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THE URGENCY OF INTEGRATING THE *ṬAYYIB* DIMENSION INTO INDONESIA'S HALAL PRODUCT ASSURANCE SYSTEM: *FIQH* AND POSITIVE LAW PERSPECTIVES

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Abstract

This article analyses the urgency of integrating the *ṭayyib* dimension into Indonesia's Halal Product Assurance (JPH) system from the perspectives of *fiqh* and positive law. This study employs conceptual and legislative approaches to examine the normative construction of *halal* and *ṭayyib*, as well as the implementation of Law No. 33 of 2014 concerning JPH. The findings indicate that current *halal* certification practices tend to focus on formal legality, resulting in a lack of systematic accommodation for quality, health, production ethics, and environmental sustainability dimensions. The *fiqh* study confirms that *ṭayyib* is a manifestation of *maqāṣid al-sharī'ah*, particularly in safeguarding the soul (*ḥifẓ al-nafs*) and the environment (*ḥifẓ al-bi'ah*). Therefore, the integration of *ṭayyib* is necessary to build a holistic *halal* paradigm, where *halal* status serves as the minimum normative standard, while *ṭayyib* serves as an indicator of quality, public interest (*maṣlaḥah*), and sustainability. This article is expected to provide a theoretical contribution and normative recommendations for strengthening the JPH system to be more relevant to the needs of contemporary Muslim consumers.

Keywords: Halal Product Assurance, *ṭayyib* Dimension, Positive Law, Fiqh

INTRODUCTION

In practice, the concept of halal is often reduced to a mere measure of the normative legality of a product based on Shariah provisions, particularly regarding raw materials, production processes, and the halal status of the substances used. Consequently, its interpretation tends to cease at the formal dichotomy of permissible or impermissible without touching upon the substantial dimensions of the objectives of the Shariah itself (Naufan & Ulfah, 2025, p. 3285) (Karina Widya Andari & Fadhila, 2025, pp. 2–3). In fact, the Qur'an explicitly commands the consumption of not only what is halal but also what is *ṭayyib*, as stated in QS. al-Baqarah [2]: 168. This verse demonstrates a dual dimension in the concept of Islamic consumption, which is not sufficiently fulfilled by legal kehalalan alone but must also meet substantial standards of goodness. The term *ṭayyib* itself possesses a broad and multidimensional scope of meaning, understood by scholars as everything that is good, clean, pure, safe, healthy, and beneficial for humanity (Auliya Izzah Hasanah et al., 2021). A *ṭayyib* product is not only free from prohibited elements but must also meet specific quality standards, such as health, hygiene, production ethics, environmental sustainability, and social responsibility (Karina Widya Andari & Fadhila, 2025, pp. 4–5). Therefore, halal and *ṭayyib* become two conceptually complementary dimensions, where halal functions as the normative boundary, while *ṭayyib* serves as a broader parameter for quality and public interest (*maṣlaḥah*).
In the Indonesian context, halal product assurance has been regulated through Law Number 33 of 2014 concerning Halal Product Assurance, which mandates halal certification for products in circulation ((1) & (2), 2021, p. 40). This serves as a form of state commitment to providing protection and legal certainty for Muslim consumers (Faidah, 2017, p. 452). Nevertheless, in its implementation, this legal framework does not fully apply aspects related to *ṭayyib*. Several aspects, such as environmental sustainability, production ethics, and social responsibility throughout the entire production and distribution chain, have not been explicitly and systematically formulated within the normative construction of the halal product assurance system. The research findings conducted on 315 consumers across 10 major cities in Indonesia indicate that consumers are no longer merely captivated by symbols, but rather by the consistency of values inherent in a brand; in this case, the halal label only holds meaning if supported by a credible brand reputation. Consequently, the position of the halal logo is no longer viewed as something absolutely sacred (Saifuddin et al., 2025, pp. 1–14), which stands in contrast to the findings of Cindy Fatimah, et al (Fatimah et al., 2022, pp. 103–104). Moreover, contemporary young Muslim consumers currently stand at a crossroads of values, demanding products that are not only in accordance with religious beliefs but also healthy, environmentally friendly, and possessed of aesthetic value, which substantively reflects the expansion of the meaning of *ṭayyib* in a contemporary context.

Previous research regarding halal product assurance in Indonesia has been extensive. At the very least, as far as the author's search is concerned, there are three distinct trends. Firstly, research highlighting the dynamics of the formation, implementation, and social impact of the Halal Product Assurance Law (UU JPH). Studies in this group include those conducted by Asep Saepudin Jahar and Thalhah (Jahar & Thalhah, 2018), Aam Slamet Rusydiana, dkk. (Rusydiana et al., 2023), dan Moh. Najiburrahman dan Fakih Abdul Rozak (Najiburrahman & Rozak, 2025). Secondly, research examining the power relations between the state and religion in the process of institutionalising halal product certification in

Indonesia. This perspective is evident in the works of Nikmatul Masruroh and Ahmad Fadli (Masruroh & Fadli, 2022), or yang Mutimmatul Faidah (Faidah, 2017). The third trend consists of research highlighting JPH regulations themselves from the perspectives of *maqāṣid* and *maṣlaḥah mursalah*, as conducted by Reza Akbar and Zulfian Wanandi (Reza Akbar & Zulfian Wanandi, 2026), or Moh. Aqil Musthofa (Musthofa, 2022). Nevertheless, research specifically examining the *ṭayyib* dimension in halal certification remains relatively limited. The study conducted by Naufan Ahda Isnanjodi and Mariyah Ulfah (Naufan & Ulfah, 2025), for instance, only highlights the absence of the *ṭayyib* dimension within the food supply chain in the JPH system where products must be good, clean, healthy, and safe for consumption without further elaborating on sustainability aspects, particularly regarding the environmental impact of the production process. Based on this gap, this study aims to fill the research void by analysing the urgency of a more comprehensive integration of the *ṭayyib* dimension within the JPH Law.

This article aims to analyse the urgency of integrating the *ṭayyib* dimension into the JPH System in Indonesia using *fiqh* and positive law approaches. This integration is understood not merely as a normative complement to the halal concept, but as an effort to reconstruct the paradigm of halal product assurance itself. Conceptually, *ṭayyib* carries a broader meaning, encompassing aspects of quality, safety, health, and environmental sustainability throughout the entire production and distribution chain (Syantana et al., 2024, p. 107). Therefore, an approach that focuses solely on the kehalalan of materials and processes becomes inadequate in addressing the demands of modern consumption ethics and the principles of sustainable development (Siti Dyah Islamiaty Sochra & Baso Pallawagau, 2025, p. 896). From a *fiqh* law perspective, this integration can be supported by strengthening the *maqāṣid al-sharī'ah*, specifically in safeguarding the soul (*ḥifẓ al-nafs*) and the environment (*ḥifẓ al-bi'ah*). Meanwhile, in positive law, this necessitates a reformulation of norms and standards within the halal certification system. This article is expected to provide a theoretical contribution to the development of a more holistic halal concept based on the integration of *ḥalālan ṭayyiban*, while simultaneously offering normative recommendations for strengthening the halal product assurance system in Indonesia. This ensures that the system satisfies not only legal-formal aspects but also the substance of public interest (*maṣlaḥah*), which is the primary objective of Islamic Shariah.

Proceeding from this construction, the primary issue that emerges is the extent to which these regulations are capable of comprehensively accommodating the *ṭayyib* dimension within their normative and implementational frameworks. In this context, a tension exists between a legal-formal approach, which tends to be positivistic, and substantial demands rooted in the values of *maqāṣid al-sharī'ah*. This tension implies that the JPH system has not yet optimally represented the concept of *ḥalālan ṭayyiban* in its entirety, thereby potentially leading to a reduction of the meaning of halal in practice. Consequently, an analytical framework is required that does not merely read legal norms textually but also examines their alignment with *fiqh* principles and their relevance to the evolving needs of contemporary society. Within this framework, this study formulates a fundamental question: what is the normative construction of the *ṭayyib* dimension from the perspectives of *fiqh* and positive law, and what are the urgency and models for its integration into the halal product assurance system in Indonesia?

REVIEW OF LITERATURE

Studies on halal product assurance in Indonesia have developed significantly over the last two decades from the perspectives of both positive law and Islamic law. In general, the existing literature can be grouped into several major themes.

First, many studies focus on the regulatory and institutional aspects of the Halal Product Assurance (HPA) system. These studies mainly discuss the development of Law No. 33 of 2014 on Halal Product Assurance, including the relationship between the state and religious authorities in the implementation of halal certification. Asep Saepudin Jahar and Thalhah (Jahar & Thalhah, 2018) examine the socio-political dimensions of the legislative process of the HPA Law. Meanwhile, Aam Slamet Rusydiana et al. identify several governance challenges, such as limited institutional infrastructure, fragmented authority, and the complexity of implementing regulations, which affect the effectiveness of the HPA system (Rusydiana et al., 2023). In addition, the literature highlights the role of the Halal Product Assurance Organizing Agency (BPJPH) as a new institution that has changed the governance structure of halal certification by creating a hybrid institutional model involving both the state and religious authorities.

Second, another group of studies discusses halal within the relationship between the state, the market, and religion. In this perspective, halal certification is viewed not only as a consumer protection instrument but also as a means of establishing authority and legitimacy. Nikmatul Masruroh and Ahmad Fadli argue that state involvement in halal certification reflects the transformation of religious authority into the public legal system (Masruroh & Fadli, 2022). Likewise, Florence Bergeaud-Blackler, Johan Fischer, and John Lever explain that the global halal industry has gradually shifted from emphasizing ethical values to focusing on administrative compliance (Bergeaud-Blackler et al., 2015).

Third, several studies analyze halal from the perspective of *maqāṣid al-sharīʿah* and *maṣlaḥah*. These studies seek to relate halal regulation to the fundamental objectives of Islamic law. Reza Akbar and Zulfian Wanandi argue that the HPA system should not be limited to protecting religion (*ḥifẓ al-dīn*), but should also protect life (*ḥifẓ al-nafs*) and intellect (*ḥifẓ al-ʿaql*), particularly in relation to food safety and public health (Reza Akbar & Zulfian Wanandi, 2026). Moh. Aqil Musthofa further proposes expanding the concept of *maqāṣid al-sharīʿah* to include environmental protection (*ḥifẓ al-bi'ah*) as a response to global sustainability issues (Musthofa, 2022). However, most of these studies remain conceptual and normative, and they have not yet provided practical guidance for integrating these principles into the implementation of the HPA system.

Fourth, studies on Muslim consumer behavior show a shift from symbolic to substantive considerations. Wilson and Liu explain that halal has developed into a brand identity, meaning that consumers evaluate not only the halal label but also the values associated with the product (Wilson & Liu, 2010). Similarly, Bonne and Verbeke find that Muslim consumers increasingly consider product quality, safety, and ethical values when purchasing halal products (Bonne & Verbeke, 2008). In Indonesia, Fatimah et al. conclude that halal certification is no longer the only factor influencing purchasing decisions. Consumer trust and the producer's reputation have also become important considerations (Fatimah et al., 2022).

Fifth, studies on the concept of *halālan ṭayyiban* in both classical and contemporary Islamic jurisprudence show that the concept of *ṭayyib* has a broad meaning. Ibn Taymiyyah

emphasized that lawful consumption should bring benefits to both the body and the soul. According to him, a product may be legally halal but cannot be considered *ṭayyib* if it causes harm (Ibnu Taymiyah, n.d.). Contemporary scholars also explain that *ṭayyib* refers to products that are safe, healthy, hygienic, and ethically acceptable. In this regard, Iis Sumiati et al. relate the concept of *halālan ṭayyiban* to modern scientific standards, including food safety and hygiene (Sumiati et al., 2024).

Sixth, studies on halal and sustainability emphasize that the concept of *ṭayyib* is closely related to environmental protection and ethical production. Jamaluddin et al. argue that halal food production should apply sustainability principles, including efficient resource management and environmental responsibility (Jamaluddin & Ramli, 2022). Likewise, Zawiah Abdul Majid et al. highlight the importance of maintaining integrity throughout the halal supply chain to ensure overall product quality (Tieman, 2011). They also describe *ṭayyib* as the "missing link" in the halal industry because this aspect has not yet been systematically integrated into industrial practices. Seventh, critical studies on halal certification systems indicate that halal is increasingly reduced to administrative compliance. Tieman argues that modern halal systems are more concerned with supply chain management than with the ethical values underlying halal principles (Tieman, 2011). In Indonesia, Naufan Ahda Isnanjodi and Mariyah Ulfa found that the *ṭayyib* dimension, particularly in terms of product quality and food safety throughout the supply chain, has not been adequately incorporated into the Halal Product Assurance system (Isnanjodi & Ulfah, 2025). This finding indicates a gap between the normative concept of *halālan ṭayyiban* and its practical implementation.

Overall, the existing literature shows that although studies on halal have grown considerably, there remains a significant gap in integrating the *ṭayyib* dimension at both the conceptual and practical levels. Most previous studies still separate halal compliance from broader aspects of quality, ethics, safety, and sustainability embodied in the concept of *ṭayyib*. Therefore, this study offers a more comprehensive approach by reconstructing the halal paradigm through the concept of *halālan ṭayyiban*. It also proposes a reformulation of the Halal Product Assurance system to make it more consistent with the principles of *maqāṣid al-sharīʿah* and the needs of contemporary society.

Data

The Halal Product Assurance (HPA) system in Indonesia is legally regulated under Law No. 33 of 2014 on Halal Product Assurance, which requires halal certification for products distributed in the market. The system involves three main institutions: the Halal Product Assurance Organizing Agency (BPJPH) as the regulatory authority, Halal Inspection Bodies (LPH) as the auditing institutions, and the Indonesian Council of Ulama (MUI) as the authority responsible for issuing halal fatwas. This institutional structure shows that the HPA system is designed as an administrative framework that primarily focuses on verifying raw materials, production processes, and compliance with formal halal standards. Normatively, the scope of the HPA Law covers raw materials, processing, storage, packaging, distribution, and product presentation. However, a closer examination indicates that these provisions place greater emphasis on halal permissibility than on the broader aspects of product quality and public benefit (*ṭayyib*).

As an initial step toward integrating the *ṭayyib* dimension into the HPA system, several operational indicators may be proposed. These include: (1) product safety and public

health (*food safety*); (2) hygiene and production quality; (3) environmental sustainability; (4) business ethics and corporate social responsibility; and (5) supply chain transparency. At the international level, these indicators have been incorporated into several halal standards. For example, the Malaysian halal certification system administered by the Department of Islamic Development Malaysia (JAKIM) integrates **Good Manufacturing Practices (GMP)** and food safety standards into its certification process. Therefore, integrating the *ṭayyib* dimension is not only a theological obligation but also a practical necessity for responding to the challenges of the modern halal industry. This also indicates that strengthening Indonesia's Halal Product Assurance system should aim not only to provide legal certainty but also to improve product quality, consumer protection, and public welfare in a more comprehensive manner.

RESEARCH METHOD

This study is a normative legal research employing a conceptual approach and a statute approach. The conceptual approach is utilised to examine the meaning and construction of the *ṭayyib* dimension from a *fiqh* perspective, particularly concerning the concept of *ḥalālan ṭayyiban*. Meanwhile, the statute approach is used to scrutinise the halal product assurance system in Indonesia, specifically as regulated in Law Number 33 of 2014 concerning Halal Product Assurance along with its derivative regulations. The data used consist of primary, secondary, and tertiary data. Primary data include legislation related to halal product assurance. Secondary data encompass *fiqh* literature, books, and scholarly articles relevant to the concepts of *ḥalālan ṭayyiban*, *maqāṣid al-sharī'ah*, and related topics. Tertiary data include dictionaries and encyclopaedias that support conceptual understanding. Data collection techniques are conducted through library research, while data analysis is carried out qualitatively using descriptive-analytical and prescriptive methods. Descriptive analysis is used to explain existing concepts and provisions, whereas prescriptive analysis is used to formulate arguments regarding the urgency and direction of integrating the *ṭayyib* dimension into the halal product assurance system in Indonesia.

RESULTS AND DISCUSSION

The Concept of *Ḥalālan Ṭayyiban* from a *Fiqh* Perspective

The concept of *ḥalālan ṭayyiban* is one of the central normative principles in Islamic teachings, particularly in regulating human patterns of consumption and production. The Qur'an explicitly commands humanity to consume what is halal and *ṭayyib*, as stated in QS. al-Baqarah [2]: 168 and QS. al-Mā'idah [5]: 88. In addition to these two verses, several other verses also explain halal and *ṭayyib*, namely QS. al-Anfāl [8]: 69, QS. al-Naḥl [16]: 114, QS. al-Mu'minūn [23]: 51, and QS. al-Baqarah [2]: 172. (Kementerian Agama RI, 2019). The use of these two terms together indicates that consumption standards in Islam do not merely stop at the aspect of legal legality (halal), but also encompass the dimensions of quality and public interest (*ṭayyib*). Semantically, the term *ṭayyibāt* (الطَّيِّبَات) originates from the root word *ṭāba* (طَابَ), meaning good, pure, clean, and pleasant. In the context of the Qur'an, its meaning is not limited to the aspect of kehalalan (*ḥalāl* حَلَال), but also covers a more comprehensive dimension, including the moral, spiritual, and ecological sustainability of that which is consumed (Prasetyo & Zuhri, 2025, pp. 621–622). Consequently, the concept of

ḥalālan ṭayyiban cannot be understood partially; instead, it must be viewed as an integrated and holistic conceptual unity.

In recent decades, the concepts of *ḥalāl* and *ṭayyib* have undergone significant evolution within the lives of the Muslim community in Indonesia. Previously, *ḥalāl* was generally understood merely as a religious legal provision determining whether or not a product was permissible for consumption, while *ṭayyib* was simply interpreted as something clean and free from impurity (*najis*). However, advancements in science and technology, alongside increasing consumer awareness regarding product quality and safety, have transformed this perspective. Today, *ḥalāl* pertains not only to Shariah legal status but also encompasses production processes, distribution, and certification by authorised bodies. On the other hand, *ṭayyib* is no longer limited to physical cleanliness; rather, it has expanded to include dimensions of nutrition, health, environmental sustainability, and ethical considerations within the production process (Rahma Nurul Latifah & M. Sihabudin, 2025, pp. 671–672).

Hamka, in *Tafsir al-Azhar*, presents a contextual approach by interpreting this verse as a form of moral correction against social behaviours influenced by greed and economic fraudulent practices. He argues that many forms of human wickedness originate from the "lust of the stomach." (Abdulmalik Abdurrahim Amrullah, n.d.). Hamka states that when an individual is capable of regulating consumption patterns and seeking sustenance from halal sources rather than through deception or corruption their soul will be guarded against coarseness. In his view, *ḥalāl* is the opposite of *ḥarām*, while *ṭayyib* serves as both a moral benchmark and a measure of human rationality in determining the quality of consumption. He illustrates that beef, which is halal but eaten raw, cannot be called *ṭayyib*; similarly, wealth acquired through trickery or coercion, although not impure (*najis*), still cannot be categorised as good (Rahma Nurul Latifah & M. Sihabudin, 2025, p. 675). Meanwhile, Quraish Shihab in *Tafsir al-Mishbāḥ* also interprets the verse contextually by viewing the command to eat as a symbol for all human activities, as food represents the source of energy and the continuity of life (Fauziah Hanum Siregar et al., 2025). According to him, *ṭayyib* does not only mean halal but also encompasses aspects of palatability, nutritional value, health, and positive impacts on life (Shihab, 2002). From these two perspectives, it can be concluded that the concepts of *ḥalāl* and *ṭayyib* are not merely normative but also possess ethical, rational, and contextual dimensions in human life (Ahmad Al Tasdiq & Yeti Dahliana, 2025, pp. 314–315). *Ḥalāl* affirms the aspect of Shariah legality, while *ṭayyib* extends it to moral quality, health, and public interest (*maṣlaḥah*).

Examining other opinions, according to al-Baghawī, the concept of *ṭayyib* food does not only emphasise the aspect of legal kehalalan but also considers its impact on human health and survival. He explains that food classified as *ṭayyib* is food capable of maintaining health, providing benefits, and supporting physical growth and strength. Conversely, food that provides no health benefits or has the potential to weaken the body is ruled *makrūh* (disliked), except under certain conditions such as for medicinal purposes. As for food that clearly endangers and can cause disease if consumed, its status becomes *ḥarām* (Ibnu Mas'ud al-Baghawi, n.d., p. 1409). This view demonstrates that the *ṭayyib* dimension is closely linked to the principle of safeguarding the soul (*ḥifẓ al-nafs*) within the framework of *maqāṣid al-sharī'ah*, such that health, safety, and public interest (*maṣlaḥah*) become primary considerations in determining the suitability of consumption.

al-Qurṭubī provides a broader and more comprehensive interpretation by not limiting the meaning of the command to "eat" solely to the activity of consuming food and drink, but also encompassing all forms of asset utilisation in human life. In his view, "eating" represents the use of all forms of Allah's blessings, including clothing, vehicles, housing, and various other means of life support. Thus, the concepts of *ḥalāl* and *ṭayyib* do not only apply within the realm of food but also extend to all aspects of the economy and the ownership of wealth. This implies that every asset owned by a human must be acquired through *ḥalāl* means and possess the value of goodness (*ṭayyib*), both in terms of its source of acquisition, its process, and its use (Abu Bakar al-Qurthubi, 2006). This interpretation affirms that Islamic teachings do not only regulate what is consumed, but also how it is obtained and how such wealth is utilised ethically, responsibly, and in a manner that provides a positive impact for both individuals and society at large.

In a global context, the interpretative approach to *ḥalāl ṭayyib* in Indonesia possesses a distinct character compared to Malaysia and the Middle East. In Malaysia, this concept is systematically applied through the Halal Assurance System, which emphasises food safety aspects and supply chain transparency. Meanwhile, Middle Eastern scholars such as Yūsuf al-Qaraḍāwī highlight the *ṭayyib* dimension more as part of the principle of *ḥifẓ al-nafs* namely, protecting the body from harm and avoiding unethical resource exploitation. In Indonesia, the interpretation of *ḥalāl–ṭayyib* has evolved more contextually alongside the socio-cultural realities of the Archipelago (*Nusantara*). It does not merely stop at normative and regulative aspects but also instils ethical values into the Muslim lifestyle, especially amidst increasing awareness of sustainability, nutrition, and social justice. This characteristic reflects a synthesis between revelatory texts, public policy, and universal humanitarian ethics. Such a transformation in meaning has subsequently had tangible implications for the regulatory system and the awareness patterns of Indonesian Muslim consumers, specifically through the enactment of the Halal Product Assurance Law (UU JPH) No. 33 of 2014 (Rahma Nurul Latifah & M. Sihabudin, 2025, p. 677). Nevertheless, within the regulations and their practice themselves, this interpretation has not yet been comprehensively applied, as evidenced by several emerging issues (Saifuddin et al., 2025).

In the study of *fiqh*, the term halal refers to the legal status of an object that is permissible to be utilised or consumed based on Shariah provisions. The determination of a product's kehalalan is generally based on three primary aspects, namely the substance (material), the method of acquisition, and the processing procedure. A product is declared halal if it does not contain prohibited elements, is obtained through legitimate means, and is processed using procedures that comply with Shariah requirements (Wahbah al-Zuhayli, 2006, pp. 73–75). In this regard, halal functions as a minimum normative boundary that determines whether or not a product may be consumed by a Muslim. Consequently, the classical *fiqh* approach tends to position halal within a dichotomous framework between the permissible (*mubāḥ*) and the prohibited (*ḥarām*), with additional categories such as *makrūh* (disliked) and *shubhat* (doubtful).

In contemporary developments, the concept of halal has undergone a reduction in meaning, becoming merely a legal-formal indicator attached through certification mechanisms. Halal is represented in the form of an administrative label, causing its meaning to shift from a substantive norm to a procedural symbol of legality. This phenomenon aligns with critiques in global halal studies, which indicate that the modern halal industry often

places greater emphasis on compliance rather than ethical integrity, resulting in a value orientation reduced to mere fulfilment of technical standards (Bergeaud-Blackler et al., 2015, pp. 98–102). This reduction is fundamentally contrary to the epistemological framework of Islamic law, which, within the *uṣūl al-fiqh* tradition, always links law with objectives (*maqāṣid al-sharī'ah*) and legal rationality (*'illah*). In this perspective, halal is not merely interpreted as a dichotomous normative status, but as an instrument to realise comprehensive public interest (*maṣlaḥah*), both at individual and social levels (Kamali, 2008, pp. 123–125). Consequently, the separation between halal as a norm and the objective of public interest as substance constitutes a form of disorientation in understanding Islamic law itself, while simultaneously obscuring the ethical dimension that should serve as the spirit of every legal provision.

It is within this context that the *ṭayyib* dimension acquires its significance. Conceptually, *ṭayyib* does not merely refer to something "good," but encompasses the dimensions of cleanliness, safety, health, and utility. In contemporary studies, *ṭayyib* is even understood as a concept possessing the character of multi-dimensional ethics, covering aspects of health, nutrition, and hygiene, through to environmental sustainability (Dewi & Agustina, 2021, pp. 45–47). The development of modern halal studies indicates that *ṭayyib* cannot be detached from the dynamics of global industry. This concept is now positioned as a quality standard that spans the entire value chain, from production to consumption (Riaz & Chaudry, 2003, pp. 27–30). This demonstrates that halal is no longer sufficient when understood partially; rather, it must be linked to the quality of the system as a whole.

In the contemporary digital economic landscape, many practices superficially meet "halal" criteria but are essentially destructive in substance. This occurs because emphasis is placed on formalities such as the use of *contracts* (*'uqud*) or Shariah labels without being accompanied by an in-depth assessment of the ethical impacts and the resulting public interest (*maṣlaḥah*). Various technology-based financial innovations often exploit this gap by presenting schemes that appear structurally valid but contain elements of injustice, excessive speculation (*gharar*), or even concealed exploitation. Thus, formal legality does not automatically guarantee alignment with more substantial Shariah values. Referring to QS. al-An'ām [6]: 58, it is emphasised that the authority for judging justice rests entirely with Allah, who knows best those who commit wrongdoing (*ẓālimūn*), whether overt or hidden. This verse carries a methodological implication that a practice cannot be judged solely by its surface, as the dimension of injustice can be hidden behind a form that appears legitimate. Within the framework of *uṣūl al-fiqh*, this principle is translated through the rule of *sadd al-dharī'ah* a preventive approach to closing all avenues that potentially lead to harm (*mafsadah*), even if they initially appear permissible (Andre Firmansyah et al., 2026, p. 299). From the perspective of *maqāṣid al-sharī'ah*, *ṭayyib* can be understood as a concrete manifestation of Shariah objectives. The principle of *ḥifẓ al-nafs* demands the protection of human health, while contemporary developments in *maqāṣid* also encompass environmental protection and sustainability. One important normative foundation is QS. al-A'rāf [7]: 31. This verse contains an ethical message for humanity to avoid wasteful behaviour and consumption patterns that exceed the bounds of moderation. From a production perspective, the prohibition of excessiveness can be interpreted as an encouragement to manage resources optimally and proportionally. Wastage can occur at various stages of production, ranging from the inefficient use of raw materials to improper waste management (Syantana et al.,

2024, p. 104). Therefore, efficiency does not only possess an economic dimension—such as reducing costs and increasing productivity but also carries significant ecological implications. The optimisation of material and energy use allows production processes to proceed sustainably, while simultaneously minimising negative impacts on the environment.

The Halal Product Assurance System in Indonesia

The halal product assurance system in Indonesia serves as a legal instrument established to provide protection and legal certainty for Muslim consumers regarding products circulating within society. This matter is formally regulated through Law Number 33 of 2014 concerning Halal Product Assurance (*Undang-Undang Jaminan Produk Halal* – UU JPH), which was subsequently strengthened by various implementing regulations. The enactment of UU JPH marks a paradigm shift from a previously voluntary halal certification system to a binding legal obligation for business actors, whereby the state assumes a central role in guaranteeing product kehalalan (UNDANG-UNDANG REPUBLIK INDONESIA TENTANG JAMINAN PRODUK HALAL, 2014, pt. Pasal 4). This transformation signifies a shift in the state's paradigm in viewing halal moving from what was originally within the domain of religious authority to becoming part of a public law regime administered by the state. In this context, the state functions not only as a facilitator but also as a regulator with the authority to establish standards, procedures, and oversight mechanisms for the kehalalan of products circulating in society. Furthermore, the state's involvement is influenced by the context of the global economy and international trade. A nation stands to benefit from international trade, commonly referred to as the gains of trade. Along with this dynamic, the state's orientation in trade continues to evolve, with a primary focus on increasing income and economic growth. In this regard, the management of halal is not merely a religious issue but also strategically economic, as certified halal products can expand access to international markets, enhance competitiveness, and generate economic benefits for the state (Masruroh & Fadli, 2022, pt. 154).

Institutionally, the implementation of the JPH system is carried out by the Halal Product Assurance Organizing Body (*Badan Penyelenggara Jaminan Produk Halal* – BPJPH) under the Ministry of Religious Affairs. The BPJPH holds the authority for the implementation of halal certification, ranging from registration and verification to the issuance of halal certificates. In performing its functions, the BPJPH collaborates with the Indonesian Council of Ulama (*Majelis Ulama Indonesia* – MUI), specifically through the Fatwa Commission, which possesses the authority to determine product kehalalan. This institutional model reflects a pattern of hybrid governance, namely a collaboration between state authority and religious authority within a single regulatory system. The technical inspection process of products is conducted by Halal Inspection Agencies (*Lembaga Pemeriksa Halal* – LPH), which are tasked with auditing raw materials, production processes, and the halal assurance systems implemented by business actors. Consequently, the JPH system in Indonesia involves various actors within an integrated regulatory framework aimed at ensuring comprehensive product kehalalan.

However, several factors hinder the implementation of Law Number 33 of 2014. In addition to the sub-optimal skills of human resources in applying certification governance according to Standard Operating Procedures (SOPs), technical institutions at the Provincial Ministry of Religious Affairs level have yet to be established. Furthermore, supporting institutions for halal certification, such as Halal Inspection Agencies (LPH) and halal centres,

remain minimal, and effective communication between halal organisers and strategic partners—namely the MUI and LPPOM-MUI has not been well established ((1) & (2), 2021, pt. 107). In the Map of Problems in the Implementation of Halal Product Assurance in Indonesia (2017–2020), there are four sub-problem indicators within the regulatory dimension. The primary indicator is the absence of a Minister of Religious Affairs Regulation (PMA) regarding certification tariffs, with an average value of 0.348. The second priority is the non-existence of derivative regulations from Government Regulation (PP) 39/2021, with an average value of 0.250. Subsequently, the Omnibus Law (*UU Cipta Kerja*) related to halal is perceived to reduce the substance of the UU JPH, ranking third with an average value of 0.219. Meanwhile, the relatively slow issuance of derivative regulations from the 2014 UU JPH occupies the final priority with an average value of 0.183. The rater agreement value for these criteria is 0.210 ($w=0.210$), falling within a weak to moderate scale, which indicates variations or a lack of consensus among experts (Rusydiana et al., 2023, pt. 178).

The controversy regarding whether halal certification and labelling should be mandatory or voluntary for producers also poses a significant problem. For some business actors, the primary issue is the cost incurred for product certification. During debates in the House of Representatives (DPR), the PKS faction asserted that halal certification and labelling must be mandatory with a five-year transition period, whereas the PDI, Golkar, PAN, PPP, PKB, Democrat, Gerindra, and Hanura factions preferred a voluntary approach. Economic aspects were a concern for the factions opting for a voluntary system, particularly as not all entrepreneurs produce halal goods, and the infrastructure for implementing certification was not yet adequately available. Factions supporting the mandatory requirement emphasised the certainty and guaranteed implementation of certification for all producers, including consequences and sanctions for non-compliance, as regulated in Articles 31–35 of the JPH Bill. Beyond economic considerations, this conflict was also influenced by political and ideological aspects. The PKS faction based its stance on ideological grounds to accelerate the implementation of Islamic law, while other factions tended to be pragmatic and cautious regarding the application of Islamic law in Indonesia (Jahar & Thalhah, 2018, pt. 396). This demonstrates that the debate over halal certification concerns not only administrative obligations and costs but also involves political interests, economics, and the protection of citizens' rights in general.

Although the JPH system possesses a comprehensive normative structure, various studies indicate that its implementation continues to face several hurdles. One of the primary issues is the low participation rate of business actors, particularly micro and small enterprises (MSEs/UMKMs), in the halal certification process. This is caused by financial constraints, low halal literacy, and the complexity of administrative procedures (Ariska et al., 2024). Furthermore, there are obstacles regarding inter-institutional coordination and differing understandings among business actors and the public concerning mandatory halal certification (Rafianti et al., 2022). These conditions demonstrate that the JPH system is not yet fully prepared, either institutionally or socially, for its implementation. From a consumer protection perspective, the JPH system provides a legal guarantee for the rights of Muslim consumers to obtain halal products. Nonetheless, weaknesses remain visible in the aspects of oversight and law enforcement regarding halal certification violations, which potentially diminishes the effectiveness of such protection (Tambunan & Suherman Suherman, 2025).

If analysed further, the JPH system in Indonesia remains dominated by a legal-formal approach that emphasizes the verification of material kehalalan and production processes. This approach tends to be reductionist, as it has not yet integrated the broader dimensions of quality as contained within the *ṭayyib* concept. In fact, within the context of modern industry, product quality is determined not only by the kehalalan of materials but also by food safety, nutritional value, environmental sustainability, and production ethics. Studies in the global halal industry demonstrate that halal assurance must encompass the entire supply chain (*halal supply chain*), rather than merely the final production stage (Mohammad Hashim Kamali, 2014, pts. 42–45). Furthermore, the JPH system in Indonesia has not fully integrated halal standards with other relevant benchmarks, such as health, environmental, and sustainability standards. Consequently, the system still operates sectorally and does not yet reflect the *ḥalālan ṭayyiban* paradigm in its entirety. In recent developments, the complexity of global supply chains and technological advancements demand a more adaptive halal assurance system. Issues such as supply chain transparency, product authentication, and the potential for contamination during the production process require innovation in halal oversight systems, including the utilisation of digital technology to enhance traceability (Suryawan, 2019).

The findings of Naufan Ahda Isnanjodi and Mariyah Ulfah highlight that every stage of the food supply chain contains critical points with the potential to disrupt the implementation of *ḥalālan ṭayyiban* principles.

1. Raw Material Selection

At the initial stage, the primary risk arises from the use of materials with unclear *ḥalāl* status or those containing harmful additives. Many small and medium-sized producers have yet to conduct comprehensive verification of material origins, particularly when materials are sourced from foreign suppliers or traditional markets. This condition potentially renders the final product non-halal or unsafe for consumption from a health perspective.

2. Production Processes

During production, risks related to equipment cleanliness, workplace sanitation, and the possibility of cross-contamination frequently occur, especially if facilities are used interchangeably for *ḥalāl* and non-halal products. This underscores the importance of implementing Standard Operating Procedures (SOPs) and internal audits to ensure products consistently meet *ṭayyib* standards physically, chemically, and biologically.

3. Packaging

The packaging stage also presents risks, such as the use of non-food-grade materials or those containing hazardous chemicals. Inexpensive packaging that fails to meet standards can affect product safety and consumer health; therefore, producers must ensure that packaging complies with BPOM standards and possesses a valid distribution permit (*izin edar*).

4. Storage and Distribution

Storage and distribution stages are equally vulnerable to risks, including inappropriate storage temperatures, poor sanitation of distribution spaces, or unhygienic delivery methods. Products stored for excessive periods or at incorrect temperatures can experience quality degradation and even endanger consumers due to microbial growth or oxidation, particularly for fresh or processed products with a limited shelf life (Naufan & Ulfah, 2025, pts. 3290–3291).

From a perspective of legal theory, this condition reflects a tension between the positivistic approach of positive law and the teleological approach of Islamic law. Positive law tends to emphasise the certainty and formality of norms, whereas Islamic law prioritises the achievement of public interest (*maṣlaḥah*) as its primary objective. This imbalance results in the JPH system not yet being fully capable of representing the concept of halal comprehensively. Although the JPH system in Indonesia possesses a strong legal foundation, further development is required, particularly in integrating broader dimensions of quality and public benefit. Consequently, a normative reconstruction is necessary—one that is oriented not merely towards formal compliance but also towards the comprehensive achievement of Shariah objectives, which in this context is realised through the integration of the *ṭayyib* dimension within the halal product assurance system.

The Urgency of Integrating the *Ṭayyib* Dimension into the Halal Product Assurance System

The integration of the *ṭayyib* dimension within the Halal Product Assurance (JPH) system in Indonesia has become an urgency that cannot be delayed, given the paradigm shift in the consumption patterns of the Muslim community, which increasingly emphasises quality, health, ethics, and sustainability. The *ṭayyib* dimension does not merely stress normative compliance with halal law but also ensures that consumed products provide maximum benefit, are safe, and contribute to the well-being of society. In this context, several primary reasons underscore the urgency of integrating *ṭayyib* into the JPH system.

1. More Comprehensive Consumer Protection

Halal certification that focuses solely on the legality of materials and formal production procedures tends to overlook aspects of product quality and safety. The integration of the *ṭayyib* dimension emphasises comprehensive consumer protection, encompassing health, nutrition, hygiene, and the physical and chemical safety of the product. Determining the *ḥalāl* and *ṭayyib* status of a product is insufficient if only conducted on the finished good; it must be implemented throughout the entire supply chain. Every stage—ranging from raw material selection, production processes, and equipment cleanliness to warehouse sanitation, packaging, and distribution—needs to meet *ḥalālan ṭayyiban* standards. To this end, a systems approach that blends Shariah principles with quality management becomes essential. A key element of this approach is halal logistics, a system designed to ensure products remain *ḥalāl* and hygienic during the distribution process (Naufan & Ulfah, 2025, pt. 3294). Consequently, consumers do not only obtain certainty that a product is *ḥalāl* according to Shariah, but also that it is safe for consumption and beneficial to their health. This approach aligns with the principle of *ḥifẓ al-nafs* within *maqāṣid al-sharī'ah*, which asserts the importance of protecting human life and health (Kholil, 2025).

2. Alignment with Contemporary Consumption Trends

Modern Muslim consumers, particularly the younger generation, are no longer satisfied with a mere *ḥalāl* label. They demand products that are healthy, ethical, and environmentally friendly, as well as those that provide social added value. The integration of the *ṭayyib* dimension becomes crucial to bridge the gap between legal formalities and contemporary consumer expectations, ensuring that the JPH system remains relevant and credible in the eyes of the public. This approach also ensures that *ḥalāl* practices in Indonesia align with global trends, where *ḥalāl* standards are now implemented comprehensively through the halal

supply chain concept. These findings are consistent with an IGI Global (2022) study, which indicates that the younger generation in Indonesia is increasingly critical of sustainability claims that are not fully transparent (Alam, 2021).

3. Strengthening Ethical and Moral Values in Production

The integration of the *ṭayyib* dimension encourages producers to pay close attention to production ethics, including supply chain transparency, the fair management of resources, and the minimisation of risks regarding exploitation or practices detrimental to society. Islam also emphasises social responsibility within the production process, particularly in the treatment of labour. A *ḥadīth* narrated by Abdullah bin Umar r.a. states: "Give the worker his wages before his sweat dries," underscoring the importance of fulfilling workers' rights fairly and punctually. This encompasses the payment of decent wages, humane treatment, and the guarantee of welfare for employees (Syantana et al., 2024, pt. 105). Within the framework of Shariah economics, this principle aligns with fair employment practices, including the establishment of minimum wages, the provision of safe working facilities, and social protection for the entire workforce. Through this approach, *ḥalāl* is no longer merely a legal status but becomes an instrument for achieving justice and social responsibility. In the framework of *fiqh*, this is consistent with the principle of *maṣlaḥah mursalah*, which refers to the utilisation of legal norms to achieve the general public interest (Kholil, 2025).

4. Contribution to Environmental Sustainability

Halal production that ignores the *ṭayyib* dimension can lead to negative environmental impacts, such as the use of hazardous chemicals, unmanaged industrial waste, or the excessive exploitation of natural resources. The integration of *ṭayyib* necessitates that the JPH system incorporates aspects of environmental sustainability into certification standards, aligning with the principle of *ḥifẓ al-bī'ah* (protection of the environment) within contemporary *maqāṣid*. This integration encourages eco-friendly industrial practices and reduces long-term ecological risks. For instance, low-carbon consumption refers to habits and policies aimed at suppressing greenhouse gas emissions through energy efficiency and a resource-frugal lifestyle. Examples include choosing to walk or cycle when possible, consuming local products, and reducing plastic usage (Siti Dyah Islamiaty Sochra & Baso Pallawagau, 2025, pt. 903). From an Islamic perspective, this behaviour aligns with the values of *ṭayyibāt*, which oppose *isrāf* (extravagance or wastefulness) and promote simplicity in fulfilling life's needs without disrupting environmental equilibrium (Syantana et al., 2024, pt. 106).

The integration of the *ṭayyib* dimension within the Halal Product Assurance (JPH) system is no longer merely an option but a strategic necessity that supports consumer protection, product quality, and the relevance of *ḥalāl* practices in the contemporary era. By considering health, safety, production ethics, and supply chain transparency, the JPH system can ensure that *ḥalāl* products are not only compliant with Shariah but also provide maximum benefit to society. This approach aligns with the principles of *maqāṣid*, specifically *ḥifẓ al-nafs* (protection of life) and *ḥifẓ al-bī'ah* (protection of the environment), which emphasise the safeguarding of human life, health, and environmental sustainability. It is consistent with *ṭayyib* values that stress the equilibrium between fulfilling life's needs and preserving nature. Ultimately, the systematic implementation of *ṭayyib* within the JPH system not only

strengthens the credibility of Indonesia's *ḥalāl* industry but also affirms the role of *ḥalāl* products as instruments for realising welfare, justice, and sustainability at both the societal and environmental levels.

CONCLUSION

The integration of the *ṭayyib* dimension within the JPH system in Indonesia appears profoundly urgent. The concept of *ḥalālan ṭayyiban* asserts that product *ḥalāl* status cannot be sufficiently measured by legal status or normative compliance alone; rather, it must also consider quality, safety, health, production ethics, environmental sustainability, and social benefit. Juridical studies (*fiqh*) confirm that *ṭayyib* is a manifestation of *maqāṣid al-sharī'ah*, particularly in safeguarding the soul (*ḥifẓ al-nafs*) and the environment (*ḥifẓ al-bī'ah*); therefore, neglecting this dimension in *ḥalāl* certification practices risks diminishing the moral relevance and public interest (*maṣlaḥah*) of the JPH system. Practically, strengthening the *ṭayyib* dimension demands a reformulation of standards, procedures, and oversight within the UU JPH and its implementation, including the involvement of all actors across the supply chain and the utilisation of technology to enhance transparency and traceability. In this manner, the halal product assurance system can provide legal certainty for consumers while ensuring broader benefits for society and the environment. This integration positions *ḥalāl* and *ṭayyib* as a holistic framework, wherein *ḥalāl* serves as the minimum normative threshold and *ṭayyib* acts as the benchmark for quality, benefit, and sustainability within a contemporary perspective.

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