

The Urgency of Implementing Halal Product Process Assistance: Review of Maqashid Syariah

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Abstract

Halal food commodities are currently a priority aspect for the Indonesian government, to the point of creating a self-declare scheme intended for micro and small business actors. Since the implementation of the self-declare scheme, it has positively impacted the achievement of the halal certificate target. However, problems also create doubts about the mechanisms implemented in society. Therefore, this article aims to increase assistants' understanding by correlating work procedures with maqashid syariah values. To produce an informative discussion, a qualitative descriptive method with a literature study approach is used in this article. After going through all the research stages, the results were obtained, and the procedures for checking ingredients, processing halal products, and correcting findings were classified as *masalah dharuriyyah*. Thus, it can be concluded that all of these stages contain safeguards or protection against the objectives of the sharia (maqashid sharia), especially the *hifdz din*, *hifdz nafs*, and *hifdz aql* points. Therefore, halal product process assistants must understand and implement the maqashid syariah values to produce performance output that benefits society.

Keywords: Maqashid Syariah; Halal Product Process; Self-Declare

Abstrak

Komoditas makanan halal saat ini menjadi aspek yang diutamakan oleh Pemerintah Indonesia, hingga menciptakan skema self declare yang diperuntukkan bagi para pelaku usaha mikro dan kecil. Sejak penerapan skema self declare telah banyak memberikan dampak positif dalam pencapaian target sertifikat halal. Namun, terjadi pula permasalahan yang menciptakan keraguan atas mekanisme yang terimplementasi dimasyarakat. Maka dari itu, penulisan artikel ini bertujuan untuk meningkatkan pemahaman para pendamping melalui pengkorelasian prosedur kerja dengan nilai maqashid syariah. Guna menghasilkan pembahasan yang informatif maka metode deskriptif kualitatif dengan pendekatan studi kepustakaan digunakan pada artikel ini. Setelah melalui semua tahapan penelitian, diperoleh hasil bahwa prosedur pemeriksaan bahan, proses produk halal, dan pengkoreksian atas temuan tergolong kedalam masalah dharuriyyat. Dengan demikian dapat disimpulkan kesemua tahapan tersebut mengandung penjagaan atau perlindungan terhadap tujuan syariat (maqashid syariah) khususnya poin hifdz din, hifdz nafs, dan hifdz aql. Oleh karena itu, penting bagi para pendamping proses produk halal untuk memahami serta mengimplementasikan nilai maqashid syariah tersebut hingga menghasilkan output kinerja yang bermaslahat untuk masyarakat.

Kata Kunci: Maqashid Syariah; Proses Produk Halal; Self Declare

Introduction

For several years, the halal industrial sector has continued to experience rapid development. This development is based on increasing public interest in Muslim and non-Muslim majority countries to implement a daily halal lifestyle (Waharini & Purwantini, 2018). Implementing a halal lifestyle is mainly applied to food and beverage aspects because these aspects generally influence human health. Moreover, after the COVID-19 pandemic hit the

world, people have become very concerned about health aspects, and this condition has a significant impact on decisions about choosing food and beverage products for daily consumption (Rahman & Handayani, 2022). Therefore, halal food and beverages are always at the top of the halal industry commodities with the most enormous income. Based on the State of The Global Islamic Report in 2023, Muslim spending on consuming halal food has increased from US \$ 1.28 trillion in 2021 to US \$ 1.4 trillion in 2022, or if the percentage has increased by 9.6% within one year. In addition, it is also projected that the Compound Annual Growth Rate (CAGR) is at 6.1%, which is estimated that Muslim spending on food commodities will reach US \$ 1.89 trillion in 2027 (Dinarstandard, 2023). In this increase, Indonesia has an enormous contribution to be ranked first as the country with the most expenditure on halal food and beverage commodities of US \$ 135 billion in 2020, and the projection will continue to increase to US \$ 204 billion in 2025 (Tim Publikasi Katadata, 2022).

In this situation, Indonesia has an excellent opportunity to contribute as a halal food and beverage commodity producer to meet domestic and international needs (Fathoni, 2020). According to the State of The Global Islamic Report 2023, Indonesia maintained its second position in the halal food and beverage commodities category. Compared to 2021, when Indonesia was ranked fourth globally, and in 2020, it was not among the top ten halal food and beverage-producing countries (Dinarstandard, 2023). These data reflect that the Indonesian government, through the performance of the Halal Product Assurance Organizing Agency, has been able to accelerate the achievement of the target availability of halal food and beverage products. The approach to achieve this is to issue Law Number 11 of 2020 concerning job creation. The article explicitly states in Article 4A that micro and small businesses can obtain halal certificates for their products through the self-declaration scheme by meeting the established halal standards. Furthermore, these halal standards are elaborated in Government Regulation Number 39 of 2021 Article 4B, which stipulates the obligation to accompany the halal product process for verification and validation. In its implementation, the verification and validation of products adhere to standard operating procedures outlined in Minister of Religious Affairs Regulation Number 20 of 2021 concerning halal certification for micro and small businesses.

Implementing the self-declaration scheme certainly has implications regarding the quantity of halal certification issuance in Indonesia. This can be reviewed based on the halal certification issuance data before and after this scheme's implementation. The following is a comparison graph of these two periods:

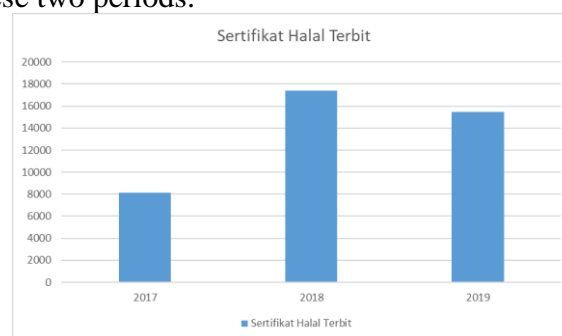


Figure 1: Halal Certification Data for the 2012-2019 Period
Source: LPPOM MUI, (2019)

The first graph shows the movement of the halal certificates issued three years before the self declaration scheme was introduced. In 2017, 8,157 halal certificates were issued. The following year saw a significant increase, reaching 17,398 halal certificates. 2019, there was a decrease, with a total of 15,495 halal certificates issued (Warto & Samsuri, 2020). Based on this data, it can be concluded that the issuance of halal certificates between 2017 and 2019 tended to fluctuate, with an average issuance per year of 13,700 halal certificates.

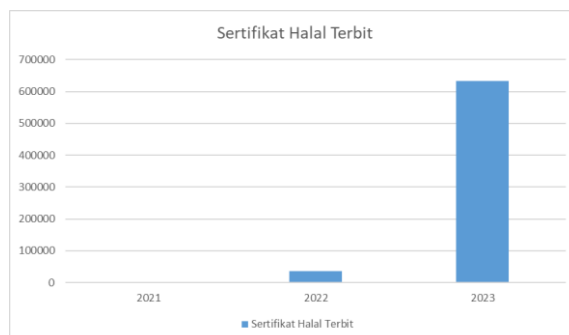


Figure 2: Halal Certification Data for the 2021-2023 Period
Source: BPJPH, (2023)

In the subsequent period, it can be seen that in 2021, 930 halal certificates were issued through the self-declaration scheme. Then, in 2022, 35,930 halal certificates were issued, and the peak was in 2023, where from January to September, there were 633,197 halal certificates issued (Indah, 2023b). Based on the comparison of this data, it can be concluded that introducing the self-declaration scheme has positively impacted the number of halal certificates issued. Currently, the issuance of halal certificates continues to accelerate. By the end of 2023, it is projected that one million halal certificates will be issued through the self-declaration scheme (Indah, 2023a).

Behind the potential and achievements attained through the implementation of the self-declaration scheme, there are critical points that must be understood and comprehensively applied. These critical points are related to the Halal Product Process, the standard operating procedure for accompanying the process. The Halal Product Process is crucial to implement because it determines whether a food and beverage product can obtain a halal certificate (Purnasari et al., 2018). Within this process, there are several mechanisms for examining ingredients and production processes up to the packaging stage of the product. If this aspect is not understood and implemented following regulations until a halal certificate is issued, it can hurt consumers. This is exemplified in the grape wine product Nabidz, which obtained a halal certificate. This product contains alcohol levels above 0.5 percent, which, according to the Indonesian Council of Ulama's Fatwa No. 10 of 2018, categorizes it as khamr, a forbidden drink for Muslims and therefore should not have received a halal certificate (Fatwa Majelis Ulama Indonesia, 2018). Upon examination of the cause, this case occurred due to manipulation by the halal product process's accompanying personnel during the verification and validation stages of the halal product process (Pamuji, 2023). From the cause of this case, it can be concluded that there has been a violation of the standard operating procedure of the halal product process that does not comply with the self-declaration scheme's regulations, ultimately harming consumers of the Nabidz product.

Based on the example case above, the urgency of implementing the standard operating procedures for the halal product process is reflected. Therefore, the accompanying personnel must understand and implement it according to the established procedures (Jakiyudin & Fedro, 2022). Regarding the standard operating procedures, in Islamic teachings, the concept of maqasid al-shariah contains guidelines and limitations for individuals in carrying out all life activities to achieve benefits (Utami, 2023). In short, maqasid al-shariah becomes a common standard operating procedure that can be applied in all life activities, especially in the halal product process activities that have implications for the benefit of the community. Therefore, this research will discuss the review of maqasid al-shariah in each stage of the halal product process.

A previous study on the review of maqasid al-shariah, precisely the aspect of benefit accompanying the halal product process, has been conducted by Vika Fitryani (2023). In this study, the researcher conducted direct interviews with halal product process accompanists and business owners, resulting in data with solid validity. From the research conducted, it was found that there were differing views between the two parties regarding the level of benefit of the

halal certificate. For business owners, the halal certificate is categorized as a level of *maslahah tahsiniyah*. Meanwhile, for Halal Product Process Accompanists, the halal certificate is categorized as a level of *maslahah daruriyyah* (Utami, 2023). Overall, the research conducted by Vika Fitryani (2023) has provided an overview of the benefit level. However, the review focused on the research subjects' perspectives on the halal certificate rather than the accompanying halal product process. This resulted in a lack of alignment between the research title and the findings obtained. Therefore, this study aims to address these shortcomings and provide an understanding of the benefit values determined based on *maqasid al-shariah* in each procedure of the halal product process. It is hoped that this research will improve the understanding of halal product process accompanists regarding the standard operating procedures of the halal product process so that they can carry out their responsibilities in alignment with the Shariah rules and regulations set by the Halal Product Assurance Organizing Agency. Indeed, the alignment between actions and standard operating procedures will directly impact the optimization of the halal product process following the regulations of the self-declaration scheme.

Related to research that has been done before, there are several in-depth studies on the topic of benefits in the field of halal certificates. Some of them are research conducted by Nuzulia & Roisatun Khasanah (2023) on the urgency of halal certificates in production ethics. From the use of qualitative descriptive methods and literature study approaches, research findings were obtained that the existence of halal certificates is essential in production ethics because halal certificates are a form of fulfilling obligations and compliance as Muslims, providing protection to consumers, increasing the number of profits, and strengthening product competitiveness in the halal industry trade competition (Nuzulia & Khasanah, 2023).

Then, research was conducted by Zarul Arifin (2021) regarding the study of the *maslahat* side of the application of halal certificates on electronic and non-consumption products. By using qualitative descriptive methods and literature study approaches, interviews, and documentation, it was found that applying halal certificates on electronic and used goods is still voluntary (not mandatory). The application of this halal certificate is intended to prevent harm, provide security and comfort for users, and provide added value for electronic products and use goods (Arifin & Hatoli, 2021).

Next is research conducted by Panji Adam (2017) on the position of halal certificates in the national legal system as an effort to protect consumers. By using the normative juridical approach method, it was found that halal certificates have a central position in the national legal system so that any party is obliged to comply with halal fatwas produced by the MUI and thanks to this prominent position also makes halal certificates an effort to protect consumers (Agus, 2017).

Several previous studies have succeeded in creating an understanding of the benefits obtained from halal certificates, so the results of this research can increase awareness for business actors and consumers. However, research topics related to the process of halal products have not been widely conducted. This topic is important to discuss as the number of halal certificates issued through self-declare schemes increases, as well as the implications of the process. Therefore, this study will be examined more profoundly related to the review of *maqashid syariah* on halal product process assistance to optimize the application of standard operating procedures for halal product processes.

The novelty of this research lies in the introduction and implementation of the self-declare scheme for halal certification for micro and small enterprises in Indonesia. This research demonstrates that the self-declare scheme, regulated by the Job Creation Law and clarified through Government Regulation Number 39 of 2021 as well as Minister of Religious Affairs Regulation Number 20 of 2021, has significantly increased the number of halal certificates issued. The research highlights the importance of the self-declare scheme in accelerating halal certification, but also underscores the need for strict implementation of halal product process assistance mechanisms to ensure compliance with the established halal standards.

Methods

The type of research used in this article is qualitative descriptive, which aims to describe a mechanism of social processes or phenomena in a structured, objective, and accurate manner (Panorama & Muhajirin, 2017). Then, the literature study approach was used to examine some scientific literature related to regulating the implementation of self-declare schemes and the values of benefit in Maqashid Shariah. Furthermore, this article uses the Miles and Huberman model at the data analysis stage, which consists of three stages. The first stage is data reduction, which means sorting out essential data related to the research topic. The second stage is data display, which contains narrative data presentation based on reduction results to make it easier to understand the occurring phenomena. Furthermore, the third stage is the conclusion, which is interpreted as a stage to conclude the results of the data presentation. This conclusion is in the form of a description of the findings that were previously the topic of research (Sugiyono, 2022). In the end, informative research results are created for the community from these three stages, especially individuals responsible for the halal product process.

Maqashid Syari'ah and Maslahah

When examined etymologically, maqashid shariah comes from the arrangement of two words: maqashid and shariah. The word maqashid comes from the root word "*qashada*", meaning intentionality, desire, intention, or goal. The word "*shariah*" implies a source of water (source of goodness) or, if explained, will have the meaning of Allah's law for his servants. From this linguistic definition, it is obtained that maqashid shariah is a goal Allah has developed through the sharia laws to achieve the good or benefit of his servants (Srisusilawati et al., 2022). Then this definition is strengthened by the views of Imam Al-Syatibi contained in his book *Al Muwafaqat*, which interprets maqashid shariah as a legal provision that Allah has decreed to his servants to achieve the benefit of life both in the world and in the Hereafter (Hamdi, 2017). In line with this opinion, Wahbah Al-Zuhaili argues that maqashid shariah is a target or intention contained implicitly in a stipulation of sharia law (Febriadi, 2017). Based on some of these definitions, it can be concluded that maqashid shariah is the purpose of establishing sharia law oriented towards realizing the benefit of the people.

Furthermore, when discussing benefits, there will be a concept that states that *maslahah* has a close relationship with Islamic law. All established Islamic laws must aim to achieve *maslahah* in the orientation of the world and the hereafter. When examined from an etymological point of view, *maslahah*, or in Arabic called *al-maslahah*, means goodness, propriety, and usefulness. *Maslahah* has the opposite word, *al-mafsadah*, which means not good or bad (Eldersevi & Haron, 2020). Meanwhile, according to the terminology, scholars will find various definitions of *al-maslahah*. According to Imam Al-Ghazali, *maslahah* reflects gaining benefits or keeping away evil. As for obtaining benefits or keeping away these evils are intended to maintain or protect the objectives of sharia, which amount to five points, namely *hifdz din*, *hifdz nafs*, *hifdz aql*, *hifdz nasl*, and *hifdz mal* (Sarif & Ahmad, 2018). In line with the opinion of Imam Al Ghazali, according to Al Buthi, *maslahah* does the sharia intend the benefit to realize the preservation of religion, soul, reason, offspring, and property in a servant. In addition, according to Al Khawarizmi, *maslahah* protects or maintains sharia by rejecting evil or damage from humans (Ulya, 2019). Based on these views, it can be concluded that *maslahah* is interpreted as something that is considered a good or benefit resulting from human actions or actions in achieving the goal of maintaining five points, namely keeping religion, soul, reason, offspring, and property.

The definition of maqashid shariah and *maslahah* shows a strong correlation between the two that cannot be separated. This correlation is formed from the role of maqashid shariah, which is an indicator of a human being in carrying out life activities, and *maslahah* being the point of purpose or implication of the application of this maqashid shariah. In essence, the concept of maqashid shariah is *dar'u al mafasid wa jalb al-masalih*, which means to realize good and avoid harm or rejection of evil (Musolli, 2018). Then, about the concept of maqashid

shariah, Imam Al Syatibi classifies benefits into three different levels according to the level of need or interest in human life (Priyatno et al., 2020). The three classifications are *Maslahah dharuriyyah* (primary), *Maslahah hajiyyah* (secondary), and *Maslahah tahsiniyyah* (tertiary).

Maslahah dharuriyyah is a thing whose position is critical to be fulfilled or achieved in human life because if this *maslahat* is not fulfilled, it will damage life both in this world and hereafter (Priyatno et al., 2020). In short, the *maslahah dharuriyyah* is a benefit that human life needs. Regarding the *maslahah dharuriyyah*, the scholars of Ushul Fiqh stated that in implementing the benefit, there are five essential points (*dharuriyyat al-khams*) that must be maintained, including: *hifdz din*, *hifdz nafs*, *hifdz aql*, *hifdz nasl*, and *hifdz mal*. *Hifdz Din* refers to the preservation of religion. Maintaining and implementing religious teachings is essential in human life because religion serves as a guideline for living in this world and has implications for the afterlife. By safeguarding and maintaining religion, its continuity and influence are preserved throughout generations. *Hifdz Nafs* refers to safeguarding the soul or ensuring the safety of a human being's right to life. This is an important priority because it is through the soul that a person can carry out daily activities. Therefore, every individual must strive to do everything permissible by Shariah to improve their quality of life. If the care of the soul is not prioritized, it can threaten the sustainability of human life. *Hifdz Aql* emphasizes the importance of reason as an essential instrument in a human being. It is with intellect that one can weigh good and bad decisions. Therefore, every person must strive to improve their capacity for reason and protect it from various threats that endanger its existence. *Hifdz Nasl* highlights the significance of offspring for the continuity of life from generation to generation. Offspring are crucial for the survival of humanity worldwide. Therefore, it is essential to maintain and protect descendants to ensure the ongoing existence of human life. *Hifdz Mal* refers to the importance of treasure or property as a tool or medium to meet daily human needs. Obtaining necessities requires property, which in turn necessitates effort and action. Therefore, property must be maintained both in acquisition and use. If not properly guarded, it can pose a threat to human life (Rusdi, 2017):

Maslahah hajiyyah is a thing or matter that has an essential position in human life. Still, if it is not fulfilled, it will not create damage or a significant negative impact on human life. In short, this *maslahah hajiyyah* has a moderate level or should be there to provide convenience or avoid difficulties. If there is none, then it does not make it corrupt as the *dharuriyyah al-khams* implications, only that difficulties or narrowness will arise. *Maslahah tahsiniyyah* is not too important in human life because its purpose is only to beautify, improve, and obtain honor and dignity. If it is not fulfilled, there will be no implications of damage and difficulty as the position of the previous two levels of *maslahah*, only that it will influence the assessment of manners (Febriadi, 2017).

From these three levels of *maslahah*, it can be understood that there is a relationship between levels. The level of *maslahah tahsiniyyah* complements the level of *hajiyyah*. Similarly, the *maslahah hajiyyah*, which is also a complement to the *maslahah dharuriyyah* and the *maslahah dharuriyyah*, is the foundation or basis of all levels of *maslahah* that must be prioritized in life (Sutisna et al., 2021). Therefore, *maslahah* needs to be maintained or achieved in two ways: *min haytsu al wujud* and *min haytsu al-adam* (Sanata Islam & Nur, 2021). *Min haytsu al wujud* means implementing all worship and muamalah activities that are results-oriented and aimed at obtaining benefits in life. *Min haytsu al-adam*, which means preventing all kinds of activities that can worsen or damage the good practices that have been carried out. If these activities continue to be carried out, they have the potential to harm the side benefits and bring prosperity.

Self Declare (Halal Certificate Scheme)

Self-declare, which means a personal statement, is a scheme for obtaining halal certificates through the self-declare of business actors (Rafianti et al., 2022). This scheme emerged after Law Number 11 of 2020 was issued concerning job creation. Article 4 A

Paragraph 1 states that micro and small businesses must obtain a halal certificate based on a personal statement. Then, it is explained again in paragraph 2, which reads that the statement of business actors is carried out based on halal standards set by the Badan Penyelenggara Jaminan Produk Halal (Jakiyudin & Fedro, 2022).

As a form of regulatory sustainability related to the self-declare scheme, the government stipulates derivative arrangements by issuing presidential regulation Number 39 of 2021 concerning regulations for implementing halal product guarantees. Article 79, paragraph 2 states the criteria for micro and small business actors who are entitled to obtain halal certificates through the self-declare scheme, which include the: 1) the product is not high-risk, or the ingredients used in producing it have been ascertained to have halal status; and 2) the process of making products can be guaranteed halal, and the process is classified according to simple criteria.

Then, in the following article, namely Article 79 paragraph 4, there are provisions for halal standards set by the Badan Penyelenggara Jaminan Produk Halal, including at least the following: 1) There is a statement from business actors in the form of a contract or pledge which contains the following: the halal status of products and ingredients used in the product's manufacturing process, and the process of making halal products is carried out when the product is made from the initial stage to the final stage of product packaging; and 2) an assistant to the halal product process is selected when applying for a halal certificate to assist in the halal product process.

Halal Product Process Assistant

Halal product process assistants are new actors in the halal certificate acquisition scheme. Previously, this role was carried out by a halal auditor who had the primary responsibility in the verification and validation stages of the regular scheme of the halal product process (Utami, 2023). The presence of halal product process assistants implies the issuance of Law Number 11 of 2020 concerning job creation. Article 53, paragraph 2 states that the public can participate in implementing halal product guarantees as assistants to the halal product process. Then, as a follow-up to the article, the Ministry of Religious Affairs also issued Minister of Religious Affairs Regulation Number 20 of 2021 concerning halal certification for micro and small businesses (Jakiyudin & Fedro, 2022).

Regulation of the Minister of Religious Affairs Number 20 of 2021 on Halal Certification for Micro and Small Business Actors outlines several provisions regarding the halal product process assistance system, which is primarily the responsibility of a halal product process assistant. The duties or standard operating procedures that must be carried out by halal product process assistants include: first, verifying and validating halal statements by business actors, including the use of halal product ingredients and processes; second, conducting document checks of the ingredients and their composition used in manufacturing products to verify and validate those ingredients; third, to verify and validate the halal product process, it is mandatory to inspect the documents, request a halal product process mechanism, and verify directly at the production site; fourth, if there is non-compliance with regulations, it is mandatory to make corrections in the use of ingredients and the production process; fifth, if the ingredients and processes of halal products comply with the regulation's provisions, the Halal Product Assurance Agency must provide recommendations for further hearing to the fatwa committee.

The existence of a description of responsibilities or standard operating procedures for assisting the halal product process reflects that although verification and validation mechanisms are simplified, it does not mean that halal standards are ignored. Halal standards still prioritize maintaining the quality of a halal product through a mentoring mechanism set by the Badan Penyelenggara Jaminan Produk Halal (Dewi & Istianah, 2022).

Halal Product Process Assistance Mechanism Self Declare Scheme

The existence of the self-declare scheme as the latest scheme to obtain halal certificates for micro and small businesses cannot be separated from the existence of a mechanism that must be applied as a form of maintaining the halal commitment of a product that will be halal-certified (Mukti, 2023). This mechanism has been regulated in the Regulation of the Minister of Religious Affairs Number 20 of 2021 concerning halal certification for micro and small businesses, which is the primary reference or standard operating procedure for assisting the halal product process in carrying out their responsibilities (Lutfika et al., 2023). The existence of this standard operating procedure is also a form of application of Law Number 8 of 1999 concerning consumer protection, precisely in Article 4 point A, which states that consumers have the right to obtain comfort, security, and safety when using or consuming products in the form of goods and services. In addition, in this consumer protection regulation, halal product provisions have also been mentioned, precisely in Article 8 point H, it is said that goods produced and traded by business actors are required to follow the provisions for halal production following the halal statement listed on the product packaging label. Based on these two regulations, it can be concluded that the halal product process assistance mechanism in the self-declare scheme has a high urgency to be implemented so that the parties involved in the halal product process must be able to understand and implement this mechanism.

Furthermore, in the Regulation of the Minister of Religious Affairs Number 20 of 2021, the fourth paragraph regarding the mechanism for assisting the halal product process is summarized into three core stages of standard operating procedures for assistance. The three stages are: Stages of Verification and Validation of Ingredients, Stages of Verification and Validation of Halal Product Process, and Correction Stage for Findings of Nonconformity.

Verification and validation of ingredients are the first stages that must be carried out to assist in the halal product process. When examined etymologically, as stated in Law Number 33 of 2014 Article 1 Paragraph 4, ingredients are instruments used to create or produce a product. From this definition, it can be understood that ingredients are the aspect that has the most significant contribution to creating a product. As a result, this condition has implications for the presence of ingredients, which is the main critical point of halal testing of products that will be halal-certified. Then, in the same regulation in Article 17, paragraph 1, this aspect of ingredients is divided into four classifications, namely raw ingredients, processed ingredients, additives or complements, and auxiliary ingredients or ingredients used in the production process but are not included in the product composition (Law, 2014).

All classifications of the ingredients being tested must be verified and validated during the mentoring process. At this stage, the procedures that need to be done are as follows: First, the inspection of ingredient documents, where business actors applying for halal certificates must compile detailed documents listing all ingredients used in their products, including ingredient names, brands, manufacturers, halal certificate numbers, and their validity periods. These documents are verified by halal product process assistants to ensure authenticity, evaluate the validity of the information, and confirm that all ingredients meet halal standards, ensuring no non-halal elements are present. Next, the examination of ingredient composition takes place. After verifying the ingredient documents, the composition of the ingredients is examined to ensure they meet halal criteria. Ingredients must either have halal certificates or be listed as halal per the relevant decrees. Ingredients are categorized into undoubted (no critical halal concerns) and doubtful (requiring halal certification). This examination includes raw, processed, additive, and auxiliary ingredients used in production to ensure compliance with Islamic law and halal standards. Once this stage is completed, the process can move to the next stage of inspecting the halal product process (Jakiyudin & Fedro, 2022; Lutfika et al., 2023; Mukti, 2023).

The halal product process, as required in the halal certification procedure of the self-declare scheme, is a continuous stage regulated by Law Number 33 of 2014, Article 1, paragraph 3. This process ensures the halal status of products through various activities,

including feeding ingredients, processing, storage, packaging, distribution, sales, and presentation, all of which must be verified and validated. The standard operating procedures for this process include the inspection of halal product process documents, where documents such as halal contracts, product photos, ingredient lists, and narratives of the halal product processes are verified, as outlined in the Decree of the Head of the Halal Product Assurance Agency, 2022. Next, the inspection of the halal product process scheme ensures the production process conforms to halal standards by reviewing the stages from raw ingredients to final products (Jakiyudin & Fedro, 2022; Lutfika et al., 2023). Finally, on-site verification involves direct inspection of business operations to confirm the accuracy of the submitted data. If on-site verification is not possible, remote inspections via photos, videos, or online interviews are conducted.

Correction of nonconformity findings is an activity to make improvements if some errors or deficiencies do not meet the requirements of halal standards. This correction stage is applied to two stages that are the core of halal product process assistance, namely the ingredient inspection stage and the halal product process inspection stage (Lutfika et al., 2023). In practice, if discrepancies are found after the inspection process of both ingredients and halal product processes, the halal product process assistant can correct or add deficiencies following the agreement of business actors. Of course, the existence of this correction is mandatory for business actors to comply with aspects that have been improved and included in the submission of halal certificates because this is evidence of maintaining product halal commitments.

Review of Maqashid Shari'ah on the Halal Product Process Assistance Mechanism

If the discussion is constricted using a sharia perspective, the existence of several regulations governing halal certificates is a follow-up to the main regulations in Islamic teachings. As stated in Surah Al-Baqarah Verse 168, Allah says :

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

"O mankind, 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."

In the above verse, it is explicitly stated that Allah commands every human being to consume food that is *halal* and *thayyib*. When examined further, the word "*halal*", according to Yusuf Al Qardhawi, means something through which can be unraveled or unbroken bonds that have a negative impact (danger), and Allah allows humans to do so (Muzzaki, 2021). Then, the word "*thayyib*", according to Al-Ashfahani, is interpreted as an interpretation of a thing that gives pleasure and goodness to the five senses and the human soul. If the word *halal* is juxtaposed with the word *thayyib*, it means that the food consumed is sacred, protected from dirt and unclean contamination, and food that when consumed does not pose a danger to humans (Syahputra et al., 2023).

Of course, there is a command for humans to consume halal and good food not without reason. If viewed in terms of the rules of *maslahah*, a rule will be found that reads :

السَّارِعُ لَا يَأْمُرُ إِلَّا بِمَا مَصْلَحَتُهُ خَالِصَةٌ أَوْ رَاجِحَةٌ وَلَا يَنْهَى إِلَّا عَمَّا مَفْسَدَتُهُ خَالِصَةٌ أَوْ رَاجِحَةٌ

"The command of Allah and His Messenger entails only that which is purely beneficial or whose benefit predominates. Moreover, they do not prohibit anything except that which is genuinely harmful or whose harm predominates."

From this rule, it can be understood that Allah commands his servants to consume halal and good food because it will have implications for benefit. On the other hand, Allah forbids consuming unclean and lousy food because it will harm those who consume it (Rahayuningsih & Ghozali, 2021). Suppose the primary regulation, namely Surat Al Baqarah Verse 168, contains the purpose of benefit. In that case, several derivative rules created to regulate the practice of implementing halal product guarantees, especially assistance in the process of halal food and beverage products, also have a harmonized purpose. Therefore, it can be correlated between the mechanism for assisting the halal product process regulated in the Regulation of the Minister of Religious Affairs Number 20 of 2021 with aspects of benefit based on maqashid

shariah values. The correlation analysis results describe the stages of verification and validation of ingredients alongside the stages of verification and validation of the halal product process.

The ingredient inspection process consists of two stages: the inspection of ingredient documents and the examination of ingredient composition. These procedures validate the halal status of ingredients used in food and beverage products, ensuring they meet the halal standards set by the Badan Penyelenggara Jaminan Produk Halal (Lutfika et al., 2023). This process aligns with the values of maqashid syariah, emphasizing care for religion (*hifdz din*), care for the soul (*hifdz nafs*), and care for the intellect (*hifdz aql*). The description of the correlation between the ingredient examination procedure and the value of maqashid syariah is as follows:

1. *Hifdz din*: The implementation of religious safeguards in the ingredient inspection process is reflected in the strict selection of ingredients used in products and the examination of supporting documents that strengthen the legality of ingredients that are halal and can be used in the production process. This inspection procedure is carried out to maintain the halal quality of the ingredients used to create products that can be considered halal and safe for consumption. Suppose the halal ingredient can be ascertained so that it is not contaminated with unclean and haram content. In that case, it can also be shown that when the ingredient is consumed, it will not have negative implications for worship activities (Utami, 2023). Following the narration of Ibnu Abbas, the Prophet Muhammad said to Sa'ad bin Abi Waqash, "O Sa'ad, improve your food, and you will indeed be a person whose prayers are always answered. By my life in His hand, if someone consumes forbidden sustenance, their deeds will not be accepted for forty days." Based on the hadith, it can be understood that the consequences of consuming haram food, which includes food containing haram ingredients, are the rejection of acts of worship and the non-fulfillment of prayers for forty days from the time the servant consumes haram food (Syahputra et al., 2023). Of course, this consequence interferes with the quality of worship of a servant and even threatens the religious aspect of the individual. Therefore, the examination of ingredients in the halal product process assistance procedure is aimed at preventing these consequences for every Muslim in Indonesia so that Muslims do not worry about the aspects of worship they do to Allah SWT (*Habluminallah*).
2. *Hifdz nafs*: The application of maqashid syariah values, especially the protection of the soul, can also be represented from the inspection of the composition of ingredients used during the production process until the presentation of food and beverage products to consumers. Check the composition of these ingredients to ensure that they do not harm consumers when they consume these food and beverage products. The criteria for harmlessness for consumption are implemented by proving that the ingredient is not contaminated with dirt and unclean, or the cleanliness and hygiene of the ingredient is well maintained, and the ingredient used is purely derived from halal ingredients and is allowed for human consumption (Lutfika et al., 2023). This criterion is also emphasized because the ingredients in food and beverages significantly affect humans' souls and attitudes or dispositions. This is stated in Tafsir Al-Azhar by Buya Hamka precisely in the discussion of Surah Al-Baqarah Verse 171; it is said that food is included in the determining factor of the softness and roughness of a human ethic (Amrullah, 1989). The attitude or ethics becomes part of the human soul and affects the state of the soul. Therefore, foodstuffs are mandatory to meet the criteria of halal and goodness of the product because they have significant implications for the human psyche (Syahputra et al., 2023). Based on this description, it can be concluded that the examination of the composition of this ingredient is intended to provide a sense of security and comfort to consumers who will consume halal-certified food and beverage products. In addition, this examination procedure is intended to prevent the emergence of negative impacts formed in the human psyche due to consumption activities. Finally, from this procedure, consumers are not worried about the clarity of the ingredients to be consumed so that the soul of the consumers is protected from unwanted influences.

3. *Hifdz aql*: In line with the correlation that occurs in soul care, examining the composition of ingredients used in a product that will be halal-certified is intended as an actual form of safeguarding the human mind (Utami, 2023). This is reflected in the examination, requiring that the ingredients used are suitable for human consumption and do not cause the effect of impaired consciousness for those who consume them. The ingredients that can have a disturbing or intoxicating effect contain *khamr* elements. As explained in the Qur'an Surah An-Nahl Verse 67, Allah says:

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ

“And from the fruits of palm trees and grapevines, you derive intoxicants. as well as wholesome provision. Surely in, this is a sign for those who understand.”

In the above verse, it is clearly stated that drinks from date juice and wine (*khamr*) have an intoxicating effect on those who consume them. Then in the next surah namely Surah Al Baqarah Verse 219 there is a legal emphasis of consuming *khamr*, in this verse Allah says:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

“They ask you ‘O, Prophet’ about intoxicants and gambling. Say, There is great evil in both, as well as some benefit for people, but the evil outweighs the benefit.”

Based on these two verses, it can be understood that *khamr* has an intoxicating effect, and Allah punishes the activity of drinking *khamr* as a great sin that is forbidden or haram to commit (Hamida & Sein, 2022). Therefore, the existence of an inspection procedure on the composition of ingredients is a form of prevention of the use of *khamr* both intentionally and unintentionally (contaminated outside the supervision of producers) in food and beverage products that will obtain halal certificates, so that food and beverage consumers are protected from substances that can damage and disturb the mind.

The stages of verification and validation in the halal product process involve a series of steps to ensure that all ingredients and production processes of food and beverages comply with applicable halal standards. The halal product process is a series of steps in making a food and beverage product from upstream to downstream at the level of presentation to consumers (Jakiyudin & Fedro, 2022). This production process is also a critical stage that must be checked because, in the manufacturing process, there is uncertainty whether the ingredients that have been confirmed to be halal in the previous stage are not mixed or re-contaminated with substances containing haram elements, dirt, and unclean during the manufacturing process. In other words, the production process also has a critical point that can affect the halal quality of a food and beverage product, so it is mandatory to re-examine the halal product process to minimize any non-compliance with applicable halal standards in Indonesia. At this stage, there are three mandatory procedures for inspection, including an inspection of halal product process documents, an inspection of halal product process schemes, and field inspections (Lutfika et al., 2023).

If reviewed by linking the values of maqashid syariah, results are obtained stating that the standard operating procedures for inspecting halal product processes as regulated in the Regulation of the Minister of Religious Affairs Number 20 of 2021 with the support of the Decree of the Head of the Agency Number 58 of 2022 which contains inspection instruments for halal product process assistance have internalized the value of maqashid syariah Related to the safeguarding of religion (*hifdz din*), soul (*hifdz nafs*), and reason (*hifdz aql*). Similar to the correlation established in the ingredient inspection procedure, the correlation in this procedure also prioritizes the three core maqashid syariah values. However, in this procedure, there is an emphasis on the product manufacturing process, which must be ensured directly that no process can change halal quality. No other substances are outside the composition of mixed halal ingredients (Lutfika et al., 2023). The results of the analysis of the correlation between maqashid syariah and halal product process inspection procedures are as follows:

1. *Hifdz din*: Safeguarding religion is also the most crucial point in the inspection procedure of halal product processes because the value of maqashid syariah has implications for life

in the world and the hereafter (Rahayuningsih & Ghozali, 2021). So, in this procedure, all production process instruments are attentive to detail to minimize the contamination of prohibited or dangerous substances, even if only a tiny amount. This is explained in the hadith of the Prophet Muhammad SAW, which reads:

مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

“The consumption of something, when its abundance leads to intoxication, is deemed forbidden even in small quantities.” (HR. Abu Daud, number. 3681)

From the above hadith, it can be understood that consuming *khamr*, even in small quantities, will still be punished as haram and has implications for the great sins that must be borne by the individual who consumes it (Fatwa Majelis Ulama Indonesia, 2018). In addition, if recontextualized with the food and beverage production process carried out by micro and small businesses, there is also the possibility of contamination of ingredients such as carrion, blood, pork, and animals slaughtered without mentioning the name of Allah, which is forbidden to be consumed by Muslims (Lutfika et al., 2023). The existence of this haram law is stated in Surah Al Baqarah verse 173, which reads:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"He has only forbidden you to eat carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity, neither driven by desire nor exceeding immediate need, they will not be sinful. Surely Allah is All-Forgiving, Most Merciful."

Based on the paragraph above, the inspection procedure for halal product processes is important to be carried out as a step to prevent the occurrence of production processes contaminated by the four prohibited substances. Suppose this procedure is not a concern in the mentoring process to result in contamination of the four ingredients above. In that case, the food and beverage products are haram for consumption and cause negative implications in worship, as the hadith conveyed in the previous discussion. Therefore, the inspection procedure for halal product processes must follow the stipulated provisions so that the religious aspects of a Muslim who will consume halal-certified food and beverage products can be maintained.

2. *Hifdz nafs*: Safeguarding the lives contained in the halal product process inspection procedure is implemented with the details of instruments that must be checked during the mentoring process in the field. Direct inspection of business actors is carried out starting from the stage of checking the use of production tools and ingredients, containing cleaning production tools and ingredients, inspecting product processing processes, and inspecting the packaging process and presentation of food and beverage products to consumers (Lutfika et al., 2023). Some of these stages must be carefully examined to ensure prohibited substances do not contaminate food and beverage products and are not harmful to the souls of individuals who consume them. The implementation of this procedure for inspecting the production process has been in line with Allah's command; in Surah Al Baqarah verse 195, Allah said:

وَأَنْفُسُ فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“Spend in the cause of Allah and do not let your own hands throw you into destruction by withholding. And do good, for Allah certainly loves the good-doers.”

In this verse, Allah commands his servants not to fall into destruction. One example is not to consume unclean food and beverages because they can negatively affect or destroy the soul of the individual who consumes them (Syahputra et al., 2023). Therefore, this procedure must be applied following applicable provisions as a form of prevention against the potential for effects that destroy the human soul.

3. *Hifdz aql*: Safeguarding the sense in the halal product process inspection procedure is also reflected in the mandatory activities carried out following the indicators of the requirements of the halal product process assistance mechanism. Similar to the previous maqashid shariah

values, safeguarding this reason is realized by conducting checks to prevent contamination of haram substances, dirt, and unclean in the production process of food and beverages that will obtain halal certificates. This examination shows that the product is safe for consumption and does not negatively influence human reason (Syahputra et al., 2023). Therefore, understanding that this inspection procedure has a high level of urgency, every halal product process assistant must apply it following regulations.

The stages of correction of nonconformity findings involve systematic steps to rectify identified issues or deviations from required standards or specifications. The correction stage for findings is a stage that is not always applied when the mentoring process takes place. This stage becomes an additional procedure, which means that it is only carried out when results are found that do not follow or do not meet the halal standards of the halal product guarantee organizing body. This correction stage applies to ingredient and production process inspection procedures following the agreement between the halal product process assistant party and business actors. Generally, this correction occurs in changes in the ingredients used or improved production processes to meet applicable halal standards (Lutfika et al., 2023). From the correction stage of these findings, the precautionary principle of implementing halal certification for self-declare schemes for micro and small businesses is reflected.

Then, suppose the corrective procedure for these findings also correlates with the values of maqashid syariah. In that case, it will produce an analysis that states that this procedure is included in safeguarding religion, soul, and reason, as well as the values contained in the previous two procedures. The location of religious protection (*hifdz din*) is found in the replacement of ingredients and production processes that previously did not meet halal requirements to be following halal requirements. Of course, this stage keeps individual consumers who will consume halal-certified food and beverage products to avoid the implications of rejecting religious deeds due to their activities. Then, the location of the guard against the soul (*hifdz nafs*) and the guard against the mind (*hifdz aql*) has harmony with the previous value, which is found in changes in the use of ingredients and production processes that adjust to halal standards. Before the inspection of both ingredients and production processes, instruments still contain elements of haram, dirt, and unclean that endanger or destroy the soul and mind. In that case, the correction stage of these findings prevents these negative impacts from occurring again after the food and beverage product obtains a halal certificate (Lutfika et al., 2023). Therefore, this correction stage can be highly urgent when conditions require changes or improvements in the food and beverage production mechanism to maintain the values of maqashid syariah achieved in the two previous procedures.

The Benefits Impact of The Implementation of The Halal Product Process Assistance Mechanism

In Islamic law, the establishment of a law is intended to provide benefits and avoid harm to humanity. This manifests the principle of maqashid syariah or the purpose of establishing a sharia law by Allah SWT to his servants (Musolli, 2018). If contextualized with the implementation of the self-declare scheme halal certificate, the presence of standard operating procedures or mandatory mechanisms related to the assistance of the halal product process, which has been regulated in the Regulation of the Minister of Religious Affairs Number 20 of 2021 and Decree of the Head of the Agency Number 58 of 2022 is a follow-up to the existence of Islamic religious sharia rules regarding the obligation to consume halal and *thayyib* food and beverages. This reality is a sign that in the mechanism of assisting the process of halal products, there is also a maqashid syariah value, which is important to understand and apply following the provisions because it is beneficial to the people, especially the Muslim community in Indonesia. In addition, a mentoring mechanism in the self-declare scheme implements the precautionary principle against *syubhat* (vague) activities in food and beverage consumption. This is in line with the words of the Prophet Muhammad SAW, which reads, “Whoever guards themselves against ambiguous matters (whose halal or haram status is unclear), indeed, they

have preserved the sanctity of their religion and honor. Furthermore, whoever falls into such ambiguous matters means they have fallen into forbidden things.” (HR. Muslim, No. 1599). If referring to the information of the hadith, it can be stated that the application of the halal product process assistance mechanism provides clarity on the halal and haram of a food and beverage product so that Muslim communities who are consumers can avoid things that plunge them into things prohibited by religious law (Ali, 2016).

Furthermore, suppose the benefit aspect is described based on the previous maqashid shariah discussion results. In that case, it can be seen that various impacts of *maslahah dharuriyyah* in human life can be achieved when the procedure's mechanism is carried out per the provisions. The first point, the implications of benefits gained from implementing the halal product process assistance mechanism, is the salvation of all religious activities carried out by a Muslim because the food and beverages consumed will affect the acceptance of a servant's religious deeds. Then, in addition to the aspect of *amaliyah*, the impact of benefit is also found in the quality of prayer of a Muslim who becomes *mustajab* due to consuming halal and good food and beverage. Both of these are in line with the words of the Prophet Muhammad SAW to Sa'ad bin Abi Waqash, who recommended avoiding consuming haram food because it would hinder the fulfillment of prayers and the rejection of acts of worship for forty days (Syahputra et al., 2023). In addition, the most important benefit of implementing the halal product process mechanism procedure in the religious aspect is the salvation of a Muslim from the torment of hellfire (Zulkifli & Sahid, 2018). As the Prophet Muhammad SAW said, “No flesh grows from unclean food unless hell is more important for him” (HR. At Tirmidzi number 614).

The second point is that the impact of benefits achieved from applying the halal product process assistance mechanism procedure is in worldly life, especially in aspects of the human soul and mind (Syahputra et al., 2023). The application of detailed examinations, from the verification and validation stage of ingredients and the production process to the correction stage of the findings, reflects full caution regarding everything that allows contamination of substances harmful to human health and reason. In this mechanism, it is ensured correctly that food and beverages that will obtain halal certificates do not contain any elements of substances such as *khamr*, carrion, blood, pork, dirt, and unclean so that the food and beverages are safe for consumption (Lutfika et al., 2023). Of course, this status indicates that food and beverages do not cause any negative consequences for individuals who consume them, and this condition follows the provisions stipulated in Law Number 8 of 1999 concerning consumer protection. The law clearly states that every consumer has the right to comfort, security, and safety when consuming a product of goods or services, especially food and beverage products. Therefore, implementing halal product process assistance procedures following regulations will significantly impact human life in the world and the hereafter.

Conclusion

The Halal Product Assurance Organizing Agency is actively promoting the self-declaration scheme to accelerate the availability of halal certificates in Indonesia. However, in its implementation, issues still have a fatal impact on society if not understood and implemented correctly, like the case of Nabidz beer product, which contained alcohol but still managed to obtain a halal certificate through the self-declaration scheme. This case occurred due to violations committed by individuals accompanying the halal product process who did not adequately realize the standard operating procedures of accompaniment. From the Nabidz case and the examination of values based on maqasid al-shariah in each accompanying mechanism, it can be concluded that in the three mechanisms, which include verification and validation of materials, the halal product process, and correction of findings, the values of safeguarding religion (*hifdz din*), soul (*hifdz nafs*), and intellect (*hifdz aql*) of humans are reflected. A thorough examination of each procedure demonstrates that this is carried out to ensure that the materials and production processes comply with halal standards. Therefore, every halal product

process accompanist must understand the accompanying mechanisms and comprehend the values of maqasid al-shariah in each stage to deliver results that positively impact society.

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