



## The Urgency of the Halal Industry in Light of Islamic Legal Philosophy

M. Nurul Irfan<sup>1\*</sup>, Maskur Rosyid<sup>2</sup>, Kamaluddin Nurdin Marjuni<sup>3</sup>, Mashilal<sup>4</sup>

<sup>1</sup>Universitas Islam Negeri Syarif Hidayatullah Jakarta

Jl. Ir H. Juanda No.95, Ciputat, Kota Tangerang Selatan, Banten 15412 Indonesia

<sup>2</sup>Universitas Islam Negeri Walisongo Semarang

Jl. Walisongo No.3-5, Ngaliyan, Kota Semarang, Jawa Tengah 50185 Indonesia

<sup>3</sup>Universiti Islam Sultan Syarif Ali, Brunei Darussalam

Simpang 347, Jalan Pasar Gadong, Bandar Seri Begawan, Brunei Darussalam

Email: [nurul.irfan@uinjkt.ac.id](mailto:nurul.irfan@uinjkt.ac.id)<sup>1</sup>, [masykurxrejo@walisongo.ac.id](mailto:masykurxrejo@walisongo.ac.id)<sup>2</sup>, [kamaluddin.nur@unissa.edu.bn](mailto:kamaluddin.nur@unissa.edu.bn)<sup>3</sup>,  
[hilal@walisongo.ac.id](mailto:hilal@walisongo.ac.id)<sup>4</sup>

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**Abstract:** The Indonesian government, regulators, and Muslim consumers increasingly recognize the halal industry as an essential sector for economic growth. This study aims to assess the understanding, acceptance, and implementation of halal among educated Muslim youth and analyse the urgency of halal in food, tourism, and banking. The research was conducted at four State Islamic Universities (PTKIN) in Central Java, Indonesia, involving 145 students as respondents. A descriptive quantitative approach was applied using structured questionnaires, analysed with frequency and percentage techniques, and interpreted through Islamic legal philosophy, particularly *fiqh* and *maqāṣid al-sharīʿa*. The study finds that the halal of food, tourism, economy, and banking has a strong epistemological basis in Islam; however, a segment of Muslim minority students demonstrates rejection or inconsistent implementation due to differences in interpretation, limited accessibility, and perceptions of government policies. Despite this, there is strong support for halal, with over 91% endorsing government initiatives and 92% acknowledging their contribution to economic growth. Based on these findings, the study recommends standardizing halal concepts across sectors, systematically evaluating program impacts, and continuously educating the public to optimise the implementation of Indonesia's halal industry policy.

**Keywords;** The Halal Concept, *Maqāṣid al-Sharīʿa*, Economic Growth, Muslim Consumers

**Abstrak:** Industri halal semakin diakui oleh pemerintah Indonesia, regulator, dan konsumen Muslim sebagai sektor penting untuk pertumbuhan ekonomi. Penelitian ini bertujuan untuk mengukur pemahaman, penerimaan, dan implementasi prinsip halal di kalangan generasi muda Muslim terdidik, dan menganalisis urgensi halal di bidang makanan, pariwisata, dan perbankan. Penelitian dilakukan di empat Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) di Jawa Tengah, Indonesia, dengan 145 mahasiswa sebagai responden. Pendekatan deskriptif kuantitatif diterapkan melalui kuesioner terstruktur, dianalisis menggunakan teknik frekuensi dan persentase, dan ditafsirkan melalui perspektif filsafat hukum Islam, khususnya *fiqh* dan *maqāṣid al-sharīʿa*. Hasil penelitian

menunjukkan bahwa halalitas makanan, pariwisata, ekonomi, dan perbankan memiliki dasar epistemologis yang kuat dalam Islam; namun, sebagian mahasiswa Muslim minoritas menunjukkan penolakan atau implementasi yang tidak konsisten akibat perbedaan interpretasi, keterbatasan aksesibilitas, dan persepsi terhadap kebijakan pemerintah. Meski demikian, terdapat dukungan yang kuat terhadap halalitas, dengan lebih dari 91% responden menyetujui inisiatif pemerintah dan 92% mengakui kontribusinya terhadap pertumbuhan ekonomi. Berdasarkan temuan ini, penelitian merekomendasikan standarisasi konsep halal di seluruh sektor, evaluasi dampak program secara sistematis, serta edukasi berkelanjutan kepada masyarakat untuk memaksimalkan implementasi kebijakan industri halal di Indonesia.

**Kata Kunci:** Konsep Halal, *Maqāṣid al-Sharī'a*, Pertumbuhan Ekonomi, Konsumen Muslim

## Introduction

The halal industry has emerged as one of the fastest-growing sectors in the global economy, with an estimated market value exceeding USD 2 trillion annually.<sup>1</sup> Its significance extends beyond food consumption to encompass tourism, finance, cosmetics, pharmaceuticals, and lifestyle products.<sup>2</sup> Numerous countries, including Malaysia, the United Arab Emirates, and the United Kingdom, have positioned the halal industry as a strategic driver of economic growth, linking halal certification with global trade, ethical consumption, and sustainability.<sup>3</sup> In particular, the halal tourism sector has demonstrated strong potential,<sup>4</sup> highlighting the industry's role in shaping consumer behaviour and international market competitiveness.<sup>5</sup> This global expansion underscores the role of the halal sector not only as a religious obligation but also as a competitive advantage in the worldwide market.

- <sup>1</sup> Fatimah Zuhrah et al., "Halal Certification Service in Indonesia: Between Islamic Law Compliance and Satisfaction Improvement," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 20, no. 1 (2025): 253–83, <https://doi.org/10.19105/al-ihkam.v20i1.15225>; Farah Tarisyia Ayuningtias, "Green Investment Practices and Challenges in Indonesia's Investment Legal System," *Khuluqiyya: Jurnal Kajian Hukum Dan Studi Islam*, 2025, 29–44, <https://doi.org/https://doi.org/10.56593/khuluqiyya.v7i1.166>.
- <sup>2</sup> Elif Izberk-Bilgin and Cheryl C. Nakata, "A New Look at Faith-Based Marketing: The Global Halal Market," *Business Horizons* 59, no. 3 (May 2016): 285–92, <https://doi.org/10.1016/j.bushor.2016.01.005>; Nurdeng Deuraseh and Nurulhuda Asilah Asli, "Issues on Halal Foods with Special Reference to Fatwa on Halal Pet Food for Cats in Islamic Law," *El-Mashlahah* 12, no. 2 (November 2022): 103–23, <https://doi.org/10.23971/elma.v12i2.3534>.
- <sup>3</sup> Nurul Indarti, Andy Susilo Lukito-Budi, and Azmi Muhammad Islam, "A Systematic Review of Halal Supply Chain Research: To Where Shall We Go?," *Journal of Islamic Marketing* 12, no. 9 (August 2020): 1930–49, <https://doi.org/10.1108/JIMA-05-2020-0161>; Dwi Agustina Kurniawati and Andi Cakravastia, "A Review of Halal Supply Chain Research: Sustainability and Operations Research Perspective," *Cleaner Logistics and Supply Chain* 6 (March 2023): 100096, <https://doi.org/10.1016/j.clscn.2023.100096>; Yudha Trishananto et al., "Formulating Policies for Halal Tourism in Indonesia Based on Islamic Law," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 SE-Articles (July 2024): 47–70, <https://doi.org/10.18326/ijtihad.v24i1.47-70>.
- <sup>4</sup> Abdul Manan et al., "Halal Tourism: A Proposed Sharia Model for Implementation," *Jurnal Ilmiah Peuradeun* 11, no. 1 (January 2023): 81–100, <https://doi.org/10.26811/peuradeun.v11i1.784>; Abdul Kadir Jaelani, Anila Rabbani, and Muhammad Jihadul Hayat, "Land Reform Policy in Determining Abandoned Land for Halal Tourism Destination Management Based on Fiqh Siyasah," *El-Mashlahah* 14, no. 1 (June 2024): 211–36, <https://doi.org/10.23971/el-mashlahah.v14i1.8051>.
- <sup>5</sup> Asad Mohsin, Noriah Ramli, and Bader Abdulaziz Alkhulayfi, "Halal Tourism: Emerging Opportunities," *Tourism Management Perspectives* (Elsevier, July 2016), <https://doi.org/10.1016/j.tmp.2015.12.010>; Amini Amir Abdullah, Mohd Daud Awang, and Norsazali Abdullah, "Islamic Tourism: The Characteristics, Concept and Principles," *KnE Social Sciences* 4, no. 9 (2020): 196–215, <https://doi.org/10.18502/kss.v4i9.7326>; Mohamed Battour and Mohd Nazari Ismail, "Halal Tourism: Concepts, Practises, Challenges and Future," *Tourism Management Perspectives* 19 (July 2016): 150–54, <https://doi.org/10.1016/j.tmp.2015.12.008>; Hatoli Hatoli, "Halal Certification of the Indonesian Ulema Council on Electronic and Non-Consumer Products from the Maslahah Perspective: Sertifikasi Halal Majelis Ulama Indonesia Pada Produk Elektronik Dan Non Konsumsi Perspektif Maslahah," *Journal of Islamic Law* 1, no. 2 SE-Articles (August 2020): 237–55, <https://doi.org/10.24260/jil.v1i2.45>.

The government has articulated a national vision to become a global halal hub in Indonesia, the world's largest Muslim-majority country.<sup>6</sup> Initiatives such as halal certification, tourism development, and strengthening Islamic finance institutions reflect this ambition.<sup>7</sup> However, despite strong state commitment, public responses to halal remain diverse. While the majority of Indonesian Muslims support halal initiatives, there is also resistance among certain groups who consider halal to be excessive, unnecessary, or politically motivated.<sup>8</sup> This social dynamic reflects a discrepancy between the normative ideals of Islamic law and the lived realities of Muslim consumers, which calls for deeper academic inquiry.

Previous studies in Malaysia,<sup>9</sup> Turkey,<sup>10</sup> and India<sup>11</sup> suggest a positive correlation between religiosity, halal awareness, and consumer purchasing behaviour. Yet, empirical findings remain inconsistent: while some research confirms religiosity as a strong predictor of halal consumption, others reveal that religious commitment alone does not guarantee actual purchasing decisions. This inconsistency highlights a theoretical and empirical gap, particularly in the Indonesian context.<sup>12</sup> Although most of the population is Muslim, public support for halal certification is not always strong. Many still adhere to the principle that “everything is halal until proven haram,” leading to scepticism about the necessity of halal certification.

<sup>6</sup> “Indonesia Halal Markets Report 2021/2022” (Jakarta, 2021); Komarudin Hidayat and Dadi Darmadi, “Indonesia and Two Great Narratives on Islamic Studies,” *Studia Islamika* 26, no. 1 (2019): 201–6, <https://doi.org/10.15408/sdi.v26i1.11121>; Monavia Ayu Rizaty, “As Many as 87.02% of Indonesia’s Population Is Muslim in 2022,” [dataindonesia.id](https://dataindonesia.id), 2023.

<sup>7</sup> Mohamed Syazwan Ab Talib and Abu Bakar Abdul Hamid, “Halal Logistics in Malaysia: A SWOT Analysis,” *Journal of Islamic Marketing* 5, no. 3 (September 2014): 322–43, <https://doi.org/10.1108/JIMA-03-2013-0018>; Ferry Khusnul Mubarak and Muhammad Khoirul Imam, “Halal Industry in Indonesia; Challenges and Opportunities,” *Journal of Digital Marketing and Halal Industry* 2, no. 1 (2020): 55–64, <https://doi.org/10.21580/JDMHI.2020.2.1.5856>; Sri Walny Rahayu and Syahrizal Abbas, “A Synergy of Halal Tourism Regulations and Tourism Rights Protection in Aceh: Pentahelix Model,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (August 2024): 1454–75, <https://doi.org/10.22373/sjhk.v8i3.23495>; Atang Abd Hakim et al., “Towards Indonesia Halal Tourism,” *AHKAM: Jurnal Ilmu Syariah* 17, no. 2 (July 2017): 279–300, <https://doi.org/10.15408/ajis.v17i2.6243>.

<sup>8</sup> Arif Al Wasim, “Label Halal Dan Hukum Asal Bahan Pangan,” *Syariati Jurnal Studi Al-Qur’an Dan Hukum* 2, no. 2 (2016), <https://doi.org/10.32699/syariati.v2i02.1137>; Endang S Soesilowati and Chitra Indah Yuliana, “Komparasi Perilaku Konsumen Produk Halal Di Area Mayoritas Dan Minoritas Muslim,” *Jurnal Ekonomi Dan Pembangunan* 21, no. 2 (2013): 167–78, <https://doi.org/10.14203/JEP.21.2.2013.49-60>.

<sup>9</sup> Suddin Lada, Geoffrey Harvey Tanakinjal, and Hanudin Amin, “Predicting Intention to Choose Halal Products Using Theory of Reasoned Action,” *International Journal of Islamic and Middle Eastern Finance and Management* 2, no. 1 (April 2009): 66–76, <https://doi.org/10.1108/17538390910946276/FULL/XML>; Yuhani Abdul Aziz and Nyen Vui Chok, “The Role of Halal Awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention Among Non-Muslims in Malaysia: A Structural Equation Modeling Approach,” *Journal of International Food & Agribusiness Marketing* 25, no. 1 (January 2012): 1–23, <https://doi.org/10.1080/08974438.2013.723997>; Abdul Raufu Ambali and Ahmad Naqiyuddin Bakar, “People’s Awareness on Halal Foods and Products: Potential Issues for Policy-Makers,” *Procedia - Social and Behavioral Sciences* 121, no. September 2012 (2014): 3–25, <https://doi.org/10.1016/j.sbspro.2014.01.1104>.

<sup>10</sup> Hakiye Aslan, “The Influence of Halal Awareness, Halal Certificate, Subjective Norms, Perceived Behavioral Control, Attitude and Trust on Purchase Intention of Culinary Products among Muslim Consumers in Turkey,” *International Journal of Gastronomy and Food Science* 32 (June 2023), <https://doi.org/10.1016/J.IJGFS.2023.100726>.

<sup>11</sup> Adil Khan, Mohammad Khalid Azam, and Mohd Yasir Arafat, “Does Religiosity Really Matter in Purchase Intention of Halal Certified Packaged Food Products? A Survey of Indian Muslims Consumers,” *Pertanika Journal of Social Sciences and Humanities* 27, no. 4 (2019): 2383–2400. The influence of subjective knowledge of halal was also tested. Data was collected from the Muslim consumers of six districts of Uttar Pradesh, India. The result of structural equation modelling (SEM)

<sup>12</sup> Ainur Rofiq and Titan Achsan, “Examining the Impacts of Religiosity, Attitude, and Subjective Norms Toward Intention to Purchase Halal Food: A Study on Indonesian Muslim Consumers,” *Faculty Of Economics And Business, Brawijaya University, Malang, Indonesia* 5, no. 2 (2017): 1–21, <https://jimfeb.ub.ac.id/index.php/jimfeb/article/view/3850/3402>. Attitude, and Subjective Norm Toward Intention to Purchase Halal Food. The type of this research is explanatory research that explains the causal relationship between variables by hypothesis testing. This research used the questionnaire and literature study to collect the data. Two hundred and ten (210)

Several studies have found that understanding halal positively impacts awareness of the use of halal products.<sup>13</sup> Likewise, halal certification has a direct impact on consumer buying interest. It was discovered in Türkiye,<sup>14</sup> Malaysia,<sup>15</sup> India,<sup>16</sup> Thailand,<sup>17</sup> and Indonesia.<sup>18</sup> Other studies have found that religiousness and the halal label positively affect consumer interest in buying products.<sup>19</sup> In contrast to the findings in previous studies, it was stated that religiosity hurts the intention to buy halal products.<sup>20</sup>

At the same time, other studies emphasise the importance of integrating Islamic law and ethics into the halal industry. Wazin and Suryanto highlight that sustainable halal development requires a synergy of *Shari'a* compliance and ethical business practices.<sup>21</sup> Similarly, Rahman et al. propose a multidimensional assessment framework based on the *maqāshid al-shari'a* paradigm to evaluate halal practices beyond mere certification.<sup>22</sup> Recent publications in *Al-Ahkam* reinforce these findings: Supriyadi et al. examine the legal effectiveness of mandatory halal certification in Indonesia and Malaysia, showing its role in protecting Muslim consumer rights.<sup>23</sup> Another study on Bali highlights how Muslim beliefs, state regulations, and local culture intersect in shaping halal practices in a minority-Muslim context.<sup>24</sup>

<sup>13</sup> Bambang Iswanto, "Job Creation Law and Consequences in Determining Halāl Products: Analysis of the Halāl Product Fatwa Committee," *Al-'Adalah* 20, no. 1 (June 2023): 179, <https://doi.org/10.24042/adalah.v20i1.16379>. It is an attempt to negate the authority of the Ulema Council Indonesia (MUI)

<sup>14</sup> Aslan, "The Influence of Halal Awareness, Halal Certificate, Subjective Norms, Perceived Behavioral Control, Attitude and Trust on Purchase Intention of Culinary Products among Muslim Costumers in Turkey." Turkey.

<sup>15</sup> Lada, Harvey Tanakinjal, and Amin, "Predicting Intention to Choose Halal Products Using Theory of Reasoned Action"; Aziz and Chok, "The Role of Halal Awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention Among Non-Muslims in Malaysia: A Structural Equation Modeling Approach"; Ambali and Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers." affecting and changing perception on how business should be conducted, including from a marketing point of view. The purpose of this paper is to test the applicability of the theory of reasoned action (TRA)

<sup>16</sup> Khan, Azam, and Arafat, "Does Religiosity Really Matter in Purchase Intention of Halal Certified Packaged Food Products? A Survey of Indian Muslims Consumers." the influence of subjective knowledge of halal was also tested. Data was collected from the Muslim consumers of six districts of Uttar Pradesh, India. The result of structural equation modelling (SEM)

<sup>17</sup> Inar Angraini and Diah Setyawati Dewanti, "The Effect of Halal Foods Awareness on Purchase Decision with Religiosity as a Moderating Variable," *Journal of Economics Research and Social Sciences* 4, no. 1 (2020), <https://doi.org/10.18196/jerss.040116>. included 150 Indonesian respondents and 50 Thai respondents. The analysis is done using Moderated Regression Analysis (MRA)

<sup>18</sup> Rofiq and Achsan, "Examining the Impacts of Religiosity, Attitude, and Subjective Norms Toward Intention to Purchase Halal Food: A Study on Indonesian Muslim Consumers." Attitude, and Subjective Norm Toward Intention to Purchase Halal Food. The type of this research is explanatory research that explains the causal relationship between variables by hypothesis testing. This research used the questionnaire and literature study to collect the data. Two hundred and ten (210)

<sup>19</sup> Arya Bagus Wirakurnia et al., "Do Religiosity, Halal Knowledge, and Halal Certification Affect Muslim Students' Intention to Purchase Halal Packaged Food?," *Asian Journal of Islamic Management (AJIM)* 3, no. 2 (2021): 97–110, <https://doi.org/10.20885/ajim.vol3.iss2.art3>. halal knowledge, halal certification, brand, attitude, subjective norm, and perceived behavior control. The sample of this research is 239 respondents who live in West Java, Central Java, and East Java. The partial least squares structural equation model (PLS-SEM)

<sup>20</sup> Ganjar Mohamad Disastra et al., "Religiosity, Halal Awareness, and Muslim Consumers' Purchase Intention in Non-Food Halal Products," *International Journal of Innovation, Creativity and Change. Www.Ijicc.Net* 13, no. 10 (2020): 813–28; HENDY MUSTIKO AJI, "The Effect of Knowledge About Halal and Islamic Religiosity on Attitude Toward Halal Label," *Conference on Islamic Management, Accounting, and Economics (CIMA) Proceeding* 1, no. 2010 (2018): 1–8.

<sup>21</sup> Wazin and Tulus Suryanto, "Constructing Islamic Law and Islamic Business Ethics for a Sustainable Halal Industry Economy," *Manchester Journal of Transnational Islamic Law and Practice* 19, no. 3 (2023): 212–23.

<sup>22</sup> Faried Kurnia Rahman et al., "Maqashid Al-Shari'ah-Based Performance Measurement for the Halal Industry," *Humanomics* 33, no. 3 (August 2017): 357–70, <https://doi.org/10.1108/H-03-2017-0054>.

<sup>23</sup> Supriyadi Supriyadi et al., "Legal Effectiveness of Halal Product Certification in Improving Business Economics in Indonesia and Malaysia," *Al-Ahkam* 34, no. 1 (April 30, 2024): 193–220, <https://doi.org/10.21580/ahkam.2024.34.1.20546>.

<sup>24</sup> Suaidi Suaidi et al., "Halal Food Development in Bali: Dynamics of Muslim Beliefs, State Regulations, and Local Culture," *Al-Ahkam* 35, no. 1 (April 2025): 147–78, <https://doi.org/10.21580/ahkam.2025.35.1.25732>.

Beyond regulatory and ethical dimensions, researchers have also delved into strategic and consumer-level aspects of halal. Jannah and Al-Banna underscore the synergy between the halal industry and Islamic finance in fostering an integrated halal ecosystem.<sup>25</sup> At the consumer level, Hanifasari et al. find that halal supply chain knowledge, including certification status, halal logos, and religiosity, significantly influences millennials' purchase intentions.<sup>26</sup> Amalia et al. reveal that halal consumption often stems from habitual behaviour rather than informed decision-making among Indonesian millennials.<sup>27</sup> Al-Banna further explores online halal food purchasing behaviours among Muslim consumers.<sup>28</sup> Despite these insights, much empirical work focuses on behavioural intentions or normative frameworks. At the same time, there is still limited investigation into how Muslim youth in Indonesia perceive the urgency of halal in their everyday lives, a critical gap meriting further empirical exploration.

This study seeks to fill that gap by analysing students' perceptions at State Islamic Higher Education Institutions (PTKIN) in Central Java, Indonesia. Islamic university students are strategically significant as consumers and future leaders who will influence public discourse on Islamic law, economy, and society. Their perspectives provide valuable insights into how younger generations interpret, accept, or reject the halal industry agenda. Furthermore, positioning this study within the framework of *maqāṣid al-sharī'a* offers an epistemological foundation for evaluating halal not merely as a ritualistic practice but as an effort to safeguard religion, life, intellect, lineage, and wealth.

Accordingly, this article pursues two objectives: (1) to measure the level of understanding, acceptance, and implementation of halal principles among Muslim consumers, particularly Islamic university students, and (2) to critically analyse the urgency of halal across the domains of food, tourism, and banking through the lens of *maqāṣid al-sharī'a*. Combining empirical insights with Islamic legal philosophy, this research aims to contribute to the academic debate on the halal industry and the practical discourse on Indonesia's role in the global halal economy.

This study adopted a descriptive quantitative design complemented by qualitative insights from library research. The primary data were obtained through a structured questionnaire distributed to 145 undergraduate students from four State Islamic Higher Education Institutions (PTKIN) in Central Java, Indonesia. These respondents were selected because Islamic university students represent a critical segment of young Muslim consumers exposed to Islamic legal education and modern consumer practices, making them relevant for analysing perceptions of halal. The questionnaire focused on three main dimensions: understanding the halal concept, accepting halal certification and policies, and implementing halal practices in daily life. Responses were measured using a five-point Likert scale ranging from "strongly disagree" to "strongly agree."

<sup>25</sup> Syayyidah M. Jannah and Hasan Al-Banna, "Halal Awareness and Halal Traceability: Muslim Consumers' and Entrepreneurs' Perspectives," *Journal of Islamic Monetary Economics and Finance* 7, no. 2 (April 2021): 285–316, <https://doi.org/10.21098/jimf.v7i2.1328>.

<sup>26</sup> Dina Hanifasari et al., "Millennial Generation Awareness of Halal Supply Chain Knowledge toward Purchase Intention for Halal Meat Products: Empirical Evidence in Indonesia," *Journal of Islamic Marketing*, 2024, <https://doi.org/10.1108/jima-01-2023-0012>; Syufa'at Syufa'at and Ahmad Zayyadi, "Halal Tourism: The Development of Sharia Tourism in Baturraden Banyumas, Indonesia," *International Journal of Social Science and Religion (IJSSR)*, August 22, 2023, 381–96, <https://doi.org/10.53639/ijssr.v4i3.194>.

<sup>27</sup> Fatya Alty Amalia, Adila Sosianika, and Dwi Suhartanto, "Indonesian Millennials' Halal Food Purchasing: Merely a Habit?," *British Food Journal* 122, no. 4 (March 2020): 1185–98, <https://doi.org/10.1108/BFJ-10-2019-0748>.

<sup>28</sup> Hasan Al-Banna, "Muslim Customer Behavior in Halal Food Online Purchasing," *Journal of Islamic Monetary Economics and Finance* 5, no. 3 (November 2019): 517–40, <https://doi.org/10.21098/jimf.v5i3.1152>.

The collected data were analysed using descriptive statistical techniques, including frequency distributions, percentages, and cross-tabulations, to identify student response patterns. The analysis integrated secondary data from library research, such as academic publications, government reports, and policy documents, to enrich the quantitative results. The *maqāṣid al-sharī'a* framework served as the analytical lens to interpret how halal initiatives align with the objectives of Islamic law, particularly the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). This dual approach ensured that the study produced empirical insights and normative depth.

### Scriptural and Jurisprudential Foundations of the Halal Paradigm

The concept of halal is firmly anchored in the primary sources of Islamic law, the Qur'an and the Sunnah. In the Qur'an, halal is first and foremost associated with dietary regulations, where believers are commanded to consume lawful and wholesome food (Sūrat al-Baqarah 2:168, 172, 219; al-Ma'idah 5:3, 5, 88, 90-91, 96; al-Naḥl 16:114-115). Alongside these commands, the Qur'an explicitly prohibits the consumption of certain unlawful items, such as carrion, blood, and intoxicants. The Sunnah reinforces these injunctions by classifying matters into clear categories of halal, haram, and shubhat (ambiguous), emphasising the moral responsibility of Muslims to exercise caution (*iḥtiyāṭi*)<sup>29</sup> in their daily choices.

Building on these textual foundations, Islamic jurisprudence (*fiqh*) offers a more systematic articulation of halal and haram. Jurists distinguish between two categories: intrinsic (*li dhātih*),<sup>30</sup> where the lawful or unlawful status is inherent to the object itself, and extrinsic (*li ghayrih*),<sup>31</sup> where the status may change depending on external circumstances such as the method of acquisition or conditions of necessity.<sup>32</sup> For example, inherently halal food can become haram if obtained unlawfully. In contrast, something ordinarily prohibited can become permissible in situations of dire need.

From these discussions, classical scholars derived six guiding principles that shape the halal paradigm: (1) permissibility is the default rule unless explicitly prohibited; (2) prohibition is grounded in impurity or harm; (3) a lawful alternative accompanies every prohibition; (4) intermediaries (*wasīlah*) inherit the status of their ends; (5) what is halal cannot be rendered haram and what is haram cannot be declared halal; and (6) necessity can suspend prohibition.<sup>33</sup> These principles establish a coherent ethical-legal framework that is flexible and adaptive to changing contexts.

Importantly, the scope of halal extends well beyond food consumption to include economic activities, financial transactions, and service industries. In finance, *ribā* (usury) is strictly forbidden,

<sup>29</sup> M. Rosyid et al., "Revitalization of Uṣūl Al-Fiqh through Iḥtiyāṭi Principles," *Religion, Education, Science and Technology towards a More Inclusive and Sustainable Future*, 2024, 44-49, <https://doi.org/10.1201/9781003322054-6>.

<sup>30</sup> 'Abd al-Wahhāb Khallāf, *ʿIlm Uṣūl Al-Fiqh* (Kairo: Maktabah al-Dakwah al-Islāmiyyah, n.d.), 113-14; Wahbah Al-Zuhaylī, *Uṣūl Al-Fiqh Al-Islāmī* (Suriah: Dar al-Fikr, 1986), 81-82.

<sup>31</sup> Mohammad Hashim Kamali, "The Ḥalāl Industry from a Sharī'ah Perspective," *Islam and Civilisational Renewal* 1, no. 4 (2010): 595-612, <https://doi.org/10.52282/icr.v1i4.704>; Muhammad Naim Omar et al., "When Halal and Haram Meet the Haram Prevails?: An Analysis of the Maxim and Its Application in Contemporary Issues," *Australian Journal of Basic and Applied Sciences* 6, no. 11 (2012): 199-205.

<sup>32</sup> Muhammad Said Almujaheed and Mohammad Said Titoon Alrashidi, "Taṭbīqāt Qā'idah Al-Ḥukm Yadūr Ma'a 'Illatih Wujūdan Wa 'Adaman: Al-Mu'āmalah Al-Māliyah," *Al-Zahra: Journal for Islamic and Arabic Studies* 19, no. 1 (2022), <https://doi.org/10.15408/zr.v19i1.23318>.

<sup>33</sup> Rokshana Shirin Asa and Ida Madieha Abdul Ghani Azmi, "The Concept of Halal and Halal Food Certification Process in Malaysia: Issues and Concerns," *Malaysian Journal of Consumer and Family Economics* 20, no. S1 (2017): 38-50.

yet alternative trade-based contracts are endorsed as lawful substitutes. In the service sector, concepts such as halal tourism exemplify the application of halal principles in contemporary settings. Tracing these scriptural and jurisprudential foundations makes it clear that the halal paradigm is not merely a dietary code but a comprehensive worldview that informs the modern halal industry's regulatory, ethical, and economic dimensions.

### Urgency of Halal Through Reading *Maqāṣid al-Sharī'a*

*Maqāṣid al-sharī'a*, as the ultimate objective of Islamic law, is directed toward realising human welfare (*maṣlahah*) both in this world and the hereafter. Classical scholars such as al-Ghazzālī emphasise that this goal is represented in five fundamental protections: safeguarding religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*).<sup>34</sup> These principles provide a comprehensive framework for ritual worship and socio-economic practices, including the halal industry. Within this perspective, the consumption and utilisation of halal products should be seen as an extension of *maqāṣid*, as they ensure the holistic well-being of individuals and society.<sup>35</sup>

Over time, the interpretation of *maqāṣid* has shifted from an individualistic orientation to broader social and collective welfare. For example, *ḥifẓ al-naḥs*, which initially meant preserving individual life, has evolved into protecting public health and safety. Similarly, *ḥifẓ al-māl* has moved beyond safeguarding personal property to economic development, sustainability, and communal prosperity.<sup>36</sup> This transformation suggests that the halal industry is not limited to the private domain of faith but constitutes a socio-economic necessity that reflects *maqāṣid*-oriented progress.

From this paradigm, the urgency of halal becomes evident. By adhering to halal consumption, a Muslim not only fulfils divine injunctions (*ḥifẓ al-dīn*) but also contributes to health and psychological well-being (*ḥifẓ al-naḥs* and *ḥifẓ al-'aql*). Likewise, halal practices support the formation of healthy families (*ḥifẓ al-nasl*) and ensure economic security for the community (*ḥifẓ al-māl*). Thus, the halal industry embodies an applied expression of *maqāṣid*, where every transaction, product, and service contributes to spiritual commitment and material welfare.

Recent scholarship further reinforces the relevance of *maqāṣid al-sharī'a* for the halal industry. Waluyo (2020) analyses the implementation of halal product assurance in Indonesia through the *maqāṣid* framework, demonstrating how mandatory certification reflects broader objectives of protecting religion, life, intellect, lineage, and wealth.<sup>37</sup> Rafiqi et al., investigate consumer behaviour in the herbal halal product market, showing how halal awareness and religiosity shape brand equity and purchase decisions. While not explicitly framed within *maqāṣid* discourse, their findings implicitly resonate with the *maqāṣid*'s concern for safeguarding faith (*ḥifẓ al-dīn*) and wealth (*ḥifẓ al-māl*),

<sup>34</sup> Amir Tajrid, "Tracing the Genealogy of Maqāṣid Al-Sharī'ah Concept: A Historical Approach," *Al-Ahkam* 31, no. 1 (2021): 69–90, <https://doi.org/10.21580/ahkam.2021.31.1.6696>; Jasser Auda, *Maqāṣid Al-Sharī'ah as Philosophy of Islamic Law A Systems Approach* (London: The International Institute of Islamic Thought, 2008), <https://doi.org/978-1-56564-424-3>.

<sup>35</sup> Hisam Ahyani, Memet Slamet, and Tobroni, "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 1 (June 27, 2021): 121–51, <https://doi.org/10.19105/al-lhkam.v16i1.4550>.

<sup>36</sup> Mohamad Asep, "Maqāṣid al-sharī'a Critique of Nahdlatul Ulama's Fiqh of Disability," *Ulumuddin Journal of Islamic Legal Studies* 1, no. 2 (2020): 75, doi:10.22219/ulumuddin.v1i2.13100.

<sup>37</sup> Agus Waluyo, "The Developmental Policy of Halal Product Guarantee in the Paradigm of Maqāṣid Sharī'ah in Indonesia," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 1 (June 2020): 41–60, <https://doi.org/10.18326/ijtihad.v20i1.41-60>.

underscoring how everyday consumer choices contribute to the broader objectives of Islamic law.<sup>38</sup> Wicaksono et al., through the notion of *progressive maqāṣid al-sharia*, highlight the role of university-based halal audit institutions in promoting social transformation, stressing that halal certification should not merely be a formalistic exercise monopolised by the state but must also engage local communities to ensure inclusivity and genuine *maslahah*.<sup>39</sup> In a broader perspective, Sorna et.al., critically review the global halal food industry, emphasising issues such as inconsistent certification and competitive market pressures, while proposing that systematic integration of *maqāṣid*-based principles offers significant opportunities for improvement.<sup>40</sup> Collectively, these insights affirm that the *maqāṣid* framework provides both normative legitimacy and practical guidance for the sustainable development of the halal industry.

Consequently, the halal sector should not be perceived merely as a cultural or religious preference but as an institutional mechanism for realising Islamic legal objectives in the contemporary world. *Maqāṣid al-sharī'a* requires not only personal compliance with halal norms but also systemic efforts to institutionalise them through credible certification, transparent regulation, and continuous innovation. Addressing scepticism about halal certification demands a *maqāṣid*-based argument: ensuring consumer trust, protecting public health, and strengthening economic justice. In this sense, the urgency of halal is inseparable from the *maqāṣid* mandate, making the halal industry both a religious obligation and a socio-economic necessity.

### Muslim Consumers' Response to the Halal Industry

Consumers, including those within the halal industry, play a pivotal role in sustaining business activities. Without their participation, economic activities risk stagnation. Therefore, understanding consumer perceptions and behaviours is crucial, particularly concerning the halal industry, which combines religious, cultural, and economic dimensions.<sup>41</sup> This study focuses on three main aspects of consumer behaviour: understanding, acceptance, and implementation of the halal concept. Each element was explored through specific indicators in the questionnaire to measure how Muslim consumers, especially educated youth, perceive and engage with the halal industry.

The respondents in this study were 145 students from four State Islamic Universities (Perguruan Tinggi Keagamaan Islam Negeri/PTKIN) in Central Java: IAIN Kudus (37 respondents or 25.51%), UIN Prof. KH. Saifudin Zuhri Purwokerto (24 respondents or 16.55%), UIN Raden Mas Said Surakarta (16 respondents or 11.03%), and UIN Walisongo Semarang (68 respondents or 46.89%). In terms of age distribution, respondents belong to Generation Z (net generation): seven respondents (4.82%) aged

<sup>38</sup> Rafiqi Rafiqi et al., "Consumer Behavior Model: Brand Equity Mediated by Halal Awareness and Religiosity of Herbal Products Islamic Law Perspective," *Al-Risalah: Farum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 1 (2024): 1–15, <https://doi.org/10.30631/alrisalah.v24i1.1324>.

<sup>39</sup> Syafril Wicaksono et al., "Maqashid Sharia Progressive: Anatomical and Transformational of Halal Institutions in UIN KHAS Jember," *El-Mashlahah* 13, no. 2 (December 2023): 107–32, <https://doi.org/10.23971/el-mashlahah.v13i2.7370>.

<sup>40</sup> Sorna Umme Saima, Radin Badaruddin Radin Firdaus, and Sarjiyanto Sarjiyanto, "Challenges and Ways Forward for the Malaysian SMEs in the Halal Food Industry: A Systematic Review," *Potravinarstvo Slovak Journal of Food Sciences* 18 (February 2024): 223–38, <https://doi.org/10.5219/1937>.

<sup>41</sup> Fitry Primadona et al., "Perceived Value, Satisfaction, Trust, and Tourist Loyalty in Halal Tourism: An Islamic Legal Perspective from Lombok," *Syariah Jurnal Hukum Dan Pemikiran* 25, no. 1 (2025): 23–42, <https://doi.org/10.18592/sjhp.v25i1.16346>; Khirana Dwicahyo and Chanifah Indah Ratnasari, "Comparative Analysis of E-Commerce Sales of Halal-Labeled Products in Muslim Majority and Minority Countries," *International Journal of Social Science and Religion (IJSSR)*, October 1, 2023, 461–76, <https://doi.org/10.53639/ijssr.v4i3.198>.

18, 26 (17.93%) aged 19, 55 (37.93%) aged 20, 34 (23.44%) aged 21, 13 (8.96%) aged 22, six (4.13%) aged 23, two respondents (1.36%) aged 24–26.

This group of respondents was selected because Islamic university students represent an essential segment of educated Muslim consumers with relatively higher religious literacy and awareness of halal issues than the general Muslim population. As members of the millennial and Gen Z consumer group, they significantly influence market trends in the halal industry and are potential future leaders and opinion makers in shaping public discourse on halal. Nonetheless, this study acknowledges its limitations, as students cannot fully represent the Muslim consumer population. Thus, the findings should be understood as an initial attempt to explore perceptions of halal from the perspective of educated Muslim youth. At the same time, further studies need to expand the scope to include broader consumer groups and industry stakeholders.

### Muslim Consumers' Understanding Level of the Halal Concept

Understanding of the halal concept was measured through four indicators: (1) general concept of halal, (2) halal food, (3) halal tourism, and (4) halal transactions. Each indicator was presented as a statement in the questionnaire, and respondents were asked to express their agreement or disagreement.

Table 1. Understanding the Level of Halal Concept among Respondents

Indicator	Statement	Agree	Disagree	% Agree	% Disagree
General concept of halal	“Halal is any object and/or activity permitted to be used and carried out.”	138	7	95.17%	4.83%
Halal food	“Halal food is food that is halal in substance and processed in a halal manner.”	142	3	97.93%	2.07%
Halal tourism	“Halal tourism is the provision of halal food, the availability of worship facilities, hotels with halal standards, and health and hygiene.”	133	12	91.72%	8.28%
Halal transactions	“Halal transactions are any transactions that do not contain elements of gharar, maysir, and usury.”	139	6	95.87%	4.13%

The data indicate that the average agreement across the four indicators reached 94.99%, demonstrating a relatively high level of understanding of the halal concept among Islamic university students in Central Java. Among the four indicators, halal food received the highest agreement (97.93%), reflecting the centrality of food in everyday Muslim life and its long-standing emphasis in Islamic jurisprudence. Conversely, halal tourism scored the lowest (91.72%), suggesting that this concept is less familiar to students than other aspects of halal. This gap is understandable, as the discourse on halal tourism in Indonesia is relatively recent and less integrated into everyday religious education than food and transactions.

These findings align with previous studies, which highlight that Muslim youth often demonstrate strong awareness of halal consumption in food but exhibit lower levels of familiarity with broader halal-related industries such as tourism and lifestyle. For instance, Sudarsono et al. (2021) found that although young Muslims in Indonesia show high levels of religiosity, their knowledge of halal tourism remains limited.<sup>42</sup> Vargas-Sanchéz and Perano (2018) further show that university students know halal tourism but lack in-depth knowledge or formal training.<sup>43</sup> Thus, while Islamic university students demonstrate overall strong literacy in halal concepts, there remains a need for greater dissemination and integration of knowledge about halal tourism into both academic curricula and public discourse to support the sustainable development of the halal industry.

### Muslim Consumer Acceptance Level of Halal Concept

Acceptance of the halal concept was measured through four indicators: (1) halal as a lifestyle, (2) halal as a necessity, (3) halal as a symbol of piety, and (4) halal as a standard in everyday consumption. Respondents were asked to agree or disagree with each statement.

Table 2. Acceptance Level of the Halal Concept among Respondents

Indicator	Statement	Agree	Disagree	% Agree	% Disagree
Halal as a lifestyle	“Halal products and services are part of a modern Muslim lifestyle.”	134	11	92.41%	7.59%
Halal as a necessity	“Halal is a basic necessity that must be considered in consumption and transactions.”	141	4	97.24%	2.76%
Halal as a symbol of piety	“Using halal products is part of religious commitment and piety.”	139	6	95.86%	4.14%
Halal as a consumption standard	“Consumers should prioritise halal certification when making purchasing decisions.”	129	16	88.97%	11.03%

The results indicate that overall acceptance of the halal concept among respondents is high, with an average agreement level of 93.62%. The highest level of acceptance is observed in the perception of halal as a necessity (97.24%), underscoring the central role of halal in guiding Muslim consumption behaviour. Similarly, regarding halal as a symbol of piety, 95.86% of respondents agreed, reflecting the deep interconnection between religious identity and halal consumption practices.

However, the lowest agreement was found in the statement that halal certification should be prioritised in purchasing decisions (88.97%). This finding suggests that while respondents conceptually accept the importance of halal, practical adherence, particularly reliance on formal

<sup>42</sup> Heri Sudarsono, Jannah Saddam Ash Shidiqie, and Yunice Karina Tumewang, “The Impact of Religiosity and Knowledge on the Intention of Young Muslim Generation toward Halal Tourism in Indonesia,” *Tourism and Hospitality Management* 27, no. 2 (2021): 255–72, <https://doi.org/10.20867/thm.27.2.2>.

<sup>43</sup> Alfonso Vargas-Sanchéz and Mirko Perano, “Halal Tourism through the Lens of Generation Z in a Muslim Majority Country: Implications on Tourist Services,” *International Journal of Business and Management* 13, no. 9 (August 2018): 36–49, <https://doi.org/10.5539/ijbm.v13n9p36>.

halal certification, is less consistent. It echoes previous studies in Malaysia,<sup>44</sup> Turkey,<sup>45</sup> and India,<sup>46</sup> which found that religiosity and halal awareness are not always directly correlated with purchasing behaviour. While many consumers associate halal with piety and necessity, some remain sceptical about the role of formal certification, often adhering to the principle that “everything is halal until proven haram.”

The findings indicate the need to strengthen consumer trust in halal certification. Policy-makers and industry stakeholders must ensure transparency, accessibility, and affordability. Public campaigns must also show certification as a religious obligation and a quality assurance tool. These efforts will help bridge the gap between conceptual understanding and practical application of halal standards.

### Muslim Consumers’ Level of Implementation of the Halal Concept

Implementing the halal concept reflects how far Muslim consumers translate their understanding and acceptance into real-life practices. Four indicators were examined: attention to halal labels on food, concern for halal-certified tourism, preference for Islamic financial and banking transactions, and support for state-regulated halal policies.

Table 3. Respondents’ Implementation of the Halal Concept

Indicator	Agree (n/%)	Disagree (n/%)
Always check halal labels on food	127 (87.59%)	18 (12.41%)
Concern for the halalness of tourist attractions	113 (77.93%)	32 (22.07%)
Choose Sharia financial and banking transactions	85 (58.62%)	60 (41.38%)
Support government-regulated halal policy	132 (91.03%)	13 (8.97%)

The findings indicate that while halal awareness in food and government policy receives powerful support close to or above 90% the actual application in tourism and finance is less consistent. The weakest area lies in banking and financial transactions, where nearly half of the respondents (41.38%) do not commit to Sharia-based practices. This discrepancy reflects theological and interpretive diversity regarding whether conventional bank interest is categorised as *ribā*. For some students, interest is seen as unequivocally haram. In contrast, others believe interest differs from usury, thus permitting the use of conventional banks. This interpretive plurality results in a fragmented pattern of implementation.

<sup>44</sup> Lada, Harvey Tanakinjal, and Amin, “Predicting Intention to Choose Halal Products Using Theory of Reasoned Action”; Aziz and Chok, “The Role of Halal Awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention Among Non-Muslims in Malaysia: A Structural Equation Modeling Approach”; Ambali and Bakar, “People’s Awareness on Halal Foods and Products: Potential Issues for Policy-Makers.”

<sup>45</sup> Aslan, “The Influence of Halal Awareness, Halal Certificate, Subjective Norms, Perceived Behavioral Control, Attitude and Trust on Purchase Intention of Culinary Products among Muslim Costumers in Turkey.”

<sup>46</sup> Khan, Azam, and Arafat, “Does Religiosity Really Matter in Purchase Intention of Halal Certified Packaged Food Products? A Survey of Indian Muslims Consumers”; Immanuel Ustradi Osijo et al., “The Legal Politics of Halal Tourism in Thailand: The Impact of Digital Advertising Interventions on Consumer Intent, Recommendations, and Engagement in the Contemporary Era,” *MILRev: Metro Islamic Law Review* 3, no. 2 (December 30, 2024): 320–42, <https://doi.org/10.32332/milrev.v3i2.9992>. The influence of subjective knowledge of halal was also tested. Data was collected from the Muslim consumers of six districts of Uttar Pradesh, India. The result of structural equation modelling (SEM

Similarly, the relatively lower commitment to halal tourism reflects ongoing uncertainty among Muslim consumers regarding what constitutes a halal-certified destination. Unlike food with a long-established halal labelling system, tourism remains a newer field where operational standards are debated. Accessibility also plays a role: the limited availability of certified halal tourist spots makes full compliance more challenging, even among students who theoretically support the concept.

Another crucial point is that the high level of acceptance (as shown in Section 3.2) does not directly translate into full implementation. For instance, although 92.41% of respondents agreed that halal certification positively contributes to economic growth, only 58.62% consistently practice Sharia-based financial transactions. This gap between normative belief and empirical behaviour highlights that consumer choices are influenced not only by religious commitment but also by structural and market factors, including availability of alternatives, social norms, and economic convenience.

These findings reinforce the argument that strengthening the halal industry requires more than raising awareness. Policy interventions should target the provision of accessible halal alternatives, especially in banking and tourism, while clarifying theological debates through education and public discourse. Only then can high acceptance be effectively transformed into consistent implementation.

Although this study relies on Islamic university students in Central Java as respondents, their selection is not arbitrary. They represent an essential segment of educated Muslim youth whose religious knowledge and awareness of halal issues are relatively higher compared to the general population. Moreover, Generation Z members are a consumer group with significant influence on future market trends, social discourse, and policy directions related to the halal industry. Nevertheless, we acknowledge that students do not fully reflect the diversity of Muslim consumers in Indonesia. Therefore, this study is an exploratory step that requires further validation with broader consumer groups. At the same time, the findings highlight a critical paradox: although halal is theologically framed as a religious obligation, some Muslims do not consistently support or engage with the halal industry. This gap is not merely a matter of negligence. Still, it arises from complex dynamics, including varying interpretations of religious norms, structural limitations in the availability of halal alternatives, and perceptions of state-led halal policies as bureaucratic. Thus, the divergence between normative obligation and practical behaviour underscores the importance of addressing theological awareness and systemic barriers in advancing the halal industry.

### **Strengthening the Importance of Halal Industry Arguments**

The empirical findings of this study demonstrate that although most Muslim consumers, particularly students from Islamic universities, acknowledge the importance of halal, their acceptance and practical implementation remain inconsistent. Some respondents expressed scepticism toward the halal industry, often relying on the principle “everything is halal until proven haram.” It indicates that, despite religious awareness, not all Muslims consider halal certification as a necessary element in their daily consumption. Such ambivalence reflects a gap between religiosity and consumer behaviour that deserves critical analysis.

Previous studies provide valuable perspectives on this phenomenon. Wilson and Liu argue that halal branding goes beyond religious obligations, representing ethical consumption and trust in modern markets.<sup>47</sup> Similarly, Alserhan emphasises that halal is not merely a religious label but a comprehensive lifestyle concept with socio-economic implications.<sup>48</sup> However, our findings show that these theoretical claims are not yet fully internalised among young Muslim consumers in Indonesia, particularly those who question the necessity of halal certification. This tension invites a deeper philosophical interpretation.

The *maqāṣid al-sharīʿa* framework offers a robust lens to interpret this issue.<sup>49</sup> At the level of *maqāṣid ʿāmmah*, the halal industry functions as an instrument to ensure public welfare by protecting the integrity of food systems, encouraging ethical trade, and fostering consumer trust.<sup>50</sup> At the level of *maqāṣid khāṣṣah*, halal certification directly contributes to the protection of *al-dīn* (religion) by aligning consumption with divine commands,<sup>51</sup> and to the protection of *al-nafs* (life) by ensuring health and safety standards. Finally, at the level of *maqāṣid juzʿiyyah*, halal regulations for specific products provide legal certainty and prevent ambiguity in the market, particularly in a pluralistic society where religious sensitivities must be respected.<sup>52</sup>

Nevertheless, the application of *maqāṣid* must go beyond abstract justification. For some Muslim consumers who downplay the halal industry, their position may stem from limited trust in state or institutional authority, the perception that certification is overly bureaucratic, or the belief that personal religiosity suffices without external regulation. These attitudes show that the *maqāṣid* framework has not been fully integrated into consumer consciousness. Instead of perceiving halal certification as a mechanism to safeguard religion and well-being, it is sometimes reduced to a commercial or administrative burden.

This paradox underscores the importance of strengthening the halal industry through regulatory enforcement and intellectual and spiritual internalisation. Al-Shāṭibī's *maqāṣid* theory emphasises that preserving religion, life, intellect, progeny, and wealth must be actualised through systems that align individual practice with collective welfare. In this regard, the halal industry

<sup>47</sup> Jonathan A.J. Wilson and Jonathan Liu, "Shaping the Halal into a Brand?," *Journal of Islamic Marketing* 1, no. 2 (June 2010): 107–23, <https://doi.org/10.1108/17590831011055851>; Haryati Haryati, Heri Junaidi, and Sheikh Mohammed Rateb, "The Debate on the Aesthetics of Business Brand Innovation Among the Millennial Generation for the Issuance of Halal Certification," *Nurani: Jurnal Kajian Syariah Dan Masyarakat* 24, no. 2 (December 27, 2024): 476–90, <https://doi.org/10.19109/nurani.v24i2.24417>; Muslimin et al., "Contemporary Approaches to Halal and Sustainable Eco-Tourism: A Study of Community-Based Tourism in Ganoang and Puncak Mas," *MILRev: Metro Islamic Law Review* 4, no. 2 (July 1, 2025): 761–96, <https://doi.org/10.32332/milrev.v4i2.10120>.

<sup>48</sup> Baker Ahmad Alserhan, *The Principles of Islamic Marketing* (Farnham: Gower Publishing, 2012).

<sup>49</sup> Omar et al., "When Halal and Haram Meet the Haram Prevails?: An Analysis of the Maxim and Its Application in Contemporary Issues."

<sup>50</sup> Burhanudin Harahap, Tastaftiyān Risfandy, and Inas Nurfadia Putri, "Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review," *Sustainability* 15, no. 8 (April 2023): 6626, <https://doi.org/10.3390/su15086626>; Rizwan Matloob Ellahi et al., "Integrity Challenges in Halal Meat Supply Chain: Potential Industry 4.0 Technologies as Catalysts for Resolution," *Foods* 14, no. 7 (March 2025): 1135, <https://doi.org/10.3390/foods14071135>.

<sup>51</sup> Endeh Suhartini et al., "Analysis of Halal Certification for Micro and Small Business Actors from the Perspective of Maslahah Principles and Legal Certainty," *Al-Adalah* 21, no. 2 (December 2024): 401, <https://doi.org/10.24042/adalah.v21i2.23442>. the number of Muslim population in Indonesia is currently recorded at 245,973,915 people. They all need the availability of food and beverages that meet the provisions of sharia, namely *halālān thayyibā* food and beverages. For this reason, the Government, through Law Number 33 of 2014 concerning Halal Product Guarantee, requires every producer to produce food and beverages that are proven by having a halal certificate. One way to obtain the certificate is through the Halal Self Declare Program. This program is free and is intended only for Micro and Small Business Actors (MSEs)

<sup>52</sup> Muhammad Ashraf Fauzi, "Consumer Purchase of Halal Certified Product: A Quantitative Systematic Literature Review," *Journal of Islamic Marketing* 14, no. 6 (May 2023): 1397–1416, <https://doi.org/10.1108/JIMA-09-2021-0299>.

should be positioned as a bridge between personal faith and public responsibility, demonstrating how individual consumption choices contribute to broader ethical and spiritual goals.<sup>53</sup>

Therefore, this study argues that the halal industry cannot be dismissed as a mere formality. It represents a manifestation of *maqāṣid* in contemporary Muslim society, linking theological imperatives with socio-economic realities. Addressing scepticism among Muslim consumers requires regulatory reform, transparent certification, and educational efforts that contextualise halal as essential to *maqāṣid*-driven development. By grounding the halal industry within both empirical realities and *maqāṣid* philosophy, this research highlights its critical role in sustaining faith, protecting public welfare, and reinforcing the ethical foundations of modern economic life.

Adhering to the principle of *iḥtiyāṭi* can prevent a Muslim from consuming haram goods that are prohibited in Sharia.<sup>54</sup> The impact of consuming haram goods in the worldly sense is in the form of damaged physical and mental health, and even impacts on offspring. While the effects of the afterlife, he has violated God's command, so his religion is damaged.<sup>55</sup> Thus, by paying attention to the permissibility of consumption, anyone has realised the *maqāṣid al-sharī'a*.

## Conclusion

This study shows that halal in food, tourism, economy, and banking rests on a solid foundation in Islamic law. Halal certification becomes a key tool to realise *maqāṣid al-sharī'a*, including the protection of religion, life, intellect, property, progeny, honour, and the environment. The findings reveal high knowledge among students (94.99%) but weaker practice. Around 12.41% do not always check food labels, 22.07% ignore halal in tourism, and 41.38% are inconsistent in Sharia finance. This gap points to halal scepticism. Knowledge does not always lead to practice. Structural limits, access to halal options, and bureaucracy play a role. Theoretically, this study refines the use of *maqāṣid* by showing that knowledge of halal does not always translate into practice. It also questions the assumption that Muslims automatically comply with halal norms, highlighting the rise of halal scepticism. Consumers emerge as epistemic agents, negotiating between state regulation and personal faith. Practically, three steps are needed. First, halal concepts should be standardised through official institutions. Second, evaluate the real impact of halal. Third, education and campaigns should be intensified to strengthen the halal industry.

<sup>53</sup> Ameen Ahmed Abdullah Qasem Al-Nahari et al., "Common Conceptual Flaws in Realizing Maqāṣid Al-Sharī'ah Vis-à-Vis Islamic Finance," *ISRA International Journal of Islamic Finance*, 2022, <https://doi.org/10.1108/IJIF-12-2020-0259>; Kamali, "The Ḥalāl Industry from a Sharī'ah Perspective."

<sup>54</sup> Ambali and Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers."

<sup>55</sup> Miftah Farid and Hasan Basri, "The Effects of Haram Food on Human Emotional and Spiritual Intelligence Levels," *Indonesian Journal of Halal Research* 2, no. 1 (2020): 21–26, <https://doi.org/10.15575/ijhar.v2i1.7711>; Arin Setiyowati, Kholifatu Azqiya, and Umriyah, "The Behavior of Islamic Producer in Supplying Halal Food at Laziza and Waroeng Steak and Shake Surabaya," in *1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)*, vol. 436, 2020, 117–21, <https://doi.org/10.2991/assehr.k.200529.024>; Yusuf Faisal, Ida Busneti, and Egi Gumala Sari, "Halal Food Preferences and Perceptions at Nagoya Mall Batam," *Al-Amwal: Jurnal Ekonomi Dan Perbankan Syariah* 14, no. 1 (2022): 130–45, <https://doi.org/10.24235/amwal.v14i1.10558>; Lukmanul Hakim and Aisyah Karnila Nady Putri, "Implementation of the Halal Product Guarantee Law in Indonesia by the Department of Industry and Trade Cooperatives of Bima City," *Nurani: Jurnal Kajian Syariah Dan Masyarakat* 22, no. 1 (July 4, 2022): 133–44, <https://doi.org/10.19109/nurani.v22i1.11099>.

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