



## Maqasid Approach and Shariah Rules Towards Halal Industry

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### Abstract

The market for halal products has grown significantly outside of nations, with a majority of Muslims in a more globalized world, drawing in a wide range of customers who appreciate high-quality, ethical, and sustainable products. The halal industry is shaped by the Maqasid Shariah methodology and Shariah rules, which guarantee that its actions comply with Islamic ethical and legal requirements. The halal industry stresses not only the permissibility of products but also their cleanliness and wholesome by emphasizing the preservation of religion, life, intellect, lineage, and property. Applying Maqasid Shariah in the halal industry is clearly beneficial among consumers and producers, ensuring that products are not only permissible but also beneficial to society, individuals, and the environment, even in this modernized era. This strategy boosts consumer confidence by guaranteeing safety, encouraging moral company practices, and improving general social well-being. The researcher collected data from the selected studies, prioritizing details closely aligned with the research objectives. The findings were analyzed and interpreted within the context of relevant theoretical frameworks, concepts, and existing literature. To present the results of the thematic analysis, the authors employed a narrative framework, ensuring a coherent and structured exposition of the data.

**Keywords** *Maqasid Shariah; Halalan Thayyiban; Halal Industry; Protection of Religion; Protection of Life*

### INTRODUCTION

Islam is a religion that perfectly grounds all elements of human existence in Shariah, the purpose of which is to give benefit to society. The entire spectrum of thinking, speaking, doing, and establishing principles, as well as choosing choices and carrying them out based on religious insight and knowledge, are all considered Islamic religious practices; in addition to that, it can influence and increase individual's worth on a mental, physical, emotional, and spiritual level (Hasan & Latif, 2024). The market for halal products has grown significantly outside of nations, with a majority of Muslims in a more globalized world, drawing in a wide range of customers who appreciate high-quality, ethical, and sustainable products.

The market growth in the halal industry and the rapidly rising number of Muslims worldwide will create challenges in meeting supply without compromising quality, integrity, or adherence to halal and Thayyib standards. According to Ismail et al. (2023), they predicted that there will be 2.2 billion Muslims by 2030; henceforward, the market for halal food has promise and will undoubtedly be positively impacted by the growth. While many may be aware of the necessity for halal certification, many may not completely comprehend the Thayyib and ethical parts of Maqasid Shariah, such as the demand for environmentally sustainable practices, humane animal treatment, and fair trade. Amid et al. (2024) stated that the halal industry has grown rapidly due to growing consumer knowledge of and acceptance of halal certification, which has also encouraged more companies to seek halal certification for their goods and services.

Similarly, Nafis (2019), emphasized in his article that the discourse surrounding halal and haram serves as a cornerstone for understanding Islamic principles and practicing one's faith. He

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further argued that Muslims are encouraged to avoid doubtful or ambiguous situations, referred to as *syubhah*, in order to ascertain compliance with Shariah law.

In Arabic, *syubhah* refers to situations in which it is unclear whether a given item is halal or haram, or the precise meaning of something's halal or Haram status (Noordin, 2020). According to the Mufti of Federal Territory's Office in Malaysia (Razak et al., 2022), the Prophet warned in a Hadith narrated by Nu'man bin Basyir, He said (Sahih Bukhari and Sahih Muslim),

“The halal is clear, and the haram is clear, and in between them, there are doubtful matters which people do not know. He who avoids doubtful matters safeguards his religion and honor, and he who indulges in doubtful things indulges in unlawful things, just as a shepherd who pastures his animals around a preserve will soon pasture them in it. Beware! Every king has a preserve, and the things Allah has declared unlawful are His preserves.”

The term halal can be defined as permissible, lawful, or allowed in Arabic and extends beyond dietary restrictions to encompass a holistic way of life governed by the principles of Shariah. Globally, the halal lifestyle has increasingly gained prominence, becoming a widely accepted norm not only in Muslim-majority countries but also in regions where Muslims are a minority (Astuti, 2020). The concepts of halal and haram are fundamental to Islamic law, emphasizing the obligation of every Muslim to adhere to the teachings of the Quran, particularly in consuming only halal food (Herindar, 2022). It was mentioned in the Quran in Surah Al-Baqarah verse 168:

“O Mankind! Eat from what is lawful and good on the earth and do not follow Satan's footsteps; indeed, He is truly your enemy”

The verse clearly mentions that not only Muslims but also mankind should consume food that is halal and clean. Shariah is crucial to the upkeep of halal goods, and it is utilized to resolve issues in the Halal industry sector, such as food, tourism, logistics, and other Halal industries (Gunardi, 2023). Central to the Shariah principles is Maqasid Shariah, which means the objectives of Islamic law. Islam's core principles, values, and goals are inextricably linked to the Shariah, which is described as a system of ethics and values that cover all aspects of life such as social, political, economic, and intellectual, with its unwavering bearings and primary methods of adapting to change (Dusuki & Abdullah, 2007).

According to Dusuki and Abdullah (2007), Imam al-Ghazali mentioned that the objective of Islamic law is to preserve humanity's religion (*Deen*), Life (*Nafs*), Intellect (*Aql*), Lineage (*Nasl*), and Property (*Mal*). Anything that guarantees the protection of these five is desirable and serves the public interest. In order to accomplish these goals and adhere to the adaptable nature of Islamic law, Maqasid Shariah's function and status must go beyond just defending the five pillars as mentioned by Imam al-Ghazali which are Religion, Life, Intellect, Lineage, and Property. Thus, the concept of Maqasid Shariah is significant in this global age because certain dynamic interpretations of higher Islamic law cause them to become out of step with the evolving circumstances of modern life (Deuraseh, 2023). In addition, the implementation of Maqasid Shariah into the halal certification system can aid in guaranteeing that the halal products available in the market meet the technical prerequisites for halal certification and uphold the moral and ethical principles of Islam (Hasan & Latif, 2024). In accordance with Shariah, the Shariah-based controls ensure that some parts are halal, while the technical controls ensure integrity and technicality which means the *thayyiban*, of managing logistical procedures and operations (Zainuddin & Shariff, 2016).

However, there is a gap in integrating Maqasid Shariah with the halal certification.

Although halal certification primarily ensures that products are permissible according to Shariah, it often leaves out the objectives of Maqasid Shariah, such as ensuring that the products are Tayyib. Furthermore, the lack of standardization leads to problems: the lack of an internationally acknowledged and agreed standard for halal certification leads to ambiguity and discrepancies in the standards for halal certification across various nations and areas. This issue introduces significant confusion for both businesses and, more critically, consumers. The absence of a unified standard poses substantial challenges for companies attempting to navigate the certification process across various regions (Amid et al., 2024). As emphasized by Azis et al. (2023), halal certification plays a crucial role in safeguarding consumer interests by verifying a product's compliance with halal requirements. Moreover, consumer purchase decisions are notably influenced by their confidence in the product's halal status.

The Halal industry produces goods and services in accordance with the Islamic law. In addition to the rapidly expanding global industry, the Halal industry exists to meet the demands of the global Muslim population (Hasniati & Lubi, 2022). Rooted in the objectives of Islamic law, the Halal industry operates at the intersection of modern business practices, ethical considerations, and religious principles. In light of this context, this article seeks to examine how the Maqasid Shariah framework and Shariah principles guide the Halal industry, ensuring it remains aligned with its moral foundation while simultaneously fulfilling consumer demands.

## LITERATURE REVIEW

### Definition of Maqasid and Shariah

In Shariah, the concept of halal encompasses a broad range of aspects beyond food and drink, extending to areas such as pharmaceuticals, cosmetics, hospitality, and resorts. Its application has gained increasing prominence, particularly with the contemporary interpretation that embraces a holistic perspective of halal (Kartika, 2023). The term Maqasid Shariah is derived from two words: Maqasid and Shariah. Maqasid can be defined as meaning, purpose, or objectives; it is derived from the Arabic word *Qosdu-yuqosid*, which is then changed to *Maqsud* with the plural Maqasid. While the term Shariah refers to *al-Thoriq al-mustaqim*, which means the road or the road to a watering place (Deuraseh, 2020). Shariah refers to the law and the command that Allah gave to His followers through His messenger, Prophet Muhammad, which they are expected to abide by according to their faith, deeds, and *akhlaq* (Othman et al., 2018). Therefore, the goal of Shariah, which Allah brought about, is to guarantee the welfare or improvement of all people while at the same time preventing any damages or disadvantage that may occur to individuals.

The topics covered by Shariah are divided into two groups: objectives (Maqasid) and the means (*Wasa'il*). Based on the amount of need, the following three levels represent the means (*Wasa'il*) to maintain the five Maqasid which the three levels are *Daruriyyat* (Necessities), *Hajjiyyat* (Requirements), and *Tahsiiniyyat* (Embellishments) (Monawer et al., 2022). According to Zailani et al. (2022), in an article explained that Islam emphasizes that everyone must meet the standards of the *Daruriyyat* level, which include having the products and services required to maintain an individual's life and carry out one's obligations as a Khalifah. Thus, if the *Daruriyyat* level is not reached, it will lead to corruption and destruction. In addition, the term *Hajjiyyat* refers to the luxuries of life; while they might not be crucial to preserving the five Maqasid, they are essential to removing obstacles from the path of life. Furthermore, the term *Tahsiiniyyat* is a complementary and desirable factor that gives perfection and additional value to human life, as Islam teaches us how to achieve these objectives correctly.

### The Five Objectives of Shariah (Maqasid Shariah)

Maqasid Shariah which translates to "the aims of Shariah," is a cornerstone of Islamic thought

that serves as a conceptual underpinning for many facets of human existence (Karimullah, 2023). Prior studies (Abdullah & Azam, 2020; Ismanto et al., 2021; Zain & Zakaria, 2022; Zakaria, 2014) have explored and elaborated on Imam al-Ghazzali's interpretation of the five Maqasid. These studies provide a detailed explanation of their meanings, as outlined by Imam al-Ghazzali.

1. Preserving the religion means having the right to worship and follow religious orders. Moreover, the law of jihad has been established by Allah, He ordered Muslims to protect their faith, which has been mentioned in the Quran in Surah al-Baqarah verse 190:

“Fight in the cause of Allah (only) against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.”

In all cases and situations, Islam acts as a savior to individuals.

2. Preserving life means creating high standards of living for individuals as well as the community, for example: Homicide is not acceptable, and to support this, it was mentioned in the Quran in Surah Al-Isra verse 33:

“And do not kill the soul (an individual) which Allah has forbidden, except by right. And whoever is killed unjustly – We have given his heir authority but let him not exceed limits in (the matter of) taking life. Indeed, he has been supported (by the law).”

It is considered the same way for refraining from using or creating dangerous commodities and products.

3. Preserving intellect means pursuing knowledge for each member of society is the fulfilment of preserving intellect hence, improving intellect levels and abilities linked to psychological elements, including stress reduction, educational achievement, and involvement in social events, is crucial for improving the standard of living for people, families, and societies. Additionally, it was mentioned in the Quran in Surah al-Ankabut verse 69:

“As for those who struggle in Our cause, we will surely guide them along Our Way. And Allah is certainly with the good doers.”

Islam forbids the consumption of any substance that could harm one's mind, such as alcohol and intoxicants, which is the same for dealing with them and producing goods.

4. Preserving lineage means preserving cultural practices and adaptability, which is crucial for upholding the community's dignity and standing. Islam makes it very clear that individuals should get married, educate themselves on parenting, religion, and ethics for the sake of future generations, and uphold the pride and dignity of their families. Furthermore, Islam forbids having intercourse before marriage. In the Quran in Surah Ash-Shura verse 49:

“To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female (children), and He gives to whom He wills

males.”

5. Preserving property means encompassing more than just a defence against outside interference with one's property. Furthermore, it can be understood as a person's ability to acquire property lawfully. Islam gives individuals the freedom to pursue their riches constructively, therefore, unethical business practices such as usury (*riba*) are forbidden. It was mentioned in the Quran in Surah al-Baqarah verse 276:

“Allah has made interest fruitless and charity fruitful. And Allah does not like any ungrateful evildoer.”

### **The Concept of Halalan Thayyiban**

Arif and Sidek (2015) highlighted that, according to Ibn Manzur and al-Ghazzali, the term *al-tayyibat* is derived from the Arabic root *taba*, which conveys the meanings of cleanliness, purity, and freedom from impurities. In this context, halalan thayyiban product means any food that the law of Shariah states is safe to eat and not dangerous, making it acceptable and allowed (Omar et al., 2013). It was mentioned in the Quran in Surah al-Baqarah verse 172:

“O believers! Eat from the good things We have provided for you. And give thanks to Allah if you truly worship Him alone.”

From the verse, Islam emphasizes that Muslims should seek out *rizq* which means provision or sustenance, and eat halal and thayyiban food since doing so improves their quality of life and allows them to exhibit moral attitudes and behaviors (Yousef, 2010). In addition, in Surah al-Baqarah verse 168, it was mentioned that to eat halal and clean food individuals that are non-Muslim. Another study reported that when it comes to food intake, there are four halalan thayyiban criteria: the food is good for people, the food comes from reliable sources, the food does not include anything that the Shariah forbids, and the food does not damage the body or the soul of an individual (Mohamad & Khairuldin, 2018). Applying the halalan thayyiban concept can be beneficial to the halal industry as it not only focuses on the halal but also on cleanliness for human consumption.

### **Maqasid Shariah and Its Relevance to the Halal Industry**

The halal industry produces goods and services in accordance with Shariah. In addition to the rapidly expanding global business, the Halal industry exists to meet the demands of the global Muslim population (Pujayanti, 2020). The Quran established the halal food industry based on the halalan thayyiban. In Shariah, the holistic paradigm includes recommendations for food production and consumption (Arifin et al., 2021). According to Liow (2016), the essential features of thayyib are often overlooked by the halal food industry, and halal products and services are promoted as sanitary, clean, animal, and environmentally friendly. The Halal industry has expanded into in-service industries such as Marketing, supply chain, logistics, packaging, manufacturing, branding, and finance in addition to its product sectors, which include medicines, health goods, toiletries, and cosmetics (Azam & Abdullah, 2020).

The largely expanding Muslim population in the region is one of the elements driving the global halal market's increase as Muslims are obligated to consume halal food and request halal items thus, their increasing influence in society is significantly positive (Sulaiman et al., 2023). In a study by Hashimi and Salleh (2010), the halal industry was given recognition as a distinct economic force when it was created, hence, huge companies like McDonald's International, Tesco UK, and Nestle affirmed their dedication to the halal market by delivering papers on the subject for the first

time. In addition, their study mentioned that the whole value chain -from farm to fork- was brought together to encompass every sector facet.

The demand for alternatives to Western ideals and lifestyles has led to exponential growth in the halal industry; therefore, several Islamic regulations are being taken into account in the contemporary food sector, such as the avoidance of materials that could be tainted with gelatin, emulsifiers, alcohol, enzymes, or flavoring, or with residues from pigs (Kamali, 2012). Halal functioned as the center of Islamic identity and culture. Elasrag (2016), mentioned that as the halal industry is expanding, it is attracting not only Muslim consumers but also non-Muslim society because halal food is identified as ethical food consumption. He added that as a result, halal's core principles, which are social responsibility, environmental, economic, and social justice, animal welfare, and ethical investing, have drawn attention outside of the Muslim community.

Combining the halalan thayyiban concept with the halal can lead to exponential growth in the market. To support this, a study by Hashim et al. (2024), highlighted that due to strong demand, the halal food industry is predicted to grow rapidly and contribute to the country's economy by 2025 which would employ thirty percent of the world's population. Furthermore, despite having a small Muslim population, nations like South Africa, New Zealand, and Australia might still make a significant contribution to the global halal economy.

## RESEARCH METHOD

This study explores the strategic framework and systematic methodologies employed to examine the integration of the Maqasid Approach and Shariah Rules within the context of the Halal industry. The data collection process is outlined in detail as follows:

### Methodological Approach

This study takes a dual strategy: analytical and narrative, with a focus on a thorough synthesis and critical evaluation of previous academic publications. This entails delving deeply into written material that clarifies the complex interactions between Maqasid and Shariah towards the halal industry. By combining several scholarly and subject-specific points of view, this approach seeks to piece together a comprehensive, multifaceted picture of the subject.

### Data Collection

This study examines the information gathered from the literature using a qualitative strategy combined with an analytical descriptive methodology.

1. Academic Literature Review

The researchers conducted a comprehensive examination of academic papers and research studies to assess the influence of Maqasid and Shariah on the Halal Industry. To ensure the accuracy and reliability of the material, data was gathered from reputable, peer-reviewed journals. A variety of sources were utilized in identifying relevant literature, including books that specifically addressed "Maqasid", "Shariah", and the "Halal Industry", as well as other works that offered supplementary knowledge and insights.

2. Academic Web-Based Resources

To facilitate a more in-depth exploration of the Maqasid, Shariah, and Halal industry, the researchers draw upon academic resources from online databases such as Google Scholar, ResearchGate, and Scopus to identify pertinent studies. These platforms are indispensable for accessing a diverse array of relevant scholarly works, thereby providing a comprehensive overview of the current state of research in the Maqasid and Shariah framework as it pertains to the Halal industry.

### 3. Official Online Resources

This study compile information from government websites such as the Mufti of Federal Territory's Office in Malaysia website to comprehend the policies and efficiency of the information gathered for this research.

## FINDINGS AND DISCUSSION

### Halalan Thayyiban in the Perspective of Maqasid Shariah

Halalan thayyiban, from the perspective of Maqasid Shariah, highlights that products and services should be both halal and clean. This corresponds with Shariah's objectives, which are protecting religion, life, intellect, lineage, and wealth. Halal denotes adherence to the central tenets of Syariah while the thayyiban goes above and beyond those requirements to call for improved characteristics that produce something safe, clean, and not harmful (Rahman et al., 2022). The concept of *halalan thayyiban* emphasizes that determining whether food is halal involves consideration of both its tangible and intangible attributes. This includes ensuring that halal food is of high quality, hygienic, and safe for consumption (Shafiee et al., 2017). Moreover, this principle extends beyond the food itself to encompass the entire process of its preparation, from production and manufacturing to final presentation, underscoring the importance of maintaining these standards throughout every stage of the food supply chain.

This shows that halalan thayyiban covers all aspects of a product during its preparation, manufacturing, and distribution to customers; moreover, it covers the halal part. In essence, halalan thayyiban's idea ensures that what is created and consumed maintains the dignity and well-being of consumers by promoting sustainability, cleanliness, and health. According to Yahaya and Ruzulan (2020), the phrase halalan thayyiban is used in four verses of the Quran in which the terms halal and thayyib are used frequently:

"Eat of the good, lawful things provided to you by Allah. And be mindful of Allah in Whom you believe" (Surah al-Maidah verse 88)

"Now enjoy what you have taken, for it is lawful and good. And be mindful of Allah. Surely Allah is All-Forgiving, Most Merciful" (Surah al-Anfal verse 69)

"So eat from the good, lawful things which Allah has provided for you, and be grateful for Allah's favors, if you truly worship Him alone" (Surah al-Nahl verse 114)

The Quran elaborated on halal, and the elaborations are accompanied by the word thayyib. Islam emphasizes both aspects the halal and the thayyib. The halalan thayyiban must be along the supply chain which implies that all activities that occur at the supply source, in storage, during transportation, during manufacturing, during handling, and during distribution, must comply with Shariah (Omar et al., 2013). The concept of halalan thayyiban was also included in the teaching of the Prophet. According to Kartika (2023), the authors listed the Prophet's guidance which is:

1. In Sahih Muslim, Book 2, Hadith 2, mentioned: "cleanliness is half of faith."
2. In Sahih Jami' at-Tirmidhi, Book 25, Hadith 14, mentioned: "When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for the Satan eats and drinks with his left hand."

These hadiths emphasize the significance of cleanliness, underscoring the need for its preservation and practical implementation. Additionally, another study highlights that food is deemed *halalan thayyiban* when it satisfies two essential criteria: it must be halal, originating from a lawful source, and it must also be of high quality, providing benefits suitable for human

consumption ([Sungit et al., 2020](#)).

## **Maqasid Shariah in the Halal industry**

### ***Protection of Religion***

In the halal industry, the protection of religion ensures that the products and services align with Shariah. Protection of Religion is one of the main components of Maqasid Shariah which may apply to all aspects other than the halal industry. This is mainly because religion is primarily focused on the relationship between Allah and mankind. Famous scholars agreed that the protection of religion would be prioritized first over other protections. Al-Ghazali emphasized the protection of religion since it was from this foundation that people would construct moral standards and place human connections in perspective ([Ismanto et al., 2021](#)). By adhering to Shariah, consumers have more faith in the halal industry. Thus, religious authorities are essential in guaranteeing that businesses adhere to the highest spiritual standards since they supervise and certify halal products.

Muslims are obliged to act in business according to Shariah. Furthermore, Muslims must obey Shariah and seek Allah's reward to live a good and moderation life. In order to protect's Religion, Muslims should fulfill five obligations: which is prayer, fasting during Ramadhan, zakat, and performing hajj if they are able ([Zakaria, 2014](#)). For example, the protection of religion also entails upholding zakat, the need to donate a portion of one's possessions to the poor, which has become a crucial tool in Muslim culture for allocating wealth ([Karimullah, 2023](#)). It is clear that Allah commands humankind to consume food that is halal and clean and avoid foods that are haram. The primary responsibility of the halal industry is to ensure that all products comply with Shariah. Allah commands in the Quran in surah al-Baqarah verse 168:

“O Mankind! Eat from what is lawful and good on the earth and do not follow Satan's footsteps, indeed, He is truly your enemy”

From the Quranic verse, the Arabic word “كُلُوا” means that Allah orders all humankind to consume halal and clean food. Hence, individuals, especially Muslims, must obey their Creator to seek blessings and rewards from Him. Furthermore, obeying Allah is protecting one's religion as one obeys, serves Allah, and fulfills their duty as a Muslim. Within the halal industry, protection of religion extends beyond the final product which involves ensuring that the entire supply chain from production to distribution adheres to moral and religious guidelines. Ensuring the halal integrity in the production is an act of obedience to Allah as it helps to focus on the quality and the halal assurance of the products. Allah gave humankind many halal foods and only listed some of the haram foods. In surah al-Maidah verse 3:

“Forbidden to you are carrion, blood, and swine, and animal that is slaughtered in the name of other than Allah; an animal that is killed by strangling, beating, fall, or by being gored to death; an animal that a predator partly eats unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil. Today the disbelievers have given up all hope of ‘undermining your faith. So do not fear them; fear me! Today I have perfected your faith for you, completed My favor upon you”

From the verse, the Quran highlights four main foods that Allah forbids which are, dead animals, blood, pigs, and animals that are slaughtered for other than Allah, killed by strangling, beaten, falling, gored by death, eaten by predators, sacrificed on altars. Avoiding food that Allah forbids you to consume is also part of obeying Allah. According to [Herindar \(2022\)](#), the benefits of



eating halal food include avoiding sickness, educating the mind, preserving health, assisting mental and physical development, creating the conditions necessary for prayer to be answered, and upholding one's dignity.

Industry is essential and plays a vital role in helping Muslims fulfill their religious duties and faith by offering products and services that align with their religious beliefs. In addition, the protection of religion through the halal industry also ensures that Islamic practices are preserved across all aspects of daily life, promoting an ethical and fair economy. Human's relationship with Islam and Allah can become closer because of the religious ideals included in halal, hence, in terms of how parties and stakeholders behave in the halal industry, such a situation can serve as a positive sign of Islam's purity and serve as direction for enhancing halal Industry (Zain & Zakaria, 2022).

The protection of religion in the halal industry preserves the values and principles of Islam which Muslims can fulfill their obligations in an increasingly globalized world as the halal industry plays a significant role in maintaining religious integrity and supporting the needs of Muslims worldwide.

### ***Protection of Life***

In line with the principles of Maqasid Shariah, protecting life is one of the primary goals of the halal industry. Protection of life is second place among other protections that are close to the protection of religion. In this context, the industry's primary concern focuses on ensuring that all products, particularly food and pharmaceuticals, are safe, hygienic, and beneficial for individual health. According to Tahir and Kashim (2017), the production of food must help individuals rather than harming one's life, which can cause death. Allah mentioned in the Quran in Surah al-Israa verse 33 that Muslims should put their life first:

“And do not kill the soul (an individual) which Allah has forbidden, except by right. And whoever is killed unjustly – We have given his heir authority but let him not exceed limits in (the matter of) taking life. Indeed, he has been supported (by the law).”

According to this statement, producers should provide high-quality items that might lengthen customers' lives and protect them from the side effects of utilizing them (Sulaiman & Mohammad, 2022). Halal products must not only comply with Shariah but also the *Thayyib*, free from harmful substances or unethical practices that could endanger life. As the protection of life is to safeguard and sustain one's life, in the context of the economy, this calls for fair trade, corporate ethics, and consumer protection, therefore, for example, investing in industries that carry a high level of risk and are harmful to society is forbidden under Shariah (Karimullah, 2023).

Protection of life is considered the level of *Daruriyyat* (Necessities), which includes having the products and services to maintain a human life. It was stated in an article, that the level of *daruriyyat* for protection of life, includes providing basic requirements in terms of food and drink in a typical environment. Moreover, in an emergency, you must consume any food, even if it is considered haram at that moment. Thus, one's life will be in danger if these fundamental requirements are not met (Herindar, 2022).

Protecting life in the halal industry is closely linked to safeguarding one's health. Halal is related to utilities, health, nutrition, and clothing, which all are important topics related to food consumption and safety. Furthermore, halal contributes to food safety by offering the finest frameworks and rules through religious considerations and methods that improve people's health (Zain & Zakaria, 2022). In order to protect one's life avoid substances known to be hazardous to health, such as toxic chemicals or unhygienic products.

Halal pharmaceuticals are another means of preserving life. Halal pharmaceuticals refer to

medicine and healthcare products that comply with Shariah which does not contain any forbidden substances. Essentially, halal pharmaceuticals ensure that consumer can take their medications to treat their illness with confidence that the products meet the Shariah compliant. [Herdiana et al. \(2023\)](#) highlighted that authentic Hadiths explicitly affirm Islam's endorsement of medical treatments that are both lawful and permissible. This is evidenced by the teachings of Prophet Muhammad, who stated:

“There is no disease created by Allah that He has not also created its treatment.”

From the Hadith it is clear and was emphasizes the notion that Allah has supplied cures for all diseases, highlighting the significance of obtaining medical attention. The protection of life can also be applied in a hotel. According to [Puat et al. \(2022\)](#), their article stated that having a halal certification for its restaurants might help a hotel that caters to Muslims gain the trust of its clientele. In addition, tourists have a basic desire for protection and would steer off places and amenities that could provide a significantly risk their safety ([Yang & Nair, 2014](#)). The halal industry is in charge of maintaining stringent safety regulations, which save consumers' lives by providing reassurance that the food they are eating is both safe and compliant with Shariah.

The principles of Maqasid Shariah continue to be relevant and applied in the modern halal industry. With the increasing reliance on smartphones for various activities such as accessing the internet, making purchases, ordering food, and other necessities, the halal industry has expanded to encompass diverse sectors, including pharmaceuticals. A study by [Tedjakusuma et al. \(2023\)](#) highlights how the adoption of online platforms became crucial during the COVID-19 pandemic to minimize physical interactions and reduce health risks. The researchers emphasized the importance of purchasing halal health supplements online to ensure safety while maintaining compliance with Shariah principles.

The study further indicates that Muslims exhibit a strong preference for Shariah-compliant goods and that many have transitioned from traditional in-person transactions to online business practices to avoid crowded areas and prioritize safety. These findings demonstrate that Maqasid Shariah remains applicable in the halal industry, even in a technologically advanced era. Whether operating through physical outlets or online platforms, businesses that adhere to Shariah principles not only foster consumer trust but also contribute to the growth of the halal market.

An essential aspect of Maqasid Shariah in the modern halal industry is the protection of life, which involves ensuring that medications and other products are safe, effective, and free from prohibited substances. This underscores the industry's critical role in offering Muslim consumers options that align with both their religious beliefs and health requirements.

## CONCLUSIONS

Maqasid Shariah focuses on protecting Religion, Life, Intellect, Lineage, and Property which can be beneficial to halal industry. Its existence is beneficial for the halal industry but also beneficial to society. The lack of mutual recognition across halal certifying bodies is a barrier to the international market acceptability of halal products. Trade restrictions and limited market access may result from a failure to recognize the certification organizations of other nations. Despite the growing halal market, there are still obstacles to full compliance with both halal and thayyib requirements, particularly in areas with lax regulatory frameworks. These obstacles include unequal certification, a lack of knowledge, and ethical quandaries. Thus, a global harmonization of certification standards would reduce inconsistencies and improve consumer confidence. In addition, promoting the understanding of Maqasid Shariah among producers, regulators, and consumer to align practices with ethical and thayyib standards. Applying Maqasid Shariah in halal

industry is clearly beneficial among consumers and producers, ensuring that products are not only permissible but also beneficial to society, individuals, and the environment.

In conclusion, the Maqasid Shariah approach and Shariah rules towards the halal industry ensure that products and procedures correspond with Islam's moral, religious, and legal goals. These include protection of religion, life, intellect, lineage, and wealth, as well as encouraging an industry of the economy that adheres to moral principles, public welfare, and religious integrity. The halal ensures that it not only satisfies religious requirements but also fosters sustainability, equity, and health, therefore ensuring trust among Muslim consumers and providing ethical advantages for the wider market.

### LIMITATION & FURTHER RESEARCH

The limitation of this research is that it only focuses on two of the Maqasid Shariah in the halal industry which is the protection of religion and life. While the current research provides an in-depth analysis through a literature review, significant opportunities remain for further exploration in this area. Future research should employ a broader range of methodologies, such as interviews, document analysis, observations, and active participation in activities related to the research topic. These approaches would enable the collection of more comprehensive and contextually relevant data. Several aspects remain underexplored but hold significant potential for discussion such as environmental sustainability on how halal practices can contribute to environmental stewardship, aligning with the objective of protecting life and wealth, animal welfare beyond slaughter which mean emphasizing humane treatment throughout animal's life could extend and covers the thayyib concept. Investigating these topics can result in a more thorough comprehension of the ways in which halal practices might achieve larger moral and social goals.

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