

The Integration of *Maṣlaḥah* into Islamic Economic Law through the policy of Halal and Tayyib Certification in Indonesia

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Abstract: : This article examines the integration of the concept of *maṣlaḥah* (public interest) within Islamic economic law through the implementation of halal and *ṭayyib* certification policies in Indonesia. The study aims to analyse the strategic role of these certifications in realising the values of *maṣlaḥah* and their implications for public welfare. Employing a qualitative approach through library research, this study draws upon scholarly literature, Islamic legal texts, national legislation, and relevant certification policies, particularly following the enactment of Law No. 33 of 2014 concerning Halal Product Assurance in Indonesia. The findings indicate that halal and *ṭayyib* certifications function not only as instruments of compliance with religious norms, but also as mechanisms for protecting consumer health, ensuring food safety, and promoting environmental sustainability—thus directly supporting the realisation of *maṣlaḥah*. The main contribution of this research lies in providing a conceptual framework that connects certification mechanisms with the normative principles of Islamic economic law, while offering a basis for strengthening public policy and regulatory systems in Indonesia towards a just, ethical, and sustainable economy grounded in Islamic values.

Keywords: *Maṣlaḥah*, Islamic Economic Law, Halal Certification, Public Welfare, Ethical Economy

Abstrak: : Artikel ini membahas integrasi konsep *maṣlaḥah* (kemaslahatan umum) dalam hukum ekonomi Islam melalui kebijakan sertifikasi halal dan *ṭayyib* di Indonesia. Penelitian ini bertujuan untuk menganalisis peran strategis sertifikasi halal dan *ṭayyib* dalam mewujudkan nilai-nilai *maṣlaḥah*, serta implikasinya terhadap kesejahteraan masyarakat. Pendekatan yang digunakan adalah kualitatif dengan metode studi pustaka, melalui telaah terhadap literatur akademik, dokumen hukum Islam, regulasi perundang-undangan, serta kebijakan sertifikasi halal dan *ṭayyib* yang berlaku di Indonesia, khususnya pasca diberlakukannya Undang-Undang No. 33 Tahun 2014 tentang Jaminan Produk Halal. Hasil penelitian menunjukkan bahwa kebijakan sertifikasi halal dan *ṭayyib* tidak hanya berfungsi sebagai instrumen kepatuhan terhadap norma syariah, tetapi juga sebagai upaya perlindungan terhadap kesehatan konsumen, keamanan pangan, serta kelestarian lingkungan hidup—sehingga secara langsung mendukung terwujudnya *maṣlaḥah*. Kontribusi utama penelitian ini adalah menawarkan kerangka konseptual yang menghubungkan mekanisme sertifikasi dengan prinsip hukum ekonomi Islam, serta memberikan dasar normatif bagi penguatan regulasi dan kebijakan publik di Indonesia dalam membangun sistem ekonomi yang adil, etis, dan berkelanjutan berbasis nilai-nilai Islam.

Kata Kunci: *Maṣlaḥah*, Hukum Ekonomi Islam, Sertifikasi Halal, Sertifikasi *Ṭayyib*, Kesejahteraan Publik, Ekonomi Etis

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Introduction

Consumption represents a core human activity, encompassing not only the fulfilment of basic needs—food, clothing and shelter—but also the pursuit of comfort and wellbeing in its broadest sense. In Islamic thought, consumption must be guided by principles of moderation and restraint to prevent harm to oneself and society,¹ thereby realising the higher objective of *maṣlaḥah* (public interest) rather than mere satisfaction of wants.² Excessive consumption, where expenditures systematically exceed one's income and sap communal resources, contradicts the Shari'ah's emphasis on balance and social justice.³

In Indonesia, household spending on food remains among the highest proportions of consumer budgets, reflecting both cultural preferences and economic constraints.⁴ To safeguard both religious compliance and public welfare, the Indonesian government enacted Law No. 33 of 2014 on Halal Product Assurance, mandating halal and *ṭayyib* certification for food and other consumer goods;⁵ management of this regime has evolved significantly, shifting from LPPOM-MUI oversight to the formal agency BPJPH under

the Ministry of Religious Affairs.⁶ These regulatory developments illustrate the state's commitment to operationalising *maṣlaḥah* through protective measures for consumer health, ethical trade practices and environmental stewardship.⁷

Within the framework of Islamic economics, three interrelated activities—consumption, production and distribution—are pursued not for maximal utility but to achieve *falah* (human flourishing) as measured by collective *maṣlaḥah*.⁸ Consumption must therefore be rational and socially responsible, ensuring that material use sustains moral and communal objectives rather than undermining them. Production and distribution likewise require adherence to Shari'ah norms, so that resources are allocated equitably and sustainably, thus reinforcing the integrative goal of public benefit.⁹

Despite extensive scholarship on *maṣlaḥah* and Islamic jurisprudence, there remains a gap in integrating empirical analyses of certification policies with normative theory in the Indonesian context. This study addresses that gap by proposing a conceptual framework linking halal and *ṭayyib* certification mechanisms to the five *maqāṣid al-Sharī'ah*—

¹ Muhammad Asim Shahzad and others, 'Causation of Halal Food Consumption in China', *Journal of Islamic Marketing*, 12.2 (2021), doi:10.1108/JIMA-07-2019-0153.

² Asyraf Wajdi Dusuki and Nurdianawati Irwani Abdullah, 'Maqasid Al-Shari'ah, Maslahah, and Corporate Social Responsibility (2007)', *American Journal of Islam and Society*, 41.1 (2024), doi:10.35632/ajis.v41i1.3417.

³ Loretta Capeheart and Dragan Milovanovic, *Social Justice: Theories, Issues, and Movements*, Social Justice: Theories, Issues, and Movements, 2007.

⁴ Dwi Suhartanto and others, 'Loyalty Formation toward Halal Food: Integrating the Quality-Loyalty Model and the Religiosity-Loyalty Model', *British Food Journal*, 122.1 (2020), doi:10.1108/BFJ-03-2019-0188.

⁵ Md Mahfujur Rahman and others, 'Navigating Moral Landscape: Islamic Ethical Choices and Sustainability in Halal Meat Production and Consumption', *Discover*

Sustainability, 5.1 (2024), p. 225, doi:10.1007/s43621-024-00388-y.

⁶ Unang Fauzi and others, 'The Transformation of Halal Certification Regulations in Indonesia', *JURNAL EKONOMI SYARIAH*, 8 (2023), pp. 183–95, doi:10.37058/jes.v8i2.8463.

⁷ Admin Admin, Hasna Maliha, and Abrista Devi, 'Halal Certification Management in Indonesia', *Management and Sustainability*, 2 (2023), doi:10.58968/ms.v2i1.327.

⁸ Kumara Adji Kusuma and Muhamad Nafik Hadi Ryandono, 'Zakah Index: Islamic Economics' Welfare Measurement', *Indonesian Journal of Islam and Muslim Societies*, 6.2 (2016), doi:10.18326/ijims.v6i1.273-301.

⁹ Soni Zakaria, Syariful Alam, and Agus Supriadi, 'Review of Maslahah Theory of Shari'a Regulation in Indonesia', 2020, doi:10.2991/aebmr.k.200226.020.

religion, life, intellect, lineage and property—thereby demonstrating how regulatory instruments can foster an ethical and sustainable economy grounded in Islamic values.¹⁰ The following sections will review the theoretical underpinnings of *maṣlaḥah* in consumption, critically examine Indonesia's certification regime, and propose policy recommendations for enhancing the realisation of public welfare through Islamic economic law.¹¹

Method

The methodology employed in this study adheres to the standards of academic research as practised at the University of Oxford, particularly within the disciplines of Islamic economics and legal theory. This research adopts a qualitative approach, specifically utilising a systematic literature review (SLR) to examine the concept of *maṣlaḥah* (public interest) in consumption from political, legal, and Islamic economic perspectives.

The SLR methodology involves a structured process of identifying, evaluating, and synthesising existing scholarly literature to provide a comprehensive understanding of the research topic. This approach is well-suited for exploring complex theoretical constructs such as *maṣlaḥah*, as it allows for the integration of diverse perspectives and the identification of prevailing themes and gaps in the literature.

The research process commenced with the formulation of specific research questions aimed at understanding the role of *maṣlaḥah* in consumption within Islamic economic thought. Subsequently, a comprehensive search for relevant literature was conducted across

various academic databases, including Scopus, JSTOR, and Google Scholar. The inclusion criteria encompassed peer-reviewed journal articles, books, and conference proceedings that addressed the intersection of *maṣlaḥah*, consumption, and Islamic economics.

The selected literature was then subjected to a rigorous evaluation process to assess its relevance, credibility, and contribution to the research questions. This involved critical appraisal of the methodologies employed in the studies, the theoretical frameworks adopted, and the empirical evidence presented. The synthesis of the literature was conducted thematically, allowing for the identification of key concepts, patterns, and relationships pertinent to the study's objectives.

In line with the interdisciplinary nature of the research, the study also incorporated insights from political and legal theories to contextualise the application of *maṣlaḥah* in consumption practices. This holistic approach facilitated a nuanced understanding of how Islamic economic principles interact with broader socio-political and legal frameworks to influence consumption behaviours.

By employing a systematic literature review methodology, this study ensures a comprehensive and critical engagement with existing scholarship, thereby contributing to the academic discourse on Islamic economics and providing a robust foundation for future empirical investigations.

Result and Discussion

Consumption

Consumption is defined as the utilisation

¹⁰ Wahyu Abdul Jafar, 'Kerangka Istinbath Masalah Mursalah Sebagai Alternatif Problem Solving Dalam Hukum Islam', *Istinbath: Jurnal Hukum*, 13.1 (2016), pp. 89–108.

¹¹ 'Balancing National Sovereignty: The Impact of Bilateral Investment Treaties on Contemporary Islamic Economic Law', *MILRev: Metro Islamic Law Review*, 4.1, pp. 31–63, doi:10.32332/milrev.v4i1.10265.

of goods or services to fulfil present needs and desires, distinguishing it from investment, which aims to generate future income.¹² The term originates from the Dutch *consumptief*, denoting activities undertaken to derive utility from a product or service, and from the English “consumption,” signifying the use or expenditure of goods and services.¹³ In economic analysis, consumption entails the conversion of potential utility into realised satisfaction by depleting the benefits of goods or services, thereby playing a central role in driving production and distribution within the economy.¹⁴

Several theoretical frameworks explain how individuals decide their consumption levels. Irving Fisher’s intertemporal choice model posits that rational consumers allocate lifetime income between present and future consumption so as to maximise utility over time, considering the opportunity cost of consumption today versus tomorrow. John Maynard Keynes’ Absolute Income Hypothesis argues that consumption depends primarily on current disposable income, with the marginal propensity to consume (MPC) measuring the proportion of additional income spent rather than saved. Franco Modigliani’s Life-Cycle Hypothesis extends these ideas by suggesting individuals smooth consumption over their entire lifetime—borrowing in youth,

saving during peak earning years, and dissaving in retirement—to maintain a stable consumption pattern.¹⁵

In Islamic economics, consumption is governed by Shari’ah principles that require consumption of halal (permissible) goods, prohibit haram (forbidden) items, and forbid *isrāf* (wastefulness), all in pursuit of *maṣlaḥah* (public welfare).¹⁶ This ethical framework classifies human needs into *dharūrī* (essential), *ḥājī* (complementary), and *taḥsīnī* (enhancing) categories, ensuring that consumption aligns with both material necessities and spiritual wellbeing.¹⁷ Moreover, moderation is emphasised: the Qur’ān instructs believers to “eat and drink, but do not commit excess, for God does not love those who are wasteful” (al-Aʿrāf 7:31), reinforcing the balance between need and desire.

The principle of consumption in Islam

In Islam, the act of consuming lawful (halal) and wholesome (tayyib) goods is regarded as a virtuous practice, reflecting obedience to divine commands and appreciation for God’s provisions. The Qur’an explicitly instructs: “O mankind, eat of whatever is on earth [that is] halal and good, and do not follow the footsteps of Satan; indeed, he is to you a clear enemy” (Quran 2:168).¹⁸ Islamic economic ethics seeks

¹² Fav Tsoin Lai, ‘Consumption’, in *Encyclopedia of Law and Economics*, ed. by Jürgen Backhaus (Springer New York, 2014), pp. 1–9, doi:10.1007/978-1-4614-7883-6_121-1.

¹³ Muhammad Iqbal Anjum, ‘An Islamic Critique of Rival Economic Systems’ Theories of Interest’, *International Journal of Ethics and Systems*, 38.4 (2022), doi:10.1108/IJOES-08-2021-0155.

¹⁴ Tsoin Lai, ‘Consumption’.

¹⁵ Angus S. Deaton, ‘Franco Modigliani and the Life Cycle Theory of Consumption’, *SSRN Electronic Journal*, 2011, doi:10.2139/ssrn.686475.

¹⁶ Masudul Alam Choudhury and Uzir Abdul Malik, “‘Israf’, Economic Waste”, in *The Foundations of Islamic*

Political Economy, ed. by Masudul Alam Choudhury and Uzir Abdul Malik (Palgrave Macmillan UK, 1992), pp. 201–52, doi:10.1007/978-1-349-21973-5_6.

¹⁷ TawfEEK A S Mohammed, ‘A Scientometric Study of Maqasid Al-Shariah Research: Trending Issues, Hotspot Research, and Co-Citation Analysis’, *Frontiers in Research Metrics and Analytics*, Volume 9-2024 (2024) <<https://www.frontiersin.org/journals/research-metrics-and-analytics/articles/10.3389/frma.2024.1439407>>.

¹⁸ Mohammad Hashim Kamali, ‘The Halal Industry from a Shari’ah Perspective’, *ICR Journal*, 1.4 (2010), doi:10.52282/icr.v1i4.704.

to temper material desires by emphasising that enjoyment of permissible blessings should never lead to wastefulness (*isrāf*) or harm, but rather to gratitude and social welfare.¹⁹ Accordingly, consumption under Shari‘ah is governed by five fundamental principles—justice (*‘adl*), cleanliness (*ṭahārah*), moderation (*i’tidāl*), generosity (*karam*), and morality (*akhlāq*)—each ensuring equitable resource distribution, purity of goods, balanced use, communal solidarity, and ethical decision-making.²⁰

The principle of justice demands that consumption be conducted equitably and avoid exploitation, as reflected in the injunction against extravagant spending: “And give to the near relative his due, and to the poor and the traveller, and do not squander wastefully” (Quran 17:26–27). Cleanliness in consumption encompasses both the purity of the substance and the integrity of its acquisition, aligning with the concept of *tayyib* that denotes essentials that are safe, nourishing, and socially responsible.²¹ Moderation prohibits excess and severity, urging individuals to consume within their needs to maintain economic sustainability and social justice. Generosity encourages sharing one’s lawful provisions with family and community, fostering solidarity and equitability in social welfare initiatives.²² Finally, the principle of morality mandates that

consumption choices reflect broader ethical and environmental considerations, avoiding harm to oneself and others in accordance with the legal maxim “la darar wa la dirar” (no harm and no reciprocating harm).²³

The concept of Maṣlaḥah in Consumption

In Islamic jurisprudence, the ultimate objective of consumption is the achievement of *maṣlaḥah*, defined as the promotion of public welfare and prevention of harm in alignment with the Shari‘ah’s objectives.²⁴ *Maṣlaḥah* comprises two intrinsic components, benefit (*manfa‘ah*) and blessing (*barakah*), which manifest through physical, psychological, and spiritual well-being derived from consuming halal and *tayyib* provisions.

Classical jurists assert that consumption satisfaction should be measured not by the quantity of goods consumed but by the degree to which these goods contribute to social justice and individual piety.²⁵ Utility theory, when reinterpreted through the lens of *maṣlaḥah*, emphasises that consumption must eschew actions that cause harm (*mudharah*), in accordance with the legal maxim “la darar wa la dirar,” which prioritises harm prevention over benefit acquisition.²⁶

In practice, *maṣlaḥah* is realised through adherence to the *maqāṣid* hierarchy—preserving religion, life, intellect, progeny, and wealth—which guides consumers to make

¹⁹ Syamsiah Muhsin and others, *CONSUMPTION THEORY AND BENEFIT OF CONSUMPTION (MASLAHAH) IN ISLAMIC CONSUMER BEHAVIOR*, 2022.

²⁰ Dusuki and Abdullah, ‘Maqasid Al-Shari‘ah, Maslahah, and Corporate Social Responsibility (2007)’.

²¹ Nasa’iy Aziz and others, ‘The Paradigm of Modern Food Products and Its Relevance with the Concept of Food in the Quran’, *Heliyon*, 9.11 (2023), doi:10.1016/j.heliyon.2023.e21358.

²² Kamaludeen Mohamed Nasir, ‘Islamic Revivalism and Muslim Consumer Ethics’, *Religions*, 13.8 (2022), doi:10.3390/rel13080747.

²³ Hirsanuddin, ‘Application of Maslahat Mursalah Rules in Business Transactions in Islamic Banking’, *Journal of Legal Ethical and Regulatory Issues*, 24.5 (2021).

²⁴ Dusuki and Abdullah, ‘Maqasid Al-Shari‘ah, Maslahah, and Corporate Social Responsibility (2007)’.

²⁵ Sami Al-Daghistani, ‘Beyond Maṣlaḥah: Adab and Islamic Economic Thought’, *American Journal of Islam and Society*, 39.3–4 (2022), doi:10.35632/ajis.v39i3-4.2988.

²⁶ Muhsin and others, *CONSUMPTION THEORY AND BENEFIT OF CONSUMPTION (MASLAHAH) IN ISLAMIC CONSUMER BEHAVIOR*.

choices that safeguard both present and future communal interests.²⁷ The concept of *maṣlaḥah mursalah* further extends this framework by providing juristic tools to address new consumption challenges, such as technological developments and market complexities, ensuring that consumption laws evolve in service of societal welfare.²⁸

Contemporary studies confirm that an orientation towards *maṣlaḥah* in consumption behaviour correlates with sustainable consumer practices and enhanced economic justice within Muslim communities. Moreover, empirical research indicates that Muslim consumers increasingly integrate *maṣlaḥah* considerations—such as environmental impact and ethical sourcing—into their purchasing decisions, reflecting the dynamic application of Islamic legal objectives in modern contexts. Ultimately, the concept of *maṣlaḥah* transforms consumption from a purely economic act into a holistic ethical endeavour rooted in Islamic moral imperatives.²⁹

Government policies related to halal certification and product quality assurance (thayyib) in public consumption

Indonesia's halal and thayyib product assurance framework is anchored in Law No 33 of 2014 on Halal Product Guarantee, which mandates halal certification for all goods

entering, circulating or traded within Indonesian territory to ensure consumer protection and legal certainty. Government Regulation No 31 of 2019 provides detailed procedures for certification, defines institutional authorities, and sets out market surveillance mechanisms to verify compliance with halal standards.³⁰ The Halal Product Assurance Organizing Agency (BPJPH), established in 2017 under the Ministry of Religious Affairs, manages the certification process in collaboration with Halal Examination Institutions (LPH) and the Indonesian Ulema Council (MUI), which issues the requisite fatwas to confirm product halalness.³¹ To guarantee that products are both halal and tayyib (good, safe, and wholesome), the Food and Drug Monitoring Agency (BPOM) oversees labelling and quality assurance in line with public health requirements.³² Recognising the cost barriers faced by micro and small enterprises, the government has introduced the Sehati programme to subsidise certification and foster equitable market participation. Concurrently, national strategies emphasise the digitalisation of registration processes and the use of blockchain-based traceability systems to reduce certification turnaround times and enhance transparency across supply

²⁷ Solihah, 'Maqashid Sharia in Islamic Economics and Finance Research', *Journal of Islamic Economic Literatures*, 2.1 (2021), doi:10.58968/jiel.v2i1.31.

²⁸ Hirsanuddin, 'Application of Maslahat Mursalah Rules in Business Transactions in Islamic Banking'.

²⁹ Muhammad Ulul Azmi, 'The Consumption Behavior of Moslem: A Maqashid Shariah Approach toward Foundational Consumption Theory in Islam Economics', *AL-FALAH : Journal of Islamic Economics*, 4.2 (2019), doi:10.29240/alfalah.v4i2.933.

³⁰ Neneng Uswatun Khasanah and others, 'Regulation of Halal and Healthy Products for Small-Scaled Businesses as Consumer Protection', *Open Access Macedonian*

Journal of Medical Sciences, 9.E (2021), doi:10.3889/oamjms.2021.6643.

³¹ Pablo Lizarreta Barrios, 'Halal Certification and Labelling Requirements and the TBT Regime: A Case Study of the Indonesian Halal Act 33/2014', *Legal Issues of Economic Integration* 2018, 2018, pp. 271–87 <<http://www.kluwerlawonline.com/api/Product/CitationPDFURL?file=Journals\LEIE\LEIE2018015.pdf>>.

³² Nur Diana Dewi, Muhammad Zilal Hamzah, and Eleonora Sofilda, 'The Design Model of Halal Product Assurance Implementation', *International Journal of Islamic Business Ethics*, 8.1 (2023), doi:10.30659/ijibe.8.1.69-82.

chains.³³

Legal Regulations Governing Halal and Thayyib Products in Indonesia

Indonesia's assurance framework for halal and thayyib products is founded upon Law No 33 of 2014 on Halal Product Guarantee, which mandates that all products—ranging from food and beverages to cosmetics, pharmaceuticals, and other consumer goods—must obtain a valid halal certificate before entering, circulating, or being traded domestically. The technical execution of this mandate is detailed in Government Regulation No 31 of 2019, which defines the scope of goods and services subject to certification, prescribes documentation standards, audit procedures, and laboratory testing, and establishes market-surveillance mechanisms to ensure ongoing compliance. With the promulgation of Government Regulation No 39 of 2021, certification deadlines were refined—requiring medium and large enterprises to comply by 17 October 2024 and micro and small enterprises by 17 October 2026—alongside transitional arrangements to facilitate a smooth regulatory rollout.

The Halal Product Assurance Organizing Agency (BPJPH), created under the Ministry of Religious Affairs, serves as the central certifying authority: it accredits Halal Audit Bodies (LPH), oversees the certification pipeline, and liaises with the Indonesian Ulema Council (MUI) to secure the requisite fatwas that validate product halalness. Accredited

bodies such as LPPOM MUI conduct document verification, on-site inspections, and laboratory analyses before submitting their findings to the MUI Fatwa Commission for formal halal rulings. In parallel, the Food and Drug Monitoring Agency (BPOM) regulates product labelling to assure not only halal compliance but also thayyib standards—emphasising safety, hygiene, nutritional integrity, and consumer health in line with national public health norms.

To alleviate financial barriers for small-scale producers, the Ministry of Religious Affairs launched the *Sehati* (Serempak Halal Gratis) programme, offering free application, auditing, and certification services to eligible micro and small enterprises, thereby broadening certification coverage and supporting inclusive economic growth. This subsidy has significantly increased participation among smaller market segments, reinforcing Indonesia's ambition of universal halal assurance.

Recognising the imperative for greater efficiency and traceability, BPJPH has piloted advanced technologies—namely artificial intelligence (AI) and blockchain—to expedite application workflows, secure data integrity, and provide end-to-end visibility across supply chains. Scholarly research corroborates the potential of blockchain-based traceability systems in the Indonesian halal supply chain, illustrating how immutable ledger records deliver real-time monitoring from production through distribution and strengthen consumer trust in halal-label claims.³⁴

Enforcement of halal and thayyib assurance is carried out via coordinated market inspections by BPJPH, BPOM, and regional

³³ Dewi, Hamzah, and Sofilda, 'The Design Model of Halal Product Assurance Implementation'.

³⁴ Andry Alamsyah, Naufal Hakim, and Ratih Hendayani, 'Blockchain-Based Traceability System to Support the

Indonesian Halal Supply Chain Ecosystem', *Economies*, 10 (2022), p. 134, doi:10.3390/economies10060134.

authorities, with non-compliant products subject to administrative sanctions—including recalls, fines, and certification suspensions—to uphold regulatory integrity. The impending 17 October 2024 deadline for medium and large enterprises has further intensified inspection efforts and compliance drives to avert import bans and market withdrawals.

Despite this robust legal framework, experts have identified persistent challenges such as regulatory fragmentation, uneven enforcement across regions, and limited public awareness of halal and tayyib obligations. Consequently, scholars advocate for enhanced inter-agency coordination, expanded capacity-building for audit bodies and small business operators, and targeted consumer education campaigns to deepen understanding of halal certification requirements and bolster compliance throughout Indonesia's diverse stakeholder landscape.

Maslahah in the Context of Consumption

In Islamic jurisprudence, maṣlaḥah (public interest or welfare) is recognised as the supreme objective of consumption regulations, requiring that every facet of consumption preserves the Shari'ah's five essentials—religion, life, intellect, progeny, and wealth—and thus transcends narrow, utilitarian frameworks. Under this paradigm, the legal maxim **la darar wa la dirar** (no harm and no reciprocating harm) guides consumer

choices toward harm prevention rather than mere benefit acquisition, reframing satisfaction as a function of holistic well-being.³⁵ Contemporary legal theorists further clarify that maṣlaḥah embodies dual dimensions—*manfa'ah* (benefit) and *barakah* (blessing)—which materialise only when consumption aligns with ethical injunctions and social-justice imperatives.³⁶

Empirical studies confirm that perceptions of maṣlaḥah profoundly influence Muslim consumers' purchasing decisions, with trust in certification bodies and assurance of product quality emerging as critical determinants of acceptance for halal and tayyib goods.³⁷ Systematic literature reviews reveal that consumption satisfaction in Islamic economies is intimately linked to maṣlaḥah-driven outcomes—social solidarity, environmental stewardship, and equitable resource distribution—thereby aligning individual utility with collective welfare.³⁸ Further analysis demonstrates that a robust maslahah orientation fosters consumer loyalty and community resilience by embedding ethical considerations into everyday consumption practices.³⁹

In application, maṣlaḥah shapes policy innovations and market mechanisms. Halal certification schemes for micro, small, and medium enterprises (MSMEs) increasingly incorporate maslahah principles to streamline processes, lower barriers, and bolster

³⁵ Muhsin and others, *CONSUMPTION THEORY AND BENEFIT OF CONSUMPTION (MASLAHAH) IN ISLAMIC CONSUMER BEHAVIOR*.

³⁶ Felicitas Opwis, 'Maslaha in Contemporary Islamic Legal Theory', *Islamic Law and Society*, 12 (2005), pp. 182–223, doi:10.1163/1568519054093699.

³⁷ Irwan Hasibuan, Yuswar Basri, and Dr. Akhmad Affandi Mahfudz, 'The Effect of Religiosity and Maslahah Orientation on Halal Awareness, Satisfaction And Loyalty of Consumers of Halal Labeled Food',

International Journal of Science and Society, 3 (2021), pp. 154–75, doi:10.54783/ijssoc.v3i2.327.

³⁸ Ayatullah Sadali, Hendri Adinugraha, and Muhammad Shulthoni, 'ISLAMIC ECONOMIC REVIEW OF CONSUMPTION: A SYSTEMATIC LITERATURE REVIEW APPROACH', *JIM : Journal Of International Management*, 3 (2024), pp. 74–90, doi:10.62668/jim.v3i01.1029.

³⁹ Hasibuan, Basri, and Mahfudz, 'The Effect of Religiosity and Maslahah Orientation on Halal Awareness, Satisfaction And Loyalty of Consumers of Halal Labeled Food'.

consumer confidence—thereby enhancing the national halal sector’s competitiveness.⁴⁰ Financial transaction frameworks likewise integrate *maslahah* to optimise public welfare, ensuring that commercial activities advance sustainable social and economic objectives. Moreover, contemporary models advocate for embedding *maslahah* metrics into product development, marketing strategies, and regulatory compliance—leveraging digital traceability and certification transparency to actualise public interest across global supply chains. These developments illustrate that *maṣlaḥah* is not a static legal doctrine but a dynamic, praxis-oriented principle that continuously recalibrates consumption toward sustainable, equitable, and spiritually resonant outcomes in modern Islamic economies.

Conclusion

Consumption from the standpoint of Islamic economic law extends far beyond the mere satisfaction of bodily needs; it is a holistic endeavour that equally honours spiritual fulfilment, social equity and environmental stewardship. Guided by the imperatives of *halal* and *thayyib*, as well as the principles of moderation, justice and communal responsibility, Muslim consumers are called to deliberate choices that preserve both personal integrity and collective welfare. The ethos of *maṣlaḥah* underscores every act of consumption, reminding individuals that true satisfaction lies not in the volume of goods acquired but in the extent to which those goods serve human dignity, social harmony and the protection of creation.

In Indonesia, Law No 33 of 2014 on Halal

Product Assurance exemplifies the practical realisation of these ideals by mandating rigorous certification for all goods consumed within the nation’s borders. This legislation—reinforced by its implementing regulations and supported by free certification programmes for small enterprises—ensures that products are both religiously permissible and inherently wholesome. By aligning statutory safeguards with the higher objectives of *Shari‘ah*, the law not only shields Muslim consumers from prohibited or harmful substances but also cultivates a marketplace in which ethical standards and public health coalesce. In doing so, it contributes to the formation of a society that is materially thriving, spiritually aligned and committed to the universal good.

Credit Authorship Contribution

Faridatun Nisa: Conceptualised the study; designed and pilot-tested data collection tools; led fieldwork and data gathering; performed formal analysis; drafted core manuscript sections. Helmi Fitriansyah: Co-designed interview protocol; managed and coded qualitative data; conducted thematic analysis; drafted Results and Discussion; handled ethics approvals and institutional liaison. Chaerul Saleh: Developed the legal-theoretical framework; reviewed regulatory and jurisprudential sources; contributed to Methodology and Discussion drafting; supervised project execution and manuscript revisions.

Declaration of Competing Interest

The authors declare that there are no financial or personal relationships that could

⁴⁰ Muhammad Rafiuddin, Daffa Ramadhan, and Siti Azizah, ‘Halal Certification for MSMEs: Navigating Perceptions and Implementations Through the Lens of

Maslahah Mursalah’, *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies*, 5 (2024), pp. 135–51, doi:10.52593/mtq.05.2.03.

have appeared to influence the work reported in this manuscript.

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