

Contextualization of Utilities in Law and Maqasid Al-Shariah in Halal Lifestyle Culture in Makassar City

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ABSTRACT

This study aims to explain the contextualization of utility in law and maqasid al-shariah towards the halal lifestyle in Makassar City. The study is field research using a normative juridical approach. Data collection procedures were conducted by observing several malls, drug stores, markets, and restaurants, in-depth interviews with Islamic jurists, and documentation. Data analysis by strengthening the utility theory proposed by Jeremy Bentham and maqasid al-shariah put forward by Abu Ishaq al-Syatibi. The study's findings are that the cultural transformation of the halal lifestyle is a form of commitment by the Muslim community in Makassar City to obeying and implementing Islamic law. The contextualization of utility in law and maqasid al-shariah towards the halal lifestyle is to maintain and safeguard religion, human intellect, and soul (nafs). Following up on the findings in this study, a halal lifestyle culture in Makassar recommends further research to optimize living laws in society and the legal system in laws and regulations.

Keywords: Utility in Law; *maqasid al-shariah*; halal lifestyle culture.

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INTRODUCTION

Halal lifestyle culture is a topic of conversation and a significantly trending need in the Muslim community today. Unfortunately, effective law enforcement and legal awareness in the Muslim community have not fully supported the halal lifestyle, and Makassar City is no exception. It is evidence of the emergence of public unrest over the method of slaughtering animals whose halal status is still doubtful, the distribution of products that are not found or have not written halal certificates, and some restaurants and malls selling processed pork openly. Halal lifestyle can be a cultural priority for Muslim communities in Makassar City so that it is not only oriented towards the interests of halal and *tayyib*, but also becomes a reason to protect the religion and *nafs* (soul) of every Muslim.

Makassar is one of the areas in the province of South Sulawesi with a Muslim majority population, so there are opportunities to grow a halal lifestyle culture, including services, marketing, and the use of halal products. The state must be involved in direct supervision and law enforcement in the marketing, distributing, and using various products, whether food, drinks, clothing, medicines, or cosmetics (Zulfikar, 2020). Currently, Indonesia cannot stop the industrial rush to produce food, clothing, medicines, and cosmetics, both domestic and foreign products. Halal refers to food, meat, cosmetics, personal care products, and food permitted for Islamic law or *maqasid al-shariah*, whereas haram prohibits in the al-Qur'an and hadith. Halal products approve to *maqasid al-shariah* or products that do not contain harmful substances for human consumption (Hanzaee & Ramezani, 2011).

Compared to big cities in other countries, the culture of the halal lifestyle in communities such as Malaysia and Thailand makes non-Muslim consumers more interested in choosing companies and factories that produce halal products as long as the animals are slaughtered according to *maqasid al-shariah* and guaranteed cleanliness, considered healthier and safer for consumers. For example, the lifestyle of non-Muslims in Russia is more confident and interested in buying halal products from Muslim industrialists and traders because they can guarantee freshness, safety, comfort, and non-infection and believe that Muslim industrialists and traders will not cheat—on a commercial product. The lifestyle of non-Muslims in the Philippines also has the same health reasons, namely why they prefer food with the halal logo (Golnaz, R., Zainal Abidin, M. Mad Nasir, S., Eddie Chiew, 2017). The availability of halal food, beverages, medicines, and cosmetic products from Muslim industries and business people in the market can encourage non-Muslim customers to avoid non-halal products (Battour et al., 2018).

The Muslim community in Makassar City has a diversity of cultures that did separate from the halal lifestyle in the modern era. The diversity of culture, religion, ethnicity, language, and customs indicates that a halal lifestyle has the opportunity to become a Sharia tourist destination. In addition, the Muslim Community in Makassar City has a variety of cultural heritage menus. The context of the halal lifestyle in various industrial, commercial, and culinary products can attract the

attention of tourists and the development of the global Islamic economy in technological developments. Halal lifestyle culture originating from food, beverages, medicines, and cosmetics from industrial and commercial culinary products significantly influences the implementation of utilities in law and *maqasid al-shariah* (Jaelani, 2017).

The halal lifestyle in the cities of several other minority countries has become a modern cultural tourism destination for both Muslims and non-Muslims alike. Non-Muslim communities raise awareness to prefer consuming halal products guaranteed to be clean, free of chemicals, and safer than non-halal products. In addition to controlling Makassar, many industries and traders may not be responsible for distributing and trading non-halal food, beverages, medicines, and cosmetics. Even though the most significant consumers are the Muslim community, they still do not understand and do not know the importance of halal products. There have been several incidents in the Muslim community. For example, several celebrities involve and selling unsafe cosmetic products to consumers. Another fact is that many industries, businesses, and culinary places in Indonesia still sell food made from non-halal ingredients while their consumers are Muslim. Industry and traders must be transparent to consumers of non-halal food by being equipped with non-halal certification and labels.

Unfortunately, Makassar, with a population of Muslim majority, is still encountered with recent cases of distribution and trading of non-halal products, viral news on social media about the unrest of the Muslim community in Makassar City with the slaughter of animals which is considered not following Islamic law. The Makassar City Government received a visit from a halal butcher by the South Sulawesi DPW at his private house on Jl. Amirullah Makassar, Friday (5 July 2021). The visit was with an agenda to discuss the work program of the South Sulawesi DPW and report on the work program to urge the Makassar City Government to uphold halal and cleanliness when slaughtering animals. The anxiety faced by the Muslim community is inviting the Makassar City Government to join contractors and slaughterhouses in slaughtering halal and *tayyib*-oriented animals according to Islamic law. The Director of the Indonesian Halal Slaughterhouse (DPW) for South Sulawesi revealed the meat's halal quality and purity. The Mayor of Makassar replied that he was ready and hoped the public would educate on the correct slaughter method. However, continuous training needs to be given to all traders so that they understand the right way. During the meeting, the Mayor of Makassar also called for training for traders on the halal labeling process for meat and food sold (Mediasulsel.com, 2021).

The following social fact is that a group of activists from a community organization visited the Phinisi Point Mall (Pipo) Makassar on June 1, 2022, suspected of selling processed pork. The community organizations that came were the Indonesian Muslim Brigade (BMI), the National Movement for Guarding the MUI Fatwa (GNPF), and the South Sulawesi Youth Organization. The police have communicated with the management of Pipo Mall, as well as community organizations who have expressed their opinions and suggestions for selling pork

menus in the public areas of Pipo Mall so that it does not become an obstacle for Muslims visiting the area, as conveyed by the Chairperson of the South Sulawesi BMI whom Muhammad Zulkifli held on Thursday, June 2, 2022. In addition, the Chairperson of BMI admitted that he immediately coordinated with other organizations to provide suggestions and opinions after receiving information about the sale of pork menus in open spaces of shopping centers. Highlighting the process of preparing pork in the restaurant shows that the air can disperse steam, and the processed smoke spreads everywhere when the pork menu is heated so that it can influence Muslims (Hardani Triyoga, 2022).

In other cases, the Head of the Biringkanaya Police, the Deputy Head of the Regional Police of Tamalanrea, the Head of Sulawesi Customs, and the Baddoka Post Office were also involved in the meat transfer. Meats that destroy include processed chicken, processed duck, processed pork, processed lamb, butter, animal feed, other processed products made from animal ingredients, pork, cheese, processed beef, horn, mushrooms, tea, oregano, cumin, cardamom, blueberries, flower seeds, chrysanthemum flowers, tuberose, peaches, spices, bay leaves, cinnamon, herbal ingredients, almonds, cactus seeds, medicinal plant seeds, total weight 62 975 kg. (Ronalyw, 2022).

Various analyzes of article content in journals that publish halal lifestyles carry out. Various halal lifestyle studies have been conducted in Indonesia and several countries, such as Malaysia, Thailand, Turkey, and the United States. For example, research on halal lifestyles in Indonesia previously discussed the determinants of Generation Z in implementing halal styles (Harahap et al., 2022). The halal lifestyle begins with awareness of the halalness of consumed products (Rohim & Priyatno, 2021). The study also links halal lifestyles and mental well-being (Hashim & Saniff, 2020). The importance of halal labeling in consumer culture (Khotimah, 2018), studies that are no less interesting are the influences of halal lifestyles and self-identity (Ayyah & Murniningsih, 2021), in the same study carried out with the literacy of the halal lifestyle movement (Yetty & Priyatno, 2021), a broader scale study is the halal lifestyle in Indonesia (Adinugraha et al., 2019), and the development of halal products as an effort to meet the needs of halal life (Astuti, 2020). Furthermore, the urgency in the study of halal lifestyles also discusses orientation toward Muslim women workers (Aziz & Ahmad, 2018), aspects of the emergency, and the development of halal studies (Abd Aziz et al., 2015). The study also examines the willingness to comply with halal logistics to place lifestyle as an option (Kamaruddin et al., 2021) and the global halal market (Izberk-Bilgin & Nakata, 2016), housing *sharia* branding as an effort to represent a halal lifestyle (Putri & Sunesti, 2021), a study of the future of halal as tourism, and also as a choice strategy (Marlinda et al., 2022; Prayag, 2020).

Following the study information from some of these, research that examines the contextualization of *maqasid al-shariah* and the utility theory initiated by Jeremy Bentham, which can be relevant to the culture of the halal lifestyle in Makassar, has never been carried out. Halal lifestyle research is essential for further elaboration because it can provide information about how the cultural

transformation of the halal style in the city of Makassar and how the contextualization of *maqasid al-shariah* and utility theory, according to Jeremy Bentham in the halal lifestyle. In addition, the findings obtained can become research that can provide an effective and efficient resolution in overcoming the anxiety of the people of Makassar City regarding the marketing and trading of non-halal products to become a halal lifestyle.

METHODS

This research uses a normative juridical approach, and data collection procedures are carried out by observing several malls, drug stores, markets, and restaurants, in-depth interviews, and documentation. Following up on this research was carried out for six months, from May to November 2022, focusing on locations in Makassar. Data analysis uses utility theory by Jeremy Bentham and *maqasid al-shariah* put forward by Abu Ishaq al-Syatibi. The analytical technique used in this study is a descriptive technique with primary data obtained from sources directly through in-depth interviews using four subjects from Islamic law experts. Meanwhile, secondary data was obtained through literature from written sources related to the halal lifestyle culture research theme.

RESULTS AND DISCUSSION

Transformation of the Halal Lifestyle Culture in Muslim Communities in Makassar City

Food, beverage, cosmetics, and pharmaceutical products produced according to halal products can accept as a lifestyle by the Muslim community and non-Muslims living in Makassar City. Every consumer from the Muslim community can interpret lifestyle, halal food, and drinks so that the product conforms to the standards set by Islamic law. On the other hand, consumers from non-Muslim community point to a halal lifestyle as crucial because they prioritize aspects of cleanliness, quality, and safety of products that are produced strictly through the Halal Assurance System (SJH). The halal lifestyle of Muslim and non-Muslim consumers describes their perceptions and cognitive reactions to products or food in the market. An important role of awareness about the halal style in the life of the Muslim community is the obligation to obey and implement Islamic law.

On the other hand, facing the challenges of the global halal industry, Indonesia, as a country with the largest Muslim population in the world, can target to become a significant producer of the global halal industry by 2024, so the Muslim community in Makassar City can support a halal lifestyle. The Muslim community in Makassar City can strengthen the chain of halal styles as one of its strategies, even though the Indonesian Government has implemented a Halal Assurance System for local entrepreneurs, especially Small-Medium Enterprises (SMEs) and through Law Number 33 of 2014 regarding halal guarantees for all the traded products are spread with the halal logo. For example, in the non-food sector, the urgency of certification and inclusion of the halal logo on food, beverage, medicine,

and cosmetic products has been further studied by researchers from various fields because the ingredients in these products come from animals. The Halal Assurance System is entirely related to the problems faced by the food and processing industry, especially identifying challenges in non-food products (Noordin et al., 2014).

The application of Islamic law is proliferating, followed by the demand for products and services following its practice as an unavoidable business (Y. Hassan, 2019). The Halal Assurance System, from the strategic level to the application of animal food, is closely related to the halal lifestyle in the Muslim community in Makassar City. The Muslim community's compliance with Islamic law in Makassar extends to non-food products and services. However, according to Islamic law, the halal lifestyle as a behavior determines a product permit. The loyalty of the Muslim community in Makassar City to halal products in enforcing Islamic law has an enormous influence on becoming a lifestyle, especially when deciding on food, drinks, medicines, and cosmetics. Halal products mean that, according to Islamic law, it is permissible for millions of Muslims worldwide, including the Muslim community in Makassar City. The halal lifestyle regulated in Islamic law for Muslim communities is the key to achieving safety and security of religion and soul, happiness in life in this world and the hereafter. Islamic law systematically regulates social life, property ownership, clothing, and even food to ensure that all provide legally and adequately, demanding benefits and avoiding harm in the life of the Muslim community in Makassar City. Thus, the need for several halal products can become a lifestyle for everyone in the Muslim community in Makassar City.

The halal lifestyle continues to be popular and is a priority for the Muslim community in Makassar City. The halal lifestyle is closely related to Islamic law, thus requiring the Muslim community in Makassar City to consume and use all certified products with the halal logo. Halal means everything that can be consumed and upheld according to Islamic law. Halal lifestyle can be a high priority for everyone in the Muslim community in Makassar City who follows halal principles as behavior, habits, and activities following the corridors of Islamic law.

Products that are certified and have a halal logo tend to increase confidence in consuming and can reduce anxiety, especially among Muslim consumers, as well as being beneficial to the body and not harmful to the body, according to Islamic law: quality, hygiene, purity, and health standards. Buying Muslim products and involving Muslims in companies that produce these products is an effective way to overcome misconceptions about halal, and the misuse of the halal logo by non-Muslim food manufacturers is helpful as a solution (S. H. Hassan, 2022).

One of the reasons the halal lifestyle is unique compared to other lifestyles so that the halal lifestyle has experienced an increase in the population of Muslim communities in Makassar City. Besides that, according to Islamic law, the Muslim community is always sensitive to the halal lifestyle model and tries to find products and services that reflect their spirituality as a Muslim community—sourced from the Muslim community in Makassar that the halal lifestyle can be comprehensive

and follow the corridors of human nature, namely prioritizing health, cleanliness, and comfort, gradually spreading to various groups from production to distribution.

Food, drinks, medicines, and cosmetics are certified as halal for health, religious safety, and life, being the government authority and the clergy of every country with a Muslim population. The ingredients used in food products are halal certified. When the product sale in an area with a predominantly Muslim population, it is not enough for halal certification and logo alone. Without a halal certificate and logo on the product packaging, consumers are still doubtful about the safety, cleanliness, and halalness for distribution in society. Halal institutions are the central regulatory bodies that manage product halal certification, including evaluating, issuing, and managing halal certificates. Government agencies that issue halal certification logos on approved products comply with Islamic law and strict halal requirements (Shariff & Lah, 2014). These insights can help managers of Halal food companies to increase their respective companies' earnings by investing in Halal-oriented strategies and paying attention to Halal lifestyle culture. Halal Lifestyle also helps decision-makers understand the importance of revising halal certification requirements and logos on a product (Zailani, 2020). The operationalization of halal products understood by religion and other factors can influence the advantages and disadvantages of consumer involvement. Consumer engagement with Halal food in a multi-religious and multi-cultural country can provide valuable insights (Y. Hassan, 2020).

The increasing popularity of the halal lifestyle in Makassar City shows not only a focus on the food and beverage industry but also a focus on the development and growth of the halal industry, including the cosmetics, fashion, tourism, medical and pharmaceutical, hospitality, banking, and even the electronics industry. At the same time that Makassar City has a Muslim majority population, the halal lifestyle can automatically color life with all halal products, putting aside products containing haram elements. Efforts to guarantee the halalness of all products ensure through halal certification bodies such as the Food, Drug, and Cosmetics Institute of the Indonesian Ulema Council (LPPOM MUI), which has authority in labeling halal regulations in Indonesia.

The halal lifestyle in the Muslim community in Makassar strengthened the perception by Islamic jurists that the halal style starts from public awareness. However, until now, there has been no survey on awareness, so it is not easy to assess because uncertified products and places to eat are still busy. Buyers visited us. The awareness of the Muslim community towards halal certification and products for producers has increased dramatically, especially with increasing information regarding the implementation of Law Number 33 of 2014 and tightening halal certification since 2021 issued by the Halal Product Guarantee Agency (BPJPH) in the form of a self-declare program (Fatmawati, 2022b).

Halal lifestyle with indicators is that for current consumers, the Muslim community in Makassar City is cautious about buying or consuming a product whose primary concern is halal products. Therefore, there is an increasing

awareness among manufacturers to try to label their products with a halal label. Previously, a product received halal labeling from an authorized institution, so producers in Makassar City did not dare to release their products to the market before there was a halal certificate and logo (Rahman, 2022b).

Compare that to the failure of laws related to halal food in 2015 in China, and related research has helped to understand the formation of sociocultural and ethnically ambiguous boundaries of Muslim Chinese. The primary failure was that Chinese Muslims themselves assimilated into several areas long enough for the ten officially defined ethnic groups, such as the Hui and Uyghurs, through customs with different halal practices. The assertion of officially defined religious identity and ethnic traditions, disagreements over the definition of halal among Chinese Muslims, and the characteristics of Islamic law perceived by foreigners prevent the implementation of halal food laws in China. However, some unresolved issues remain, including food laws to be implemented by business people. Halal food is legally guaranteed for Muslim consumers, not only as a fast-growing market but also in an immigration situation, given the relatively small Muslim population (Ding, 2022). The use of various social media has a vital role in promoting halal products to meet the needs of Muslim communities and immigrants, even though they classify as ethnic minorities. Such efforts reflect the proper understanding of Islam and clarify discussions about halal.

Examining the theory of utility in law, enforcement of halal law in China, where the Muslim minority population is inversely proportional to the paradigm of the halal lifestyle, has many advantages and benefits for the quality of life of Muslim communities in Makassar City. Intending to consume everything good, safe, and healthy naturally makes our physical and mental conditions more sensitive. According to Islamic law, everyone must practice a halal lifestyle. More concerned with the Muslim community's health, hygiene, and safety, it can protect against various diseases and viruses that kill humans.

The love of the halal lifestyle as a culture by the Muslim community in Makassar City urgently needs support from the Government, especially the Ministry of Religion. There are two sales related to religious generation and related to oneself as a Muslim. There are still those who are not fully aware of the primacy of halal products. Even though the other side consumers and the number of producers are enormous from the Muslim community, awareness of halal products can prove that Indonesia is the number one country in the world for a halal lifestyle. Even though the highest Muslim population in the world is in Indonesia, related to the halal lifestyle is not distributed in several provinces. Except that the Muslim community in Makassar City has gradually paid attention to the halal lifestyle, although there are several places where there are still problems with halal products. They were looking at the phenomenon of the halal lifestyle, starting from how to dress up to how producers and consumers have prioritized halal products.

Furthermore, the support from the Government of the Republic of Indonesia, especially in Makassar City, aims to develop the halal industry and

become one of the pillars of the Indonesian economy. Efforts to realize this program in Makassar City as one of the largest industrial areas in Eastern Indonesia, in utility theory, of course, can develop the benefits of the halal value chain, consisting of very potential industries including halal food and beverages, halal tourism, fashion, halal entertainment media, medical and halal medicines, and halal energy. Utilizing all these industrial sectors can revive the economy of Muslim communities so that they become top products. The development and growth of the potential industry show a very significant effect on the halal lifestyle in Makassar City, not only on its conditions but also on the utilization of all opportunities. As a principle in Islamic law, as long as it can realize the benefits that the more advanced the halal industry, the more halal products are available to the public, which affects the growth and development of the Islamic economy and the financial sector in Makassar City.

The halal lifestyle has many benefits, including those who are interested in the halal lifestyle are encouraged to develop knowledge and standardize proper halal products so that the halal lifestyle is not just a keyword but can bring blessings to the Muslim community in Makassar. Lifestyle behavior sharpened in the explanation by Islamic jurists that Muslim living in a Muslim-majority country, especially residents of Makassar, are very concerned about the halalness of a product. Therefore, the development of technology can encourage the creation of new products that make the Muslim community in Makassar have to be even more selective in choosing halal products that follow Islamic law. Following the Qur'an in surah al-Baqarah verse 168, it means O people eat from halal and good food that is found on earth and do not follow the steps of Satan. Indeed Satan is a natural enemy for us. Further, to support the halal lifestyle, if there is a company that has not carried out a halal certificate, then it will make consumers avoid products from that company because they doubt their production and if the company includes a label or has a halal certificate, it is essential not only for consumers but also for producers (Kurniati, 2022).

The Muslim community's practice of a halal lifestyle understands as an order to use all halal products contained in the Qur'an, especially in surah al-Maidah verse 88 and sura al-Baqarah verse 168. Allah SWT. She told Muslims to eat halal and good food and not to follow devils. According to Islamic law, the category of halal food determines by its production process, nature or source, and preparation method. Products made from consumer goods are halal food; all plants and plant products are certified. Meat, poultry, birds, wildlife, all life in water, but not containing or coming into contact with haram substances, fish, shellfish, and eggs, beef has a halal certificate and logo on the packaging. Therefore, the ingredients of cashew nuts, cow skin, bones, and animals are halal certified.

Efforts to strengthen halal lifestyle behavior in Muslim communities include the halal slaughter of animals and birds, requiring the slaughterhouse or factory to be under strict and constant supervision from LPPOM-MUI in Makassar: objects, machinery, and equipment cleaned according to Islamic law before starting production. Halal lifestyle behavior is supported by butchers who must be mature

and devout Muslims. Muslims must thoroughly understand the principles and rules of halal slaughter. Slaughtering must be done with a steel blade, washing the blade after each animal slaughter. The butcher must cut through the airway, esophagus, and carotid artery. Before skinning, the animal must be completely dead and clean.

Halal products are the standardization of a halal lifestyle in meeting the basic needs of the Muslim community in Makassar so that eating and drinking are not only for consumption, eliminating hunger and thirst, but also for worshiping Allah. Halal lifestyle behavior in halal products is a product paradigm that is safe, halal, and *tayyib* that can meet consumer needs. Halal lifestyle behavior in Makassar City is also very urgent through the support of the Ministry of Religion and the Halal Product Assurance Organizing Agency (BPJPH) from government elements responsible for verifying and evaluating halal packaging products. This effort has an excellent opportunity to create a culture of halal lifestyle in the Muslim community in Makassar City so that a product cannot be said to be halal for consumption, especially one that contaminates with non-halal ingredients such as pork, or if the product has not been processed halal.

The priority of *maqasid al-shariah* regarding halal products accepted by the Muslim community around the world who strictly adhere to the halal certificates and logos listed on the packaging, and the attitude of choosing halal certificates and logo products is a halal lifestyle that has a positive influence on Muslim society. Because the influence of their subjective norms is Muslim, which influences their intention, it is more vital for their family and culture. Although non-Muslims are not required to choose products with a halal logo, about 80% have a positive attitude, and 54% say they are interested and can choose from halal products (Jumani, 2020).

The purpose of the law in *maqasid al-shariah* is that halal products are food, drinks, medicines, and cosmetics or products defined as services or used by Muslim communities that can be a style of lawful life. On the other hand, Halal products have been declared halal according to *maqasid al-shariah*. The production of halal products uses a halal production process, which consists of several operations to ensure product halalness, such as the provision of materials, processing, storage, packaging, distribution, sales, and presentation. Materials are elements used to make a product.

The purpose of the law is the meaning of *maqasid al-shariah*. Halal certification is essential for many people, especially in Makassar City. However, the rules for creating a culture of halal style are that every Small-Medium Business has obtained a halal certificate and logo on its product packaging. Data obtained about 83.97% of entrepreneurs have never received a halal certificate and logo, so based on Law Number 33 of 2014, there are still many people who do not have a halal certificate, so the Government's response is only to give strict sanctions to companies if they falsify halal certificates. It acknowledges no sanctions against industry players who include halal product certificates. Therefore, preventive steps that the Government can take are optimizing the halal lifestyle, including from

institutions such as the Halal Product Assurance Agency and the Halal Industry Empowerment Center of the Ministry of Industry, in order to make it easier for food industry stakeholders to obtain halal certificates and halal logos on each product (Nurhayati, 2022).

The application of sanctions every small and Small-Medium Enterprise by Muslim communities who prioritize a halal lifestyle can refuse product distribution if there is no halal certificate and logo. Halal lifestyle behavior for Muslim communities in Makassar City can become a culture if it starts with paying attention to minor things, including the materials used in making halal products consisting of raw, processed, additional, and secondary materials. The raw material used to make apparent products in the finished product. In contrast, secondary material processing in a certain way or method. At the same time, additional ingredients are ingredients that are deliberately added in small quantities to food to improve the appearance and are considered a halal products.

Contextualization of Utilities in Law and Maqasid al-Syariah in Halal Lifestyle Culture

Jeremy Bentham first popularized utility in law as a legal sociologist (Postema, 2019). The utility principle built by Jeremy Bentham is none other than to prioritize happiness and well-being. Everyone has the right to be happy, so every action must produce happiness. Therefore, the state must make every citizen live happily. Jeremy Bentham prefers to call the essential principle of utility the "principle of greatest happiness," a fundamental axiom of his moral and political philosophy (West, 2008). Jeremy Bentham emphasizes again that generally relying on the notion of utility means prosperity in any object, where it tends to produce benefit, pleasure, sound, or happiness to prevent harm, misery, evil, or unhappiness for those who are presumed to have an interest (Bentham, 1781).

The study of halal lifestyles can be elaborated more deeply from the thoughts of Jeremy Bentham, Mill, and Sidgwick, also known as utilitarian philosophers, who prioritize substantive rules that enforce rules of rationality. All three philosophers argue that one should maximize the positive utility, which tends to bring happiness, over the negative utility, which tends to bring pain and hurt to society (Read, 2004). Therefore, through a utility in legal theory, it is an effort to apply the law to a halal lifestyle for every Muslim to find happiness and prosperity and protect against anything that can damage and endanger the safety of oneself and the soul.

The primary orientation of the halal lifestyle about utility in legal theory is that everyone must be happy and safe in life. The halal lifestyle has become a choice in Muslim society in Makassar City, where it is not permissible to damage the body and mind consumed by every halal product by avoiding non-halal products such as illegal drugs, liquor, and drugs. Through the halal lifestyle in the Muslim community in Makassar City with utility in Jeremy Bentham's thought, everyone should be able to consider prioritizing the benefits of all halal products consumed

to enter their bodies. However, the utility of this legal theory not intend for life goals that lead to hedonism but so that everyone can choose for their safety and happiness and avoid damage to physical, mental, and mental health. Of course, applying utilities can solve various halal lifestyle problems avoiding non-halal products.

The link with utility in the halal lifestyle of the Muslim community in Makassar City is very crucial in elaborating critically on the thoughts of Imam Abu Ishaq al-Syatibi regarding his view that Allah sets sharia for humans as a rule of law that aims to bring benefits and eliminate haram (*jalbu al-masalih wa dar'u al-mafasid*). The legal rules that Allah sent down were solely for the benefit of humanity in this world and the hereafter. Hence, the purpose of implementing Islamic law, called *maqasid al-shariah* is to bring benefit (*maslahah*) and reject damage (*mudharat*) to human life. Halal lifestyle contestation in Muslim society in Makassar City follows the principles of *maqasid al-shariah*, which can bring *maslahah*.

As previously described by *maqasid al-shariah* explained that the purpose of *maslahah* consists of three levels; first, *maslahah al-daruriyah* (primary) is a must to realize the benefits of religion and the interests of the world because if there is none, then human life will be damaged and chaotic in life in the world, even human life will become extinct. *Maqasid al-daruriyah* includes *al-daruriyah al-khamsah*, or the five basic human needs that must be protected: protecting religion, souls, children, property, and intelligence. Second, *maslahah hajiyyah* (secondary) must be present so that it can be carried out freely and avoid narrowness that can cause difficulties in human life. If *maslahah hajiyyah* does not exist, it will cause damage and will only cause difficulties and narrowness in human life. Third, *maslahah tahsiniyah* (complementary) must exist for compatibility with sound morals or customs and away from dirty things according to common sense.

Maqashid al-shariah interprets as the goal of transmitting all the laws of Allah and His Messenger to humans. *Maqasid al-shariah* is the goal of Allah and His Messenger in formulating Islamic law, meaning that Allah stipulates Islamic law maintains for the benefit of humans themselves. *Maqasid al-shariah* explains that Allah sent down that *sharia* (the rule of law) to take advantage and avoid harm. In other words, the practice of law that God has established is only for the benefit of the man himself (Witro, 2020).

The harmonization between utility in law and *maqasid al-shariah* in the halal lifestyle for certified products and halal logos has the main reason to defend and maintain religion, mind, soul, lineage, and property. The halal lifestyle in the Muslim community in Makassar City means the same as implementing *maqasid al-daruriyah* to maintain *al-daruriyah al-khamsah* while avoiding all things that can cause difficulties in humans when consuming halal products. The principle of the halal lifestyle in Muslim society to choose halal products such as food, beverages, medicines, and cosmetics is the implementation of *maqasid al-shariah*, which can realize various *maslahah* or benefits in life.

Utilities in law and *Maqasid al-shariah* implement in production consisting of raw materials, processed products, additional materials, and secondary materials containing halal and *tayyib* elements. The importance of utility and *maqasid al-shariah*, especially raw materials, are materials used to make products that appear entirely compliant with halal and *tayyib*. Processed ingredients are materials obtained in a certain way or as a result of processing, but other ingredients add to improve appearance, taste, and texture, make them more resistant to storage, and are deliberately added in small amounts to proteins, minerals, and food. Substances that can increase the nutritional value if consumed by humans. Materials of animal origin must use halal materials, except for materials contrary to utility and *maqasid al-shariah* to carry out the objectives of Islamic law, such as carrion, blood, pork, or animals that do not slaughter according to *sharia*. The technical process may not mix, adapt or grow and the manufacturing process is prohibited.

Food products also may not contain animals from bird species or insects that are prohibited, according to utilities in law and *maqasid al-shariah*, such as woodpeckers, flocks of birds, ants, and bees. Food of strangled animals, strangled animals, beaten animals, fallen animals, animals that walk on the horns, and cruelly beaten animals, all kinds of aquatic animals are poisonous and dangerous to health. All plants are dangerous, including poisons. Fruits, vegetables, and products are harmful and toxic. Food and other products contain blood in any form, and all liquids and substances excreted by the human or animal body, such as urine, vomit, and pus, which are sure to be contrary to utility and *maqasid al-shariah*. The context of materials harmful and damaging to religion, reason, and the human soul requires that the Muslim community in Makassar City prioritize a halal lifestyle which certainly guarantees the benefits, not damage from a consumed product.

Food, drinks, medicine, and cosmetic products avoid milk and eggs from non-halal animals. All grain products use non-halal natural ingredients and produce using non-halal processes. Animal and vegetable oils and fats from non-halal natural sources using processes not by utilities and *maqasid al-shariah* may not be distributed for consumption by the public. Meanwhile, there are provisions for products that conflict with utility, and *maqasid al-shariah* has product names that include the name of the spirit, roast pork, beef bacon, hamburgers, and hot dogs. Product names that imply falsehood or that lead to rituals or celebrations that are contrary to utility and *maqasid al-shariah*. The urgency of a halal lifestyle is to reject any product containing erotic, vulgar, or obscene words, products whose sensory characteristics and profiles tend to smell or taste, resulting in haram products classified as haram according to *maqasid al-shariah*.

In another context, its relation to the halal lifestyle is supported by the Government's concern for upholding utility in law and *maqasid al-shariah*, especially in protecting the Muslim community in Makassar City. Kidney failure, as explained by BPOM Makassar, will take precautionary measures and announce plans to prevent families from using medicines containing chemicals. With the urgency of implementing utilities and *maqasid al-shariah*, the Makassar City BPOM took firm steps when announcing that there were 133 types of syrup and

drops per household, free from four solvents suspected of being contaminated with ethylene glycol and diethylene glycol. In addition, the four solvents include propylene glycol, polyethylene glycol, sorbitol, and glycerin. The Government's response from the utility in law and *maqasid al-shariah*, the Makassar City BPOM's stance states that available syrup is safe for consumption by children as long as it does not contain four solvents. The drug syrup available, BPOM Makassar City extended the sample results based on the average value and found a safe product. Safe products include Bodrexin Flu and Coffee PE Syrup, Calorex Syrup, Fasidol Drops, Fermol Syrup, Fortucin Syrup, and Orange Flavored Promedril Syrup. BPOM then also found products that did not contain the four solvents. These products are Casetin, Amoxane, Allerfed Syrup, Cefspan Syrup, Cefacef Syrup, Yucimox, Zinc Syrup, Devois Drops, Etamox Syrup, Cetirizine, Paracetamol Drops. Apart from that, some products were withdrawn from patients, even though some were declared safe according to the instructions for use (Afifah, 2022).

Enforcement of utility in law and *maqasid al-shariah* carried out by the Government through BPOM Makassar City places the law to prioritize aspects of social benefits in ensuring safety, security, and health as a form of protection according to law, especially public interests, including the interests of the state as law enforcement and state interests as administrators. The public interest in providing social benefits includes the benefits of law and order, protection of social institutions, prevention of moral damage, and social welfare through the protection of the health of all human beings without exception, especially the consumption of drugs containing chemicals that are harmful to the organs of the human body. The emphasis on implementing utilities and *maqasid al-shariah* is protecting human life, especially children, which is the most important for the safety of their souls.

Furthermore, the enforcement of a halal lifestyle culture through the implementation of utilities in law and *maqasid al-shariah*, especially for the safety of the souls of Muslim communities in Makassar City, can be explained by the sources obtained from social media that the Makassar City BPOM is working hard to anticipate drug products from the pharmaceutical industry with its products free from harmful contaminants. BPOM Makassar City is investigating allegations of product registration violations by the pharmaceutical industry regarding raw materials used in pharmaceutical products. Substitution of raw materials that not report during manufacture violates regulations and can cause the pharmaceutical industry to prosecute by criminal law. Therefore, BPOM Makassar City facilitates monitoring of imports of pharmaceutical raw materials, including solvents, which are part of the obligation and responsibility for the safety of children's lives so that they do not become victims of kidney failure, which can cause death. It is so that BPOM and LPPOM-MUI can implement active monitoring and strict screening to prevent kidney failure from recurring. BPOM also coordinates reviews of quality and safety standards and requirements issued by the Ministry of Health (Fatmawati, 2022a).

The implementation of utilities in law and *maqasid al-shariah* as law enforcement of halal products to guard and protect against things that can damage

the soul. Utilities and *maqasid al-shariah* to avoid selling drugs such as syrups containing chemicals that, if consumed, can cause kidney failure as a trigger for death in children. On the other hand, implementing utilities in law and *maqasid al-shariah* keeps Muslim society away from deviant behavior and various prohibitions, demands, and compensation. In the context of public life in general, if the behavior deviates from the utility in law and *maqasid al-shariah* by consuming illicit products, the safety of the human soul and mind is threatened, especially in the Muslim community.

With the increasing cases of acute kidney failure in children and infants, the enforcement of utilities in law and *maqasid al-shariah* synergized with efforts by BPOM to remove and ban five children's syrup drugs suspected of causing acute kidney failure. Halal products for medicines circulating in the community priority stopping the drugs if they contain ethylene glycol and diethylene glycol above the safety and life safety threshold for children and infants; thus, the priority of halal products in preventing the use of drugs that can damage children's health, such as Thermorex syrup from PT Konimex, DMP florin syrup from PT Yarind Pharmatama, the use of cold and cough medicines from Unibebi Fever syrup produced by Universal Pharmaceutical is increasingly increasing circulation in the market.

Utilities in law and *maqasid al-shariah* function as a means of social control, not only in the form of coercion but also developing so that the authorities and society can enforce them. The position of utility in law and *maqasid al-shariah* as a means of control is carried out by state power through guarantees of halal products circulating in Muslim communities in Makassar City. Therefore, utilities in law and *maqasid al-shariah* integrated into people's lives can inherit the function of law as social control from below, and the community supports the Government to prevent irregularities in the distribution and consumption of products with no halal guarantee.

Strengthening the perceptions of experts on Islamic law explaining the results of reading information reviewed from social media is the cultural reality of a halal lifestyle in Muslim communities in Makassar City, especially in implementing utilities in law and *maqasid al-shariah*, also inseparable from the circulation of illegal cosmetic products such as BPOM tracking down illegal cosmetics and other items that contain harmful substances. Illegal cosmetic products that do not have halal certificates and logos on the packaging, PBOM immediately confiscated several shops selling illegal cosmetics in Makassar City. The confiscation of illegal cosmetics is a form of strengthening the halal lifestyle culture so that it can take preventive measures against products that do not have market approval or contain hazardous ingredients for the safety and health of the skin consumers (Rahman, 2022a). Therefore, based on risk analysis, it is essential to be audited by BPOM and the Makassar City Health Office and lawsuits imposed on well-known retailers, companies, or distributors widely recognized as selling illegal cosmetics. So far, illegal cosmetics found in Makassar with an economic value of hundreds of millions of rupiah. Most products buy online, and some come

from unknown sources or sellers. BPOM Makassar City will follow up on these findings and implement them. We provide guidelines on the disposal of products and products that have criminal aspects following legal requirements.

Halal lifestyle culture is necessary for all human beings, not just Muslims because the concept of halal applies innovations to universal and philosophical standards that have existed for fourteen centuries in Islamic law. Halal lifestyle is health, safety and security, welfare, and human dignity. The term halal lifestyle did not intend to restrict or coerce. However, it conveys the teachings of *rahmatan lil alamin* Allah Swt. from a Sharia perspective expressed in the Qur'an and hadith (Adinugraha et al., 2019). In addition, the halal lifestyle in the people of Makassar City is an awareness of carrying out Islamic law, especially in realizing utility in law and *maqasid al-shariah*.

Returning to the purpose of the law itself about the culture of the halal lifestyle found that the law must provide certainty and truth, justice and benefits. Therefore, the reality of the halal lifestyle culture practiced by Muslim communities in Makassar City is very close, which can bring various benefits or be suitable for law enforcement. On the other hand, in *maqasid al-shariah*, not only with a priority scale towards a halal lifestyle culture in order to protect the soul (*nafs*), it seems that a halal lifestyle can also maintain and protect humans with religion, mind, lineage, and property. For example, a Muslim prohibits destroying his religion and reason, so the prohibition against consuming hard drugs, intoxicating drinks, and food is inseparable from the primary goal of Islamic law by always bringing benefit.

The emphasis in the study of *maqasid al-shariah*, the halal lifestyle is no exception is the implementation of *Al-ahkam Al-khamzah* with five things that must be protected such as religion, mind, soul (*nafs*), lineage, and property. Thus, the onslaught of various products circulating in the city of Makassar, then the lifestyle culture as a reflection of implementing the law for future benefits, and if the implementation of Islamic law is a reflection of *maqasid al-shariah*.

CONCLUSION

The finding is that the halal lifestyle has become a character or culture and has become adherence to implementing Islamic law in Muslim communities in Makassar City. The importance of contextualization, especially utility in law and *maqasid al-shariah* towards the halal lifestyle, is obliged to choose food, beverage, cosmetic and medicinal products that can bring about *maslahah* and eliminate damage to ensure the safety of religion, mind, and the human soul (*nafs*). In addition, the halal lifestyle is building and strengthening legal awareness in the Muslim communities in Makassar. The study of the halal lifestyle in Muslim communities in Makassar maintains and prioritized, even though this study still has limitations. Hence, it recommends further studies to solve problems in social conflicts that the halal lifestyle sharpens in the legal system in Indonesia.

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