



Consumer Behavior of Muslim Minorities in Purchasing Halal Products: A Maslahah Perspective

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ABSTRACT

This study aims to analyze whether the consumption of halal products has a different priority scale based on maslahah orientation. This study is qualitative. The study was located in one of the minority Muslim areas in Indonesia. In this study the object of the study was the minority Muslim community of Indonesia who are Muslim and have purchased halal products. The research data were obtained based on interviews with the minority Muslim communities in Indonesia, namely Denpasar and Gianyar in Bali Province and Kupang East Nusa Tenggara Province, who are Muslim and have purchased halal products. This study's results indicate that consumers' behavior toward halal products regarding maslahah is included in the maslahah *tahsiniyah* or tertiary needs, namely, needs to be needed by humans to make life more comfortable and beautiful. Maslahah *tahsiniyah* is a complementary or complementary maslahah in the form of breadth and propriety that can complement the previous maslahah or maslahah *hajiyah*. If this problem is not met, human life will be less beautiful, but it does not cause harm. This study proves that the motivational characteristics of minority Muslim consumers in consuming halal products that have a priority scale of maslahah are *tahsiniyah* to obtain maximum benefits from halal products that do not only focus on the aspect of beauty, but also pay attention to the aspects of halal, cleanliness, and environmental friendliness.

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1. INTRODUCTION

Indonesia ranks first in total consumption of halal products, estimated to be worth US\$144 billion in 2022. However, the most significant exports to OIC countries are still held by non-Muslim majority countries such as Brazil, India, the United States, Russia, and Argentina (Bashir et al., 2018). This phenomenon suppresses the great potential of OIC countries to expand the production and export of halal products to meet the needs of each OIC member country (Latief et al., 2021). The halal industry has much potential to develop in Indonesia. The large population of Indonesian Muslims, estimated to reach 256 million in 2050, is included in the potential for developing this halal industry (Yuli & Wojtyla, 2020). However, the halal industry development in Indonesia still faces obstacles. With an increase in export value, expanding various halal industry sectors, especially the food, pharmaceutical, halal, fashion, tourism, and health sectors, can support national economic growth (Kasri et al., 2023).

In conventional economics, the debate on the concept of rationality in product purchasing decisions is built on three types of behavior. First, the neo-classical version of utility maximization-based economic behavior emphasizes market mechanisms while ignoring institutional aspects such as norms, rules, and values. Second, economic behavior is based on routine activities in certain circumstances and times. Third is economic behavior with limited rationality, namely that humans as decision-makers have limited attention, information, and processing abilities (Abdellatef, 2021). Islamic economics argues that identifying problems in purchasing decisions is done by recognizing what is needed rather than what is wanted, and searching for information is done by examining each type of product needed (Rejeb et al., 2021). Evaluate alternatives by choosing halal-labeled products, purchasing decisions with only halal products, post-purchase behavior by informing fellow Muslims about the importance of being careful with halal products, and consistency by only buying halal products (Azam, 2016).

The importance of halal consumption behavior has been explored in many studies. For example, Al-Ghazali's framework on *maslahah* highlights the priority of individual and societal benefits derived from adherence to Islamic principles (Sholihin, 2024). Recent research also emphasizes how awareness of halal certification influences consumer trust and purchase intention in Muslim-minority areas (Randeree, 2019). Varying levels of consumer awareness of *maslahah* in everyday life compound the challenges in developing a robust halal industry in Indonesia (Yuli & Wojtyla, 2020). The role of *maslahah* in influencing consumer intention, particularly in the context of e-commerce (M. G. Harahap et al., 2023). The study revealed that Muslim consumers prioritize halal certification as a key determinant of trust, which aligns with the broader *maqasid al-shariah* framework. Aligning halal standards with global certification practices can improve market accessibility and consumer trust (Firdaus et al., 2022).

There is an increasing demand for halal-certified products in most non-Muslim countries. They argue that expanding the halal market in Western countries has created new opportunities for producers, especially those who adhere to sharia-compliant practices (Atalan-Helicke, 2023). The integration of technologies, such as blockchain, ensures traceability and transparency of the halal supply chain, directly impacting consumer trust and purchasing behavior (Rejeb et al., 2021). Studies identify other key areas in the halal industry, such as halal tourism, pharmaceuticals, and cosmetics, as growth sectors. The findings underscore the need for consistent government policies and public awareness campaigns to further integrate halal principles into everyday consumer behavior (S. A. R. Harahap et al., 2020). These efforts are essential to enhancing Indonesia's global

position as a leading halal market. A growing body of research underscores the diverse nature of halal consumption. By combining insights from global and local perspectives, this study aims to contribute to the understanding of how *maslahah* influences the consumption behavior of Muslim minorities in Indonesia.

While previous studies have extensively examined the importance of halal certification, consumer trust, and the influence of *maslahah* on consumption behavior in general, this study offers a new perspective by focusing specifically on the behavior of Muslim minorities in Indonesia. Unlike S. A. R. Harahap et al. (2020), who focused on the e-commerce context, or Battour et al. (2022), who emphasized global market dynamics, this study investigates how cultural and regional factors influence consumption motivations in minority settings. In addition, this study also explores the priority of *maslahah* categories (*dharuriyyat*, *hajjiyyat*, and *tabshiniyyat*) in the purchasing decisions of Muslim minority consumers, a topic rarely discussed in the existing literature (Mafiah & Hidayati, 2023). By contextualizing *maslahah* within minority Muslim communities in Indonesia, namely Denpasar and Gianyar in Bali Province and Kupang in East Nusa Tenggara Province, this study not only highlights the interaction of religious, cultural, and economic factors but also provides actionable insights for stakeholders who want to expand halal market penetration in the same regions. Furthermore, the qualitative approach of this study allows for an in-depth understanding of consumer motivations in consuming halal products in a Muslim minority region, offering a complementary perspective to the primarily quantitative research in the field.

2. METHODS

This qualitative research is used to understand social phenomena or human behavior from an in-depth and descriptive perspective (Creswell, 2010). The location of research was conducted in minority Muslim communities in Indonesia, namely Denpasar and Gianyar in Bali Province and Kupang in East Nusa Tenggara Province. In this study, the object of research is the Muslim minority community in Indonesia who are Muslim and have purchased halal products. The research data were obtained through a series of structured interviews conducted with members of the Muslim minority community in Indonesia. These participants were selected based on their adherence to Islamic teachings and purchasing behavior regarding halal products. The interview aimed to explore their preferences, motivations, and perceptions concerning halal products and their impact on their consumption choices.

3. RESULTS AND DISCUSSION

The *Maslahah* on Muslim Minority Consumer Behaviour to Purchase Halal Products

In terms of halal products, there are two meanings that we can categorize as halal, namely halal in obtaining them and halal in the essence or substance of the goods. Halal means being right in looking for and getting it (Masyhuri & Risdiyanti, 2022). Halal means permitted and permitted by Allah, while haram means prohibited. Halal eating laws determine which foods are permitted and which are prohibited (Al Farisi & El Hasan, 2023). Muslims are prohibited from consuming pork, alcohol, blood, carrion, and the flesh of animals slaughtered without complying with Islamic laws or regulations. Halal is permissible according to Islamic teachings (Zawawi et al., 2017).

Law Number 33 of 2014 concerning Halal Product Guarantees states that halal certification is mandatory for products marketed in Indonesia, including products produced by small and medium enterprises (Jakiyudin et al., 2024; El Hasan et al., 2023). The government has a unique halal certification method for small and medium enterprises: a halal statement by business actors or self-declaration. Self-declaration service fees come from several sources, including APBN and APBD, and financing from partnership funds, government grants, and other institutions. Therefore, the cost of halal certification through the self-declare scheme for business actors is currently charged at zero rupiah or free. This makes it easier for small and medium enterprises to obtain halal product certificates (Aslikhah et al., 2024).

The implementation of Halal Certification in Indonesia by the Ministry of Religion's Halal Product Guarantee Administering Agency (BPJPH) came into effect on 17 October 2019. This obligation was applied to food, beverages, and slaughtered products and services in the first stage. Halal certification has since been implemented by BPJPH as the leading sector administratively by involving the Halal Inspection Institute (LPH), which has the authority to inspect and/or test halal products, as well as the Indonesian Ulema Council (MUI), which determines product halal fatwas. One of the functions of this institution is to carry out careful and comprehensive research, audits, and studies of processed products (R. Harahap, 2018).

Maslahah is any individual orientation or content that meets three criteria: obedience to sharia, good benefits in all aspects, and no harm. Thus, maslahah will support the creation of good for the people because it plays a role in helping financial transactions become more flexible and easy (M. G. Harahap et al., 2023). The application of maslahah to the field of muamalah is social worship based on the hadith argument, "Do not give harm and do not reciprocate one harm with another harm." The main objective of the existence of the Sharia concept is to realize the benefit of society. The economic activity paradigm, utility standards, and problem concepts can all meet human needs and demand for goods and services (Haetami, 2021). In pursuing problems, two approaches can be used: strengthening existence and guarding against things that can damage (Sunaryo, 2022). Maintaining religion is avoiding all things that can weaken and destroy religion. Al-Syathibi (2005) divides the concept of maslahah into three parts: inevitability, namely emergency or *dharuriyyat*, needs or *hajiyyat*, and equipment or *tahsiniyyat*. The highest level is emergency, which consists of protecting religion, protecting body and soul, protecting property or *hifz al-maal*, protecting the mind or *hifz al-aql*, and protecting offspring or *hifz al-nasl* (Nurhayati & Nasution, 2020).

The development studies related to problems develop in a broader context in economics and business by using the elements of maslahah as a decision-making tool (Jan et al., 2021; Sudana et al., 2024). The decision-making process is based on conventional theory, based solely on the commercial goal of maximizing profits. Maslahah, as a decision-making tool, explains that two types of processes are involved: commercial decisions and decisions based on Sharia goals. In conventional economics, the debate over the concept of rationality in product purchasing decisions is built on three types of behavior (Sunaryo, 2022). *First*, economic behavior is based on the utility maximization of the neo-classical version, which emphasizes market mechanisms by ignoring institutional aspects in the form of norms, rules, and values. *Second*, economic behavior is based on routine activities under certain conditions and times. *Third*, economic behavior with the idea of limited rationality, namely humans as decision makers, have limited attention, information, and ability to process them (Abdellatef, 2021).

Studies related to *maslahah* develop in a broader context in economics and business by using *maslahah* elements as a decision-making tool (Jan et al., 2021). The decision-making process in conventional theory is based only on commercial objectives, namely maximizing profits by minimizing costs alone. *Maslahah*, as a decision-making tool, explains that two types of processes are involved: commercial decisions and decisions based on Sharia objectives (Ishak & Nasir, 2021). Integrating these two decision-making processes requires a balanced approach that aligns financial profitability with ethical imperatives (Abela & Murphy, 2008). For example, a business decision to produce halal-certified products targets commercial gain and fulfills the Sharia objective of safeguarding Muslim consumers' faith and Sharia compliance. *Maslahah* is a bridge in this context, ensuring commercial endeavors do not conflict with Islamic ethical norms (Raimi et al., 2024).

Maslahah does not have a positive and significant effect on Intention being rejected, so *Maslahah* has a positive and significant effect on Intention. The results of this research are based on the theory put forward by Al Ghazali (1997) that *Maslahah* aims to produce benefits and blessings so that the perception determined is consumption according to needs, namely consumption that prioritizes needs over desires. This research supports previous findings that Muslim knowledge about *maslahah* influences the intention to purchase products in e-commerce in Indonesia (S. A. R. Harahap et al., 2020; Herindar, 2022).

Consumption behavior in Islam in fulfilling life's needs needs to consider halal and haram provisions (Ishak & Nasir, 2021). The results of this research prove that implementing Islamic religious sharia is the primary motivation for consuming halal products. *Maslahah dharuriyah*, or primary needs, are needs that humans must immediately fulfill to ensure survival. The characteristic of consumer motivation in this research is maintaining their and their family's health and having a primary priority scale in consuming halal products. The maintenance of religion, self, and family is a problem with a primary priority level, where all human life activities depend on Sharia law.

According to Al-Syathibi (2005), *Maslahah Hajjyyah*, the benefits needed to perfect or optimize essential benefits are a relief to maintain and maintain basic human needs. This problem is a basic need for human life, and if this problem is removed, it will cause difficulties for human life, but not to the point of causing the extinction of human life. *Maslahah hajjyyah*, or secondary needs, are needed by humans to make life easier and eliminate difficulties and hardships. If he is not there, there will be difficulties and hardships whose implications will not damage life. This research proves that there are characteristics of consumer motivation in consuming halal products that have a secondary priority scale or only as a complement to themselves.

Intention is an important factor in every behavior and action carried out by a Muslim, including consumer behavior. A Muslim must have good and correct intentions in fulfilling his material and spiritual life needs (Wibowo, 2023). Intentions in Islamic consumer behavior must be based on halal goals and by Islamic teachings. When choosing products and services, a Muslim must consider halal and appropriate aspects (Battour et al., 2022). This is conveyed in the Hadith, which Imam Ahmad and Imam Shafi'i said hadith about intentions covers one-third of knowledge (Bassam, 2019). The reason is that a servant's actions depend on the actions of the heart, words, and body parts, while intentions are one of the three. The intention is a valid condition for whether an act is accepted, and acts of worship will not bring rewards unless they are based on intention because of Allah SWT. At the level of reality, we also recognize that every action we do is based

on a specific motivation or goal. If there is no goal, then the action must be speculative. This shows that intentions are critical in influencing a person's behavior.

Muslim Minority Consumer Behavior of Halal Products in Maslahah Perspective

The results of this research are based on the theory put forward by Al Ghazali that Maslahah aims to provide benefits and blessings so that the perception determined is consumption according to needs, namely consumption that prioritizes needs over desires. This research supports previous research findings that Muslims' knowledge about maslahah influences consumer intentions and behavior in purchasing halal products on e-commerce in Indonesia (Herindar, 2022). In Islamic law, maslahah refers to principles that maximize society and individuals' benefit. Maslahah is important in making Islamic legal decisions, whose primary goal is to benefit society. According to usual experts, maslahah can be obtained through two categories: "*jalbu al-mashalih*," which means efforts to produce benefits, and "*dar u al-mafasid*," which means rejecting danger or damage. According to Al-Syathibi (2005), maslahah can be considered valid in sharia or *mu'tabarab* if it does not conflict with *maqashid sharia*, namely maintaining religion, soul, mind, offspring, and property (Al Qardawi, 1999).

Maslahah is any individual orientation or content that meets three criteria: compliance with sharia, good benefits in all aspects, and no harm. In this way, maslahah will support the creation of goodness for the people because it plays a role in helping financial transactions become more flexible and manageable (Harun, 2022). The main goal of the Sharia concept is to realize the benefit of society as a whole. Economic activity paradigms, utility standards, and the concept of maslahah can all be used to meet human needs and demand for goods and services (Haetami, 2021). In fulfilling maslahah, two approaches can be used: strengthening existence and safeguarding things. Things that can be destructive. Maintaining religion means avoiding all things that can weaken and destroy religion. As-Syatibi divides the concept of maslahah into three parts: emergency or *dharuriyyah*, necessity or *hajjiyyah*, and completeness or *tahsiniyyah* (Djazuli, 2021).

Dharuriyat is a concept in Islamic law that refers to essential and urgent needs that must be met immediately to maintain the survival and continuity of society. The highest level is *dharuriyyah*, which consists of religious protection, protection of the body and soul, protection of property, protection of the mind, and protection of descendants (Nurhayati & Nasution, 2020). *Hajjiyyah* is a concept in Islamic law that tends to be complementary, considering that maqashid sharia can be represented by *dharuriyyah*. *Hajjiyyah* is a secondary need, where the failure to realize this need does not threaten one's safety but will cause difficulties and difficulties, not to the level of causing extinction or complete helplessness. So, what differentiates *dharuriyyah* from *hajjiyyah* is its influence on human existence (Randeree, 2019). *Tahsiniyyah* is a concept in Islamic law needed to make life more comfortable and manageable. In other terms, it is a necessity that humans need so that their lives are easy, spacious, and comfortable. *Tahsiniyyah* is often referred to as decoration or something that beautifies Islamic laws. Because tahsiniyat is based on ethical values and positive traditional considerations (Khatib, 2018).

The concept of rationality in product purchasing decisions is built on three types of behavior. *First*, consumer behavior is based on utility maximization, which emphasizes market mechanisms by ignoring institutional aspects in the form of norms, rules, and values. *Second*, consumer behavior is based on routines. Namely, consumer activities carried out in certain circumstances and at certain times. *Third*, consumer behavior is based on the idea of limited rationality; namely, consumers, as

decision-makers, have limited attention, information, and ability to process it (Abdellatef, 2021). The main goal of *maslahah* in consumer behavior is to secure the values of human life by maintaining faith. This proof is in line with the fact that Islamic sharia is essential for human life, and *maslahah* is the goal behind every enactment of Divine law. This is by consumption behavior in Islam, which aims to fulfill life's needs by considering halal and haram provisions according to the commands of Allah SWT. Islamic religious sharia is the primary motivation for consuming halal products (Prihatini et al., 2023). A consumer of halal products also conveyed this during an interview who stated:

“Yes, because halal products are guaranteed products, and when I use them, I feel safe using them, following religious orders too, so I am not afraid of ingredients that are prohibited by religion because usually there are still doubts about other halal products if they do not have a halal label.” (Interview with Ayu Lestari, Halal Product Consumer, Denpasar, 2023)

The halal guarantee of a halal product is fundamental because using halal products is an absolute religious command as a Muslim. Islam focuses on aspects of body development and pays attention to things that influence morals, personality, and behavior. The halal status of a product is the primary consideration for Muslim consumers when consuming it. A consumer of halal products conveyed this during an interview who also stated:

“Yes, if I always use halal products, God willing, I will never use products that are prohibited by religion. Yes, even though good halal products usually cost more than other products, I still use halal products because the important thing is that the products I use are halal and bring blessings.” (Interview with Delima Maryam, Halal Product Consumer, Kupang, 2023)

The consumption of halal products is carried out because of the obligation to carry out religious sharia based on faith, which explains that motivational beliefs influence the characteristics of consumption decision-making as part of religious orders. If related to the classification of *maslahah*, the priority of consuming halal products is *dharuriyah*. *Dharuriyah* is the highest level, which consists of religious protection, protection of body and soul, protection of property, protection of the mind, and protection of descendants. This problem classification is based on the priority scale of the urgency of the need and the potential risks if it is abandoned. This was stated by one of the consumers of halal products during an interview who stated:

“God willing, if we consume halal products, it will bring benefits because it is part of the religious commandments. In my opinion, using halal products has become a necessity of life; women need to wear and need halals, too; if the halals are halal, it is safer because they do not contain ingredients that are considered harmful and dangerous for the skin.” (Interview with Fufu Musa, Halal Product Consumer, Kupang, 2023)

A halal label also influences consumer considerations when consuming halal products. The existence of a halal label, whether it is printed on the halal product packaging, will give consumers confidence that the process and ingredients for making the halal products they consume are also halal. This arises from the positive perception of consumers who are willing to choose to consume halal products labeled halal. This was stated by one of the consumers of halal products during an interview who stated:

“For halal products, God willing, I always choose labeled ones; yes, I always use halal products. Indeed, I never use products prohibited by religion, or that are not halal; even though the price is higher, I still choose to use halal products like Wardah products. For example.” (Interview with Kadek Rahma, Halal Product Consumer, Gianyar, 2023)

From the results of these interviews, it can be seen that consumers accustomed to halal products will still choose to use halal products. They remain firm in their principles to always use halal products and will not use products that do not have a halal label because they are following religious orders and to stay away from the prohibitions in Islam. The priority of *maslahah* in fulfilling life's needs is needed by humans to make life easier and eliminate difficulties and hardships. If he is not there, there will be difficulties and hardships whose implications will not damage life. *Maslahah tahsiniyat* or tertiary needs are demands for someone's goodness and beauty (Iqbal et al., 2023). This research proves that there are characteristics of consumer motivation in consuming halal products in e-commerce, which have a tertiary priority scale to obtain maximum benefits from halal products that not only focus on beauty aspects but also pay attention to halal, cleanliness, and environmentally friendly aspects.

The main goal of *maslahah* orientation in consumer behavior is to secure the values of human life by maintaining faith. This proof is in line with the fact that Islamic sharia is essential for human life, and *maslahah* is the goal behind every enactment of Divine law. This is by consumption behavior in Islam, which aims to fulfill life's needs by considering halal and haram provisions according to the commands of Allah SWT in Qur'an Surah Al-Baqarah: 168; the verse clearly describes what Allah SWT has forbidden. The prohibition on something can be caused by the substance (for example, pork) or by other factors other than the substance. Al-Maraghi (1992) said *muharramun li'arid* or something is forbidden because it was obtained not with valid, for example stealing, pilfering, and taking. The Qur'an clearly states everything forbidden, while what is halal is generally stated with the words *halalan thayyiban*. The mention of the *halalan thayyiban* (halal and suitable) implies that conditions must be fulfilled when consuming something halal, meaning it is permitted according to the Shari'a and has good quality for physical health, and does not cause harm.

This verse was revealed as a warning and rebuttal to the Arab idolaters who made food forbidden to them, such as *bahirah*, *saibah*, and *wasilah*. Ibn Abbas said that this verse was revealed because a group of Thaqif, Bani Amir bin Sa'saah, Khuza'ah, and Bani Mudlaj prohibited some plants, *bahirah*, *saibah*, *wasilah*, and meat. This verse explains that all the food they forbid is halal except for some that Allah SWT forbids. So this warning is due to at least two things that ignorant people do: *firstly*, they forbid something that Allah does not forbid, and *secondly*, there is the behavior of associating partners with Allah in the prohibition of these foods—the meaning contained in this verse. Ibn Arafah said that this command could mean the obligation to eat and drink to a level that can strengthen the body and survive, the obligation to eat and drink something halal, or it could also mean that it is sunnah and permissible (Al-Maraghi, 1992).

From a *maslahah* perspective, the behavior of consumers of halal products can be seen as actions that produce benefits for individuals and society at large. Consumers who consume halal products usually have reasons related to religious values, health, and safety. Consumers who prioritize halal products aim to fulfill their obligations as Muslims in maintaining the purity and halal status of their products. In addition, by choosing halal products, consumers also support the halal products industry, which is currently developing better in terms of compliance with Sharia

principles (Zawawi et al., 2017). Halal products generally use more natural ingredients and are free from dangerous substances such as alcohol and animal pigments (Anggraeni et al., 2020). Consumers who choose halal products can thus minimize the risk of allergies or other adverse reactions to chemicals that may be contained in non-halal products. Halal products also generally undergo a more controlled and standardized production and processing process. Consumers who choose halal products will be more confident in the quality and safety of the products used (Isa et al., 2023).

Consumers' behavior toward halal products from a *maslahah* perspective can be seen as actions that benefit individuals and society. By choosing halal products, consumers can fulfill their needs by maintaining religious sharia, health and safety, and supporting a better halal products industry (Akram, 2022). Consuming halal products can also provide a positive signal to investors and the global market that Indonesia is a country that is serious about developing the halal industry because consuming halal products will help Indonesia gain a stronger position in global competition in the halal industry (Madjid & Hasan, 2022). *Maslahah* will bring humans to a higher level as perfect creatures. World problems can take the form of physical, psychological, and material benefits, or benefits. *Maslahah* in the afterlife can be rewarded by actions following Islamic teachings. The *maslahah* obtained from consuming halal products followed by the intention of worship will extend the range of halal activities. A person who feels a problem will still be willing to carry out an activity Allah SWT approves (Bakar et al., 2021). *Maslahah*, consuming halal products means not overconsuming. In the Qur'an Surah Al-A'raf: 31, Allah SWT that not eating enough can affect the soul and body. Likewise, if the stomach is filled too much, it will undoubtedly affect the stomach. On the other hand, exaggeration includes following Satan's steps (Qardhawi, 1980).

From an economic perspective, spending that exceeds the limit (excessive) will give rise to laziness, waste, and the growth of unproductive and luxurious industries. *Maslahah*, consuming halal products means that the food you eat and drink must be good, not dirty or disgusting. Likewise, the tools used for consumption must be clean. In the hadith of the Prophet, it is stated, "Food is blessed if we wash our hands before and after eating it" (HR. Tarmizi). The Prophet also taught us not to blow on food: "If you drink, do not take a breath into the drinking water container." (HR. Bukhari). Regarding clothing and shelter, the Prophet said, "Allah is beautiful, and he loves beauty" (HR Muslim). In another hadith, the Prophet said: "Allah requires a person to create beauty in everything" (HR Muslim). So, halal products benefit individuals and society by fulfilling religious obligations, maintaining health, and supporting the halal industry, strengthening Indonesia's global position. It promotes moderation and avoiding waste and excess while encouraging cleanliness and intention in daily actions.

4. CONCLUSION

The meaning of *maslahah* can be divided into two meanings: essential and *majazi*. In essence, the word refers to the meaning of the benefit itself, while in majestic terms, it refers to something that produces many benefits or uses. The result of an action that produces benefits is called *maslahah*; in this case, the word *maslahah* in the action has a *majazi* meaning. *Maslahah* is the goal of every enactment of divine law. Islamic religious law is the primary motivation for consuming halal products. This is by consumption behavior in Islam, which aims to meet the needs of life by considering the provisions of halal and haram by Islamic Sharia.

Muslim minority consumer behavior toward halal products from a *maslahah* perspective is included in the category of *maslahah tabshiniyah* or tertiary needs, which are needed by humans so that life becomes more comfortable and more beautiful. *Maslahah tabshiniyah* is a complementary or supplementary benefit in breadth and propriety that can complement the previous benefit or *maslahah hajiyah*. If this problem is not fulfilled, human life will become less beautiful but not cause harm. This study proves that the characteristics of consumer motivation in consuming halal products that have a *maslahah* priority scale are *tabshiniyah* in order to obtain maximum benefits from halal products that do not only focus on aspects of beauty but also pay attention to aspects of halal, cleanliness, and environmental friendliness.

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