

The Role of Sharia in the Regulation of Halal Issues in the Contemporary World

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Abstract

Purpose: The rule of Sharia in regulating halal issues in the contemporary world is a complex and multifaceted one. Islamic scholars and jurists have debated the issue for centuries, and there is no one definitive answer. However, there are a number of key principles that can be drawn from the Quran and Sunnah that provide guidance on how to approach the issue of halal in the modern world. This study explores the role of Sharia in regulating halal issues in the contemporary world. The aim of this research is to analyze the recent developments and challenges in the field of halal regulation from an Islamic perspective.

Methodology: A qualitative research approach is employed, using a literature review and analysis of relevant secondary sources.

Results: The findings indicate that Sharia plays a crucial role in guiding the regulation and certification of halal products and services.

Value: It provides a comprehensive framework that encompasses not only the technical aspects of halal, but also ethical and sustainable considerations. Sharia-based halal standards and regulations ensure the traceability, authenticity, and integrity of halal products, thereby safeguarding the interests of Muslim consumers. Furthermore, the research reveals the challenges faced in implementing Sharia-based halal regulation, such as the lack of uniform standards and the need for international harmonization. However, these challenges also present opportunities for collaboration and innovation in the halal industry. This study contributes to the existing body of knowledge by highlighting the importance of Sharia in addressing contemporary halal issues and providing insights for policymakers, industry practitioners, and scholars in the field.

Keywords: contemporary; halal issue; regulation.

Introduction

Islam is a religion that is stirring, regulating all aspects of human life clearly. Islam does not only regulate the issue of aqidah and worship, but also relates to the food consumed. Nash explained this in the Qur'an and Hadith (Rabbani et al., 2025). Therefore, every Muslim must pay attention to the status of the food consumed every day, whether it is halal or not, both in terms of its substance, source and process.

This is regulated in the Qur'an about what is allowed and what is forbidden to be consumed, as in surah al-Baqarah verse 173, namely:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَالْخِنْزِيرَ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنْ اضْطُرَّ غَيْرَ

بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"Indeed, Allah has forbidden for you carcasses, blood, pork, and animals that (when slaughtered) are called (names) other than Allah. But whoever is compelled to eat it and does not want it and does not go beyond the limit, then there is no sin for him. Indeed, Allah is Forgiving and Merciful."

Allah commands all humans to eat halal and good food (Athief et al., 2014; Rabbani et al., 2025). The issue of halal haram is an important thing because the acceptance of a deed of worship depends on the halal factor consumed (Novikasari, 2022). This is stated in Surah al-Baqarah verse 168, namely:

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

"O mankind, eat what is lawful and good from what is on earth, and do not follow the steps of the devil; for the devil is a real enemy to you."

In 2019, (Susetyo, Prihatini, & Karimah, 2019) has researched the topic related to this journal entitled "Regulation of Halal Products in Indonesia". Heru Susetyo Journal, et al. Discussing the regulation of halal products in Indonesia along with alleviating religious and socioeconomic challenges. They found that the community needs government authority in regulations regarding halal products for sharia compliance in the context of halal (Apriantoro et al., 2024). In addition, they analyzed that in Indonesia only a few products are guaranteed halal. Problems about halal certification are also encountered among many people (Febriandika & Hakim, 2023). In the journal "Regulation of Halal Products in Indonesia", a deeper analysis is taken of the comparison of halal product regulations between Indonesia and Malaysia and Thailand. And the conclusions drawn from the journal show that social and economic issues in the regulation of halal products in Indonesia are more than just religious issues.

In the journal (Aziz, 2019) about the 'Regulation on the Implementation of Halal Product Assurance in Indonesia Prefective Statue Approach' examines that there are many essentials related to the process of determining halal product guarantees, namely: halal labeling or certification, an obligation, voluntariness in certifying halal, criminal provisions and halal assurance management institutions (JPH). The review of the statue approach can be analyzed based on 3 legal principles, the first principle is Lex Superior Derogat Legi Inferiori. The second principle, Lex Specialis Derogat Legi Generali, The third principle of Lex Posterior Derogat Legi Priori.

Research Methods

The research method used in this study is descriptive qualitative research using library research techniques. The literature study uses two data sources, namely primary data on verses of the Quran related to halal and thoyyib, while secondary data sources come from books or writings related to halal and thoyyib food. The data analysis uses descriptive analysis by applying the content analysis method which describes the urgency of halal in various aspects in this study.

Definition of Halal

Halal comes from the Arabic language with the root word "Halla – Yahullu – Hallan wa Halalan" which means superstitious or relinquished, unbound, and permissible (Ridwan, 2019). Etymologically, halal means things that can and can be done because they are free or unrelated to the provisions that prohibit them. Terminologically, it means everything that is allowed by sharia to do and do (Bahruddin, 2010). Meanwhile, in the encyclopedia of

Islamic law, halal means everything that causes a person to be free from the law if he uses something that is permissible to do (Tambunan & Manshuruddin, 2022).

Halal is a term in Arabic that means "allowed" or "not forbidden" in Islam. In the context of food and beverages, halal refers to products that are produced, processed, and served in accordance with Islamic rules and principles (Alam, Ratnasari, et al., 2024; Hakim & Putri, 2022). Halal products must be free of ingredients that are prohibited by Islam, such as pork, alcohol, and meat from animals that are not slaughtered in the right way (Alam et al., 2023). In addition, halal products must also be processed and served in a clean and hygienic way. References to this definition of halal can be found in the Quran and Hadith, as well as in fatwas from scholars and authoritative Islamic institutions (Siregar & Alam, 2018).

Halal refers to everything that is permitted and lawful according to Allah and His Messenger as prescribed in the Qur'an and the Hadith (Efendi & Rosyadi, 2024). In Islamic teachings, the concept of halal is not limited merely to food and drink, but encompasses all aspects of human life, including behavior, transactions, dress, and sources of livelihood (Alam, Mellinia, et al., 2024). Halal represents what is good (*tayyib*), beneficial, and aligned with moral and ethical values, while *haram* denotes what is harmful, unjust, or explicitly prohibited because it may endanger faith, life, intellect, lineage, or property (Isnaini et al., 2025). The guidance regarding halal and haram is clearly articulated in the Qur'an and further explained through the Hadith of the Prophet Muhammad, providing Muslims with a comprehensive framework for living a righteous and balanced life. By adhering to halal principles, Muslims are encouraged to cultivate spiritual purity, ethical responsibility, and social well-being in both personal and communal contexts (Alam & Samhuri, 2021; Rizki et al., 2024).

Imam Abul Hamid al-Ghazali in his book *Ihya' 'Ulum al-Din* said that Halal means to liberate, release, break and allow. In shari'a law, halal has two meanings. First, halal indicates the ability to use objects or everything to meet physical needs, such as food, drinks, and medicines. Second, halal is related to the ability to eat, utilize, drink, or do something that is determined on the basis of nash (Hakim, 2021).

Nash as the Legal Basis of Halal Urgency

Halal is a matter that is allowed, encouraged, and may be required in a sharia. (Thaib) Because the Prophet said:

طلب الحلل فريضة على كل مسلم

Meaning: "Seeking a halal life is obligatory for every Muslim."

As we know, that something that is considered halal and haram is not only from a person's thoughts. However, it has basic evidence such as the Qur'an, hadith, and ijma'. In these three bases, the explanation will be explained, such as evidence of what is said to be halal, how to determine something that is halal, why it can be said to be halal, etc (Kurniawan et al., 2025). The following is an explanation of the three basics.

1. Al-Qur'an

The Qur'an is a guideline and benchmark for Muslims. Which everything contained in the Qur'an has been established by Allah SWT, cannot be changed and for all times . Both from the era of jahiliyyah and the era that we are experiencing now (Rosyadi, 2012). As we know, the words of Allah in the Qur'an are intended for His servants to always worship Him.

In the Qur'an there are many verses that explain the halal and haram of things. The following is a verse that explains halal.

a. Surah Al-Baqarah [2] Ayat 168

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

It means: "O people, eat what is lawful and good from what is on the earth, and do not follow the steps of the devil; for the devil is a real enemy to you."

From the above verse, it can be seen that Allah commands his servants to eat halal food on this earth, and Allah forbids his servants not to follow the steps taken by the devil. Because actually Satan is a real enemy to man. According to (Nashirun, 2020) Actually, humans know that the most real enemy is the devil. Sometimes, without realizing it, they do the deeds of the devil and are already shackled by him. So that humans are controlled by the devil and do deeds that are forbidden by Allah. In fact, the person who commits the deeds of the devil will be sinned. And humans must know about it.

According to (Putri S. D., 2021) It is not only about discussing halal and holy consumption. As a slave who does what Allah SWT has commanded, it is a form of gratitude, piety, obedience, and faith in Allah SWT. But if the servant does the opposite, then he follows the teachings of the devil and violates what has been sharia.

b. Surah Al-Maidah [5] Ayat 4

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۗ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۗ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۗ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Meaning: "They ask you: "What is lawful for them?". Say: "It is lawful for you to be good and (hunted to be caught) by the wild beast that you have taught by training it to hunt; you teach it according to what Allah has taught you. So eat of what it catches for you, and call upon the name of Allah over the wild beast. And fear Allah, for Allah is very quick to respond."

Based on the above verse, it is explained that we are permissible to eat the products of hunted animals, but we have conditions and must understand the procedures. There are scholars who argue that if the animal that is hunted is successfully pounced on by the hunting animal, that is, the hunt is due to orders, and the hunt is handed over to the hunter, but he does not consume it. If a hunting animal consumes it and there is a residue of the food, it is haram for it to be consumed (Al-Maraghi, 1993). Because if we consume things that are forbidden, it will affect our health. (Samsudin, 2020)

c. Surah Al-Maidah [5] Ayat 5

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ
حِلٌّ لَهُمْ

Meaning: "Today it is lawful for you who are good. The food (slaughter) of those given by the Book is lawful for you, and your food is lawful for them."

In this verse, it is explained that Allah has given good and bad things, which are lawful and forbidden, and includes the law of slaughter animals which some scholars say that slaughtered animals are halal for Muslims. Unless the animal is not slaughtered by mentioning the name of Allah SWT. (Syakir, 2014)

d. Surah Al-Ma'idah [5] Ayat 88

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Meaning: "And food that is lawful and better than what Allah has provided for you, and fear Allah in whom you believe."

In this verse it is explained that as his servants we must seek halal food from the sustenance we get. So that we always have fear as a form of our faith in Allah SWT.

e. Surah Al-A'raf [7] Ayat 157

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

Meaning: "And (Allah) makes all that is good for them and forbids all that is bad for them."

The explanation of this verse is that Allah makes all good things lawful, both from food and drink, and marriage. And things that Allah forbids such as pork, and which they make lawful from any matter even though the law is haram and forbidden by Allah SWT. (As-said, 2016)

2. Hadist

In addition to the Qur'an, the halalness of a food is found in the hadith. The hadith that explains the halalness of a food is as follows.

عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِيِّ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ، لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَزْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمَهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ)) .

رواه البخاري ومسلم

"Indeed, what is halal is clear, and what is illegal is also clear. Between the two there is a matter of syubhat that is unknown to many people. Whoever distances himself from the matter of syubhat, then he has saved his religion and his honor. Whoever falls into the matter of syubhat, then he falls into the unlawful thing." (HR. Bukhari and Muslim)

The hadith explains that what is halal and haram is clear. And between the two there is a matter of syubhat (between haq and bathil). Which everything has three kinds of laws. The first law is halal. Which if Allah has affirmed that something is halal, then the law is halal. The second is haram. Which if Allah has affirmed that something is haram, then the law is haram. And the third is syubhat. Which until this second has not been solved because the evidence is still a discussion. There is a saying of the Prophet that explains whoever can distance himself from the matter of syubhat, meaning that he has saved his religion and his honor. However, if he cannot save his religion and honor, then he has fallen into an unlawful act.

3. Ijma'

The third is ijma'. Several madzab have different opinions in determining the halalness of a food. This distinction is taken directly by the four most popular scholars, namely Imam Hanafi, Maliki, Shafii, and Hanbali. Of the four scholars, each scholar has different opinions. The following is an explanation of each of the ulema's thoughts.

a. Madzhab Hanafi

Allah Swt said.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ

Meaning: "They ask you: "What is lawful for them?". Say: "It is lawful for you who are good . . ." (QS *Al-Maidah* [5] ; 4)

According to (Muzakki, 2020) The term thayyib has two meanings:

1. The good and the delicious
2. Halal. Because something that is lawful by Allah must be allowed to be consumed, without any prohibition and does not contain mudharat in it.

Allah also says in the Qur'an:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

Meaning: "O Messenger of Allah, eat from good food, and do righteous deeds. (Q.S. *Al-Mu'minun*:51)

Allah's command to his servants to consume halal food and always do righteous practices. This was also done by the apostles. And if Allah commands, then as an obedient servant must always carry out the commandments and stay away from the prohibitions.

Allah Swt. said.

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

Meaning: "And the Prophet made all that is good for them and forbidden for them all that is bad" (Q.S. *Al-A'raf*:157)

It has been explained in the verse that something good is definitely healthy, and what is healthy has pleasure in it. This can only be felt by people with healthy habits. (Al-Jashhash, 1992)

b. Madzhab Maliki

In Maliki's opinion, every animal that is sacred, harmless, and not the right of others, is halal to eat; For example, such as a bird that has claws to pounce on its prey; such as eagles, eagles, and the like.

Not only animals that have claws to pounce, every wild animal that has fangs to stab its prey is also haram. Such as tigers, lions, elephants, tigers, bears, ferrets, feral cats, and tame cats. However, it will be said to be halal if animals that have fangs and fangs are not used to kill, for example camels. (Al-Jauzani, 2015)

c. Madzhab Syafi'i

According to Shafi'i, istikhabah and istikhbat are the tastes of the Arabs. If the Arabs look at the good thing, then it will be good and halal. However, on the other hand, if it has been viewed badly by the Arabs, then it becomes bad and unlawful. The basis of the above guidelines is the word of God which reads.

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

Meaning: "And the Prophet made all that is good for them and forbidden for them all that is bad"

The Arabs are the first people to be inspired by the Qur'an, which is an ideal nation, not too consuming something haram and not too far from the pleasures that are imposed on humans to consume. (Al-Qurthubi)

According to madzhab Shafi'i, the condition for the halalness of animals is the presence of elements of life before slaughter.

d. Madzhab Hanbali

According to hanbali, forbidden animals are animals that have been prescribed in the Qur'an such as carcasses, blood, pork, and animals that are slaughtered without reciting the name of Allah. And the second is istithabah (good judgment) and istikhbat (bad judgment) and which are the tastes of the Arabs.

Based on the above statement, the criteria for istithabah and istikhbat according to the scholars of the four madhhabs refer to two things, namely:

1. Nash-Nash shariah or one's heart (healthy habits), according to the opinion of the Hanafi madhhab and the Maliki madhhab.
2. The Arabs, according to the opinion of the scholars of the Shafi'i madzhab and the Hanbali madhhab. (Yaqub, 2009)

The Urgency of Halal in the Economy

The halal industry continues to provide good development every year. This development certainly continues to make a positive contribution to the Indonesian economy (Hakim et al., 2024). We can see this contribution from the Gross Domestic Product (GDP). The Islamic economy has also been proven to contribute to the Gross

Domestic Product (GDP) of USD 3.8 billion annually (Ministry of Finance of the Republic of Indonesia 2019). This contribution to GDP can be seen from the consumption of the Indonesian people and the export and import activities of halal products.

This halal-based industry has a huge increase impact in Indonesia. This is an implication of the number of Muslim communities that are the majority in Indonesia. We can see the potential of Indonesia's halal industry from several kinds of activities, namely halal food buying and selling activities, Islamic finance activities, halal tourism activities, and Muslim clothing (Apriantoro et al., 2024; Ashfahany et al., 2024). The following is an explanation of the potential of each sector (Bahtiar A, 2022).

First, the halal food sector. Halal food is a basic need of every human being. These basic needs must be met so that humans can carry out their activities well every day. And for a Muslim who knows the needs of his life, food is obligatory, he must know that the food he consumes must be halal. If we look at the majority of the Muslim population in Indonesia, of course Indonesia has great potential in terms of buying and selling this food. The potential can be clearly seen with the potential for very promising market conditions .

Second, the Islamic finance sector. The Islamic finance sector is an application to open the halal industry in Indonesia. At the beginning of the establishment of Bank Muamalat Indonesia in 1992, the Islamic finance sector has provided positive development to the Islamic finance industry. Islamic financial assets continue to grow every year. With a majority Muslim population, it can provide positive development in the Islamic financial sector, with the existence of sharia beliefs and systems applied to the sharia sector.

Third, the halal tourism sector. Indonesia is one of the countries that has a variety of cultures and is rich in history and religious traditions. In addition, the beauty of natural sensations in Indonesia and its friendly people are Indonesia's attractions in the field of tourism. If we associate it with halal tourism, the potential that Indonesia has is very positive. There are many tourism objects that can be visited by halal travelers, including mosques, palaces, tombs, heirlooms, to halal culinary. (Mega N.S, 2022)

So that this halal tourism sector can provide positive things, not only economic activities, but can broadcast and strengthen the religiutas of every Muslim in Indonesia. Halal tourist attractions have a lot of links with Indonesian traditions and historical relics (Alam et al., 2023; Alam, Mellinia, et al., 2024). With this, education about Indonesian history can be explored and studied.

Fourth, the Muslim fashion sector. The potential of Muslim fashion in Indonesia is no less great. With the culture and trends that follow the times, Muslim fashion is no less competitive with western or non-Muslim fashion. The Muslim fashion industry continues to develop every year and continues to increase. In 2019, exports of the Muslim fashion sector have reached USD 9.2 billion or equivalent to 9.8% of total exports from the processing industry. This is a manifestation that halal products can have a positive impact on the economy.

The Urgency of Halal in a Psychological Perspective

Shaari dan Arifin (2010) stating halal awareness is the level of knowledge possessed by Muslim consumers to find and consume halal products in accordance with Islamic law. According to Golnaz et al. (2010), based on their study the halal awareness of products is determined by a positive attitude. A positive attitude is a favorable perception of halal awareness. Muslim awareness is characterized by knowledge about the slaughter process, food packaging, and food hygiene in accordance with Islamic law. Muslim consumers will tend to choose

products that have been declared halal by institutions that are authorized to provide halal guarantees for a product, because it tends to be safer, and avoids the content of harmful substances or ingredients.

In choosing a product, a consumer should decide what is in accordance with what a consumer needs, a consumer will choose a product with various factors, a consumer's decision in purchasing halal products is influenced by four factors, including the following (**Kotler & Armstrong, 2014**)

1. Cultural Factors

Cultural factors. Culture, sub-cultures and social classes are essential for purchasing behavior. Culture is the most basic determinant of desires and behaviors. Growing children will acquire a set of values, perceptions, preferences and behaviors from families and other important institutions.

2. Social Factors

Social factors. In addition to cultural factors, consumer purchasing behavior is also influenced by social factors such as.

3. Personal factors

Purchase decisions can also be influenced by personal characteristics including age and life cycle stage, occupation, economic situation, lifestyle as well as the personality and self-concept of the buyer.

4. Psychological factors

Factors that can influence consumers' purchasing decisions are psychological factors. This factor is influenced by four main factors including the following:

- a. Motivasi seseorang memiliki banyak kebutuhan pada waktu tertentu. Beberapa dari kebutuhan tersebut ada yang muncul dari tekanan biologis seperti lapar, haus dan rasa ketidaknyamanan. Sedangkan beberapa kebutuhan yang lainnya dapat bersifat psikogenesis yaitu kebutuhan yang berasal dari tekanan psikologis seperti kebutuhan akan pengakuan, penghargaan atau rasa keanggotaan kelompok. (Priansa, 2017) Motivasi adalah keadaan dalam pribadi seseorang yang mendorong keinginan individu untuk melakukan kegiatan-kegiatan tertentu guna mencapai sesuatu tujuan (Dharmesta dan Handoko, 2012).
- b. The perception of a motivated person is ready to take immediate action. How a motivated person's actions will be affected by his or her perception of a particular situation. Perception can be defined as a process that individuals use to select, organize, and interpret information inputs to create an image. (Julianal, 2019)
- c. Perception depends not only on physical stimuli but also on stimuli related to the surrounding environment and the circumstances of the individual concerned.
- d. Learning includes changes in a person's behavior that arise from experience. Many marketing experts believe that learning is generated through a work mix of encouragement, stimulation, cues of action, response and reinforcement. Learning theory teaches marketers that they can build demand for a product by attributing it to its strong drivers, using positive reinforcement because consumers will essentially generalize to a brand. (**Tompunu, 2014**)
- e. Belief and attitude through acting and learning, people gain confidence and attitude. Both then affect consumer purchasing behavior. Belief can be interpreted as a description of a person's thoughts about

the image of something. People's beliefs about a product or brand will influence their purchasing decisions. In addition to belief, attitude is no less important (Putri A. , 2020)

Halal awareness is the level of understanding of Muslims in knowing the relationship with the concept of halal such as knowledge in understanding what products can be consumed and what are prohibited and how the production process is carried out (Vizano, 2021). Awareness of halal food is important for Muslims. The increasing awareness of halal food among Muslims about the obligation to consume halal food that is not only to comply with religious orders, but halal food is also considered safer and more hygienic, will affect their purchase decision of a product (Juniwati, 2020)

CONCLUSION

Sharia is essential for regulating halal issues in the modern world, not only as a religious standard but also as a broad legal system. In order to protect consumers, improve business ethics, and encourage the growth of the halal industry in areas such as food, sharia finance, halal tourism, etc., sharia-based halal regulations are based on principles derived from the Qur'an, Hadith, and ijma' of scholars. These regulations are based on these principles so that products, production processes, and consumption are considered halal and safe for Muslims. Despite the fact that sharia-based halal regulations still face challenges such as differences in standards, the complexity of globalization, and the need for international harmonization, the implementation of sharia actually opens up opportunities for cooperation, innovation, and economic improvement of the people. Thus, sharia is still relevant and can be adjusted to changes in halal regulations in the modern era, both from the perspective of legal, economic, and psychological Muslim users.

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