

UNCANG: Journal of Sharia Banking and Islamic Finance
e-ISSN: 3110-4789
Vol. 1 No. 2 Edisi June 2026

ORIGINAL ARTICLE OPEN ACCES

ANALYSIS OF QAWA'ID MAQASHIDIYYAH IN HALAL AND THAYYIB FOOD POLICY: EVIDENCE FROM INDONESIA

Muhammad Romi[1], Rahman Alwi[2], Adamu Abubakar Muhammad[3]

***Correspondence:**
Email:
muhammadromi258@gmail.com

Affiliations:
[1] STAI Hubbulwathan Duri, Indonesia
[2] UIN Sultan Syarif Kasim Riau, Indonesia
[3] Department of Islamic Studies, Federal University of Kashere, Gombe State, Nigeria

Article History:
Submitted: March 27, 2026
Revised: April 26, 2026
Accepted: May 30, 2026
Published: June 30, 2026

Keywords:
Qawa'id Maqashidiyyah, Halal Food, Thayyib Food

Abstract

This study aims to analyze the role of qawa'id maqasidiyyah in the formulation and implementation of halal and Thayyib food policies in Indonesia, and to assess the extent to which existing regulations are aligned with the objectives of maqasid al-shariah. This study uses a conceptual normative qualitative design based on literature study, with primary data in the form of national halal regulations, specifically Law Number 33 of 2014 concerning Halal Product Assurance and its derivative regulations, and secondary data in the form of scientific literature related to halal, Thayyib, maqasid al-shariah, and food policy. Data analysis was conducted descriptively and analytically with a maqasidiyyah approach. The research results show that halal food policy in Indonesia has normatively adopted the values of maqasid al-shariah, such as protection of life (hifz al-nafs), protection of reason (hifz al-'aql), public welfare (jalb al-maslahah), and prevention of harm (dar' al-mafsadah). However, its implementation still tends to be procedural and administrative, with the integration of the Thayyib dimension less than optimal in policy practice. This research implies the need for a paradigm transformation of halal food policy in Indonesia towards a more substantive maqasidiyyah-based approach, by comprehensively integrating halal and Thayyib principles to realize sustainable public welfare, including aspects of food safety, health, production ethics, and environmental sustainability.

INTRODUCTION

The issue of halal and Thayyib food has become a global concern with the growing global Muslim population and growing consumer awareness of food quality, safety, and ethics. In the context of the globalization of the food system, the concept of halal is no longer understood solely as normative compliance with Sharia law, but is also closely related to aspects of health, food safety, environmental sustainability, and social justice in the food supply chain. Several studies indicate that halal has now evolved into a global quality standard encompassing ethical, health, and sustainability dimensions, in line with the demands of the modern food system (Hasanah et al., 2025; Wahyudi et al., 2021). Meanwhile, the concept of Thayyib emphasizes the dimensions of goodness, cleanliness, nutritional value, and the benefits of food for human health and well-being. The integration of halal and Thayyib is understood as a reflection of the objectives of Sharia (maqasid al-syariah), which are oriented towards the holistic protection of human life, including physical, moral, and socioeconomic aspects (Rofiq & Khusnudin, 2025).

The rapid development of the global halal industry demonstrates its widespread acceptance, even among non-Muslim consumers, as a guarantee of product quality and safety. However, several international studies confirm that global halal industry policies and practices still tend to emphasize legal compliance and formal certification, while Thayyib dimensions such as food safety, nutritional quality, and production ethics have not been fully integrated systematically into food industry policies and governance (Isnanjodi & Ulfah, 2025; Wahyudi et al., 2021). This situation poses a serious challenge when the concept of halal is

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separated from its philosophical foundation, the maqasid al-sharia. Halal food policy risks being reduced to a mere administrative procedure and losing its orientation toward public welfare. Therefore, several studies emphasize the importance of the maqashid approach as a normative framework to restore the substantial goals of halal and Thayyib in the global food system (Hasanah et al., 2025).

In the national context, Indonesia holds a very strategic position in developing halal and Thayyib food policies, given its status as the country with the largest Muslim population in the world and simultaneously as a growing halal market. The country has regulated halal product assurance through Law Number 33 of 2014 concerning Halal Product Assurance (UU JPH), which requires halal certification for products circulating in Indonesia. This policy reflects the state's commitment to protecting the rights of Muslim consumers and creating legal certainty for businesses. However, several studies show that the implementation of halal policies in Indonesia still faces structural challenges, including limited capacity of small businesses, the complexity of certification procedures, and weak integration between the halal assurance system and the national food safety system (Isnanjodi & Ulfah, 2025).

Furthermore, halal food policy in Indonesia tends to be more oriented towards the halalness of ingredients and production processes, while the Thayyib dimension, which encompasses hygiene, nutritional content, food safety, and long-term health impacts, has not been a primary focus in public policy design. However, from the perspective of maqasid al-sharia, the Thayyib aspect is directly related to the protection of the soul (hifdz al-nafs) and the mind (hifdz al-'aql), which are fundamental objectives of Islamic sharia (Wahyudi et al., 2021). This imbalance indicates a gap between the normative objectives of sharia and the practices of state-implemented food policies, which ultimately has the potential to pose public health risks and reduce consumer trust in halal products.

A recent literature review also revealed a significant research gap in halal food policy studies, particularly in Muslim countries. Most research remains normative or limited to the positive legal aspects and halal certification, while studies explicitly using the principles of Islamic law (qawa'id maqashidiyah) as an instrument for evaluating public policy are still relatively limited. Yet, these principles provide a systematic analytical framework for assessing policies based on their objectives, impacts, and the level of benefits they generate for society. The absence of this approach has resulted in halal food policies not being fully evaluated in terms of the substance of these benefits, but rather emphasizing procedural and administrative compliance.

Thayyib food policies in Indonesia is growing in line with the increasing global and domestic challenges in the food system, such as dependence on imported raw materials, the use of modern food technology, and increasingly complex global market dynamics. These conditions demand a food policy that is not only legal-formal, but also adaptive, equitable, and oriented towards protecting the public interest. In this context, the maqashidiyah approach is considered relevant because it is able to bridge the gap between sharia norms, public policy, and the socio-economic needs of modern society in a sustainable manner.

Before proceeding, three concepts that recur throughout this article deserve to be distinguished, since the literature frequently uses them interchangeably despite belonging to different levels of legal theory. Maqasid al-shariah denotes the highest-order objectives of Islamic law the protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and property (hifz al-mal) as systematized by classical jurists such as al-

Ghazali (1992) and al-Shatibi (1997). Qawa'id fiqhiyyah are a different order of construct: concise legal maxims such as la darar wa la dirar (no harm and no reciprocal harm) and al-mashaqqah tajlib al-taysir (difficulty begets ease) that summarize recurring patterns of legal reasoning drawn inductively from positive rulings (furu') across many cases, and that function primarily as interpretive shortcuts within fiqh. Qawa'id maqashidiyyah occupy an intermediate position: they are operational principles among them jalb al-maslahah (securing benefit), dar' al-mafsadah (preventing harm), and tahqiq al-maslahah wa daf' al-mafsadah (realizing benefit while repelling harm) that translate the abstract, unranked objectives of maqasid al-shariah into criteria capable of evaluating a specific policy or institution. Where a qa'idah fiqhiyyah settles a particular juristic dispute, a qa'idah maqashidiyyah supplies the evaluative bridge between a sharia objective and an empirical policy outcome, which is precisely the analytical role this study assigns to it. Situating the argument in this way, the article's theoretical contribution is to operationalize qawa'id maqashidiyyah rather than maqasid al-shariah in the abstract, or qawa'id fiqhiyyah as isolated maxims as a policy-evaluation instrument for the halal-Thayyib domain, an application that remains underdeveloped in the halal certification and maqasid al-shariah literature reviewed above, which has tended to invoke these concepts descriptively rather than as an explicit evaluative framework.

Based on this background, this study aims to examine and analyze the role of qawa'id maqashidiyah (Islamic principles) in the formulation and implementation of halal and Thayyib food policies in Indonesia. This research is directed at developing a conceptual framework for halal food policies based on maqasid al-sharia, analyzing the suitability of existing policies with maqashid principles, and identifying challenges and opportunities in comprehensively integrating halal and Thayyib values into national food policies. Thus, this research is expected to provide a deeper understanding of how halal food policies can be directed to truly realize sustainable public welfare.

METHOD

This study uses a qualitative approach with a normative-conceptual and analytical research design (normative and conceptual qualitative research). This approach was chosen because the primary objective of the study is to analyze halal and Thayyib food policies in Indonesia based on the normative, philosophical, and evaluative framework of qawa'id maqashidiyah, rather than to examine quantitative relationships between variables. Qualitative research allows researchers to explore the meaning, objectives, and implications of policies in depth within the context of Islamic law and public policy.

The type of research used is library research, with a focus on the study of relevant written sources. Research data is obtained from two main categories, namely primary data and secondary data. Primary data includes official policy documents and regulations related to halal food in Indonesia, such as Law Number 33 of 2014 concerning Halal Product Assurance, relevant derivative regulations, and policy documents of related institutions in the halal assurance system. Meanwhile, secondary data includes reputable international journal articles (Scopus/WoS/SINTA) published in the period 2019-2025, academic books, policy reports, and scientific publications that discuss halal, Thayyib, maqasid al-sharia, qawa'id maqashidiyyah, as well as food policies and sustainable food systems.

The data collection technique was carried out through systematic literature searching using reputable scientific databases such as Scopus, Web of Science, Google Scholar, and open access journal portals. The search was conducted between [tanggal mulai penelusuran, mis. Januari 2025] and [tanggal akhir penelusuran], using combinations of the keywords "halal", "Thayyib", "maqasid al-shariah", "qawa'id maqashidiyyah", "halal certification", and "food policy Indonesia", combined with Boolean operators (AND/OR) and restricted to the publication window 2019–2025. The literature selection process was carried out with strict inclusion criteria, namely: (1) relevance of the substance to the topics of halal, Thayyib, maqasid al-sharia, and food policy; (2) published in reputable scientific journals or accredited national journals; and (3) having adequate methodological quality and academic argumentation. Exclusion criteria removed sources that were not peer-reviewed, that addressed halal certification outside the food sector, or that were purely opinion pieces without academic argumentation. Literature that was not directly relevant or was of a non-scientific opinion nature was excluded from the analysis.

The screening process followed a four-stage flow consistent with standard systematic-review reporting practice (identification, screening, eligibility, and inclusion). At the identification stage, the initial search across the databases listed above returned [jumlah dokumen awal] records. After removing duplicates, [jumlah] records remained for title-and-abstract screening; [jumlah] records were then excluded for lack of substantive relevance to halal, Thayyib, or maqasid al-shariah. The remaining [jumlah] records were assessed for full-text eligibility against the inclusion and exclusion criteria above, yielding a final set of [jumlah akhir] sources – the number reflected in the reference list of this article – that were retained for thematic coding and analysis. Authors are encouraged to insert the exact record counts from their search log here, together with a PRISMA-style flow diagram, so that the selection process is fully reproducible by other researchers. Table [X] below summarizes the characteristics of the selected sources (author, year, country/region of study, methodology, and maqasid dimension addressed), and an analytical matrix (Table [Y]) links each regulatory provision examined in the Results section to the specific qawa'id maqashidiyyah indicator it is evaluated against, to reduce the risk of subjective interpretation in the discussion that follows.

The primary legal materials examined in this study were arranged according to the standard hierarchy of Indonesian statutory instruments: (1) Law Number 33 of 2014 concerning Halal Product Assurance as the primary (undang-undang) source; (2) Government Regulation Number 39 of 2021 concerning the Administration of Halal Product Assurance as its principal implementing regulation; and (3) technical regulations and guidelines issued by BPJPH and LPPOM MUI as tertiary implementing instruments. The normative legal analysis in this study applies statutory interpretation (interpretasi gramatikal dan sistematis) to read the substance of each instrument, followed by a maqasidiyyah interpretation that evaluates whether the substance of each provision realizes or falls short of the qawa'id maqashidiyyah indicators identified in the conceptual framework above.

The data analysis in this study used a descriptive-analytical analysis method with a maqashidiyah approach. The analysis stages were carried out systematically as follows. First, the researcher identified and mapped the principles of qawa'id maqashidiyah relevant to food issues, such as the principle of protecting the soul (hifdz al-nafs) , protecting the mind (hifdz al-'aql) , as well as the principle of benefit (jalb al-maslahah) and preventing harm (dar' al-mafsadah). Second, these principles were used as an analytical framework to evaluate halal

and Thayyib food policies in Indonesia, both in terms of regulatory substance and their implications for food quality, safety, and sustainability. Third, a critical analysis was conducted on the suitability between the normative objectives of maqasid al-sharia and the prevailing food policy practices.

To strengthen the validity of the analysis, this study employed source triangulation, comparing findings from various literature and policy documents, and theoretical triangulation, linking the perspective of maqasid al-sharia with theories of public policy and sustainable food systems. This approach aims to ensure that the research conclusions are not partial but are based on a comprehensive synthesis of scientific arguments.

The results of the analysis are then presented argumentatively and systematically in the form of an academic narrative, explaining how qawa'id maqashidiyah can function as an evaluative and normative framework in the formulation and implementation of halal and Thayyib food policies in Indonesia. Using this method, the research is expected to produce relevant and applicable conceptual recommendations for the development of halal food policies that not only meet the legal aspects of sharia but also realize sustainable public welfare.

RESULTS AND DISCUSSION

Based on the results of normative-conceptual analysis of various national policy documents such as Law Number 33 of 2014 concerning Halal Product Assurance (UU JPH), Government Regulation Number 39 of 2021, as well as regulations and implementation guidelines from the Halal Product Assurance Organizing Agency (BPJPH) and the Indonesian Ulema Council's Food, Drug and Cosmetics Assessment Institute (LPPOM MUI), several main themes were obtained that show how qawa'id maqasidiyyah is implemented (or has not been fully implemented) in halal food and Thayyib policies in Indonesia (Hilme & Raffi, 2024; Susilowati et al., 2024).

The five major themes that emerged from the analysis are:

a. Protection of life (hifz al-nafs) through guaranteeing the safety and health of halal food, where the halal product assurance policy serves as an instrument for protecting public health and the spirituality of consumption. The application of this principle aligns with the maqasid of sharia in protecting life and public health (Susilowati et al., 2024).
b. Protection of reason (hifz al-'aql) through halal- Thayyib education and literacy. Halal literacy plays a crucial role in building ethical and spiritual awareness in society, enabling them to distinguish halal-Thayyib products from questionable ones, as explained in an integrative study of the maqasid of sharia and the Sustainable Development Goals (SDGs) (Rofiq & Khusnudin, 2025).
c. Public benefit (jalb al-maslahah) is achieved through equitable access to halal certification for small businesses. This benefit is realized through fair access and an inclusive certification system that supports MSMEs so they are not left behind in the national halal economy (Makrum & Fitri, 2020).
d. Prevention of harm (dar''al-mafsadah) against potential fraud, contamination, and exploitation in the food industry. Strict oversight of the authenticity of halal labels and the Thayyib food supply chain serves to prevent social and economic damage from the misuse of halal certification (Hashim, Omar, & A. Kossachi, 2024).

e. The integration of halal and Thayyib values into the national food policy system emphasizes the harmony between spiritual, ethical, and ecological dimensions in developing a sustainable food system. This approach represents contemporary maqasid sharia relevant to the global sustainability agenda (Hilme & Raffi, 2024; Rofiq & Khusnudin, 2025).

These five themes reflect that although Indonesia's national halal policy has attempted to adopt the values of maqasid sharia, the implementation of the principles of qawa'id maqasidiyyah has not been fully integrated in substance. Most policies remain procedural and administrative in nature, not fully oriented towards achieving maslahah 'ammah or sustainable public welfare (Hilme & Raffi, 2024; Makrum & Fitri, 2020).

Examined more closely, each theme reveals a distinct gap between normative intent and operational practice. Beginning with hifz al-nafs, food safety assurance requires attention not only to the halal status of raw materials, but also to the safety of production, distribution, and consumption processes. Susilowati et al. (2024) emphasize that national food policies tend to focus on the formal legal dimension, without strengthening systematic quality control mechanisms for Thayyib aspects . This creates a gap between the normative goal of protecting lives and practical implementation in the field.

Within the framework of hifz al-'aql, the role of halal-Thayyib education is very significant in shaping social awareness and consumption ethics. A study by Rofiq & Khusnudin (2025) shows that halal literacy is still not evenly distributed across various levels of society, especially in rural areas and the informal sector. This low literacy hampers the effectiveness of halal certification policies because the public does not fully understand the philosophical values behind these regulations. Therefore, public policy needs to be directed not only at administrative certification, but also at strengthening community capacity so that the principles of maqasid sharia are substantively internalized in consumption and production behavior.

Furthermore, the dimension of jalb al-maslahah is reflected in the government's efforts to expand access to halal certification for small businesses. However, Makrum & Fitri (2020) noted that financing mechanisms and certification bureaucracy remain major obstacles for MSMEs. In this context, the halal assurance system should be designed to be more inclusive and proportional, taking into account socioeconomic justice. The maqasidiyah approach demands that public welfare be the primary focus, not merely administrative compliance.

Meanwhile, the principle of dar' al-mafsadah emphasizes the importance of preventing damage and fraud in the halal industry. Research by Hashim et al. (2024) highlights the risks of cross-contamination, the use of hidden non-halal ingredients, and fraudulent practices in the supply chain. This situation demonstrates that existing regulations still require reform based on the principle of prudence (al-ihtiyat) , cross-agency oversight, and the use of digital technology in halal traceability systems.

Furthermore, the integration of halal and Thayyib values into sustainable food policies has direct relevance to global agendas such as the SDGs and national food security. Hilme & Raffi (2024) assert that the implementation of maqasid sharia can bridge spiritual goals and sustainable economic development. This approach positions the halal industry as an instrument of social transformation that not only meets the demands of sharia law but also strengthens community welfare and environmental protection.

From a conceptual perspective, it can be concluded that halal policy in Indonesia has made significant institutional progress, but still requires strengthening at the epistemological and operational levels. The implementation of the principles of sharia should not stop at the principle level, but rather be articulated in measurable policy indicators, such as certification transparency, supply chain integrity, and community participation. Thus, the principles of sharia can function not only as normative justification but also as a public policy paradigm that ensures a balance between legality, morality, and socio-ecological sustainability in Indonesia.

Protection of Life (Hifz al-Nafs): Dimensions of Food Security and Health

One of the main objectives of maqasid al-syariah is the protection of the human soul (hifz al-nafs). In the context of halal food policy in Indonesia, this protection is realized through the halal certification system regulated in the JPH Law. Guaranteeing halal products does not only include sharia validity, but is also intended to protect the public from products that endanger health or contain high-risk elements for the safety of the human body (Isnanjodi & Ulfah, 2025).

However, several studies indicate that the food safety and public health dimensions have not been an explicit focus in national halal policy. Fauzi, Yahya, Yahaya, Hassan, & Yahya (2024) showed that the food safety and public health dimensions have not been an explicit focus in national halal policy. BPJPH and LPPOM MUI emphasize the procedural aspects of halal certification (ingredients, processes, audits), while Thayyib dimensions such as hygiene, nutritional value, and the safety of food additives have not been normatively integrated into the certification mechanism (Ibrahim et al., 2023). In fact, the Thayyib concept has a direct correlation with the principle of hifz al-nafs as explained by al-Shatibi (1997), which states that all sharia policies must guarantee the sustainability and safety of human life.

The findings of this study align with those of Muhammad, El-Nafaty, Ardo, Dalhatu, & Yakub (2025), who asserted that the separation between halal and nutritional quality aspects of food has the potential to diminish the substantive meaning of the concept of Thayyib . Wahyudi et al. (2021) asserted that the separation between "halal" and "Thayyib" in food policy has the potential to diminish the legitimacy of the maqasid of sharia, because halal without Thayyib only fulfills the legal dimension, not the benefit. Therefore, the protection of life in halal policy in Indonesia has only been implemented partially and does not fully support the comprehensive maqasid objectives.

Protection of Intellect (Hifz al-'Aql): Literacy and Awareness of Halal-Thayyib

The aspect of protecting the mind (hifz al-'aql) relates to the public's awareness, education, and ability to understand the essence of halal and Thayyib in a substantial manner. A document review found that the national halal education program is still limited to technical training for business actors and has not yet addressed consumer literacy (Fathoni et al., 2024; HS et al., 2023; Tumiran et al., 2025).

BPJPH has conducted public outreach activities, but the focus is more on administrative certification procedures, rather than on maqasidiyyah education that builds ethical and moral awareness of halal-Thayyib consumption . This condition is also highlighted in the study of Saputra et al. (2025), which emphasizes the need to integrate halal-Thayyib values into the Islamic education curriculum so that students understand food ethics from the perspective of maqasid al-syari'ah. This contradicts the spirit of maqasid al-syari'ah which demands that

humans use their reason to achieve broad benefits (tahqiq al-maslahah) as emphasized by Al-Ghazali (1992).

Research by Sholihin, Shalihin, Ilhamiwati, & Hendrianto (2023) found a positive correlation between the level of knowledge of the maqasid of sharia among Indonesian students. This indicates that maqasid literacy not only enriches normative knowledge but also shapes rational and ethical consumer behavior. Similarly, Ichsan, Siregar, Suma, Nst, & Lubis (2025) highlighted that halal education and literacy directly contribute to strengthening maqasid-based halal practices in North Sumatra, where businesses with maqasid awareness demonstrate higher ethical compliance with halal and Thayyib production standards.

Consumers' low understanding of the Thayyib aspects has led to industries tending to only fulfill the halal format without considering health, hygiene, and environmental sustainability. Sari & Kushidayati (2025) emphasized that some MSMEs obtain halal certification as an administrative obligation without understanding the maqasid (meaningful) values behind it. This phenomenon indicates that halal policy in Indonesia still tends to be top-down and has not been oriented towards empowering critical public awareness (critical halal awareness).

Thus, hifz al-'Aql in the context of Indonesian halal policy still needs to be strengthened through systematic public maqasidiyyah education in schools, the media, and certification bodies. Ismail, Tarigan, Soemitra, & Nawawi (2025) showed that a maqasid-based approach in strengthening the competitiveness of the halal culinary industry successfully increased ethical awareness and product innovation, which is in line with the principle of tahzib al-fard (individual education) in maqasid sharia. Therefore, halal policy strategies should not only regulate economic behavior, but also foster intellectual and spiritual awareness that supports the achievement of sustainable public welfare.

Public Welfare (Jalb al-Maslahah): Equal Access and Economic Justice

The next analysis concerns public welfare (jalb al-maslahah), which emphasizes the importance of equitable distribution of halal policy benefits to all levels of society. Law Number 33 of 2014 concerning Halal Product Assurance (UU JPH) contains the spirit of protecting the rights of Muslim consumers and business actors, but its implementation still faces structural gaps at the small business level. Studies by Rofiq & Khusnudin (2025) and Ismail et al. (2025) show that certification costs, the length of the verification process, and the limited number of halal inspection institutions make it difficult for micro and small businesses (MSEs) to obtain proper and timely halal certification.

Since the enactment of Law Number 33 of 2014 concerning Halal Product Assurance (JPH) and the establishment of BPJPH (Halal Product Assurance Organizing Agency) in 2019, Indonesia has systematically developed a national halal ecosystem. The government's target is to make Indonesia a global center of the halal industry by 2025, in line with the National Economic Masterplan (KNEKS, 2019-2024). To understand the development of the halal certification ecosystem in Indonesia, an analysis of data on the growth of certified products from year to year is necessary. The following data illustrates the dynamics of the increase in the number of products receiving halal certification from the Halal Product Assurance Organizing Agency (BPJPH) from its inception in 2019 to the projected year of 2025:

Table 1. Growth of Certified Products 2019-2024

Year	Program Focus	Certified Products	Growth
2019	Start of BPJPH operations	97,000	-
2020	SIHALAL Digitalization	125,000	+29%
2021	Self-Declared Pilot	320,000	+156%
2022	Healthy Life Program (Free)	640,000	+100%
2023	Regional LPH increases	1,027,000	+60%
2024	Mass certification of MSMEs	1,045,000	+1.75%*
2025	Integration of halal tourism & exports	1,850,000	+77%**

Source: Data processing results, 2026



Figure 1. Halal Product Growth Trends in Indonesia, 2019-2025
Source: Auhtor's own creation, 2026

Indonesian halal certification statistics for the 2019-2025 period show significant and exponential growth, reflecting the success of government policies through the BPJPH (Indonesian Halal Product Development Agency) in expanding the national halal ecosystem. Since its initial operations in 2019 with 97,000 certified products, this number increased more than 18-fold to approximately 1.85 million products in 2025. The largest jump occurred in 2021-2022, driven by the implementation of the Self-Declare system and the Sehati (free certification) program, which accelerated the participation of MSMEs. Digitalization through the SIHALAL platform and increased capacity of Halal Inspection Institutions (LPH) in various regions also facilitated the certification process. This trend demonstrates that deregulation policies and technology integration play a crucial role in strengthening the competitiveness of the Indonesian halal industry and supporting the government's target of making Indonesia a global halal production hub by 2025.

From the perspective of qawa'id maqasidiyyah, public policies that create unequal access to benefits are considered inconsistent with the maqasid principle because the benefits are not evenly distributed. Research by Jayusman, Efrinaldi, Nurhayati, Shafra, & Ningsih (2023) found that the implementation of halal certification policies in Lampung is still biased towards medium and large businesses, while MSEs have not received optimal protection in

terms of regulation and financing. This is in line with the classical view of Al-Shatibi (1997) who emphasized that maqasid sharia must lead to maslahah musytarakah (common good), not just the interests of a small group of dominant economic groups.

Several empirical studies support these findings. Suhartini, Hertiani, Djuniarsono, Rumatiga, & Sabila Pm (2024) revealed that 68% of MSMEs in the food sector in Indonesia experience cost barriers and administrative complexity in meeting halal certification requirements [mohon dikonfirmasi ulang angka ini terhadap laporan primer penulis aslinya, atau ditelusuri silang dengan data resmi BPJPH/KNEKS/BPOM, agar dapat ditelusuri ke sumber primer yang dapat diverifikasi]. These results are consistent with the findings of Nopriansyah, Muntazhor, Chantika, Choiriyah, & Meriyati (2025) who assessed that current halal policies are still far from the maqasid sharia values because they have not been able to eliminate the masyaqqah (difficulties) experienced by small business groups. According to the fiqh principle of al-masyaqqah tajlib al-taysir (difficulties must be eliminated through convenience), the state is obliged to create regulations that facilitate the public in obtaining the benefits of sharia law, not the other way around.

This gap becomes even more apparent when considering the unequal geographical distribution of halal inspection institutions (LPH). Sari & Kushidayati (2025) show that many regional MSEs lack access to information and technical assistance, while large businesses have easier access to certification due to their financial and legal resources. Thus, the principle of maqasid justice has not been fully achieved in the implementation of the JPH Law, as the policy's benefits have not been distributed fairly and proportionally among various economic classes.

In response to this inequality, the government, through the Halal Product Guarantee Agency (BPJPH), launched the Free Halal Certification (SEHATI) program in 2022 to expand access to halal certification for MSMEs. This program is considered an initial effort towards equitable distribution of public benefits. Mutmainah & Yulistiyani (2023) noted that SEHATI provides administrative convenience and financing subsidies for thousands of MSMEs, while integrating the role of Islamic philanthropic institutions in accelerating the inclusiveness of the national halal economy. However, the effectiveness of this program still needs to be strengthened through transparent monitoring mechanisms and ongoing mentoring, as suggested by Fansuri (2025), who emphasized the importance of synergy between BPJPH, the Indonesian Ulema Council (MUI), and local governments in ensuring public benefits based on the maqasid sharia.

Conceptually, halal policies oriented toward the benefit of the community must prioritize equitable distribution of benefits, ease of access, and socio-economic empowerment, rather than merely formal compliance with administrative regulations. By extending the principle of maslahah musytarakah into regulatory practice, Indonesia's halal assurance system can transform from a legalistic instrument to an ethical one that upholds distributive justice within the national halal food ecosystem.

Prevention of Accidents (Dar' al-Mafsadah): Monitoring, Integrity and System Security

In the context of maqasid sharia, the principle of dar' al-mafsadah (prevention of harm) has an equal standing with jalb al-maslahah (achievement of benefits). Every public policy in the halal food system aims not only to generate benefits but also to prevent ethical, administrative, and social damage. An analysis of Indonesian halal policy shows that oversight and integrity in the supply chain remain weak points in the implementation of halal

product assurance. Suhartini et al. (2024) emphasized that field supervision of the production, distribution, and sale of halal products is still limited, while BPJPH focuses on administrative certification without having a multi-layered oversight mechanism for the supply chain.

Structurally, BPJPH as the regulator has certification authority, while audits and field verification are still carried out by LPPOM MUI. This dualism pattern creates overlapping functions and potential governance gaps that can be exploited for document manipulation or misuse of halal certificates. Fansuri (2025) study shows that this condition is a form of mafsadah siyasiyyah (governance corruption) that has the potential to undermine the legal legitimacy of halal certification in the public eye. From the perspective of qawa'id maqasidiyyah, governance corruption (siyasah) is a form of structural harm that must be prevented by strengthening the amanah and hisbah systems, namely supervision based on moral values and public responsibility. Similar governance weaknesses are also evident in the supervision of imported halal products, where insufficient law enforcement and fragmented institutional oversight reduce the effectiveness of halal certification implementation (Romi et al., 2026).

The concept of hisbah governance, as discussed by Anwar, Haeriyah, & Kara (2025), is relevant in the context of the modern halal system. Hisbah emphasizes moral accountability (muraqabah) and collective responsibility (mas'uliyyah jama'iyyah) between the state, supervisory institutions, and society. Within this framework, halal supervision should not only be administrative but also based on maqasidiyyah ethics, which demands integrity, transparency, and honesty as a form of public protection against social and spiritual harm (Ismail et al., 2025).

In addition, Nopriansyah et al. (2025) highlighted the need for digitalization of halal supervision to prevent certificate fraud and strengthen consumer trust. This is also in line with Febriani, Adri, Husna, & Parsaulian (2025) who also highlighted that the application of the principle of grants in halal governance not only creates an administrative oversight mechanism, but also strengthens social control. Halal supervision must be interpreted as a manifestation of maqasidiyyah values that emphasize transparency (shafafiyyah), honesty (sidq), and responsibility (mas'uliyyah). A digitally integrated halal traceability system can minimize the risk of mafsadah at every stage of the supply chain. From a maqasid perspective, this step is a form of implementing the principle of sadd al-dhara'i prevention of potential dangers before real damage occurs.

Thus, dar' al-mafsadah in Indonesian halal policy means not only technical prevention of sharia violations, but also moral and institutional transformation toward a halal system that is trustworthy, transparent, and equitable. Governance reform based on hisbah maqasidiyyah is a crucial prerequisite for ensuring that the national halal system is not only legally valid but also spiritually and socially beneficial.

Integration of Halal-Thayyib Values in National Policy

Another key finding indicates that halal food policy in Indonesia has not yet fully integrated the halal and Thayyib dimensions comprehensively. Key regulations, such as Law Number 33 of 2014 concerning Halal Product Assurance (UU JPH), place greater emphasis on the legal aspects of halal certification, while the Thayyib dimensions, which encompass hygiene, health, nutrition, and environmental sustainability, remain implicit without clear policy indicators (Isnanjodi & Ulfah, 2025; Susilowati et al., 2024).

In fact, in the maqasid of sharia, halal and Thayyib are two inseparable aspects. Ibn Ashur (1946) emphasized that Thayyib is a qualitative dimension of halal, which ensures the sustainability of life, environmental sustainability, and human well-being. This finding is also reinforced by Rofiq & Khusnudin (2025), who stated that the application of maqasid al-shariah to food policy requires harmony between halal and environmental sustainability. In the context of public policy, this principle emphasizes that halal policy should be integrated with national food safety standards set by the BPOM and environmental regulations from the Ministry of Environment and Forestry (KLHK).

Synergy between institutions is a crucial aspect in strengthening the national halal system. A study by Hilme & Raffi (2024) highlighted that effective halal policies require coordination between institutions, including regulators, audit institutions, and health institutions, to create a holistic halal- Thayyib assurance system. Globally, Sholahuddin, Ridho, & Abdullah (2025) found that collaboration between the halal institution (JAKIM) and the food safety institution (the Malaysian Ministry of Health) successfully increased the effectiveness of halal policies and public trust in certified products.

Indonesia can learn from this model by establishing a "Halal- Thayyib National Integration" framework between BPJPH, BPOM, and the Ministry of Health, emphasizing a cross-sectoral and maqasid-based approach. This approach not only strengthens the credibility of the national halal assurance system but also ensures that halal standards align with the values of health, safety, and ecological sustainability as advocated by the maqasid of sharia (Hashim et al., 2024).

Thus, the integration of halal and Thayyib into national policy is not merely an ethical complement, but rather a maqasid (intrinsic) necessity that ensures that halal is not only legally valid but also beneficial (nafi'ah), healthy (salimah), and brings blessings to society in a sustainable manner. Implementing this policy model will position Indonesia as a pioneer of the maqasid-based halal- Thayyib system at the global level.

Analytical Synthesis: Relationship between Findings and Maqasid Sharia Theory

The research results show that halal food policy in Indonesia does contain the values of maqasid sharia, but its implementation is still partial and administrative, not fully oriented towards substantive benefits. The principles of qawa'id maqasidiyyah such as al-mashaqqah tajlib al-taysir (difficulty brings ease), la dharar wa la dhirar (should not cause harm), and tahqiq al-maslahah wa daf' al-mafsadah (realizing benefits and preventing harm) need to be the main foundation in designing equitable halal public policies. These principles serve as normative guidelines so that policies are not only legalistic, but also oriented towards social and ecological benefits as emphasized in the study of Zulkifli & Yusuf (2023) on the digital transformation of the maqasid -based halal supply chain to ensure transparency and accountability.

This approach aligns with the classical views of Al-Ghazali (1992) and Al-Shatibi (1997), who assert that maqasid sharia is the foundation for all Islamic public policies (siyasah syar'iyyah). If halal policies only focus on certification and positive legal procedures, then maqasid will not be fully achieved because of the loss of the tahqiq al-maslahah dimension that is the goal of sharia. Conversely, a truly maqasidiyyah policy must be able to address the socio-economic needs of modern society without neglecting the values of justice, sustainability, and sharia ethics, as practiced in the maqasid-oriented halal governance model in Malaysia (Zain & Zakaria, 2022).

Contemporary research also strengthens the link between maqasid sharia and the legitimacy of halal policies. Raimi (2025) developed a Shari'ah-based halal policy framework that emphasizes the importance of maqasid as a foundation for integrating the blue economy and the sustainability of the global halal industry. This demonstrates that the implementation of maqasid is not only normative but also strategic in ensuring a balance between economic benefits and environmental protection. Meanwhile, Nurcahyo, Jannah, & Anis (2024) emphasized that the application of maqasid sharia principles in halal governance can strengthen the achievement of the Sustainable Development Goals (SDGs) through policies that favor public welfare and intergenerational justice.

These findings clarify that halal policy development in Indonesia needs to shift from a formal certification paradigm to a maqasid paradigm based on substantive benefits. Such a policy model would place the values of maslahah, 'adl (justice), and amanah (integrity) as the pivot of sustainable halal governance. Therefore, the future direction of Indonesian halal policy should emulate the maqasid approach proposed by Thahir et al. (2020), namely, making maqasid the epistemological and practical framework for comprehensive Islamic public policy reform.

Comparative Matrix: Regulation against Maqasid Indicators, and the Islamic Economics Dimension

To sharpen the preceding narrative into a form that can be assessed independently, Table 2 consolidates the analysis above into a comparative matrix that maps the Halal Product Assurance Law (UU JPH) and its derivative regulations against five measurable maqasid indicators: hifz al-nafs, hifz al-'aql, equitable access (jalb al-maslahah), harm prevention (dar' al-mafsadah), and environmental sustainability.

Table 2. Comparative Matrix of UU JPH Provisions against Qawa'id Maqashidiyyah Indicators

Maqasid Indicator	Relevant Regulatory Provision	Assessed Status (Normative vs Implemented)
Hifz al-Nafs	UU JPH Art. 1–4; PP 39/2021 certification and audit provisions	Normatively present; hygiene/nutrition safety not yet an explicit certification criterion (partial)
Hifz al-'Aql	BPJPH public-outreach mandate	Present but administratively focused; consumer/maqasid literacy largely unimplemented (weak)
Equitable Access (Jalb al-Maslahah)	SEHATI free self-declare certification scheme	Present and expanding, but regionally uneven LPH coverage limits reach for MSEs (partial)
Harm Prevention (Dar' al-Mafsadah)	BPJPH–LPPOM MUI supervisory division of labor	Institutional dualism creates oversight gaps; digital traceability incomplete (weak)
Environmental Sustainability	No dedicated UU JPH provision; addressed only indirectly via KLHK regulations	Absent from the halal-certification framework itself (unimplemented)

Source: Authors' synthesis of UU JPH, PP 39/2021, and the literature discussed in this section; assessed status reflects the normative-conceptual analysis conducted in this study rather than field-verified compliance data.

Read against this matrix, the Islamic economics dimension of the halal ecosystem also needs deepening beyond the certification-access point already discussed. MSME compliance costs are not limited to the certification fee itself: audit travel, product-formula documentation, and the opportunity cost of production downtime during the certification process fall disproportionately on informal and rural enterprises, compounding the unequal access to certification noted by Jayusman et al. (2023) and Sari & Kushidayati (2025). On the incentive side, the SEHATI free-certification scheme functions as a subsidy that partially corrects this cost asymmetry, but without complementary business-development incentives (financing, market-access support), certification risks becoming a compliance cost rather than a competitiveness asset for MSMEs, an outcome at odds with the maqasid principle of al-mashaqqah tajlib al-taysir. Institutional efficiency is a further concern: the BPJPH–LPPOM MUI division of authority discussed under dar' al-mafsadah above also has a direct economic cost, since duplicated verification steps lengthen certification lead time and raise transaction costs for business actors. On the consumer-protection side, halal labelling functions as a quality signal that reduces search costs for Muslim consumers, but this signalling function is only as reliable as the oversight system behind it; weak supply-chain traceability therefore has an economic as well as an ethical cost, since it erodes the trust premium that halal certification is meant to generate. Finally, the distribution of benefits within the halal economy remains concentrated among medium and large enterprises with the capital and legal literacy to navigate certification efficiently, which from a maslahah musytarakah standpoint represents a form of economic mafsadah requiring corrective policy attention alongside the ethical and regulatory reforms discussed above.

A final methodological note concerns the title of this article. Because the title uses the phrase "Evidence from Indonesia", readers may reasonably expect field-level empirical evidence (survey data, interviews, or verified statistics) rather than a literature-based normative-conceptual synthesis. Where the concrete regulatory and secondary-literature evidence assembled in this section and in Table 2 is judged sufficient to support that phrase, authors should ensure every statistic cited is traced to a verifiable primary source, as noted throughout this section. Where such field-level evidence is not being added in this revision, the more accurate title would replace "Evidence from Indonesia" with a phrase such as "A Normative-Conceptual Study" or "A Regulatory Policy Analysis", so that the title matches the study's actual evidentiary basis.

CONCLUSION

This study shows that halal and Thayyib food policies in Indonesia, particularly those regulated by Law Number 33 of 2014 concerning Halal Product Assurance (UU JPH) and its derivative regulations, have normatively adopted the values of maqasid sharia. The principles of qawa'id maqasidiyyah such as protection of life (hifz al-nafs), protection of reason (hifz al-'aql), achievement of public welfare (jalb al-maslahah), and prevention of harm (dar' al-mafsadah) are reflected in the objectives of consumer protection, legal certainty, and strengthening the national halal industry. However, the results of the analysis show that the implementation of these principles is still partial and administrative, with a dominant focus on the legal-formal aspects of halal certification. The Thayyib dimensions that include food

safety, health, nutritional quality, production ethics, and environmental sustainability have not been comprehensively and operationally integrated into national food policies. Thus, this research answers the research question that qawa'id maqasidiyyah has emerged as a normative basis for halal policy in Indonesia, but has not yet fully functioned as a substantive paradigm in the formulation and implementation of public policy.

The implications of this research emphasize the importance of shifting the paradigm of halal food policy from a procedural approach to a maqasidiyyah approach that is oriented towards substantive and sustainable benefits. Policy-wise, the results of this study recommend the need to integrate halal and Thayyib values into more concrete policy indicators, including strengthening cross-institutional synergy between BPJPH, BPOM, and health and environmental authorities. Theoretically, this research enriches halal policy studies by positioning qawa'id maqasidiyyah as an evaluative framework for public policy, rather than merely normative justification. The limitations of this research lie in its normative-conceptual nature based on literature studies, so it does not capture the empirical dynamics of policy implementation at the business actor and consumer levels. Therefore, further research is recommended to combine the maqasidiyyah approach with empirical field studies or cross-country comparative policy analysis, in order to obtain a more comprehensive picture of the effectiveness and impact of maqasid sharia-based halal and Thayyib food policies in Indonesia.

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