



## Muslim Millennials and Food Choices: Unpacking the Halal Awareness Gap in Aceh, Indonesia

Arinal Rahmati<sup>1</sup>; Benazir Benazir<sup>2</sup>; Azharsyah Ibrahim<sup>3</sup>

<sup>1</sup>Institut Agama Islam Negeri Langsa, Indonesia

<sup>2</sup>Sekolah Tinggi Ilmu Syariah Al-Hilal Sigli, Indonesia

<sup>3</sup>Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

<sup>1</sup>Correspondence Email: [arinalrahmati@gmail.com](mailto:arinalrahmati@gmail.com)

Received: May 4, 2024

Accepted: January 6, 2026

Published: January 30, 2026

Article Url: <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1497>

### Abstract

*Halal awareness constitutes a fundamental dimension of Islamic consumption, guiding Muslims in making ethical and religiously compliant choices. Despite Aceh's strong Islamic identity and the formal implementation of Sharia law, empirical evidence indicates a persistent gap between expressed concern for halal compliance and actual consumer practices among Muslim millennials. This study examines the level of halal awareness and the socio-psychological factors influencing food purchasing behavior among millennials who consume food from non-Muslim-owned establishments in Aceh. Employing a qualitative descriptive approach, data were collected through in-depth interviews with 40 participants, complemented by observations and focus group discussions conducted across four districts: Banda Aceh, Pidie, Bireuen, and Lhokseumawe. The findings reveal that practical considerations such as trust, price sensitivity, hygiene, and customer service frequently outweigh religious verification in consumption decisions. Notably, approximately 80% of respondents demonstrated only a superficial understanding of halal certification procedures and Sharia compliance. These findings underscore a significant value-behavior gap in halal consumption within a Sharia-governed context, highlighting the need for integrated educational and regulatory interventions. The study recommends strengthening halal literacy through targeted educational initiatives, enhanced certification transparency, and digitally mediated outreach to reinforce halal integrity in Aceh's evolving consumer landscape, with implications for other Muslim-majority societies facing similar challenges.*

**Keywords:** *Ijtihad; Halal Awareness; Millennial Muslims; Consumer Behavior; Sharia Compliance.*

## A. Introduction

Aceh, often referred to as the Veranda of Mecca, is renowned for its strong Islamic identity and the formal implementation of Sharia law across governance, public life, and commerce (Birchok, 2013; Feener, 2013). With a predominantly Muslim population and deep historical roots in Islamic jurisprudence (Salim et al., 2025), Aceh provides a unique socio-religious environment in which *halal* awareness is expected to be universally internalized. As of 2023, the region was home to 5,407,855 residents, of which 1,377,887 were categorized as millennials—individuals born between the early 1980s and early 2000s (Badan Pusat Statistik, 2023; Pew Research Center, 2019). This generation occupies a pivotal space in the economy and society, navigating the intersection of traditional Islamic values and modern digital consumerism.

Despite the pervasive presence of Islamic law, recent studies indicate a concerning contradiction between religious norms and actual consumer behavior among Acehese Muslim millennials. For instance, Mursalin (2023) observes that this group often prioritizes online reviews, peer recommendations, and social media trends over verifying *halal* certifications. This tendency reflects a potential erosion in the practical application of Islamic legal principles, particularly those concerning *halal* consumption (Mäntymäki & Riemer, 2014; Vristiyana, 2019). Although millennials often self-identify as religious, empirical evidence suggests a decline in engagement with *ijtihad*-based decision-making and a growing indifference to *halal-haram* boundaries in daily consumption (Shaari & Arifin, 2009; Fischer, 2015; Santoso et al., 2023; Rahmatullah et al., 2025).

The phenomenon is further intensified by modern lifestyle influences such as digital immersion, the pursuit of instant gratification, and social conformity pressures (Marnita, 2024). This condition can be understood through the value-behavior gap, which explains how personal values, including religiosity, often fail to translate into consistent actions due to external constraints such as convenience, cost, and media influence (Carrington et al., 2010). Complementing this perspective, the Theory of Planned Behavior (TPB) posits that behavioral intentions are shaped by attitudes, perceived social norms, and perceived behavioral control (Ajzen, 1991). Empirical studies indicate that although millennials may express positive attitudes toward *halal* consumption, weak normative reinforcement and limited perceived control frequently undermine their commitment to consistent *halal* practices (Kamri et al., 2014).

The Theory of Religiosity offers further insight by distinguishing between key dimensions: belief (faith), ritual (practice), knowledge (understanding), and consequences (the impact of belief) (Glock & Stark, 1965). Within the Acehnese millennial context, there is often a strong emphasis on “believing” but a noticeable lack in “doing,” reflecting a superficial engagement with religious practices such as scrutinizing *halal* status (Shaari & Arifin, 2009; Diab et al., 2023). This trend raises concerns about the long-term preservation of religious traditions amid the pressures of globalization and digitalization. Empirical evidence also indicates that many consumers perceive the mere presence of *halal* logos as sufficient assurance, frequently neglecting to verify certification sources or production processes (Vristiyana, 2019; Marnita, 2024; Jaelani et al., 2024).

Aceh’s legal framework requires all food products, including those sold by non-Muslim vendors, to be *halal*-certified (LPPOM-MUI, 2025). However, field observations indicate a growing trend among consumers who disregard this regulation, operating under the assumption that all market offerings are inherently *halal* (Rahman et al., 2024). This assumption reflects a limited understanding of *halal* standards and weakens both regulatory enforcement and the broader religious ecosystem. As a result, some producers issue *halal* claims without proper accreditation (Haleem et al., 2020), exposing consumers to risk and eroding the integrity of Islamic legal values. These challenges are particularly concerning in Aceh, where religious law plays a central role in public life.

While extensive research exists on *halal* awareness across different regions (Ambali & Bakar, 2014), studies specifically targeting Acehnese millennials are notably limited. Existing literature often relies on self-reported attitudes, offering minimal insight into the tension between religious values and contemporary consumer habits (Ahmad et al., 2013; Graafland, 2017; Shah, 2025). Additionally, few studies combine behavioral theories with religiosity frameworks to fully explain this awareness gap (Kaplick et al., 2019; Al Fozaie, 2023; Shaikh et al., 2017). To address these shortcomings, this study adopts an interdisciplinary approach, integrating the Theory of Planned Behavior (TPB), the value-behavior gap, and Glock & Stark’s religiosity model to examine the socio-psychological factors influencing *halal* awareness among Muslim millennials in Aceh.

Despite the growing body of literature on *halal* consumption and Muslim consumer behavior, existing studies have predominantly examined *halal* awareness in contexts where Muslims function as minority consumers or where *halal* compliance

relies primarily on individual religiosity rather than formal religious governance. Limited attention has been given to Muslim-majority regions that are institutionally governed by Sharia law, particularly in relation to how such regulatory environments shape everyday consumer practices among younger generations. This study addresses this gap by empirically examining the discrepancy between expressed *halal* awareness and actual verification behavior among Muslim millennials in Aceh, a province widely regarded as a symbolic stronghold of Islamic practice. By integrating the Theory of Planned Behavior with Glock and Stark's religiosity framework, this research offers a novel analytical perspective that reveals how formal Islamic governance may inadvertently foster a sense of contextual complacency, whereby symbolic indicators of religiosity replace substantive *halal* scrutiny. In doing so, the study not only advances theoretical discussions on the value-behavior gap in *halal* consumption but also repositions Aceh as a critical case for understanding the complex interaction between religiosity, regulation, and modern consumer culture in contemporary Muslim societies.

This study offers a distinctive contribution through its dual emphasis on theoretical integration and contextual specificity, while being firmly situated within and extending prior scholarship. Conceptually, it integrates psychological perspectives on behavioral intention with religiosity-based frameworks to capture the complex interaction between religious values, external influences, and everyday consumer decision-making. Empirically, it focuses on Aceh as a Sharia-governed province, thereby engaging with studies that have highlighted Aceh's distinctive legal-religious landscape, such as research on the synergy between *halal* tourism regulation, rights protection, and multi-stakeholder governance through the Pentahelix model (Rahayu & Abbas, 2024). At the same time, existing Islamic legal and ethical studies—ranging from environmental theology and Muslim scholarly perceptions (Latif et al., 2023) to Islamic perspectives on environmental preservation and public responsibility (Mohamad & Ismail, 2023), as well as analyses of family roles and value-based economic practices in religious tourism contexts (Muamar et al., 2024)—tend to emphasize normative, institutional, or ethical dimensions of Islamic compliance.

Complementing earlier work on *halal* labeling and certification (Fauzi et al., 2024; Nugraha et al., 2022), these studies collectively underscore the strength of Islamic norms in shaping public discourse and regulation, yet they leave underexplored the micro-level dissonance between formal Sharia compliance and

actual consumer behavior among Muslim millennials. Few studies have critically examined how, within a legally Islamic environment, *halal* vigilance may still be negotiated, fragmented, or inconsistently enacted in daily consumption practices. Taken together, this body of prior research reveals a clear gap that this study seeks to address by moving beyond normative and regulatory assumptions toward an empirically grounded analysis of how *halal* awareness is constructed, contested, and practiced in everyday life.

Therefore, this study aims to: (1) identify the internal and external factors influencing *halal*-related consumption decisions among Muslim millennials in Aceh, (2) evaluate their conceptual understanding of *halal-haram* boundaries, and (3) propose practical strategies to enhance *halal* awareness within both regulatory and educational frameworks. It contributes both empirically and theoretically, expanding existing literature while offering practical guidance for policymakers, educators, and Islamic institutions committed to safeguarding religious integrity amid evolving consumer behaviors.

## **B. Method**

This study employs a qualitative descriptive design to examine *halal* awareness and consumption practices among Muslim millennials who purchase food from non-Muslim-owned establishments in Aceh. This approach is appropriate for capturing nuanced socio-religious experiences and everyday decision-making processes that are difficult to quantify, particularly in contexts where religious values intersect with modern consumer behavior (Anggito & Setiawan, 2018; Ibrahim, 2023).

The research was conducted in four purposively selected regions: Banda Aceh, Pidie, Bireuen, and Lhokseumawe. These locations were chosen to represent diverse socio-economic and cultural settings within Aceh. Banda Aceh reflects urban Sharia governance and administrative centrality, while Pidie and Bireuen represent semi-urban trading and agricultural communities. Lhokseumawe, on the other hand, illustrates a more industrial and multicultural environment. This variation enabled a contextual comparison of how local dynamics shape *halal* awareness and consumer practices.

Participants were selected through purposive sampling to ensure relevance to the research objectives. The study involved 40 Muslim millennials – 10 from each district – defined as individuals born between the early 1980s and early 2000s (Pew Research Center, 2019). Inclusion criteria required participants to self-identify as practicing Muslims,

fall within the millennial age range, and have experience purchasing food from non-Muslim vendors within the previous six months. These criteria ensured that informants possessed direct and recent engagement with the phenomenon under investigation.

Data were collected using a triangulated approach comprising semi-structured interviews, observations, documentation, and focus group discussions (FGDs). In-depth interviews were conducted with all 40 participants, each lasting approximately 20–30 minutes, and were audio-recorded and transcribed verbatim. Observations focused on food establishments frequented by participants, including the presence of *halal* signage, food preparation practices, and general hygiene conditions. In addition, one FGD was held in each district, involving 6–8 voluntary participants, to elicit collective perspectives and validate themes emerging from individual interviews. Follow-up interactions with selected informants were undertaken to clarify ambiguous responses and strengthen data consistency.

Secondary data were used to contextualize primary findings within Aceh's regulatory and institutional framework. These sources included official publications such as Aceh in Figures issued by Statistics Indonesia (BPS), local Sharia regulations, and relevant policy documents. These materials were analyzed alongside interview and observational data to examine alignment between consumer perceptions and formal *halal* governance.

Data analysis followed the thematic analysis procedures outlined by Miles and Huberman (1994), involving data reduction, data display, and conclusion drawing. Interview transcripts and field notes were coded to identify recurring themes, including *halal* knowledge, trust in non-Muslim vendors, digital influence, and religious observance. Themes were compared across locations to identify patterns and contextual variations, and interpretations were refined through iterative discussions among the research team.

Ethical considerations were strictly observed throughout the study. Participants received clear information about the study's purpose, procedures, and the voluntary nature of their participation. Written informed consent was obtained from all informants, and confidentiality was maintained through the use of anonymized identifiers. Cultural and religious sensitivities were also respected during all stages of data collection.

## C. Results and Discussion

This section presents and interprets the study's findings in light of the research objectives and the qualitative descriptive methodology employed. The results draw on 40 in-depth interviews and 4 focus group discussions (FGDs) (one in each district), as well as participant observations and secondary documentation. The thematic analysis uncovered four main themes: (1) high yet partially superficial *halal* label awareness, (2) cleanliness and price as major determinants of non-Muslim vendor patronage, (3) incomplete understanding of *halal-haram* boundaries, and (4) an overall need for more robust *halal*-focused initiatives in Aceh.

### 1. Results

#### a. *Halal* label awareness among muslim millennials

The results indicate that a significant majority of Acehnese Muslim millennials (80%) identify the *halal* logo as the primary indicator of a product's permissibility. However, more than half of these respondents acknowledged that they do not routinely verify additional information beyond the logo, such as ingredient composition or slaughtering practices.

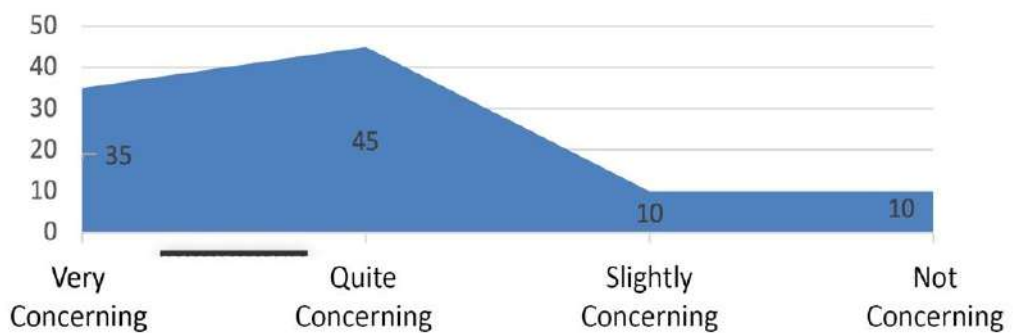


Figure 1. *Halal* Label Awareness among Muslim Millennials

In addition to logo recognition, roughly 80% of respondents expressed some level of concern—ranging from “very concerned” to “slightly concerned”—regarding the *halal* status of the products they consume, as illustrated in Figure 1. Despite this concern, the results show that the understanding of the actual *halal* certification process is limited.

This pattern is further supported by survey data, which reveals that although millennials show strong concern for *halal* compliance, many lack a thorough understanding

of the certification process, as presented in Figure 2. One of the informants emphasized, “Halal labels are necessary, but the process behind them is often ignored.”

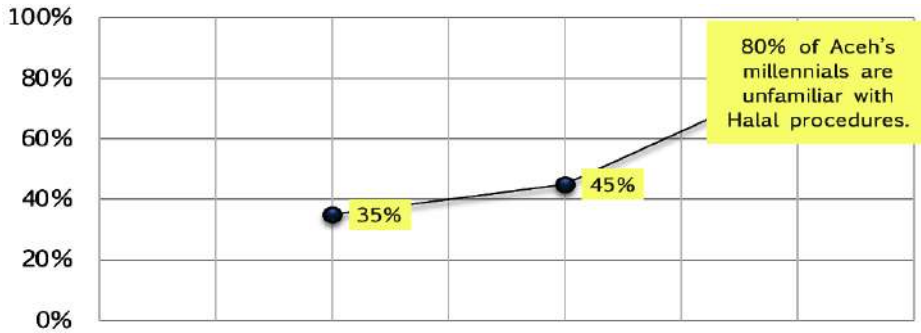


Figure 2. Halal Procedure Understanding

The results further reveal a pattern of behavior in which consumers primarily rely on the presence of a *halal* logo without conducting deeper scrutiny. Commonly cited reasons included: (a) limited time for detailed scrutiny, (b) trust in the reputation of vendors, and (c) the assumption that Aceh’s implementation of Sharia law guarantees the inherent safety of all products.

Table 1. Selected interview results on halal awareness

Interviewee	Key Points
Informant #1	<i>Halal</i> labels are necessary on packaged products and businesses to convince the public. Products must be inspected by the Indonesian Ulema Council (MUI). Even a small presence of <i>haram</i> elements renders the product <i>haram</i> .
Informant #2	Muslim millennials in Aceh tend to focus on the <i>halal</i> logo on packaged food, not on sold or ready-to-eat food.
Informant #3	The <i>halal</i> logo is more important than the composition of a product.
Informant #4	A product with a <i>halal</i> label is safe and guaranteed for consumption, regardless of its composition. However, caution is necessary to avoid non- <i>halal</i> ingredients, such as pig fat, in packaged food.

This behavioral trend was supported by interview responses, which indicated a high level of trust in *halal* symbols but minimal verification efforts. Table 1 presents a selection of interview excerpts that illustrate this reliance.

The findings reflect sentiments consistent with national trends, particularly regarding consumer responses to non-*halal* menu items in restaurants and cafés. According to a survey by IHATEC Marketing Research (2024), Indonesian millennials

exhibit a high level of concern regarding *halal* certification in food and beverage products. When faced with items lacking a *halal* label, 28.2% of respondents prefer to switch to *halal*-labeled alternatives, and 21.5% choose not to purchase the product. Meanwhile, 18.1% are willing to proceed with the purchase, and 16.4% seek clarification from sales personnel. A smaller proportion, 10.4%, expresses hesitation, while 5.4% opt to shop elsewhere. These findings highlight the significance of clear *halal* labeling and informed customer service in shaping consumer behavior among this demographic.

Table 2. Millennials' attitudes toward food and beverage products

Millennials' Attitude	Percentage (%)
I switch to food/beverages that are already <i>halal</i> -labeled	28.2%
I decide not to buy	21.5%
I will still buy it	18.1%
I ask the sales assistant (SPG) about its <i>halal</i> status first	16.4%
I hesitate to buy it	10.4%
I go to another store/café/restaurant	5.4%

Source: IHATEC Marketing Research Survey (2024)

These results reflect a strong preference for *halal*-assured food options, particularly in dining settings. While the presence of *halal* certification appears to influence decision-making, the underlying knowledge about what constitutes full *halal* compliance remains limited among respondents.

### b. Determinants of food choices in non-muslim outlets

The findings reveal that although *halal* compliance remains a key consideration, hygiene and cleanliness were the most frequently cited reasons for Muslim millennials in Aceh choosing to purchase food from non-Muslim establishments. This was followed by price affordability and taste suitability. In certain cases, particularly among students and early-career individuals, economic considerations such as price took precedence over explicit *halal* verification. As illustrated in Table 3, 65% of interviewees cited "better hygiene" and "affordability" as their main reasons for returning to non-Muslim vendors, reinforcing earlier findings that convenience-related factors can outweigh strict religious adherence (Tarigan & Aldama, 2023).

Table 3. Determinants of food choices

Determinant	Frequency	Example Quote
Cleanliness	65%	"The establishment is immaculate, which increases my trust."

Determinant	Frequency	Example Quote
Price Affordability	50%	“They provide affordable, delicious meals.”
Taste & Preferences	45%	“The menu aligns with my preferences.”
Halal Label Checking	40%	“I look for the certification, but if the prices are low, I might overlook it.”

Source: Interview Results, processed (2025)

The perception of cleanliness in the food preparation process and dining environment emerged as a dominant factor influencing purchasing behavior. Price considerations were especially emphasized among student respondents and entry-level workers, indicating that economic constraints played a significant role in their decisions. Taste also played a significant role, with respondents indicating a willingness to patronize non-Muslim vendors if the food matched their preferences, even in the absence of *halal* certification.

Another determinant influencing consumer decisions was the presence of visibly Muslim staff in non-Muslim establishments. Many respondents reported that this presence helped reinforce their confidence in the permissibility of the food being served. This perception was rooted in assumptions that Muslim employees would naturally adhere to *halal* preparation practices.

Nevertheless, the majority of these respondents did not verify whether actual *halal* protocols, such as separation of cooking utensils, proper slaughter methods, or ingredient sourcing, were being implemented. Instead, the trust was based largely on visual cues or verbal reassurance. Table 4 presents the trust in Muslim employees at non-Muslim establishments.

Table 4. Trust in muslim employees at non-muslim vendors

Aspect	Summary
Determinant of Trust	Presence of visibly Muslim staff in non-Muslim establishments
Consumer Perception	Muslim staff presence increases confidence in the food’s <i>halal</i> status
Basis of Trust	Assumptions about adherence to <i>halal</i> practices by Muslim employees
Verification of Halal Protocols	Most respondents did not verify actual <i>halal</i> procedures

These observations suggest that while religious indicators continue to hold influence, practical convenience and perceived environmental quality often take precedence in daily decision-making. This aligns with the broader behavioral patterns identified among Acehese Muslim millennials in the overall study.

### c. Understanding of Halal-Haram Boundaries

The results indicate that over 70% of Muslim millennial participants in Aceh exhibit strong conceptual awareness of *halal* and *haram* principles—particularly the prohibition of pork and alcohol—based on religious teachings. However, this cognitive understanding often does not translate into consistent behavior during food purchasing or consumption.

*“We believe it’s critical to avoid haram, but sometimes the cooking method is unclear, and we end up trusting the brand alone”.* (Interview with Dara, 2023).

Figure 3 illustrates that, although awareness of *halal* labeling is high, with the majority of respondents expressing concern about *halal* compliance, their actual verification practices remain superficial.

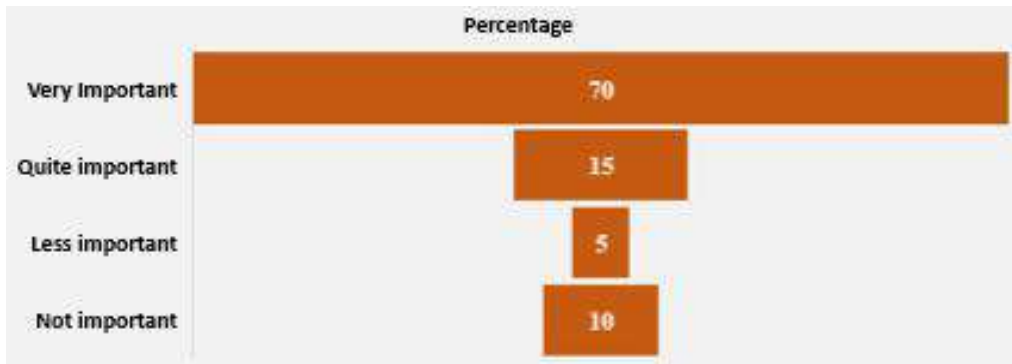


Figure 3. Millennial Generation Response to Halal Labeled Products

As many as 70% of respondents expressed support for mandatory *halal* labeling across all food products in Aceh, including those sold by non-Muslim vendors. This support stems from their desire for spiritual and physical safety, as *halal* is seen not only as a religious requirement but also a marker of hygiene, quality, and trustworthiness. Despite this, only a minority actively investigates whether food is genuinely prepared according to *halal* protocols.

Approximately 30% of informants explicitly expressed concerns about cross-contamination between *halal* and non-*halal* foods, particularly regarding the use of shared utensils or storage practices. Some participants acknowledged continuing to patronize non-Muslim vendors despite these risks, citing convenience, time constraints, or familiarity with the establishment.

“Even a small haram element can make the food haram. But when you’re in a rush, you trust the restaurant or the presence of Muslim workers”. (Interview with Hesti, 2023).

Some informants stressed that *halal*-conscious consumers should avoid dining at establishments with ambiguous food handling practices, particularly when *halal*-certified alternatives are available. Others emphasized Indonesia’s foundational principle of *Bhinneka Tunggal Ika* (Unity in Diversity), highlighting the importance of religious harmony and Islam’s inclusive stance toward other faiths. From this perspective, the focus should be on ensuring transparent and accessible *halal* verification rather than imposing restrictions on minority-owned businesses. They advocated for allowing non-Muslim-owned establishments to operate freely, provided that *halal* labeling and transparency are upheld.

This variation in viewpoints reflects differing levels of religious observance and the influence of social and contextual factors on consumer behavior. It also underscores a recurring theme in the findings: the difference between *halal* conceptual knowledge (“belief”) and consistent implementation in everyday actions (“practice”). Table 5 presents a summary of Acehese millennials' understanding of *halal* and *haram* boundaries.

Table 5. Halal-haram understanding among muslim millennials

Theme	Key Findings	Quote / Insight
Conceptual Awareness	70% of participants understand basic <i>halal-haram</i> concepts (e.g., pork, alcohol prohibition).	“We believe it’s critical to avoid <i>haram</i> ...” – Dara (2023)
Practical Application	Many do not verify preparation methods despite claiming to be aware of <i>halal</i> .	Trust is placed in brands, packaging, or vendors without scrutiny.
Cross-Contamination Concerns	30% worry that utensil sharing or storage practices may affect the <i>halal</i> status.	“Even a small <i>haram</i> element can make the food <i>haram</i> .” – Hesti (2023)
Trust in Muslim Presence	The presence of Muslim workers gives perceived assurance, even without proper verification.	Reliance on visual/social cues often replaces actual <i>halal</i> checks.
Mandatory Halal Labeling	70% support making <i>halal</i> labels compulsory for all products in Aceh.	Seen as a safeguard for spiritual and physical well-being.
Religious Diversity Awareness	Some advocate respect for minority vendors while emphasizing transparent <i>halal</i> standards.	“We must respect diversity, but also ensure <i>halal</i> verification.” – Koko (2023)

## 2. Discussion

The findings highlight a complex interaction between religiosity, consumer behavior, and socio-cultural dynamics among Muslim millennials in Aceh. While 80% of respondents identified *halal* awareness as a priority, many demonstrated only a surface-level understanding of *halal* certification processes. This disconnect underlines the importance of clear and informative *halal* labeling in bridging the gap between knowledge and practice.

### a. Interpretation through Theoretical Frameworks

The Theory of Planned Behavior (TPB) identifies three core determinants of human behavior, namely attitudes, subjective norms, and perceived behavioral control (Ajzen, 1991; Rofiah et al., 2024). In the context of this study, Acehnese millennials generally expressed positive attitudes toward *halal* consumption, viewing it as a vital part of their religious identity. However, competing factors such as price, taste, and convenience often took precedence over strict *halal* verification. This pattern aligns with a previous study, which found that millennials tend to prioritize ease and speed over religious scrutiny (Tarigan & Aldama, 2023; Mas'ud & Muwazir, 2025). Although millennials expressed a general preference for *halal* products, many relied exclusively on the presence of *halal* certification logos without conducting a deeper investigation. This behavior suggests a superficial level of commitment that may not consistently translate into comprehensive religious observance.

Subjective norms in this context were primarily influenced by visual indicators, such as the presence of Muslim staff in non-Muslim establishments, which were frequently perceived as sufficient evidence of *halal* compliance. These social cues, combined with peer consumption behaviors and the assumed enforcement of Sharia law, contributed to a diminished sense of personal responsibility in verifying *halal* standards (Maulana et al., 2022; Jubaedah et al., 2023; Sunardi et al., 2024). This challenges the assumption that residing in a Sharia-regulated region inherently fosters strong normative support for *halal* observance.

Perceived behavioral control was similarly limited; although millennials recognized the potential risks associated with consuming food of uncertain *halal* status, the demands of a fast-paced lifestyle often rendered comprehensive verification efforts impractical. This finding is consistent with Fischer (2015), who observed that the

demands of a busy lifestyle can significantly hinder consumers' ability to conduct thorough *halal* verification. Taken together, the results offer an expanded application of the Theory of Planned Behavior by illustrating the complex relationship between individual beliefs, social influences, and perceived behavioral limitations within a Sharia-regulated environment. The evident tension between religious commitment and convenience-oriented consumption supports the argument put forth by Ambali and Bakar (2014), who contend that positive attitudes alone are insufficient unless accompanied by accessible and transparent mechanisms for verifying *halal* authenticity.

Further insights emerge through the application of religiosity dimensions (Glock & Stark, 1965), which reveal a notable disparity between religious belief and practice among Acehnese millennials. Respondents tend to score highly on the ideological (“believing”) and cognitive (“knowing”) dimensions, indicating a clear understanding of *halal* and *haram* principles (Johnstone, 1975). The findings reveal that most millennials demonstrated a clear cognitive understanding of Islamic prohibitions, such as those concerning pork and alcohol, and acknowledged their religious implications; however, this awareness did not consistently translate into equivalent behaviors. A common example was the practice of dining at non-Muslim shops without verifying the potential for cross-contamination, which illustrates a disconnect between religious knowledge and its practical application.

Although millennials demonstrated strong familiarity with Quranic and Hadith-based injunctions, their actual consumption behaviors often reflected a preference for convenience and affordability over strict adherence to religious principles. Even among those who acknowledged the significance of *halal* standards, purchasing decisions were frequently guided by practical considerations rather than doctrinal commitment (Trishananto et al., 2024; Jalaluddin et al., 2024). Many millennials reported feeling spiritually reassured when consuming food they believed to be *halal*, regardless of whether its preparation had been verified. This emotional response underscores the impact of religious sentiment on shaping consumer choices. However, only a small portion of them expressed concern about potential spiritual consequences if the food was later found to be non-*halal*.

These findings support Shaari and Arifin (2009), who assert that *ijtihad*, the practice of critical scrutiny rooted in Islamic jurisprudence, is often neglected by

technologically oriented millennials. Ultimately, the study suggests that religiosity alone does not ensure consistent *halal* compliance. Bridging the gap between cognitive understanding and behavioral implementation requires context-specific strategies, including practical guidance and transparent verification mechanisms, to ensure that religious beliefs are effectively translated into everyday consumer practices.

### **b. Halal Awareness Versus Modern Consumer Realities**

A central concern emerging from this study is whether modern consumerism is gradually undermining traditional religious caution among Acehnese millennials. Aceh's reputation as the "Veranda of Mecca" fosters expectations of widespread *halal* observance (Mursalin, 2023; Asyiqin et al., 2024; Putra et al., 2025). However, the pervasive influence of digital lifestyles, characterized by speed, convenience, and global consumer trends, introduces a paradox in which Islamic principles increasingly compete with practical considerations such as affordability, taste, and hygiene. Previous studies (Carter Jr, 2022; Tarigan & Aldama, 2023; Rofi'ah et al., 2024) have similarly noted millennials' tendency to prioritize convenience over religious diligence.

This research extends those findings by revealing how the assumption that Aceh's Sharia-based governance inherently guarantees *halal* conditions can lead to diminished personal accountability. Participants frequently relied on superficial indicators—such as *halal* labels or the presence of Muslim staff—as proxies for compliance, without engaging in deeper verification. This behavior aligns with Ambali and Bakar (2014), who observed that individual interpretations of religious adherence can dilute the rigor of formal certification standards. Rather than rejecting Islamic law outright, millennials appear to adopt a selective approach to *halal* compliance, reflecting the complexities of navigating religious expectations within a modern capitalist framework. This pattern resonates with broader debates in Islamic legal studies showing that the presence of formal legal or normative frameworks does not automatically translate into substantive compliance at the level of everyday practice, as seen in discussions on the gap between legal ideals and social realities in constitutional, cultural, and family law contexts (Dwiono et al., 2024; Sugirman et al., 2024; Mohd Kusrin et al., 2024).

These findings reinforce earlier studies (Ahmad et al., 2013; Ambali & Bakar, 2014; Sumirat et al., 2025) that underscore the influential role of religiosity in shaping consumer attitudes, while also revealing a "convenience trade-off,"

wherein assumed structural compliance reduces individual vigilance. The study thus demonstrates that even within Aceh's legally Sharia-governed context, halal vigilance among consumers can remain inconsistent, as the normalization of Islamic regulation often fosters complacency rather than sustained personal responsibility.

This study contributes to extending the Theory of Planned Behavior (TPB) by demonstrating that subjective norms in overtly Islamic contexts, such as Aceh, remain susceptible to digital and peer influences. Contrary to common assumptions, normative pressures do not uniformly reinforce adherence to *halal* practices (Sopiah et al., 2024; Maulidia et al., 2024; Yani et al., 2024). The findings also emphasize that religious practice should be assessed not only through formal rituals but also through everyday consumption choices, where convenience often undermines doctrinal commitment. Although millennials acknowledged the importance of verifying *halal* status, behavioral inertia, as expressed through sentiments like "too busy" or "it is presumably *halal* in Aceh", frequently hindered consistent compliance. These contradictions reveal a persistent gap between awareness and behavior, supporting Fischer (2015) and Vristiyana (2019), who argue that knowledge alone is insufficient to ensure religious observance in fast-paced consumer environments.

### c. Implications for Practice and Policy

The findings offer key implications for both practice and policymaking, particularly within Aceh's Sharia-governed context. Despite the region's strong religious foundation, findings reveal a fragmented understanding of *halal-haram* boundaries among Muslim millennials. Addressing this awareness-behavior gap requires targeted educational interventions for both online and offline—to challenge assumptions that all food in Aceh is inherently *halal*. These efforts should promote religious literacy and foster critical consumer habits. Integrating *halal* education into curricula, community programs, and digital campaigns can better align consumption practices with Islamic ethical standards.

In addition, *halal* certification protocols must be reinforced alongside educational efforts to enhance consumer confidence. Clear labeling, standardized signage, and QR-code-based verification tools improve perceived behavioral control, particularly among convenience-oriented millennials. These systems facilitate *halal*-conscious choices in digital environments. The digital sphere also enables the reshaping of subjective norms. Influencers, trusted by millennials, can promote *halal*-conscious behavior and verification

practices. Collaborations with religious authorities can amplify educational outreach, making religious adherence more accessible in contemporary culture (Rahayu & Abbas, 2024; Latif et al., 2023; Mohamad & Ismail, 2023).

Collaborative governance also emerges as a critical priority. Coordinated efforts between government bodies, local religious institutions, and private enterprises are essential for sustaining *halal* vigilance. This includes routine monitoring of food businesses, particularly those operated by non-Muslims, to ensure compliance with *halal* standards and regulations. Such a cross-sectoral approach not only ensures regulatory consistency but also strengthens public trust in the *halal* ecosystem. Equally important is the need to create consumer-friendly systems that support religious practice in everyday life. Infrastructures such as *halal*-certified food courts, transparent hygiene ratings, and segregated preparation areas can ease the process of religiously compliant consumption. These structures encourage adherence without demanding exhaustive individual investigation, thereby transforming the *halal* lifestyle into a more attainable and normalized practice (Rahayu & Abbas, 2024; Dwiono et al., 2024; Sugirman et al., 2024; Muamar et al., 2024).

This research, though grounded in Aceh, carries implications that extend beyond regional confines. The study introduces the concept of “contextual complacency” – a condition wherein religious governance fosters a false sense of security that discourages personal responsibility in *halal* verification. This insight invites comparative analysis across Muslim-majority societies, particularly in contexts where Islamic law coexists with modern consumer pressures. Globally, the research contributes to expanding the discourse on Muslim consumer behavior by demonstrating that religiosity alone does not guarantee compliance; it must be supported by structural systems and practical interventions tailored to the realities of each generation. This study advocates for an integrated approach that combines education, regulation, and technology to translate *halal* awareness into consistent practice. Addressing the gaps between belief, behavior, and institutional support is essential for policymakers and stakeholders aiming to preserve Aceh’s spiritual legacy while adapting to the evolving realities of millennial consumerism in a globalized world.

Despite its contributions, this study acknowledges several limitations that should be considered when interpreting the findings. First, the research is situated in the context of Aceh, a province with formal Sharia governance, which represents a distinctive socio-religious setting. While this context provides a critical case for

examining the paradox between Islamic regulation and everyday consumer behavior, the findings are not intended for direct generalization to all Muslim societies, but rather for theoretical reflection and comparative inquiry. Second, the study employs a qualitative descriptive approach with a limited number of participants, allowing for depth of insight but not capturing broader statistical patterns or variations across different socio-economic or generational groups. Third, the analysis primarily focuses on Muslim millennial consumers and does not directly incorporate the perspectives of non-Muslim food vendors, *halal* certification authorities, or regulatory institutions, whose inclusion could offer a more comprehensive understanding of the *halal* ecosystem. Finally, given the rapidly evolving nature of digital consumer culture, the findings reflect a specific temporal context and may shift as technological platforms, regulatory mechanisms, and forms of religious engagement continue to change.

#### D. Conclusion

This study synthesizes empirical evidence to demonstrate a persistent gap between *halal* awareness and actual consumption practices among Muslim millennials in Aceh, a region formally governed by Sharia law. Although participants consistently expressed concerns about *halal* compliance, their everyday food choices were largely shaped by practical considerations, such as price, taste, hygiene, and convenience. Reliance on symbolic indicators—particularly *halal* logos and the presence of Muslim employees—frequently replaced substantive verification of *halal* processes. This pattern reveals a form of fragmented *halal* consciousness, where religious awareness exists at the level of belief and identity but is inconsistently translated into concrete consumer behavior.

From a scholarly perspective, this research contributes to the literature on *halal* consumption and religious consumer behavior by extending the application of the Theory of Planned Behavior and Glock and Stark's religiosity framework within a Sharia-regulated context. The findings challenge the assumption that formal Islamic governance or high levels of religiosity automatically ensure rigorous *halal* observance. Instead, the study introduces a nuanced understanding of how religiosity, regulatory environments, and modern consumer dynamics interact, offering the concept of contextual complacency as a theoretical contribution to explain why religious regulation may inadvertently reduce individual vigilance in everyday practices. In doing so, the study adds a critical Global South perspective to broader debates on religion, ethics, and consumption in contemporary societies.

Building on the limitations of this study, future research is encouraged to adopt mixed-methods approaches that integrate qualitative depth with quantitative breadth to capture broader behavioral patterns across socioeconomic and generational groups. Comparative studies across different Muslim-majority regions or between Sharia-regulated and non-Sharia contexts would further clarify the extent to which contextual complacency operates across settings. In addition, incorporating the perspectives of non-Muslim food vendors, *halal* certification authorities, and regulatory institutions would allow for a more comprehensive analysis of the *halal* ecosystem. Longitudinal research designs may also provide valuable insights into how digitalization, evolving consumer cultures, and shifting forms of religiosity shape *halal* awareness and practice over time.

Overall, this study underscores a key takeaway: the effectiveness of *halal* governance cannot rely solely on legal frameworks or symbolic compliance. Sustaining meaningful *halal* practice requires an integrated strategy that combines regulation, education, and accessible verification mechanisms aligned with the realities of millennial consumer life. By revealing the tension between spiritual ideals and everyday consumption in a highly religious setting, this research offers a critical reminder that religious values must be actively cultivated, institutionally supported, and continuously renegotiated within changing socio-cultural landscapes.

### **Declaration of Competing Interest**

The authors declare that they have no known competing financial or non-financial interests that could have appeared to influence the work reported in this paper.

### **Bibliography**

- Ahmad, N. A. B., Tunku Abaidah, T. N. B., & Abu Yahya, M. H. B. (2013). A Study on Halal Food Awareness among Muslim Customers in Klang Valley. In *Proceedings of the 4th International Conference on Business and Economic Research (ICBER 2013)*, 1074, (pp. 1073–1087).
- Ajzen, I. (1991). The Theory of Planned Behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Al Fozaie, M. T. (2023). Behavior, Religion, and Socio-Economic Development: A Synthesized Theoretical Framework. *Humanities and Social Sciences Communications*, 10(1), 1-15. <https://doi.org/10.1057/s41599-023-01702-1>

- Ambali, A. R., & Bakar, A. N. (2014). People's Awareness on Halal Foods and Products: Potential Issues for Policymakers. *Procedia - Social and Behavioral Sciences*, 121, 3–25. <https://doi.org/10.1016/j.sbspro.2014.01.1104>
- Anggito, A., & Setiawan, J. (2018). *Metodologi Penelitian Kualitatif*. Sukabumi: CV Jejak.
- Asyiqin, I. Z., Akbar, M. F., & Beltrán Genovés, M. (2024). Cryptocurrency as a Medium of Rupiah Exchange: Perspective Sharia Islamic Law and Jurisprudential Analysis. *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 227–292. <https://doi.org/10.24090/volksgeist.v7i2.10975>
- Badan Pusat Statistik. (2023). *Provinsi Aceh dalam Angka 2023*. Badan Pusat Statistik Provinsi Aceh. <https://aceh.bps.go.id>
- Birchok, D. A. (2013). *Sojourning on Mecca's Verandah: Place, Temporality, and Islam in an Indonesian Province* [Doctoral dissertation, University of Michigan]. University of Michigan.
- Carrington, M. J., Neville, B. A., & Whitwell, G. J. (2010). Why Ethical Consumers don't Walk their Talk: Towards a Framework for Understanding the Gap between the Ethical Purchase Intentions and Actual Buying Behaviour of Ethically Minded consumers. *Journal of Business Ethics*, 97(1), 139–158. <https://doi.org/10.1007/s10551-010-0501-6>
- Carter Jr, M. S. (2022). *Influences of Technology on Millennials' Religiosity: A Qualitative Descriptive Study*. Grand Canyon University.
- Diab, A. L., Iswandi, I., Yaqub, A., Muthalib, L. M., & Baharuddin, A. Z. (2023). Safeguarding Consumers: The Role of Industry and Trade Office in Countering Monopolistic Practices and Ensuring Business Protection. *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 299–312. <https://doi.org/10.24090/volksgeist.v6i2.9065>
- Dwiono, S., Ja'far, A. K., & Haryadi, S. (2024). An Analysis on the Omnibus Law and Its Challenges in Indonesia: The Perspectives of the Constitutional and the Islamic Law. *Samarah*, 8(2), 706–725. <https://doi.org/10.22373/sjhk.v8i2.22720>
- Fauzi, M. A., Mohd Ali, N. S., Mat Russ, N., Mohamad, F., Battour, M., & Mohd Zaki, N. N. (2024). Halal Certification in Food Products: Science Mapping of Present and Future Trends. *Journal of Islamic Marketing*, 15(12), 3564–3580. <https://doi.org/10.1108/JIMA-12-2023-0407>
- Feener, R. M. (2013). *Shari'a and Social Engineering: The Implementation of Islamic Law in Contemporary Aceh, Indonesia*. OUP Oxford.
- Fischer, J. (2015). Halal, Haram or What? Creating Muslim Space in London. In E. E. Curtis (Ed.), *The Bloomsbury reader on Islam in the West* (pp. 123–140). Bloomsbury Academic.
- Glock, C. Y., & Stark, R. (1965). *Religion and society in tension*. Rand McNally.

- Graafland, J. (2017). Religiosity, Attitude, and the Demand for Socially Responsible Products. *Journal of Business Ethics*, 144(1), 121–138. <https://doi.org/10.1007/s10551-015-2796-9>
- Haleem, A., Khan, M. I., & Khan, S. (2020). Halal Certification, the Inadequacy of Its Adoption, Modelling and Strategising the Efforts. *Journal of Islamic Marketing*, 11(2), 384–404. <https://doi.org/10.1108/IJIMA-05-2017-0062>
- Ibrahim, A. (2023). *Metodologi Penelitian Ekonomi dan Bisnis Islam*. Jakarta: Bumi Aksara.
- IHATEC Marketing Research. (2024). *Laporan Hasil Survei Top Halal Index 2023: Sikap dan Persepsi Milenial Indonesia terhadap Produk Halal*. <https://ihatec-mr.com>
- Jaelani, A. K., Rabbani, A., & Hayat, M. J. (2024). Land Reform Policy in Determining Abandoned Land for Halal Tourism Destination Management Based on Fiqh Siyasa. *El-Mashlahah*, 14(1), 211–238. <https://doi.org/10.23971/el-mashlahah.v14i1.8051>
- Jalaluddin, J., Azhar, A., Muzainah, G., Aseri, M., & al Amruzi, M. F. (2024). Proliferation of Halal Regulation and Enforcement in Indonesia and Malaysia. *Journal of Human Rights, Culture and Legal System*, 4(1), 194–208. <https://doi.org/10.53955/jhcls.v4i1.126>
- Johnstone, R. L. (1975). *Religion and Society in Interaction: The Sociology of Religion*. Englewood Cliffs: Prentice Hall.
- Jubaedah, D., Nor, M. R. M., Taeali, A., Putra, H. M., Jauhari, Moh. A., & Aniq, A. F. (2023). Halal Certification in Indonesia: Study of Law Number 6 of 2023 on Job Creation. *Jurisdiction: Jurnal Hukum Dan Syariah*, 14(1), 154–184. <https://doi.org/10.18860/j.v14i1.19948>
- Kamri, N. A., Ramlan, S., & Ibrahim, A. (2014). Qur'anic Work Ethics. *Journal of Usuluddin*, 40, 135–172. <https://mnij.um.edu.my/index.php/JUD/article/view/7489>
- Kaplick, P. M., Chaudhary, Y., Hasan, A., Yusuf, A., & Keshavarzi, H. (2019). An Interdisciplinary Framework for Islamic Cognitive Theories. *Zygon: Journal of Religion and Science*, 54(1), 143–170. <https://doi.org/10.1111/zygo.12500>
- Latif, M., Hanafi, D., Damis, R., & Gocing, A. (2023). Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(3), 1734. <https://doi.org/10.22373/sjhk.v7i3.18905>
- LPPOM-MUI. (2025). *Prosedur Sertifikasi Halal MUI untuk Produk yang Beredar di Indonesia*. Halal MUI. <https://halalmui.org/prosedur-sertifikasi-halal-mui-untuk-produk-yang-beredar-di-indonesia/>
- Mäntymäki, M., & Riemer, K. (2014). Digital Natives in Social Virtual Worlds: A Multi-Method Study of Gratifications and Social Influences in Habbo Hotel.

*International Journal of Information Management*, 34(2), 210–220.  
<https://doi.org/10.1016/j.ijinfomgt.2013.12.010>

- Marnita, M. (2024). Directions for the Development of the Halal Ecosystem in Public Policy: A Study of Islamic Law and Legislation in Indonesia. *Al-Ishlah: Jurnal Ilmiah Hukum*, 27(2), 156–177. <https://doi.org/10.56087/aijih.v27i2.477>
- Mas'ud, R., & Muwazir, M. R. (2025). The Role of Legal and Regulatory Frameworks for Sharia-Compliant Financing in Promoting Innovation and Quality Enhancement in Indonesia's Halal Industry. *Khazanah Hukum*, 7(2), 174–189. <https://doi.org/10.15575/kh.v7i2.43440>
- Maulana, D. F., Makhrus, M., & Hasanah, H. (2022). The Urgency of MUI Halal Fatwa about Food, Beverage, Medicine and Cosmetic Products for the Consumer Protection. *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 199–214. <https://doi.org/10.24090/volksgeist.v5i2.6421>
- Maulidia, R., Rofi'ah, K., & Santoso, L. (2024). Halal Regulation and Certification in the Catering Business: A Critical Review of Consumer Protection. *Jurisdictie: Jurnal Hukum Dan Syariah*, 15(1), 171–206. <https://doi.org/10.18860/j.v15i1.26988>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Sage Publications.
- Mohamad, A. B., & Ismail, N. (2023). Environmental Preservation and Water Pollution from the Islamic Perspective. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(2), 997–1015. <https://doi.org/10.22373/sjhk.v7i2.16019>
- Mohd Kusrin, Z., Yusof, W., Ismail, N. F., Che Abdul Rahim, N., & Hibaoui, A. (2024). Muslim in Malaysia Understanding in Regards to the Concept of Compatibility (Kafa'ah) in Islamic Marriage. *El-Ussrah: Jurnal Hukum Keluarga*, 7(2), 648–676. <https://doi.org/10.22373/ujhk.v7i2.26664>
- Muamar, A., Rijal, S., Faozi, M. M., & Mahfudin. (2024). Family and Creative Economy in Sunan Gunung Djati Religious Tourism Area, Cirebon, Indonesia. *El-Ussrah*, 7(1), 1–18. <https://doi.org/10.22373/ujhk.v7i1.21987>
- Mursalin, H. (2023). Perilaku Sadar Halal pada Generasi Muslim Milenial. *Indonesian Journal of Humanities and Social Sciences*, 4(3), 697-710. <https://ejournal.uit-irboyo.ac.id/index.php/IJHSS/article/view/4561>
- Nugraha, W. S., Chen, D., & Yang, S.-H. (2022). The Effect of a Halal Label and Label Size on Purchasing Intent for Non-Muslim Consumers. *Journal of Retailing and Consumer Services*, 65, 102873. <https://doi.org/10.1016/j.jretconser.2021.102873>
- Pew Research Center. (2019). Millennials Stand Out for their Technology Use, but Older Generations also Embrace Digital Life. *Pew Research Center*. <https://www.pewresearch.org/short-reads/2019/09/09/us-generations-technology-use/>

- Putra, M. D., Rofiki, A., Yudha, A. T. R. C., Riyadi, I., & Fadilla, S. (2025). When the Sacred Meets the Market: The Commodification of Islamic Housing in Lima Puluh Kota, West Sumatra. *Journal of Islamic Law*, 6(1), 135–154. <https://doi.org/10.24260/jil.v6i1.3539>
- Rahayu, S. W., & Abbas, S. (2024). A Synergy of Halal Tourism Regulations and Tourism Rights Protection in Aceh: Pentahelix Model. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8(3), 1454–1475. <https://doi.org/10.22373/sjkh.v8i3.23495>
- Rahman, M. M., Razimi, M. S. A., Ariffin, A. S., & Hashim, N. (2024). Navigating Moral Landscape: Islamic Ethical Choices and Sustainability in Halal Meat Production and consumption. *Discover Sustainability*, 5(1), 225. <https://doi.org/10.1007/s43621-024-00388-y>
- Rahmatullah, R., Haryono, S., Ardi, M. Z., Syaefullah, S., & Saputra, V. A. (2025). Halal Industry and Certification in Disguise: Is It Faith Implementation or Economic Ploy in Indonesia's Legal Framework? *Jurisdiction: Jurnal Hukum Dan Syariah*, 16(2), 334–373. <https://doi.org/10.18860/j.v16i2.33812>
- Rofi'ah, K., Safira, M. E., & Rosele, M. I. (2024). The Effectiveness of Accelerating Halal Product Certification: Regulations and Companions. *Journal of Human Rights, Culture and Legal System*, 4(2), 449–476. <https://doi.org/10.53955/jhcls.v4i2.203>
- Rofiah, K., Sa'adah, S. L., Safira, M. E., Rohmanu, A., & Matali, A. B. H. (2024). Legal Awareness of Halal Products Certification among East Java Business Operators and Society. *Juris: Jurnal Ilmiah Syariah*, 23(1), 55–65. <https://doi.org/10.31958/juris.v23i1.10467>
- Salim, A., Ichwan, M. N., Srimulyani, E., & Afriko, M. (2025). *Shari'a, Citizenship, and Identity in Aceh*. University of Notre Dame Press.
- Santoso, L., Triyanta, A., & Thontowy, J. (2022). Halal tourism regulations in Indonesia: trends and dynamics in the digital era. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 22(1), 73–94. <https://doi.org/10.18326/ijtihad.v22i1.73-94>
- Shaari, J. A. N., & Mohd Arifin, N. S. (2009). Dimension of Halal Purchase Intention: A Preliminary Study. Paper presented at the American Business Research Conference, New York, NY, United States. <http://eprints.um.edu.my/id/eprint/11147>
- Shah, S. S. (2025). Culture and Individual Attitudes towards Responsible Consumption. *Journal of Islamic Marketing*, 16(7), 2077–2112. <https://doi.org/10.1108/JIMA-06-2023-0185>
- Shaikh, S. A., Ismail, M. A., Ismail, A. G., Shahimi, S., & Shafiai, M. H. M. (2017). Towards an Integrative Framework for Understanding Muslim Consumption Behaviour. *Humanomics*, 33(2), 133–149. <https://doi.org/10.1108/H-01-2017-0005>

- Sopiah, E., Safe'i, A., Marlina, E., & Suhendar, H. (2024). Changes in Halal Product Guarantee Regulations Perspective of Legal Politics and Consumer Rights Protection. *Khazanah Hukum*, 6(2), 123–133. <https://doi.org/10.15575/kh.v6i2.35969>
- Sugirman, A., Latif, H., Darna, A., Rizwan, M., & Nawawi, J. (2024). State and Protection of Cultural Heritage in Bone, South Sulawesi: Perspectives on National Law and Islamic Law. *Samarah*, 8(3), 1409–1429. <https://doi.org/10.22373/sjkh.v8i3.22125>
- Sumirat, I. R., Rahman, A., Tabrozi, D., & Wazin, W. (2025). Constitutional Framework for Mining Regulation: Regional Autonomy and State Authority. *Volkgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 415–429. <https://doi.org/10.24090/volkgeist.v8i2.12616>
- Sunardi, D., Azri Bhari, & Muhammad Najib Bin Abd Wakil. (2024). Legal Awareness of Micro and Small Enterprise Operators Regarding Halal Certification: A Maslaha Perspective. *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 24(1), 23–45. <https://doi.org/10.18326/ijtihad.v24i1.23-45>
- Tarigan, Y., & Aldama, V. (2023). Analysis of the Influence of Product Knowledge, Attitude, and Halal Certification on Purchase Intention in Halal Food Products. *Journal of Applied Business Administration*, 7(1), 100–108. <https://doi.org/10.30871/jaba.v7i1.5381>
- Trishananto, Y., Mas'ud, F., Setiawan, & Fauziah, U. N. (2024). Formulating policies for halal tourism in Indonesia based on Islamic law. *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 24(1), 47–70. <https://doi.org/10.18326/ijtihad.v24i1.47-70>
- Vristiyana, V. M. (2019). Pengaruh Religiusitas dan Pengetahuan Produk Halal terhadap Penilaian Produk Halal dan Minat Pembelian Produk Halal (Studi Kasus pada Industri Makanan). *Ekobis*, 20(1), 85–100. <https://doi.org/10.30659/ekobis.20.1.85-100>
- Yani, T. A., Abdurrahman, A., & Mulyana, I. (2024). Aceh as a Model of Halal Trade in Financial Goods and Services Regulation based on Pancasila within the Framework of National Law in Indonesia. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8(1), 361–385. <https://doi.org/10.22373/sjkh.v8i1.17680>