

Management of The Muslim Diaspora Community In Developing The Halal Ecosystem

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ARTICLE INFO

Article history

Received:

13-10-2025

Revised:

21-10-2025

Accepted:

20-01-2026

Keywords

Halal Ecosystem;
Halal Management;
Muslim Diaspora;
Muslim Community.

ABSTRACT

This study aims to analyze how diaspora Muslim communities in Taiwan such as FORMMIT manage, maintain, and develop the halal ecosystem. This study uses the perspective of collaborative governance and cultural management to understand that the management of the halal ecosystem in the Muslim diaspora community, namely FORMMIT, is not only an economic-religious activity, but also a process of strengthening identity, forming social solidarity, and producing Islamic cultural space in the context of minority communities. Data was collected through interviews with Taiwanese Muslim organization administrators, halal business actors, students, KDEI and Muslim migrant workers, and supported by field observations and documentation studies. Data analysis uses the Miles and Huberman model, namely data condensation, data presentation, and conclusion drawing by applying source triangulation to increase the validity of findings. The results of the study show that The governance of the halal ecosystem in the diaspora Muslim community in Taiwan, namely FORMMIT, shows that the community has a strategic function in ensuring halal access for minority groups by involving various parties. The Halal Ecosystem Governance carried out by FORMMIT as the Diaspora Muslim Community in Taiwan is carried out with integration between Muslim community organizations, mosques, business actors, halal certification institutions, and the KDEI government. FORMMIT as a Muslim Diaspora Organization strengthens by building collaboration and communication between community members through various forums and social activities. The results of the study show that the strengthening and sustainability of the halal ecosystem carried out by Muslim organizations in Taiwan, namely FORMMIT, is carried out through several main strategies, namely ease of access to halal information, the development of multi-stakeholder partnerships, and the promotion of halal culture to the wider community. The use of digital media is an effective means to introduce halal products and services to Muslim and non-Muslim consumers.

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Introduction

The emergence of halal ecosystems in Muslim minority countries plays a significant role in addressing the multifaceted needs of the diaspora Muslim population, including religious consumption, cultural identity, social adaptation, and sustainability. Halal leisure spaces

evolved to integrate traditional Islamic values with contemporary recreational practices, reflecting the dynamic nature of Muslim identity in highly diverse contexts (Yousaf, 2023). With the establishment of a transnational halal network, it serves as a model to connect Islamic culture with economic practices, thereby facilitating the global flow of halal knowledge and practice (Nisa, 2023). In addition, there is an increase in the halal food market in demand for halal products, including alternative proteins, which must be aligned with Islamic dietary laws to attract future Muslim consumers (Attwood et al., 2023). In addition, the concept of total diaspora cultural capital, as discussed by Hack-Polay et al., illustrates that to enhance integration and adaptation, diaspora communities can leverage cultural assets to foster sustainability and economic identity (Hermawan et al., 2025). Therefore, there is a need to develop a comprehensive halal ecosystem that supports the diverse needs of the transnational Muslim community.

Taiwan's growing halal industry and Muslim-friendly policies create a distinctive environment for the diaspora Muslim community, which can facilitate the religious practices and social networking of the Muslim community in a multicultural society. The state's commitment to pluralism is the integration of diverse religious identities, as evidenced by the coexistence of various religions, including Islam, with the people's religions, Taoism, and Buddhism (Laliberté, 2021; Su & Huang, 2026). This multicultural framework supports the establishment of halal services, which are increasingly expected to reach \$1.67 trillion by 2025, driven by the growing Muslim population (Attwood et al., 2023). In addition, initiatives such as the International Institute for Halal Research and Training (INHART) exemplify transnational networks that increase halal knowledge and practices, thereby enriching the halal economy (Nisa, 2023). As a result, this dynamic allows diaspora Muslims to effectively strengthen their religious and cultural identities while accessing halal resources that are important in a non-Muslim majority society. A number of previous studies have discussed the development of the halal industry, Muslim minority studies, and the Muslim diaspora in various countries, but most of them still focus on halal economic aspects, consumer behavior, or industrial policies, so that there has not been much exploration of the dimensions of halal ecosystem management based on the Muslim diaspora community, especially FORMMIT.

Previous studies have often described diaspora Muslim communities as simply recipients of halal services; However, these communities are actively involved as social actors in building halal spaces and strengthening their religious identities. For example, research highlights how Muslims in Australia are transforming public spaces into places of belonging through social activities that reflect cultural and religious values (Sahib & Katakalos, 2023). In addition, the proactive role of the halal community in shaping the halal economy and disseminating halal knowledge globally (Nisa, 2023). Furthermore, the experience of Puerto Rican Muslims illustrates how the practice of halal consumption serves as a means to assert its identity in a complex socio-cultural landscape (Chitwood, 2022). Overall, the dynamic contribution of diaspora Muslims in fostering community and collaboration in the local halal ecosystem (Hassan, 2025; Hermawan et al., 2025).

Departing from these gaps, this study aims to analyze how diaspora Muslim communities in Taiwan such as FORMMIT manage, maintain, and develop the halal ecosystem through interactions between community organizations, educational institutions, halal business actors, mosques, and social policies that develop in Taiwan. This study uses the perspective of collaborative governance and cultural management to understand that the management of the halal ecosystem in the Muslim diaspora community, namely FORMMIT, is not only an economic-religious activity, but also a process of strengthening identity, forming social solidarity, and producing Islamic cultural space in the context of minority communities. By focusing on the experiences of the Muslim diaspora community in Taiwan, this study contributes to expanding the discourse on halal ecosystem governance and Muslim diaspora management, especially in the context of non-Muslim countries in the East Asian region.

Method

Approaches and Types of Research

A qualitative approach is used in research with a case study type, as it is to understand in depth the social, cultural, and institutional dynamics that occur in the Muslim Community in Taiwan. This research is not oriented to statistical measurement, but aims to interpret the meaning, experience, social interaction, and construct of the participants' understanding of the phenomenon being studied. Meanwhile, the case study is used because this study focuses on the study of a halal ecosystem phenomenon in the Muslim diaspora community in Taiwan, thus allowing researchers to gain a comprehensive and contextual understanding of the social reality that occurs.

The research was carried out on the Muslim diaspora community, namely FORMMIT which has direct relevance to the focus of the research study. The selection of the research location was carried out purposively by considering institutional characteristics, social activities, and their relationship with the phenomenon, namely the management of halal ecosystems studied in this study. The context of research is understood not only as a place for research to take place, but as a social space that shapes the practices, relationships, and experiences of diaspora Muslim communities.

In qualitative research, the research context has a significant position because social reality is seen as something dynamic and constructed through social interaction. Therefore, understanding of social, cultural, and institutional settings is an integral part of the process of interpreting research data.

Research Participants

The research participants were determined purposively based on their involvement, experience, and understanding of the research focus. This technique is used so that the data obtained really comes from informants who have the capacity to provide in-depth information related to the phenomenon of the halal ecosystem, which in Taiwan is still a Muslim minority so it is difficult to find halal food. Participants in this study include parties who are directly involved in activities, management, and social processes that are the focus of the research study.

The selection of participants is carried out flexibly and also develops according to the needs of data in the field. In the process of this research, the researcher also used the snowball technique to find additional informants who were considered to have relevance to the needs of the research data, namely the researcher not only involved several administrators of the Muslim community but also several alumni of the community. This approach allows researchers to obtain richer, more diverse, and in-depth data.

Data Engineering and Analysis

The research data collected by the researcher was obtained through in-depth interviews, observations, and documentation. In-depth interviews are conducted in a semi-structured manner to provide space for the Muslim community to explain their experiences, views, and interpretations more openly. This technique was chosen by researchers because it is able to produce rich and in-depth data on subjective experiences and social dynamics that develop in the context of research.

In addition to interviews, other techniques chosen by researchers are observations carried out to understand social situations, interaction patterns, institutional activities, and practices that take place directly in the field. Through observation, researchers can gain contextual understanding that does not always appear in interviews that have been conducted. Observation also allows researchers to capture social dynamics, symbols, and forms of non-verbal communication that are relevant to the focus of this study.

Meanwhile, documentation is used to complement and strengthen research data through

various documents such as halal cards related to research activities and contexts, such as archives, photos, activity reports, and other institutional documents. The use of various data collection techniques is carried out to build and obtain depth of data while increasing the validity of research findings through triangulation of sources and techniques.

The data analysis in this study uses the Miles Huberman interactive model which includes data condensation, data presentation, and conclusion drawn. The analysis is carried out simultaneously from the data collection process so that it allows researchers to continue to reflect, interpret, and deepen the data obtained. In the process of data analysis, the researcher also conducts repeated readings of the data to find the main themes, interaction patterns, and social meanings that develop in the context of the research. Thus, data analysis is not only oriented to the description of the data, but also to efforts to build a conceptual interpretation of the phenomenon being studied.

In obtaining valid data in this study, it was carried out through source triangulation, technique triangulation, and member checking. In addition, the researcher conducts a continuous reflection process during the study to minimize subjectivity in the data interpretation process. This step is taken so that the research results have adequate credibility, dependability, and confirmability academically.

Results and Discussion

Results

Governance of Halal Ecosystem Based on Diaspora Muslim Community in Taiwan

The results of the study show that the governance of the halal ecosystem in the Muslim diaspora in Taiwan is built on the involvement of various actors who collaborate in meeting the religious and social needs of the community. Interview, observation, and documentation data stated that there are five main actors who play a role in the management of the halal ecosystem, namely Mosques; diaspora Muslim organizations such as Formusa; halal certification bodies such as Thida, CMA, Halal Ima; Taiwanese government such as KDEI; and halal business actors.

Mosques in Taiwan function as centers of religious activities as well as information centers regarding halal products, services, and facilities. Diaspora Muslim organizations such as FORMMIT connect community members with a variety of resources needed, including information on halal restaurants, places of worship, and religious activities, as well as occasional Indonesian food bazaars held every Friday, Saturday and public holidays. Halal certification bodies provide halal assurance for products circulating in Taiwan, while the Taiwanese government supports the development of a Muslim-friendly environment through various other policies and programs. Meanwhile, halal business actors provide various products and services that suit the needs of the Muslim community, even approximately around 700 Indonesian stores that sell in Taiwan or stores from other countries such as Vietnam, the Philippines, Myanmar that sell halal products in Taiwan. The data shows that the management of the halal ecosystem in Taiwan does not only depend on one specific institution, but is formed through the interaction of various stakeholders who have complementary functions and roles.

Based on the results of interviews and observations, the developing governance pattern shows that there is a close and integrated relationship between FORMMIT community organizations, religious institutions, and the halal economic sector. FORMMIT as a diaspora Muslim Organization strengthens by building communication between community members through various forums and social activities. Suppose mosques in Taiwan become the main node connecting various actors in the halal ecosystem because most of the information regarding halal products, certifications, religious activities, and community services is disseminated through the mosque network. In addition, halal business actors utilize community networks to introduce their products and services to Muslim consumers. Documentation of community activities shows that various halal strengthening programs often involve cooperation between Muslim organizations such as Formusa, certification bodies, and KDEI. This pattern indicates that the governance of the halal ecosystem in Taiwan is developing through a collaborative approach that prioritizes the participation of various parties. This condition occurs because FORMMIT as a diaspora Muslim community lives as a minority group so that meeting halal needs requires strong coordination and cooperation. The success of halal ecosystem governance is not only determined by the availability of halal products, but also by the community's ability to build an effective and sustainable social network.

The results of the observation showed that information about halal products, halal restaurants, mosque locations, and community activities was disseminated through social media, digitization of halal products, FORMMIT halal cards, online communication groups. Interviews with FORMMIT administrators revealed that halal education is carried out periodically through seminars and religious studies in collaboration with various parties. In addition, there are routine coordination activities between FORMMIT and various stakeholders in planning halal ecosystem development programs. The data shows that the management of the halal ecosystem is not only oriented towards the provision of products, but also includes the process of communication, education, and community empowerment in Taiwan. These mechanisms serve to ensure that community members have access to accurate and reliable information about their halal needs in their daily lives in Taiwan.

Analysis of these management patterns shows that digital media has an increasingly important role in supporting the governance of the halal ecosystem in Taiwan. Most of the informants stated that halal information is faster obtained through digital platforms than through conventional communication channels such as the Formusa Halal application. The results of observations show that the use of social media helps the community in identifying new products, informing about changes in the status of halal certification, and promoting religious and social activities in Taiwan. This pattern shows that the governance of the halal ecosystem has adapted to technological developments and the needs of the diaspora community. Interpretively, this condition reflects the high social capital that FORMMIT has as a diaspora Muslim community. Trust between FORMMIT members allows halal information to be

disseminated and received effectively. Therefore, halal ecosystem governance can be understood as a combination of community-based social networks and the use of digital technology that reinforce each other in supporting the living needs of diaspora Muslims in Taiwan.

Strategy for Strengthening and Sustaining the Halal Ecosystem in Taiwan

The results of the study show that the strengthening and sustainability of the halal ecosystem carried out by Muslim organizations in Taiwan, namely FORMMIT, is carried out through several main strategies, namely ease of access to halal information, the development of multi-stakeholder partnerships, and the promotion of halal culture to the wider community. The use of digital media is an effective means to introduce halal products and services to Muslim and non-Muslim consumers. Various halal restaurants and stores show the increasing use of halal certification logos as a form of quality assurance and consumer trust. Documentation of community activities also shows that there is an increasingly intensive cooperation between FORMMIT, the Taiwanese government, and the private sector in supporting the development of the halal ecosystem. In addition, various activities such as halal product bazaar festivals, and public education programs are carried out regularly to increase public understanding of the concept of halal. The data shows that the sustainability of the halal ecosystem in Taiwan is built through a combination of social, economic, institutional, and technological strategies that support each other.

Patterns that emerged from various data sources show that the success of strengthening the halal ecosystem is greatly influenced by the ability of the FORMMIT diaspora Muslim community to build an inclusive relationship with the external environment. In contrast to the initial stage which was more oriented towards meeting the internal needs of the diaspora community, the current strategy shows a tendency towards institutionalization and wider integration. Halal certification is no longer seen solely as a religious need, but also as an instrument for improving the quality of business and economic competitiveness in Taiwan. Similarly, partnerships with governments such as KDEI and the private sector have expanded the reach of halal services to various sectors, including tourism, education, and trade. Analytically, the halal ecosystem model in Taiwan has developed sustainably and collaboratively. These developments are driven by the increasing number of Muslim diaspora, the growth of the global halal industry, and the increasing openness of Taiwanese society to the diversity of Islamic culture and religion. The sustainability of the halal ecosystem not only contributes to the fulfillment of the religious needs of the Muslim community, but also supports social integration, strengthening diaspora identity, and the development of an inclusive halal economy in Taiwan.

Discussion

The governance of the halal ecosystem in the diaspora Muslim community in Taiwan, namely FORMMIT, shows that the community has a strategic function in ensuring halal access for minority groups by involving various parties. The implications of these findings show that the halal ecosystem not only serves as a fulfillment of religious needs, but also strengthens the social identity of the Muslim diaspora. This condition occurs because the Muslim community needs a social structure that can provide access to formal halal services. These findings are in line with research on collaborative halal governance which emphasizes the importance of synergy between actors in building the sustainability of the halal ecosystem (IsDB, 2022; Mansur et al., 2025). In addressing the complexities of halal compliance and consumer rights, this kind of collaborative framework is essential, especially in multicultural urban environments where cultural adequacy is often overlooked (Husseini de Araújo et al., 2022; Wegner & Verschoore, 2022). Thus, collaborative governance is the main foundation for the sustainability of the Muslim diaspora halal ecosystem in Taiwan.

The existence of halal facilities such as mosques and halal-certified shops increases the sense of security, comfort, and social integration of the Muslim diaspora community in Taiwan. The phenomenon occurs because Taiwan's non-Muslim majority neighborhood encourages communities to build social spaces that are able to maintain their religious practices. These findings support the study of halal ecosystem development which explains that the existence of halal institutions and facilities is an important factor in building the sustainability of Muslim communities in non-Muslim countries (Rizal et al., 2026). Therefore, halal infrastructure has a social as well as a religious function.

There is an increase in halal certification, one of which is carried out by Taiwanese Muslim community associations, institutional cooperation, and the publication of halal programs on an ongoing basis. The implication of these findings is the emergence of a more formal, systematic and sustainable process of institutionalization of halal governance. On the other hand, the dysfunction can arise when the certification process becomes too administrative and reduces the participation of small businesses. This pattern occurs due to the increasing demands for transparency and accountability in the global halal industry. These findings are in line with research on the integrated halal assurance ecosystem which emphasizes the importance of digitalization, data-driven governance, and cross-sector coordination to increase the credibility of the halal ecosystem (Mahashofia et al., 2025; Putri, 2025). Thus, the institutionalization of halal strengthens the legitimacy of the diaspora's halal ecosystem in minority countries such as Taiwan.

The strategy of strengthening the halal ecosystem through digital media and Muslim community networks shows an important function in expanding access to halal information. Digital platforms and halal cards make it easier for the Muslim diaspora to provide information about halal products, restaurants, and services to the

Muslim diaspora. The implications of these findings suggest that digital transformation improves the efficiency of halal governance in Taiwan. This condition occurs because the diaspora community is spread across various regions so that it requires a fast and easily accessible communication system for Muslims in Taiwan. These findings are in line with research on the digital halal ecosystem which explains that technology strengthens community connectivity, increases transparency, and expands the reach of halal services (Gandhi et al., 2025; IsDB, 2022). Therefore, digitalization is a strategic instrument in strengthening the modern halal ecosystem.

The strategy of strengthening the halal ecosystem is not only carried out through technology, but also through the expansion of halal information, the promotion of Islamic culture, and activities carried out by the community. The implication of these findings is the increasing public acceptance of halal products and services in Taiwan. This pattern occurs because the development of the halal ecosystem in Taiwan requires economic and social support at the same time. These findings support research that explains that the success of strengthening the halal industry depends on the involvement of communities, the business sector, and the government in creating an inclusive environment (Putri, 2025). Dalam memastikan keberlanjutan jangka panjang dan daya saing global ekosistem halal diperlukannya kolaborasi yang kuat dan inklusif di antara semua pemangku kepentingan (Nur Alfianto, 2025) (Rofik Efendi et al., 2025). Thus, halal strengthening strategies require a multidimensional approach and halal ecosystem sustainability strategies are increasingly directed towards multi-stakeholder partnerships, certification, and integration of government policies.

Conclusion

The governance of the halal ecosystem in the diaspora Muslim community in Taiwan, namely FORMMIT, shows that the community has a strategic function in ensuring halal access for minority groups by involving various parties. The Halal Ecosystem Governance carried out by FORMMIT as the Diaspora Muslim Community in Taiwan is carried out with integration between Muslim community organizations, mosques, business actors, halal certification institutions, and the KDEI government. FORMMIT as a Muslim Diaspora Organization strengthens by building collaboration and communication between community members through various forums and social activities. The results of the study show that the strengthening and sustainability of the halal ecosystem carried out by Muslim organizations in Taiwan, namely FORMMIT, is carried out through several main strategies, namely ease of access to halal information, the development of multi-stakeholder partnerships, and the promotion of halal culture to the wider community. The use of digital media is an effective means to introduce halal products and services to Muslim and non-Muslim consumers.

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