

Article

The Development of Halal Lifestyle in Mashlahah Mursalah Analysis: Study of Halal Labeling Trends in Indonesia

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Abstract: Halal certification which initially became voluntary turned into mandatory, then metamorphosed into halal internalization in life with the term halal lifestyle becoming an increasingly interesting trend to be studied. This term has become popular along with the mandatory halal certification policy for all foods circulating in Indonesia. Thus, halal is not only a religious obligation but is completely internalized in life. This causes the halal certification process to change its form to halal labeling. Business actors flocked to label their products with halal labels so that they could be accepted by the market easily. Thus, halal labeling has become a trend, not only for Muslim entrepreneurs but also non-Muslim entrepreneurs. So this research is important to be carried out with the first focus, how is the halal lifestyle phenomenon that occurs in Indonesia from the producer side?; Second, how is the analysis of halal lifestyle policy using mashlahah mursalah? The method used is the literature study method using mashlahah mursalah analysis. The results of this study state that, first, "halal" in Indonesia has not been able to become a halal lifestyle from the producer side, but there is a trend of halal labeling in order to obtain profits. Second, mashlahah mursalah analysis positions that halal lifestyle development policies can bring benefits because they direct business actors to care about halal labels, but can also make business actors only seek profit, so that the true essence of halal certification will not be obtained. Indonesia has not been able to become a halal lifestyle from the producer side, but there is a trend of halal labeling in order to obtain profits.

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Keywords: Halal Certification, Halal Lifestyle, Mashlahah Mursalah

1. Introduction

The development phase of the halal issue in Indonesia is so fast with various efforts made by the Halal Product Guarantee Agency (BPJPH) (Masruroh & Fadli, 2022). Halal certification programs ranging from regular halal certification types, free halal certification (SEHATI) to self-declare halal certification are efforts to accelerate halal certification in Indonesia (Dewi, 2022). So that currently Indonesia's position according to the State of the Global Islamic Economy (SGIE) is in third position (Dinard Standart, 2023). This can be seen from the trend of export performance per sector of Indonesian halal products in 2023, with the following tabulation:

Table 1. Export performance per sector of halal products in Indonesia in 2023

Product	Export	5 Export Destination Countries	5 Major Export Products
The processed food	34.3743,34	RRT, India, Amerika, Pakistan, Malaysia	Palm oil and derivatives, processed fish, pasta,

Pharmacy	546,03	Filipina, Japan, Taiwan, Nigeria, South Korea	processed cacao, waffles and wafers, biscuits Retail packaged medicines, vaccines, vitamins, antibiotics
Cosmetics	362,49	Singapura, Malaysia, Thailand, UEA, Filipina	Cosmetics/toilet articles, perfume, hair care products, shampoo
Moslem Clothes	6.679,63	America, Japan, Korea, Germany, Canada	Jersey, blouse, celana panjang, coats, t-shirts

Source: BPS (2023), processed Dit. P2IE from e KNEKS Website

The total export value of Indonesian halal products in the period January to October 2023 reached USD 42,331.49 million, this value decreased by around 18.7% compared to the same period in 2022 (USD 52,111.86 million). However, the quantity of exports from January to October 2023 increased by 8.10% (YoY).

This data is in line with Indonesia's aspirations as the World Halal Center in 2024. This fact shows an increase in awareness of business actors in conducting halal certification (Nusran et al., 2018). However, halal awareness has not been accompanied by religiosity awareness, because the awareness formed was generated from the desire to obtain high profits and expand the market owned (Kamarulzaman et al., 2018). Profit becomes an economic motive in every trade that occurs. In the halal certification process, this is also the case. If the hope is that halal certification can increase the religiosity value of business people, then the fact is that this is not the case. Halal certification is a business tool to make products more acceptable in the community by carrying the spirit of halalness and safety (Astuti & Asih, 2021). The study of halal certification goes hand in hand with the fulfillment of the Sustainable Development Goals (SDGs) in 2035 which carries the safety of production and consumption (Setiawan et al., 2021). Of course, the issue of halal certification worldwide is biased, whether it is purely halal certification to ensure the safety of production and consumption, or only a bridge in fulfilling the ideals of SDGs-based development (Muhamed et al., 2019).

This fact shows that religion goes hand in hand with the market and the state (Masruroh & Shahrin, 2022). When there is a market failure as envisioned by the neo-classics, religion becomes a substitute for the state (Masruroh & Shahrin, 2022). This fact shows that religion goes hand in hand with the market and the state (Masruroh & Shahrin, 2022). When there is a market failure envisioned by neo-classics, religion becomes a tool to strengthen the market position to remain stable. We can see that this halal certification is actually a request from consumers who are concerned about product violations that are often committed by producers, such as the case with Ajinomoto products or carmin substances used as ingredients in food manufacturing (Masruroh et al., 2021). Consumer anxiety was then captured by the state to make regulations related to certification, namely Law No. 33 of 2014 concerning Halal Product Guarantee (Esfandiari et al., 2021). Consumers want this law to be a tool to create a halal lifestyle in Indonesia, considering that Indonesia has the largest Muslim population in the world (Permata, 2019). This consumer lifestyle makes producers have to change the way they produce their goods, so they also have to carry out halal certification so that their business can be trusted and attracted by consumers (Adinugraha & Sartika, 2019). In this case, the market law enforced by J.B Say does not apply, namely producers can determine the lifestyle of their consumers. However, this fact shows that consumers determine the lifestyle of producers, because there is an ever-changing demand from consumers (Spithoven, 1996).

But unfortunately, the halal certification process that occurs is not as expected. The awareness of religiosity that is built is still business awareness, so there are several cases,

especially free or self-declare halal certification that does not apply the principle of traceability as mandated by the Law (Tan et al., 2020). Producers through the assistance of Halal Product Assistants (PPH) get halal certificates, while PPH get salaries from BPJPH causing the orientation of halal certification to be impure. The trend of halal labeling also occurs, examinations that are not detailed, producers as long as they get a label and PPH as long as they get a salary causes the basis of awareness that is built is business awareness, not religious awareness. So that this research is important to do using the *mashlahah mursalah* frame in order to achieve the research objectives, first, exploring the phenomenon of halal lifestyle that occurs in Indonesia from the producer side; second, analyzing halal lifestyle policies using *mashlahah mursalah*.

The research objective is achieved by using library research method with *mashlahah mursalah* analysis. This analysis is used to dissect the phenomenon of halal life style originating from the government and addressed to all people in Indonesia. However, this research is limited to the producer side only, because the halal certification policy is required for producers. The *mashlahah mursalah* analysis used in this study is based on the fact that halal certification has expanded the meaning of "halal" itself. Consuming and producing halal products is obligatory in Islam, but to provide halal labels on these products there is no legal firmness (Bahsoan, 2011). This is based on the interpretation of *mashlahah mursalah* by several figures, such as Abdul Wahab Khallaf, Al-Ghazali, Sa'id Ramadhan al Buthi and Amir Syarifuddin and other figures who can be concluded that *mashlahah mursalah* is something that can bring benefits to people's lives to achieve the maintenance of the objectives of *shara'*, namely maintaining religion (*addin*), soul (*annafs*), reason (*aql*), offspring (*annasl*) and property (*al mal*) (Khatib, 2018). Data is collected by exploring the halal lifestyle phenomenon from several previous studies as well as data collected from BPJPH and KNEKS.

The *mashlahah mursalah* analysis was used to see the halal lifestyle development policy from the producer side which is increasingly being carried out by the government and business actors. Studies on halal lifestyle have been conducted by several previous researchers, such as research conducted by Dian Luthvita Nadila et al (2023) who conducted research related to halal lifestyle as the face of *wasathiyah* Islam by taking a study on the halal food industry. This research connects halal lifestyle with radical behavior which has recently developed rapidly, the presence of halal lifestyle is expected to stem this radicalism (Luthvita Nadila et al., 2023). The research has differences in terms of the position of the halal lifestyle study conducted. This research focuses more on policies that require business actors to carry out halal certification, so that halal lifestyle is born in their lives. This fact is analyzed using *mashlahah mursalah* to reinforce the position of halal lifestyle is important or not to do. Research was also conducted by Irmadatus Sholekhah and Dibyo Waskito Guntoro (2023) on halal lifestyle from the consumer side. Sholekhah and Guntoro's research (2023) explores the measurement of halal lifestyle on the consumer side by looking at halal literacy and Islamic financial literacy. Of course, these two studies have quite clear differences, namely from the phenomenon of halal lifestyle that he has studied (Sholekhah & Guntoro, 2023). Sholekhah and Guntoro's research (2023) uses quantitative analysis, while this research uses *mashlahah mursalah* analysis. In addition, researchers also conducted research in 2023, which resulted in the finding that business actors do understand the meaning of "halal", but for the halal certification process they do not understand. Some of the business actors studied still understand that halal certification is just a label, meaning that they interpret halal as a symbol, not as a form of religiosity. Masruroh and Anam's research (2023) is an affirmation of previous research conducted in 2020 and 2022 which resulted in findings that religiosity has no influence on the decision of producers to carry out halal certification. Because according to producers, halal certification is only an identity for products, not as a form of religiosity (Masruroh, 2020, 2023; Masruroh & Mahendra, 2022). Therefore, the position of this research can still be categorized as new research, because from several traces of

previous research, no one has discussed halal lifestyle analyzed using mashlahah mursalah.

2. Materials and Methods

This research is a library research. Library research is research that uses secondary data in presenting the data. In this study, data was obtained from secondary sources such as KNEKS, BPS and SGIER Reports. The data was collected and then analyzed using mashlahah mursalah analysis. An analysis that uses benefits that are not specifically regulated in the Quran and hadith. The issue of halal food is indeed regulated in the Qur'an, but trends in halal demand can be analyzed using mashlahah mursalah.

3. Results

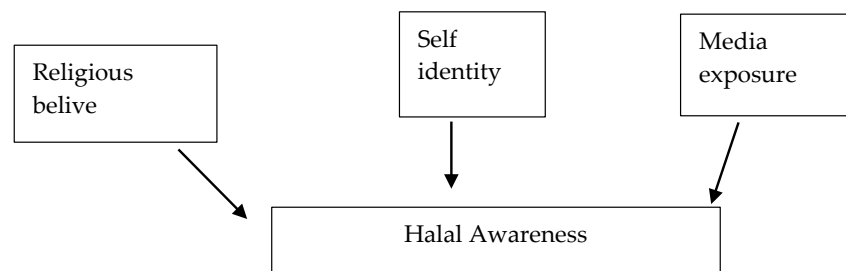
The research focus in this study addresses two questions. The answers will be elaborated in the following data presentation. Data were obtained by means of literature and document studies from several sources such as BPS, BPJPH, KNEKS, previous research and other possible sources. The research results are presented in two points according to the focus of the research discussed, namely:

The Phenomenon of Halal Lifestyle from the Side of Business Actors in Indonesia

An understanding of halal lifestyle is the internalization of halal in everyday life, so that "halal" is not just certification, halal is not just a label and halal is not just profit, but halal lifestyle becomes a daily habit in order to fulfill Islamic law, namely as a form of servant obedience to Allah SWT (Salsabila & Ihsan, 2023). In this study, researchers provide several limitations or indicators of halal lifestyle from the producer side to facilitate data acquisition. So far, halal lifestyle has been used to measure consumer purchasing decisions, but differently in this study, the halal lifestyle in question is the halal lifestyle carried out by business actors or producers. So, later it can make them aware of halal certification of their products even without the threat of sanctions from the government. Indicators of halal lifestyle producers used in this study are:

Trend of halal awareness by business actors

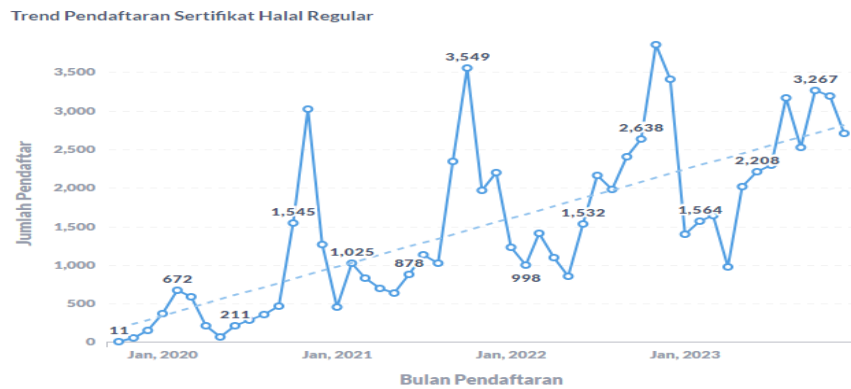
This indicator is used by researchers based on the theory of awareness from the supply side. If you look at previous studies, halal lifestyle is more related to the demand side, but the indicators used in seeing halal awareness can use the same indicators but there are modifications. As in the book written by Fauziah, R. Adang Nofandi et al (2021) on a survey of halal awareness in the millennial Muslim generation, provides several indicators of halal awareness, namely religious belief, self identity and media exposure, meaning that when a producer in conducting halal certification is not based on religious beliefs, the identity of the producer's person and disclosure of the production process properly, it can also be interpreted as giving regular shadaqah which can be a media facility for producers. This can be described as follows:



Picture 1. Halal Awareness

The chart above illustrates that to see the halal awareness. A producer is said to have halal awareness, if the basis for him to carry out halal certification is not due to other factors other than his obedience to Allah SWT. If a producer carries out halal certification as a

form of fear of the threat of the law, as well as fear because he is worried that his product will not sell in the market, then the halal awareness that is formed has not been fully obtained (Sayyaf & Afkarina, 2022). In addition, halal awareness is also seen from the personal identity of the perpetrators, if the identity of the perpetrator is not clear, then it has not fulfilled halal awareness and the last is media exposure related to media publicity and CSR funds or charity issued by producers. It can be easily understood that halal lifestyle is understood as the behavior of producing, interest in halal raw materials and all things in accordance with sharia rules. This halal awareness starts with knowledge of halal certification, then halal awareness is born on the producer side (Risdiyani, 2023). Based on the indicators above, the following data can be conveyed related to the trend of halal awareness among business actors that we can see from BPJPH data about the trend of registering halal certificates from business actors, both MSMEs and companies. The following is halal certificate registration data based on regular halal certification and self-declare halal certification.

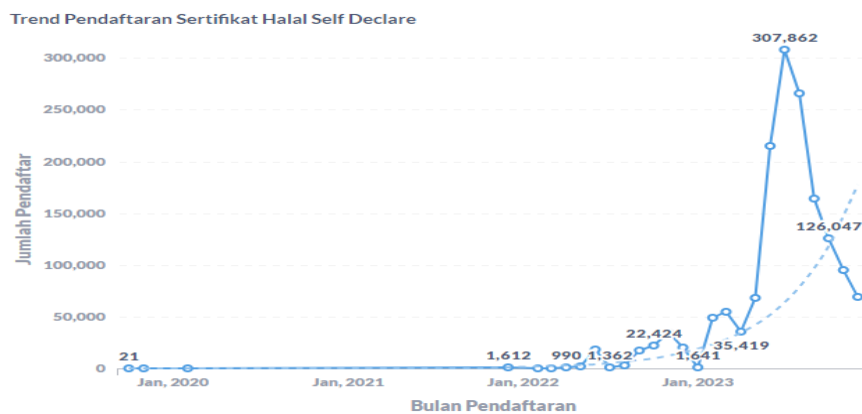


Graph 1. Trend Of Halal Certification Registration

Source: BPJPH

The graph above is the trend of registering halal certificates by regular channels. Usually done by companies and businesses with a medium to large scale or also done by entrepreneurs who use meat or chicken raw materials in the manufacture of their products. The term has a high critical point. The registration trend based on the month above shows fluctuations in registration or the desire of business actors to carry out halal certification. Therefore, the halal awareness built here can still be measured in terms of the number of registrations, it cannot be measured from the indicators of Fauziah and R. Adang Nofandi. Because in measuring the real halal awareness of business actors, it is done from the real actions taken. Furthermore, the trend of halal certification registration with the self-declaration path. The following graph can be displayed:

Graph 2. trend of halal certificate registration through the self-declaration route



Source: BJPB halal certificate dashboard

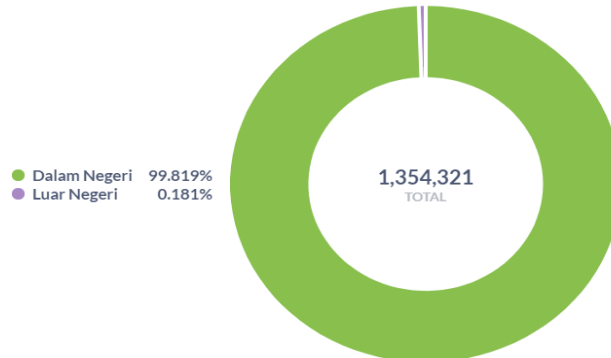
Based on the trend above, at least self identity as a Muslim producer can be seen from the trend of halal certificate registration. When viewed from the two trends above, the number of halal certification registrants with self-declaration is far more than using regular. This fact shows that the halal certification trend has penetrated many micro, small and medium enterprises (MSMEs).

Increase in halal certified products and service

If we see the number of halal certificate applicants experiencing an upward trend, this must have an impact on obtaining halal certificates for products and services. The following data begins with the number of halal certification products based on their origin, namely from within the country and abroad;

Figure 2. Halal certification by country of origin

Sertifikat Halal Berdasarkan Asal Produk



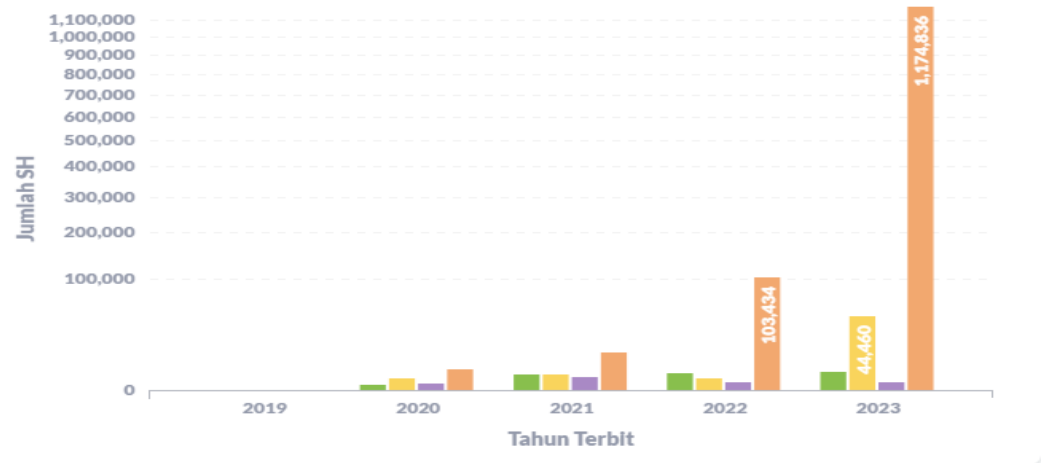
Source: BJPH halal certificate dashboard

The data shows that certification is mostly carried out on domestically produced products. Of the total products certified, namely 1,354,321 products, 99.8% of products are domestically produced, while those from abroad are less than one percent. This means that domestic business actors have a strong willingness to carry out halal certification of their products. The following also presents data on halal certificates based on business scale and year of issuance;

Figure 3. Halal Certificate Based On Business Scale And Year Of Issuance

Sertifikat Halal Berdasarkan Skala Usaha dan Tahun Terbit

● Besar ● Kecil ● Menengah ● Mikro

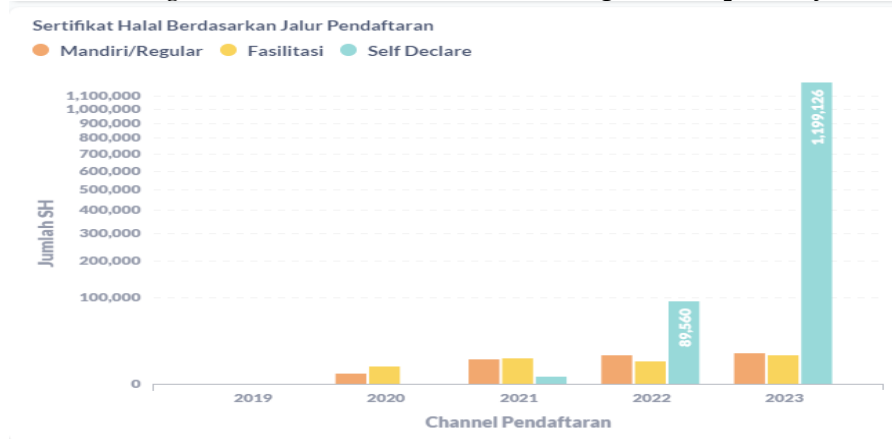


Source: BJPH halal certificate dashboard

The data above shows interesting facts about micro business data which in 2023 had a very high increase in halal certification compared to 2022. This means that BPJPH in collaboration with several ministries and the community has succeeded in carrying out the halal certification process on products. Especially those through self-declaration. Figure 5 is in accordance with figure 3 which states that halal certification by self declare

has a greater number than using the regular route. This is also reinforced by the following data:

Figure 4. Halal Certificate based on registration pathway



Source: BJPH halal certificate dashboard

The graph above clearly shows that the self-declare registration channel has the highest interest. This is based on the number of micro businesses that are also high in Indonesia. The marketing scale is also still mostly in the district area, the following is halal certificate data based on product marketing areas, namely:

Table 2. Halal Certificate based on marketing area

Marketing Area	Number of SH	Number of Product
District	1, 142,025	1,989,708
Province	128,076	619, 369
National	78,653	706,972
International	5,567	197, 904

The data presented above provides information that ownership of halal certification has increased from year to year. This means that through the 3 registration channels offered by the government, it is more in touch with the community, both small and micro medium business owners. The government through its policies has been able to create awareness in business actors to carry out halal certification.

Halal exports in Indonesia

The phenomenon of halal lifestyle can also be seen from the increasing trend of halal exports carried out by Indonesia. So far, Indonesia has only been able to be a consumer, but Indonesia with various policies has been able to increase halal exports to several parts of the country, such as China, the United States, India, Pakistan and Malaysia. These countries are the export destinations for halal products from January to October 2023 (based on KNEKS data), the amount exported was valued at USD 7.47 billion (17.65%), USD 7.04 billion (16.64%), India as much as USD 4.18 billion (9.89%), Pakistan as much as USD 2 billion (4.72%), and Malaysia as much as USD 1.99 billion (4.72%). Leading halal export products based on KNEKS data from January to October 2023 include processed food, palm oil and its derivatives, fatty acids, shrimp, cocoa and clothing.

The above data is reinforced by export performance per halal product sector Indonesia, the following tabulation:

Table 3. export performance per sector of Indonesian halal products

Description	2018 (USD million)	2019 (USD million)	2020 (USD million)	2021 (USD million)	2022 (USD million)	Trend 18-22 (%)
Export of processed food products	31.003,23	28.097,31	32.092,52	47.565,09	51.052,20	16,46

Export pharmation product	532,27	536,13	566,50	536,17	615,79	0,93
Export cosmetics products	415,731	418,38	379,46	433,75	427,73	2,96
Export muslim clothing products	8.563,09	8.236,94	6.983,69	8.503,72	9.501,31	2,43
Total Exports of Processed Food, Cosmetics, Pharmaceuticals and Fashion Products	40.514,31	37.288,75	40.022,17	57.038,17	61.597,04	13,46
Indonesia's total non-oil exports	162.840,9	155.893,7	154.940,8	219.362,1	275.959,4	14,99
Export role of cosmetic processed food products, pharmaceuticals and fashion to Indonesia's total halal exports	24,88%	23,92%	25,83%	26,00%	22,33%	

The data above shows optimism in the development of Indonesia's halal product exports. It can be seen from the annual contribution of several halal products exported by companies in Indonesia. Although in 2022 there was a decline, exports of halal products gradually contributed to the development of exports in Indonesia. The development of exports of halal products shows that halal lifestyle from the producer side is increasing, as evidenced by halal products that are exported starting to be clearly identified.

Halal Indonesia's position in the world of international trade

In looking at this halal lifestyle phenomenon, this research also looks at Indonesia's position in the middle of international trade. The standard used in obtaining this data is based on the State of the Global Islamic Economy Report (SGIER) in 2023/2024) which positions Indonesia to be ranked number 3 in the world in the halal industry, with the following details:

Indicator Scores Breakdown for Top 15 Ranking Countries

	GIEI	Islamic Finance	Halal Food	Muslim-Friendly Travel	Modest Fashion	Media and Recreation	Pharmaceuticals and Cosmetics
1 Malaysia	193.2	408.7	128.0	99.4	73.6	74.4	73.9
2 Saudi Arabia	93.6	194.9	48.5	99.7	34.3	37.5	34.3
3 Indonesia	80.1	93.2	94.4	60.7	66.3	52.4	58.6
4 United Arab Emirates	79.8	115.7	59.2	136.2	51.3	44.5	41.3
5 Bahrain	75.0	125.1	55.0	88.1	33.4	49.6	38.5
6 Iran	74.6	159.8	41.2	65.7	20.5	24.2	33.1
7 Türkiye	74.0	46.1	85.1	161.8	86.2	46.0	52.6
8 Singapore	62.7	52.2	67.7	50.3	64.3	72.6	79.9
9 Kuwait	60.2	123.6	42.2	28.7	20.0	26.8	29.2
10 Qatar	57.1	74.4	49.7	60.4	37.4	63.3	37.2
11 Jordan	52.2	65.6	49.4	88.3	22.1	26.3	39.9
12 Oman	50.0	78.7	48.3	48.0	20.1	24.4	26.3
13 Pakistan	47.5	69.6	51.4	38.4	27.5	17.2	28.6
14 South Africa	44.7	51.1	53.8	25.3	32.4	31.9	43.2
14 United Kingdom	44.7	46.0	43.7	28.1	47.7	54.4	48.2

Figure 5. indicator value of Indonesia's position

Source: SGIER 2023/2024

The table above shows the development of Indonesia's halal position, if in 2022/2023 Indonesia was in position number 4, according to SGIER in 2023/2024 Indonesia was ranked 3rd with the indicators as above. For the position in each sector will be presented as follows, namely

Islamic Finance	Halal Food	Muslim-Friendly Travel	Media and Recreation	Modest Fashion	Pharmaceuticals and Cosmetics
Malaysia	Malaysia	Turkiye	Malaysia	Turkiye	Singapore
Saudi Arabia	Indonesia	United Arab Emirates	Singapore	Malaysia	Belgium
Iran	Turkiye	Tunisia	China	Indonesia	Malaysia
Bahrain	Singapore	Saudia Arabia	Qatar	Singapore	France
Kuwait	Thailand	Malaysia	United Kingdom	Italy	Indonesia
Unite Arab Emirates	Australia	Morocco	Indonesia	Spain	Turkiye
Indonesia	United Arab Emirates	Jordan	Bahrain	China	Egypt
Oman	Brazil	Bahrain	Netherlands	United Arab Emirates	Thailand
Qatar	Kazakhstan	Kazakhstan	Canada	United Kingdom	United Kingdom
Maldives	Bahrain	Uzbekista	Turkiye	Germany	Tunisia

Source: SGIER 2023/2024

The table above shows Indonesia's position, where not a single sector is in the first place, so that Indonesia has not become a major player in the halal industry. In the friendly travel sector, Indonesia has not entered the top 10. The data shows that the halal position for Indonesia must continue to be fought for, so that Indonesia's goal of becoming the world's halal center can be achieved.

The above presentation can be drawn an overview of halal lifestyle in terms of halal certification is increasing from all sectors. The phenomenon of halal lifestyle on the producer side can only be measured using the level of interest of business actors in conducting halal certification. The finding is that halal lifestyle is a concept that is not only halal certification but also internalization of halal values. But in fact, halal lifestyle is only a symbol represented through halal certificates, in everyday life, especially in terms of religiosity, it cannot be followed because the practices carried out by business actors are only about halal certification and the profits that will be obtained from halal certification.

4. Discussion

This research uses mashlahah mursalah as an analytical tool to dissect the findings of the research. In the study of mashlahah, it is interpreted as the utilization of everything as long as it can bring benefits. According to Amir Syarifuddin, mashlahah mursalah is interpreted as everything that is considered good by the mind, in line with the purpose of syara' in determining the law but there is no syara' guidance in determining the law but there is no syara' that rejects it. This means that in looking at the problem, masalah mursalah is based on traditions that occur, so there is no applicable law.

Mashlahah is theoretically divided into 3, namely al mashlahah al dharuriyat, al mashlahah al hajjiyat, almashlahah al tahsiniyat (Miftahus Surur, 2021). Al mashlahah al dharuuriyat becomes a basic need so that at least five things must be fulfilled, namely religion, soul, mind, offspring and property. For the mashlahah hajjiyat and tahsiniyat are supporters of the fulfillment of mashlahah dharuriyat (Syarifuddin & Saputra, 2020). There are at least 3 main conditions according to the majority of scholars, that mashlahah mursalah can be used as a reference source of Islamic law if it completes the following conditions. First; The mashlahah must be a mashlahah that haqiqi is not only based on

prejudice and is a real mashlahatan, which means bringing benefits and rejecting harm. Second; The fame is a general fame, not the fame of an individual or individual. Third; these benefits do not contradict the existing fame and do not contradict the Qur'an; and hadith. Based on these requirements, if we analyze the proposed research focus, then we can answer the following questions:

First, the findings of this study are about halal lifestyle by producers. This finding states that the halal lifestyle carried out by producers is still at a basic level, which is still profit oriented and symbolic. So it is clear that people do not have full awareness of halal in their lives. Thus, the awareness they have is not haqiqi awareness. This means that it is still at the level of symbolic awareness. At this level of awareness, it can be seen from the halal certification process carried out by producers only due to wider market penetration. Based on some of the research results that the authors have conducted, that producers prioritize business development because of the dynamic demand from consumers. This means that in a global market, consumers experience changes in the number of goods demanded in a fluctuating manner. In addition, the culture and lifestyle that continues to change causes consumers to always make demands on producers. If producers do not follow the trend of demand made by consumers, the company will not grow. In the last few decades, issues of religiosity and environment as well as safety, especially food, have become very concerned by consumers. Thus, consumers demand product safety and convenience through halal certification. Second, according to the mashlahah mursalah analysis positions of halal industry as an industry whose legal certainty is not yet known. So, it is necessary to conduct an analysis of the mursalah mashlahah to see their respective positions. The following are the results of the analysis of sharia maqashid on halal certification.

Table 5. The sustainability of maqashid sharia with halal certification that has been carried out by the leadership.

Aspects	Findings
<i>Hifd addin</i>	In halal certification, hifd addin is fulfilled even though it is not optimal, the form is that umkm routinely performs prayers.
<i>Hifd annafs</i>	Halal certification is a life protector, because halal-certified food provides a guarantee of health and product safety.
<i>Hifdz aql</i>	MSMEs finance the fulfillment of needs such as food, drinks and others
<i>Al mal</i>	this is realized by the ongoing condition of a Muslim's property, so that through the halal lifestyle there is continuity of property owned.
<i>An nasl</i>	Healthy offspring are key. Especially in protecting the family.

source: processed

The tabulation illustrates that the study of the halal industry is in accordance with mashlahah mursalah, although not all practices can be done, but the existence of mashlahah mursalah can be used as a reference.

5. Conclusion

This research has two objectives, namely the phenomenon of halal lifestyle and analysis of mashlahah mursalah. The results of this study are that the trend of halal certification that occurs among business actors is more focused on labeling alone, not yet included in the criteria of real awareness. While the second, there is conformity in analyzing the trend of halal labeling with mashlahah mursalah. Mashlahah is present in providing balance, between halal as a religious study and the halal industry as a business study. This research has limitations in the form of research techniques because it only uses

library research, it would be better if this research is continued by using qualitative or quantitative research.

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