

## HALAL AWARENESS BEHAVIOR OF PRODUCERS AND CONSUMERS FROM MAQASHID SHARIA PERSPECTIVE

**Muhammad Syauqillah**

Islamic Religious Education, STAI Ma'had Aly Al-Hikam Malang, Indonesia. Jl. Cengger Ayam, No. 25, Malang  
Email: [syauq@staima-alhikam.ac.id](mailto:syauq@staima-alhikam.ac.id)

**Aunur Rofiq**

Sharia Economics Study Program, Postgraduate Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia. Jl. Ir. Soekarno No.34 Dadaprejo Kota Batu.  
Email: [aunur@uin-malang.ac.id](mailto:aunur@uin-malang.ac.id)

**Khusnudin**

Sharia Economics Study Program, Postgraduate Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia. Jl. Ir. Soekarno No.34 Dadaprejo Kota Batu.  
Email: [khusnudin@pbs.uin-malang.ac.id](mailto:khusnudin@pbs.uin-malang.ac.id)

**Nur Asnawi**

Sharia Economics Study Program, Postgraduate Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia. Jl. Ir. Soekarno No.34 Dadaprejo Kota Batu.  
Email: [asnawi@manajemen.uin-malang.ac.id](mailto:asnawi@manajemen.uin-malang.ac.id)

### ABSTRACT

The growth of the global Muslim population, especially in Indonesia, which has the largest Muslim population, must be balanced with the Muslim community's awareness of halal products. This research aims to analyze the influence of Islamic principles on the awareness of producers and consumers in the production and consumption of *Halalan Thayyiban* products in Indonesia after the implementation of Law Number 33 of 2014 concerning Halal Product Guarantees. Using qualitative methods with a psychological approach, data was collected from documentary sources such as the Internet, journals, books, laws, and articles. The research findings demonstrated that Islamic principles significantly influenced consumer and producer awareness and behavior within the context of halal products. Specifically, the safeguarding of religion, life, lineage, property, and intellect had notably heightened manufacturers' adherence to halal standards while simultaneously enhancing consumer consciousness regarding the importance of products that are safe, hygienic, and of superior quality. These conclusions emphasized that the integration of Islamic principles not only facilitated compliance with Sharia law but also elevated the quality and safety experienced by consumers, ultimately aligning with the attainment of the *Halalan Thayyiban* concept.

**Keywords:** Halal Awareness; Maqashid Sharia; Consumer and Producers Behavior.

### ABSTRAK

Pertumbuhan populasi Muslim global, khususnya di Indonesia yang memiliki populasi Muslim terbesar harus diimbangi dengan kesadaran masyarakat muslim tentang produk halal. Penelitian ini bertujuan untuk menganalisis

pengaruh prinsip-prinsip Islam terhadap kesadaran produsen dan konsumen dalam produksi dan konsumsi produk *Halalan Thayyiban* di Indonesia, setelah penerapan Undang-Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal. Menggunakan metode kualitatif dengan pendekatan psikologis, Data dikumpulkan dari sumber-sumber dokumenter seperti internet, jurnal, buku, undang-undang, dan artikel. Hasil penelitian menunjukkan bahwa prinsip-prinsip Islam secara substansial mempengaruhi kesadaran dan perilaku baik itu konusmen dan produsen dalam konteks produk halal. Secara spesifik, prinsip perlindungan terhadap agama, kehidupan, keturunan, harta, dan akal terbukti mendongkrak tingkat kepatuhan produsen terhadap standar halal, serta meningkatkan kesadaran konsumen mengenai pentingnya produk yang aman, bersih, dan berkualitas tinggi. Temuan ini menggaris bawahi bahwa penerapan prinsip-prinsip Islam tidak hanya berkontribusi pada kepatuhan terhadap hukum Syariah tetapi juga meningkatkan kualitas dan keselamatan kosumen, yang pada akhirnya bisa tercapai konsep halal Thayyiban.

**Kata Kunci:** Kesadaran Halal; Maqashid Syariah; Perilaku Konsumen dan Produsen.

## INTRODUCTION

The swift expansion of the global Muslim population, particularly in Indonesia, which holds the distinction of having the largest Muslim population in Southeast Asia, is a notable demographic trend. As reported by the Central Bureau of Statistics (BPS) in 2018, the Muslim population in Indonesia had surged to 229,100,162 individuals, accounting for 87.18% of the nation's total populace (He et al., 2022). This statistic underscores the immense potential for advancing the development of halal products, driven by the growing recognition of the importance of halal principles in shaping the lifestyle of the Muslim community.

Nevertheless, considerable challenges persist, particularly in relation to Sharia financial literacy, especially among millennials. Insights gathered by Bank Indonesia in 2019 revealed that the level of Sharia financial literacy within this demographic stood at a mere 8.1%, markedly lower than the conventional financial literacy rate, which reached 29.5% (Johnson, 2019). This gap indicates a low understanding and awareness of Sharia finance, which can influence attitudes and decisions related to halal products.

Islam meticulously governs the consumption of food and beverages through the principles of halal and haram, as clearly outlined in the Qur'an, such as in Surah Al-Baqarah (verses 168, 172) and Surah An-Nahl (verse 114). The awareness of the significance of consuming halal products is driven by religious obligations and the necessity to uphold the quality and safety of products produced by manufacturers. In this regard, Law Number 33 of 2014 on Halal Product Assurance plays a pivotal role in enhancing awareness among producers and consumers concerning product halalness, which has become a crucial factor in the food and beverage industry.

Moreover, faith often serves as the primary determinant in shaping Muslim consumers' behavior when selecting products. The choice of halal products reflects core values of personal integrity and ethical standards in the everyday lives of Muslims. It is also important to acknowledge that the responsibility for ensuring halal compliance rests not solely with the consumers, but also with the producers. Manufacturers must guarantee that every stage of the production process—ranging from cleaning, processing, and packaging to distribution—strictly adheres to Sharia principles, ensuring that quality, hygiene, safety, and ethics are upheld at each phase of production (Al-Dhuhaib & Al-Kandari, 2020).

Awareness regarding the significance of halal products must be all-encompassing, addressing every dimension from both the consumer and producer perspectives. Producers are required to take a proactive stance in understanding and implementing pertinent Islamic principles, particularly in relation to contemporary issues surrounding product halalness. It is not merely the exclusion of haram substances that determines a product's halal status, but the entire production process must align with Sharia standards (N. A. Ahmad et al., 2013). Thus, the integration of Halal Awareness and Maqasid Shariah concepts within this industry becomes paramount to ensure that products align with the halal expectations of the Muslim community.

This research provides an innovative contribution by delving into halal awareness among Indonesian millennials and examining how this literacy influences consumer behavior in selecting halal products. Furthermore, the study emphasizes the critical responsibility of producers in ensuring halal compliance, not only in terms of raw materials but across the entire production, packaging, and distribution processes. This aspect, which encompasses the holistic assurance of halalness, has seldom been addressed comprehensively in prior studies.

## **RESEARCH METHOD**

This research employed qualitative methods to explore and interpret the underlying meanings of behaviors observed within society. A psychological approach was utilized to gain insights into the relevant social and cultural contexts. Data collection was conducted through a documentary approach, where relevant literature was sourced and compiled from various references, including the internet, academic journals, books, legal statutes, and news outlets. The gathered data was then analyzed descriptively by examining relevant texts, with conclusions drawn from the analysis to provide a deeper understanding of the research topic.

## **RESULT AND DISCUSSION**

### **A. Halal Awareness**

Halal awareness encompasses the comprehensive understanding and knowledge of individuals or groups regarding the principles and frameworks of halal, which include not only the production processes but also the ingredients and methodologies that comply with Islamic law. This awareness reflects consumer preferences toward halal products and services, influenced by prior knowledge, experiences, and exposure to relevant information (Fathoni, 2021). The level of halal awareness profoundly impacts consumer behavior and market dynamics, driving demand for halal-compliant goods and services, thereby stimulating innovation and fostering substantial economic growth in the burgeoning halal industry.

Key Indicators of Halal Awareness: Products or food items (Purwanto et al., 2021a) were classified as haram based on specific ingredients explicitly prohibited in Islam, such as alcohol, pork, blood, and other substances mentioned in the Quran, notably in Surah Al-Maidah verse 3. This also included their derivatives, such as gelatin. Furthermore, the determination of haram status extends beyond ingredients to include the methods of sourcing, acquisition, and production processes that fail to align with Sharia principles, ensuring full compliance throughout the entire supply chain.

Conditions for Halal Products included the following criteria:

- They must not contain pork or any of its derivatives;
- They must not include prohibited substances such as human organs, blood, impurities, or other forbidden materials;
- All ingredients sourced from animals must come from halal species that have been slaughtered in accordance with Islamic law;
- All food and beverages must not contain any intoxicating substances.

In the review of literature, it was observed that the term *halalan tayyiban* consists of two words placed together without any conjunctions, symbolizing their inseparability. This study took a unique approach by identifying halal awareness through four integral and interconnected aspects:

- Syar'i Halal Awareness (Zattiyah),
- Hygienic Halal Awareness,
- Safe Halal Awareness, and

- Quality Halal Awareness.

These dimensions together reflect a holistic understanding of halal that goes beyond mere religious compliance, encompassing hygiene, safety, and quality as essential elements.

## **B. Maqashid Shariah Perspective of Al-Ghazali**

Maqashid Shariah is a term composed of two words: Maqashid and Shariah. The word Maqashid originates from the Arabic root qashada, which means intent or purpose. Linguistically, Maqashid encompassed several meanings, including the intended goal, the defined direction, and steadfastness in both spiritual and legal pursuits (Maharani, 2022).

One of the most notable scholars in Islamic jurisprudence, Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ahmad al-Ghazali at-Thusi al-Syafi'i, commonly known as Imam Al-Ghazali, was honored with the title hujjat al-Islam (the Proof of Islam) for his remarkable contributions in safeguarding the purity of Islamic teachings from external influences, particularly innovations and Greek rationalism (Al-Shatibi. (n.d.), n.d.). Born in 450 AH in the village of Ghazalah near Thus, now part of northeastern Iran, his intellectual legacy had profoundly influenced generations of scholars and students.

According to Imam Al-Ghazali (Rosia, 2018), the fundamental concept of maslahat in Islamic law referred to anything intended to protect the objectives of Sharia, which were embodied in five core principles: the protection of religion (hifdz al-din), life (hifdz al-nafs), intellect (hifdz al-'aql), progeny (hifdz al-nasl), and property (hifdz al-maal). The overarching aim of maslahat was to promote goodness and prevent harm in the lives of individuals and society. Actions that undermine or destroy any of these five essential principles are known as mafsadah. Thus, maslahat served as a guide for achieving justice and well-being while averting harm across various facets of life. Maqashid Shariah was the concept that reflects Allah's objectives in enacting Sharia laws, with the primary purpose being to ensure the welfare and benefit of humanity while preventing harm, both in this world and in the hereafter (Abu Bakar & Abdul Rahim, 2021). This principle highlighted the holistic and balanced nature of Islamic law, seeking to achieve a just and harmonious society.

## **C. Halalan Thayyiban**

In Islamic law, everything created by Allah SWT in this world is governed by clear legal distinctions. According to Imam Nawawi, these matters were classified into three categories.

First, there were clearly permissible things (*halal*), such as eating rice or walking, which were explicitly allowed. Second, there were clearly forbidden things (*haram*), such as drinking alcohol and committing adultery, which were explicitly prohibited. Third, there is a category known as the doubtful or ambiguous (*shubhat*), where the legality is unclear or uncertain. While the legal status of matters in this doubtful category may be unclear to most people, scholars could determine their ruling by referring to the Quran, Sunnah, and other authoritative sources of Islamic jurisprudence (Bugha, 1991).

The Quran emphasizes that while food is made available on earth, human effort is required to obtain it. Humans are commanded to consume what is *halal* and *tayyib* (pure and wholesome) and to avoid excess. *Halal* signifies that the means of obtaining the food is lawful and free from any *haram* elements. *Haram* food is prohibited because it leads to sin and harm. Meanwhile, *tayyib* refers to food that is beneficial for one's health and well-being. Foods that are harmful to the body, mind, or intellect are forbidden, as they detract from the overall balance and well-being that Islamic law seeks to maintain (R. , et al. Ahmad, 2020).

Islam placed great emphasis on this. Every Muslim has an obligation to maintain their health to worship properly as preparation for the afterlife. In the Quran, Al-Baqara 168, Allah SWT explains:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: "O humanity, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

#### **a) Halal Syar'i Awareness and Hifz al-Din**

Halal awareness, from the perspective of Sharia, should be significantly enhanced, both in terms of adherence to Islamic legal principles and through a deep, intrinsic understanding of the status of products deemed halal or haram in Islam. The halal status of a product is not merely a religious formality but a fundamental priority and critical responsibility for Muslim consumers, who are obligated to align their consumption with their religious duties. Research indicated that the obligation to consume halal products serves not only as a form of worship but also as an essential marker of the heightened awareness of Muslim consumers and producers in today's marketplace.

The principle of safeguarding religion (*hifz ad-Din*), which formed the basis for the obligation to strive and fight when religion is threatened (Al-Ghazali, 1412), played a pivotal role in both the production and consumption of halal products within the economic sphere. For

producers, hifdz ad-Din mandates that they ensure their products strictly adhere to the halal and haram guidelines of Islam, thus fostering trust and credibility among consumers who prioritize halal compliance. For consumers, hifdz ad-Din compels them to select and use products that align with Islamic halal standards, not only to preserve their physical well-being but also to safeguard their spiritual integrity. The awareness of halal and haram principles extends beyond religious obligations, encompassing moral and ethical guidance in all aspects of daily economic activities, ensuring a harmonious balance between spiritual and worldly practices.

The letter Az-Zariyat: 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Allah created Jinn and humans to worship Him.

In the economy, this means all economic activities must be based on the principles of justice, honesty, and social responsibility. The goal is to seek Allah's pleasure while benefiting society and the environment, ensuring sustainable well-being.

If linked, these two concepts of Sharia awareness and hifdz al-din go hand in hand because when producers and consumers understand how Islamic Sharia regulates human behavior in consumption and production, they will maintain their religion as proof of their piety to Allah SWT.

#### **b) Hygienic Halal Awareness and Hifdz an-Nafs and Hifdz al-Nasl**

In the context of halal, hygienic food, beverages, and products are those that are free from impurities, contamination, and harmful germs. This underscores that halal principles place a strong emphasis on cleanliness and purity to prevent disease and promote health. Safe food, drinks, and products were defined as those that caused no harm to consumers—whether Muslim or non-Muslim—when prepared and consumed in accordance with their intended purpose (Ambali & Bakar, 2014).

The principle of fair production is a core concept within Islamic teachings. It highlights the necessity of avoiding unethical practices such as fraud, extortion, or exploitation in the course of production activities. This principle extends beyond ethical considerations, emphasizing the need for equitable distribution of production benefits among all stakeholders. It embodies a commitment to ensuring that social and economic justice is upheld through the protection of individual rights and the recognition of social responsibility. By integrating these values into production, Muslims are called to establish systems that are not only economically efficient but

also ethically and morally sound, thereby aligning their commercial endeavors with their devotion to religious teachings and divine principles.

Hifzh al-Nafs (Safeguarding the soul) emphasized the protection of human life, with the illat (legal reason) for the law of qishaash being to safeguard human dignity, honor, and freedom (Al-Ghazali, 1412). This principle requires the state to prioritize efficient and responsible management of natural resources. Over-exploitation of these resources leads to environmental degradation and poses significant threats to human life. For instance, the severe flooding in Kalimantan, caused by excessive coal mining, not only illustrated the environmental consequences but also highlighted the substantial risks to human welfare, including heightened health concerns and potential loss of life. Consequently, the state was morally and ethically obligated to implement policies that protected and preserved human life as part of its overarching responsibility in natural resource management.

Hifzh al-Nasl (Safeguarding offspring), with its illat rooted in the prohibition of adultery and false accusations of adultery (Al-Ghazali, 1412), extended to the responsibility of ensuring the well-being of future generations. This includes instilling values in children's education that promote awareness of personal health and environmental preservation. Islam strictly prohibits actions that harm the environment, as such actions can jeopardize the welfare of future generations, both physically and economically. This reflects a deep commitment to maintaining social and moral integrity in the management of natural resources, ensuring sustainability and the continued prosperity of society.

### **c) Safe Halal Awareness and Hifdz al-Mal**

This awareness reflected consumer preferences for halal products or services, shaped by prior knowledge and experiences (Fathoni, 2021). A proper production process must be grounded in truth and integrity. A Muslim producer must maintain a firm belief in Allah's mercy and avoid any form of polytheism throughout every step of production.

In the context of safe and halal production practices, producers must ensure that, from the raw material stage to the finished product, no elements contradict Islamic Sharia. This applies until the product is ready to be sold to consumers. Thus, consumers must be mindful of hygiene and purity, and producers must also be responsible for ensuring that the production process adheres to Sharia principles, ensuring justice for both parties involved—producers and consumers alike.



Surah Al-Baqarah, verse 188, provided clear guidelines on fair production practices: “And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order that (they might aid) you to (consume) a portion of the wealth of the people in sin, while you know (it is unlawful).” This verse emphasizes the importance of honesty and fairness in economic dealings and production.

Environmental preservation is also a key aspect of Islamic teachings, requiring individuals to protect all forms of assets and resources. The management of natural resources and the collective wealth of the ummah and society must be conducted with full responsibility and care (Awan et al., 2015). Excessive exploitation of natural resources is one of the primary causes of environmental degradation, which has the potential to inflict severe harm on future generations. This concept is linked to *hifzh al-mal* (Safeguarding wealth), with the *illat* (legal reason) for punishments such as cutting off the hands of thieves, as well as the prohibition of usury and bribery, being the protection of wealth from unlawful consumption and unfair practices (Al-Ghazali, 1412). *Hifzh al-mal* also encompasses the preservation of natural resources, fair consumption, and equitable distribution. As noted by Ibnu Asyur, *hifzh al-mal* was the effort to safeguard the wealth of the ummah from all forms of wastefulness and uncontrolled exploitation, ensuring long-term sustainability.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

Do not cause corruption on the earth after it has been set in order.

In this context, halal awareness is crucial, as actions that contradict Sharia economic principles undermine the core values of justice, sustainability, and social responsibility. Preserving the earth was an essential aspect of *hifzh al-mal* (preservation of wealth), which extends beyond the mere economic dimension to include ethical and moral considerations in the management of natural resources (Purnama Sariati, 2019). Actions that violate these principles can harm ecosystems and jeopardize the long-term welfare of society and future generations, as viewed through the lens of Sharia economics. This underscores the importance of ensuring that economic activities align with the principles of fairness, environmental stewardship, and responsible resource management, ensuring sustainable prosperity for both present and future generations.

#### **d) Quality Halal Awareness and Hifdz al-Aql**

Halal awareness concerning the quality of goods highlights the necessity of ensuring that products meet halal standards across all stages, including raw materials, production processes,

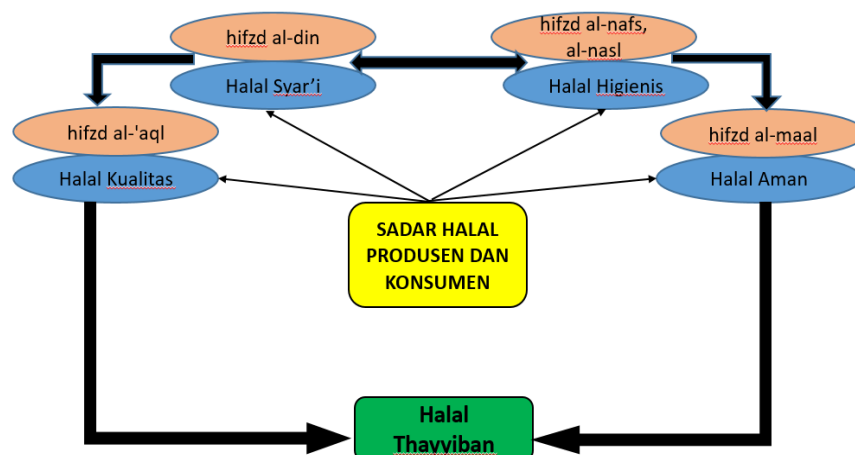
distribution, and presentation. This heightened awareness guarantees that products not only comply with Islamic law but are also of high quality, safe, ethical, and beneficial. By fostering this comprehensive approach, it increases the responsibility of producers to uphold these standards and enhances consumer awareness of the importance of choosing products that are clean, healthy, and produced with fairness and integrity. This holistic understanding of halal ensures that both producers and consumers contribute to a system rooted in ethical principles and Sharia compliance (Purwanto et al., 2021b).

In the Quran, it is also explained in Surah Al-Isra: 70:

لَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

Meaning: And indeed, We have honored the children of Adam and carried them on land and sea and provided them with good things.

*Hifdz al-aql* (Safeguarding the mind) was the foundational principle behind the prohibition of all intoxicating substances, narcotics, and similar harmful elements (*illat*), as explained by Al-Ghazali (1412). The intellect is considered the source of knowledge, guidance, divine enlightenment, and the key to human happiness both in this world and the hereafter. It is through the intellect that humans are able to comprehend and fulfill Allah's commands, which grants them the honor and responsibility of being *caliphs* (stewards) on earth. The intellect elevates human beings, making them noble and distinct from other creations. Through the intellect, humans acquire wisdom and guidance, leading them on a path toward eternal happiness. Safeguarding the mind ensures that this divine gift remains intact, allowing individuals to live a life of purpose, moral clarity, and spiritual fulfillment.



This diagram illustrates that achieving *Halalan Thayyiban* products requires a strong awareness and commitment from both producers and consumers, alongside the fulfillment of various protective aspects governed by Sharia principles. Producers must ensure that each stage of production, from the selection of raw materials to processing and distribution, adheres strictly to Sharia law. Furthermore, they are obligated to uphold high standards of hygiene and guarantee that their products are safe, of high quality, and ethically produced. On the consumer side, there is a responsibility to be selective and conscious of the importance of choosing products that not only meet the basic halal requirements but are also *thayyib*—beneficial for their health and overall well-being. Consumers are encouraged to seek out products that align with these higher standards of cleanliness, quality, and safety. As a result, the products produced and consumed not only comply with religious law but also promote health, safety, quality, and well-being for all parties. This created a fair, sustainable, and ethically responsible economic ecosystem that was blessed and beneficial for both producers and consumers (Sherwani et al., 2018).

## CONCLUSION

The research findings demonstrated the intricate relationship between Islamic principles governing halal and the awareness of both producers and consumers in the production and consumption of halal products. The diagram elucidated how the various dimensions of Islam's *hifz* (protection) principles were interwoven to achieve *Halalan Thayyiban* products—those that are both lawful (halal) and wholesome (*thayyib*).

- a) *Syar'i Halal* Awareness and *Hifz al-Din* (Preservation of Religion): Products must strictly adhere to Sharia law, encompassing all Islamic religious guidelines that dictate permissible and impermissible substances for consumption and use.
- b) Hygienic Halal Awareness and *Hifz al-Nafs* and *Hifz al-Nasl* (Preservation of Life and Progeny): Products must be devoid of contamination and harmful pathogens, ensuring their safety for consumption and safeguarding consumer health. This ensures that products not only fulfill Sharia's halal requirements but also meet hygienic and safety standards.
- c) Safe Halal Awareness and *Hifz al-Mal* (Preservation of Wealth): Products must be safe for consumption and protect consumers from financial harm. This implies that products should be free from fraud, deception, or any elements that could result in economic loss.
- d) Quality Halal Awareness and *Hifz al-'Aql* (Preservation of Intellect): Products must be of superior quality and should not impair intellectual capacity. This stipulates that products must be free from intoxicating or mind-altering substances that could damage mental health or cognitive well-being.

## REFERENCES

- Abu Bakar, M., & Abdul Rahim, A. K. (2021). Maqasid Al-Shariah Theory: A Comparative Analysis Between The Thoughts Of Al-Shatibi And 'Izz Al-Din Ibn 'Abd Al-Salam. *International Journal of Academic Research in Business and Social Sciences*, 11(8), 180–193.
- Ahmad, N. A., Abaidah, T. N., & Yahya, M. H. A. (2013). A study on halal food awareness among Muslim customers in Klang Valley. *The 4th International Conference on Business and Economic Research (4th Icbcr 2013) Proceeding*, 1074, 17–30.
- Ahmad, R. , et al. (2020). The Role of Maslahah in Contemporary Islamic Jurisprudence: A Comparative Perspective. *International Journal of Islamic Studies*, 15(3), 275-290.
- Al-Dhuhaib, S., & Al-Kandari, A. (2020). Halal certification awareness and consumers' purchase intention towards Halal food products in Kuwait: An application of the theory of planned behavior. *Journal of Islamic Marketing*, 11(5), 1474–1492.
- Al-Ghazali. (1412). *al -Mustasfa min Ilm al –Usul* (Vol. 1). al –al-Amiriyah.
- Al-Shatibi. (n.d.). (n.d.). *Al-Muwafaqat fi Usul al-Shari'ah*. Dar al-Ma'rifah.
- Ambali, A. R., & Bakar, A. N. (2014). People's Awareness on Halal Foods and Products: Potential Issues for Policy-makers. *Procedia - Social and Behavioral Sciences*, 121, 3–25. <https://doi.org/10.1016/j.sbspro.2014.01.1104>
- Awan, H. M., Siddiquei, A. N., & Haider, Z. (2015). Factors affecting Halal purchase intention—evidence from Pakistan's Halal food sector. *Management Research Review*, 38(6), 640–660.
- Bugha, M. D. Al. (1991). *Al Wafi Syarah Kitab Arba'in an-Nawawi*. Kuwait: Daar Ilm.
- Fathoni, M. A. (2021). Kesadaran Konsumen Terhadap Makanan Halal di Indonesia. *Buku Monograf*, 28.
- He, W., Goodkind, D., Kowal, P., Almasarweh, I. S., Giang, T. L., Islam, M. M., Lee, S., Teerawichitchainan, B., & Tey, N. P. (2022). Asia aging: demographic, economic, and health transitions. *US Department of Commerce, Washington, DC, USA, Report, P95/22*, 1.
- Johnson, T. M. (2019). The Rise of Global Christianity and Theological Education. *TORCH TRINITY Journal*, 22(1), 7–51.

- Maharani, J. (2022). Pemikiran Ibnu Asyur Tentang Maqashid Syariah Dalam Ekonomi Kontemporer. *Jurnal Ilmiah Ekonomi Islam*, 8(3), 2495–2500.
- Purnama Sariati, N. (2019). *Lifestyle generasi millennial dalam kerangka pasar ekonomi halal. Istithmar*, 3 (2).
- Purwanto, A., Haque, M. G., Sunarsi, D., & Asbari, M. (2021a). The role of brand image, food safety, awareness, certification on halal food purchase intention: An empirical study on Indonesian consumers. *Journal of Industrial Engineering & Management Research*, 2(3), 42–52.
- Purwanto, A., Haque, M. G., Sunarsi, D., & Asbari, M. (2021b). The role of brand image, food safety, awareness, certification on halal food purchase intention: An empirical study on Indonesian consumers. *Journal of Industrial Engineering & Management Research*, 2(3), 42–52.
- Rosia, A. (2018). The Concept Of Maslahah According To Imam Al-Ghazali Tarmizi Institut Agama Islam As'adiyah Sengkang. *Journal of Islamic Legal Studies*, 5(2), 45–62.
- Sherwani, M., Ali, A., Ali, A., Hussain, S., & Zadran, H. G. (2018). Determinants of Muslim consumers' Halal meat consumption: applying and extending the theory of planned behavior. *Journal of Food Products Marketing*, 24(8), 960–981.