Fashion Marketing and Management</i>	1	1.33
<i>Journal of Financial Services Marketing</i>	1	1.33
<i>Journal of International Consumer Marketing</i>	1	1.33
<i>Journal of International Education in Business</i>	1	1.33
<i>Journal of Islamic Accounting and Business Research</i>	1	1.33
<i>Journal of Macromarketing</i>	1	1.33
<i>Journal of Marketing Management</i>	1	1.33
<i>Journal of Middle East Women's Studies</i>	1	1.33
<i>Journal of Promotion Management</i>	1	1.33
<i>Journal of Tekirdag Agricultural Faculty</i>	1	1.33
<i>Meat Science</i>	1	1.33
<i>Mediterranean Journal of Social Sciences</i>	1	1.33
<i>Qualitative Research in Financial Markets</i>	1	1.33
<i>Social Responsibility Journal</i>	1	1.33
<i>South East Asian Journal of Management</i>	1	1.33
<i>Tourism and Hospitality Management</i>	1	1.33
<i>TRaNS: Trans-Regional and-National Studies of Southeast Asia</i>	1	1.33
<i>Veterinary Record</i>	1	1.33
<i>World Applied Sciences Journal</i>	1	1.33

Source(s): Created by the authors

which their central themes were specifically on women or broadly on gender, respectively. We map the 75 articles in review to these three mutually exclusive categories to produce [Table 2](#).

As seen in [Table 2](#), the majority of 62.67% or 47 studies included the role of gender in halal markets by featuring gender as a variable. In most studies, gender is used as a binary

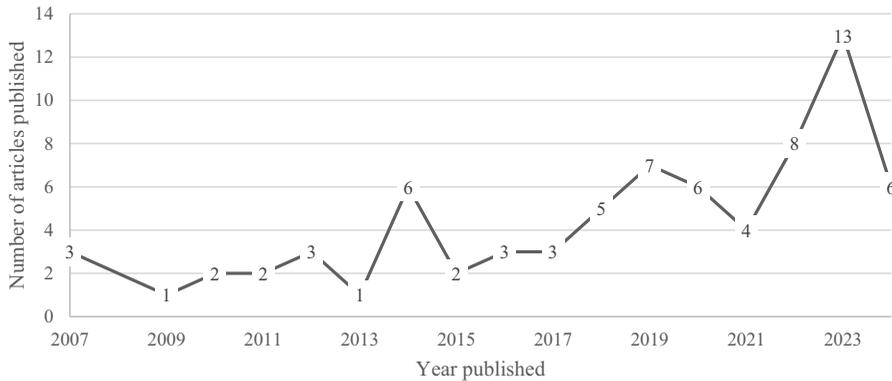


Figure 2. Publication trends
Source: Created by the authors

Table 2. Gender relevance in studies

Gender relevance	# articles	% articles
Gender as variable	47	62.67
Women focused	15	20.00
Gender focused	13	17.33

Source(s): Created by the authors

moderator or control factor (male/female) in models that examine the effects of generational, cultural and religious values, attitudes, trust, awareness and behavior to consumer behavior and preferences, such as Islamic banking and financial products (Amin *et al.*, 2013), Muslim-friendly tourism (Saraç *et al.*, 2023), Halal products and branding (Verbeke *et al.*, 2013) and Halal media channel preferences (Muhamad Hashim and Mizerski, 2010). While a number of studies found significant gender differences in influencing consumer behavior (for instance, Verbeke *et al.*, 2013), several studies found no effect or mixed results. Taking the Islamic finance sector as an example, Jamshed and Uluyol (2024) found that gender did not significantly affect the actual usage of Islamic banking services. In terms of theoretical validations, Parayil Iqbal *et al.* (2023) found that gender did not have significant moderating effects on behavioral intention as predicted in the consumer acceptance adaptation of the Unified Theory of Acceptance and Use of Technology model (Venkatesh *et al.*, 2012). However, results from Maduku and Mbeya (2024) showed the significant boundary effects of gender on the impact of attitude on purchase intentions in their adoption of the Theory of Planned Behavior (TPB) (Ajzen, 1991). Overall, this literature indicates that religiosity is the central focus and carries more weight, while gender serves as an indirect factor that enriches the understanding of consumer behavior in halal markets. However, the results on gender remain inconclusive, suggesting that its effects are heavily context-specific, which are shaped by product type, cultural norms and institutional settings. As such, it is understood that in the context of halal markets, gender should be examined in conjunction with other factors, particularly religion or culture.

Studies focusing on women as the central theme were the second most dominant, with 20.00% or 15 of the articles. Research in this area mainly examines Muslim women's

consumption behavior and preferences across industries such as hospitality, recreation, fashion and tourism (Lewis, 2007); their representation in marketing and media (Alam *et al.*, 2019) and the negotiation between religious values, piety, modernity and identity through consumerism (Beta, 2014). The theme of modest fashion remains central in this category, from the earliest studies by Lewis (2007) to more recent ones by Basarudin (2023) exploring the themes of veils and headscarves in sociocultural contexts. Beyond physical appearance, these studies underscore the importance of carefully understanding the impact of the headscarf and its complex layering with individual identities and broader perspectives in halal markets. Although still limited in number, this literature offers a strong narrative on how Muslim women navigate complex intersections of faith, culture and modern consumerism and on the role of ethical marketing and social media in balancing religious sensitivity with contemporary trends. A notable contribution is the emerging focus on intersectionality, situating Muslim women's consumption behavior in a matrix of class, age, family background and religion (Beta, 2014; Rakhmani, 2019).

Finally, gender-focused research, which uses gender as the main theme in studying halal consumption and Islamic product preferences, accounted for 17.33% or 13 of the studies in review. Similar to the literature where gender is used as a variable in other studies, this literature operates gender as a binary and examines the differences in consumer behavior between men and women. While the first study in this category only appeared around a decade ago, with Ismail and Melewar (2014) analyzing how male and female consumers respond to sex appeal advertising, research in this field has grown steadily. In 2023 and 2024, the number of gender-focused research in halal markets peaked and accounted for three publications in each year. This is a positive trend that signals inclusivity in understanding the roles and interplay between different genders in halal markets.

Studies in the literature provide evidence of gender differences in halal consumption and the use and preferences of Islamic products and services. For example, service satisfaction is a stronger predictor of loyalty to Islamic banks for women than for men (Yudiana *et al.*, 2021), whereas men exhibit a more positive attitude toward Islamic mobile shopping apps than women (Baran and Barutçu, 2023). Several studies suggest adopting differentiated marketing strategies for each gender (ElMassah and Abou-El-Sood, 2022). Gender is also shown to moderate the relationship between umrah visit expectations and attitude (Nugraha and Widyaningsih, 2022) and between attitude, subjective norms, intention and family takaful purchasing behavior (Maduku and Mbeya, 2024). However, the evidence remains inconclusive. In some studies, gender is found to be an insignificant factor in halal market consumption or Islamic product selection (Rhoudri and Ougoujil, 2024; Shome *et al.*, 2017). This suggests that while gender-sensitive service and product design and marketing strategies can enhance engagement, they should be applied contextually to avoid reinforcing single-gender stereotypes.

4.3 How do we know about the role of gender in halal markets?

The theories, contexts and methods used from the 75 articles in review will be used to analyze how we know about the role of gender in halal markets.

4.3.1 *Theories.* Table 3 lists the theories used in the 75 articles in review. The TPB by Ajzen (1991) is the most widely adopted theory in studies featuring gender in halal markets. 13.33% or ten articles feature TPB as a standalone theoretical framework, while 9.33% or seven articles extend TPB with other frameworks such as recent studies using the Action-Characteristics Model of Entrepreneurship (Rhoudri and Ougoujil, 2024) and Expectancy Theory (Nugraha and Widyaningsih, 2022). These contribute to the nascent discourse of how gender interacts with TPB (Rozenkowska, 2023) and further signify how the Islamic

Table 3. List of theories

Theory	# articles	% articles
Theory of planned behavior	10	13.33
Service quality	2	2.67
Unified theory of acceptance and use of technology	2	2.67
Action-characteristics model of entrepreneurship, theory of planned behavior	1	1.33
Consumer decision model, social role theory, gender role theory	1	1.33
Conventions theory	1	1.33
Corporate social responsibility	1	1.33
Distinctiveness theory	1	1.33
Expectancy theory, theory of planned behavior	1	1.33
Feminist theory	1	1.33
Gender identity theory	1	1.33
Grounded theory	1	1.33
Institutional theory	1	1.33
Karl Marx's commodity fetish	1	1.33
Maslow theory of hierarchical needs, travel career ladder model	1	1.33
Prospect theory	1	1.33
Seminal theory	1	1.33
Social exchange	1	1.33
Social network theory	1	1.33
Social power theory, common identity and bond theory	1	1.33
Stakeholder theory, social exchange theory	1	1.33
Stimuli–organism–response model	1	1.33
Theory of objectification, social responsibility theory	1	1.33
Theory of planned behavior, consumption theory, Demand–supply theory	1	1.33
Theory of planned behavior, Hunter–Gatherer theory, evolutionary theory	1	1.33
Theory of planned behavior, marketing mix	1	1.33
Theory of planned behavior, social exchange theory, assimilation-contrast theory	1	1.33
Theory of planned behavior, theory of reasoned action	1	1.33
Theory of practice	1	1.33
Transnational feminist theory	1	1.33
Utilitarian theory	1	1.33
Word of mouth	1	1.33
Unspecified	32	42.67

Source(s): Created by the authors

marketing field has sought to better understand how gender interacts with the underlying motivations of how consumers make decisions.

Overall, the variety of theories featured in [Table 3](#) underscores how the understanding of the role of gender in halal markets requires the integration of multiple theoretical lenses that include different concepts and phenomena. However, it is noteworthy that the majority of 42.67% or 32 of the articles in the review did not clearly specify and explain any theoretical underpinnings in their study, impeding theoretical validation in the literature.

4.3.2 Contexts. This study analyzes the context of studies on the role of gender in halal markets based on the country, industry and nature of the business transaction discussed in the articles.

[Table 4](#) shows the countries in which the 75 studies were focused. A majority of 26.67% or 20 of the articles focused on Malaysia. This was followed by 12.00% or nine articles on Indonesia and 5.33% or four articles in the UAE. These countries represent some of the leading Islamic economy ecosystems ([DinarStandard, 2025](#)) and thus bode well with

Table 4. Context by country

Context: Country	# articles	% articles
Malaysia	20	26.67
Indonesia	9	12.00
United Arab Emirates	4	5.33
Jordan	3	4.00
South Africa	3	4.00
Bangladesh	2	2.67
Iran	2	2.67
Pakistan	2	2.67
Turkey	2	2.67
UK	2	2.67
USA	2	2.67
Australia	1	1.33
Azerbaijan	1	1.33
Belgium	1	1.33
Cameroon	1	1.33
England	1	1.33
Ethiopia	1	1.33
France	1	1.33
Ghana	1	1.33
Kuwait	1	1.33
Lebanon	1	1.33
Maldives	1	1.33
Morocco	1	1.33
Multiple	1	1.33
Oman	1	1.33
Russia	1	1.33
Saudi Arabia	1	1.33
Somalia	1	1.33
Sri Lanka	1	1.33
Tanzania	1	1.33
Tunisia	1	1.33
Turkey	1	1.33
Yemen	1	1.33
Unspecified	2	2.67

Source(s): Created by the authors

research that has been undertaken to better understand how gender interacts in these top economies.

Overall, while the list of countries in [Table 4](#) reflects a mix of members as well as nonmembers of the Organization of Islamic Cooperation (OIC) countries, OIC member Saudi Arabia, which is also the second largest Islamic economy after Malaysia ([DinarStandard, 2025](#)), is not amongst the top ten countries in which gender research on halal markets has been conducted. In addition, Singapore, being the top non-OIC member with the strongest Islamic economy ecosystem, does not feature in any study in the current literature review. These represent significant knowledge gaps, both in how gender already interacts in these active economies and how these economies can further defend and strengthen their positions with a better understanding of the role of gender in these halal markets.

This concentration of studies in Malaysia and Indonesia can be attributed to the established halal regulatory infrastructures and research ecosystems in these countries, which naturally attract more empirical work. In contrast, non-OIC and Muslim minority

markets lack similar institutional support and data accessibility, contributing to their limited representation in existing research.

Table 5 lists the industries that were featured in the reviewed studies, with industry classifications based on the authoritative SGIE report by [DinarStandard \(2025\)](#). Islamic finance was the top industry in which the role of gender was investigated, with 30.67% or 23 of the articles. Indeed, the Islamic finance sector continues to lead in several areas of research in halal markets, from established theories such as service quality ([Noor, 2025b](#)) to contemporary issues on artificial intelligence in service ([Noor, 2024a](#)). The study of gender supports the further maturing of the Islamic finance research stream and industry ecosystem.

Besides Islamic finance, halal food garnered 17.33% or 13 articles, followed by halal media and recreation with 14.67% or 11 articles. While the industries closely associated with gender and particularly women-focused issues, such as modest fashion and halal cosmetics, are represented in the studies in review, none of the studies focused on halal pharma. The lack of strategic consideration on the role of gender in halal pharma is also evident in premier halal markets such as SGIE ([DinarStandard, 2025](#)).

Table 6 shows the type of business transactions on which the articles in review were based. The majority of 93.33% or 71 of the articles analyzed the role of gender in the context of business-to-consumer (B2C) transactions. In a positive development, recent articles by [Al-Awlaqi and Aamer \(2023\)](#), [Haruna et al. \(2024\)](#) and [Rhoudri and Ougoujil \(2024\)](#) have begun to study the role of gender on small and medium-sized businesses in Islamic finance, while [Md Nawi et al. \(2023\)](#) investigated the phenomenon in the context of halal food executive officers. Further investigating the role of gender in halal markets from business-to-business (B2B) perspectives is vital to understanding how gender affects consumers and business customers differently.

4.3.3 Methods. **Table 7** lists the methods used in the 75 articles in review. The quantitative method was the most widely used research approach, with 68.00% or 51 of the articles. This was followed by the qualitative method with 22.67% or 17 and mixed-methods

Table 5. Context by industry

Context: Industry	# articles	% articles
Islamic finance	23	30.67
Halal food	13	17.33
Halal media and recreation	11	14.67
Modest fashion	9	12.00
Multiple	6	8.00
Muslim-friendly travel	6	8.00
Halal cosmetics	4	5.33
Unspecified	3	4.00

Source(s): Created by the authors

Table 6. Context by transaction

Context: Transaction	# articles	% articles
B2C (business-to-consumer)	71	94.67
B2B (business-to-business)	4	5.33

Source(s): Created by the authors

Table 7. List of methods

Method	# articles	% articles
Quantitative	51	68.00
Qualitative	17	22.67
Mixed-methods	7	9.33

Source(s): Created by the authors

combining both quantitative and qualitative approaches with 9.33% or seven articles. A closer inspection reveals that the last six articles published in this review, including [Rhoudri and Ougoujil \(2024\)](#), adopted quantitative methods such as structural equation modeling through data gathered from surveys. While the slant toward quantitative methods signals a focus on empirically validating insights ([Lim, 2024b](#)), a lack of qualitative research impedes the ability to effectively explore and understand complex phenomena associated with gender and halal markets ([Lim, 2024a](#)).

[Figure 3](#) below presents the integrated TCCM framework that summarizes the insights of our systematic review of 75 studies on gender in halal markets, as well as the ten key research propositions which will be discussed in the next section.

4.4 Where should research about the role of gender in halal markets be heading?

Our TCCM SLR reveals four major findings that underpin ten propositions as follows. First, a substantial share of studies in the sample lack explicit theoretical frameworks ([Table 3](#)), and most of the remaining studies rely on broad consumer and technology acceptance theories rather than gender-focused or Islamic-focused frameworks. Second, research in the sample is clustered in a few specific countries (Indonesia and Malaysia) and sectors (Islamic finance, food, media and recreation) ([Tables 4-6](#)), leaving other geographies and industries under-explored. Third, most studies treat gender as a binary ([Table 2](#)) rather than engaging with a more complex and non-binary concept of gender and intersectionality. Finally, cross-sectional quantitative research design dominates the literature ([Table 7](#)), highlighting the

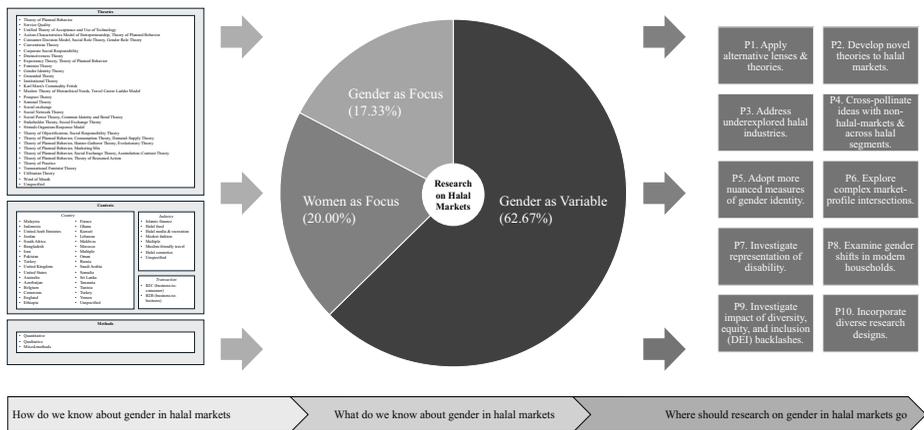


Figure 3. TCCM framework for gender in halal markets research

need for a wider range of methods and research settings to capture the contextual nuances and the dynamic nature of gender effects in halal markets.

The ten propositions below are informed by these four findings, which indicate the prioritized gaps emerged from the literature. Propositions 1 and 2 address the theoretical gaps. Propositions 3–4 highlight contextual and sector imbalances. Propositions 5–9 focus on the concept of gender and how it should be operationalized. Proposition 10 covers methodological development.

4.4.1 Theories. As shown in [Table 3](#), nearly half of the papers reviewed do not articulate any underlying theoretical frameworks, and very few of them draw on gender concepts and Islamic contextual frameworks. One clear takeaway from the literature is the unique contextual positioning of gender and other demographic factors in relation to Islamic values, principles, adherence, compliance and piety. These elements are not adequately emphasized in general consumer research ([Kanwal et al., 2022](#)). This distinct focus means that much of the dominant Western literature on gender and consumption may not be entirely relevant, applicable or generalizable to the context of halal markets. Overreliance on conventional Western frameworks risks oversimplifying, misrepresenting or even reinforcing stereotypes about consumer realities in halal markets. Hence, our first proposition:

- P1.* Apply alternative lenses which are equally, if not, more important, than conventional Western approaches, thereby enhancing theoretical integration through which we can better understand the role of gender in consumer behavior, particularly in halal markets.

While theories and frameworks reviewed are well-established and widely used in the broader literature, future research in this area should look toward developing gender-focused theories and conceptual models grounded in the contextual uniqueness of halal markets ([Islam et al., 2024](#); [Sergius Koku and Jusoh, 2014](#)). As mentioned above, advancing research on gender in halal markets requires moving beyond adopted frameworks toward contextually grounded theories that fully integrate religious, cultural and socioeconomic realities. Integrating multitheoretical approaches and models with behavioral, contextual and sociocultural perspectives, such as Planned Behavior, Islamic feminisms, Islamic culture industry or institutional perspectives ([Gökarksel and McLarney, 2010](#)) could help contextualize how religious norms, cultural values and gendered power structures shape halal consumption. These models could test how constructs such as religiosity, household gender norms, identity signaling or Shariah compliance influence gendered decision-making across halal industries. Hence, our second proposition:

- P2.* Develop gender-focused theories and models novel to halal markets, which will expand this specific domain and contribute to the growth and theoretical understanding of the role of gender in consumer markets in general.

4.4.2 Contexts. It can be seen that the literature is dominated by studies situated in Muslim-majority countries and in several dominated markets such as food, finance, fashion and tourism ([Table 5](#)), which is driven by their long-standing market development and availability of structured industry data. Other geographical and industry markets continue to receive limited attention due to fragmented regulation and restricted access to industry-level insights, which hinder systematic academic engagement and leave significant gaps in understanding gendered consumption patterns across different domains. Future research should examine underexplored sectors such as halal pharmaceuticals, digital services, technology and ecosystem and B2B markets ([DinarStandard, 2025](#); [Kim et al., 2011](#)) where

gendered perceptions of trust, privacy, health and embodiment may operate differently from traditional halal settings. This leads us to our third proposition:

- P3.* Address underexplored industries within halal markets, particularly high technology, healthcare and other emerging sectors, which have received little to no academic attention.

Our analysis (Table 4) reveals that studies in the literature overwhelmingly analyze consumers in single Muslim-majority countries, particularly Malaysia and Indonesia, with very limited work on Muslim minorities or comparative settings. Beyond industry expansion, there is considerable potential to enrich the field through interdisciplinary, cross-cultural and cross-national research (Vuciterna *et al.*, 2025). Future scholarship should adopt cross-national and cross-cultural comparative designs to examine how institutional settings, political environments and religious minority status influence gendered consumption. Comparative studies, such as between Muslim and non-Muslim consumers, or between Muslim-majority and Muslim-minority contexts, can highlight how different religious, cultural and institutional settings shape gendered consumer behavior. For instance, they may reveal whether gender effects evident in Malaysia or Indonesia still hold in Muslim-minority markets such as the UK, France, Australia or the USA. Hence, our fourth proposition:

- P4.* Create opportunities for cross-pollination of ideas and insights on the role of gender between halal and nonhalal markets and between segments across diverse halal markets.

4.4.3 Characteristics. In the existing literature examined, both gender-focused studies and those treating gender as a variable overwhelmingly rely on a binary conceptualization of gender (Table 2), often reflecting conservative religious norms and principles. While this approach aligns with prevailing Muslim socioreligious contexts (Ahmad *et al.*, 2024), it limits the scope for capturing diverse gender identities and expressions. As guided by the broader literature on gender and consumer behavior (Ng *et al.*, 2020), future research should move beyond binary sex categories to incorporate identity dimensions such as masculinity, femininity and androgyny, alongside religiosity and culture, and use validated psychological or sociological measures to capture those concepts. Our fifth proposition is as follows:

- P5.* Adopt more nuanced measures of gender identity, such as masculinity and femininity, in conjunction with religion and culture, to explore how these identity dimensions shape consumption behaviors within Islamic product and service contexts.

The literature shows that gender in halal markets is inherently intersectional and contextual (subsection 4.2), with the interplay between gender, religion and culture explicitly acknowledged more than in general consumer research, where religious identity is often overlooked as a major determinant. Research should address intersectional dynamics through relational lenses (Tatli and Özbilgin, 2012) or by examining how gender interacts with class, ethnicity, age, economic role or religious intensity (Syed and Özbilgin, 2010) to shape halal consumption outcomes (Branca *et al.*, 2024; Uduehi *et al.*, 2024). Building on this strength, we put forth our sixth proposition:

- P6.* Explore complex intersections among gender, religion, culture, income, class, education and socioeconomic status and examine how these layered factors influence halal consumption behaviors.

In addition, despite strong global disability inclusion movements, inclusion, particularly disability inclusion, remains underexplored in the halal market literature. Scholars in this emerging field of research argue that Muslim women with disabilities often face a “double” or “triple jeopardy”, where religious expectations, gender norms and physical barriers converge to shape their consumption experiences (Ahmed, 2007; Syed and Özbilgin, 2015; Nasir *et al.*, 2025). Future studies should examine how gender and disability intersect in different halal industries to understand representation, access and inclusion in underserved communities (Celestino *et al.*, 2024; Kulkarni and Iyer, 2023; Nuryanto *et al.*, 2025). In tandem with the halal industry’s accessibility initiatives (CrescentRating, 2025), we advance inclusiveness with the following proposition:

- P7. Investigate how disability is represented (or absent) in halal marketing strategies and product offerings, as well as the intersectional impact of gender and disability on consumer behavior in these markets.

Another important point is gender roles and domestic consumption. Given that 94.67% of studies focus on B2C markets (Table 6), the examined literature indicates that household dynamics remain underexplored. The literature and discussion in subsection 2.2 show that domestic consumption patterns in many halal markets are shaped by traditional gender roles deeply embedded within religious, cultural and social contexts (Ahmad *et al.*, 2024). Evidence from the broader literature indicates that modernization, globalization and changing socioeconomic structures have created shifts in household dynamics and altered these patterns (Gentry *et al.*, 2003; Muehlbacher *et al.*, 2009). Future research should analyze household consumption patterns and gender negotiation, for instance, how men and women in younger families jointly or separately make decisions regarding halal food, finance, pharmaceuticals, healthcare and travel. Hence, our eighth proposition:

- P8. Examine the gender lens in modern Muslim household consumption to explore whether those changes and patterns exist, examine the men’s roles and perspectives in traditional stereotypical household decisions and assess whether those shifts influence purchasing decisions and broader consumption behaviors in halal markets.

While women-focused halal sectors are emerging, studies evaluating how Diversity, Equity and Inclusion (DEI) movements, including the recent DEI backlashes, and DEI-oriented branding/marketing perform in halal markets, are absent in our examined sample. In terms of women-focused research, the literature has provided valuable insights into how Muslim women navigate the tensions and synergies between modern consumerism and faith, particularly in Muslim-minority contexts. Recent scholarships show that inclusive marketing can elicit backlash or distancing when consumers perceive DEI initiatives as inauthentic or identity threatening (Hassan *et al.*, 2025; Scott *et al.*, 2025). Future halal research should examine how inclusive or gender-forward campaigns featuring Muslim women shape brand trust and purchase intentions in Muslim-majority versus Muslim-minority markets, and whether responses vary by gender, religiosity or cultural orientation. The examination of this contested phenomenon in different cultural and national settings is strongly encouraged. Building on this momentum, our ninth proposition is as follows:

- P9. Investigate the potential impact of inclusive or gender-forward campaigns in the context of global DEI movements, including the DEI backlashes emerging in the USA and spreading globally, on brand trust and purchase intentions in halal markets, and how those campaigns or backlashes shape Muslim women-targeted marketing strategies, product offerings and consumer behavior and identities.

4.4.4 Methods. Through our systematic review, we are able to conclude that there needs to be more diversity in research approaches in the context of gender research in halal markets (McNay, 2004; Hall *et al.*, 2023). Our comprehensive review reveals that the literature is dominated by quantitative studies that operationalize gender as a binary variable, typically alongside other variables in statistical models (Table 7). While quantitative methods are valuable for testing causal relationships, they often fail to capture the underlying explanations for statistically significant (or insignificant) results. This limitation may partly explain the inconsistent findings observed in the field (Section 4.2). In reality, such inconsistencies may reflect the varying interpretations of gender embedded within different religious norms and obligations across countries, industries and cultural settings. Hence, our tenth proposition:

- P10.* Incorporate diverse research designs, including qualitative designs capable of capturing the nuanced, intersectional lived experiences of gender, identity, culture and religion within specific contexts, longitudinal panel designs to observe changes and development over time, different sampling strategies and meta-analytic techniques to examine the multilayered impacts of gender in conjunction with other factors such as age, income, ability, family structure and marital status. Such diversification may clarify why gender might moderate consumer behavior in some contexts but not others.

5. Conclusions, implications and future research

This study has offered a comprehensive review of 75 articles on gender in halal markets, covering sectors such as Islamic finance, food, fashion, cosmetics and travel. Using the SPAR-4-SLR protocol and TCCM framework, it identifies growing academic interest since 2007, but highlights that most research treats gender as a secondary variable, with limited gender-focused studies beyond modest fashion and cosmetics.

The findings illustrate that Islamic finance dominates gender-related halal research, while sectors like halal pharmaceuticals and digital services remain underexplored. Most studies focus on Malaysia and Indonesia, with limited attention to non-OIC countries or culturally diverse markets. The literature is largely quantitative, which offers limited insights into sociocultural or identity-related dimensions, and few studies apply robust gender frameworks or examine gender's intersection with culture and religion, despite its growing relevance in shaping consumer behavior.

Overall, this study concludes that while the halal economy continues to grow, the academic exploration of gender's role in these markets remains at an early stage. A stronger emphasis on theory-building, cross-cultural comparisons and qualitative insights is needed to capture the complex and evolving role of gender in halal industries. This review contributes to advancing the discourse by identifying gaps, proposing research directions and providing practical implications for industry stakeholders to design more inclusive and culturally sensitive strategies.

5.1 Theoretical contributions

This paper advances the theoretical discourse in three keyways. First, by systematically categorizing the existing literature using Yang *et al.*'s (2017) three-level gender relevance framework, this review highlights the dominance of empirical, descriptive studies with limited theoretical underpinnings. This study advocates for the integration of gender and sociocultural theories (e.g. Feminist Theory and Gender Identity Theory) to better explain consumer behavior within halal contexts.

Second, this paper extends prior systematic reviews that focus on a single sector, such as halal cosmetics (Isa *et al.*, 2023; Liew and Karia, 2024), by providing a multi-industry synthesis covering finance, food, fashion, cosmetics and travel. This broader perspective allows for the identification of cross-sectoral patterns, gaps and theoretical opportunities that were previously overlooked.

Third, this study bridges the fields of Islamic marketing, consumer behavior and gender studies by demonstrating how cultural and religious values interact with gendered consumption patterns. Our TCCM framework and ten research propositions offer a structured agenda for advancing theory-building and empirical research on gender in halal markets.

5.2 Practical implications

Our review offers valuable insights for industry practitioners, policymakers and other stakeholders in halal markets.

From a practitioner perspective, businesses need to cater to Muslim women's cultural and lifestyle preferences with inclusive and empowering branding strategies, as women's specific needs are often overlooked, and at the same time, respect religious values. Halal businesses must integrate cultural sensitivity with innovation to engage consumers effectively and carefully pretest inclusive campaigns to ensure unintended negative reactions due to potential brand distancing behaviors among existing customers (Hassan *et al.*, 2025). Practitioners should align gender-inclusive communications with core halal values and consistent brand narratives to mitigate potential backlash and build authenticity. Evidence from the literature shows that gender can intersect with other factors such as age, social class, education and background to influence consumer behavior and experience. As such, businesses should tailor product features to address different preferences of subgroups while ensuring offerings are culturally sensitive and respectful. For instance, modest fashion brands should use digital platforms to understand young Muslim women's blend of faith and modern trends, while halal cosmetics firms can build trust through transparent sourcing and alignment with ethical and sustainable values.

From a policy perspective, initiatives should support the active participation of women in halal markets, not only as consumers but also as entrepreneurs and decision-makers. Research on women entrepreneurs in general and in Muslim societies in particular shows that women entrepreneurs often struggle with navigating strong patriarchal norms to build legitimacy and authority (Ummiroh *et al.*, 2022). Therefore, legal and institutional supports should be designed not only to support individual women but also engage families and community leaders to help overcome structural resistance in patriarchal contexts. Government bodies and institutions can promote access to funding, gender-sensitive financial products, financial literacy and digital literacy training programs and peer and cross-border networks to address the constraints women face and enhance women's participation in halal entrepreneurship.

Governments and industry bodies could also develop clearer guidelines and standards that address gender inclusivity, particularly in sectors like Muslim-friendly travel, where safety, cultural accommodation, accessibility and convenience are key concerns for women and other underrepresented groups.

It is well understood that supporting women in halal markets requires acknowledging that structural patriarchy influences economic and social roles, and gender inclusivity requires ecosystems, not just programs. Gender consideration should be mainstreamed across policy frameworks in education, finance, social, labor and family, with the involvement of diverse stakeholders, such as Non-Governmental Organization (NGOs), women's associations and halal trade networks. A deeper understanding of gendered consumption patterns in halal markets is essential for both market performance, policymaking and broader socioeconomic

development. By incorporating gender insights into product development, marketing strategies and policy design, halal industry stakeholders can tap into a rapidly growing consumer base and also contribute to more equitable and inclusive market ecosystems.

5.3 Limitations and future research

While this study offers valuable contributions, several limitations warrant consideration. First, as the review is restricted to English-language journal articles indexed in Scopus and WoS, it may be biased and exclude valuable regional or non-English publications that could provide unique perspectives on gender and halal markets. This includes non-English studies from Muslim-majority regions such as the Middle East, Turkey or Indonesia, in which gender dynamics can be deeply embedded in cultural and religious interactions with halal markets. Second, while this paper provided a valuable snapshot of the distribution of gender studies across various halal sectors, sector-specific nuances may not be fully captured within a single synthesis without the addition of richer qualitative insights. Third, the dominance of cross-sectional quantitative research limits deeper insights into gendered consumption experiences.

As our ten propositions are broad in nature to provide a conceptual research agenda for an emerging field, future researchers can translate them into more specific, contextually grounded and empirically testable models depending on sector, geographical context and theoretical positioning. Specifically, future research should place stronger emphasis on developing theoretical frameworks that explicitly address gender within the cultural and religious context of halal markets. While many studies have incorporated gender merely as a demographic variable, it is critical to engage gender theories to explain how gender intersects with religion, culture and class. Greater attention to underexplored halal sectors like pharmaceuticals and digital services is needed, as they often involve significant female consumer participation and could reveal new dimensions of gendered consumption. Using qualitative and mixed-method approaches, such as ethnography and in-depth interviews, can further augment future systematic reviews with more articles published after our search period in October 2024 to provide richer and more nuanced understandings of the rapidly evolving field of gendered consumption in halal markets. This includes qualitative insights based on specific halal sectors to understand how gender issues are manifested differently, such as women's empowerment in modest fashion and marginalization in women's entrepreneurship in the context of Islamic finance. We also encourage future gender studies to be embedded with practitioner insights and to focus on other marginalized markets, such as halal industries in developing regions, to maximize real-world research impact. Future research should also address the geographic imbalance by expanding investigations into non-OIC and Muslim minority contexts, where gendered consumption patterns may differ due to distinct cultural, institutional and market structures. Incorporating these regions can greatly enhance the global applicability of halal gender research. Cross-cultural and longitudinal studies could also capture the shifts in consumer attitudes and behaviors as gender roles evolve in response to globalization, technological advancements and changing societal norms.

Acknowledgements

The authors would like to thank Muhammad Azri Zainudin for his assistance in the data collection process.

References

- Ahmad, N., Zamri, Z.H. and Omarali, N.S. (2024), "Islamic nations' approaches to combating gender discrimination against women: an examination of the southeast Asia region", *De Jure: Jurnal Hukum Dan Syar'iah*, Vol. 16 No. 2, pp. 501-530, doi: [10.18860/j-fsh.v16i2.29965](https://doi.org/10.18860/j-fsh.v16i2.29965).

-
- Ahmed, D.A.A. (2007), "Gender, disability and Islam: living with visual impairment in Bahrain", PhD thesis, University of Warwick.
- Ajzen, I. (1991), "The theory of planned behavior", *Organizational Behavior and Human Decision Processes*, Vol. 50 No. 2, pp. 179-211.
- Alam, M.M., Aliyu, A. and Shahriar, S.M. (2019), "Presenting women as sexual objects in marketing communications: perspective of morality, ethics and religion", *Journal of Islamic Marketing*, Vol. 10 No. 3, pp. 911-927, doi: [10.1108/JIMA-03-2017-0032](https://doi.org/10.1108/JIMA-03-2017-0032).
- Al-Awlaqi, M.A. and Aamer, A.M. (2023), "Islamic financial literacy and Islamic banks selection: an exploratory study using multiple correspondence analysis on banks' small business customers", *International Journal of Emerging Markets*, Vol. 18 No. 12, pp. 6285-6299, doi: [10.1108/IJOEM-09-2021-1354](https://doi.org/10.1108/IJOEM-09-2021-1354).
- Amin, H., Abdul-Rahman, A.R. and Abdul-Razak, D. (2013), "An integrative approach for understanding Islamic home financing adoption in Malaysia", *International Journal of Bank Marketing*, Vol. 31 No. 7, pp. 544-573, doi: [10.1108/IJBM-02-2013-0008](https://doi.org/10.1108/IJBM-02-2013-0008).
- Badran, M. (2005), "Between secular and Islamic feminism/s", *Journal of Middle East Women's Studies*, Vol. 1 No. 1, pp. 6-28, doi: [10.1215/15525864-2005-1002](https://doi.org/10.1215/15525864-2005-1002).
- Badran, M. (2019), "Gender activism: feminists and Islamists in Egypt", In *Identity Politics and Women*, Routledge, pp. 202-227.
- Baran, T. and Barutçu, S. (2023), "Attitudes toward the design of Islamic mobile shopping apps in Turkey: the case of hijab clothing mobile apps from the perspective of conservative consumers", *Journal of Islamic Accounting and Business Research*, Vol. 14 No. 3, pp. 398-415, doi: [10.1108/JIABR-12-2020-0380](https://doi.org/10.1108/JIABR-12-2020-0380).
- Barlas, A. (2008), "Engaging Islamic feminism: provincializing feminism as a master narrative", in Kynsilehto, A. (Ed), *Islamic Feminism: Current Perspectives*, Tampere Peace Research Institute.
- Basarudin, A. (2023), "Reluctant belonging: tudung (headscarf), communalism, and Muslim politics in urban Malaysia", *Feminist Formations*, Vol. 35 No. 2, pp. 198-225, doi: [10.1353/ff.2023.a907927](https://doi.org/10.1353/ff.2023.a907927).
- Beta, A.R. (2014), "Hijabers: how young urban Muslim women redefine themselves in Indonesia", *International Communication Gazette*, Vol. 76 Nos 4-5, pp. 377-389, doi: [10.1177/1748048514524103](https://doi.org/10.1177/1748048514524103).
- Bettany, S., Dobscha, S., O'Malley, L. and Prothero, A. (2010), "Moving beyond binary opposition: exploring the tapestry of gender in consumer research and marketing", *Marketing Theory*, Vol. 10 No. 1, pp. 3-28, doi: [10.1177/1470593109355244](https://doi.org/10.1177/1470593109355244).
- Branca, G., Grosso, M. and Castaldo, S. (2024), "Value through diversity: a systematic literature review to understand diversity and inclusion in consumer research", *Psychology and Marketing*, Vol. 41 No. 11, pp. 2854-2873, doi: [10.1002/mar.22088](https://doi.org/10.1002/mar.22088).
- Celestino, S., Garofano, A., Masiello, B., Izzo, F. and Bonetti, E. (2024), "Disability and marketing: a bibliometric analysis and systematic literature review", *Italian Journal of Marketing*, Vol. 2024 No. 3, pp. 311-337, doi: [10.1007/s43039-024-00098-3](https://doi.org/10.1007/s43039-024-00098-3).
- Çelik, F., Çam, M.S. and Koseoglu, M.A. (2023), "Ad avoidance in the digital context: a systematic literature review and research agenda", *International Journal of Consumer Studies*, Vol. 47 No. 6, pp. 2071-2105, doi: [10.1111/ijcs.12882](https://doi.org/10.1111/ijcs.12882).
- CrescentRating (2019), "Muslim women in travel 2019", available at: www.crescentrating.com/reports/muslim-women-in-travel-2019.html
- CrescentRating (2025), "Global Muslim travel index 2025 (GMTI)", available at: www.crescentrating.com/global-muslim-travel-index-gmti.html
- Davids, N. (2015), "Are Muslim women in need of Islamic feminism? In consideration of a re-imagined Islamic educational discourse", *British Journal of Religious Education*, Vol. 37 No. 3, pp. 311-325, doi: [10.1080/01416200.2014.944096](https://doi.org/10.1080/01416200.2014.944096).

- DinarStandard (2025), "State of the global Islamic economy report 2024/25", available at: <https://salaamgateway.com/reports/the-state-of-the-global-islamic-economy-sgie-202425-report-2>
- El-Galil, T. (2022), "Gender gap report finds MENA region lags in leadership roles for women", available at: www.al-fanarmedia.org/2022/07/gender-gap-report-finds-mena-region-lags-in-leadership-roles-for-women/#:~:text=he%20latest%20Global%20Gender%20Gap,worst%20gender%20gap%20by%20region
- ElMassah, S. and Abou-El-Sood, H. (2022), "Selection of Islamic banking in a multicultural context: the role of gender and religion", *Journal of Islamic Marketing*, Vol. 13 No. 11, pp. 2347-2377, doi: [10.1108/JIMA-05-2020-0160](https://doi.org/10.1108/JIMA-05-2020-0160).
- Essers, C. and Benschop, Y. (2009), "Muslim businesswomen doing boundary work: the negotiation of Islam, gender and ethnicity within entrepreneurial contexts", *Human Relations*, Vol. 62 No. 3, pp. 403-423, doi: [10.1177/0018726708101042](https://doi.org/10.1177/0018726708101042).
- Feiereisen, S., Broderick, A.J. and Douglas, S.P. (2009), "The effect and moderation of gender identity congruity: utilizing 'real women' advertising images", *Psychology and Marketing*, Vol. 26 No. 9, pp. 813-843, doi: [10.1002/mar.20301](https://doi.org/10.1002/mar.20301).
- Gallant, M. and Pounder, J. (2008), "The employment of female nationals in the United Arab Emirates (UAE): an analysis of opportunities and barriers", *Education, Business and Society: Contemporary Middle Eastern Issues*, Vol. 1 No. 1, pp. 26-33, doi: [10.1108/17537980810861493](https://doi.org/10.1108/17537980810861493).
- Gentry, J.W., Commuri, S. and Jun, S. (2003), "Review of literature on gender in the family", *Academy of Marketing Science Review*, Vol. 1 No. 1, pp. 1-18.
- Gilani, S.A.M., Mohamed Hashim, M.A., Tlemsani, I., Tantry, A. and Whitehead, J. (2025), "Gender impact on business growth in Europe and the middle East and North Africa", *Journal of Islamic Accounting and Business Research*, doi: [10.1108/JIABR-08-2024-0309](https://doi.org/10.1108/JIABR-08-2024-0309).
- Gökanksel, B. and McLarney, E. (2010), "Introduction Muslim", *Journal of Middle East Women's Studies*, Vol. 6 No. 3, pp. 1-18, doi: [10.2979/MEW.2010.6.3.1](https://doi.org/10.2979/MEW.2010.6.3.1).
- Golshan Sorour, M., Subramanian, R. and Tantry, A. (2024), "The mediating impact of strategic leadership on the relationship between digitalization and strategic planning of retail pharmacies", *Technology-Driven Business Innovation: Unleashing the Digital Advantage*, Springer Nature Switzerland, Cham, Vol. 1, pp. 441-452.
- Haag, L. and Brahm, T. (2025), "The gender gap in economic and financial literacy: a review and research agenda", *International Journal of Consumer Studies*, Vol. 49 No. 2, doi: [10.1111/ijcs.70031](https://doi.org/10.1111/ijcs.70031).
- Hall, S.M. and Holmes, H. (2017), "Gender and ethical consumption: towards a new research agenda", *Journal of Consumer Ethics*, Vol. 1 No. 2, pp. 2-6.
- Hall, C.M., Prayag, G., Oh, Y., Mahdavi, M.A. and Xin Jean, L. (2023), "Positionality, inter-subjectivity and reflexivity in Muslim minority research", *International Journal of Market Research*, Vol. 65 No. 6, pp. 778-795, doi: [10.1177/14707853231194984](https://doi.org/10.1177/14707853231194984).
- Hanzaee, K.H., Attar, M.M. and Alikhan, F. (2011), "Investigating the effect of gender role attitude on the relationship between dimensions of religiosity and new product adoption intention", *World Applied Sciences Journal*, Vol. 13 No. 6, pp. 1527-1536.
- Haruna, A., Oumbé, H.T. and Kountchou, A.M. (2024), "What determines the adoption of Islamic finance products in a non-Islamic country? Empirical evidence from Cameroonian small- and medium-sized enterprises", *Journal of Islamic Marketing*, Vol. 15 No. 5, pp. 1253-1279, doi: [10.1108/JIMA-08-2023-0234](https://doi.org/10.1108/JIMA-08-2023-0234).
- Hassan, L.M., McGowan, M. and Shiu, E. (2025), "They're not my people: when inclusive marketing backfires", *Journal of the Academy of Marketing Science*, Vol. 53 No. 2, pp. 1-25, doi: [10.1007/s11747-025-01105-5](https://doi.org/10.1007/s11747-025-01105-5).
- Hattab, H. (2011), "Towards understanding women entrepreneurship in MENA countries", *Proceedings of 56th ICSB World Conference, Stockholm, Sweden*.

- Hesová, Z. (2019), "Secular, Islamic or Muslim feminism? The place of religion in women's perspectives on equality in Islam", *Gender a Výzkum / Gender and Research*, Vol. 20 No. 2, pp. 26-46, doi: [10.13060/25706578.2019.20.2.482](https://doi.org/10.13060/25706578.2019.20.2.482).
- I. Doi, A.R. (2026), "Woman in the Quran and the Sunnah", IIUM. available at: www.iium.edu.my/deed/articles/woman_quran.html#:~:text=n%20Islam%20there%20is%20absolutely,43:70
- Isa, R.M., Man, S., Rahman, N.N.A. and Aziz, A. (2023), "Determinants of consumer adoption of halal cosmetics: a systematic literature review", *Journal of Cosmetic Dermatology*, Vol. 22 No. 3, pp. 752-762, doi: [10.1111/jocd.15486](https://doi.org/10.1111/jocd.15486).
- Ismail, A.R. and Melewar, T.C. (2014), "Attitude of Muslim consumers toward sex appeal in advertising: a comparative study between subcultures in Malaysia", *Journal of Promotion Management*, Vol. 20 No. 5, pp. 553-570, doi: [10.1080/10496491.2014.946204](https://doi.org/10.1080/10496491.2014.946204).
- Islam, M.M., Ab Talib, M.S. and Muhamad, N. (2024), "Developing theoretical lenses for upstream halal businesses", *Journal of Islamic Marketing*, Vol. 15 No. 1, pp. 192-220, doi: [10.1108/JIMA-05-2022-0156](https://doi.org/10.1108/JIMA-05-2022-0156).
- Jamshed, K.M. and Uluylol, B. (2024), "What drives to adopt Islamic banking products and services: is it shariah compliance or convenience?", *Journal of Islamic Marketing*, Vol. 15 No. 11, pp. 2891-2915, doi: [10.1108/JIMA-08-2023-0243](https://doi.org/10.1108/JIMA-08-2023-0243).
- Jones, C. (2007), "Fashion and faith in urban Indonesia", *Fashion Theory*, Vol. 11 Nos 2-3, pp. 211-231, doi: [10.2752/136270407X202763](https://doi.org/10.2752/136270407X202763).
- Kanwal, M., Burki, U., Ali, R. and Dahlstrom, R. (2022), "Systematic review of gender differences and similarities in online consumers' shopping behavior", *Journal of Consumer Marketing*, Vol. 39 No. 1, pp. 29-43, doi: [10.1108/JCM-01-2021-4356](https://doi.org/10.1108/JCM-01-2021-4356).
- Kim, W., Di Benedetto, C.A. and Lancioni, R.A. (2011), "The effects of country and gender differences on consumer innovativeness and decision processes in a highly globalized high-tech product market", *Asia Pacific Journal of Marketing and Logistics*, Vol. 23 No. 5, pp. 714-744, doi: [10.1108/13555851111183101](https://doi.org/10.1108/13555851111183101).
- Kol, O. and Levy, S. (2023), "Men on a mission, women on a journey-Gender differences in consumer information search behavior via SNS: the perceived value perspective", *Journal of Retailing and Consumer Services*, Vol. 75, p. 103476, doi: [10.1016/j.jretconser.2023.103476](https://doi.org/10.1016/j.jretconser.2023.103476).
- Kulkarni, Y. and Iyer, K. (2023), "Influence of disability-inclusive advertising on behavioral intention-an intergenerational analysis", *Studies in Media and Communication*, Vol. 11 No. 6, pp. 271-287, doi: [10.11114/smc.v11i6.6280](https://doi.org/10.11114/smc.v11i6.6280).
- Lazuardi, F. and Haji Shamsu, L.S.B. (2024), "Gender and feminism in an Islamic perspective", *FOCUS*, Vol. 5 No. 1, pp. 23-32.
- Lewis, R. (2007), "Veils and sales: muslims and the spaces of postcolonial fashion retail", *Fashion Theory*, Vol. 11 No. 4, pp. 423-441, doi: [10.2752/175174107X250235](https://doi.org/10.2752/175174107X250235).
- Liew, C.W.S. and Karia, N. (2024), "Halal cosmetics: a technology-empowered systematic literature review", *Journal of Islamic Marketing*, Vol. 15 No. 7, doi: [10.1108/JIMA-09-2023-0295](https://doi.org/10.1108/JIMA-09-2023-0295).
- Lim, W.M. (2024a), "What is qualitative research? An overview and guidelines", *Australasian Marketing Journal*, Vol. 33 No. 2, doi: [10.1177/14413582241264619](https://doi.org/10.1177/14413582241264619).
- Lim, W.M. (2024b), "What is quantitative research? An overview and guidelines", *Australasian Marketing Journal*, Vol. 33 No. 3, p. 14413582241264622, doi: [10.1177/14413582241264622](https://doi.org/10.1177/14413582241264622).
- Linando, J.A. (2023), "A relational perspective comparison of workplace discrimination toward Muslims in Muslim-minority and Muslim-majority countries", *International Journal of Cross Cultural Management*, Vol. 23 No. 1, pp. 31-57, doi: [10.1177/14705958221120990](https://doi.org/10.1177/14705958221120990).
- McNay, L. (2004), "Agency and experience: gender as a lived relation", *The Sociological Review*, Vol. 52 No. 2_suppl, pp. 175-190, doi: [10.1111/j.1467-954X.2005.00530.x](https://doi.org/10.1111/j.1467-954X.2005.00530.x).

- Madichie, N.O. and Gallant, M. (2012), "Broken silence: a commentary on women's entrepreneurship in the United Arab Emirates", *The International Journal of Entrepreneurship and Innovation*, Vol. 13 No. 2, pp. 81-92, doi: [10.5367/ijei.2012.0071](https://doi.org/10.5367/ijei.2012.0071).
- Maduku, D.K. and Mbeya, S. (2024), "Understanding family takaful purchase behaviour: the roles of religious obligation and gender", *Journal of Financial Services Marketing*, Vol. 29 No. 2, pp. 440-458, doi: [10.1057/s41264-023-00213-z](https://doi.org/10.1057/s41264-023-00213-z).
- Maminirina Fenitra, R., Balqiah, T.E., Astuti, R.D., Prabowo, H. and Hati, S.R.H. (2024), "Advancing the consumer behaviour theory in halal food: review literature and directions for future research", *Journal of Islamic Marketing*, Vol. 15 No. 11, pp. 3195-3222, doi: [10.1108/JIMA-05-2023-0141](https://doi.org/10.1108/JIMA-05-2023-0141).
- Md Nawi, N.H., Megat Ahmad, P.H., Ibrahim, H. and Mohd Suki, N. (2023), "Firms' commitment to halal standard practices in the food sector: impact of knowledge and attitude", *Journal of Islamic Marketing*, Vol. 14 No. 5, pp. 1260-1275, doi: [10.1108/JIMA-10-2021-0333](https://doi.org/10.1108/JIMA-10-2021-0333).
- Mehta, R. (2020), "Gender-based differences in consumer decision-making styles: implications for marketers", *DECISION*, Vol. 47 No. 3, pp. 319-329, doi: [10.1007/s40622-020-00252-8](https://doi.org/10.1007/s40622-020-00252-8).
- Mezahi, W. (2022), "Islam is a patriarchal religion", Islam21C, available at: www.islam21c.com/opinion/islam-is-a-patriarchal-religion/#:~:text=n%20Islam%2C%20a%20patriarchal%20religion,into%20the%20arms%20of%20another
- Moher, D., Liberati, A., Tetzlaff, J. and Altman, D.G. (2010), "Preferred reporting items for systematic reviews and meta-analyses: the PRISMA statement", *International Journal of Surgery*, Vol. 8 No. 5, pp. 336-341, doi: [10.1016/j.ijso.2010.02.007](https://doi.org/10.1016/j.ijso.2010.02.007).
- Muehlbacher, S., Hofmann, E., Kirchler, E. and Roland-Lévy, C. (2009), "Household decision making: changes of female and male partners' roles", *Psychology and Economics*, Vol. 2 No. 2, pp. 17-37.
- Muhamad Hashim, N. and Mizerski, D. (2010), "Exploring Muslim consumers' information sources for fatwa rulings on products and behaviors", *Journal of Islamic Marketing*, Vol. 1 No. 1, pp. 37-50, doi: [10.1108/17590831011026213](https://doi.org/10.1108/17590831011026213).
- Nasir, M.M., Sawari, S.S.M. and Alam, A. (2025), "Understanding the challenges Muslim women face in adventure tourism", *Journal of Contemporary Tourism and Hospitality Research (JoCTH)*, Vol. 1 No. 1, pp. 25-37, doi: [10.31436/jocth.v1i1.11](https://doi.org/10.31436/jocth.v1i1.11).
- Ng, S., Bharti, M. and Faust, N.T. (2020), "The impact of gender and culture in consumer behavior", In Cheung F. M. and Halpern D. F. (Eds), *The Cambridge Handbook of the International Psychology of Women*, Cambridge University Press, pp. 244-257, doi: [10.1017/9781108561716.021](https://doi.org/10.1017/9781108561716.021).
- Noor, N. (2024a), "A scoping review of artificial intelligence in halal service", *Journal of Halal Service Research*, Vol. 5 No. 1.
- Noor, N. (2024b), "Technology acceptance model in halal industries: a systematic literature review and research agenda", *Journal of Islamic Marketing*, Vol. 15 No. 11, doi: [10.1108/JIMA-02-2024-0077](https://doi.org/10.1108/JIMA-02-2024-0077).
- Noor, N. (2025a), "A closer look at halal brand image: systematic review and future directions", *Journal of Islamic Marketing*, Vol. 16 No. 10, doi: [10.1108/JIMA-06-2024-0259](https://doi.org/10.1108/JIMA-06-2024-0259).
- Noor, N. (2025b), "Halal service quality: systematic review, conceptual model and future research", *Journal of Islamic Accounting and Business Research*, doi: [10.1108/JIABR-06-2024-0211](https://doi.org/10.1108/JIABR-06-2024-0211).
- Nugraha, Y.D. and Widyaningsih, Y.A. (2022), "The moderating role of gender and religiosity on the EMA model: an Indonesian Muslim pilgrim perspective", *Journal of Islamic Marketing*, Vol. 13 No. 6, pp. 1201-1223, doi: [10.1108/JIMA-03-2020-0076](https://doi.org/10.1108/JIMA-03-2020-0076).
- Nuryanto, U.W., Basrowi, B., Quraysin, I., Pratiwi, I. and Utami, P. (2025), "Empowering the marginalized through the halal industry in Indonesia: a systematic literature review", *Share: Jurnal Ekonomi Dan Keuangan Islam*, Vol. 14 No. 1, pp. 343-368, doi: [10.22373/share.v14i1.27622](https://doi.org/10.22373/share.v14i1.27622).
- Ozdemir, E. and Akcay, G. (2019), "The effect of gender identity on consumers' impulse buying behavior and the moderating role of biological sex", *Business and Economics Research Journal*, Vol. 10 No. 5, pp. 1109-1125, doi: [10.20409/berj.2019.218](https://doi.org/10.20409/berj.2019.218).

- Parayil Iqbal, U., Jose, S.M. and Tahir, M. (2023), "Integrating trust with extended UTAUT model: a study on Islamic banking customers' m-banking adoption in the Maldives", *Journal of Islamic Marketing*, Vol. 14 No. 7, pp. 1836-1858, doi: [10.1108/JIMA-01-2022-0030](https://doi.org/10.1108/JIMA-01-2022-0030).
- Paul, J. and Rosado-Serrano, A. (2019), "Gradual internationalization vs Born-Global/international new venture models: a review and research agenda", *International Marketing Review*, Vol. 36 No. 6, pp. 830-858, doi: [10.1108/IMR-10-2018-0280](https://doi.org/10.1108/IMR-10-2018-0280).
- Paul, J., Lim, W.M., O'Cass, A., Hao, A.W. and Bresciani, S. (2021), "Scientific procedures and rationales for systematic literature reviews (SPAR-4-SLR)", *International Journal of Consumer Studies*, Vol. 45 No. 4, pp. O1-O16, doi: [10.1111/ijcs.12695](https://doi.org/10.1111/ijcs.12695).
- Rakhmani, I. (2019), "The personal is political: gendered morality in Indonesia's halal consumerism", *TRaNS: Trans -Regional and -National Studies of Southeast Asia*, Vol. 7 No. 2, pp. 291-312, doi: [10.1017/trn.2019.2](https://doi.org/10.1017/trn.2019.2).
- Ramprabha, K. (2017), "Consumer shopping behaviour and the role of women in shopping – A literature review", *Research Journal of Social Science and Management*, Vol. 7 No. 8, pp. 50-63.
- Rhoudri, S. and Ougoujil, S. (2024), "Propensity toward Islamic debt financing among Moroccan MSMEs: assessing the mediating effect of entrepreneurial achievement motivation using PLS-MGA", *International Journal of Bank Marketing*, Vol. 42 No. 7, pp. 2177-2215, doi: [10.1108/IJBM-01-2024-0070](https://doi.org/10.1108/IJBM-01-2024-0070).
- Rozenkowska, K. (2023), "Theory of planned behavior in consumer behavior research: a systematic literature review", *International Journal of Consumer Studies*, Vol. 47 No. 6, pp. 2670-2700, doi: [10.1111/ijcs.12970](https://doi.org/10.1111/ijcs.12970).
- Saraç, Ö., Kiper, V.O. and Batman, O. (2023), "The conflict of halal and hedonism, investigating halal-sensitive tourists' hedonic tendency", *Journal of Islamic Marketing*, Vol. 14 No. 9, pp. 2361-2382, doi: [10.1108/JIMA-06-2021-0178](https://doi.org/10.1108/JIMA-06-2021-0178).
- Scott, M.L., Mende, M. and Ramon, L.G. (2025), "Inclusivity in the marketplace through the lens of social-movements and counter-movements theories", *Journal of Business Research*, Vol. 189, pp. 115058, doi: [10.1016/j.jbusres.2024.115058](https://doi.org/10.1016/j.jbusres.2024.115058).
- Sergius Koku, P. and Jusoh, O. (2014), "Where do we go from here? Towards a theory in Islamic marketing", *Journal of Islamic Marketing*, Vol. 5 No. 3, pp. 366-378, doi: [10.1108/JIMA-03-2013-0022](https://doi.org/10.1108/JIMA-03-2013-0022).
- Shang, J. and Peloza, J. (2016), "Can 'real' men consume ethically? How ethical consumption leads to unintended observer inference", *Journal of Business Ethics*, Vol. 139 No. 1, pp. 129-145, doi: [10.1007/s10551-015-2627-z](https://doi.org/10.1007/s10551-015-2627-z).
- Shome, A., Jabeen, F. and Rajaguru, R. (2017), "Religious and demographic factors underlying consumer choice of Islamic banking services in the United Arab Emirates", *Diakses Tanggal*, 2.
- Sinna Lebbe, S., Mohamad, A. and Mohammad Sifat, I. (2019), "Back to the future: returning to silver-backed money in Sri Lanka", *Journal of Islamic Accounting and Business Research*, Vol. 10 No. 1, pp. 73-97, doi: [10.1108/JIABR-08-2015-0039](https://doi.org/10.1108/JIABR-08-2015-0039).
- Spierings, N., Smits, J. and Verloo, M. (2008), "On the compatibility of Islam and gender equality. Effects of modernization, state islamization, and democracy on women's labour market participation in 45 Muslim countries", *Social Indicators Research*, Vol. 90 No. 3, pp. 503-522, doi: [10.1007/s11205-008-9274-z](https://doi.org/10.1007/s11205-008-9274-z).
- Syed, J. and Van Buren, H.J. III (2014), "Global business norms and Islamic views on women's employment", *Business Ethics Quarterly*, Vol. 24 No. 2, pp. 251-276, doi: [10.5840/beq201452910](https://doi.org/10.5840/beq201452910).
- Syed, J. and Özbilgin, M.F. (2010), *Managing Cultural Diversity in Asia: A Research Companion*, Edward Elgar Publishing.
- Syed, J. and Özbilgin, M.F. (2015), *Managing Diversity and Inclusion: An International Perspective*, Sage Publications.

- Tarofder, A.K., Sultana, U.S., Ismail, R., Salem, S.F. and Musah, A.A. (2022), "The anatomy of non-Muslim consumers' halal fashion buying behaviour: a quantitative approach", *Journal of Islamic Marketing*, Vol. 13 No. 8, pp. 1763-1785, doi: [10.1108/JIMA-05-2020-0156](https://doi.org/10.1108/JIMA-05-2020-0156).
- Tatli, A. and Özbilgin, M.F. (2012), "An emic approach to intersectional study of diversity at work: a bourdieuan framing", *International Journal of Management Reviews*, Vol. 14 No. 2, pp. 180-200, doi: [10.1111/j.1468-2370.2011.00326.x](https://doi.org/10.1111/j.1468-2370.2011.00326.x).
- Tlaiss, H.A. (2015), "How Islamic business ethics impact women entrepreneurs: insights from four Arab middle eastern countries", *Journal of Business Ethics*, Vol. 129 No. 4, pp. 859-877, doi: [10.1007/s10551-014-2138-3](https://doi.org/10.1007/s10551-014-2138-3).
- Uduehi, E., Saint Clair, J.K. and Crabbe, R. (2024), "Intersectionality in marketing: a paradigm for understanding understudied consumers", *SSRN Electronic Journal*, p. 222429241258493, doi: [10.1177/00222429241258493](https://doi.org/10.1177/00222429241258493).
- Ulum Al-Azhar Academy (2025), "Surah an NISA transliteration with a look at women's rights in Islam", available at: <https://ulumalazhar.com/surah-an-nisa-transliteration/#:~:text=ow%20many%20verses%20are%20in,of%20Islamic%20law%20and%20ethics>
- Ummiroh, I.R., Schwab, A. and Dhewanto, W. (2022), "Women social entrepreneurs in a Muslim society: how to manage patriarchy and spouses", *Social Enterprise Journal*, Vol. 18 No. 4, pp. 660-690.
- Venkatesh, V., Thong, J.Y.L. and Xu, X. (2012), "Consumer acceptance and use of information technology: extending the unified theory of acceptance and use of technology", *MIS Quarterly*, Vol. 36 No. 1, pp. 157-178, doi: [10.2307/41410412](https://doi.org/10.2307/41410412).
- Verbeke, W., Rutsaert, P., Bonne, K. and Vermeir, I. (2013), "Credence quality coordination and consumers' willingness-to-pay for certified halal labelled meat", *Meat Science*, Vol. 95 No. 4, pp. 790-797, doi: [10.1016/j.meatsci.2013.04.042](https://doi.org/10.1016/j.meatsci.2013.04.042).
- Vuciterna, R., Ruggeri, G. and Stefano, C. (2025), "Understanding gender in food consumer behaviour—a review and research agenda", *International Journal of Consumer Studies*, Vol. 49 No. 5, pp. e70099, doi: [10.1111/ijcs.70099](https://doi.org/10.1111/ijcs.70099).
- Yang, E.C.L., Khoo-Lattimore, C. and Arcodia, C. (2017), "A systematic literature review of risk and gender research in tourism", *Tourism Management*, Vol. 58, pp. 89-100, doi: [10.1016/j.tourman.2016.10.011](https://doi.org/10.1016/j.tourman.2016.10.011).
- Yaqin, A. (2007), "Islamic barbie: the politics of gender and performativity", *Fashion Theory*, Vol. 11 Nos 2-3, pp. 173-188, doi: [10.2752/136270407X202736](https://doi.org/10.2752/136270407X202736).
- Ye, L., Bose, M. and Pelton, L.E. (2017), "How gender identity affects consumer behavior: overview and historical analysis", *The Journal of Business Diversity*, Vol. 17 No. 4, pp. 9-24.
- Yudiana, F.E., Kusuma, H. and Qizam, I. (2021), "Gender roles in the relationship between Hijrah intention, satisfaction, and slamic-bank customer loyalty", *Pertanika Journal of Social Sciences and Humanities*, Vol. 29 No. 4, doi: [10.47836/pjssh.29.4.28](https://doi.org/10.47836/pjssh.29.4.28).

Further reading

- Islam, M.M. (2022), "Evaluating negative attitudes of the students and shoppers towards halal cosmetics products", *Journal of Islamic Marketing*, Vol. 13 No. 3, pp. 565-585, doi: [10.1108/JIMA-03-2020-0067](https://doi.org/10.1108/JIMA-03-2020-0067).

Corresponding author

Nurhafizh Noor can be contacted at: nurhafizh.noor@jcu.edu.au