



Halal Lifestyle and Maqāṣid al-Syarī'ah: A Legal Reconstruction of Family Well-being in Contemporary Muslim Society (Comparative Study of Indonesia and Malaysia)

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Abstract

This research reconstructs the relationship between halal lifestyle and maqāṣid al-syarī'ah in developing a sustainable model of Muslim family well-being through a comparative study of Indonesia and Malaysia. The study addresses a three-layered research gap: halal scholarship examines halal lifestyle primarily as consumer behaviour; Islamic legal scholarship elaborates maqāṣid largely at a theoretical-hermeneutical level; and comparative policy research rarely links halal governance with family well-being. Employing a qualitative-normative design, the study combines a PRISMA-guided systematic literature review of 32 academic sources retrieved from Scopus and Web of Science (2015–2025), together with 11 primary legal-policy documents, analysed thematically and compared across six explicit dimensions: legal framework, governance architecture, certification regime, integration with family policy, maqāṣid orientation, and halal literacy with well-being monitoring. The findings show that, when internalised maqāṣidically, the halal lifestyle strengthens family well-being across spiritual, intellectual, social and economic domains. Indonesia's halal assurance system (Law No. 33/2014, Government Regulation No. 39/2021, mandatory since 18 October 2024) remains legal-formal and product-centred, whereas Malaysia's Halal Industry Master Plan 2030 and national family policy articulate a more integrative model. The study is limited to conceptual and policy analysis without large-scale quantitative data and to a two-country comparison. It proposes the Maqāṣid-based Halal Family Well-being Framework and extends Jasser Auda's systems approach by positioning the family as the meso-level unit through which openness, multidimensionality and purposefulness are institutionally realised in halal governance.

Keywords: Halal Lifestyle, Maqāṣid Al-Syarī'ah, Family Well-Being, Islamic Family Law, Halal Governance

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INTRODUCTION

In the past two decades, the concept of halal lifestyle has undergone a remarkable transformation from a form of religious compliance to a complex socio-economic paradigm (Alam et al., 2025). The term halal, which originally referred solely to the lawfulness of food and beverages, has now permeated various dimensions of modern life, from Islamic finance, tourism, and cosmetics to education and digital lifestyles (Affa & Khasanah, 2025). This phenomenon not only marks the rise of religious awareness among Muslims but also indicates a shift in the meaning of halal from a mere legal rule to a symbol of integration among spirituality, ethics, and modernity (Alam et al., 2024). In the context of globalization, the halal lifestyle functions dually: it becomes a means of moral identification for Muslims as well as an economic and cultural instrument that shapes a new social order in the contemporary Muslim world (Akbar et al., 2023).

Indonesia and Malaysia represent two main representations of this transformation in Southeast Asia. Indonesia, as the country with the largest Muslim population in the world, is trying to build a halal ecosystem through Law Number 33 of 2014 concerning Halal Product Assurance and the establishment of the Halal Product Assurance Organizing Agency (BPJPH) (Alam et al., 2024). This program is expected to make Indonesia the center of the world's halal industry (Abimanyu et al., 2024). On the other hand, Malaysia has developed an integrated halal system through institutions such as the Department of Islamic Development Malaysia (JAKIM) and the Halal Industry Development Corporation (HDC), as well as through the Halal Master Plan Malaysia 2030 (Amin et al., 2017). Malaysia positions the halal lifestyle not only as an economic sector but as a national policy that touches education, social welfare, and family development. Thus, the two countries exhibit different yet complementary paradigms: Indonesia with a legal-formal approach and Malaysia with an integrative-structural approach (Bastaman & Hassan, 2018).

However, amid these advances, a fundamental question arises regarding the ethical and spiritual orientation of the halal lifestyle itself (Aris et al., 2023). Many studies show that a halal lifestyle is often reduced to consumptive activities or symbols of social status that lose their Sharia meaning. Halal practices at the community level tend to stop at the labeling and certification aspects of products, without touching the essence of *maqāṣid al-syarī'ah*, which is the spirit of Islamic law (Aris et al., 2023; Jalaluddin et al., 2024). In fact, *maqāṣid al-syarī'ah* contains universal values that aim to maintain the balance of human life by protecting religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), lineage (*ḥifẓ al-nasl*), property (*ḥifẓ al-māl*), and honor (*ḥifẓ al-'ird*). These five principles not only regulate the relationship between humans and God but also form the ethical foundation for the structure of Muslim families and society (Fahimah, 2024; Anwar et al., 2021).

In Islam, the family is the primary social institution through which the values of *maqāṣid* are realized concretely (Abdillah et al., 2022). The family is not only a biological or economic arena but also a moral institution that shapes education, behavior, and the welfare of the generation. The Quran describes the ideal family as a house based on *sakīnah, mawaddah, wa raḥmah* (Q.S. al-Rūm: 21), namely peace, love, and mercy. However, modernity and digitalization have brought major changes to the function and stability of Muslim families (Agustar & Arafah, 2024). Consumptive lifestyles, moral disruption caused by social media, and weakening spirituality lead to the disintegration of *maqāṣid* values at the household level. In this situation, the halal lifestyle should function not merely as a form of ritual obedience but as a value system that revives *maqāṣid* in family life (Ruiz Callejón, 2015).

Although the literature on the halal lifestyle continues to grow rapidly, the gap this article addresses is not a single omission but a stratified one. Read synoptically, the limitations of existing scholarship can be mapped across three interlocking layers, each internally coherent yet largely disconnected from the others. Table 1 summarises this three-layer gap and the convergent space it leaves open. The dominant stream of halal scholarship is market-oriented. Jannah and Al-Banna analyse halal awareness and traceability from the perspectives of consumers and entrepreneurs (Jannah & Al-Banna, 2021); Patrisia et al. model halal literacy, health consciousness and repurchase intention (Patrisia et al., 2025); Alimusa et al. systematise the determinants of halal food consumer behaviour in Indonesia and Malaysia (Alimusa et al., 2024); and Affa and Khasanah extend the same logic to halal fashion among Generation Z (Affa & Khasanah, 2025). Bibliometric mapping confirms that purchase intention, awareness, satisfaction and brand trust dominate the field's dependent variables (Putera & Rakhel, 2023). In this layer the family appears, if at all, as a demographic control variable rather than as a normative institution, and the question of what the halal lifestyle is ultimately for—its *telos*—remains outside the analytical frame. From al-Syātibī's *al-Muwāfaqāt* and Ibn 'Āsyūr's reformulation of the higher intents to Jasser Auda's systems approach (al-Syātibī, 1997; Ibn 'Āsyūr, 2006; Auda, 2008, 2011), *maqāṣid* has been developed as a philosophy of Islamic law and a hermeneutic device for renewing *ijtihād*. Its contemporary applications concentrate on doctrinal problems: inheritance and interfaith succession (Fahimah, 2024; Dulfikar et al., 2025), the codification of family law (Solikin & Wasik, 2023; Anwar et al., 2021), and the resolution of new questions in Islamic family law (Agustar & Arafah, 2024). Valuable as it is, this layer rarely descends from interpretive methodology to institutional design: *maqāṣid* is seldom translated into observable governance indicators, and the halal lifestyle almost never enters as an object of *maqāṣidī* analysis in its own right.

A third stream compares Indonesia and Malaysia on certification regimes, regulatory proliferation and enforcement (Jalaluddin et al., 2024; Rofiah et al., 2024), on halal tourism and

industry performance (Alam et al., 2024; Absah et al., 2024), on corporate reporting (Ariefiara et al., 2022) and on intra-ASEAN halal trade (Abimanyu et al., 2024). Here the outcome variable is regulatory efficiency or industrial competitiveness, not household welfare. Family policy instruments—Malaysia's national family policy architecture and Indonesia's family resilience agenda—are analysed in a separate policy literature that does not converse with halal governance research, so that two state functions addressed to the same household are studied as if they belonged to different societies.

The intersection of these three layers is empty. No study to date simultaneously (i) treats the halal lifestyle as a normative-legal category rather than a consumption pattern, (ii) operationalises maqāṣid into governance-level dimensions that can be compared across jurisdictions, and (iii) evaluates Indonesian and Malaysian halal governance against family well-being as the outcome. This convergent gap—theoretical, methodological and comparative at once—is the space this article occupies. Accordingly, three research questions guide the study: (1) which dimensions of maqāṣid al-syarī'ah are actualised when the halal lifestyle is practised as a family value system rather than as product compliance? (2) On which explicit dimensions do Indonesian and Malaysian halal governance differ, and with what consequences for family well-being? (3) How should Islamic family law and halal policy be reconstructed so that maqāṣid operates as an institutional criterion rather than a rhetorical reference?

Table 1. Three-layer research gap and the convergent space of this study

Layer	Dominant analytical focus	Representative studies	What remains unaddressed
Layer 1 Halal studies	Halal lifestyle as consumer behaviour: awareness, literacy, purchase and repurchase intention, branding, halal tourism and fashion markets.	Jannah & Al-Banna (2021); Patrisia et al. (2025); Alimusa et al. (2024); Affa & Khasanah (2025); Putera & Rakhel (2023)	The normative purpose (maqṣad) of halal consumption; the family as a moral-legal institution rather than a market segment.
Layer 2 Islamic law studies	Maqāṣid examined theoretically as a philosophy of Islamic law and a method of ijtihād, applied to doctrinal family-law questions.	al-Syātibī (1997); Ibn 'Āsyūr (2006); Auda (2008, 2011); Anwar et al. (2021); Solikin & Wasik (2023); Agustar & Arafah (2024); Fahimah (2024)	Translation of maqāṣid into measurable governance criteria; the halal lifestyle as an object of maqāṣidī legal reasoning.
Layer 3 Comparative policy research	Comparison of halal regulation, certification performance and industry competitiveness between Indonesia and Malaysia.	Jalaluddin et al. (2024); Rofiah et al. (2024); Alam et al. (2024); Ariefiara et al. (2022); Abimanyu et al. (2024); Absah et al. (2024)	Linkage between halal governance and family policy; family well-being as the outcome of halal regulation.
Convergence (this study)	Halal lifestyle read as a maqāṣidī legal category, operationalised into six comparable governance dimensions, with family well-being as the outcome.	—	Addressed here through the Maqāṣid-based Halal Family Well-being Framework.

The absence of studies that combine these two perspectives underscores the scientific need to reformulate the relationship between the halal lifestyle and the maqāṣid al-syarī'ah (Solikin & Wasik, 2023). Maqāṣid al-syarī'ah, in the view of al-Syātibī and Ibn 'Āsyūr, is not merely a tool for understanding legal texts but a dynamic principle that allows sharia to adapt to new contexts. Jasser Auda's thinking about systemic maqāṣid theory even expands the scope of maqāṣid into an open system that can be integrated with contemporary issues such as gender, digital economy, and family development (Auda, 2011). It is in this framework that the halal lifestyle can be seen as an instrument for actualizing maqāṣid in modern life as a bridge between sharia norms and the social reality of Muslim families.

Indonesia and Malaysia are two important laboratories for understanding how maqāṣid can be applied in halal policies and family development. In Indonesia, the implementation of halal certification by BPJPH and MUI marks significant progress in protecting Muslim consumers (Alam

et al., 2024). However, its orientation is still legal-formal and more focused on industry, with no strong integration between halal policy and family policy within the *maqāṣid* framework. Conversely, Malaysia develops a more systemic approach. Through the Halal Master Plan 2030, Malaysia integrates halal values into education, economy, and family (Fischer, 2024). The Keluarga Malaysia Sejahtera policy explicitly places halal as the moral basis for national family development (Masnan et al., 2025), showing the institutional and multisectoral application of *maqāṣid al-syarī'ah*.

Comparing these two countries offers opportunities to understand the paradigm differences in the application of *maqāṣid*: Indonesia, with *fiqh*-based legalism, and Malaysia, with *maqāṣid*-based policy integration (Jalaluddin et al., 2024). In the academic context, this comparative analysis is important because it can reveal how legal systems and public policies internalize *maqāṣid* values into social practice (Fahimah, 2024). This context becomes increasingly relevant when viewed through the lens of the challenges faced by Muslim families in the digital era (Hefner, 2022). The technological revolution has brought major ethical and social implications: rapid shifts in information consumption patterns, exposure to a liberal global culture, and the transformation of gender roles in households (Özer et al., 2025). All of this raises the potential for disruption of *maqāṣid* values, especially *ḥifẓ al-nasl* and *ḥifẓ al-'ird*. Therefore, adopting a halal lifestyle grounded in *maqāṣid* becomes a strategic necessity to maintain the moral and spiritual balance of Muslim families (Affa & Khasanah, 2025).

The *maqāṣid* approach also provides opportunities for methodological renewal in the study of Islamic law (Anwar et al., 2021). If Islamic law was previously more text- and fatwa-oriented, the *maqāṣid* approach allows it to be understood as a contextual, solution-oriented value system (Solikin & Wasik, 2023). In the family context, *maqāṣid* provides an analytical framework for assessing the extent to which family policies and practices align with the objectives of sharia, such as child protection policies, family financial literacy, and halal certification evaluated based on the principles of *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl* (Agustar & Arafah, 2024).

From the perspective of legal development, the integration of halal lifestyle with *maqāṣid al-syarī'ah* has the potential to produce a new paradigm, which can be called *maqāṣid*-based halal governance (Anwar et al., 2021). This paradigm not only regulates the lawfulness of products but also ensures that the entire social system and Muslim families operate within the framework of *maslahah* (Dulfikar et al., 2025). Academically, this research seeks to fill a gap in the literature that still separates halal studies from Islamic family law. Using a qualitative-normative approach and comparative analysis between Indonesia and Malaysia, this study proposes a conceptual framework, the *Maqāṣid*-based Halal Family Well-being Framework, which assumes that the halal lifestyle serves to actualize the *maqāṣid* in the context of modern Muslim families.

METHOD

This research employs a qualitative-normative approach with the *maqāṣid al-syarī'ah* analysis framework as the main epistemological paradigm. This approach was chosen because the research focus lies in conceptual and legal analysis, rather than empirical measurement, with the aim of reconstructing the relationship between a halal lifestyle, *maqāṣid al-syarī'ah*, and Muslim family welfare in the contemporary social context. This research is descriptive-analytical and comparative, combining the interpretation of classical Islamic legal texts (the Quran, hadith, and works of scholars such as al-Syātibī and Ibn 'Āsyūr) with the analysis of modern policies in Indonesia and Malaysia. The normative-theological approach is used to explore the foundation of *maqāṣid* in Islamic law, while the socio-legal approach is used to understand how the principles of *maqāṣid* are operationalized in halal policies and family development in the two countries. Data is collected through a systematic literature review of primary sources (legal texts and regulations) and secondary sources (scientific articles and halal policy reports 2015-2025) verified through the Scopus and Web of Science databases (Putera & Rakhel, 2023). To make the review verifiable and replicable, the literature search was conducted as a structured review guided by the PRISMA 2020 reporting principles (Page et al., 2021), adapted to the requirements of a normative-legal study. Four protocol elements are reported explicitly: databases, search string, selection criteria, and the composition of the resulting corpus.

Two indexed databases served as primary sources: Scopus and the Web of Science Core Collection. These were supplemented by the Directory of Open Access Journals and Google Scholar in order to capture nationally accredited Indonesian (SINTA) and Malaysian (MyJurnal) journals of

Islamic law that are indispensable for jurisdiction-specific legal analysis yet are not fully covered by the two main indexes. A parallel documentary search covered primary legal and policy materials through official portals: the Indonesian legal documentation network (JDIH), the Halal Product Assurance Organizing Agency (BPJPH), the Department of Islamic Development Malaysia (JAKIM), the Halal Development Corporation (HDC), the Department of Standards Malaysia, the Federal Government Gazette, and the Malaysian Ministry of Women, Family and Community Development. The search window is 1 January 2015 to 31 December 2025; the final search was executed on 15 December 2025.

The query was built from four conceptual blocks combined with Boolean operators, applied to title, abstract and keywords. Because a strict conjunction of all four blocks returns a very small set—itsself evidence of the convergent gap described above—the search was executed in two passes: a strict pass (A AND B AND C AND D) and a relaxed pass in which the maqāṣid block and the family block were alternated (A AND B AND D; A AND C AND D). The full strings and record counts are reported in Table 2.

Table 2. Search strings, filters and records retrieved

Element	Specification	Records
Block A — halal	"halal lifestyle" OR "halal consumption" OR "halal certification" OR "halal governance" OR "halal industry" OR "halal literacy"	—
Block B — maqāṣid	maqasid OR maqashid OR "maqāṣid al-sharī'ah" OR "objectives of Islamic law" OR "higher objectives of shariah"	—
Block C — family / well-being	family OR household OR "family law" OR "family resilience" OR "well-being" OR welfare	—
Block D — jurisdiction	Indonesia OR Malaysia	—
Scopus	TITLE-ABS-KEY (A AND B AND C AND D) OR TITLE-ABS-KEY (A AND B AND D) OR TITLE-ABS-KEY (A AND C AND D); LIMIT-TO document type: article, review, book chapter, conference paper; PUBYEAR > 2014 AND PUBYEAR < 2026; language: English, Indonesian, Malay	236
Web of Science Core Collection	TS = (same Boolean combinations); document types: article, review, book chapter, proceedings paper; timespan 2015–2025	129
DOAJ and Google Scholar (supplementary)	Same Boolean logic, simplified to accommodate limited field-search capability; restricted to SINTA- and MyJurnal-accredited journals of Islamic law and halal studies	53
Primary legal and policy documents	Statutes, government regulations, ministerial orders, national standards, master plans and family policy documents of Indonesia and Malaysia retrieved from official portals	11
Total records identified	Academic records before de-duplication	418

Table 3. Inclusion and exclusion criteria

Criterion	Inclusion	Exclusion
Time frame	Published 2015–2025.	Published before 2015, except canonical works of uṣūl al-fiqh and maqāṣid theory cited as theoretical anchors.
Language	English, Indonesian or Malay.	Other languages without an English abstract.
Document type	Peer-reviewed articles, review articles, book chapters and indexed conference papers; official statutes, regulations, standards and policy documents.	Editorials, news items, blogs, unpublished theses, promotional industry reports.
Geographic focus	Indonesia, Malaysia, or explicit comparison of the two; global studies with substantive Southeast Asian analysis.	Studies confined to other jurisdictions with no transferable governance argument.
Thematic relevance	Addresses at least two of: halal lifestyle or halal governance; maqāṣid al-syarī'ah; family, household or well-being.	Purely technical food-science, supply-chain or laboratory studies with no normative or social dimension.
Source quality	Indexed in Scopus, Web of Science, DOAJ, SINTA or MyJurnal; full text retrievable; DOI or verifiable identifier available.	Outlets flagged as predatory; records without retrievable full text.
Analytical contribution	Provides empirical evidence, doctrinal argument or policy analysis usable in the six-dimension comparison.	Duplicate publications and works merely restating findings already captured in the corpus.

The two passes identified 418 academic records (Scopus = 236; Web of Science = 129; supplementary sources = 53). After removing 96 duplicates, 322 records were screened on title and abstract, of which 241 were excluded as irrelevant to the intersection of halal, maqāṣid and family. Eighty-one records were assessed in full text and 49 were excluded, for the following reasons: no maqāṣid framing or normative argument (n = 21); purely marketing, supply-chain or food-technology focus (n = 14); jurisdiction outside the comparison without transferable argument (n = 9); full text not retrievable or outlet quality not verifiable (n = 5). Thirty-two academic sources were retained as the review corpus, and these are the sources cited substantively in the analysis and listed in the reference list, together with 11 primary legal and policy documents that constitute the comparative material.

The 32 retained sources are distributed across five journal clusters, as reported in Table 4. The distribution is itself a finding: Islamic law journals and halal-economy journals together account for almost two-thirds of the corpus, yet they publish in mutual isolation, which corroborates the layered gap identified in the introduction.

Table 4. Distribution of the 32 reviewed sources by journal cluster

Cluster	Representative outlets	n	%
Islamic law, shari'ah and fatwa studies	Al-'Adalah; Al-Manahij; Jurnal Ilmiah Al-Syir'ah; Malaysian Journal of Syariah and Law; Ulumuna; Jurnal Hukum Islam; El-Usrah; Khazanah Hukum; Manchester Journal of Transnational Islamic Law and Practice; Journal of Fatwa Management and Research	11	34.4
Halal economy, marketing and consumer research	Journal of Islamic Monetary Economics and Finance; Journal of Islamic Marketing; Journal of Islamic Accounting and Business Research; Foods; AgBioForum; Journal of Southeast Asian Economies; Cuadernos de Economía; Malaysian Journal of Consumer and Family Economics; Multidisciplinary Reviews	9	28.1
Law, governance and public policy	Journal of Human Rights, Culture and Legal System	2	6.3
Social sciences, anthropology and education	American Ethnologist; Cogent Social Sciences; Opción; Intellectual Discourse; Advanced Science Letters; E3S Web of Conferences	6	18.8
Edited volumes and book chapters	Routledge Handbook of Global Islam and Consumer Culture; Springer; IGI Global	4	12.5
Total		32	100

The corpus was analysed through two coding cycles. The first cycle applied deductive codes derived from the five *ḍarūriyyāt* (*ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, *ḥifẓ al-māl*). The second cycle generated inductive codes at the governance level (institutional mandate, inter-agency linkage, enforcement mode, literacy instrument, measurement instrument). Coding was performed independently by two of the authors; divergences were resolved through discussion until consensus, and a coding audit trail was retained. Validity was strengthened through source triangulation between doctrinal texts, indexed scholarship and primary regulation, and through interpretive validity, that is, by comparing classical and contemporary readings of maqāṣid before applying them to policy.

A comparison is only as strong as the explicitness of its *tertium comparationis*. Six dimensions were therefore derived abductively from the second coding cycle and used as the fixed axes of the Indonesia–Malaysia comparison; each is anchored in a maqāṣid function so that the matrix is not merely descriptive but normatively interpretable. **(D1) Legal framework and normative basis:** the statutes, regulations and standards that constitute halal obligation, and their relation to the family law regime. **(D2) Governance architecture and institutional configuration:** the agencies involved, their mandates and the presence or absence of horizontal linkage with family institutions. **(D3) Certification regime and enforcement:** the compulsory or voluntary character of certification, its scope, cost and enforcement capacity. **(D4) Integration with family policy:** whether halal policy and family policy share instruments, programmes or indicators. **(D5) Maqāṣid orientation:** whether maqāṣid is invoked explicitly as a policy criterion, implicitly through *fiqh* reasoning, or not at all, and which of the *ḍarūriyyāt* dominates. **(D6) Halal literacy and well-being monitoring:** educational instruments directed at households and the existence of measurement systems for family well-being. The resulting comparison matrix is presented in Table 5.

Data analysis is conducted using thematic and comparative analysis methods. Thematic analysis identifies the main themes of maqāṣid *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-nasl*, *ḥifẓ al-māl*, and

ḥifẓ al-'ird in classical texts and contemporary policies, while comparative analysis examines paradigm differences in the implementation of maqāṣid in Indonesia and Malaysia (Alam et al., 2024). The validity of the results is maintained through source triangulation and interpretive validity, namely by comparing interpretations of maqāṣid from classical and contemporary scholars and their application in public policy. From this combination of approaches, this research formulates a conceptual framework, the Maqāṣid-based Halal Family Well-being Framework, an analytical model that positions the halal lifestyle as a maqāṣid instrument for realizing the holistic and sustainable welfare of Muslim families.

RESULT AND DISCUSSION

Dimensions of Maqāṣid in Halal Lifestyle and Family Well-being

The results of this research show that integrating a halal lifestyle with the values of maqāṣid al-syarī'ah can serve as a normative-ethical framework that supports Muslim family welfare, and that actual implementation in Indonesia and Malaysia shows different but complementary models. The findings are divided into two major parts: (1) the dimensions of maqāṣid reflected in the halal lifestyle and how it impacts family welfare, and (2) comparison of policy implementation in Indonesia and Malaysia and the implications of maqāṣid-based family law reconstruction. Thematic analysis of the literature shows that the halal lifestyle, when managed comprehensively, not just compliance with product certification but the daily behavior of families reflects five main dimensions of maqāṣid: ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-nasl, and ḥifẓ al-māl. Jalaluddin et al. show that halal lifestyle is behavior that is in accordance with sharia and covers all dimensions of life, which is directly related to the meaning of maqāṣid ḍarūriyyāt (Jalaluddin et al., 2024).

In the context of ḥifẓ al-dīn, the halal lifestyle strengthens religious identity in the family sphere by adhering to sharia in consumption, educating children in Islamic values, and avoiding practices that contradict it (Bahiej et al., 2021). The implication for families is that when parents and family members live the halal lifestyle in a maqāṣidī way, the spiritual and moral welfare of the family increases, creating a household environment grounded on sharia values rather than merely ritual obedience. Furthermore, in the dimension of ḥifẓ al-nafs, the halal lifestyle contributes to protecting life and health through halal and toyyib (good and clean) life choices. In Indonesia, Ariefiara et al. show that increasing awareness of a halal lifestyle and digital literacy related to halal are associated with family resilience in facing digital challenges (Ariefiara et al., 2022). Thus, families that apply the halal lifestyle in a maqāṣidī way not only avoid haram things but also proactively build a healthy environment and are better prepared to face social pressures.

In the dimension of ḥifẓ al-'aql, the halal lifestyle helps protect the intellect from negative influences and destructive consumption, which is important in the digital era. Musari emphasizes that a halal lifestyle in the digital era contributes to the maintenance of intellect and spiritual intelligence in the family (Musari, 2024). This means that halal-conscious families also tend to be more critical, more selective in their digital consumption, and apply moral discipline, all of which support family welfare grounded in maqāṣid. The next dimension, ḥifẓ al-nasl, shows that a halal lifestyle can strengthen family resilience in reproduction, marriage, child education, and the continuity of religious values across generations (Fischer, 2024). In a halal lifestyle practice, this means parents not only choose halal products but also integrate halal values into child education, household media, family activities, and parenting, thereby fostering holistic family welfare (Jannah & Al-Banna, 2021).

Finally, ḥifẓ al-māl emphasizes that the correct halal lifestyle includes family economic ethics: how income is obtained in a halal way, how expenditures are controlled, family investment in halal products and services, and how social responsibility is carried out (Amin et al., 2017). Thus, a halal lifestyle model that is merely consumptive and devoid of ethical value can erode family welfare, whereas an integrated model grounded in maqāṣid allows families to develop economically while maintaining sharia values and generational welfare. Thus, the analysis shows that the halal lifestyle, understood in a maqāṣidī sense, is not merely a form of compliance with halal products but a value system that underlies Muslim family welfare. When families internalize maqāṣid values through daily halal consumption, digital literacy, economic ethics, child rearing, and spiritual education, family welfare improves in spiritual, psychological, social, and economic domains.

Comparison of Implementation: Indonesia vs Malaysia

Comparative research between Indonesia and Malaysia reveals differences in the implementation orientation of halal lifestyle and maqāṣid policies, which, in turn, shape how family

welfare is pursued through legal and social frameworks. In Indonesia, the halal legal framework is mainly based on Law Number 33 of 2014 concerning Halal Product Assurance (JPH) (Rofiah et al., 2024). Its focus is on halal product certification regulation and Muslim consumer protection (Rofiah et al., 2024). This approach, although important, tends to be fiqh-normative and legal-formal, with an emphasis on product compliance with standards. This model does not explicitly emphasize how a halal lifestyle is translated into family welfare within the framework of maqāṣid, creating a gap between halal industry regulation and the social dimensions of family and maqāṣid.

Conversely, in Malaysia, there is a more integrated, policy-based approach that makes a halal lifestyle part of the national and family development strategies (Alam et al., 2024). Examples include the Halal Master Plan Malaysia 2030 and the Keluarga Malaysia Sejahtera program, which link halal values with family welfare and halal literacy (Absah et al., 2024). Muslim families are increasingly encouraged to internalize maqāṣid values in daily life, not just in the consumption of halal products, but also in education, household environment, and social responsibility (Alimusa et al., 2024). Applying the six dimensions specified in the method section yields the comparison matrix in Table 5. Reading the matrix column by column shows that the two jurisdictions do not differ in their commitment to halal, but in where halal is institutionally located: in Indonesia it is located in consumer-protection law, in Malaysia in national development policy. That difference in location, rather than any difference in doctrine, explains the divergent reach of maqāṣid into the household.

Table 5. Comparison matrix of maqāṣid-based halal governance: Indonesia and Malaysia

Dimension	Indonesia	Malaysia	Maqāṣid reading and implication for family well-being
D1. Legal framework and normative basis	Law No. 33/2014 on Halal Product Assurance, amended through Law No. 6/2023 and implemented by Government Regulation No. 39/2021. Family matters are governed separately by Law No. 1/1974 on Marriage and the Compilation of Islamic Law; the two regimes contain no cross-reference.	Trade Descriptions Act 2011 (Act 730) with the Trade Descriptions (Certification and Marking of Halal) Order 2011, operationalised through the Malaysian Standard MS 1500:2019 (third revision). Islamic family law is enacted at state level and coordinated federally through national family policy.	Both frameworks secure ḥifẓ al-dīn and ḥifẓ al-nafs at the level of the product. Neither statute names the family as a protected object, so ḥifẓ al-nasl remains legally silent and family well-being is not a justiciable purpose of halal law.
D2. Governance architecture and institutional configuration	Vertically centralised tripartite structure: BPJPH as the state agency under the Ministry of Religious Affairs, the Indonesian Ulema Council retaining fatwa authority, and accredited halal inspection bodies conducting audits. Family affairs are handled by separate institutional clusters, with no standing coordination mechanism.	Networked structure embedded in Islamic administration: JAKIM as the competent federal authority with state Islamic religious councils, the Halal Development Corporation for industry development and the Department of Standards Malaysia for standardisation, alongside the ministry responsible for family and community development.	Malaysia's networked configuration provides horizontal carriers through which maqāṣid can travel from certification to household programmes. Indonesia's siloed configuration blocks that transfer, which is an institutional rather than a doctrinal deficit.
D3. Certification regime and enforcement	Mandatory and phased: obligation for food, beverages and related services took effect on 18 October 2024, with cosmetics, pharmaceuticals and other categories following in later phases; a subsidised self-declaration route exists for micro and small enterprises. Constraints include auditor capacity, processing backlogs and compliance cost.	Formally voluntary but commercially near-obligatory, sustained by strong domestic trust and international recognition arrangements with foreign certification bodies; enforcement operates through trade-description offences rather than a general licensing duty.	Ḥifẓ al-māl is pursued through opposite instruments: compulsion in Indonesia, reputational capital in Malaysia. For families the difference is distributive—Indonesian households bear compliance cost indirectly through small-enterprise prices, Malaysian households through market segmentation.
D4. Integration with family policy	No formal linkage. The family resilience agenda pursued by the population and family development authority operates independently of halal policy; the long-debated family resilience bill contains	Explicit programmatic linkage. The Halal Industry Master Plan 2030, launched in March 2023, frames halal as an instrument of socio-economic development, while the national family policy and its	This is the decisive dimension. Only in Malaysia is ḥifẓ al-nasl treated as a policy object connected to halal, allowing halal to function as a family-development instrument rather than solely a market device.

	no halal dimension, and no indicator is shared between the two domains.	associated action plan position the family as the unit of national well-being; the Keluarga Malaysia and subsequent MADANI discourses connect the two vocabularies.	
D5. Maqāṣid orientation	Implicit and fiqh-formal. Maqāṣid appears in fatwa reasoning and academic commentary but is not a stated criterion of policy design or evaluation; the operative maqāṣid are ḥifẓ al-dīn, ḥifẓ al-nafs and ḥifẓ al-māl understood as product safety and industrial growth.	Semi-explicit and developmental. Maqāṣid vocabulary circulates in policy documents, and the Malaysian Shariah Index provides an established precedent for measuring policy performance against sharī'ah objectives across sectors, although halal and family indicators are not yet joined within it.	Malaysia demonstrates that maqāṣid can be rendered measurable; Indonesia demonstrates that maqāṣid can be doctrinally sophisticated yet institutionally inert. The reconstruction proposed here requires both.
D6. Halal literacy and well-being monitoring	Literacy initiatives are fragmented, campaign-based and largely producer-oriented; household halal literacy is uneven and no national indicator captures family-level halal literacy or its welfare effects.	Literacy is institutionalised through halal executive training, mosque and school programmes and consumer education, while family well-being is measured nationally through an established family well-being index; the two instruments nevertheless remain unintegrated.	Ḥifẓ al-'aql is the operative objective. The missing link in both countries is the integration of halal literacy indicators with family well-being indices, which is the most immediately actionable reform this study identifies.

Three patterns emerge from the matrix. First, the divergence between the two countries is concentrated in D2 and D4: it is a matter of institutional wiring rather than of legal doctrine, since both systems rest on substantially similar fiqh premises. Second, D5 shows an inverse asymmetry—Indonesia possesses the richer maqāṣid scholarship while Malaysia possesses the more developed maqāṣid measurement infrastructure—so that each country holds the resource the other lacks. Third, D6 identifies a shared deficit: in neither jurisdiction is halal literacy connected to a family well-being metric, which means that no state can currently demonstrate empirically that its halal regime improves household welfare. These three patterns structure the reconstruction proposed in the following section.

Through comparative analysis, Indonesia is at the stage of developing regulations and general awareness of a halal lifestyle, while Malaysia has entered the stage of systematic policy integration. This opens space for legal reconstruction: Indonesia can learn from the Malaysian model to position halal lifestyle as a maqāṣid-based family welfare instrument, not just product compliance. Conversely, Malaysia can strengthen the legal-normative aspects and family evaluation within the Islamic family law framework so that the maqāṣid orientation is implemented in practice in households.

Implications for Family Law Reconstruction

The results of this research bring several important implications for the reconstruction of Islamic family law in the contemporary context. First, the maqāṣid al-syarī'ah framework is not only suitable as a theoretical analytical tool but also as a normative basis for assessing and formulating family policies and family law.

Second, family law reconstruction must position a halal lifestyle as an integral element of the family law framework. This means not only regulating the lawfulness of products or food but also regulating child education in halal values, digital literacy, family financial ethics, and a lifestyle that ensures the protection of life, intellect, lineage, and property, making Islamic family law more contextual and relevant to the challenges of modernity and digitalization.

Third, public policy and institutional arrangements need to be directed to support this framework. In Indonesia and Malaysia, halal institutions (BPJPH, JAKIM) and family institutions need to synergize their programs so that halal lifestyle and family welfare go hand in hand, encouraging inter-agency collaboration and the development of religious, digital, and halal economic literacy among families.

Fourth, this research proposes a conceptual model called the Maqāṣid-based Halal Family Well-being Framework. This model presents a flow: halal lifestyle → implementation of maqāṣid values → family welfare (spiritual, social, economic) → transformation of policy and law, which can

serve as a guide for legislators, religious institutions, and academics in designing a more holistic legal and policy framework for Muslim families.

DISCUSSION

Although the halal lifestyle has great potential to support family welfare through the *maqāṣid*, several critical points warrant attention. First, the halal lifestyle is often consumed superficially as a trend or status symbol, without internalizing the *maqāṣid* values. Assagaf et al. emphasize that public understanding is still limited to product labels (Assagaf et al., 2022), raising the risk that the halal lifestyle strengthens consumptiveness without strengthening family welfare in moral and spiritual dimensions.

Second, differences in institutional capacity and regulations between Indonesia and Malaysia show that the application of the *maqāṣid* framework is still uneven. Supervision constraints, certification quality, and halal literacy remain obstacles (Patrisia et al., 2025). Without strengthening literacy and institutions, this *maqāṣid* framework can remain a policy narrative that has little impact on daily family life.

Third, literature that quantitatively measures the relationships among halal lifestyle, *maqāṣid*, and family welfare remains limited. Quantitative research, such as that of Rofiah et al. in the Malaysian context, provides an initial model but has not specifically linked the halal lifestyle with family institutions (Rofiah et al., 2024). Therefore, further research is needed to test this conceptual model empirically.

The empirical patterns summarised above acquire explanatory force only when they are placed in conversation with theory. Five bodies of theory are engaged here: Jasser Auda's systems approach to *maqāṣid*, classical and contemporary *maqāṣid* theory, family well-being theory, Islamic governance theory in the tradition of *siyāsah shar'īyyah* and *ḥisbah*, and neo-institutional theory. Table 6 maps each theory onto the findings and states the extension this study proposes.

Auda's systems approach. Auda reconstructs *maqāṣid* as a systems philosophy characterised by cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality and purposefulness (Auda, 2008, 2011). Read through these features, the Indonesian halal regime displays high purposefulness at the level of the product but low wholeness and low openness at the level of the social system: the certification loop is closed, its feedback consisting of compliance statistics rather than welfare outcomes. The Malaysian regime displays greater wholeness, because halal is nested within a development plan that also contains family policy, yet its openness is also constrained, since family well-being data do not re-enter halal governance as feedback. The systems reading therefore locates the deficiency precisely: what is missing in both jurisdictions is not *maqāṣidī* intention but a feedback channel through which the household informs the regulator.

Maqāṣid theory, classical and contemporary. Al-Syātibī's tripartite scheme of *ḍarūriyyāt*, *ḥājjiyyāt* and *taḥsīniyyāt* established *maqāṣid* as an inductive generalisation from the corpus of the law (al-Syātibī, 1997); Ibn 'Āsyūr shifted the frame outward towards the *maqāṣid* of the ummah and of social order (Ibn 'Āsyūr, 2006); Attia proposed an explicit four-level hierarchy in which the family stands between the individual and the ummah (Attia, 2007); and Kamali and Chapra translated the objectives into criteria of contemporary development policy (Kamali, 2008; Chapra, 2008). The present findings support Attia's hierarchy but also expose its underdevelopment: the family level is asserted rather than operationalised. The comparison matrix supplies what that level requires—identifiable institutions, instruments and indicators through which family-level *maqāṣid* can be observed.

Family well-being theory. Contemporary well-being scholarship distinguishes hedonic satisfaction from eudaimonic flourishing, the latter comprising purpose, autonomy, mastery, relatedness and personal growth (Ryff, 1989), while family-process research shows that socio-economic context reaches child and household outcomes through two pathways: an investment pathway of resources and an interactionist pathway of stress and relational quality (Conger & Donnellan, 2007). The halal lifestyle operates on both. Through the investment pathway it shapes household expenditure, halal financial literacy and educational choice, corresponding to *ḥifẓ al-māl* and *ḥifẓ al-aql*. Through the interactionist pathway it supplies shared moral rules that regulate digital consumption, parenting and marital conduct, corresponding to *ḥifẓ al-dīn*, *ḥifẓ al-nasl* and *ḥifẓ al-ird*. *Maqāṣid* thus provides the normative content that well-being theory leaves substantively open, while well-being theory provides the causal pathways that *maqāṣid* discourse usually leaves unspecified.

Islamic governance: *siyāsah shar'iiyyah* and *ḥisbah*. In Islamic public law the ruler's discretionary authority is legitimate to the extent that it realises *maṣlaḥah*, and the classical institution charged with market and moral supervision was the *ḥisbah*. Modern halal assurance is best understood as an institutionalised, bureaucratised *ḥisbah*: BPJPH and JAKIM perform the *muḥtasib*'s verification function through audit, accreditation and sanction. Recognising this lineage has a normative consequence. The classical *ḥisbah* was accountable not to producers but to the community whose *maṣlaḥah* it protected, and its remit extended from the marketplace to public morals and family conduct. A halal authority that confines itself to product compliance therefore performs only a fragment of the office it inherits, which is the strongest internal Islamic-law argument for extending halal governance towards family well-being.

Neo-institutional theory. Institutions are the rules, norms and shared understandings that structure behaviour (North, 1990) and rest on three analytically distinct pillars: regulative, normative and cultural-cognitive (Scott, 2014). Indonesian halal governance is anchored overwhelmingly in the regulative pillar, which secures formal compliance but produces the familiar phenomenon of decoupling, in which ceremonial conformity to the label is detached from the substantive purpose of the rule (Meyer & Rowan, 1977). This is the theoretical name for the problem the manuscript observes at community level, where halal is consumed as a symbol rather than internalised as a value. Malaysian governance activates the normative and cultural-cognitive pillars in addition, through professional training, standards communities and a policy vocabulary that makes halal an element of national identity; consequently *maqāṣid* diffuses further into household practice. The convergence of the two systems observable in mutual recognition arrangements and shared standards reflects coercive and mimetic isomorphism (DiMaggio & Powell, 1983), which explains why regulatory forms travel between the two countries far more readily than family-oriented substance does.

Table 6. Dialogue between theory, findings and the extension proposed by this study

Theory	Core proposition	Evidence from this study	Extension proposed
Systems approach to <i>maqāṣid</i> (Auda, 2008, 2011)	<i>Maqāṣid</i> functions as an open, purposeful and multidimensional system rather than a fixed list of objectives.	Both regimes are purposeful at product level but closed at social-system level; welfare outcomes do not re-enter halal governance.	Adds institutional embeddedness as an operating condition of openness: a system is open only where an inter-agency carrier transmits feedback from the household to the regulator.
Classical and contemporary <i>maqāṣid</i> theory (al-Syāṭibi, 1997; Ibn 'Āsyūr, 2006; Attia, 2007; Kamali, 2008; Chapra, 2008)	The objectives of the law operate at the levels of the individual, the family, the ummah and humanity.	The family level is asserted in theory but has no institutional or indicator correlate in either jurisdiction.	Operationalises the family as the meso-level of <i>maqāṣid</i> by specifying six governance dimensions through which it can be observed and compared.
Family well-being theory (Ryff, 1989; Conger & Donnellan, 2007)	Well-being is multidimensional and reaches households through investment and interactionist pathways.	Halal practice affects household expenditure and literacy as well as moral and relational regulation.	Supplies normative content to well-being constructs by mapping the five <i>darūriyyāt</i> onto the two causal pathways.
Islamic governance: <i>siyāsah shar'iiyyah</i> and <i>ḥisbah</i>	Public authority is legitimate insofar as it realises <i>maṣlaḥah</i> ; <i>ḥisbah</i> supervises market and moral order on behalf of the community.	Halal agencies perform an audit function historically continuous with <i>ḥisbah</i> but restricted to products.	Reframes halal certification as institutionalised <i>ḥisbah</i> and derives from that lineage a duty of accountability towards family well-being, not only towards producers.
Neo-institutional theory (Meyer & Rowan, 1977; DiMaggio & Powell, 1983; North, 1990; Scott, 2014)	Institutions rest on regulative, normative and cultural-cognitive pillars; formal compliance may decouple from substantive purpose.	Indonesia is regulative-dominant with visible decoupling; Malaysia activates normative and cultural-cognitive pillars and achieves deeper diffusion.	Explains why <i>maqāṣid</i> substance fails to diffuse under regulative-only governance and specifies the pillar configuration required for <i>maqāṣid</i> to reach the household.

Theoretical Implications: How This Study Extends *Maqāṣid* Theory

Beyond its policy findings, this study makes four theoretical contributions that extend *maqāṣid al-syarī'ah* as a working theory rather than merely applying it.

First, it institutionalises the family as the meso-level of *maqāṣid* analysis. *Maqāṣid* scholarship has traditionally oscillated between the individual *mukallaf* and the *ummah*, with the family invoked as a value but rarely as a unit of analysis (Attia, 2007). This study treats the household as the level at which the *ḍarūriyyāt* are actually reproduced or eroded, and specifies the transmission mechanisms—consumption, education, digital practice, financial conduct and parental modelling—through which macro-level halal policy becomes micro-level welfare. *Maqāṣid* thereby gains an intermediate analytical tier that connects norm to outcome. Second, it converts *maqāṣid* from an interpretive method into a governance criterion. In its dominant usage *maqāṣid* is a hermeneutic for deriving or justifying rulings. The six-dimension matrix developed here reframes it as an evaluative standard applicable to institutions: a regulatory system can be assessed on whether its legal basis, architecture, enforcement mode, policy integration, stated orientation and literacy instruments actually serve the *ḍarūriyyāt*. This makes *maqāṣid* claims contestable with evidence, which is a precondition for the theory's participation in public-policy debate. Third, it adds institutional embeddedness as an operating condition to Auda's systems features. Auda's openness and multidimensionality are properties of a conceptual system; the comparison shows that they are realised in practice only where an institutional carrier exists to transmit them across agency boundaries. Malaysia's networked configuration performs this function imperfectly, Indonesia's siloed configuration not at all. Systems *maqāṣid* therefore requires an organisational sociology, supplied here by the three-pillar model, to explain why identical doctrinal commitments produce unequal social outcomes. Fourth, it reframes *ḥifẓ al-nasl* from a protective to a developmental category, and relocates halal supervision within the *ḥisbah* tradition. Classical treatments of *ḥifẓ al-nasl* centre on lineage, legitimate procreation and inheritance. The evidence assembled here indicates that in contemporary conditions the preservation of progeny is threatened less by uncertainty of lineage than by the erosion of generational capability: digital exposure, consumerist formation and weakened moral transmission. *Ḥifẓ al-nasl* is accordingly better theorised as a *maqṣad* of generational capability, encompassing digital ethics, educational quality and household financial resilience. Reading halal agencies as the modern successors of the *ḥisbah* then supplies the accountability logic that this expanded objective requires, linking Islamic economic ethics to Islamic family law within a single institutional argument.

Three limitations qualify these claims. The study is normative and documentary, so the causal pathways it specifies between halal practice and family well-being are theorised rather than measured. The comparison is confined to two jurisdictions that share a Shāfi'i-Malay legal culture, which limits generalisation to settings such as Turkey, the Gulf states or Muslim minority contexts. And the corpus, although systematically assembled, privileges English, Indonesian and Malay scholarship, so Arabic-language policy literature is under-represented. Future research should therefore operationalise the six dimensions into a measurable *maqāṣid*-based family well-being index, test the investment and interactionist pathways with household survey data using structural equation modelling, and extend the matrix to a larger set of jurisdictions to establish which configurations of institutional pillars most reliably carry *maqāṣid* into family life.

Based on the results and discussion, several recommendations can be put forward. First, governments and religious institutions in Indonesia and Malaysia must develop literacy on halal lifestyle and *maqāṣid al-syarī'ah* in families and schools as part of Muslim civic education, including halal financial education and *maqāṣid*-aware consumption. Second, halal and family institutions need to develop a *maqāṣid*-based family welfare measurement framework adapted to respective national contexts. Third, regulations and family policies must be directed to integrate a halal lifestyle in the Islamic family law framework, including revisions to marriage, child education, and inheritance regulations. Fourth, further research using quantitative or mixed-methods designs is needed to empirically test the effect of a halal lifestyle on family welfare.

CONCLUSION

The results of this research confirm that integrating a halal lifestyle with the *maqāṣid al-syarī'ah* is a normative and practical approach capable of comprehensively reconstructing the understanding of Muslim family welfare, encompassing its spiritual, moral, social, and economic dimensions. However, the results of the analysis also reveal a fundamental gap between the conceptual and implementative dimensions: in Indonesia, halal policy is still oriented towards legal-formal matters related to product certification and has not fully penetrated the social and family spheres, while Malaysia shows a more integrative model through national policies that link

halal values with maqāṣid and family welfare. This gap indicates the need to reconstruct Islamic family law so as not merely to regulate ritual and economic aspects, but also to internalize maqāṣid values in family behavior, child education, digital ethics, and household economic governance. Thus, the main challenge of this research lies in transforming halal from a symbol of consumptive compliance to a maqāṣidī life framework that supports ḥifẓ al-dīn, al-naḥs, al-'aql, al-nasl, and al-māl as the foundation of Muslim family welfare in the modern era. The proposed Maqāṣid-based Halal Family Well-being Framework offers a new perspective, positioning halal lifestyle not as an individual consumption pattern but as a comprehensive ethical-legal system that integrates the spiritual, social, and material dimensions of family welfare. This framework can serve as a guide for policymakers, scholars, and Islamic institutions to strengthen the synergy between halal industry, family law, and maqāṣid-oriented social development in the contemporary Muslim world. Theoretically, the study extends maqāṣid al-syarī'ah in four respects: it establishes the family as the meso-level of maqāṣid analysis between the individual and the ummah; it converts maqāṣid from an interpretive method into an auditable governance criterion expressed in six comparable dimensions; it adds institutional embeddedness as an operating condition of Auda's systems features; and it reformulates ḥifẓ al-nasl as a maqṣad of generational capability supervised through what is, in effect, a modern ḥisbah. Read together, these contributions move the discussion from asserting that halal policy should serve maqāṣid to specifying the institutional conditions under which it demonstrably does.

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