Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE)
e-ISSN: 2621-606X
Vol. 9. No. 2 (2026)
Page: 17895-17906

THE DIALECTIC OF MASLAHAH AND ECONOMIC PRAGMATISM: THE NEGLECT OF THE HALAL-TAYYIB PRINCIPLE IN THE CONSUMPTION BEHAVIOR OF FEMALE STUDENTS FROM WEST SULAWESI STUDYING IN YOGYAKARTA

Nengsi Warna Sari[1]
Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia
nengsiwarnasari31@gmail.com

Ayu Qamariya[2]
Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia
qamariyaayu@gmail.com

Kamus[3]
Sekolah Tinggi Agama Islam Negeri Majene, Sulawesi Barat, Indonesia
kamusmustamin@stainmajene.ac.id

Abstract

This study aims to conduct an in-depth examination of the phenomenon of disregard for the principles of halal and tayyib in the consumption practices of female students from West Sulawesi living in Yogyakarta, through the perspective of maqasid al-sharia. This study is a field study employing a normative approach. The data sources consist of primary data, namely data obtained from observations and interviews with 10 female students from West Sulawesi living in Yogyakarta, as well as secondary data obtained through a review of several literature sources. The data were then analyzed using four techniques: data collection, data condensation, data display, and conclusion and verification. The results of the study indicate that female students living away from home express their rejection of the halal-tayyib principle through a rejection of formal food halal certification mechanisms and a rejection of the tayyib principle—such as disregarding food quality, health aspects, and nutritional benefits in the name of consumption pragmatism. This is influenced by several determining factors, including economic factors, time, environment, and low halal-tayyib literacy among female students living away from home. From the perspective of maqasid syariah, this rejection of halal-tayyib still reflects the fulfillment of hifz din, hifz aql, and hifz mal. However, the rejection of halal labels in areas dominated by non-halal food vendors has the potential to weaken hifz din. Furthermore, if the practice of disregarding halal-tayyib continues, it may lead to the neglect of hifz aql and hifz mal. Specifically, disregarding the principle of tayyib directly implies the neglect of hifz nafs, as it can impact health and the sustainability of life.

Keywords: Neglect, Halal and Tayyib, Maqasid al-Sharia, Female Students Living Away from Home

INTRODUCTION

In the midst of globalization and rapid social change, people face a major challenge in ensuring the quality of the food they consume on a daily basis. With online platforms making it increasingly easy to access a wide variety of foods both domestic and imported this issue has become particularly critical, as selecting high-quality food has become increasingly difficult and complex (Aifa et al., 2025). Consequently, this can have an impact on health and survival, and is closely linked to religious beliefs, particularly for Muslims.

Islam is a religion that places great emphasis on the consumption habits of its followers by providing clear guidelines, namely the command to consume food that is halal and wholesome, as stated in Surah Al-Baqarah, verse 168, as follows:

يَا أَيُّهَا النَّاسُ كُلُواْ مِمَّا فِي الأَرْضِ حَلاَلاً طَيِّباً وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Meaning: "O mankind! Eat from the lawful and good food found on earth, and do not follow the footsteps of Satan. Indeed, Satan is a clear enemy to you." There are two interconnected elements in this verse's command to Muslims: consuming halal and good (tayyib) food, and the prohibition against following Satan's footsteps a reminder that the temptation to disregard halal standards can lead people into sin without their realizing it (Mustami'ul Azizah, M. Zainal Arif, 2025). The principle of halal toyyib is a concept that takes into account all the physical and spiritual benefits of food for humans; it can be interpreted as food that is permissible to consume (halal) that is, free from haram substances, haram processes, and so on and that is beneficial, healthy, and safe for the human body, in accordance with Islamic teachings (tayyib). (Wardani et al., 2025).

As a country with a Muslim majority, Indonesia has played a role in implementing halal principles by enacting regulations regarding halal product certification, as stipulated in Law No. 33 of 2014, which transformed the implementation of halal certification in Indonesia from a voluntary to a mandatory requirement. (Japar et al., 2024). Therefore, during the production process, the halal status of products or food must be guaranteed by the manufacturer by implementing a halal assurance system, through the submission of a halal certification application to the Halal Product Guarantee Agency (BPJPH), and then affixing it to every product sold (Risma Nabila, 2023). The purpose of this regulation is to provide Muslim consumers with peace of mind and certainty when selecting products available in Indonesia that comply with Islamic law (Masri et al., 2025). And as a concrete manifestation of the principle of tayyib, the government established the Food and Drug Supervisory Agency (BPOM), whose mission is to protect the public from food products that pose a health risk. This is achieved through a comprehensive oversight system ranging from pre-market to post-market controls accompanied by law enforcement efforts (David Eko Prabowo, 2021).

This role of the state is of urgent importance to Muslims because the requirement to consume halal and toyyib food is, in fact, rooted in the principles of Sharia law, which mandates and guides its consumption in order to uphold the religion of Allah and bring benefit to humanity a principle that relates to the five objectives of Sharia, namely *hifzul din* (preservation of religion), *hifzul nafs* (preservation of life), *hifzul aql* (preservation of intellect), *hifzul nasl* (preservation of lineage), and *hifzul mal* (preservation of wealth) (Herindar, 2022). However, the consumption habits of Muslim female students from West Sulawesi living in Yogyakarta often contradict the principles of halal and toyyib. This occurs

because they live far from their parents and families, which creates a need for financial independence often amid economic constraints and the challenge of managing time, where schedules for classes and extracurricular activities frequently conflict with mealtimes. Additionally, the influence of their social environment is often a primary factor. As a result, many female students from other regions prioritize practicality and affordability without paying attention to halal labels or BPOM (Indonesian Food and Drug Administration) permits on food products. Furthermore, when purchasing unpackaged food, female students from West Sulawesi also demonstrate an indifferent attitude toward the halal status and quality of the food.

In the concept of maqasid al-sharia, there is essentially a hierarchy of needs divided into the categories of *dharuriyat, hajiyat,* and *tahsiniyat*. In emergency situations, sharia grants legal leniency (rukhsah) to permit something that is originally prohibited, provided that it is intended to safeguard the five fundamental objectives of sharia. However, an emergency (*al-dharurah*) within the framework of Islamic law has strict criteria, such as the presence of a threat to life or safety (Melis, 2016). Therefore, using economic pressures, time constraints, and differences in the social environment of female students living away from home as grounds for disregarding the principle of halal-thayyib is an area of discourse that still requires in-depth examination. The aim is to understand the maqasid al-sharia perspective on the disregard of *halal-thayyib* in the consumption practices of students living away from home.

Several previous studies have also examined the concept of halal and thoyyib in the dietary practices of college students, including a study conducted by Amalina Ratih Puspa, which examined the relationship between knowledge of halal and thoyyib food and students' eating habits. The results of her study indicate that there is a significant relationship between knowledge of halal and thoyyib food and the frequency of daily meals (eating habits), indicating that the higher the knowledge of halal and toyyib food, the higher the frequency of meals (Amalina Ratih Puspa, Zakia Umamil, 2023). A similar study was also conducted by Khairul Effendi Hashim et al., who examined the urgency of understanding the concept of halal-tayyib among university students from the perspective of maqasid al-sharia. The results of the study indicate that it is important for students to understand the concept of halalan tayyiban because it has a direct impact on the objectives of sharia (maqasid al-sharia) in preserving life, thereby protecting physical well-being, such as safety and health (Hashim, 2022). A similar study with a different focus was also conducted by Dyah Ayu Utari Suwita Ningtyas et al., who examined the factors influencing perceptions of halal and tayyib among agribusiness students; the findings indicate that social factors particularly the environment and family have a positive and significant influence on perceptions of halal and tayyib food (Ayu et al., 2022). However, the findings of Ismail Juma's study differ, showing that the relationship between perceived halal quality and the intention to purchase halal food among college students is positively and significantly moderated by the perceived interaction between customers and employees (Ismail, 2025). This also differs from the findings of Viera Nu'riza Pratiwi et al., who revealed that the factors influencing college students' decisions to purchase halal products include consumer trust, behavioral control, or an individual's ability to access and obtain halal products. Additionally, there is the factor of subjective norms that is, the social influence or expectations from significant others (family, friends) to purchase

halal products (Viera Nu'riza Pratiwi, Endah Budi Permana Putri, Sa'bania Hari Rahajeng, 2024).

From the previous studies mentioned above, it appears that research on the concept of halal tayyib in consumption practices among college students is still limited to examining students' level of understanding and perceptions regarding the importance of paying attention to the concept of halal tayyib, as well as the factors influencing that level of understanding. However, there has not been much research that specifically examines the manifestation of halal-tayyib in the consumption practices of female students living away from home, using a maqasid syariah approach. Therefore, the researcher is interested in conducting an in-depth study regarding the analysis of maqasid syariah on the manifestation of halal-tayyib in the consumption practices of female students from West Sulawesi living in Yogyakarta.

REVIEW OF LITERATURE

Consumption

Consumption is defined as the use of goods or services to satisfy needs and wants. This term originates from the Dutch word "consumptief," which refers to activities undertaken to derive utility from a product or service, and from the English word "consumption," which denotes the use or expenditure of goods and services. In economic analysis, consumption involves the conversion of potential utility into realized satisfaction by diminishing the utility of goods or services, thereby playing a central role in driving production and distribution within the economy. In Islamic economics, consumption is governed by Sharia principles that require the consumption of halal (permissible) goods, prohibit haram (forbidden) goods, and prohibit israf (wastefulness), all for the sake of maṣlahah (public welfare) (Faridatun Nisa, Helmi Fitriansyah, 2025).

Halal Tayyib

The word "halal" comes from the Arabic language, namely حالل yang artinya "diperbolehkan". Meanwhile, halal food and beverages are defined as those permitted for consumption under Islam. There are many interpretations of the word "halal." However, generally speaking, food is considered halal if it meets certain criteria, such as being harmless and not affecting normal physical and mental functions, being free from "najis (filth)," and not being derived from carcasses or animals that died without being slaughtered or hunted, as well as being free from ingredients derived from pigs and certain other animals that a Muslim may not eat except in cases of necessity. Furthermore, it must be obtained in accordance with what has been prescribed in Islam.

In addition to the term "halal," there is also the term "thayyiban," which means "good" and implies that the food consumed is of good quality and does not harm one's health. "Thayyib" derives from the Arabic word "thaba," which means good, delicious, pleasant, tasty, and enjoyable, or it can also mean clean or pure. Exegetes explain that the word "thayyib" refers to food that is not impure in terms of its substance, spoiled (expired), or mixed with impure substances. Some also interpret it as food that is appetizing to those who will eat it or does not harm their physical or mental well-being. (Imam Azis Syaifullah, Akhmad Sulthoni, 2025). And according to Islamic law (Sharia), "thayyib" refers to something that is not only halal but also good, clean, healthy, and beneficial. The concept of thayyib expands the meaning of halal by adding aspects of quality, cleanliness, health, and ethics. In the context of food and beverage consumption, thayyib encompasses several

important aspects, namely health and safety. Food must be healthy and free from substances that are harmful or detrimental to health. This means food must be free from toxins, hazardous chemicals, and substances that can damage the body. Regarding quality and cleanliness, the primary indicators are that food must be of high quality, clean, and produced under hygienic conditions. This includes the cleanliness of the production facility, the equipment used, and the method of food storage (Sahib & Ifna, 2024).

Maqasid Syari'ah

Maqa>s}id syari>a'h is a theory concerning the objectives and wisdom established by Islamic law for the welfare of humanity on earth, specifically welfare that fulfills the five objectives (*maqasid al-khamzah*) and avoids anything that might undermine them (Nurizal Ismail, 2021). The five principles of this concept are *hifdz al-din* (preserving the religion), *hifdz al-nafs* (preserving life), *hifdz al-nasl* (preserving lineage), *hifdz al-mal* (preserving wealth), and *hifdz al-aql* (preserving reason) (Syukri Albani Nasution dan Rahmat Hidayat Nasution, 2020). The core essence of the concept of Maqashid al-Shari'ah is to prevent harm to the world and bring benefit to humanity through truth, justice, and virtue, as well as to clarify the guidelines that must be followed in accordance with human reason (Sabir & Muher, 2021). The development of the theory of maqasid al-sharia has been influenced, in part, by the many Islamic thinkers who have studied it such as Al-Shatibi, Al-Ghazali, Ibn Ashur, and others who naturally hold differing views regarding the *maqa>s}id syari>a'h* concept (Pertiwi & Herianingrum, 2024).

However, this study will employ the theory of maqasid al-shari'ah based on the thought of Al-Shatibi, who posits that human welfare can be realized if the five fundamental elements of human life are fulfilled and preserved, namely religion, life, intellect, lineage, and wealth. Within this framework, he divides the maqasid of Sharia into three levels: dharuriyat, hajiyat, and tahsiniyat. In As-Syatibi's view, the relationship between these three levels of maqasid is that the dharuriyat form the foundation of the hajjiyat and tahsiniyat. Damage to the dharuriyat will also lead to damage to the hajjiyat and tahsiniyat. Conversely, damage to the hajjiyat and tahsiniyat maqasid cannot damage the dharuriyat maqasid. Furthermore, the preservation of the hajjiyat and tahsiniyat maqasid is treated as necessary for the proper preservation of the dharuriyat maqasid (Melis, 2016).

Thus, these three levels of maqasid cannot be separated. It appears that, for Al-Shatibi, the hajjiyat level serves as a refinement of the dharuriyat level, the tahsiniyat level serves as a refinement of the hajjiyat level, while the dharuriyat forms the foundation of both the hajjiyat and tahsiniyat levels. Therefore, the absence of the dharuriyat aspect can undermine human life in both this world and the hereafter as a whole. Neglecting the hajjiyat aspect does not go so far as to undermine the existence of the five fundamental elements, but merely causes difficulties for humans as mukhallaf in realizing them. As for the neglect of the tahsiniyat aspect, it results in the maintenance of the five fundamental elements being incomplete. Furthermore, all activities or matters of a tahsiniyat nature must be set aside if they conflict with higher objectives (*dharuriyat* and *hajjiyat*) (Melis, 2016).

RESEARCH METHOD

This study is a type of field research, which is a scientific study aimed at understanding a problem within a social context by emphasizing direct interaction or in-depth

communication between the researcher and the research informants (Zakariah et al., 2021). In this study, the researcher engaged in extensive communication with female students from West Sulawesi living away from home and conducted field research at the Andi Depu West Sulawesi Women's Dormitory, located on Jl. Persatuan, Umbulharjo, Yogyakarta, to obtain valid data regarding the forms of disregard for halal-toyyib principles in the dietary practices of these students and the factors influencing them. The term "neglect" as used in this study refers to an act of disregarding, delaying, or failing to prioritize halal and health considerations when consuming food. By employing a normative approach that is, an approach that draws upon all sources of Islamic teachings and the various branches of Islamic scholarship, and examines issues from a legal-formal perspective (halal and haram) (Shaifudin, 2017). This approach is relevant because the disregard for halal and tayyib is examined or analyzed using Imam al-Shatibi's theory of the Maqasid al-Sharia.

The data for this study were derived from primary sources, such as data obtained from interviews with 10 female students living away from home, who are originally from Polewali Mandar Regency, West Sulawesi Province. The selection of informants based on their regency of origin was considered representative because the social and economic conditions of Polewali Mandar Regency differ significantly from those of Yogyakarta City. This is to examine how environmental differences can also influence the concept of halal-tayyib and to explore the legal rulings regarding this concept from the perspective of maqasid syariah. Additionally, this study draws on secondary data, namely information obtained through a review of articles, journals, and books related to the theory of maqasid syariah and the principles of halal-tayyib. Some of this data was collected using observation and in-depth interview techniques conducted in an unstructured manner. The data was then analyzed using four techniques: Data Collection, Data Condensation, Data Display, and Conclusion and Verification (Masyuri Machfudz, 2022). Furthermore, to ensure the validity and reliability of this study, triangulation was used to verify data from various sources, methods, and time periods.

RESULTS AND DISCUSSION

The Reality of Consumers' Pragmatic Attitudes and Factors Influencing the Neglect of Halal and Tayyib Products Among Female College Students Living Away from Home

Consumption practices among female students from West Sulawesi living in Yogyakarta reveal an attitude or behavior of rejection toward the concept of halal-tayyib; however, this rejection is not manifested as direct opposition, but rather through a simplification of the meaning of halal, as well as the disregard and separation of the concept of halal from tayyib in daily consumption practices. In this context, halal-tayyib is no longer prioritized when choosing food to consume; instead, considerations of price, taste, and efficiency take precedence. This form of rejection can be classified into two categories, namely: First, disregard for formal food halal certification mechanisms, which refer to the halal assurance system officially established by authorized institutions. For example, the presence of a halal label a halal certification on a product indicating that the product in question has passed halal testing in accordance with Islamic law is issued by an authorized institution (Ahmad Ulil Albab Al-Umar, Muammar Taufiqi Lutfi Mustofa, Dessy Fitria, Alfia Miftakhul Jannah, 2020). In the consumption practices of West Sulawesi students studying in Yogyakarta, this disregard or rejection is evident in the fact that the halal label is

not used as the primary reference when choosing food to consume, as indicators of food halal status are still dominated by trust in Muslim vendors, the use of ingredients that do not include pork, and the presence of a predominantly Muslim customer base at the food stalls. Second,

Neglect of the Tayyib Principle: The consumption practices of female students from West Sulawesi living in Yogyakarta indicate a disregard for food safety, health, and nutritional benefits. In their daily consumption practices, female students from West Sulawesi living away from home tend to show a disregard for food quality, nutrition, and health impacts, which are often not considered when consuming food. Furthermore, when purchasing packaged foods, students frequently ignore food safety information, such as details regarding BPOM distribution permits and product expiration dates. In line with what one informant stated: "When buying packaged food or on online platforms, I never pay attention to BPOM approvals or product expiration dates because I only consider price and taste." A similar sentiment was expressed by another informant: "I am a consumer who is not very careful in selecting food, so I never check BPOM distribution permits or the expiration dates of the food I consume." This form of neglect occurs because food selection is dominated solely by considerations of affordability and taste. Consequently, the principle of tayyib which should be integral to the concept of halal is sidelined and not used as a standard in selecting food.

The factors contributing to the denial of halal and tayyib in various forms include economic factors, time, the environment, and halal and tayyib literacy. First, the economic factor namely, the demand for female students to be self-reliant in managing their finances while living away from home leads them to prioritize price over the halal or tayyib status of food in order to minimize expenses, especially when their financial resources are already very limited and remittances from parents or family have not yet been received. Second, time constraints resulting from a busy schedule of classes and extracurricular activities ultimately lead female students living away from home to choose convenient food options. Such as fast food, or snacks that aren't necessarily good for their health. This was revealed by the informant, who noted that time plays a significant role: if we have free time, we definitely cook our own meals, which are guaranteed to be halal and healthy; however, when our class schedules are packed, we usually buy food from outside, or just eat instant noodles, or even choose not to eat at all.

Third, the family's social environment specifically in their home regions often sees female students living away from home receiving supervision and attention from their parents regarding dietary habits that ensure halal and tayyib standards; however, while living in a distant region far from their parents and family, this leads to changes in eating habits that often disregard the principles of halal and tayyib. This aligns with the informants' statements that being far from parents significantly affects our attention to whether food is good or not. Additionally, the social environment in the host region often exerts a significant influence, such as the impact of interactions with dormitory friends specifically, the habit of friends who are reluctant to cook and prefer buying fast food which greatly influences the consumption habits of female students living away from home. In addition, there are significant differences in the religious and social environment between the students' home region—Polewali Mandar Regency—and the city of Yogyakarta. The students' home region is relatively homogeneous, consisting of 98.51% Muslims, while other religions account for

only 1.49% of the total population of Polewali Mandar. This situation has led to a habit among female students living away from home when choosing food: they simply assume the products are halal, based on the belief that no vendor would sell haram food since nearly all vendors and consumers are Muslim. Meanwhile, while Yogyakarta is a city with a Muslim majority, reality shows that religious differences are strikingly evident, particularly in food consumption practices. This is evident from the large number of non-Muslim vendors selling food that is visibly non-halal, yet operating side by side with other Muslim vendors. In addition, there are also female students from other regions who are studying at universities where Muslims are a religious minority; however, habits formed in their home regions continue to encourage them to be lenient in their food choices, relying solely on the assumption that food is halal without adequate verification. This can be seen in the informant's statement: "I am a student at Sanata Dharma University, and vendors selling non-halal food are very common. However, my approach is to look for food made from chicken, such as chicken meatballs, chicken soup, and so on, with the belief that, insha'Allah, food made from chicken will be halal even if the vendor does not have a halal label."

Fourth, regarding halal-tayyib literacy, research findings indicate that many female students living away from home have limited understanding of the halal-tayyib concept. Many of them admit that their understanding is limited to the concept of halal, while the concept of tayyib remains largely unfamiliar to them. However, their understanding of the concept of halal is also limited to the absence of B4 ingredients in food; they do not comprehensively understand that halal status is also closely related to production processes such as slaughtering while invoking the name of Allah SWT, ensuring that ingredients or tools are not cross-contaminated with non-halal materials, and so on. This was evident in a case recounted by an informant involving a Muslim female student who once cooked using a frying pan that had just been used by a non-Muslim friend to cook B4 (pork) without first undergoing a purification process, due to their lack of understanding that this could still affect the halal status of the food they prepared.

An Analysis of Maqasid al-Sharia Regarding the Neglect of the Principles of Halal and Tayyib in the Consumption Practices of Female Students from West Sulawesi Living in Yogyakarta

In Islam, the act of consuming food that is halal and wholesome (tayyib) is considered a noble practice, reflecting obedience to divine commands and gratitude for Allah's blessings. This is because such commands reflect ethical considerations in choosing what to consume that can avoid harm to oneself and others in accordance with the principle of "la darar wa la dirar" (one must not cause harm to oneself or others). Thus, it can be understood that the primary purpose of consumption in Islam is the attainment of maṣlaḥah (Faridatun Nisa, Helmi Fitriansyah, 2025). According to Imam al-Shatibi, any discussion of the public interest cannot be separated from the concept of the maqasid al-sharia. This is because the public interest can only be realized if the five fundamental elements of human life are fulfilled and preserved: religion, life, intellect, lineage, and wealth often referred to as the maqasid al-khams.

However, the reality of consumerist pragmatism which disregards the principles of halal and tayyib among female students from West Sulawesi studying in Yogyakarta certainly becomes a subject of discourse at the level of dharuriyat, particularly in the context of the preservation of religion (hifzl din), preservation of life (hifzl nasl), preservation of

wealth (hifzl mal), and preservation of reason (hifzl aql), because this disregard does not stem from a rejection of religious authority but rather as an adaptive response amidst economic pressures, time constraints, and a challenging environment. Additionally, there is a low level of halal-tayyib literacy among students. Hifzl din is the protection of religion carried out to preserve the existence of religion, such as through faith, adherence to Islamic law, and good deeds (ihsan). Regarding Islamic law, many verses in the Qur'an have commanded people to observe the principle of halal in consumption, including in Surah Al-Ma'idah, verse 88, as well as regarding the standards of non-halal food that must be avoided, as in Surah Al-Ma'idah, verse 3, which states that halal status is not determined solely by the halal nature of the substance itself, but the process must also be ensured to be halal. Consumption practices among female students living away from home indicate a form of disregard for formal halal mechanisms, such as the presence of halal labels which serve as instruments to ensure that a product is deemed halal based on both its substance and production process. However, the halal status of the substance is still considered, such as the use of ingredients and the religious identity of the vendor, which is believed to represent the halal status of the food. Nevertheless, the continuous reliance on such assumptions, in an area dominated by non-halal food vendors, certainly has the potential to lead to a violation of hifzl din. In addition to the halal aspect, Allah also commands us to pay attention to tayyibah in consumption, as stated in Allah's words in Surah Al-Baqarah verse 172 and Surah Al-Ma'idah verse 88. However, the consumption practices of students living away from home tend to negate this principle, indicating a lack of compliance with religious commands.

Hifzl nafs refers to the preservation of life, which can be achieved by ensuring human survival. In relation to dietary practices, this involves paying attention to and ensuring that people do not consume food that is harmful or lethal. The habits of female students living away from home that indicate a disregard for the quality of food can actually undermine hifzl nafs, because consuming food without regard for its quality such as constantly eating fried foods, instant noodles, or other fast food can harm health and threaten survival.

Hifzl mal refers to efforts related to the protection and proper management of assets, as well as the avoidance of waste or misuse in their management (Fadilah, 2025). The disregard for halal-tayyib among female students from West Sulawesi living away from home is generally not based on personal awareness, but rather as a means of coping with economic constraints. Choosing food that is cheap and filling but disregarding its tayyib nature demonstrates the efforts of female students from West Sulawesi to manage their finances in order to maintain their livelihood amidst these limitations. This aligns with the principle of hifzl mal. However, the continuous disregard of the tayyib principle in consumption practices may also potentially conflict with hifzl mal, as the sustained consumption of cheap but unhealthy food can lead to future health issues, which would require higher medical costs.

Hifz al-aql refers to the preservation of reason and the mind. However, according to Jasser Auda, hifz al-aql should be expanded so that this concept remains relevant in the modern era, which demands progress in the field of thought. Jasser Auda emphasizes the need to reform hifz al-aql, shifting its meaning from "the preservation of reason or the mind" to "the development of reason or the mind." Among the examples mentioned are the development of scientific thinking and the pursuit of knowledge (Nurningsih, 2020). The connection to consumption practices among female students living away from home in

Yogyakarta essentially indicates that the prioritization of halal and tayyib is influenced by a busy schedule focused on intellectual development such as classes and skill-building through organizations which leaves these students with little time to pay attention to the halal and tayyib aspects of their food. Consequently, their consumption choices are consistently directed toward more practical options. This situation is certainly justifiable from the perspective of hifzl aql. However, if this neglect continues, it has the potential to lead to a violation of hifzl aql, as consuming non-tayyib food due to busyness can potentially impair cognitive function. For example, consuming fast food seasoned with sugar, fat, and salt can lead to high blood pressure while simultaneously impairing cognitive function.

CONCLUSION

The disregard for halal and tayyib among female students living away from home manifests as a rejection of formal food halal certification mechanisms and a disregard for the principle of tayyib, such as neglecting food quality, health aspects, and nutritional benefits. This is influenced by several factors, including economic considerations, time constraints, the environment, and low literacy regarding halal and tayyib among these students. From the perspective of maqasid syariah, this rejection of halal-tayyib still reflects the fulfillment of hifz din, hifz aql, and hifz mal. However, rejecting halal labels in areas dominated by non-halal food vendors has the potential to weaken hifz din. Furthermore, if the practice of disregarding halal-tayyib continues, it may lead to the neglect of hifz aql and hifz mal. Specifically, disregarding the principle of tayyib directly implies the neglect of hifz nafs, as it can impact health and the sustainability of life.

This study makes a theoretical contribution to the development of the theory of maqasid al-sharia, demonstrating that the concept of hifz al-khamzah is highly dynamic. This finding implies that the disregard of the halal-tayyib principle cannot be viewed merely as a legal act, but rather as part of the dialectical interplay between economic constraints, time, environmental conditions, and a lack of literacy, which ultimately gives rise to a perception of necessity among individuals. As for the practical implications of this study, universities and regional student organizations are expected to play a role in strengthening halal literacy, such as through education on the importance of paying attention to halal labels and food safety, since halal status cannot be assumed given the social environmental differences between students' home regions and the city of Yogyakarta. Furthermore, for future research, it is recommended to expand this study by broadening the research subjects so that it is not limited to female students living away from home, thereby enriching the analysis of maqasid syariah in community consumption practices.

REFERENCES

Al-Umar, Ahmad Ulil Albab Muammar Taufiqi Lutfi Mustofa, Dessy Fitria, Alfia Miftakhul Jannah, Y. N. A. (2020). Pengaruh Label Halal dan Tanggal Kadaluarsa Terhadap Keputusan Pembelian Produk Sidomuncul. *Jesya: Jurnal Ekonomi Dan Ekonomi Syariah*, *3*(1), 641–647.

Aifa, N., Lokman, A., Khalid, N., Zafridin, N. Z., Syamila, N., Sukri, M., Othman, N. H., & Othman, A. (2025). Preliminary Study On The Halalan Tayibban Concept In The Food Industry According To The Sharia Perspective. *Journal of Islamic Philanthropy and Social Finance*, *7*(1), 26–40. https://doi.org/10.24191/JIPSF/v7n12025

Amalina Ratih Puspa, Zakia Umamil, H. N. (2023). Hubungan Pengetahuan tentang Pangan Halal dan Thoyyib dengan Kebiasaan Makan Mahasiswa Universitas Al-Azhar Indonesia. *Al-Azhar Indonesia Seri Sains Dan Teknologi*, *8*(3), 199–204.

Ayu, D., Suwita, U., Bakhtiar, A., & Agustina, Y. (2022). Perception of Agribusiness Students on Halal and Tayib Food (Case Study at University of Muhammadiyah Malang). *JASc: Journal of Agribusiness Sciences*, *06*(01), 52–58.

David Eko Prabowo, D. K. (2021). Regulation Of Supervision Of The Drug And Food Control Agency (BPOM) In Consumer Protection. *Projudice*, *2*(2), 1–25.

Fadilah, D. (2025). Peran Kebijakan Pemerintah Indonesia dalam Menjaga Stabilitas Ekonomi : Tinjauan Maqasid Syariah Tentang Hifzh Al-Mal. *Jurnal Global Ilmiah*, *2*(6), 1–18.

Faridatun Nisa, Helmi Fitriansyah, C. S. (2025). The Integration of Maṣlaḥah into Islamic Economic Law through the policy of Halal and Tayyib Certification in Indonesia. *Mizani*, *12*(01), 258–268. https://doi.org/10.58968/ms.v2i1.327.8

Hashim, K. E. (2022). Importance of Understanding the Concept of Halalan Tayyiban in Food Safety among Muslim Students : A View from the Maqasid Shariah Preserving of Life. *Management and Muamalah*, *12*(2), 1–11.

Herindar, E. (2022). Maqashid Sharia and The Importance of Consuming Halal Food Products for Z Muslim Generation. *Halal Research*, *2*(2), 77–95.

Imam Azis Syaifullah, Akhmad Sulthoni, A. S. (2025). Konsep Makanan Halal, Thayyib, dan Haram dalam Al-Qur'an Menurut Tafsir Asy-Sya'rawi. *Ushuly: Jurnal Ilmu Ushuluddin*, *4*(1), 21–41. https://doi.org/10.52431/ushuly.v4i1.2998

Isbahi, M. B., Zuana, M. M. M. ., & Mariana, E. R. . (2022). The Technology Strategy in Website Communication Media in Improving Business Activities. *Majapahit Journal of Islamic Finance and Management*, *1*(2), 126–138. https://doi.org/10.31538/mjifm.v1i2.17

Ismail, I. J. (2025). Halal Brand Quality and Halal Food Purchasing Intention Among University Students: The Moderating Effect of Customer-Employee Interactions. *Social Sciences & Humanities Open*, *11*, 101352.

Ismail, Nurizal. *Maqasid Syariah Dalam Ekonomi Islam*, Cet. Ke-1. Jakarta: Tazkiyah Press, 2021.

Japar, R., Paraikkasi, I., & Muthiadin, C. (2024). Peran lembaga sertifikasi halal dalam membangun ekosistem halal: Tantangan dan peluang. *International Journal Mathla'ul Anwar of Halal Issues*, *4*(2), 34–44. https://doi.org/https://doi.org/10.30653/ijma.202442.111

Masri, E., Irianto, S., Masriani, Y. T., Muhammad, S., & Falah, S. (2025). Halal Product Assurance as Legal Protection for Muslim Consumers in Indonesia. *Al-Ahkam*, *35*(1), 205–234. https://doi.org/10.21580/ahkam.2025.35.1.26384

Melis. (2016). Pemikiran Tokoh Ekonomi Muslim: Imam Al-Syatibi. *Islamic Banking*, *2*(1), 51–62.

Mustami'ul Azizah, M. Zainal Arif, A. P. (2025). Perspektif al-Qur'an dan Hadis dalam Mengonsumsi Makanan (Studi Normatif Tentang Hukum Halal dan Haram Makanan). *Al-Nizam: Indonesian Journal of Research and Community Service*, *3*(1), 18–29.

Nasution, Muhammad Syukri Albani dan Rahmat Hidayat Nasution, *Filsafat Hukum Islam dan Maqasid Syariah,* Cet. Ke-1. Jakarta: Kencana, 2020.

Nurningsih, N. (2020). *Hak Asasi Manusia Dalam Hifz al-Aql: Tafsir Tematik Atas Ayat-Ayat Larangan Khamar*. Universitas Islam Negeri Syarif Hidayatullah Jakarta.

Pertiwi, T. D., & Herianingrum, S. (2024). Menggali Konsep Maqashid Syariah: Perspektif Pemikiran Tokoh Islam. *Jurnal Ilmiah Ekonomi Islam*, *10*(1), 807–820.

Risma Nabila, K. (2023). Kesadaran Hukum Pelaku Usaha Home Industry Makanan terhadap Sertifikasi Halal Perspektif Maqashid Syariah. *Journal of Islamic Business Law*, *7*(1), 2023. http://urj.uin-malang.ac.id/index.php/jibl

Sabir, M., & Muher, A. (2021). Maqasid Syariah dan Metode Penetapan Hukum dalam Konteks Kekinian (Memahami Korelasi Antara Keduanya). *Tahkim*, *17*(1), 53.

Sahib, M., & Ifna, N. (2024). Urgensi Penerapan Prinsip Halal dan Thoyyib dalam Kegiatan Konsumsi. *Point: Jurnal Ekonomi Dan Manajemen*, *6*(1), 53–64.

Shaifudin, A. (2017). Memaknai Islam Dengan Pendekatan Normatif. *El-Wasathiya: Jurnal Studi Agama*, *5*(1), 1–14.

Viera Nu'riza Pratiwi, Endah Budi Permana Putri, Sa'bania Hari Rahajeng, P. V. (2024). Determinant Factors in Purchasing Decisions on Uncertified Halal Food Products : Study on Indonesian Students in Taiwan. *Indonesian Journal of Halal Research*, *6*(2), 84–97. https://doi.org/10.15575/ijhar.v6i2.34958

Wardani, A. K., Auliya, S., Yuristianti, F. I., & Syafitri, G. Z. (2025). Penerapan Prinsip Khalalan Toyyibah Dalam Mengonsumsi Prodak. *Journal of Economics and Business*, *3*(1), 20–29.

Zakariah, K. M., Zakariah, M. A., & Afriani, V. (2021). *Metodologi Penelitian Kualitatif, Kuantitatif, Action Research, Research And Development (R n D).* (1st ed.). Yayasan Pondok Pesantren Al Mawaddah Warrahmah.