

Different Markets, Different Choices: Halal Certified Chicken Consumption Among Muslims in Taiwan and Indonesia

Poppy Wulandari^{1*}, Dita Kartika Sari Hasibuan², Putri Sosanti Sembiring³, Ade Rasinta Herli Kristiani Purba⁴, Grace Desy Hanatasha Ginting⁵

^{1,2,3,4,5}Politeknik Negeri Medan, Indonesia

*Email: poppywulandari@polmed.ac.id

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Abstract

Purpose: This study investigates differences in purchasing decisions for halal-certified chicken between Muslim consumers in Indonesia and Taiwan. It explores the socio-cultural, institutional, psychological, and economic factors shaping consumer choices, while assessing the role of halal literacy and certification.

Methods: A qualitative comparative design was applied, using semi-structured interviews with Muslim consumers in both countries. Purposive sampling was conducted in Indonesia, while snowball sampling was employed in Taiwan due to the smaller and dispersed Muslim population. Data were analyzed thematically with NVivo and ATLAS.ti, supported by secondary sources such as halal regulations and community initiatives.

Results: Findings reveal that Indonesian consumers often rely on trust-based relationships with Muslim vendors and assume halalness as a cultural default, reducing the urgency of certification. In contrast, Taiwanese consumers emphasize halal logos and certification bodies as primary assurances of Sharia compliance and food safety. Affordability and social familiarity drive Indonesian preferences, while availability, institutional trust, and diaspora support dominate in Taiwan.

Implications: The study highlights that halal consumption is influenced not only by religious obligations but also by broader socio-cultural and institutional contexts. Results underscore the need for stronger halal assurance for fresh products in Indonesia and wider distribution of halal-certified foods in Taiwan, offering insights for policymakers and future research on Muslim consumer behavior across different settings.

INTRODUCTION

The demand for halal-certified products among Muslim consumers continues to increase, reflecting the interconnection between religion, consumer behavior, and the potential of the halal market. For Muslim consumers, halal represents a fundamental and primary value in consumption practices, as guided by Surah Al-Baqarah verse 168, which instructs humankind to consume what is lawful and wholesome from what is provided on earth. Halal certification is not only a religious obligation but also serves as an indicator of quality, hygiene, and safety of consumable products (Calder, 2020). However, the influence of halal certification on purchasing decisions for broiler chicken varies across countries (Akhiroh et al., 2025). An intriguing phenomenon emerges when

comparing Indonesia, the world's largest Muslim-majority country, with Taiwan, where Muslims constitute a minority population.

Purchasing halal-certified products is not merely about fulfilling religious obligations but also about enhancing brand preference, trust, and customer loyalty, particularly among younger generations in Indonesia (Hanafiah et al., 2024). Djakasaputra et al. (2023) found that halal certification positively contributes to brand image and purchase intention, while halal awareness strengthens this effect through brand image. Fadillah et al. (2023) demonstrated that halal awareness, certification, and attitudes of Indonesian Muslim consumers significantly influence purchasing behavior, with purchase intention acting as a strong mediator. Surbakti et al. (2025) confirmed that lifestyle and halal literacy significantly increase the interest of culinary MSMEs in obtaining halal certification. Similarly, research on MSMEs in Jakarta found that halal awareness, lifestyle, and certification directly influence consumer purchase interest in halal products (Nur et al., 2021).

According to Adham et al. (2020), Muslim consumers in Taiwan prefer halal-certified food due to the support provided by Muslim communities, mosques, and the involvement of external authorities such as Malaysian institutions. As a new player in the halal industry, Taiwan still lags behind South Korea and Japan (Muhamad et al., 2020). Nonetheless, the efforts of mosques in Taiwan to facilitate the sale of halal-certified chicken represent concrete support for Muslim consumers' purchasing intentions toward halal products (Ardiyanto et al., 2024). This stands in contrast to Indonesia, where the Muslim majority no longer places strong emphasis on either the process or certification of halal chicken when making purchasing decisions. This paradox raises important questions regarding the social, cultural, institutional, and psychological factors shaping consumer behavior.

In Indonesia, halal food is often assumed to be the default standard due to the dominance of Islamic norms and practices, making certification less urgent when purchasing fresh products such as chicken, meat, or eggs (Adekunle & Filson, 2020; Miranda Sari & W, 2023). Conversely, in Taiwan where Muslims are a minority halal certification becomes an essential instrument to ensure compliance with religious obligations and to reduce uncertainty in a predominantly non-Muslim market (Munandar & Fahrurrozi, 2025). However, in other contexts, such as dining preferences, Muslim consumers in Taiwan are often less concerned about explicit halal claims and instead prioritize avoiding vegetarian or non-pork restaurants (Wang et al., 2019). These differences highlight how regulation and consumer perception influence halal-related consumption behavior.

Studies grounded in the Theory of Planned Behavior (TPB), such as Najmudin & Ahyakudin (2024), show that attitudes, subjective norms, behavioral control, and trust play significant roles in shaping purchase intentions for halal products, even when consumers seem more attentive to brands than halal labels themselves. Ahsen & Hendayani (2022) further add religiosity, interpersonal norms, and habits as predictors of halal food purchase intentions among Muslim students. Pratiwi et al. (2024) revealed that trust, halal awareness, perceived behavioral control, subjective norms, and religiosity are significant factors influencing Indonesian students' purchase decisions in Taiwan, particularly when consuming non-certified halal products. This finding is highly relevant in explaining the contrasting consumer behaviors observed in Indonesia and Taiwan.

The paradox of halal chicken purchasing decisions in Indonesia and Taiwan is particularly noteworthy, especially given that the halal requirements for halal-certified chicken, according to the Indonesian Ulema Council (MUI) Fatwa No. 12 of 2009 on the Standard of Halal Slaughter Certification, specify that slaughter must be conducted by a Muslim who is of sound mind or has reached tamyiz. Furthermore, the Halal Assurance System (HAS) 23000 established by LPPOM MUI stipulates that slaughtering tools must comply with halal requirements. Despite this, most Muslim consumers in Indonesia do not pay close attention to these standards when purchasing broiler chicken, even though Indonesia's plural society makes it possible for non-Muslim traders to carry out the slaughtering process (Pangestu et al., 2022; Risyalda et al., 2021).

The gap in purchasing decisions for halal-certified chicken between Indonesia and Taiwan should receive attention not only from Muslim consumers but also from governments in safeguarding halal food security. For example, the Taiwanese government has introduced the "Halal Taiwan" application to assist Muslim consumers in making informed halal product purchases. Meanwhile, the Indonesian government, through Article 4 of Law No. 33 of 2014 on Halal Product Assurance, mandates that "products that enter, circulate, and are traded within Indonesia must be halal-certified." However, this regulation is currently limited to packaged foods and does not yet extend explicitly to fresh products such as broiler chicken.

Previous studies, such as Pangestu et al. (2022), revealed that Muslim consumers tend to trust market traders selling fresh chicken, while their understanding of halal standards for broiler chicken remains relatively low. Similarly, Syarifuddin et al. (2022) found no significant influence of halal slaughter practices on purchasing decisions, indicating that Muslim consumers in Indonesia no longer prioritize the halal status of broiler chicken. In contrast, Yang (2019) observed that general consumers in Taiwanese traditional markets tend to avoid products labeled with halal or

religious symbols, yet Muslim consumers are even willing to pay a premium for chicken bearing the halal logo.

This study aims to analyze the differences in purchase intentions for halal-certified broiler chicken between Muslim consumers in Indonesia and Taiwan. Furthermore, it seeks to identify the social, cultural, institutional, and psychological factors influencing Muslim consumer decisions in selecting halal chicken in both contexts. Beyond this, the study intends to explore how perceptions of halalness and levels of halal literacy shape Muslim consumption behavior, while also evaluating the effectiveness of regulations and government policies concerning halal product assurance, particularly for fresh products such as broiler chicken.

The significance of this study lies in its contribution to theory, as research on Muslim consumer purchasing decisions remains relatively scarce, thus providing new insights for future science. Practically, the findings may serve as a reference for policymakers in Indonesia to pay greater attention to halal certification of broiler chicken in traditional markets, thereby addressing Muslim consumers' lack of awareness regarding halal standards for fresh products and facilitating easier access to halal-certified chicken.

METHODS

This study employed a qualitative comparative design to investigate purchasing decisions for halal-certified broiler chicken among Muslim consumers in Indonesia and Taiwan. A qualitative approach was deemed appropriate as it allowed for an in-depth exploration of subjective experiences, social norms, and cultural meanings shaping consumer behavior (Bhar, 2019). The comparative element was essential to capture the contrasts between a Muslim-majority context (Indonesia) and a Muslim-minority context (Taiwan). Participants were selected using purposive sampling, targeting Muslim consumers who had purchased chicken from either traditional markets or supermarkets and possessed knowledge of halal certification. In Taiwan, snowball sampling was additionally applied due to the smaller and dispersed Muslim population. Data were collected through semi-structured in-depth interviews, guided by themes drawn from the Theory of Planned Behavior (TPB) and extended with variables such as religiosity, trust, and halal literacy. Supplementary secondary sources, including Indonesian halal regulations and Taiwan's halal initiatives, were also reviewed to contextualize findings.

Data analysis followed a thematic analysis procedure, facilitated by NVivo and ATLAS.ti software. Interview transcripts were systematically coded, grouped into categories, and synthesized into key themes. A comparative analysis was then conducted to identify similarities and differences across the two national contexts, complemented by thematic maps and word clouds to visualize findings. To ensure research rigor, triangulation of sources, member checking, and an audit trail

were employed. Ethical considerations included obtaining informed consent, guaranteeing confidentiality, and ensuring voluntary participation of all respondents.

RESULTS AND DISCUSSION

Purchasing Decisions of Halal Certified Chicken in Indonesia

Table 1. Thematic Analysis of Interviews with Indonesian Respondents

Theme	Sub-theme	Illustrative Quotes	Key Insights
Understanding and Awareness of Halal	Importance of halal labels	“Not very important; what matters is that the chicken is slaughtered in accordance with Islamic law.” (Ind.1) “To ensure the chicken is slaughtered according to Islamic teachings and does not contain prohibited elements.” (Ind.2)	Awareness varies: some rely on slaughtering practices, others value certification for assurance and compliance with market standards.
	Automatic halal assumption	“Yes, as long as it is slaughtered according to Islamic law.” (Ind.1) “No, because animal slaughter is regulated under Islamic law and must comply with it.” (Ind.3)	Opinions diverge: some assume halal without certification, others insist on formal verification.
	Ensuring halal status	“By buying from Muslim halal-certified chicken vendors with whom I have a long-standing relationship.” (Ind.1)	Reliance on trust-based relationships and halal logos in supermarkets.
Social and Cultural Factors	Family/community influence	“None; all purchasing decisions are my own.” (Ind.1) “Very influential, especially in buying from Muslim vendors.” (Ind.2)	Influence of family/community differs: minimal for some, strong guidance for others.
	Role of community information	“Yes, sometimes it is discussed in religious gatherings.” (Ind.2)	Religious gatherings provide limited but meaningful halal awareness.
	Consumption culture	“Yes, because Indonesia is a Muslim-majority country.” (Ind.2)	Muslim-majority culture shapes demand, but halal-certified

Theme	Sub-theme	Illustrative Quotes	Key Insights
Psychological Factors and Trust			chicken certification is less emphasized.
	Confidence with halal logo	“More at ease, as it guarantees cleanliness as well as halal compliance.” (Ind.2)	Halal logo provides psychological reassurance, but habitual trust in vendors remains significant.
	Trust in vendors	“I only buy from my regular vendor whom I know is Muslim.” (Ind.1)	Trust in Muslim vendors is central in the absence of certification.
	Influence on loyalty	“Very influential.” (Ind.2)	Certification and trust shape brand/vendor loyalty.
Institutional and Regulatory Factors	Government role	“The government pays little attention to halal halal-certified chicken in traditional markets.” (Ind.1)	Perceived lack of government involvement in traditional market oversight.
	Role of certification bodies	“Very important, since Indonesia is a Muslim-majority country.” (Ind.3)	Certification bodies seen as essential for ensuring halal compliance.
Price Comparison	Price awareness	“Halal-certified chicken is certainly more expensive.” (Ind.1)	General consensus that certified halal-certified chicken costs more.
	Willingness to pay	“No; for me, it is enough to buy from Muslim vendors.” (Ind.1) “Yes, I am willing.” (Ind.2)	Split willingness: some reject higher costs, others accept for assurance.
Expectations and Recommendations	Expectations of government	“It should be standardized, and the price difference should not be significant.” (Ind.1)	Expectation for affordability and equal access to halal halal-certified chicken .
	Raising awareness	“More religious studies should address food halalness.” (Ind.1) “It should start from individual awareness and be supported by government efforts.” (Ind.2)	Education, religious teachings, and government support seen as key strategies.

The interviews reveal a nuanced understanding of halal certification in halal-certified chicken consumption. Awareness of halal labels differs among informants: while some perceive certification as non-essential, emphasizing slaughtering practices as the primary indicator of halal compliance, others consider labels vital for ensuring adherence to Islamic law and meeting modern retail standards. This indicates a tension between traditional trust-based assurance and formal institutional verification. Social and cultural influences emerge as situational in purchasing decisions (Witek & Kuźniar, 2020). While certain respondents highlight independence in purchasing decisions, others acknowledge significant influence from family, community, and religious gatherings. Furthermore, Indonesia's Muslim-majority context fosters an environment where halal consumption is normalized, though certification for halal-certified chicken is often less prioritized than for packaged products. Psychological trust plays a pivotal role in shaping consumer behavior (Mawaddah et al., 2025; Ryndian Gusty et al., 2025). In traditional markets, trust in Muslim vendors often takes the place of certification (Calder, 2020; Dashti et al., 2024). However, halal logos offer additional reassurance, particularly regarding hygiene and compliance. This relationship of trust also extends to loyalty, as customer preference is increased by both certification and vendor familiarity (Teangsompong et al., 2024).

From an institutional perspective, participants express concern over the limited government oversight of traditional markets. Certification bodies, however, are perceived as crucial in safeguarding halal standards, particularly in a country where halal consumption is a dominant cultural expectation. This suggests a gap between institutional frameworks and localized practices. Regarding price factors, there is unanimous recognition that halal-certified halal-certified chicken is more expensive. Willingness to pay varies: some consumers resist additional costs by relying on trusted vendors, while others willingly pay more for assurance. This reflects a balance between economic considerations and religious confidence. In terms of expectations and recommendations, participants call for government intervention to standardize halal halal-certified chicken prices, reduce disparities between certified and non-certified products, and expand public awareness. Education through religious institutions and community initiatives is also emphasized as a means to enhance understanding of halal beyond basic prohibitions. Based on the interview results, a thematic map and cloud in this study can be depicted in accordance with Figures 1 and 2 below:

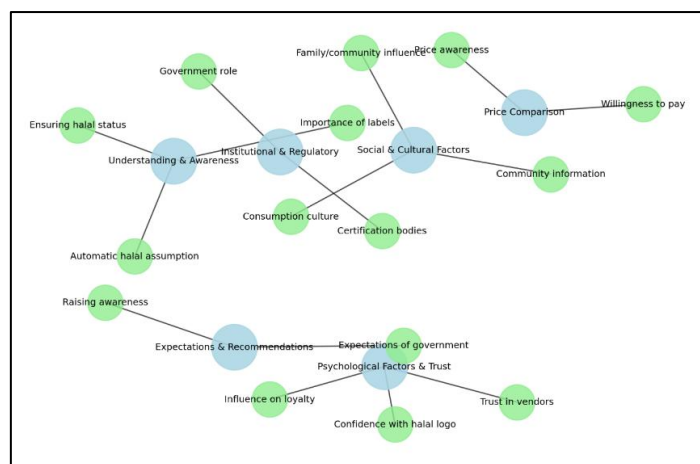


Figure 1. Thematic Map of Halal Certified Chicken in Indonesia



Figure 2. Word Cloud of Halal Certified Chicken Purchasing Decisions in Indonesia

Purchasing Decisions of Halal Certified Chicken in Taiwan

Table 2. Thematic Analysis of Interviews with Taiwanese Respondents

Theme	Sub-theme	Illustrative Quotes	Key Insights
Understanding and Awareness of Halal	Importance of halal labels	“The halal label is very important for Muslims in Taiwan because it guarantees the wholesomeness of the product.” (TW.3)	Awareness of halal certification is heightened; labels are viewed as essential for ensuring Sharia compliance and product quality.
	Automatic halal assumption	“For Muslim consumers living far from large supermarkets... buying chicken without a halal logo... becomes the final option.” (TW.1) “If there is no doubt and no other option, I think as long as	Some consumers compromise due to accessibility; necessity influences perceptions of halalness.

Theme	Sub-theme	Illustrative Quotes	Key Insights
Social and Cultural Factors		it is not pork, it is not a problem.” (TW.2)	
	Ensuring halal status	“To ensure that it is truly halal, I buy it from Carrefour or from Indonesian migrant workers who guarantee that the chicken is halal.” (TW.3)	Reliance on halal-certified supermarkets and diaspora networks for assurance.
	Family/community influence	“My family has strict and disciplined rules regarding Islamic law.” (TW.2)	Family discipline and community reminders strongly shape purchasing behavior.
	Muslim community role	“Yes, Muslim friends in Taiwan often remind me about the halal status of chicken.” (TW.1)	Muslim diaspora networks act as informal halal watchdogs.
Psychological Factors and Trust	Consumption culture in Taiwan	“Precisely because the majority here are non-Muslims, Muslim consumers must be more cautious.” (TW.1)	Being a minority heightens vigilance, though some Muslims adapt to local non-halal norms.
	Confidence with halal logo	“Absolutely.” (TW.3)	The halal label strongly enhances consumer confidence.
	Trust in sellers	“I always buy from supermarkets, so sellers do not influence my purchasing decisions.” (TW.1)	Trust shifts from individuals to institutions (supermarkets, halal restaurants, mosques).
	Loyalty and preference	“For me, the halal logo acts as a signpost in the obligation to purchase products in Taiwan.” (TW.3)	Certification drives loyalty and purchasing discipline.
Institutional and Regulatory Factors	Government role	“In the markets, there is no halal-labeled chicken in Taiwan.” (TW.1)	Perceived lack of government role in traditional markets; reliance on private or religious institutions.
	Certification bodies	“Extremely important to guarantee the halal status of products and the comfort of Muslim consumers.” (TW.2)	Strong recognition of certification bodies as crucial intermediaries.

Theme	Sub-theme	Illustrative Quotes	Key Insights
Price Comparison	Awareness of price gap	“Yes.” (All respondents)	Consensus that halal-certified products are more expensive.
	Willingness to pay	“Very willing, because the availability of halal-labeled chicken is very limited here, in line with the law of supply and demand.” (TW.1)	High willingness to pay reflects scarcity, perceived hygiene, and religious necessity.
Expectations and Recommendations	Expectations for access	“It should be available in all supermarkets and, if possible, even in traditional markets.” (TW.2)	Respondents desire broader distribution, including smaller and traditional markets.
	Raising awareness	“One must enrich knowledge about food halalness, especially as members of the diaspora.” (TW.3)	Religious education and self-discipline are emphasized as key awareness strategies.

The interviews with Muslim respondents in Taiwan reveal that halal awareness and certification play a central role in shaping consumption practices. Unlike the Indonesian where personal trust in vendors may substitute for certification Taiwanese respondents emphasize the halal logo as a crucial guarantee of compliance with Sharia law and food safety. This reflects both the minority status of Muslims in Taiwan and the reliance on institutional assurances rather than interpersonal trust. Families, communities, and diaspora networks all have an impact on social and cultural aspects (Gevorkyan, 2022; Mohammed et al., 2023). Muslim communities and friends serve as unofficial mentors and reminders, while families frequently demand rigorous adherence to halal regulations (Abo-Zena & Hassan, 2024). The majority non-Muslim culture in Taiwan further necessitates vigilance, with respondents noting that Muslim consumers must discipline themselves to resist assimilation into non-halal consumption habits. When choosing to buy halal items, psychological trust is strongly correlated with certification and institutional channels (ROJAK et al., 2025). All respondents expressed greater confidence when purchasing halal-labeled chicken, and loyalty is strongly linked to brands and outlets offering certification. Unlike in Indonesia, trust in individual vendors plays a minimal role; instead, supermarkets, mosques, halal shops, and Indonesian migrant worker networks become the primary sources of assurance.

From an institutional perspective, respondents highlighted the limited presence of halal-certified halal-certified chicken in traditional markets, underscoring the importance of certification

bodies in safeguarding Muslim consumption. This indicates a structural gap in Taiwan's food system for Muslims, where state involvement is perceived as limited and certification is largely driven by private or religious actors. With regard to price, all respondents acknowledged the higher cost of halal-certified products but demonstrated a strong willingness to pay. The lack of halal-certified chicken and the belief that certified supply chains have higher standards of hygiene are further factors contributing to this readiness, in addition to religious commitments (Mohamed et al., 2020). Finally, in terms of expectations and recommendations, respondents consistently called for expanded distribution of halal-certified products beyond large supermarkets to smaller retail outlets and even traditional markets. They also emphasized the need for greater religious education, self-awareness, and collective efforts within the Muslim diaspora to strengthen halal consumption practices. This highlights the dual responsibility of both institutions and individual Muslims in ensuring access to and awareness of halal food in Taiwan. Based on the interview results, a thematic map and cloud in this study can be depicted in accordance with Figures 3 and 4 below:

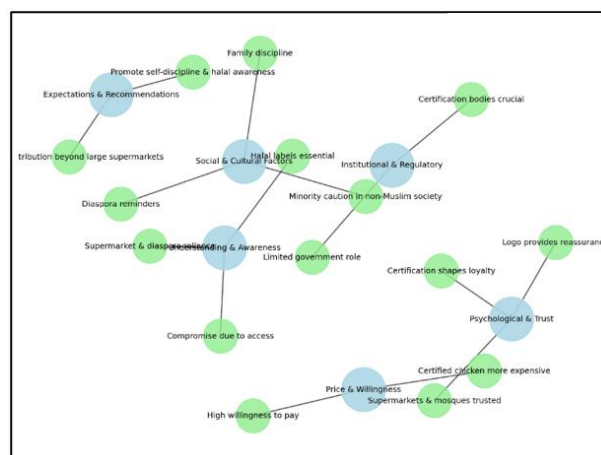


Figure 3. Thematic Map of Halal Certified Chicken in Taiwan

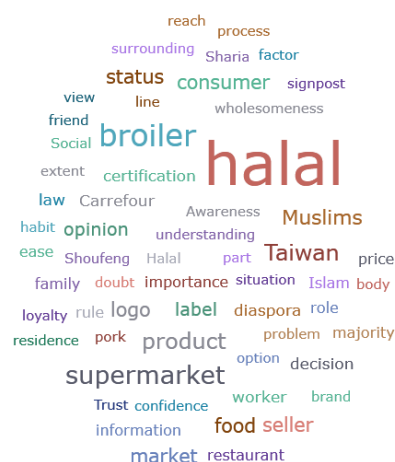


Figure 4. Word Cloud of Halal Certified Chicken Purchasing Decisions in Taiwan

Comparison of Halal Certified Chicken Purchasing Decisions in Indonesia and Taiwan

Muslim consumers in Indonesia and Taiwan engage with halal halal-certified chicken consumption are deeply shaped by their social and cultural environments (Maksum et al., 2021; Nurhayati & Hendar, 2019). Although both groups share a common religious foundation that obliges them to seek halal products, their practices and perceptions differ considerably depending on whether they live within a Muslim-majority or Muslim-minority context. In Indonesia, halal awareness tends to be embedded in everyday cultural and religious life (Vanany et al., 2020). Many consumers rely on trust in vendors or butchers whom they know personally, assuming that the slaughtering process follows Islamic principles even in the absence of certification. This reliance on informal trust networks reduces the urgency for institutional oversight, making certification more of a complementary assurance rather than a primary determinant of choice. In contrast, Taiwanese respondents emphasize the indispensability of halal logos. For them, certification is not only a religious safeguard but also a psychological assurance of food safety. In a setting where Muslims are a small minority, the presence of a halal logo carries symbolic weight, reassuring them of compliance and strengthening their confidence in the products they consume.

Social and cultural dynamics also diverge across the two contexts. In Indonesia, the majority Muslim environment means that community and family influence is less overt, as halal practices are widely assumed and socially reinforced. By contrast, Taiwanese Muslims live with heightened awareness of their minority status. They often rely on diaspora networks, family discipline, and communal reminders to remain vigilant about halal consumption. This creates a form of collective monitoring that compensates for the absence of widespread halal provisions in mainstream markets. Psychological trust further reflects these contextual differences. Indonesian consumers develop loyalty through long-standing relationships with vendors, where familiarity substitutes for certification. Taiwanese consumers, however, place loyalty primarily in certified outlets, supermarkets, and mosques, where institutional validation ensures that their religious obligations are respected. As a result, while Indonesians safeguard halal through social bonds, Taiwanese Muslims protect it through institutional trust.

The role of regulation and institutional mechanisms also contrasts between the two countries. Indonesian respondents acknowledge gaps in government oversight, particularly in traditional markets, but still consider certification bodies important. In Taiwan, the lack of halal-certified products in smaller outlets underscores the necessity of certification bodies and supermarkets as critical intermediaries. Institutional reliance, therefore, becomes compensatory: Indonesians can fall back on trust-based practices, whereas Taiwanese Muslims have little choice

but to depend on institutional mechanisms. Economic considerations further deepen these distinctions. While both groups recognize that halal-certified chicken often comes at a premium, Indonesians display mixed willingness to pay, balancing affordability with religious obligation. Taiwanese respondents, by contrast, report consistently high willingness to pay, interpreting the additional cost as a necessary investment in both religious compliance and health assurance. Here, Indonesian consumers appear pragmatic, while Taiwanese consumers reveal inelastic demand that prioritizes religious adherence over financial concerns.

Finally, expectations about the future of halal availability reflect these differences. Indonesian respondents highlight the need for standardization and education, often pointing to religious institutions as actors that can strengthen awareness. Taiwanese respondents, on the other hand, stress the need for wider distribution of certified products and the cultivation of self-discipline within the diaspora. This reveals that Indonesian priorities are focused on affordability and mass accessibility, while Taiwanese priorities are centered on availability within minority settings and the reinforcement of communal self-regulation. The comparison of broiler chicken purchasing decisions in Indonesia and Taiwan can also be observed in the following Figure 5:

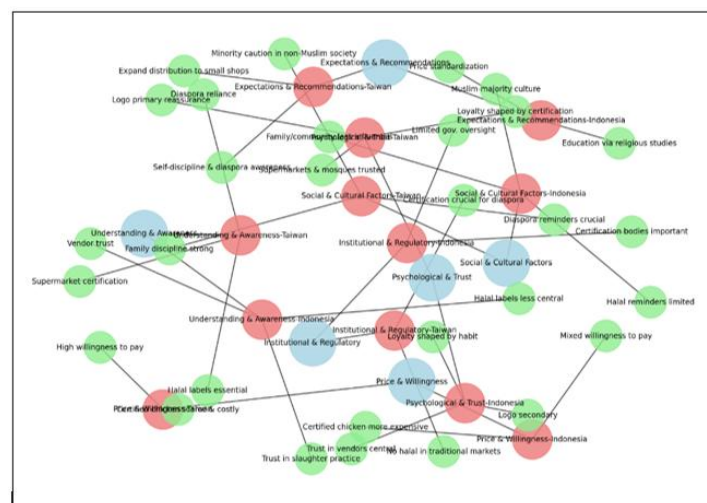


Figure 5. Thematic Map Comparing Purchasing Decisions in Indonesia and Taiwan

CONCLUSION

This study highlights that halal-certified chicken purchasing decisions are shaped differently in Indonesia and Taiwan due to their contrasting socio-cultural and institutional. In Indonesia, where Muslims form the majority, consumers often rely on trust-based relationships with vendors and assume halal compliance in daily practices, making certification a complementary rather than decisive factor. In Taiwan, however, halal certification is indispensable, serving both

as a religious safeguard and a psychological assurance of safety, reflecting the heightened vigilance of Muslim minorities in a predominantly non-Muslim society.

These differences also extend to social dynamics, trust, and economic considerations. Indonesian consumers demonstrate mixed willingness to pay for certification, balancing affordability with religious obligations, while Taiwanese consumers consistently express high willingness to pay due to scarcity and the symbolic weight of certification. Institutional gaps are also evident: Indonesian respondents emphasize the need for stronger government oversight and price standardization, whereas Taiwanese respondents call for broader product distribution and stronger communal self-regulation within diaspora networks.

Future research should broaden the scope by examining other Muslim-majority and minority contexts to test the generalizability of these findings. Quantitative studies may also measure consumer trust, price sensitivity, and certification reliance at a larger scale. Additionally, exploring digital platforms and generational shifts in halal consumption could provide further insights for policymakers, certification bodies, and market actors seeking to strengthen halal assurance and accessibility.

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