

Sharia Economic Law Perspective on The Concept of Halal Haram on Food at SUSHI HIRO

Rossalind Mutiara Ivana^{1*}, Muthoifin¹

¹ Faculty of Islamic Religion, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Email: i000220013@student.ums.ac.id

Abstract

This study aims to examine the application of the concepts of halal and haram as an ethical foundation in the practice of selling food in Sushi Hiro restaurants that do not have official halal certification, reviewed from the perspective of sharia economic law. The theoretical framework of this research is based on the concepts of halal and haram in Islamic fiqh, the principles of sharia economic law, and maqasid al-sharia, especially the protection of religion (hifz al-din), soul (hifz al-nafs), and property (hifz al-mal). The framework is used to assess the ethical responsibility of business actors as well as legal certainty in modern culinary business practices. The literature review refers to previous research on halal certification and the protection of Muslim consumers, especially generation Z. The literature shows that halal certification plays an important role in building Muslim consumer trust, although generation Z's consumption decisions are often influenced by lifestyle and social trends. Studies on non-halal certified Japanese restaurants from the perspective of sharia economic law are still relatively limited. The research methodology uses a normative-descriptive qualitative approach with case studies. The type of research is in the form of library research that utilizes secondary data, such as laws and regulations, fiqh muamalah literature, sharia economic law books, and relevant journal articles. Data analysis was carried out in a descriptive-analytical manner by linking legal norms and sharia principles to the practice of selling food at Sushi Hiro. The results of the study show that the absence of halal certification puts Sushi Hiro products in the category of syubhat and has the potential to contain gharar elements due to the unclear ingredients and production process. In addition, the consumption of Generation Z Muslims is more influenced by trends than by halal certainty. These findings affirm the importance of transparency, ethical responsibility of business actors, and halal certification as an instrument of consumer protection and increasing public trust.

Keywords: Halal and Haram, Sharia Economic Law, Business Ethics, Sushi Hiro, Muslim Consumer Behavior.

Introduction Section

The development of the culinary industry in Indonesia is experiencing rapid growth, marked by the rise of restaurants with international concepts, including Japanese cuisine such as sushi (Amalijah & Fredy, 2023). This phenomenon shows the globalization of people's consumption tastes which are not solely driven by food needs, but also by lifestyle, social image and also by aesthetic experiences. However, as a country dominated by a Muslim population like Indonesia, the halal aspect of food is a fundamental principle that is not only separated from consumption activities and business practices (Makiah et al., 2022).

From the perspective of Islamic economic law, the concepts of halal and haram are not only related to the type of foodstuffs used, but also include the processing process, as well as information transparency in transactions between business actors and consumers (Habiburrahman & Novia, 2023). This principle places halal as an ethical foundation in economic activities, as well as a form of protection for the rights of Muslim consumers. Therefore, the unclear halal status of a product has the potential to cause legal and ethical problems in food sales practices (Halim et al., 2022).

The existence of modern Japanese sushi restaurants without an official halal certificate is an interesting and relevant phenomenon to be studied academically, one of which is sushi hiro. This restaurant is widely known among urban people, especially the younger generation, with its premium serving concept and aesthetic interior design (MUSLIM-MINORITY, 2022). However, until now sushi hiro has not obtained a halal certificate from the authorized institution. This condition poses a dilemma for Muslim consumers, considering that Japanese culinary generally uses ingredients and spices that have the potential to contain non-halal elements, such as mirin, soy sauce, dashi, as well as the risk of contamination of production equipment (Jamaludin & Sugawara, 2022)

Previous research has discussed halal food and the Japanese culinary industry in Indonesia, which generally focuses on aspects of halal certification, consumer preferences or the influence of religiosity and lifestyle quantitatively. However, studies that specifically analyze Japanese restaurants that have not been halal certified using the perspective of sharia economic law are still very limited (Ratih et al., 2022) In addition, most of the research has not integrated the analysis of sharia business ethics and maqasid al-sharia in assessing the practice of selling non-halal certified food, especially in the context of consumer behavior of Generation Z Muslims. Therefore, there is a research gap in examining halal uncertainty as a normative legal and ethical issue in modern Japanese restaurants in Indonesia (Idris & Rozaidah, 2024)

Referring to the background that has been presented, this study aims to analyze the application of the concepts of halal and haram as an ethical foundation in the practice of selling food in hiro sushi restaurants from the perspective of

sharia economic law. This research is expected to be able to make a theoretical contribution to the deepening of the study of sharia economic law and provide practical recommendations for Muslim business actors and consumers in responding to modern culinary phenomena that do not yet have halal certainty (Bobby & Rahmadani, 2024)

Literature Review

Consumption and trade of food and beverage products that have not been certified halal from the perspective of sharia economic law. Their findings show that the self-declare mechanism in halal certification can run effectively as an initial stage, so that the consumption and sale of products without a halal certificate is still allowed as long as it does not contain haram elements and is in the certification phase. This research emphasizes the flexibility of Islamic law in the context of consumers and business actors, especially for products that have not been certified but do not contain haram substances (Azizah, 2022)

In contrast to this study, the study (Pangestu & Attas, 2022) focuses more on the phenomenon of halal Japanese restaurants from a religious and economic perspective. The results of their research show that consumer interest in halal Japanese restaurants is very high, and the existence of halal certification increases consumer confidence. In addition, they found that non-halal food ingredients in Japanese restaurants are often modified to meet halal standards. The focus of this research is different from the study of Hidarya & Badrudin because it emphasizes business adaptation and consumer behavior in the culinary industry, not just a certification mechanism (Pangestu & Attas, 2022)

Meanwhile, research by Nursyamsiah et al., 2022, examined the preferences of Generation Z Muslims at Sushi Hiro restaurant in Jakarta, with halal awareness, religiosity, and lifestyle variables. Their findings are quite unique, namely halal awareness has no effect on consumer preferences, but religiosity and lifestyle still have a significant effect even though the restaurant is not completely halal. These results indicate a difference in consumer behavior compared to previous studies; Although aspects of halal law are important, personal lifestyle and religiosity can be dominant factors in eating decisions (Nursyamsiah et al., 2022)

Research conducted by Tahir & Muslih, 2023 highlights the principle of using haram sources in food processing. They found that products derived from haram ingredients are still considered haram, unless there is a perfect *istihalah* that changes the substance of the material. This study provides a firmer legal perspective than the study of Hidarya & Badrudin, because it emphasizes the provisions of the law that apply universally, especially regarding substances that are harmful or clearly haram, so that all schools agree that consumers should not consume them (Tahir & Muslih, 2023)

Finally, the study Naskhila & Suriaatmaja, 2023 highlights consumer protection through halal product assurance, with a focus on the implementation of the Halal Product Assurance Law (JPH Law). Their findings emphasize that this law is crucial to protecting Muslim consumers because there are still many products that are not guaranteed halal. They also emphasized the government's obligation to ensure consumer protection. The focus of this study is different from previous research because it focuses on public policy and regulation, not on consumer behavior or certification mechanisms at the producer or restaurant level (Naskhila & Suriaatmaja, 2023).

The Concept of Halal and Haram in Islam

Halal and haram are normative concepts in Islam that not only function as legal rules, but also as ethical guidelines in shaping the behavior of a Muslim, including in consumption and economic activities. The halalness of a product cannot be partially understood, but must be seen thoroughly from the aspects of ingredients, processing processes, to how it is presented to consumers (Saupi, 2022).

In the context of food, the principle of halal requires caution because one element that is not in accordance with sharia provisions can affect the overall status of the product. Therefore, even though in the basic principles of Islamic law everything is allowed as long as there is no evidence that prohibits it, indications of the use of dubious materials or processes make caution an ethical attitude that must be prioritized by business actors and Muslim consumers (Mariyam et al., 2022).

Sharia Economic Law as an Ethical Basis for Food Sales

Sharia economic law is a whole norm sourced from the Qur'an, hadith, *ijma'*, and *qiyas* that aim to realize justice, benefits, and blessings in economic activities (Kahfi & Rosman, 2023) In food business practice, sharia economic law requires business actors to ensure the halalness of products, avoid the element of *gharar* (ambiguity), and convey honest and transparent information to consumers (Muhlis & Syarif, 2023).

The unclear halal status of a product can be categorized as an ethical violation because it has the potential to mislead Muslim consumers. Therefore, halal certainty is not only a legal obligation, but also a moral responsibility of business actors in maintaining public trust and trust (Oktaviany, 2024).

Sharia Business Ethics in the Perspective of Food Sales

Islamic business ethics emphasizes the value of honesty, responsibility, and fairness in every transaction. In food sales, this ethics require business actors not to hide information related to ingredients and production processes that have the potential to affect the halal status of products. Violations of halal and haram principles not only have implications for legal aspects, but also harm ethical values and consumer trust (Syafitri et al., 2022).

Muslim Consumer Behavior and the Generation Z Phenomenon

The actions of Muslim consumers are influenced by various factors, including religiosity, halal awareness, and lifestyle. In the context of Generation Z, food consumption is often influenced by social media trends, product aesthetics, and the need for social recognition (Febriandika & Hakim, 2023) This condition causes the emergence of syubhat consumption behavior, namely consuming products whose halal status is not clear even though it is not explicitly declared haram (Sari & Susanti, 2025).

Halal Certification in the Indonesian Legal System

Thus, the existence of Law Number 33 of 2014 concerning Halal Product Assurance is not only understood as an administrative obligation, but also as a normative instrument that strengthens the value of business ethics in the perspective of sharia economic law (Pribadi & Fitriana, 2022) In the context of this study, the regulation is an important basis for assessing the extent to which business actors have carried out their moral and legal responsibilities in providing certainty and protection to Muslim consumers in the midst of the development of the modern culinary industry (Faozi et al., 2023).

Research Analysis Framework

Based on the literature review, this study uses an analytical framework that includes:

1. The concept of halal – haram in Islamic fiqh
2. Principles of sharia economic law
3. Sharia business ethics
4. Generation Z Muslim consumer behavior
5. Halal certification regulations in Indonesia

This framework was used to analyze the practices of selling food at Sushi Hiro restaurant and its implications for Muslim business actors and consumers (Abd Razak et al., 2022).

Analysis of Maqāṣid al-Syarī'ah in Food Sales

Maqāṣid al-syarī'ah is the main purpose of the establishment of Islamic law which aims to realize the benefits and prevent harm to humans. In the context of sharia economic law, maqāṣid al-syarī'ah serves as an ethical basis in assessing business practices, including in the sale and consumption of food (Nasfi & Sabri, 2022) In general, maqāṣid al-syarī'ah includes five main principles, but in this study it focuses on three relevant aspects, namely *hifz al-dīn*, *hifz al-nafs*, and *hifz al-māl* (Hamdi, 2022).

First, *hifz al-dīn* (religious protection) emphasizes the importance of maintaining a Muslim's obedience to the provisions of the Shari'a, including in terms of the consumption of halal food (Rahim et al., 2021) The unclear halal status of a product has the potential to interfere with the implementation of religious obligations, because the consumption of haram food or syubhat can have an impact on the spiritual aspect of a Muslim. In the context of Sushi Hiro restaurants that do not yet have halal certification, the aspect of *hifz al-dīn* becomes relevant because Muslim consumers do not obtain legal certainty regarding the halalness of the products consumed (Yusuf et al., 2023).

Second, *hifz al-nafs* (protection of life) is related to efforts to maintain human safety and health. In the food industry, this principle requires business actors to ensure that raw materials and food processing processes are safe, harmless, and free from elements prohibited by sharia (Gunardi, 2023) The potential use of non-halal additives and the risk of contamination in Japanese food processing suggest that the *hifz al-nafs* aspect should be an important consideration in assessing the ethics of food sales at Sushi Hiro (Hashim et al., 2022).

Third, *hifz al-māl* (protection of property) emphasizes fairness and honesty in economic transactions. Every consumer has the right to get accurate, clear, correct and complete information before making a transaction (Saphira et al., 2025) Unclear halal status of a product can be categorized as a form of non-transparency that has the potential to harm consumers economically. Therefore, from the perspective of *hifz al-māl*, business actors have an ethical obligation to provide honest information about the halal status of the products sold (Mayangsari, 2024).

Thus, the analysis of maqāsid al-syarī'ah strengthens the analytical framework of this study in assessing the practice of selling food in Sushi Hiro restaurant. This approach not only assesses the aspects of halal and haram law textually, but also considers the goals and benefits that sharia economic law seeks to realize in dealing with the dynamics of the modern culinary industry (Al Mustaqim, 2023).

Figures and tables

No	Study Aspects	Concept Tree	Implications in Food Sales
1	The Concept of Halal and Haram in Islam	Halal and haram are normative rules as well as ethical guidelines in Islam that include ingredients, processing processes, and product presentation.	Food products must be ensured to be halal as a whole; The element of syubhat demands a cautious attitude of business actors and consumers.
2	Sharia Economic Law	Economic norms are sourced from the Qur'an, hadith, ijma', and qiyas which aim to realize justice and benefits.	Business actors are obliged to ensure halal, avoid gharar, and convey information honestly and transparently.
3	Sharia Business Ethics	Emphasizing the value of honesty, trust, responsibility, and fairness in transactions.	Ambiguity of halal information violates business ethics and undermines the trust of Muslim consumers.
4	Muslim Consumer Behavior (Generation Z)	Consumption is influenced by religiosity, halal awareness, lifestyle, and social media trends.	There is a rise in the behavior of syubhat consumption due to the influence of trends and aesthetics compared to halal certainty.
5	Halal Certification in Indonesian Law	Law No. 33 of 2014 concerning Halal Product Assurance as a legal and ethical instrument.	Halal certification is a form of consumer protection as well as moral and legal responsibility of business actors.



Figure 1. The atmosphere of Hiro's sushi restaurant

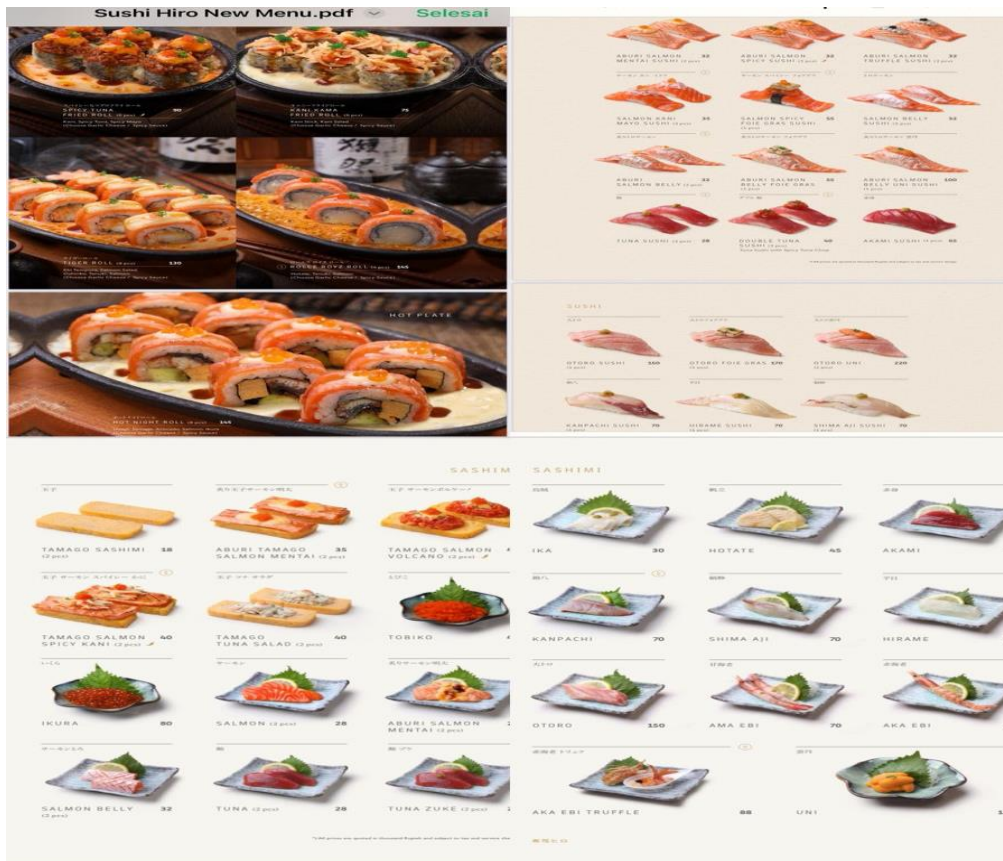


Figure 2. Sushi Hiro Menu

Conclusion

Based on the results of the analysis that has been carried out, this study concludes that the concepts of halal and haram are fundamental ethical foundations in the practice of food sales and consumption according to the perspective of sharia economic law. The halalness of food is not only determined by the ingredients used, but also by the processing, presentation, and transparency of the information provided to consumers. In the context of hiro sushi restaurants that do not have an official halal certificate, the food products served are in the category of syubhat, so it requires caution both from the side of business actors and Muslim consumers. The absence of halal certification causes legal and ethical uncertainty, especially considering the potential use of Japanese ingredients and spices that can contain non-halal elements.

This study also shows that the consumption behavior of Generation Z Muslims towards sushi hiro is not entirely based on halal awareness, but is influenced by a combination of religiosity and modern lifestyle. Trend factors, aesthetics and culinary experiences promoted through social media are often the main considerations, so the halal aspect is not always the dominant factor in consumption decision-making. Thus, this study emphasizes the importance of integration between the principles of Islamic economic law, business ethics and consumer behavior in understanding modern food sales practices. This approach is necessary to create a culinary business system that is not only economically competitive, but also morally responsible and in accordance with sharia values.

This research makes a theoretical contribution by expanding the study of sharia economic law in the context of the modern culinary industry, especially through the analysis of halal uncertainty in non-halal certified Japanese restaurants with the approach of maqasid al-sharia and sharia business ethics. Conceptually, this study offers a normative analytical framework by integrating the concept of halal-haram, consumer protection and consumer behavior of the younger generation. Practically, the findings of this study contribute as a reference for business actors, Muslim consumers and policymakers in formulating culinary business practices that are more transparent, ethical and in line with the principles of sharia economic law.

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