Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

Halal Certification through the Lens of Maqāṣid al-Sharīʻah: Mapping Research Themes, Gaps, and Future Directions

Rijal Yahya Al Faris[1]*, Luqman Hakim Handoko[1]

[1]*Institut Agama Islam SEBI, Depok, Indonesia*
e-mail: rijalyahya50@gmail.com[1]

**Corresponding Author*

Abstract: *This study aims to map the development of research on halal certification from the perspective of maqāṣid al-sharīʻah, to examine how this literature is distributed across the five maqāṣid dimensions, and to identify research gaps and directions for future research. A Systematic Literature Review (SLR) was conducted following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. Articles were retrieved from Google Scholar through Publish or Perish using six title-word searches (81 records), and 15 articles were included after screening and eligibility assessment. Fourteen of the 15 articles were published between 2023 and 2025, and 12 are normative-qualitative studies based on literature review. The articles fall into five thematic clusters: theoretical concepts and foundations, contemporary maqāṣid frameworks, self-declaration among micro and small enterprises (MSEs), policy and institutional roles, and consumer protection and local context. The dimension mapping shows that research concentrates on ḥifẓ al-nafs, while ḥifẓ al-nasl and ḥifẓ al-ʻaql receive little or no specific attention. The study contributes an evidence matrix, a five-dimension map of the literature, and an operational research agenda covering quantitative or mixed-methods measurement, comparison of maqāṣid frameworks, cross-regional institutional studies, and evaluation of self-declaration*
Keywords: *Halal Certification, Maqāṣid al-Sharīʻah, PRISMA Protocol, Systematic Literature Review.*

INTRODUCTION

Halal certification is a crucial tool within the Islamic economic system, ensuring that a product meets sharīʻah guidelines, encompassing raw materials, production processes, and distribution. In today's global economy, halal certification is not only viewed as a religious obligation for Muslims, but also as a widely recognized quality standard by various consumers (Destiani, 2024). This demonstrates that the concept of halal encompasses broader aspects, including product safety, hygiene, and quality (Mustaqim, 2023).

The global halal industry has experienced significant growth in recent decades, driven by increasing consumer awareness of safe and quality products. The food halal sector is a major contributor to the global halal industry, with a market value reaching trillions of dollars (Rochmawati, 2025). Data on consumer consumption and spending indicate that demand for halal products is increasing annually, alongside changes in lifestyle and rising household incomes (Ramadhan et al., 2025). In Indonesia, this trend is further reinforced by the implementation of regulations under Law No. 33 of 2014 on Halal Product Assurance, which mandates halal certification for products in circulation (Republic of Indonesia, 2014). This policy is not limited to Muslim businesses. However, this also applies to non-Muslim businesses that produce or sell products to the general public (Ariska et al., 2024; Tsabita, 2025).

Halal certification is fundamentally a crucial component of the halal product assurance system, aiming to provide legal certainty and protection for consumers, particularly Muslims, in their consumption of products that comply with Islamic guidelines (Mustaqim, 2023). This demonstrates that halal certification is not just a religious requirement, but also an important tool for consumer protection and enhancing the competitiveness of products in the market (Shalahuddin et al.,

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

2024). This policy represents the government's commitment to ensuring that citizens have access to halal and safe products (Sholichah & Nasyi, 2022).

Halal certification is not merely viewed as an administrative or regulatory tool, but also has a strong philosophical basis related to the objectives of Islamic law (maqāṣid al-sharī'ah) (Widyaningsih, 2023). The concept of maqāṣid al-sharī'ah explains that every law established in Islam aims to achieve well-being and prevent harm to humans. According to al-Shatibi, maqāṣid al-sharī'ah are focused on protecting the five essential elements of human life: preserving religion (*ḥifẓ al-dīn*), preserving life (*ḥifẓ al-nafs*), preserving reason (*ḥifẓ al-'aql*), preserving lineage (*ḥifẓ al-nasl*), and preserving property (*ḥifẓ al-māl*) (Milhan, 2021).

The relationship between halal certification and maqāṣid al-sharī'ah can be seen in the function of halal certification, which ensures the safety and suitability of products consumed by the Muslim community. Halal certification contributes to the preservation of religion by guaranteeing the halal status of products consumed by Muslims. Furthermore, halal certification also promotes public safety, as products bearing the halal certification must meet specific safety and hygiene standards, ensuring they are safe for consumption. From an economic perspective, halal certification also provides protection of assets by promoting transparency and preventing consumers from being deceived or misled regarding the status of products (Apriani & Syukri, 2024; Widyaningsih, 2023).

As the halal certification system has developed, research specifically focused on the connection between halal certification and maqāṣid al-sharī'ah has also seen significant growth. Figure 1 illustrates research on halal certification and maqāṣid al-sharī'ah. A general Google Scholar search with the keyword "Sertifikasi Halal dalam maqashid syariah" returned approximately 6,560 results (Figure 1). This broad search covers all fields and document types, whereas the systematic search in this study was restricted to title words (see Research Method). This demonstrates that there is considerable research on the topic, however, there is a relative lack of systematic reviews and evaluations.



Figure 1. Research on Halal Certification and Maqāṣid al-Sharī'ah.

Figure 1 illustrates that the research covers a range of topics, including Muslim consumer protection (Widyaningsih, 2023), the implementation of halal certification (Mustika et al., 2025), the effectiveness of halal product support (Al Ghifari & D Priyanto, 2024; Maksum, 2024), self-declared halal certification (Apriani & Syukri, 2024). Furthermore, the research explores the urgency of halal certification from a maqāṣid al-sharī'ah perspective (Al Ghifari & D Priyanto, 2024; Maksum, 2024), a comparison with positive law (Mustaqim, 2023), Islamic economic and maqāṣid law (Daulay, 2025), awareness of halal certification and maqāṣid (Nabila, 2022), the economic and political aspects of halal certification and maqāṣid (Nurdin & Rahman, 2021), and the trust in halal and maqāṣid al-sharī'ah certification (Syuhada, 2023).

Due to the increasing number of halal certification studies, particularly those related to maqāṣid al-sharī'ah, there is a need to synthesize what this body of research has actually established. While several reviews and studies have examined halal certification from other angles, including certification and the competitiveness of micro, small, and medium enterprises (MSMEs) (Muntholip & Setiawan, 2025), opportunities and challenges (Nijuar et al., 2025), consumer protection (Mustaqim,

DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

2023), the development of halal industry law (Sulistiani, 2018), and consumer trust (Arnanda et al., 2025), none has systematically reviewed the literature on halal certification through maqāṣid al-sharī'ah.

The gap is therefore twofold. Existing reviews cover MSME competitiveness (Muntholip & Setiawan, 2025), certification assistance for MSMEs (Nijuar et al., 2025), and consumer trust (Arnanda et al., 2025), but none uses maqāṣid al-sharī'ah as its analytical lens. The studies that do use maqāṣid are primary studies of a single regulation or question, such as consumer protection (Mustaqim, 2023) and halal industry law (Sulistiani, 2018), and they have not been synthesized, so it is unknown how this literature is distributed across the five maqāṣid dimensions or where its evidence is thin.

The novelty of this study is that, to the authors' knowledge, it is the first systematic review to map halal certification research onto the five maqāṣid al-sharī'ah dimensions. It also turns the gaps found into an operational research agenda.

Therefore, this study maps and evaluates the development of the literature on halal certification and maqāṣid al-sharī'ah using a Systematic Literature Review (SLR). Specifically, it aims to: (1) analyze the development and characteristics of the literature in terms of publication year, publication venue, and research approach; (2) identify the themes, focus, and trends of the research, including its distribution across the five dimensions of maqāṣid al-sharī'ah; and (3) identify research gaps and formulate a specific and operational agenda for future research, together with implications for policy and practice.

LITERATURE REVIEW

Halal Certification

Halal certification is an official recognition issued by an authorized body to a product, production process, or service that meets sharī'ah standards. This certification aims to ensure that products consumed or used by Muslim communities do not contain haram or impure ingredients, whether in terms of raw materials, processing methods, storage, or distribution (Susetyohadi et al., 2021). In Indonesia, halal certification is managed through the Halal Product Assurance Organizing Agency (BPJPH) according to Law No. 33 of 2014 on Halal Product Assurance, along with its implementing regulations. According to the Indonesian Ulema Council (MUI), a halal certificate is a written fatwa stating the legality of a product based on scientific examination of its raw materials and production processes. Since the enactment of Law No. 33 of 2014, the authority to issue halal certificates now rests with the BPJPH, while the halal status of products is determined by the MUI through a halal fatwa (Ariska et al., 2024; Mustika et al., 2025).

The halal certification also signifies a thorough examination of a product's halal status, which ultimately results in a halal fatwa issued by the MUI. Products that have successfully passed MUI's halal certification process can be identified by the presence of a halal logo on the product packaging. Obtaining permission to display the halal logo on product packaging requires certification from the relevant government authority (Mustika et al., 2025).

From the manufacturer's perspective, halal certification offers several strategic advantages. It not only increases consumer trust and loyalty among Muslim consumers, but it can also enhance product image, expand market share, and meet the requirements for exporting to countries that mandate halal standards (Ikhwan et al., 2025). As a result, more companies, both large and small, are adopting halal certification as part of their sustainable business strategies.

Halal certification in Indonesia currently consists of two distinct mechanisms: regular halal certification and self-declaration halal certification. Both mechanisms aim to ensure the halal status of products, but they differ in their procedures and target businesses. Regular halal certification involves an audit by a Halal Inspection Agency (LPH) of the business's raw materials, production processes, and halal product guarantee system. This mechanism is available to all types of businesses. In contrast, self-declaration halal certification is a

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

mechanism specifically for micro and small enterprises (MSEs) that meet certain criteria. Under this scheme, businesses declare the halal status of their products with the assistance of a Halal Product Process Assistant (P3H) and verification by the BPJPH (Ikhwan et al., 2025).

Types of Halal Certifications

1. Regular Halal Certification

Regular halal certification is a certification process carried out through a comprehensive examination by a Halal Inspection Agency (LPH). This scheme is typically intended for businesses that produce products with a higher level of risk, utilize complex raw materials, or require in-depth examination of their entire production chain. The regular certification process includes submitting an application to the BPJPH, verifying documents, product examination and/or testing by the LPH, and obtaining a halal fatwa from MUI, followed by the issuance of a halal certificate by the BPJPH. Through this mechanism, the halal status of the product can be ensured in accordance with sharī‘ah (Widyaningsih, 2023).

The advantage of the regular scheme lies in its comprehensive verification process, which involves direct audits of the production process. However, the relatively lengthy procedures and higher certification costs pose a challenge, particularly for micro, small, and medium enterprises (MSMEs). Therefore, the government has introduced various simplification policies for halal certification to improve MSMEs' access to halal certification, one of which is the "self-declaration" scheme as stipulated in Law No. 11 of 2020 on Job Creation (Mustaqim, 2023).

The regular halal certification process begins with an application submitted by businesses to the BPJPH through the SiHalal system. This involves providing required documents, including business data, product information, a list of ingredients, processing methods, and the Halal Product Assurance System (SJPH) documentation. Subsequently, the BPJPH verifies the completeness of the submitted documents and designates a LPH to conduct product halal verification. The results of this verification are then discussed in a Halal Fatwa Session organized by MUI. Based on the halal fatwa decision, the BPJPH issues a halal certificate as proof that the product meets sharī‘ah requirements (Widyaningsih, 2023).

Figure 2 illustrates the stages of the regular halal certification process to ensure the halal status of a product. The process begins with a business submitting an application to the Halal Product Assurance Organizing Agency (BPJPH) through the SiHalal system, accompanied by required documents covering business data, product information, materials, processing methods, and the Halal Product Assurance System (SJPH). BPJPH then reviews the submitted documents and appoints a Halal Inspection Agency (LPH) to inspect and/or test the materials, products, and production processes.



Figure 2. Regular Halal Certification Process. Source: halal.go.id

The results of these inspections then form the basis for the product's halal status determination through a Halal Fatwa Session by the Indonesian Ulema Council (MUI). If the product is deemed halal based on the fatwa decision, BPJPH then issues a halal certificate as official proof that the product meets the requirements of Islamic law. This diagram illustrates that regular halal certification involves several stages and related institutions, starting with application and administrative verification, halal assessment, issuance of fatwa, and finally, the issuance of the halal

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

certificate.

The costs incurred by these businesses do not include the halal certification fees charged by the LPH. This difference in certification fees reflects the government's support for MSMEs. However, not all MSMEs are taking advantage of these reduced certification fees. For some MSMEs, the cost of obtaining halal certification can be significant, especially those with a wide range of products. Law No. 11 of 2020 on the Job Creation Act introduces several changes related to the certification process for halal products, including those related to the certification of halal products by MSMEs. These changes aim to make it easier for MSMEs to obtain halal certification (Listiasari et al., 2024).

2. Self-Declared Halal Certification

Self-declaration halal certification is a scheme designed for micro and small enterprises (MSEs) with low-risk products and ingredients that already have confirmed halal status. Under this scheme, businesses themselves declare the halal status of their products based on the standards set by the BPJPH. However, this declaration must still go through a process of supervision and verification by the P3H before being submitted to the BPJPH, ensuring the accuracy and accountability of the product's halal status (Ariska et al., 2024).

According to Circular No. 33 of the Head of the BPJPH in 2022, the self-declaration scheme can only be applied to products with simple production processes, assured halal ingredients, and compliance with administrative requirements such as having a Business Identification Number (NIB) and other supporting documents. Certification is conducted online through the SiHalal application and is free for businesses that meet the criteria (Mustika et al., 2025). Compared to regular certification, the self-declaration scheme has a simpler procedure, a shorter processing time, and does not require on-site audits by the LPH. However, its scope is limited to MSEs with specific product characteristics. In contrast, regular certification applies to businesses of all sizes and products with higher complexity, requiring a more extensive audit process. Comprehensive (Listiasari et al., 2024). The implementation of self-declaration schemes is one of the government's efforts to accelerate the increase in the number of certified halal products, while also strengthening the competitiveness of MSEs in the national halal industry (Ikhwan et al., 2025).

The self-declaration halal certification process begins with businesses creating an account on the SiHalal system and submitting a certification application, selecting the self-declaration scheme, and providing a facilitation code if participating in the Free Halal Certification Program (SEHATI). After submitting the application, BPJPH issues a Document Acknowledgement Letter and conducts administrative verification of the uploaded documents. Subsequently, the P3H verifies and validates the data and production process to ensure compliance with the self-declaration scheme. The results of this supervision then form the basis for product halal status determination through the Halal Fatwa Session. After the halal fatwa is established, BPJPH issues a halal certificate, which can be downloaded by businesses through the SiHalal system (see Figure 3 for the halal certification process via self-declaration).



Figure 3. The Halal Certification Process via Self-Declaration. Source: kemenag.go.id

Self-declaration halal certification is designed for micro and small enterprises

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

(MSEs). Figure 3 illustrates the halal certification process using the self-declaration scheme, which is intended to simplify the process for MSEs that meet the requirements. The process begins with account creation and the submission of a halal certification application through the SiHalal system, selecting the self-declaration scheme and entering the facilitation code if participating in the Free Halal Certification Program (SEHATI). After the application is submitted, BPJPH conducts administrative verification of the submitted documents and issues a Document Acknowledgement Letter. Subsequently, the P3H provides support and verifies and validates the raw materials and production processes to ensure compliance with the self-declaration scheme. The results of this coordination then form the basis of the process. The halal status of the product is determined through the Halal Fatwa Session. Once the product's halal status is confirmed, the BPJPH issues a halal certificate, which can be accessed by businesses through the SiHalal system. Therefore, the process depicted in Figure 3 shows that while the self-declaration scheme offers convenience through a simpler procedure, the certification process still involves verification, guidance, validation, and the determination of halal status before the halal certificate is issued.

According to the LPPOM MUI (Islamic Organization for Food, Pharmaceuticals, and Cosmetics), the key differences between halal certification and self-declaration schemes lie in the target businesses, associated costs, and verification methods. Self-declaration is specifically for micro and small enterprises (MSEs) with low-risk products and is free of charge. Regular certification, on the other hand, applies to businesses of all sizes, including complex products or those involving processed animal products, and requires a thorough audit by the Halal Inspection Agency (LPH) (Listiasari et al., 2024).

The importance of the halal certificate is now widely recognized, and the mandatory halal Label is based on Article 4 of Law No. 33 of 2014. The Indonesian government has implemented various programs to maximize the realization of Halal products. One such program is the "Free Halal Certification" (SEHATI) program, which began in 2021. However, in 2022, the halal certification scheme was restricted to the "Self-Declaration" scheme (Widyaningsih, 2023).

Maqāṣid al-Sharī'ah

The terms "maqāṣid" and "sharī'ah" comprise the concept of "maqāṣid al-sharī'ah." The word "maqāṣid" is the plural form of "maqṣad," meaning "objectives" or "goals," while "sharī'ah" refers to the laws established by Allah for humanity, serving as guidelines for achieving happiness in this world and the hereafter. Therefore, "maqāṣid al-sharī'ah" refers to the values that are the objectives of the application of Islamic law (Misno, 2021; Safriadi, 2021).

Allah SWT's purpose in establishing His laws is to bring benefit (maṣlaḥah) and prevent harm (mafsadah) for humanity in this world and the hereafter. This objective is achieved through adherence to the sharī'ah, which is heavily reliant on the primary sources: the Quran and Hadith. To achieve well-being in this world and the hereafter, based on the research of Islamic jurisprudence experts, there are five fundamental elements that must be preserved and realized. These five elements are religion, life, intellect, lineage, and property. An individual will experience well-being when they are able to maintain these five fundamental elements, while conversely, they will experience harm if they are unable to maintain them effectively (Misno, 2021).

***Levels of* Maqāṣid al-Sharī'ah**

According to the benefits that need to be realized, and when viewed from the perspective of their importance and strength, al-Shatibi and other scholars divided them into three categories: *al-ḍarūriyyāt* (essential), *al-*

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

ḥājiyyāt (complementary), and *al-taḥsīniyyāt* (embellishing) (Apriani & Syukri, 2024).

1. *Al-ḍarūriyyāt* (essential needs) are all the things essential for the well-being of humanity, both in this life and in the hereafter. If they are absent or neglected, human life in this world and the next will be compromised.
2. *Al-ḥājiyyāt* (complementary needs) are needs whose fulfillment removes hardship and brings ease. Neglecting them does not threaten the five essential elements, but it creates difficulty in daily life.
3. *Al-taḥsīniyyāt* (embellishments) refer to the cultivation of moral and ethical refinements that enhance one's standing in society and before God, and that contribute to human dignity in personal life, in the community, and in one's relationship with Allah.

The 5 Objectives of Maqāṣid al-Sharī'ah

According to al-Shatibi, the maqāṣid of Islamic law aim to achieve public welfare (*maslahah*) and prevent harm (*mafsadah*) through the protection of the five essential elements of human life (*al-kulliyat al-khams*): preserving religion (*ḥifẓ al-dīn*), preserving life (*ḥifẓ al-nafs*), preserving reason (*ḥifẓ al-'aql*), preserving lineage (*ḥifẓ al-nasl*), and preserving property (*ḥifẓ al-māl*) (Misno, 2021). These five elements form the fundamental basis for Islamic law, and all policies are expected to contribute to the well-being of society (Jalili, 2021; Milhan, 2021).

1. Maintaining religious observance (*ḥifẓ al-dīn*) is achieved through ensuring that products consumed by Muslims comply with Islamic law. Halal certification provides assurance of a product's permissibility, allowing Muslims to practice their faith with greater peace of mind.
2. Preserving life (*ḥifẓ al-nafs*) refers to protecting human health and safety. Halal certification not only ensures the permissibility of a product, but also addresses aspects of safety, hygiene, and quality, ensuring that the product is safe for consumption.
3. Maintaining reason (*ḥifẓ al-'aql*) involves ensuring that products are free from prohibited substances and materials that could impair cognitive function. Through the halal certification process, the composition of products is verified to comply with Islamic guidelines.
4. Preserving lineage (*ḥifẓ al-nasl*) is achieved through the provision of halal products that support the development of a healthy and values-oriented generation, in accordance with Islamic principles. Ensuring the halal status of products is part of safeguarding the quality and well-being of future generations.

Protecting assets (*ḥifẓ al-māl*) refers to safeguarding the economic rights of the public. Halal certification provides assurance regarding the legality of a product, increasing consumer trust, and strengthening the competitiveness of businesses, ultimately benefiting both producers and consumers.

RESEARCH METHOD

Research Approach

This study employed a systematic literature review methodology with a descriptive approach. The SLR method was chosen because it has been widely used in academic research and allows researchers to systematically identify, evaluate, integrate, and summarize findings from relevant previous research.

Sources and Data Collection Techniques

The type of data used in this research is secondary data, consisting of published academic articles. The data was collected from the Google Scholar database using the Publish or Perish (PoP) software, which was accessed on June 18, 2026.

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

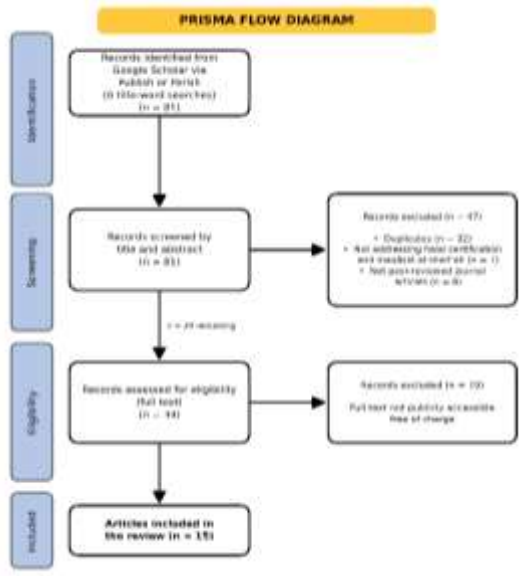


Figure 4: PRISMA Flow Diagram Process.

The data collection and classification process utilized a PRISMA flow diagram downloaded from the official PRISMA Statement website. Researchers then processed the data through several stages:

1. Using the Google Scholar database and the Publish or Perish (PoP) application, with keywords tailored to the research focus "Sertifikasi Halal Maqasid Syariah", we found 11 publications. Using the same keywords for "Sertifikasi Halal Maqashid Syariah," we found 14 publications. Using "Sertifikasi Halal Maqasid," we found 13 publications. Using "Sertifikasi Halal Maqasid," we found 18 publications. Using "Halal Certification Maqasid," we found 8 publications. Using "Halal Certification Maqasid," we found 17 publications. The title column was chosen because it offers a narrower and more specific scope, resulting in more relevant search results for the research topic. A total of 81 articles were identified through this process.
2. We screened the identified articles for relevance to the research focus. Of the 81 articles identified, we reviewed the titles and abstracts. At this stage, 47 articles were excluded due to:
   a) Seven articles were eliminated because they did not address the concepts of halal certification and Sharia principles.
   b) Out of the 32 articles, 32 are duplicates or have more than one identical entry.
   c) Eight of the articles were non-peer-reviewed publications, such as theses, dissertations, or conference proceedings that are not indexed.
3. We conducted a feasibility assessment to ensure we selected a publicly accessible journal (with full text available) and one that is free of charge. This process eliminated 19 articles out of the 46 initially considered.
4. The inclusion phase involved identifying articles that met all the research criteria. The final result showed 15 relevant and suitable journal articles for use as data sources in the research. These articles discussed halal certification from a Sharia perspective.

Technical Data Analysis

This study employs a descriptive content analysis approach to analyze articles that have passed the PRISMA selection stage. The analysis involves a detailed examination of the content of each article to identify patterns, themes, and trends in research related to halal certification from a maqashid syariah perspective.

First, a literature review was conducted based on publication year, journal type, indexing, and research approach to understand the development of studies on halal certification from a maqashid syariah perspective. **Second,** the content of each article was analyzed to identify the main topics discussed, which were then grouped into several thematic clusters based on their common substance. **Third,** the conclusions and recommendations from each article were examined to determine the direction of future research and to identify any remaining gaps in the literature. Through these stages, this research was able to provide a comprehensive overview of the existing literature, the variety of research topics, and the potential for further research on halal certification from a maqashid syariah perspective.

RESULTS AND DISCUSSION

Condition of Islamic Literature and Maqasid Syariah Certification

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

1. *Research Publication Trends and Distribution*

Based on a systematic literature review (SLR) and a search using the keywords "Halal Certification and Maqasid Syariah" in the Google Scholar database, several articles were identified for evaluation. An initial screening revealed approximately 81 studies related to the topic of Halal Certification from a Maqasid Syariah perspective. Through the screening, eligibility, and inclusion stages (as outlined in Figure 4), a total of 15 articles were selected as the most relevant and appropriate for further analysis in this research.

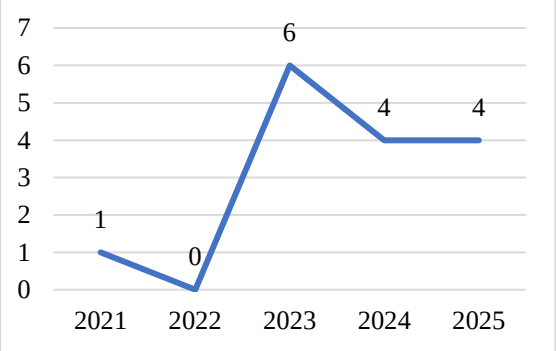


Figure 5. Distribution of Articles by Year of Publication.

The 15 articles were published between 2021 and 2025: one in 2021, six in 2023, four in 2024, and four in 2025, with none in 2022 (Figure 5). Fourteen of the 15 articles (93%) appeared from 2023 onward, so the topic has attracted attention mainly in the last three years. This timing coincides with the approaching deadline for the first phase of mandatory halal certification in Indonesia (October 2024) and the wider implementation of self-declaration schemes, which suggests that policy and regulatory dynamics drive academic interest in examining halal certification through the lens of maqāṣid al-sharī‘ah. This reading is suggestive rather than causal, because a literature review cannot test what motivated the authors, and annual counts of one to six articles are too small to support firm claims about trends.

2. *Journal Publication Accreditation*

Regarding the Science and Technology Index (SINTA) accreditation ranking, the 15 analyzed articles were published in journals with varying accreditation levels, ranging from SINTA 3 to SINTA 6, as well as some journals that were not yet accredited by SINTA at the time of publication.

Figure 6 shows that five articles were published in SINTA 4 accredited journals, including the “Journal of Halal Product and Research” (Bella, 2024), “Jurnal Ilmiah Multidisiplin Indonesia” (Alpasa & Syam’ani, 2025), “Az-Zarqa’: Jurnal Hukum Bisnis Islam” (Sari & Kushidayati, 2025), “EKOMA: Jurnal Ekonomi, Manajemen, Akuntansi” (Mansur et al., 2025), and “Indonesia Journal of Halal” (Kamaluddin et al., 2023). Three articles were published in the journal SINTA 3: “Tawazun: Journal of Sharia Economic Law” (Syihabuddin & Suwandi, 2024), “Equilibrium: Jurnal Ekonomi Syariah” (Nurdin & Rahman, 2021), and “Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan” (Rachman & Hasan, 2023).

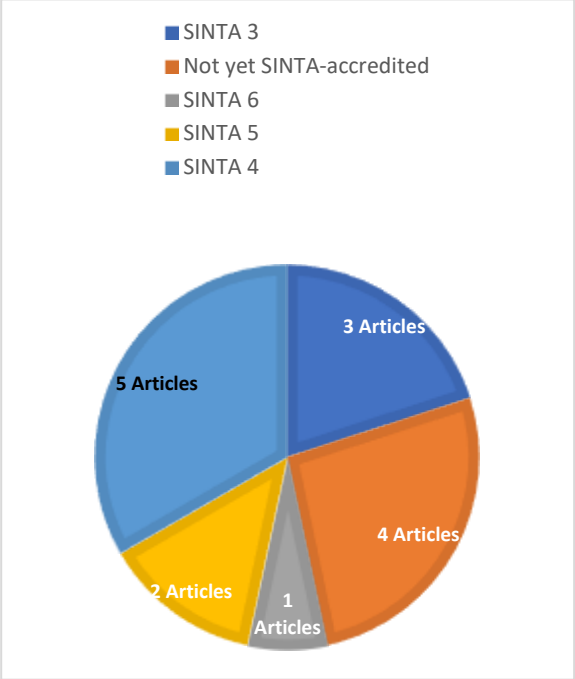


Figure 6. Distribution of SINTA accreditation across the 15 included articles.

In addition, two articles were published in the SINTA 5 journal: “Falah: Jurnal Hukum Ekonomi Syariah” (Widyaningsih, 2023) and “Digital Bisnis: Jurnal Publikasi Ilmu Manajemen dan E-Commerce” (Wafiq et al., 2024). One article was also published in the SINTA 6 journal, “Al Mikraj: Jurnal Studi Islam dan Humaniora” (Maksum, 2024). The remaining four articles were published in journals that were not yet accredited by SINTA at the time of publication: “Journal of

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

Humanities and Social Studies" (Safila & Hammam, 2023), "Journal of Halal Sciences" (Syafaq et al., 2025), "At-Tawazun: Jurnal Ekonomi Syariah" (Syuhada, 2023), and "AB-JOIEC: Al-Bahjah Journal of Islamic Economics" (Mustaqim, 2023).

This analysis shows that research on halal certification and maqāṣid al-sharī'ah is still published mainly in national journals of mid-level accreditation: 8 of the 15 articles (53%) appear in SINTA 3 and SINTA 4 journals, and 4 articles (27%) appear in journals that are not yet SINTA-accredited. None of the 15 articles is published in a journal indexed in Scopus or Web of Science. The evidence base is therefore concentrated in the Indonesian academic context, and its visibility and quality assurance could be strengthened through international publication. Accreditation tier is not a direct measure of article quality, so this profile qualifies how far the findings can be generalized rather than invalidating them.

3. Research Methods

Twelve of the 15 articles (80%) employed a normative-qualitative approach based on literature review, and three (20%) employed an empirical qualitative approach (Figure 7).

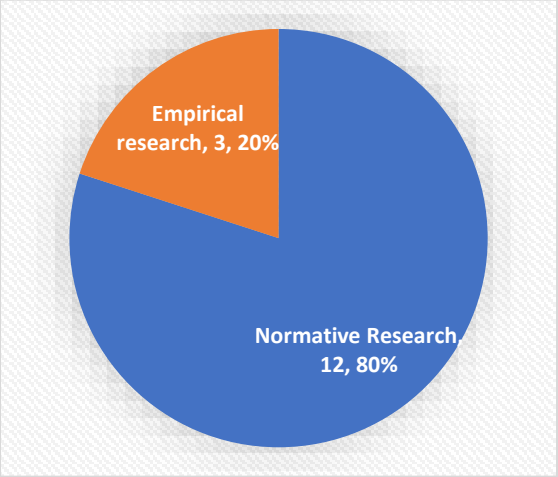


Figure 7. Trends in Research Method Approaches among the 15 Analyzed Articles.

This involved analyzing halal certification from the perspectives of fiqh texts, legal regulations, and maqāṣid al-sharī'ah literature, without conducting field research (Alpasa & Syam'ani, 2025; Bella, 2024; Kamaluddin et al., 2023; Maksum, 2024; Mustaqim, 2023; Rachman & Hasan, 2023; Sari & Kushidayati, 2025; Syafaq et al., 2025; Syihabuddin & Suwandi, 2024; Syuhada, 2023; Wafiq et al., 2024; Widyaningsih, 2023).

The remaining three articles employed an empirical qualitative approach, involving field data collection through interviews and observations. This included research in Bangkalan (Safila & Hammam, 2023), Makassar (Mansur et al., 2025), and Yogyakarta (Nurdin & Rahman, 2021). The dominance of this normative literature-based approach suggests that studies on halal certification from a maqāṣid al-sharī'ah perspective are primarily based on conceptual and textual analysis. However, empirical and measurable research on the impact of halal certification on the five dimensions of maqāṣid al-sharī'ah in the field remains limited.

This methodological profile affects how the findings should be read. Normative articles establish that halal certification is compatible with maqāṣid al-sharī'ah by reasoning from texts and regulations, whereas only three articles collect field data and none measures outcomes quantitatively. The literature therefore says much more about what halal certification is meant to achieve than about whether it achieves it. This distinction is developed in the critical synthesis below.

Thematic Mapping of Research on Halal Certification and Maqāṣid al-Sharī'ah

The content analysis of 15 articles revealed that the research focus can be categorized into five thematic clusters based on the similarity of the discussion content. According to Figure 8, the analysis of the 15 articles indicates that research on halal certification from a maqāṣid al-sharī'ah perspective can be categorized into five thematic clusters: (1) concepts and theoretical foundations, (2) contemporary maqāṣid frameworks, (3) self-declaration among micro and small enterprises (MSEs), (4) the role of policy and institutions, and (5) consumer protection and local context. Each of these five clusters consists of 3 articles, representing 20% of the total articles analyzed.

Table 1. Evidence matrix of the 15 included articles

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

and their assignment to thematic clusters.

No	Article	Journal (SINTA rank)	Approach	Maqāṣid framework or focus as reported	Cluster
1	Widyaningsih (2023)	Falah: Jurnal Hukum Ekonomi Syariah (SINTA 5)	Normative	Five dimensions in general; system oriented to protecting all five	1
2	Mustaqim (2023)	AB-JOIEC: Al-Bahjah Journal of Islamic Economics (not accredited)	Normative	Maqāṣid in general and positive law; certification as implementation of maqāṣid; legal certainty	1
3	Syuhada (2023)	At-Tawazun: Jurnal Ekonomi Syariah (not accredited)	Normative	Maqāṣid as a moral and ethical framework for consumer trust	1 (also 2)
4	Syihabuddin & Suwandi (2024)	Tawazun: Journal of Sharia Economic Law (SINTA 3)	Normative	Jasser Auda's systems approach; harmonization of regulation	2
5	Maksum (2024)	Al Mikraj (SINTA 6)	Normative	Al-Ghazali's maqāṣid; urgency of mandatory certification	2
6	Kamaluddin et al. (2023)	Indonesia Journal of Halal (SINTA 4)	Normative	Abu Zahrah's maqāṣid; mandatory certification in Papua	2
7	Bella (2024)	Journal of Halal Product and Research (SINTA 4)	Normative	al-Shatibi; self-declaration as a necessity on five aspects of benefit	3
8	Rachman & Hasan (2023)	Al Qalam (SINTA 3)	Normative	Maqāṣid in general; challenges of self-declaration (quota, post-certification monitoring)	3
9	Sari & Kushidayati (2025)	Az-Zarqa' (SINTA 4)	Normative	Maqāṣid in general; legal awareness of fried chicken MSMEs	3
10	Wafiq et al. (2024)	Digital Bisnis (SINTA 5)	Normative	Maqāṣid in general; acceleration through the Cooperatives and MSMEs Office, Sumenep	4
11	Syafaq et al. (2025)	Journal of Halal Sciences (not accredited)	Normative	Maqāṣid in general; performance of the UINSA Halal Center	4
12	Nurdin & Rahman (2021)	Equilibrium (SINTA 3)	Empirical qualitative	Economic-political approach; ḥifẓ al-nafs not fully addressed (BPJPH DIY)	4
13	Alpasa & Syam'ani (2025)	Jurnal Ilmiah Multidisiplin Indonesia (SINTA 4)	Normative	ḥifẓ al-nafs and consumer protection	5
14	Mansur et al. (2025)	EKOMA (SINTA 4)	Empirical qualitative	ḥifẓ al-nafs; community protection in the food and beverage sector, Makassar	5

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

No	Article	Journal (SINTA rank)	Approach	Maqāṣid framework or focus as reported	Cluster
15	Safila & Hammam (2023)	Journal of Humanities and Social Studies (not accredited)	Empirical qualitative	ḥifẓ al-nafs; views of Bangkalan ulama on the obligation of certification	5

Clusters: 1 = concepts and theoretical foundations; 2 = contemporary maqāṣid frameworks; 3 = self-declaration among MSEs; 4 = policy and institutions; 5 = consumer protection and local context. The cluster shown is the primary assignment (3 articles per cluster, 15 in total); "also" marks an article that is additionally discussed in a second cluster because its content overlaps.

Each article was assigned to one primary cluster according to its primary focus, and the assignment of all 15 articles is shown in the evidence matrix (Table 3). Because the content of an article can touch more than one theme, an article may also be discussed in another cluster; Syuhada (2023), whose primary cluster is Cluster 1, is also discussed in Cluster 2.

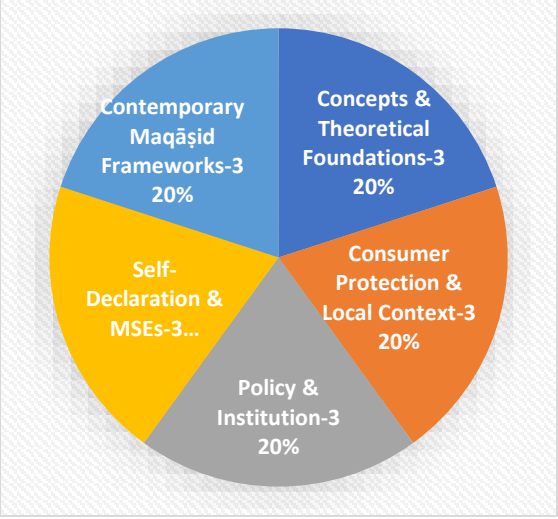


Figure 8. Thematic Classification of Research on Halal Certification and Maqāṣid al-Sharī'ah.

The detailed description of each cluster, including its implications for the halal certification research map and maqāṣid al-sharī'ah, is presented as follows:

1. *Cluster of Concepts and Theoretical Foundations of* Maqāṣid al-Sharī'ah *in Halal Certification*

This cluster includes articles that examine the relationship between halal certification and maqāṣid al-sharī'ah in general and conceptually, without focusing on a specific region or sector. Widyaningsih (2023) concludes that the Indonesian halal certification system is oriented towards safeguarding the five core principles of maqāṣid al-sharī'ah: religion, life, intellect, lineage, and property. Mustaqim (2023) asserts that halal certification is an implementation of maqāṣid al-sharī'ah, serving to protect the well-being of individuals and society, and providing legal certainty through Law No. 33 of 2014. Meanwhile, Syuhada (2023) highlights the role of maqāṣid al-sharī'ah as a moral and ethical framework that enhances consumer trust in the halal certification process.

This cluster serves as the conceptual foundation for other clusters, as its articles consistently present the five core principles of maqāṣid al-sharī'ah – *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl* – as the primary framework for analysis, without being limited to any specific sector or region. This general and philosophical approach makes this cluster a foundational argument for discussions related to contemporary frameworks, self-regulation, institutional policies, and consumer protection.

This cluster opens up opportunities for further research, specifically investigating how the five core concepts proposed by (Widyaningsih, 2023) and (Mustaqim, 2023) can be operationalized into measurable indicators. This is because, as also emphasized by (Syuhada, 2023), these studies are currently conceptual and normative in nature, and have not yet been tested within a specific sector.

2. *Cluster of Contemporary* Maqāṣid al-Sharī'ah *in Halal Certification Analysis*

This cluster includes articles that utilize the maqāṣid al-sharī'ah framework beyond the classical framework of al-Shatibi, thereby enriching the variety of theoretical approaches to studying halal certification. Syihabuddin & Suwandi (2024); Syuhada (2023) employ the

Jasser Auda approach to analyze the harmonization of halal certification regulations in Indonesia. Maksum (2024) utilize the maqāṣid al-sharī'ah framework of al-Ghazali to examine the urgency of mandatory halal product certification. Kamaluddin et al. (2023) employ the maqāṣid al-sharī'ah framework of Abu Zahrah in a phenomenological study of mandatory halal certification in Papua. This variation in theoretical frameworks demonstrates that maqāṣid al-sharī'ah in the study of halal certification is not singular, but continues to be developed through various contemporary uṣūl al-fiqh schools of thought.

Syuhada (2023), whose primary assignment is Cluster 1, is also discussed in this cluster because its content overlaps with the theme of contemporary maqāṣid frameworks.

The diversity of theoretical frameworks within this cluster reflects the methodological richness of contemporary uṣūl al-fiqh studies, while also creating space for dialogue between different schools of thought based on maqāṣid al-sharī'ah. However, the articles apply their frameworks separately and to different questions, without a systematic comparison. It is therefore not yet clear whether the frameworks of al-Shatibi, Jasser Auda, al-Ghazali, and Abu Zahrah lead to consistent or contrasting implications when applied to the same object of halal certification.

Therefore, the four studies within this cluster, whether employing the Jasser Auda approach (Syihabuddin & Suwandi, 2024), al-Ghazali's maqāṣid (Maksum, 2024), or Abu Zahrah's maqāṣid (Kamaluddin et al., 2023), all emphasize the importance of comparative research that explicitly brings together the various maqāṣid perspectives within a single analytical framework. This allows for a more systematic mapping of the contributions of each perspective to the halal certification study.

3. Cluster of Self-Declared Halal Certification among Micro and Small Enterprises (MSEs)

This cluster focuses on the self-declaration scheme designed for micro and small businesses. Bella (2024) concludes that self-declaration halal certification is a necessary requirement based on the five aspects of benefit. Rachman & Hasan (2023) identify the challenges of implementing self-declaration in Indonesia, including quota limitations and post-certification monitoring. Sari & Kushidayati (2025) examine the legal awareness of micro and small businesses in the culinary sector, specifically fried chicken businesses, regarding halal certification and its connection to maqāṣid al-sharī'ah.

This cluster of studies represents a shift in focus from theoretical concepts to more operational and practical implementation, directly involving micro and small businesses. The three articles consistently highlight the "self-declaration" scheme as a necessary measure to ensure the well-being of both businesses and consumers, while also highlighting practical challenges encountered in practice, such as limited facilitation quotas, weak post-certification oversight, and varying levels of legal awareness across different sectors, as demonstrated in a specific study on fried chicken businesses.

Overall, the findings of (Bella, 2024) and (Rachman & Hasan, 2023) complement the findings of (Sari & Kushidayati, 2025) in confirming that self-declaration schemes have successfully expanded access to certification for micro and small enterprises (MSEs). However, they also highlight challenges in practical implementation, which creates opportunities for further research, particularly regarding the effectiveness of post-certification monitoring across various sectors of MSEs.

4. Cluster of Policies and Institutions for Halal Certification Acceleration

This cluster highlights the role of local governments and supporting institutions in accelerating the implementation of halal certification. Wafiq et al. (2024) analyzes the acceleration of halal certification through collaboration between the Department of Cooperatives and Micro, Small, and Medium Enterprises in the Regency of Sumenep. Syafaq et al. (2025) evaluates the performance of the Halal Center of UIN Sunan Ampel Surabaya as a supporting institution for halal product certification. Nurdin & Rahman (2021) examines the BPJPH DIY halal certification model through an economic and political approach, and finds that the aspect of preservation of life (*ḥifẓ al-nafs*) is not fully addressed in the existing institutional practices.

Taken together, the three articles in this cluster demonstrate that the effectiveness of

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

halal certification is significantly influenced by the active role of local governments and supporting institutions in accelerating the reach of certification, from local policies to cross-departmental collaboration, and the performance of supporting organizations in the halal product certification process. However, each study is based on a single case in a specific region, and the findings, including the note (Nurdin & Rahman, 2021) that the aspect of "*ḥifẓ al-nafs*" is not fully realized in institutional practice, cannot be generalized to describe the effectiveness of national halal certification acceleration policies.

This finding suggests that the success of accelerated halal certification, as reported in a cross-agency study (Wafiq et al., 2024) and the performance of supporting institutions (Syafaq et al., 2025), is highly dependent on the local institutional context. Therefore, the critical observation (Nurdin & Rahman, 2021) regarding the suboptimal fulfillment of the "*ḥifẓ al-nafs*" aspect should be addressed through more systematic research comparing institutional models across different regions.

5. Cluster of Consumer Protection and Specific Objectives in a Particular Sector/Region

This cluster includes articles that specifically examine one dimension of maqāṣid al-sharī'ah within a particular context or local setting. Alpasa & Syam'ani (2025) investigate the correlation between halal certification and the principle of "*ḥifẓ al-nafs*" (preservation of life) within the framework of maqāṣid al-sharī'ah. Mansur et al. (2025) study halal certification as a form of community protection in the food and beverage industry in Makassar. Safila & Hammam (2023) examine the views of ulama in Bangkalan regarding the obligation of halal certification from a maqāṣid al-sharī'ah

Table 2. Distribution of the 15 articles across the five maqāṣid dimensions.

Dimension	Explicit focus	Collective treatment	Observation
ḥifẓ al-dīn (religion)	None	Widyaningsih (2023); Mustaqim (2023); Syuhada (2023); Bella (2024)	Treated as the premise of certification (halal status), not examined as an outcome
ḥifẓ al-nafs (life)	Alpasa & Syam'ani (2025); Mansur et al. (2025); Safila & Hammam (2023); Nurdin & Rahman (2021)	As above	Most examined dimension; the only institutional finding is that it is not fully realized (Nurdin & Rahman, 2021)
ḥifẓ al-'aql (intellect)	None	As above	Link to certification remains generic
ḥifẓ al-nasl (lineage)	None	As above	Gap identified in Cluster 5
ḥifẓ al-māl (property)	None	As above	Arguments on business well-being (Cluster 3) and the economic-political approach of Nurdin & Rahman (2021) relate to it, but no article frames it as a specific finding
Not dimension-specific (7 articles)	–	–	Syihabuddin & Suwandi (2024); Maksum (2024); Kamaluddin et al. (2023); Rachman & Hasan (2023); Sari & Kushidayati (2025); Wafiq et al. (2024); Syafaq et al. (2025). Maqāṣid is used as a general framework or lens

Three observations follow. First, ḥifẓ al-nafs dominates the dimension-specific work (four articles). A plausible reason is that safety and hygiene are the functions of certification

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

that are easiest to link to consumer protection and to observe in field settings. Second, ḥifẓ al-dīn is the core purpose of halal certification, yet it is treated as a premise rather than examined as an outcome. Third, ḥifẓ al-‘aql, ḥifẓ al-nasl, and ḥifẓ al-māl have no dimension-specific study in this data set. The conceptual links proposed in the literature review of this article, such as between halal status and the quality of future generations or between verified composition and cognitive function, remain generic and have not been specified in measurable terms. They show where theory perspective.

The three articles in this cluster primarily focus on the dimension of “*ḥifẓ al-nafs*” (preservation of life) as a key indicator of consumer protection, examining this through the perspectives of local scholars, its direct correlation with consumer satisfaction and safety, and studies within the food and beverage sector in specific regions. This emphasis on “*ḥifẓ al-nafs*” aligns with findings in other clusters and reinforces that other maqāṣid al-sharī‘ah dimensions, particularly “*ḥifẓ al-nasl*” (preservation of lineage), are still rarely studied specifically and in depth within the context of halal product consumer protection.

The consistent findings of Alpasa & Syam’ani (2025) and Mansur et al. (2025), which both highlight the central role of *ḥifẓ al-nafs* in consumer protection, along with the support of local scholars (Safila & Hammam, 2023), underscore the need for further research that explores other dimensions of maqāṣid al-sharī‘ah, such as *ḥifẓ al-nasl*, within different sectors and regions. This would contribute to a more comprehensive understanding of consumer protection.

Mapping the Literature onto the Five Maqāṣid Dimensions

To show how the literature is distributed across the five maqāṣid dimensions, each article was coded as having an explicit focus on one dimension, as treating the five dimensions collectively, or as not specifying a dimension (Table 4). The coding follows how each article is described in the content analysis above.

Three observations follow. First, ḥifẓ al-nafs dominates the dimension-specific work (four articles). A plausible reason is that safety and hygiene are the functions of certification

that are easiest to link to consumer protection and to observe in field settings. Second, ḥifẓ al-dīn is the core purpose of halal certification, yet it is treated as a premise rather than examined as an outcome. Third, ḥifẓ al-‘aql, ḥifẓ al-nasl, and ḥifẓ al-māl have no dimension-specific study in this data set. The conceptual links proposed in the literature review of this article, such as between halal status and the quality of future generations or between verified composition and cognitive function, remain generic and have not been specified in measurable terms. They show where theory development is needed before empirical testing is possible.

Critical Synthesis Across Clusters

The first point of comparison is between what the normative and the empirical studies conclude. Normative articles conclude that the halal certification system is oriented toward, or implements, maqāṣid al-sharī‘ah (Widyaningsih, 2023; Mustaqim, 2023) and that self-declaration is a necessity on the five aspects of benefit (Bella, 2024). The empirical institutional study in the data set reaches a more qualified conclusion: in the BPJPH DIY model, ḥifẓ al-nafs is not fully addressed in practice (Nurdin & Rahman, 2021), and Rachman & Hasan (2023) identify problems of quota and post-certification monitoring in self-declaration. These findings do not contradict each other, because they answer different questions. The normative articles assess whether the design of the system is compatible with the objectives of Islamic law, whereas the empirical articles assess whether practice delivers those objectives. The literature tends to move from the first question to the second without evidence, so the claim that halal certification fulfils maqāṣid al-sharī‘ah rests mostly on argument rather than on measurement.

The second point concerns theoretical pluralism. The data set applies four frameworks: the classical five-fold structure associated with al-Shatibi (for example, Bella, 2024), Jasser Auda’s systems approach (Syihabuddin & Suwandi, 2024), al-Ghazali’s maqāṣid (Maksum, 2024), and Abu Zahrah’s maqāṣid (Kamaluddin et al., 2023). Auda’s approach, as used in the reviewed article, examines the harmonization of regulations,

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

which is a system-level question. Al-Ghazali's framework is used to examine the urgency of mandatory certification, and Abu Zahrah's framework is applied to the experience of mandatory certification in Papua. Because each article asks a different question about a different object, differences in their conclusions cannot be attributed to the frameworks themselves. The call of these articles for comparative research is therefore well founded: only an analysis that applies several frameworks to the same object, such as the self-declaration scheme, can show what each framework adds.

The third point concerns self-declaration, where the reviewed articles agree on the benefit but differ in emphasis. Bella (2024) treats the scheme as a necessity from the perspective of the five aspects of benefit, whereas Rachman & Hasan (2023) and Sari & Kushidayati (2025) draw attention to the conditions of its success: sufficient facilitation quotas, post-certification monitoring, and the legal awareness of micro and small business owners. Read together, these studies point to a tension that none of them states explicitly in maqāṣid terms. The scheme widens access for micro and small enterprises, which serves the well-being of businesses and consumers, but its assurance of halal status depends on verification and monitoring capacity that is still limited. In maqāṣid terms this is a question of balancing broad access with reliable protection of religion and of consumers, which an integrated evaluation across the five dimensions could answer.

The fourth point concerns context. Most empirical and institutional studies in the data set are single-region cases (Sumenep, Surabaya, Yogyakarta, Makassar, Bangkalan, and Papua), so their findings describe local conditions and cannot be generalized to the national system. The cases also differ in kind as well as in place: a local-government acceleration program (Wafiq et al., 2024), a university halal center (Syafaq et al., 2025), and a provincial BPJPH model (Nurdin & Rahman, 2021). Differences in effectiveness may therefore reflect institutional type rather than region. A comparative design that varies the region while holding the institutional type constant, or the reverse, would separate these effects.

Theoretical and Practical Implications

Theoretically, the review shows that maqāṣid al-sharī'ah functions in this literature mainly as a normative justification for halal certification and much less as an analytic framework that generates testable propositions. Two steps would change this: translating each dimension into observable indicators, and comparing frameworks on a common object. The five-dimension map is a starting point, because it shows which dimension has a developed empirical link (ḥifẓ al-nafs) and which still need conceptual specification (ḥifẓ al-'aql, ḥifẓ al-nasl, and ḥifẓ al-māl).

For policy and practice, the evidence suggests that evaluating halal certification only by the number of certificates issued would miss the objectives that the maqāṣid literature attaches to it. First, the finding that ḥifẓ al-nafs is not fully addressed in a provincial BPJPH model (Nurdin & Rahman, 2021) supports adding safety and hygiene verification to the evaluation of certification institutions. Second, the problems of quota and post-certification monitoring in self-declaration (Rachman & Hasan, 2023) imply that expanding the scheme for micro and small enterprises should be accompanied by investment in P3H capacity and in monitoring after certification. Third, the variation in legal awareness among business owners (Sari & Kushidayati, 2025) and the influence of supporting institutions (Syafaq et al., 2025; Wafiq et al., 2024) suggest that outreach and facilitation by local governments and halal centers are part of what makes certification effective, not only an administrative support.

Future Research Directions and Research Gaps

The review of the conclusions and recommendations of the 15 articles indicates five research gaps. Table 5 turns each gap into a research agenda with a suggested design and indicators

Table 3. Operational research agenda derived from

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

the 15 articles.

No	Research agenda	Suggested design and indicators	Source of recommendation
1	Quantitative or mixed-methods research to measure the contribution of halal certification to the five maqāṣid dimensions	Survey or cross-sectional comparison of certified and non-certified MSEs with dimension-specific indicators, for example: ḥifẓ al-dīn, consumer-perceived assurance of halal status; ḥifẓ al-nafs, compliance with safety and hygiene requirements; ḥifẓ al-māl, certification cost, market access, and complaints about false halal claims	Mustaqim (2023)
2	Systematic comparison of contemporary maqāṣid frameworks (al-Shatibi, Jasser Auda, al-Ghazali, Abu Zahrah) on the same halal certification object	Document analysis of one object, for example the self-declaration provisions of Law No. 33 of 2014 and its implementing regulations, using a common set of analytic questions, followed by comparison of the conclusions each framework yields	Kamaluddin et al. (2023); Maksum (2024); Syihabuddin & Suwandi (2024)
3	Cross-regional or national studies of the effectiveness of accelerating halal certification and of the role of supporting institutions	Multi-case comparison across regions and institution types (local government, halal center, regional BPJPH office) with indicators such as certification rate, time to certificate, quota use, and P3H capacity	Nurdin & Rahman (2021); Syafaq et al. (2025); Wafiq et al. (2024)

Journal of Halal Research, Policy and Industry
July 2026
Vol. 5, No. 1
DOI : https://doi.org/10.33086/jhrpi.v5i1.9238

No	Research agenda	Suggested design and indicators	Source of recommendation
4	Study of the link between halal certification and ḥifẓ al-nasl (and, in parallel, ḥifẓ al-‘aql), for example through family health or child nutrition	Mixed-methods study of halal assurance for products consumed by children and families (household purchasing and trust, nutrition and safety indicators), starting from a conceptual specification of what preserving lineage means for food products	Alpasa & Syam’ani (2025); Mansur et al. (2025); Safila & Hammam (2023)
5	Integrated evaluation of full mandatory certification and the expanded self-declaration scheme after 2023 on all five maqāṣid dimensions	Policy evaluation using the indicator set from agenda 1, comparing regular and self-declared products over time, with attention to post-certification monitoring	Bella (2024); Rachman & Hasan (2023); Sari & Kushidayati (2025)

As summarized in Table 5, the research gaps identified from the 15 articles encompass five main aspects: the scarcity of quantitative or mixed-method research measuring the empirical impact of halal certification on the five dimensions of maqāṣid al-sharī‘ah; the absence of systematic comparative studies across contemporary maqāṣid frameworks; the dominance of single case studies in research on policy and institutions; the limited number of studies on the ḥifẓ al-nasl dimension (and, similarly, ḥifẓ al-‘aql); and the absence of an integrated evaluation of the impact of full mandatory halal certification after 2023 on all five dimensions of maqāṣid al-sharī‘ah simultaneously.

These five gaps indicate that research on halal certification from the perspective of maqāṣid al-sharī‘ah in Indonesia has developed quite dynamically from 2021 to 2025, yet still offers considerable room for further development, whether in terms of methodology, diversity of theoretical frameworks, regional coverage, or the depth of analysis of the maqāṣid al-sharī‘ah dimensions examined. Accordingly, the five topics presented in Table 5 may serve as a priority agenda for future research.

CONCLUSION

This review mapped 15 articles on halal certification from the perspective of maqāṣid al-sharī‘ah, selected from 81 records through a PRISMA-based procedure. The literature is recent (14 of 15 articles from 2023–2025), mostly in mid-accredited national journals, and predominantly normative-qualitative (12 of 15), forming five clusters of three articles each: theoretical foundations, contemporary frameworks, self-declaration among micro and small enterprises, policy and institutions, and consumer protection and local context. Only ḥifẓ al-nafs is examined as a specific focus; ḥifẓ al-dīn is treated as a premise, and no article focuses on ḥifẓ al-‘aql, ḥifẓ al-nasl, or ḥifẓ al-māl. The central finding is a gap between claim and evidence: the literature argues that certification serves maqāṣid al-sharī‘ah but rarely measures it, so maqāṣid functions mainly as normative justification rather than a testable analytic framework. The evidence matrix and five-dimension map make this classification verifiable and show where evidence is missing.

Three policy priorities emerge. Evaluation should cover maqāṣid objectives such as safety and hygiene (ḥifẓ al-nafs), not only certificates issued, as a provincial BPJPH model did not fully address it (Nurdin & Rahman, 2021). Self-declaration expands access for micro and small enterprises but depends on facilitation quotas, P3H capacity, and post-certification monitoring (Rachman & Hasan, 2023), so its expansion needs matching investment. Local outreach and business owners’ legal awareness (Sari & Kushidayati, 2025; Syafaq et al., 2025; Wafiq et al., 2024) should be part of certification

policy, not an administrative add-on.

Future research should (1) develop validated dimension-specific indicators for quantitative or mixed-methods studies; (2) apply several maqāṣid frameworks to one object, such as self-declaration; (3) compare institutional models across regions; (4) test the links between certification and ḥifẓ al-nasl and ḥifẓ al-‘aql; and (5) evaluate mandatory certification and self-declaration on all five dimensions (Table 3). Limitations include a single database (Google Scholar), the exclusion of 19 of 34 eligible records lacking free full text (56%), a small sample, and interpretive coding; later reviews should add Scopus, Web of Science, and national databases, include non-open-access articles, and use independent coders.

References

Al Ghifari, M. H., & D Priyanto, P. (2024). The Urgency of Implementing Halal Product Process Assistance: Review of Maqashid Syariah. *Jurnal Penelitian Hukum Ekonomi Syariah*, *9*(1), 14–30. https://doi.org/https://doi.org/10.24235/jm.v9i1.16563

Alpasa, K. H., & Syam’ani, M. (2025). Correlation of Halal Certification in Consumer Protection and Hifzh Nafs in Maqashid Syariah. *Jurnal Ilmiah Multidisiplin Indonesia (JIM-ID)*, *4*(05), 283–293. https://doi.org/10.58471/esaprom.v4i05

Apriani, T., & Syukri. (2024). Tinjauan Maqashid Al-Syariah Terhadap Sertifikat Halal dengan Skema Self-Declare. *Buletin Hukum Ekonomi Syariah*, *2*(1). https://bhes.or.id/index.php/bhes/article/view/23

Ariska, N., Setiawan, R. A., Setiwan, A., & Zaki, K. (2024). Implementasi proses sertifikasi halal self declare dalam mendukung pertumbuhan UMKM. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)*, *4*(225), 807–815. https://doi.org/10.33474/jp2m.v4i4.21335

Arnanda, R., Ardhan, D. T., Silitonga, M. P. R., Saidatuningtyas, I., Syechbubakar, M. R., Dara, B., Sasongko, R., Dhiego, H., Kinski, G., & Detri, M. (2025). Peran Perlindungan Sertifikat Halal dalam Mendorong Peningkatan Kepercayaan Publik Konsumen Muslim terhadap Produk ; Literature Review. *Prosiding PNJ: Seminar Nasional Inovasi Vokasi*, *4*(1), 1440–1447. https://prosiding.pnj.ac.id/index.php/sniv/article/view/3963/2414

Bella, A. M. E. (2024). Halal Certification With The Self Declare Scheme Perspective Maqashid Syariah Al-Syaitibi. *Journal Of Halal Product and Research (JPHR), Vol.7*(issue.2.181-191), 181–191. https://doi.org/10.20473/jhpr.vol.7-issue.2.181-191

Daulay, N. K. (2025). Analisis Hukum Ekonomi Kewajiban Sertifikasi Halal Terhadap UMKM Perspektif Maqashid Syariah. *Indonesian Journal of Humanities and Social Sciences*, *6*(1), 27–44. https://ejournal.uit-lirboyo.ac.id/index.php/IJHSS E-ISSN:

Destiani, S. I. (2024). Kesadaran Religius Konsumen Muslim Pada Produk Makanan Bersertifikasi Halal di Pinka Tulungagung. *Journal of Social, Humaninian, and Interfrash Research*, *2*(1), 306–312. https://doi.org/10.56404/solidarity.v1i01.226

Ikhwan, M., Nandang, N., & Rachmani, N. N. (2025). Pengaruh Sosialisasi Self-Declare Terhadap Keputusan Sertifikasi Halal pada Pelaku UMKM Kota Tasikmalaya. *Economic Reviews Journal*, *4*, 1630–1645. https://doi.org/DOI: 10.56709/mrj.v4i4.885 Pengaruh

Jalili, A. (2021). Teori Maqashid Syariah Dalam Hukum Islam. *Teraju: Jurnal Syariah Dan Hukum*. https://doi.org/https://doi.org/10.35961/teraju.v3i02.294

Kamaluddin, I., Jakiyudin, A. H., & Roslan, I. A. (2023). Studi Fenomenologi Mandatory Sertifikasi Halal Di Papua: Pendekatan Maqasid Syariah Imam Abu Zahrah. *Indonesia Journal of Halal*, *6*(2), 81–90. https://doi.org/10.14710/halal.v6i2.19322

Listiasari, F. R., Kuntari, W., Hastati, D. Y., & Nuraeni, A. (2024). Sertifikasi Halal Melalui Self Declare Oleh UMKM Untuk Mendukung Industri Wisata Halal.

Seminar Nasional Pariwisata Dan Kewirausahaan (SPNK), *3*(April), 636–646. https://doi.org/https://doi.org/10.36441/snpk.vol3.2024.284

Maksum, M. (2024). Urgensi Sertifikasi Produk Halal Perspektif Maqashid Syariah. *Al Mikraj: Jurnal Studi Islam Dan Humaniora*, *5*(1), 300–311. https://doi.org/10.37680/almikraj.v5i01.5651

Mansur, A. A., Sirajuddin, S., & Wahab, A. (2025). Sertifikasi Halal Terhadap Perlindungan Masyarakat Pada Sektor Industri Makanan dan Minuman Perspektif Maqashid Syariah di Kota Makassar. *EKOMA : Jurnal Ekonomi, Manajemen, Akuntansi*, *4*(4), 6308–6317. https://doi.org/10.56799/ekoma.v4i4.7718

Milhan. (2021). Maqashid Syariah Menurut Imam Syaitibi dan Dasar Teori Pembentukannya. *Al Usrah: Jurnal Al-Ahwal As-Syakhssiyah*, *06*(01), 83–102. https://doi.org/http://dx.doi.org/10.30821/al-usrah.v9i2.12335

Misno, A. (2021). Panorama Maqhasid Syariah. In *Bandung Jawa Barat*. Media Sains Indonesia.

Muntholip, A., & Setiawan, N. (2025). Sertifikasi Halal dan Daya Saing UMKM di Indonesia : Studi Systematic Literature Review. *Jumasi: Jurnal Ilmiah Manajemen Dan Akuntansi Medan*, *7*, 26–38. https://doi.org/https://doi.org/10.47709/jumansi.v7i1.5257

Mustaqim, D. Al. (2023). Sertifikasi Halal Sebagai Bentuk Perlindungan Konsumen Muslim: Analisis Maqashid Syariah dan Hukum Positif. *AB-JOIEC: Jurnal of Islamic Economics*, *1*(2), 54–67. https://doi.org/10.61553/abjoiec.v1i2.64

Mustika, R., Duhriah, Hendra, T., & Wira, A. (2025). *Implementasi Sertifikasi Halal Oleh BPJPH Dalam Perspektif Hukum Ekonomi Islam*. *7*(3), 932–950. https://doi.org/https://10.36985/wdcx5b28

Nabila, K. R. (2022). Kesadaran Hukum Pelaku Usaha Home Industry Makanan Terhadap Sertifikasi Halal Perspektif Maqashid Syariah. *Journal of Islamic Business Law*, *7*(1), 1–16. http://urj.uin-malang.ac.id/index.php/jibl%0AKesadaran

Nijuar, P., Handoko, L. H., & Triyanto, A. (2025). Kajian Kritis Peluang dan Tantangan Pendampingan Sertifikasi Halal UMKM: Systematic Literature Review (SLR). *Mabis: Jurnal Manajemen Bisnis Syariah*, *5*. https://doi.org/https://doi.org/10.31958/mabis.v5i1.14745

Nurdin, M. S., & Rahman, Y. (2021). Sertifikasi Produk Halal oleh BPJPH DIY dengan Pendekatan Ekonomi Politik Perspektif Maqasid Syariah. *Equilibrium: Jurnal Ekonomi Syariah*, *9*(1), 199. https://doi.org/10.21043/equilibrium.v9i1.9783

Rachman, A., & Hasan, M. R. (2023). Problematika Penerapan Sertifikasi Halal Self Declare di Indonesia Dalam Perspektif Maqashid Syariah. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, *19*(2), 690–714. https://doi.org/10.35931/aq.v19i2.4797

Ramadhan, M. I. R., Fawaid, Yuliana, E., & Safitri, R. A. (2025). Kontribusi Industri Halal Terhadap Pertumbuhan Ekonomi Indonesia Melalui Sertifikasi dan UMKM. *Jurnal Media Akademik (Jma)*, *3*(12). https://doi.org/10.62281/hc067b53

Rochmawati, T. (2025). Sertifikasi Halal Sebagai Inovasi Kuliner : Analisis Dampaknya Terhadap Daya Tarik Pasar. *Jurnal Daya Saing*, *11*(2), 275–282. https://doi.org/10.35446/dayasaing.v11i2.2221

Safila, I., & Hammam. (2023). Review of Maqashid Syariah and Bangkalan Ulama on Halal Certification Obligations. *Journal of Humanities and Social Studies*, *1*(3), 1170–1174. https://humasjournal.my.id/index.php/HJ/article/view/209

Safriadi. (2021). Maqashid Al-Syari'ah dan Maslahah. In *Lhoksumawe*. Seva Bumi Persada.

Sari, D. Y. V. S., & Kushidayati, L. (2025). Halal Certification, Legal Awareness, and Maqasid al Shari'ah among Fried Chicken MSMEs in Indonesia. *Az-Zarqa': Jurnal Hukum Bisnis Islam*, *17*(2), 190–213.

https://doi.org/10.14421/az-zarqa.v17.i2.4546

Shalahuddin, M. A., Fitroh, K., & Margianto, R. (2024). Studi komparasi Regulasi Sertifikasi Produk Halal Antara Indonesia dan Malaysia. *Journal of Fiqh in Contemporary Financial Transactions*, *2*(1), 20–35. https://doi.org/https://doi.org/10.61111/jfcft.v2i1.657

Sholichah, A., & Nasyi, I. (2022). Perlindungan Konsumen Terhadap Information Legalitiyself Declare Dalam Jaminan Kehalalan Produk Bagi Aplikasi Online Analisis Pasal 8 Tahun 1999. *Journal of Islamic Business Law*, *6*(4), 1–15. http://urj.uin-malang.ac.id/index.php/jibl

Sulistiani, S. L. (2018). Analisis Maqashid Syariah Dalam Pengembangan Hukum Industri Halal di Indonesia. *Jurnal Law & Justice*, *3*, 91–97. https://doi.org/https://doi.org/10.23917/laj.v3i2.7223

Susetyohadi, A., Adha, M. A., Utami, A. D., & Rini, D. E. S. (2021). Pengaruh Sertifikasi Halal Terhadap Kesetiaan Konsumen Pada Produk Makanan dan Minuman: Studi Kasus Konsumen Non-Muslim di Daerah Istimewa Yogyakarta. *Jurnal Ilmiah Ekonomi Islam*, *7*(1), 285. https://doi.org/10.29040/jiei.v7i1.1866

Syafaq, H., Musyafa'ah, N. L., & Hamidah, L. (2025). Performance of UINSA Halal Center in Halal Certification Assistance for Small and Micro Business Actors from the Perspective of Maqasid Al-Shari 'ah. *Journal of Halal Sciences*, *2*. https://doi.org/10.15642/johs.2025.2.1.8-19

Syihabuddin, M., & Suwandi, S. (2024). Harmonization of Halal Certification in Indonesia with Maqashid Syariah Principles: an In-Depth Study of Jasser Auda's System Approach. *TAWAZUN : Journal of Sharia Economic Law*, *7*(1), 62. https://doi.org/10.21043/tawazun.v7i1.27366

Syuhada, E. F. (2023). Pendekatan Maqasid Syariah Dalam Meningkatkan Kepercayaan Pada Sertifikasi Halal. *At-Tawazun: Jurnal Ekonomi Syariah*, *01*(01). https://jurnal.staiskutim.ac.id/index.php/at-tawazun/article/view/332

Tsabita, F. N. (2025). *Upaya Sertifikasi Halal Oleh Pelaku Usaha Non Muslim Sebagai Perlindungan Konsumen Muslim Studi Pada Desa Multikultural Klepu Sooko Ponorogo*. *2*, 306–312.