



Socio-Cultural Determinants of Halal Consumption: A Comparative Study of Indonesia, Malaysia, and Nigeria

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Abstract

The halal industry has experienced significant growth in various countries with large Muslim populations, especially Indonesia, Malaysia, and Nigeria. This study aims to understand how the social and cultural characteristics of societies in these three countries influence consumer behavior toward halal products. Using a qualitative approach based on literature review, this research analyzes factors shaping halal consumption patterns, including infrastructure readiness, social inequality, and economic factors in each country. The findings reveal that although all three countries have high demand for halal products, there are significant differences in acceptance and adoption. In Indonesia and Malaysia, the halal industry is more advanced, supported by strong government policies, whereas in Nigeria, infrastructural challenges and inadequate regulations are major obstacles. The study also highlights that the public's understanding of halal extends beyond food to sectors such as cosmetics, pharmaceuticals, and Islamic finance. Consequently, this research provides important contributions to the development of more inclusive halal industry policies and marketing strategies tailored to the social and cultural contexts of each country. However, the study is limited by the use of secondary data, and further research involving direct interviews with consumers and stakeholders in these countries is highly recommended.

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Introduction

The halal industry has experienced rapid growth worldwide, especially in countries with large Muslim populations such as Indonesia, Malaysia, and Nigeria (Akim et al., 2024; Al-Mahmood & Fraser, 2023). This development is driven by increasing awareness of the importance of halal products, from religious, health, and ethical perspectives. However, the growth of the halal industry does not always align with the social and cultural characteristics of societies in each country. Although these three countries have significant Muslim populations, there are differences in consumption patterns, preferences, and



acceptance of halal products (Ahmad et al., 2023; Aziz & Moniruzzaman, 2022). In Indonesia and Malaysia, the halal industry has developed with strong regulatory support and mature infrastructure. Meanwhile, in Nigeria, despite having a large halal market potential, challenges in infrastructure and certification remain major obstacles (Adebola et al., 2023). Furthermore, public understanding of the halal concept is not limited to food but extends to cosmetics, pharmaceuticals, and Islamic finance sectors. However, the readiness of society to adopt the halal concept in various aspects of life varies, depending on cultural, economic, and regulatory factors in each country.

So far, existing studies have largely focused on the global growth of the halal industry or case studies in individual countries, without comparing how social and cultural factors influence consumer behavior across countries. Three main trends can be identified from previous studies. First, many studies discuss the halal industry in terms of its contribution to the economy and potential in the global market (Abu Karim et al., 2020; Adiba & Amir, 2023). Second, existing research often addresses halal consumption patterns at a macro level without considering the cultural factors shaping consumer behavior (Ahmad et al., 2023; Akim et al., 2024). Third, research tends to emphasize halal certification standards and how government regulations affect the halal industry but pays less attention to public perception of halal itself (Warto & Samsuri, 2020). From these three trends, a research gap is evident regarding how the social and cultural characteristics of societies in Indonesia, Malaysia, and Nigeria influence halal product consumption behavior.

This study aims to address the gap in previous research by analyzing how the social and cultural characteristics of a society influence halal product consumption behavior. To this end, three main questions are posed: How ready is the infrastructure in Indonesia, Malaysia, and Nigeria to support consumer adoption of halal products? How do social inequalities and economic factors in each country affect access to and preferences for halal products? And how do cultural differences in these three countries influence public perception and acceptance levels of the halal industry? The answers to these questions will provide deeper insight for formulating policies and marketing strategies that are more effective and tailored to each country's needs. This study is based on the argument that halal consumption behavior is not only determined by economic and regulatory factors but also by the social and cultural characteristics of society. There are fundamental differences in how people in Indonesia, Malaysia, and

Nigeria understand and adopt the halal concept in daily life. In Indonesia, the halal concept has become part of the lifestyle, driven by government policies and the development of the halal industry across various sectors, including food, cosmetics, and Islamic finance. Meanwhile, in Malaysia, the halal industry has developed more systematically through strict certification and strong government support, making it a global halal industry hub. In Nigeria, although there is high demand for halal products, challenges such as infrastructure deficiencies, lack of uniform regulations, and diverse cultural factors affect halal adoption in society. The success of the halal industry in these three countries heavily depends on infrastructure readiness, equitable access, and how cultural values can be harmonized with halal adoption. Therefore, this study underscores the importance of social engineering and adaptive strategies for the halal industry to be optimally accepted by the communities in each country.

Research Methodology

This study employs a qualitative approach based on a literature review to ensure accuracy and transparency in the data collection and analysis process. This approach was chosen because it allows for an exploration of the subjective dimensions of the phenomenon under study, namely the halal industry, from the perspective of social actors directly involved (Candra Susanto et al., 2024). Through this emic perspective, the study is able to understand the experiences, values, and perceptions of industry actors such as producers, consumers, regulators, and certification bodies that influence the development and perception of the halal concept within a global context. This research focuses on the halal industry sector, specifically in the food and beverage fields, with attention to Islamic economic dynamics, halal supply chain management, and Muslim consumer behavior.

The research design is exploratory with the aim of uncovering and mapping current theoretical thoughts and empirical findings relevant to the topic (Creswell, John W., Creswell, J. David, n.d.). Since this research is a literature review, it does not involve direct participants or subjects. Data were obtained through systematic searches of various secondary sources such as scientific journal articles, research reports, institutional documents, and relevant academic books. Data sources were selected based on criteria of credibility and relevance, prioritizing publications that have undergone peer review. The analysis technique used is content analysis with stages including data reduction, thematic

categorization, and source triangulation to enhance the validity and reliability of data interpretation. Findings are presented descriptively and analytically to show patterns, challenges, and directions for the comprehensive development of the halal industry. This approach allows for a deep and contextual understanding of the social, economic, and cultural values that underpin the growth of the halal industry, as well as opening opportunities for broader scientific exploration in the future.

Consumer Behavior Trends in the Global Halal Industry

The global halal industry is experiencing rapid growth, driven by increasing consumer demand across various sectors such as food, cosmetics, tourism, and pharmaceuticals. This phenomenon is significantly influenced by a combination of demographic factors and evolving consumer attitudes toward halal products, which are now regarded not only as a religious obligation for Muslims but also as a quality standard increasingly accepted by non-Muslim consumers. One major development in consumer behavior is the rising acceptance and awareness of halal products among non-Muslims. Research indicates that halal-certified products are progressively viewed as symbols of quality and ethical production, possessing meanings that transcend purely religious connotations. For instance, halal products in Russia are increasingly regarded as quality assurance marks for food products, reflecting a broader shift in consumer awareness about health and safety standards, which are now appreciated by non-Muslim consumers (Cherenkov & Musayeva, 2020). Furthermore, Muslim consumers demonstrate higher awareness and strong preferences for halal products, linked to their religiosity, which drives greater purchase intentions (Nurhayati & Hendar, 2019). This indicates that halal products not only fulfill religious needs but also satisfy consumer desires to ensure product quality and integrity (Azam & Abdullah, 2020).

This trend is increasingly evident as more countries adopt and recognize halal as a mark of product quality. For example, in the context of the global market, halal products have become highly significant across various sectors because they are perceived as high-quality and ethically compliant, not only for Muslims but also for non-Muslim consumers who value product quality and health standards. Global demographics also play a crucial role in the growth of the halal industry. The Muslim population, projected to reach approximately 2.2 billion by 2030, directly impacts the halal market. As the Muslim population

grows, so does their purchasing power, making halal products a highly lucrative market segment. For instance, the halal food market is estimated to be worth over USD 632 billion annually (Sulaiman et al., 2023). This underscores the importance of the halal industry for companies that must adapt to meet the increasing demand from both Muslim and non-Muslim consumers (Naseri & Abdullah, 2022). Some manufacturers adopt halal certification as a strategy to enhance consumer trust and facilitate access to halal products across various regions, including non-Muslim-majority countries. In Taiwan, where understanding of halal is still limited, companies are focusing on halal certification to attract more consumers who want assurance that the products they consume meet halal standards (Yang, 2019).

As awareness of halal increases in non-Muslim countries, producers must not only manufacture food or other products compliant with halal law but also ensure their products meet the health and safety standards desired by non-Muslim consumers. Additionally, the fashion industry is increasingly embracing halal trends. Brands catering to halal lifestyles, such as those serving the hijabi community, demonstrate that halal has expanded beyond food products. The halal fashion industry is experiencing rapid growth, with various brands offering clothing that complies with Islamic law, such as loose-fitting garments and hijabs that meet higher moral and ethical standards. Marketing in this industry increasingly focuses on products emphasizing conformity to Islamic values, sustainability, and ethical production (Susilawati et al., 2021). Moreover, halal tourism is also growing rapidly, with more Muslim-friendly travel destinations, including hotels and restaurants serving halal food. This growth is driven by the rising number of Muslim tourists seeking destinations that accommodate their dietary and lifestyle needs, with the halal tourism market projected to reach USD 300 billion by 2026 (Misbah & Johari, 2024; Han et al., 2019).

Thus, the halal industry is expanding beyond just food and cosmetics, covering various sectors that serve the needs of both Muslim and non-Muslim consumers. Not only is the food market expanding, but other sectors such as halal tourism and fashion show enormous potential for growth and innovation. In tourism, for example, demand for hotels and travel destinations with halal facilities has sharply increased, and studies indicate that the halal tourism market is forecasted to grow significantly in the coming years. However, demographic factors are not the sole drivers of the halal industry's growth. Consumer preferences also play a major role in this development. Many consumers, both

Muslim and non-Muslim, are increasingly aware of the importance of ethically and health-compliant products. This pushes manufacturers to pay more attention to product quality and safety, with halal certification providing additional assurance to consumers. Non-Muslim consumers, especially those prioritizing product quality and health, increasingly view halal products as a better alternative, regardless of the religious connotations associated with the halal label. The public also increasingly values transparency in production processes, and halal certification allows producers to demonstrate adherence to stricter and more ethical procedures during production. For example, in non-Muslim-majority countries, a growing number of consumers opt for halal products because they believe these products maintain higher quality standards and are produced more responsibly (Cherenkov & Musayeva, 2020).

Overall, the halal industry highlights a significant shift in consumer perceptions of products and services. From a mere religious obligation, halal products have become part of a broader lifestyle choice that incorporates awareness of quality, ethics, and health. This also presents opportunities for businesses to grow by introducing products and services that not only meet religious standards but also align with evolving consumer preferences for more ethical and quality products (Konety et al., 2021). This shift underscores the importance of innovation in the halal industry, which is not confined to the food sector alone but encompasses various other industries, including fashion and tourism. To continue meeting the needs of increasingly diverse consumers, companies need to adopt more inclusive marketing strategies and introduce a wider range of products that can reach consumers from different backgrounds, both Muslim and non-Muslim (Sari et al., 2024). The halal industry clearly shows great potential for sustainable growth. With increasing awareness of the importance of quality and ethics in consumption, supported by other sectors such as fashion and tourism, the halal industry will continue to be a preferred choice for many consumers worldwide.

Infrastructure Readiness in Supporting Halal Product Adoption in Indonesia, Malaysia, and Nigeria

The adoption of halal products in Indonesia, Malaysia, and Nigeria faces significant challenges and opportunities that largely depend on infrastructure readiness and government policy support. The global halal industry has experienced rapid growth, with Indonesia, Malaysia, and Nigeria being countries

with substantial potential to expand the halal market. However, to realize this potential, several aspects must be addressed, including strengthening infrastructure, supportive government policies, and the adoption of technology to enhance efficiency and transparency across the halal supply chain.

In Indonesia, achieving the goal of becoming a significant global halal product producer requires substantial enhancements in infrastructure supporting the halal industry. This includes the development of halal industrial zones, distribution centers, and research facilities that support innovation and research in halal products. According to Uula (2024), such infrastructure strengthening is critical to the development of Indonesia's halal industry. Adequate infrastructure will accelerate halal product manufacturing and distribution processes and help ensure product quality in accordance with desired standards. Investment in quality infrastructure is also crucial for supporting the growth of Micro, Small, and Medium Enterprises (MSMEs), which are key drivers of Indonesia's economy. Izzuddin & Adinugraha (2022) emphasize that targeted assistance for MSME development will accelerate Indonesia's transition from being primarily a consumer to a global producer of halal products. This requires comprehensive planning for MSME growth, including training, financing, and access to international markets. The Malaysian government has played a pivotal role in developing the halal industry, notably through agencies like the Department of Islamic Development Malaysia (JAKIM), responsible for internationally recognized halal certification. Daud et al. (2023) state that appropriate policy support can increase awareness and acceptance of halal products among MSMEs. Besides focusing on domestic halal product development, the Malaysian government also facilitates the expansion of Malaysian halal products into international markets.

Malaysia's halal certification system has reinforced the halal supply chain within the country. Bahrudin et al. (2024) found that challenges faced by SMEs in halal certification processes can be overcome with supportive policies and sufficient training. This is vital to building consumer trust in halal products and ensuring products circulating in the market meet required standards. Hasan et al. (2020) also explain that global competition in the halal market is intensifying, and countries aiming to compete effectively need robust and credible certification systems. Therefore, government policies supporting halal product development are crucial in ensuring local products can compete globally. In Nigeria, although the halal industry is still in its early stages, there are significant

opportunities due to its large Muslim population. Hermawan (2020) notes that Nigeria has a large potential market for halal products, but current infrastructure is limited. Consequently, Nigeria needs to adopt strategies used by Indonesia and Malaysia, such as establishing halal production and distribution centers to ensure smooth halal supply chains.

Strengthening Nigeria's logistics and distribution networks is critical to ensuring halal products reach consumers swiftly and in good condition. Ali et al. (2016) argue that efficient logistic infrastructure development is essential to support an effective halal supply chain, reducing distribution costs and increasing consumer satisfaction, thereby accelerating halal product market penetration in Nigeria. Furthermore, Hermawan (2020) highlights the need to improve education on halal certification and consumer rights in Nigeria. Better-educated consumers are more likely to purchase halal products as they have a clearer understanding of halal standards and their impact on health and wellbeing. An increasingly important aspect in developing the halal industry is the adoption of technology to improve efficiency and transparency in the halal supply chain. Promising technology includes the Internet of Things (IoT), which allows tracking of halal products from the start to the end of the supply chain. Tarmizi et al. (2020) describe how IoT can be used to monitor compliance with halal standards throughout production and distribution processes. This technology helps alleviate consumer concerns about the authenticity of halal products and potential cross-contamination. Rashid & Bojei (2019) add that IoT adoption in the halal industry increases transparency and accountability, allowing consumers to verify the origins of raw materials used and confirm that production processes meet halal standards. Such improvements enhance consumer trust in halal products and mitigate authenticity issues that are often major concerns in international markets.

By improving infrastructure and integrating technology, Indonesia, Malaysia, and Nigeria can better compete in the increasingly competitive global halal market. Digital technology and automation in the halal supply chain facilitate operational efficiency, reduce costs, and enhance the quality of halal products offered to consumers. Despite the global halal market's substantial potential, these countries face challenges in expanding their market share. Sulaiman et al. (2023) explain that a key challenge for countries like Brunei Darussalam is the lack of understanding and awareness of halal standards in international markets. Therefore, these countries need to intensify efforts to

promote halal certification and ensure global recognition of their halal products. On the other hand, these countries have significant opportunities to leverage ongoing global trends, including increasing demand for halal products in food, cosmetics, tourism, and pharmaceuticals. With appropriate strategies, these countries can strengthen their positions in the global halal market and derive substantial economic benefits from this industry. Overall, halal product adoption in Indonesia, Malaysia, and Nigeria requires a comprehensive approach involving infrastructure development, government policy support, consumer education, and technology adoption to ensure efficiency and transparency in the halal supply chain. Good infrastructure, supportive policies, and effective stakeholder engagement will be key to accelerating the growth of the halal industry in these countries. Additionally, adopting technologies such as IoT can improve efficiency and transparency, essential for building consumer trust in halal products. With the right measures, these countries can capitalize on significant opportunities in the global halal market, ensuring sustainability and growth of the halal industry in the future.

The Impact of Social and Economic Factors on Halal Consumer Behavior

The decision to consume halal products in Indonesia, Malaysia, and Nigeria is influenced by interrelated social, economic, and cultural factors. Among these, income level, education, and social inequality play crucial roles in shaping halal consumption patterns. Although these three countries have different socio-economic contexts, these factors collectively affect consumer decisions regarding halal products. In Indonesia, rapid growth of the middle class has led to increased demand for halal products. According to studies by Kurniawati & Savitri (2019) and Arsil et al. (2018), higher income enables consumers to prioritize not only halal certification but also other quality attributes such as health and taste. With improving economic conditions, Indonesian consumers are increasingly willing to pay for premium halal products, particularly in the food and halal fashion sectors. This phenomenon is reflected in the competitive development of halal fashion and food industries catering to the middle and upper market segments (Yuniastuti & Pratama, 2023; Mubarok & Imam, 2020). Increased income in Indonesia has generated a population more aware of product quality and authenticity, ensuring that consumed products not only meet halal criteria but also offer additional value. Therefore, halal products in Indonesia have become

not only a choice for Muslim consumers but also a lifestyle increasingly accepted by the wider community.

In Malaysia, income also significantly influences halal product consumption. With a substantial Muslim population, consumers with higher income tend to prefer premium halal products. Additionally, national identity strongly associated with Islam makes halal consumption a lifestyle choice for many affluent Malaysians (Mutmainah, 2018; Diana et al., 2023). As income rises, Malaysian consumers show greater interest in purchasing high-quality and more expensive halal products, partly due to better access to information about halal certification, which enhances their perception of product quality (Yahya & Ariffin, 2020). However, in Nigeria, the correlation between income level and halal consumption is more complex. Despite growing awareness of halal product benefits, economic inequality affects consumer access to halal products. Low-income consumers in Nigeria often prioritize affordability over halal certification. Nevertheless, with the emerging middle class, there is an increasing tendency to prefer halal products, driven by rising awareness of the importance of quality halal consumption (Putri et al., 2023). Hence, with growing middle-class prosperity, demand for premium halal products is expected to expand.

Education is another critical factor influencing knowledge and appreciation of halal products. In Indonesia, studies show that higher education levels are strongly linked to greater awareness of halal standards and product certification. Educated consumers tend to support businesses that comply with halal norms (Sadiyah & Erawati, 2024; Dewi et al., 2023). Higher education provides better understanding of halal values, including product authenticity and certification processes. Consequently, consumers with higher education are more selective in choosing halal products and more attentive to additional attributes related to quality and benefits. This pattern is also evident in Malaysia, where government education programs and initiatives have significantly enhanced public understanding of halal products. Malaysia's government agencies, such as the Department of Islamic Development Malaysia (JAKIM), have actively promoted halal literacy among consumers, particularly among those with higher education levels. This results in more discerning consumers who prefer products meeting halal standards and show greater support for businesses prioritizing halal certification (Diana et al., 2023; Utami & Nurkhasanah, 2021).

In Nigeria, educational inequality regarding halal awareness is more apparent. Educated consumers demonstrate strong preferences for halal products, but halal literacy remains limited, especially in rural areas. Disparities in access to halal education and knowledge influence consumption behavior. Although efforts to improve halal literacy exist, educational programs on halal and certification have not fully reached all communities, particularly in less developed regions (Putri et al., 2023).

Social inequality is another important factor influencing halal consumption patterns in these three countries. In Indonesia, the urban-rural divide markedly affects access to halal products. Urban areas often have better availability of halal products and services compared to rural areas, which may result in differences in consumption patterns. Urban consumers may have more choices of halal products aligned with their preferences compared to rural consumers, who may be limited to more common and affordable halal products (Nalawati et al., 2023; Hasan, 2019). This highlights the need for policies to reduce disparities and ensure equitable availability of halal products across Indonesian regions (Kurniawati & Savitri, 2019; Burhanuddin & Riyanto, 2022). In Malaysia, social stratification also plays a role in halal consumption. Wealthier consumers tend to prefer higher-priced premium halal products, indicating that halal consumption can be a status symbol for some individuals. However, social inequality results in lower-income families prioritizing affordable prices over comprehensive halal product considerations. Thus, challenges exist in ensuring that affordable halal products also meet high-quality standards (Mutmainah, 2018; Burhanuddin & Riyanto, 2022).

In Nigeria, social inequality reflects in halal consumption patterns as well. Urban elite groups, generally more educated and financially capable, are more inclined to purchase premium halal products perceived to have higher quality. Conversely, less affluent communities often choose cheaper, uncertified halal alternatives due to cost constraints. Therefore, social disparities affect access to quality halal products, influencing consumer perceptions of product authenticity and quality (Putri et al., 2023). Overall, the interaction between income level, education, and social inequality significantly shapes halal consumption patterns in Indonesia, Malaysia, and Nigeria. In Indonesia, the demand for halal products increases alongside the growth of the middle class and rising awareness of product quality. In Malaysia, a strong national identity related to Islam, combined with higher income, makes halal consumption a lifestyle choice for

many people. In Nigeria, although awareness of the benefits of halal products is growing, economic and educational inequalities influence consumer access to halal products. Social inequality also plays an important role in determining consumer preferences for halal products in these three countries. Therefore, these factors influence consumers' decisions in choosing halal products as well as their access to relevant information about halal certification and product quality.

The Role of Culture and Religious Values in Shaping Halal Consumption Patterns in Indonesia, Malaysia, and Nigeria

The role of culture and religious values in shaping halal consumption patterns is highly evident in the differing contexts of Indonesia, Malaysia, and Nigeria. Each country reflects a unique interplay between religious adherence, cultural influences, and socio-economic environments that collectively affect consumer behavior toward halal products. These consumption patterns are influenced not solely by religious aspects but also cultural and social factors that shape purchasing decisions. This creates distinct contexts in each country given their specific social, cultural, and religious characteristics. In Indonesia, as the country with the world's largest Muslim population, halal consumption is deeply influenced by Islamic religious values. The consumption of halal products closely relates to levels of religious compliance and societal views on Islamic teachings about food and personal care items. Studies show that higher religious commitment correlates with stronger intentions to purchase halal products. Islamic teachings emphasizing the importance of halal in daily life serve as a primary motivator for Indonesian consumers to select guaranteed halal products (Aisyah, 2016).

Moreover, the presence of Islamic educational institutions in Indonesia also plays a significant role in shaping halal consumption behavior among younger generations. This fosters a collective ethos prioritizing halal practice in everyday life (Sholihin et al., 2022). One crucial institution in maintaining and promoting halal standards in Indonesia is the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI). MUI not only serves as the halal certification body but also plays an important role in educating the public on the importance of halal products, encompassing moral and spiritual aspects within Islam (Vanany et al., 2019). Malaysia shows similar dynamics but with its own unique characteristics in halal consumption patterns. This country, with a large Muslim population as well as a significant non-Muslim community, actively promotes halal

certification and marketing through governmental policies that facilitate accessibility across a broad section of society. The social and cultural factors here show Muslim consumers deeply embracing halal as part of their Islamic identity. Research reveals a strong connection between consumer trust in halal products and psychological factors such as trust and cultural closeness. This trust influences purchasing decisions not only among Muslim consumers but also non-Muslim consumers who, despite not religiously obligated to consume halal products, often hold positive attitudes toward halal products due to perceptions of safety and environmental friendliness (Haque et al., 2015). This points to a gradual process of cultural assimilation whereby positive perceptions of halal products grow among diverse demographic segments, Muslim and non-Muslim alike (Lim et al., 2020). Halal consumption in Malaysia is also heavily influenced by cultural factors. Malaysians highly value longstanding traditions and customs that link halal products to cultural and religious identity. Thus, purchasing halal products is influenced not only by religious obligation but by strong cultural factors (Mutmainah, 2018). Additionally, the Malaysian government undertakes systematic efforts to educate the public on halal certification's importance through literacy programs promoting halal awareness (Diana et al., 2023).

In Nigeria, halal consumption patterns are more complex due to the country's religious and cultural diversity. Although the majority Muslim population prioritizes halal products, their selection is influenced by an interaction between religious doctrine and local cultural traditions. Nigerian Muslim communities highly respect Islamic teachings but often integrate local cultural values in their halal consumption practices. Studies indicate that despite strong religious values, Nigerian Muslims negotiate their religious identity within a broader socio-cultural context where ethnic practices and beliefs play significant roles in shaping their views on halal (Wingett & Turnbull, 2017). Furthermore, although awareness of halal products is increasing among Nigerian consumers, economic factors also impact consumer choices. Many Nigerian consumers, while aware of halal importance, prioritize affordability over halal certification. This suggests that economic constraints influence halal consumption alongside religious values, with lower-income consumers often unable to access certified halal products and opting for cheaper, uncertified alternatives (Wingett & Turnbull, 2017).

Beyond religion, culture, and economics, family, peer, and social norms also considerably influence consumer attitudes toward halal products. In

Indonesia, Malaysia, and Nigeria, social factors such as family influence and community norms strongly affect young consumers' halal product choices. Research shows that young consumers' attitudes toward halal are heavily shaped by family teachings and peer pressure (Hassan & Pandey, 2019; Mutmainah, 2018). Families often serve as the primary source of information and instruction about halal consumption, with these attitudes passed down across generations.

Across the three countries, especially among youth, there is growing awareness that halal consumption is more than religious compliance—it also embodies ethical values and social responsibility. Hence, social and cultural factors combine with religious adherence to form a more holistic view of halal consumption. Overall, the interplay between culture and religious values significantly shapes halal consumption patterns in Indonesia, Malaysia, and Nigeria. Religion acts as a primary driver in halal consumption decisions, while cultural and social factors further influence consumer behavior. In Indonesia, religious adherence remains the main motivator, supported by organizations like the Indonesian Ulema Council. In Malaysia, the intersection of religion, culture, and psychological trust affects purchase decisions among both Muslim and non-Muslim consumers. In Nigeria, although religion strongly influences halal consumption, social and economic factors also shape consumption patterns. These patterns indicate that understanding halal consumption requires considering religious, cultural, social, and economic contexts, underscoring the need for deeper insight into how consumers across countries view and consume halal products and the factors shaping their attitudes toward them.

Key Factors Determining the Competitiveness of the Halal Industry in Indonesia, Malaysia, and Nigeria

The halal industry in Indonesia, Malaysia, and Nigeria continues to grow rapidly alongside increasing consumer awareness of halal products and stronger government support. Each of these countries exhibits different dynamics in developing the halal sector, influenced by factors such as regulatory support, market awareness, consumer behavior, and related sectors like halal tourism. The competitiveness of the halal industry in these three countries is significantly influenced by the synergy between regulation, market awareness, and growth in related sectors. Governments play a crucial role in developing and enhancing the competitiveness of the halal industry. In Malaysia, the government adopts a proactive approach to promoting halal certification. A key measure is the

establishment of the Department of Islamic Development Malaysia (JAKIM), which acts as a supervisory body ensuring compliance with halal standards. JAKIM is responsible for regulating halal certification and ensuring certified products meet Islamic law requirements (Hasan & Latif, 2024). This government initiative has positively boosted consumer awareness and confidence in halal products, fostering local halal industry growth.

Moreover, the Malaysian government supports the halal sector by providing incentives to businesses obtaining halal certification and facilitating the expansion of halal products in global markets. This is reflected in aggressive marketing strategies positioning Malaysia as a halal tourism destination and global halal product hub. Increased awareness of halal product benefits, including health, ethical, and ritual purity aspects, has stimulated high demand for halal products domestically and internationally (Fathoni, 2020). In Indonesia, the establishment of the Halal Product Assurance Organizing Agency (BPJPH) in 2017 demonstrates the nation's commitment to a transparent and efficient halal certification system. BPJPH is responsible for verifying and issuing halal certificates, providing consumers with assurance of product integrity (Hasan & Latif, 2024). This agency aims to address challenges in managing halal certification systematically, enhancing domestic halal industry competitiveness in global markets.

However, despite supportive regulations, Indonesia faces challenges, such as transitioning from the previous centralized certification system under the Indonesian Ulema Council (MUI) to a more flexible self-declaration system. This transition raises concerns about oversight and product standardization consistency nationwide (Muhammad et al., 2020). Inadequate infrastructure supporting halal tourism and production facilities also hampers Indonesia's competitiveness. Conversely, Nigeria is in the early stages of developing halal certification mechanisms. Despite considerable potential to increase its contribution to the global halal market, Nigeria faces challenges in establishing a structured and reliable halal certification system. Without clear regulations and accessible systems, many Nigerian halal products struggle to compete effectively with those from countries with robust halal certification, like Indonesia and Malaysia (Supriyadi et al., 2024). Nigeria must reform regulatory frameworks and strengthen institutions overseeing halal certification to improve its global market competitiveness. Consumer awareness plays a vital role in supporting halal industry growth. In Indonesia and Malaysia, high awareness of halal

product importance has increased market demand among both Muslim and non-Muslim consumers. Indonesian Muslim consumers prioritize halal attributes in food, cosmetics, and personal care products. Halal certification assures consumers that products comply with Islamic teachings and ethical standards (Aisyah, 2016). This greatly influences purchasing decisions to avoid products inconsistent with religious beliefs.

In Malaysia, non-Muslim consumer awareness and support for halal products are also rising. They view halal not only from religious perspectives but health and sustainability aspects. Research indicates halal products are often perceived as safer and more environmentally friendly, attracting consumers concerned about sustainability (Haque et al., 2015). This broadens the halal industry's market base beyond Muslim consumers to diverse religious and cultural backgrounds. In Nigeria, awareness of halal products remains relatively low, presenting a significant challenge for local producers to build a sizable halal consumer base. Limited information and understanding about halal among consumers, especially outside Muslim communities, constrain halal market expansion (Triantoro et al., 2020). Increasing consumer education and outreach is critical for Nigeria to broaden its halal consumer base. The halal tourism sector also significantly strengthens the halal industry's competitiveness, particularly in Indonesia and Malaysia. Halal tourism has vast potential to attract international Muslim tourists, subsequently boosting demand for halal food, cosmetics, and services. Indonesia, through the "Wonderful Indonesia" campaign, has successfully positioned itself as an attractive halal tourism destination for global Muslim travelers (Musthofa et al., 2023; Akim et al., 2023). This creates synergy between halal tourism and other halal industry sectors, fostering a comprehensive halal ecosystem.

Malaysia's halal tourism sector is also a growing flagship industry. With many Muslim-friendly facilities and accommodations, Malaysia attracts more Muslim tourists globally, contributing to the growth of the halal food industry (Fathoni, 2020). The synergy between halal tourism and food production sectors enhances Malaysia's competitiveness in the global halal market. In Nigeria, halal tourism is still at a very early development stage. Despite its huge potential, the country's halal tourism industry is underdeveloped, hindering growth in the halal food sector (Farizkhan et al., 2023). Nigeria should focus on developing halal tourism as part of a broader strategy to strengthen its entire halal industry.

Despite numerous opportunities, challenges remain in these three countries. The lengthy and bureaucratic halal certification process continues to be an issue in Indonesia, where the transition to a self-declaration system has posed challenges in terms of oversight and standardization (Muhammad et al., 2020). Additionally, inadequate infrastructure to support halal tourism in Indonesia also acts as a barrier. In Malaysia, challenges lie in ensuring the consistency of halal certification and enhancing consumer trust in the quality of halal products (Muhammad et al., 2020). In Nigeria, developing a more efficient halal certification system is a primary step to strengthen competitiveness in the global market. The halal industries in Indonesia, Malaysia, and Nigeria hold significant potential but also face substantial challenges. With strong government support, increased market awareness, and synergy among related sectors such as halal tourism, these three countries can improve their competitiveness in the global halal market. Enhancing regulations, strengthening consumer education, and optimizing the halal tourism sector will be key to advancing the halal industry in the future.

Conclusion

This study provides deep insights into how social and cultural characteristics influence consumer behavior in the halal industry in Indonesia, Malaysia, and Nigeria. The most important findings reveal that although these three countries have significant Muslim populations, there are clear differences in how their societies understand and adopt the concept of halal in daily life. This variation arises due to differences in cultural, economic, and infrastructural aspects present in each country. In Indonesia and Malaysia, awareness of the importance of halal products has grown rapidly, driven by strong regulations and consistent government support. In Indonesia, the halal industry has evolved into a part of the societal lifestyle, reflected in consumption patterns extending beyond food to sectors such as cosmetics and Islamic finance. In Malaysia, the halal industry's development is more systematic through strict certification, making it a global halal industry hub. Meanwhile, in Nigeria, despite high demand for halal products, limited infrastructure and lack of uniform regulations pose major obstacles to the adoption of the halal concept.

The scientific contribution of this research lies in emphasizing the importance of social and cultural factors in shaping consumer behavior towards halal products. These findings enrich the existing understanding of the halal

industry by highlighting the crucial alignment among government policies, supporting infrastructure, and local culture in enhancing public acceptance of halal products. By employing a comparative approach between Indonesia, Malaysia, and Nigeria, this study also paves the way for further research on halal consumption dynamics in other countries with different social and cultural contexts. However, this research also has limitations, primarily due to reliance on secondary data sources. Further studies involving direct interviews with consumers, producers, and regulators in the three countries would provide a deeper and more comprehensive perspective. Moreover, this study does not deeply explore the role of social media and digitalization in shaping halal product consumption behavior, which could be a highly relevant area of research in the modern era. Related topics needing further investigation include the influence of digital technology development on halal product consumption and how social media affects public perception of halal products in Indonesia, Malaysia, and Nigeria. Other open questions are how companies can adapt their marketing strategies to better address the social and cultural aspects influencing halal consumers, and how regulators can formulate more inclusive policies to support the growth of the halal industry in countries with limited infrastructure.

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