

The Difficulty of Finding Halal Food for Muslim Minorities: Analysis of Maqasid Sharia

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Abstract

This article explores the challenges of Manado's Muslim minorities in finding halal food from the perspective of *maqasid sharia*. As a Muslim minority area, food vendors and production in Manado dominate with non-Muslim and non-halal food vendors. It is difficult for minority Muslim communities to practice religious principles, especially eating halal food. The method used in this study is qualitative with normative juridical and empirical approaches. Data obtained through in-depth interviews with research informants from 29 Muslim communities were analyzed inductively. The results found that minority Muslim communities in Manado face significant challenges in finding halal food, given the dominance of non-halal food in their neighborhood. However, personal decisions to choose halal food reflect their loyalty to religious teachings (*hifdzu al-din*), concern for personal health (*hifdzu al-nafs*), and wise asset management (*hifdzu al-mal*). There is clear evidence that the principles of *maqasid sharia* are essential in guiding individual actions in facing the challenges of daily life. In this context, religious beliefs are the primary guide for Manado's Muslim community in living their lives and maintaining the integrity of Islamic values in their decisions regarding food.

Keywords: Halal food standards; *maqasid sharia*; muslim minority communities

Introduction

Islam strongly emphasizes the importance of 'halal' in every aspect of Muslim life, especially in food consumption.¹ However, halal food standards are a challenge for minority Muslim communities.² The Indonesian Ulema Council (MUI) has issued halal certification products to answer this problem.³ However, in some Muslim minority areas such as Manado City, many eating places still do not use halal certification but use halal attributes.⁴ There are halal and non-halal food products sold together; even the way of serving in a place without a halal certificate is still a question mark by consumers. This ambiguity sometimes results in a Muslim accidentally potentially consuming food that is not halal, which is a dilemma for the Muslim Minority community in Manado. On the one hand, they have to buy various foods to meet their basic needs, but on the other hand, the alternative food available is not guaranteed halal. They are consuming food that is haram, certainly not following the principles carried by the maqashid Sharia, which ensures the realization of the objectives of Islamic law, especially in protecting religion (*hifdzu al-din*), soul (*hifdzu al-nafs*), and property (*hifdzu al-mal*).

Research on food selection in minority areas is discussed in various discourses. For example, Abu-Hussin's research⁵ sheds light on the awareness of minority Muslim communities in Singapore in eating halal food. However, the awareness in question is to choose a place to sell food that has obtained a halal

¹ Ercan Karahalil, "Principles of Halal-Compliant Fermentations: Microbial Alternatives for the Halal Food Industry," *Trends in Food Science & Technology* 98 (April 2020): 1–9, <https://doi.org/10.1016/j.tifs.2020.01.031>; Nur Aini Fitriya Ardiani Aniqoh and Metta Renatic Hanastiana, "Halal Food Industry: Challenges and Opportunities in Europe," *Journal of Digital Marketing and Halal Industry* 2, no. 1 (July 2020): 43, <https://doi.org/10.21580/jdmhi.2020.2.1.5799>; Marco Tieman and Maznah Che Ghazali, "Principles in Halal Purchasing," *Journal of Islamic Marketing* 4, no. 3 (September 2013): 281–93, <https://doi.org/10.1108/JIMA-01-2012-0004>.

² Fikri Fikri et al., "Contextualization of Utilities in Law and Maqasid Al-Shariah in Halal Lifestyle Culture in Makassar City," *Jurnal Ilmiah Al-Syir'ab* 21, no. 1 (2023): 35–54, <https://doi.org/10.30984/jis.v21i1.2310>; Abdul Chalim et al., "Social Diversity Model: Inheritance of Mutual Collaboration in the Indonesian Hindu-Muslim Society at Tengger, Lumajang," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 1 (2023): 125–51.

³ Chiratus Ratanamaneichat and Sakchai Rakkarn, "Quality Assurance Development of Halal Food Products for Export to Indonesia," *Procedia-Social and Behavioral Sciences* 88 (2013): 134–41.

⁴ Mohammad Mangkarto, "Sertifikat Halal Dan Pengaruhnya Terhadap Kepercayaan Konsumen Pada Restoran (Studi Kasus Restoran Kentucky Fried Chicken Cabang Manado)," *Jurnal Ilmiah Al-Syir'ab* 3, no. 2 (2016).

⁵ Mohd Fauzi Abu-Hussin et al., "Halal Purchase Intention among the Singaporean Muslim Minority," *Journal of Food Products Marketing* 23, no. 7 (2017): 769–82, <https://doi.org/https://doi.org/10.1080/10454446.2016.1141139>.

certificate only. Halal certificates are also explained in Putra⁶ and Hassan's research,⁷ which is essential in developing halal tourism in non-Muslim majority areas. In his research, halal⁸ food in the United States became a religious identity for Muslim communities in non-Muslim majority areas. These studies discuss in detail the problems related to halal food within the scope of minority Muslims, but in contrast to this study, which examines the way minority Muslim communities make several aspects of decisions in choosing food and are not studied in any study, especially aspects of halal food selection decisions which are studied by taking the background of Manado City, which is a Muslim minority area more deeply and using the concept of *maqashid Sharia* thus makes this research very important.

This article goes into more depth about the concrete challenges faced by minority Muslim communities in sourcing halal food. It analyses the impact of the difficulty of sourcing halal food on maintaining *maqashid sharia* principles, including preserving religion, life, and property. The main question is, what is the perspective of *maqashid sharia* amid the difficulty of Manado Muslims to get food that is believed to be 100% halal? It is based on a solid assumption that Muslim societies must consume something by looking at its halal. However, one of the difficulties is the limited selection of halal and non-halal food. It is a challenge for the Muslim community to actively face the situation so that it becomes a dynamic in their elections.

Nevertheless, the presence of *maqashid sharia* principles provides a framework that helps the Muslim community in Manado understand the urgency of choosing food following halal principles from a religious point of view. This article adds insight into the dynamics of minority Muslim communities. It explains how they carry out religious principles in daily life, especially in food selection. It can be a reference for people choosing halal food in other minority areas.

Researchers use qualitative methods to understand in depth the reality or phenomenon that arises and occurs regarding and experienced by the Islamic community of Manado City in determining halal food standards in the form of perceptions, attitudes, motivations, actions, and others holistically, then presented comprehensively.⁹ At the same time, the approach used is juridical, normative, and empirical (sociological). This research is also descriptive by describing the whole social

⁶ Trisno Wardy Putra, Bayu Taufiq Possumah, and Kaisar Lahiya Sikki, "Halal Tourism Opportunities and Challenges in Toraja's Muslim Minority," *Karsa: Journal of Social and Islamic Culture* 29, no. 2 (2021): 415–39.

⁷ Melissa Wan Hassan and C Michael Hall, "The Demand for Halal Food among Muslim Travellers in New Zealand," in *Food Tourism around the World* (Routledge, 2004), 81–101.

⁸ Alhassan G Mumuni et al., "Religious Identity, Community and Religious Minorities' Search Efforts for Religiously Sanctioned Food: The Case of Halal Food in Non-Muslim Majority Markets," *International Journal of Consumer Studies* 42, no. 6 (2018): 586–98, <https://doi.org/https://doi.org/10.1111/ijcs.12423>.

⁹ Wendelien Lans and D. J. M. Van der Voordt, "Descriptive Research," in *Ways to Study and Research Urban, Architectural and Technical Design*, ed. T. M. de Jong and D. J. M. van der Voordt (Delft: DUP Science, 2002), 53–60.

life of the Islamic community of Manado City to explore and clarify related to social reality or phenomena that occur. Primary data were obtained through in-depth interviews with research informants of 29 (twenty-nine) citizens, while books, journal articles, and other relevant research were used as secondary data. The collected data is then analyzed inductively. The analysis starts with data collection activities, reduction, presentation, and conclusions. Then, select and use relevant data and discard data irrelevant to the research theme. Finally, research data is presented as descriptions, analysis of data findings, and conclusions.¹⁰

Discussion

The Concept of Maqashid Sharia

Maqashid Sharia is one of the essential concepts in understanding and implementing Islamic law (Sharia). Maqashid sharia refers to the primary purpose or intent of Islamic laws.¹¹ This concept has a crucial role in understanding the relevance and context of Islamic law in everyday life and in addressing complex and diverse situations, as it includes the maintenance of religion, soul, reason, heredity, and property. Maqashid Sharia allows Islamic law to be relevant and adaptive in everyday life situations and provide appropriate solutions in complex situations.¹² By prioritizing the main objective of Islamic law, this concept helps scholars and scholars interpret and apply the law in a more flexible, conforming way to religious values.

Maqashid Sharia has five principles to fulfill the objectives of Islamic law. *First* is the maintenance of religion (*hifdz al-din*), which emphasizes the importance of safeguarding and protecting the religion and beliefs of individuals and religious freedom.¹³ Protecting an individual's religious beliefs is a top priority in Islamic law. It includes the right of individuals to embrace, practice, and propagate their religion without pressure or persecution. Applying the principle of *hifdz al-din* in Islamic law means that every individual has the right to practice his or her religious beliefs without fear or interference from other parties or governments.¹⁴ It also prohibits religious

¹⁰ Michael Huberman and Matthew B. Miles, *The Qualitative Researcher's Companion* (Thousand Oaks, CA., London, New Delhi: Sage Publication, Inc., 2002).

¹¹ Asrul Hamid and Dedisyah Putra, "The Existence of New Direction in Islamic Law Reform Based on The Construction of Ibnu Qayyim Al-Jauziyah's Thought," *JURIS (Jurnal Ilmiah Syariah)* 20, no. 2 (2021): 247–57, <https://doi.org/http://dx.doi.org/10.31958/juris.v20i2.3290>.

¹² Deri Wanto, Rahmad Hidayat, and Repelita Repelita, "Maqasid Shariah's Change as Theory: From Classical to Cotemporary Maqasid Shariah," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 2 (2021): 427–54, <http://repository.iaincurup.ac.id/id/eprint/772>.

¹³ Muhammad Syukri Albani Nasution et al., "Hifz Al-Din (Maintaining Religion) and Hifz Al-Ummah (Developing National Integration): Resistance of Muslim Youth to Non-Muslim Leader Candidates in Election," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022), <https://doi.org/https://doi.org/10.4102/hts.v78i4.7526>.

¹⁴ Syamsul Arifin, "Indonesian Discourse on Human Rights and Freedom of Religion or Belief: Muslim Perspectives," *BYU L. Rev.*, 2012, 775.

persecution or discrimination based on religious belief. This principle underscores the importance of tolerance, interreligious harmony, and religious freedom in a society governed by Islamic law.

Second the maintenance of the soul (*hifdz al-nafs*), where this principle emphasizes the importance of mental and physical health, which one of the main objectives of Islamic law is to ensure the welfare of individuals and society as a whole. In the principle of *hifdz al-nafs*, Islamic law encourages actions that maintain and enhance individuals' physical and mental health. It includes avoiding acts or behaviors that could endanger life, such as acts of violence, suicide, or using illicit substances that can damage health.¹⁵ This principle includes support for mental health services and efforts to understand and overcome mental health problems in the community.

Third, the maintenance of reason (*hifdz al-aql*). In this context, Islamic law encourages individuals to avoid consuming substances that can damage the mind, such as alcohol or narcotics.¹⁶ In addition, this principle is also relevant in prohibiting actions that can harm the ability to think, such as acts of violence or destructive behavior.¹⁷ This principle affirms the importance of maintaining the ability to think clearly and rationally as part of protecting the rights and welfare of individuals in Islamic societies.

Fourth, the maintenance of offspring (*hifdz al-nasl*) emphasizes the importance of the maintenance of offspring and the integrity of the family in Islam. This principle reflects one of the main objectives of Islamic law to maintain stability and harmony in the family structure, which is considered a strong foundation for Muslim societies.¹⁸ In the context of social relations, *hifdz al-nasl* refers to the critical role of the family in forming and maintaining healthy and harmonious social relations to play a positive role in building a society based on good family and social values.

Fifth, preserve property (*hifdz al-mal*). This principle promotes the individual's freedom in owning, using, and managing personal property per Islamic principles. The prohibition of usury (interest) is the core principle that avoids exploitation in financial transactions. The principle of *hifdz al-mal* also involves protecting individuals

¹⁵ Ainul Fatha Isman¹ and Euis Amalia, "Relevance of Maqasid Al-Shari'ah for Achievement Sustainable Development Goals (SDGs) on Zakat Institutions in Indonesia," in *ICIFEB 2022: Proceedings of the 3rd International Conference of Islamic Finance and Business, ICIFEB 2022, 19-20 July 2022, Jakarta, Indonesia, 2023*, 239.

¹⁶ Wan Abdul Rahman Wan Ibrisaam Fikry et al., "Law Enforcement in Ensuring the Care of Hifz Al-Nafs Wa Al-Aql Wa Al-Mal in the Case of a Drunk Driver," in *2nd Annual Conference on Blended Learning, Educational Technology and Innovation (ACBLETI 2020)*, 2021, 441–45.

¹⁷ Ahmad Al-Mursi Husain Jauhar, *Maqashid Syariat* (Amzah, 2023).

¹⁸ Darlin Rizki, Frina Oktalita, and Ali Sodikin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 November (2022): 487–508, <https://doi.org/http://dx.doi.org/10.29240/jhi.v7i2.4016>.

from fraud and abuse in economic transactions.¹⁹ In addition, Islamic law regulates social obligations such as zakat that aim to maintain economic balance and reduce social injustice by allocating a portion of an individual's property to people in need.²⁰

Maqasid sharia influences how individuals think and act and shapes Islamic societies' values and ethics framework. Applying these principles is critical to creating a just society based on religious values prioritizing welfare, justice, and harmony. In halal food, three principles are connected: *hifdz ad-din*, *hifdz al-nafs* and *hifdz al-mal*, which will be explained in another subsection.

Halal Food in Islam

The general provision of Islamic Sharia about food is that everything, whether food derived from plants, fruits, or animals, is halal eaten unless there is a provision in the Qur'an and hadith that forbids eating it. Therefore, the²¹ big topic related to food in the provisions of Islamic law is not halal food but mainly the provision of haram food. In order to determine the halal law about food that Muslims can eat, scholars, in addition to paying attention to the origin of objects forbidden based on propositions, also pay attention to the *sighat* used in the Qur'an and hadith. That is, all types of food and drink that are not mentioned in the Qur'an and hadith if they have the same *illat* as food and drink that are forbidden in the Qur'an and hadith. It can be categorized with haram law, also based on the *qiyas method*, the same as the original law based on the postulate.²²

Al-Jurjani²³ said halal provisions in Islamic law generally take two forms of understanding. *First*, it means anything that causes a person not to be punished for using it. It has much to do with using objects or anything needed to meet physical needs, including food, drink, and medicine. *Second*, it means something that can be done according to Islamic law, from the ability to use, eat, and drink to the ability to do something determined by *passage* or postulate. In line with Al-Ghazālī²⁴, the same provision that what is called halal is everything that is not contained in it, something that makes it haram in terms of substance or thing, regardless of the reasons that make it haram or *makruh*.

Islamic law specifies that edible food is called halal food, inedible food is called haram food, and dubious food is called *subhat* food. Food that is halal or haram

¹⁹ Hasan Mukhibad, "The Role Of Sharia Supervisory Boards in Meeting Maqasid Syariah--Study on Islamic Banks in Indonesia," *European Journal of Islamic Finance*, no. 13 (2019).

²⁰ Muhammad Nooraiman Zailani, Nurullhuda Mohd Satar, and Roza Hazli Zakaria, "A Review of Indicators for the Preservation of Wealth (Hifz Al-Mal) Based on Maqasid Al-Shariah," *Journal of Islamic Philanthropy & Social Finance (JIPSF)* 4, no. 1 (2022): 23–29.

²¹ Yūsuf Qarḍāwī, *Halal Wa Haram Fi Islam* (Beirut: Al-Maktabah al-Islāmi, 1980).

²² Taqiyuddin An-Nabhani, *Ay-Syakhsyah Al-Islamiyah* (Libanon: Dar al-Ummah, 2014).

²³ M. `Ali al-Husaini Al-Jurjani, *At-Ta`rifāt* (Beirut: Dār al-Kutub al-`Ilmiyyah, 2003).

²⁴ Muḥammad Al-Ghazālī, *Ihya' `Ulum Al-Din*, 2nd ed. (Kairo: Dār al-Ḥadits, 2004).

is a food whose ingredients and processing processes are punished as halal or haram, while *syubhat* is the attitude of a Muslim who doubts the halal status of a food. The words halal and haram are part of the five laws (*al-abkam al-khamsah*): obligatory, sunnah, haram, *makruh*, and halal or *mubah*. At the same time, *syubhat* does not fall into the fifth legal category because *syubhat* is not law. *Syubhat* contains vagueness or vagueness so that it cannot be known as halal haram, either because of the vagueness of its legal status or vagueness due to its nature or facts.²⁵

Chanifah²⁶ explained that halal food is called *thayyib* and is very important in the context of food principles in Islam. In addition to halal provisions, *the term thayyib* refers to foods that, besides halal, must also be tasty, nutritious, and not hurt the human body and mind. The word "*thayyib*" is found in several verses in the Qur'an, QS. Ali Imran verse 179, QS. an-Nisa verse 2, QS. al-Ma'idah verse 100, and QS. al-A'raaf verse 157. However, on the other hand, dubious foods are called *syubhat* foods. *Syubhat* refers to an unclear legal status, whether halal or haram. In practice, *syubhat* can be similar to halal and haram, resulting in uncertainty in its legal status.²⁷ It is essential to ensure the law so there is no confusion about whether the food is halal or haram.

Al-Shan'any²⁸ says something can be punished by *syubhat* if it has four forms, including (1) Doubt on halal and haram. If both are balanced, then the method of *istishab* is used to determine the fundamental law. However, if the law of one of the two is stronger than the other, then the law is based on the strongest. (2) Doubt whether there is a cause for haram that arises in something whose law is lawful because the law is halal as long as the haram has not been proven; (3) Something is haram, but there comes later something that is strongly suspected of making it lawful. If the cause that gave birth to the conjecture is *shari'i*, then the law becomes lawful, and its previous haram status becomes void. However, if the allegation is not so, then it remains the fundamental law of haram; (4) It is known to be halal, but there are later strong allegations regarding the cause that makes it haram. In conclusion, *syubhat* is not haram? It is only advisable to be *wara'* and abstain from it because it can lead someone to the forbidden.

Halal food has links to *maqasid sharia* because it has significant implications for halal food. One of its primary purposes is *hifz al-din*, which means protection of religion. Halal food is essential to maintaining Islam's integrity in food practices. Food deemed halal must meet all religious requirements, including in processing and the ingredients used. The principle of *hifz al-din* in Islam is manifestly reflected in the halal food concept, where individuals maintain their religious beliefs by choosing

²⁵ An-Nabhani, *Asy-Syakhsyah Al-Islamiyyah*.

²⁶ Nur Chanifah, "Formulasi Etika Bisnis Halal Thayyib Dalam Perspektif Maqashid Syariah Kontemporer Jasser Auda," *Arena Hukum* 14, no. 3 (2021): 604–25, <https://doi.org/10.21776/ub.arenahukum.2021.01403.10>.

²⁷ Abdul Aziz Dahlan, *Ensiklopedi Hukum Islam* (PT. Ihtiar Baru van Hoeve, 2006).

²⁸ Ibn Rajab Al-Hanbali, *Mukhtashar Jami'ul Ulum Wal Hikam* (Jakarta: Darul Haq, 2016).

foods that conform to religious principles, such as the prohibition of pork or alcoholic beverages. In addition, halal food becomes relevant in worship, allowing Muslims to practice worship properly. The principle also emphasizes ethics and morality in the production and consumption of halal food, requiring that food be processed following Islamic ethics.²⁹ A deeper understanding of the principles of food in Islam is also encouraged, enabling individuals to understand their beliefs better and make food choices that align with their religion's teachings. In this way, halal food is a concrete expression of *Hifz al-Din* in everyday life, preserving the integrity of an individual's religion and faith through every dish they enjoy.

In addition, maqashid Sharia also attaches importance to the principle of *hifdz al-nafs*, which focuses on protecting the soul, playing an essential role in halal food.³⁰ The principle of *hifdz al-nafs* became an important concept in protecting and preserving one's soul. This principle covers relevant aspects of everyday life, primarily physical and mental health. *First*, on physical health, *hifdz al-nafs* encourages Muslims to take good care of their bodies and avoid actions or behaviors that can harm health, such as consuming unhealthy foods or drinks, smoking, or alcohol. This principle also includes maintaining personal hygiene and maintaining a healthy lifestyle. *Hifdz al-nafs* maintains emotional balance, avoids excessive stress, and seeks support and treatment if needed to maintain good mental health.³¹

In the *hifdz al-nafs* principle, halal food selection contains several vital components. *First*, at a hygienic level, halal food must be processed cleanly and not endanger individual health. *Second*, halal food must use ingredients that are safe for consumption. *Third*, halal food must avoid a mixture of harmful substances. *Fourth*, halal food should have a precise expiration date and informative labels.³² This principle reflects that maintaining the quality of food from the production process to consumption is very important to prevent health risks experienced by consumers because the food is not safe for consumption. This means that the understanding of halal food does not include religious aspects only but also aspects of one's health and safety.

Maqashid Sharia also saw halal food from prinsp *hifdz al-mal*. This principle affirms that all aspects of the economy, including food production and trade, must abide by the principles of justice and the rules laid down in Islam.³³ In halal food, the *hifz al-mal* principle requires that food be obtained and traded lawfully and ethically. The link ensures that the food produced and traded does not involve practices

²⁹ Jauhar, *Maqashid Syariah*.

³⁰ Wanto, Hidayat, and Repelita, "Maqasid Shariah's Change as Theory: From Classical to Cotemporary Maqasid Shariah."

³¹ Fikry et al., "Law Enforcement in Ensuring the Care of Hifz Al-Nafs Wa Al-Aql Wa Al-Mal in the Case of a Drunk Driver."

³² Fikry et al.; Jauhar, *Maqashid Syariah*.

³³ Wanto, Hidayat, and Repelita, "Maqasid Shariah's Change as Theory: From Classical to Cotemporary Maqasid Shariah."

contrary to Islamic teachings, such as fraud or exploitation. *Hifz Al-Mal* ensures that economic practices in the halal food supply chain follow religious teachings, maintain moral integrity, and uphold justice in all aspects of the production and consumption of halal food.³⁴

Halal Food Standards for Manado Islamic Community

The standard selection of halal food in Manado, where Muslims live as a minority, presents a critical issue. In this context, halal food is a culinary aspect and a principle reflecting religious beliefs and Muslim communities' well-being.³⁵ There is a wide variety of non-halal foods circulating in the market, and this can create confusion and risk for Islamic communities who want to adhere to the principles of *maqasid sharia*, such as *hifz ad-din*, *hifz al-nafs*, and *hifz al-mal*. Based on this description, it shows the importance of research on halal food standards is carried out. In this context, Islam strongly emphasizes halal food for its adherents, following the objectives of Sharia.

Given that the Islamic community of Manado city is not the majority population, it is a common sight every day in this city to look at slaughter or food and culinary peddled that are forbidden for those who are Muslim, such as raw pork, dishes from essential ingredients or processed pigs, dogs, snakes, and so on.³⁶ However, some vendors also sell halal food. Islamic societies can be divided in terms of food sold and haram. Some avoid it, while others may eat halal foods.

The description is not a local problem of Manado city area only; it is a common problem in all regions of Indonesia. This happens because, globally, Indonesia is not the world's leading provider or producer of halal food, even though Indonesia has the largest Muslim population, which certainly needs more halal food.³⁷ The largest exporters of halal food products globally and as global players come from countries with a majority non-Muslim population, such as Brazil and Thailand.³⁸

³⁴ Zailani, Mohd Satar, and Zakaria, "A Review of Indicators for the Preservation of Wealth (Hifz Al-Mal) Based on Maqasid Al-Shariah."

³⁵ Nasruddin Yusuf and Faradila Hasan, "Pilar-Pilar Kerukunan Beragama Di Sulawesi Utara," *Gorontalo Journal of Government and Political Studies* 3, no. 2 (October 2020): 13, <https://doi.org/10.32662/gigops.v3i2.1116>.

³⁶ Nasruddin Yusuf, "Donations and Disaster Relief From Non-Muslims in Manado City Islamic Legal Perspective," *Asian Journal of Management, Entrepreneurship and Social Scienc* 3, no. 3 (2023): 321–37, <https://doi.org/10.98765/ajmesc.v3i03.429>.

³⁷ Iwan Vanany et al., "Determinants of Halal-Food Consumption in Indonesia," *Journal of Islamic Marketing* 11, no. 2 (May 2019): 507–21, <https://doi.org/10.1108/JIMA-09-2018-0177>; Sulistyo Prabowo et al., "Revealing Factors Hindering Halal Certification in East Kalimantan Indonesia," *Journal of Islamic Marketing* 6, no. 2 (June 2015): 268–91, <https://doi.org/10.1108/JIMA-05-2014-0040>.

³⁸ Md Siddique E Azam and Moha Asri Abdullah, "Global Halal Industry: Realities and Opportunities," *International Journal of Islamic Business Ethics* 5, no. 1 (March 2020): 47, <https://doi.org/10.30659/ijibe.5.1.47-59>; Mohd Anuar Ramli, Muhamad Afiq Abd Razak, and Mohamad Hasif Jaafar, "Understanding Non-Muslims' Reluctance to Halal Food: A Systematic

Indonesia is only in the 20th position as an exporting country of halal food products. In theory, Indonesia should have more potential to become the largest exporter of halal food products globally, especially with the aim of OIC countries with demands for the fulfillment of halal product guarantees and food safety.

The Islamic community of Manado City generally knows about the necessity of halal food. Halal, for them, is the implementation of religious practice derived from their religious knowledge. Halal, for them, is permissible to eat, while haram is not permissible under religious provisions. Therefore, if they want to eat something necessary for consumption, they will selectively only buy in places that provide halal food. While places that provide food are not halal, such as food or processed pigs, dogs, snakes, or other wild animals, it is not a culinary destination for the Manado Islamic community. Entrepreneurs and sellers of non-halal food also consciously include both pictures and writing, abbreviations, and terms that indicate that the food they provide is non-halal food, such as the writing of *Babi*, *Ba'*, *RW*, *Minahasa Restaurant*, and *Ragey*.

This study found three standard patterns Muslim consumers use to decide whether to consume processed foods sold in Manado.

Halal Labels and Certificates

If mentioned in the Islamic community of Manado City, the halal label is a halal sign listed on the product packaging, which comes from a product that carries verbal information about the product or seller. A halal certificate explains that a product is halal and is posted on the wall of production services, such as in restaurants, stalls, food, and bakery shops. Thus, for the Islamic community of Manado City, halal labels and certificates are two interrelated things that clarify a product's halal status according to Islamic law.

The Islamic community in the city of Manado, when deciding to buy food products, both in the form of packaged food and ready-to-eat food, or slaughter, first of all, considers the halalness of a product by looking at the halal label on the packaging product or halal certificate in restaurants, restaurants, and others. The existence of halal labels and certificates indicates that the product can be consumed based on the provisions of Islamic law. For the Muslim community of Manado City, it is a sign or their main reason for buying a product from several other considerations, such as price service.

The Islamic community in Manado still chooses ready-to-eat food products with halal labels, even though the prices differ from those not labeled. They feel comfortable and confident that products with halal labels have been inspected and supervised by authorized institutions such as BPJPH, MUI, BPPOM, Department of Industry and Trade (Disperindag). Information about halal restaurants is usually

obtained from television, print, brochures, social media, or others already know. In addition, they also asked authorized officials such as MUI members or BPJPH employees of the Ministry of Religious Affairs of Manado City or the Regional Office of the Ministry of Religious Affairs of North Sulawesi.

The choice of looking at the halal label printed on a product and certified halal is seen as a form of obedience to religious orders that they understand. If Islam has commanded something, they must obey it, whereas ignoring it is seen as denial.³⁹ Therefore, the selection of halal labels is one form of obedience of a servant to his khalik. The attitude of obedience of the Manado Islamic community by looking at halal standards in the form of halal labels and certificates before consuming something is a general attitude measuring the obedience of a Muslim. It aligns with the survey results that Indonesian Islamic communities are the most devout in practicing their religion.⁴⁰ A survey conducted by Pewforum ranked Muslims in Indonesia, Malaysia, and Thailand very obediently observing the five pillars of Islam (shahada, salat, zakat, fasting, and pilgrimage).

The attitude of the Islamic community of Manado City is directly proportional to the research results. The choice to examine the halal label issued by the competent authority significantly affects the decision to purchase food products. That is, halal labeling on food products provides positive value that has an excellent opportunity to influence consumers' buying decisions. This finding supports Hamdan⁴¹'s research that halal labels on product packaging influence consumers, especially Muslim communities, to use products, create a sense of security and comfort, and increase confidence and interest in buying.

Islamic identity

Islamic signs and identity (halal attributes) are essential for the Muslim Community of Manado City. In determining the goods to be consumed, if the Muslim community of Manado City does not find halal labels in the product packaging or halal certificates affixed to the sales service room, they see Islamic marks, identity, or attributes in the sales room. Halal signs can be in Arabic writing and Islamic names listed on the packaging, at service places, or on the signposts of shops and restaurants. In addition, writing the name of the tribe is also the choice of the Manado Islamic community in choosing halal food for their consumption, such as restaurants in Padang, Gorontalo, Lamongan, East Java, and others. Meanwhile, to find out the identity or attributes of Islam, look at the type of clothing worn by

³⁹ Muh Nashirudin and Millatus Sa'adah, "Reviewing Shariah Certificates of DSN MUI (a Study on Shariah Certificate of DSN MUI on Paytren)," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 19, no. 2 (2019): 169–83, <https://doi.org/https://doi.org/10.18326/ijthad.v19i2.169-183>.

⁴⁰ Berita Satu, "Umat Muslim Indonesia, Paling Taat Di Dunia," beritasatu.com, 2012.

⁴¹ Haslenna Hamdan et al., "Purchasing Decisions among Muslim Consumers of Processed Halal Food Products," *Journal of Food Products Marketing* 19, no. 1 (January 2013): 54–61, <https://doi.org/10.1080/10454446.2013.724365>.

servers, such as hijab for women and *peci* for men when they serve food. Includes choices based on dialect or regional language when between seller and buyer. If the seller has a Javanese dialect, Gorontalo, then the Islamic community of Manado City does not hesitate to consume the food they serve. The identity or attributes of Islam and the dialect of the language used for them reinforce each other. If both are present, their belief in eating food served in restaurants or restaurants is stronger. According to Liliweri,⁴² signs can explain two things: directly or indirectly about something with a specific meaning and communicating the meaning of a meaning.

The Islamic community in Manado treats restaurants differently from packaged food such as bread and snacks. In restaurants and restaurants, there are two groups: one that requires two halal standards and the other that requires only one standard. They decide to buy based on halal signs such as Arabic script, the seller's identity, and halal attributes. However, if only employees have halal attributes, some consider it halal, while others are hesitant. Sometimes, sales are also influenced by personal knowledge of the seller as a Muslim.

Table 1: Types and Places of Halal Signs and Attributes

No	Halal/Attribute Mark	Place/User
1	Stickers reading Arabic, Qur'anic verses, or Allah/Muhammad	Showcase
2	Decorations inscribed with Arabic, Qur'anic verses or Allah/Muhammad	Wall
3	<i>Kopiah bulat</i>	Men's Clothing
4	Hijab	Women's Clothing

Data Source: Manado City Community Interview Analysis, 2022

For the consumption of slaughtered animals such as cows and chickens purchased raw, not all traders use halal identities, although some use them; the way the Islamic community of Manado City is to ask in advance about the status of the person who slaughtered the animal. If those who cut it are recognized as Muslims, they will buy it and categorize it as halal slaughter. In contrast, if only the seller wears an Islamic identity such as hijab and others, then some consider it as non-halal slaughter and buy it, others still doubt it and decide not to buy it.

⁴² Alo Liliweri, *Makna Budaya Dalam Komunikasi Antar Budaya* (Yogyakarta: LKiS Pelangi Aksara, 2003).

Table 2: Distribution of Legal Opinions of Manado Islamic Community

No	Kind	Standard	Legal Opinion	Respond
1	Packaged Food	Halal Mark	Halal	24
			<i>Syubhat</i>	5
		Halal Mark and Identity	Halal	29
2	Food with Serving	Halal Identity of Employees	Halal	19
			<i>Syubhat</i>	10
		Halal Signs and Identity of Owners and Employees	Halal	29
3	Buy Animals	Halal Identity of Employees	Halal	19
			<i>Syubhat</i>	10
		Halal Identity of Owners and Employees	Halal	29

Data Source: Manado City community interview analysis, 2022

The use of halal marks and Islamic identity as halal standards as a reason for consumption is because the availability of halal-labeled and halal-certified goods is still minimal, the price of halal-labeled and halal-certified products is relatively high or expensive, and the location of the place of sale of halal-labeled and certified goods is far from the consumer's place.

Self-Declare

The Islamic community in Manado realizes that Islam requires them to consume halal goods and abandon the haram. However, some have personal standards in determining their decision to choose halal food, namely by self-assessment without the help of halal signs or identities. This decision differs from choosing halal with Islamic marks and identity, where all standards of halal labels and certificates or Islamic marks and identities do not exist. That is, the seller is a non-Muslim, but the product is halal goods. On this issue, some of the Islamic community in Manado continue to buy goods from non-Muslim sellers with two conditions: not haram or slaughtered goods and not selling food along with haram goods. The types of goods or food sold are foods that are permissible for Muslims, such as fish and vegetables, as well as chicken and beef. In addition, the typology of sales is not sold together with haram food, meaning that halal goods are sold separately, not in one place, such as restaurants that provide non-halal and halal food menus.

In addition to the phenomenon in the context above, some of The Islamic community in Manado view eating as a type of *syubhat*. The decision to put the law even though the materials used are halal (1) for fear of contamination

with goods that are haram because no one can monitor the materials and means of production according to halal standards that exist in Islam; (2) because the majority of non-Muslims keep animals that are haram to eat by Muslims, such as dogs. They worry that the materials and tools of production are not free from the licks of the dogs they keep.

Based on the narration of religious leaders, the reason the Islamic community in the city of Manado continues to consume food from processed non-Muslims is because they have views: (1) food other than that cooked by Muslims is permissible because their slaughter may also be consumed; (2) the ingredients used are halal and are not mixed or sold together with haram goods; and (3) the prohibition against forbidding what is lawful by Allah. Although they are seen eating in non-Muslim eating places, they usually set their standards: not eating slaughter such as chicken and duck, but only food such as fish, vegetables, and eggs. Generally, they avoid eating chicken and meat slaughtered. In the latter, the entire Manado Muslim community agreed not to eat food made from non-Muslim slaughter.

The following is a summary of the standards used by the Islamic community of Manado City towards food or slaughter produced by non-Muslims and their opinions on the law on consuming it.

Table 3: Legal Opinion of Manado Islamic Community

Item Type	Standard	Legal Opinion	Respond
Packaged Food	non-halal	Halal	5
	ingredients	<i>Syubhat</i>	24
Food Serving	non-Halal Goods	Halal	5
		<i>Syubhat</i>	24
Slaughter of animals	Halal Animals	Haram	29

Data Source: Manado City community interview analysis, 2022

As in many other places, the Muslim community in Manado City generally applies strict standards to food or slaughter produced by non-Muslims. They look for halal labels on food products as a sign that the product has met the requirements of the Islamic religion in the production and processing process. In addition, they try to avoid foods that contain ingredients considered haram in Islam, such as pork or alcohol. However, an individual approach can also play an important role, with some Islamic societies more flexible in consuming food from non-Muslim producers if they believe the product conforms to halal principles. Awareness of halal and haram principles remains an essential factor in food selection for the Muslim community in Manado City.

Analysis of Maqasid Sharia on the Halal Standards of Manado Islamic Society

Islamic law is a law that comes from Allah, as stated in the Qur'an and hadith. The provisions of permissible human actions are abandoned. These commanded and forbidden deeds primarily aim for the happiness of human life in this world and the hereafter. It is commonly referred to as the purpose of Islamic law, which is to take (everything) that is beneficial to man and prevent or reject harm that is not useful for life and human life.

The purpose of Islamic law is divided into two aspects: the lawmaker (*al-sbari*) and the executor of sharia law (man). From the perspective of lawmakers, the purpose of Islamic law is to meet the needs of human life, both primary (*dharuriyat*), secondary (*hajiyat*), and tertiary (*tahsiniyat*).⁴³ Primary needs are the most important. From the point of view of the law, the goal of Islamic law is to achieve happiness and maintain it in daily life. People are obliged to abide by Islamic law and increase their understanding in order to practice it effectively. Research and observation are needed to understand the benefits and effects of an action in life, and the results are used to test the views of scholars and become a rational basis for establishing laws according to God's will.

For the Muslim community of Manado City, looking for halal food is necessary to manifest obedience and faith in implementing Islamic law. Suppose a person makes sure he is looking for halal food by looking at the label or certificate listed on the packaging or where he visits to find food. In that case, they intend to protect his religion (*hifdz al-din*), guard himself (*hifdz al-nafs*) and guard his property (*hifdz al-mal*). Self-preservation occurs when he is driven to seek halal food according to his religious commandments; self-preservation occurs when he believes that the food he has been commanded to eat is good for himself. It is in line with Hanafi and Nurdin⁴⁴ that halal labels and certificates give Muslims definite confidence that food is good and for them to eat. While safeguarding property (*hifdz al-mal*) occurs when the belief derived from religious knowledge (*hifdz al-din*) and the goodness of food in itself (*hifdz al-nafs*) is realized by only spending on food that is indeed halal, both in terms of ingredients and the process of producing it.

Maintaining religion (*hifdz al-din*) in halal food selection involves firmly believing that the food consumed follows Islam's teachings. It means Muslim communities in Manado or wherever they are located can practice the principles of their religion consistently and avoid foods that go against their beliefs.

⁴³ Endri Endri et al., "Consumption Behavior Patterns of Generations Y Halal Products in Indonesia," *Academy of Entrepreneurship Journal* 26, no. 2 (2020): 1–10.

⁴⁴ Suhri Hanafi and Muhammad Syarif Nurdin, "Halal Certification in Used Goods Products in the Perspective of Islamic Law," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 5, no. 1 (January 2022): 41–55, <https://doi.org/10.30659/jua.v5i1.16051>.

Safeguarding one is good (*hifdz al-nafs*) involves protecting personal health and safety. Choosing halal food gives confidence that the food consumed does not harm one's health or physical well-being. It also deals with the ethical, moral, and psychological aspects of food selection. Regarding food selection, maintaining religion (*hifdz al-din*) and self-kindness (*hifdz al-nafs*) through the selection of halal food creates harmony between religious values and personal well-being. It also reflects how the principles of *maqasid sharia* guide daily actions in maintaining a balanced relationship between the spiritual and physical aspects of a Muslim's life.

The same motivation to safeguard religion (*hifdz al-din*), *guard oneself* (*hifdz al-nafs*), and safeguard property (*hifdz al-mal*) in order to achieve the goals of Sharia (*maqashid al-sharia*) is in the model of seeking halal by looking at halal signs or attributes. In this model, although there is no official halal label or certificate issued by the competent authority visible in the sales display, there is an earnest search from Muslim consumers to ensure that the food they eat is made with halal ingredients and processes. It is marked by halal signs or attributes owned by restaurants or restaurants and the goods they buy. The existence of halal marks and attributes indicates two things. Firstly, because the seller or person involved in the production is Muslim, it is strongly suspected that the ingredients and production process are under their supervision, i.e., it is unlikely that a Muslim will allow producers or business owners to incorporate or mix non-halal ingredients into their presentation. Secondly, halal signs and attributes indicate a person's courage to show their identity and adherence to religion, which has implications for their knowledge of halal and haram food.

Unlike those who meet halal standards by self-declare, the main goal of Islamic law that they achieve is only limited to maintaining religion (*hifdz al-din*) because there is only an impulse in them to eat halal food. Those who decide by using only their standards (*self-declare*) hold that the food scene is halal as the main ingredient, the production process, according to their suspicion, will not be mixed and contaminated with haram goods, or lack of understanding that the production process is an inseparable part of halal criteria. In addition, the factor of where the restaurant and restaurant does not sell non-halal goods also strengthens the decision. In the city of Manado, restaurants and restaurants like this that are run by non-Muslims usually present themselves with the sign of a national restaurant or only provide national food. That is, it does not provide non-halal food.

Self-declaration in food selection is an action that reflects the complexity of an individual's values and beliefs in the context of religious and personal life. In safeguarding the religion (*hifdz al-din*), this decision expresses individuals' strong determination to adhere to Islam's teachings in food selection, creating a deep bond between faith and daily actions. On the other hand, in the dimension of taking care of oneself (*hifdz al-nafs*), this decision reflects the efforts of

individuals to take care of their physical health and well-being. They believe that by choosing halal food, they protect themselves from consuming foods that have the potential to harm their health or damage their physical well-being. In addition, regarding safeguarding property (*hifdz al-mal*), the personal decision to choose halal food reflects wise funds management following religious values. The individual thinks that by choosing halal food, they adhere to religious principles and use their money to support their values. These personal decisions involve the complexity of the interaction between religion, health, and financial management in the lives of individual Muslims.

Conclusion

The personal decisions taken by Manado's minority Muslim community in food selection reflect the complexity of religious values and principles in their daily lives. Although they face significant challenges due to the dominance of non-halal food in their environment, choosing halal food based on personal judgment remains steadfast. It reflects their commitment to maintaining religion and concern for personal health and wise asset management. The minority Muslim communities in Manado, with their unique context, have shown how Islamic values and principles can shape their daily decisions, even in situations where halal food is not always easy to find. This personal decision reflects a solid commitment to the religion. It proves that the maqashid values of sharia, safeguarding religion and property, influence individual actions in carrying out Islamic principles. It is an essential example of how religious beliefs can be a guide in facing various challenges in everyday life.

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