



Halal Industry and Islamic Epistemology: Implications for Policy, Ethics, and Global Practices

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Abstract. The rapid growth of the global halal industry demands an epistemological framework that is rooted in Islamic principles and aligned with international regulations. This study addresses three questions: (1) how Islamic epistemology can be systematically constructed through its ontological foundations and axiological orientations to form a coherent halal industry framework; (2) how Islamic epistemology informs public policy and ethical governance globally; and (3) what is the most effective model for integrating maqasid al-shari'ah into cross-jurisdictional halal certification and audits. Using a qualitative conceptual research design based on integrative library research and doctrinal analysis of classical Islamic texts, contemporary maqasid literature, and international halal standards, this study develops a Maqasid-Driven Halal Governance Model (MDHGM). Within this framework, ontology clarifies the metaphysical assumptions underpinning halal norms, while axiology specifies the ethical objectives that guide epistemological reasoning and regulatory application. Findings show that embedding Islamic epistemology into regulatory practices enhances traceability, performance, and contextual adaptability. Harmonizing maqasid values with global regulations strengthens trust, interoperability, and sustainability in the halal industry. This study is limited by its conceptual and library-based design, which lacks empirical validation across diverse institutional and regulatory contexts. Future research should empirically test the proposed model across jurisdictions and industry sectors to assess its applicability and robustness.

Keywords: Islamic Epistemology; Halal Industry; Maqasid al-Shari'ah; Halal Governance; Public Policy.

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INTRODUCTION

The growth of the halal industry over the past two decades has positioned it as a strategic sector in the global economy, encompassing diverse fields such as food, finance, tourism, pharmaceuticals, cosmetics, and fashion (Nugraha, 2025). According to the State of the Global

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Islamic Economy Report 2024/2025, global Muslim consumer spending on halal-related sectors reached approximately USD 2.4 trillion in 2023 and is projected to exceed USD 3 trillion by 2027, while Islamic finance assets expanded to nearly USD 4.9 trillion globally (DinarStandard, 2024). With the halal food market valued at approximately USD 2.71 trillion in 2024 and projected to reach USD 5.91 trillion by 2033, reflecting a compound annual growth rate (CAGR) of 8.92% from 2025 to 2033. The broader halal market, encompassing food, cosmetics, pharmaceuticals, and tourism, is expected to reach USD 7.7 trillion by 2025 (Research and Markets, 2025). Consequently, the halal industry is no longer confined to Muslim communities but has become part of the global economic mainstream, which increasingly demands high standards of quality, safety, and ethical production. Nevertheless, the development of the halal industry has largely been oriented toward procedural aspects (Karia, 2025) and formal certification mechanisms (Thévenot, 2022), while the epistemological dimension that underpins the definition, legitimacy, and authority of halal knowledge remains relatively neglected (Tumiran et al., 2021).

This condition raises fundamental questions regarding how the concept of halal is understood, articulated, and institutionalized in a global context, as well as the extent to which halal industry practices remain grounded in the Islamic epistemological framework, encompassing sources of knowledge (the Qur'an, Sunnah, and *ijtihad*) (Ismail Ahmad et al., 2018), Sharia ontology (the essence of halal and haram), and Islamic axiology (public interest, justice, and sustainability) (Islam, 2025). This situation has generated epistemic tensions between the global market's emphasis on efficiency and commercialization and Islamic normative values that prioritize integrity, justice, and *maslahah* (Raimi, 2024; Khaleel, 2016). As Sencal & Asutay (2021), the institutionalization of halal within global capitalism reflects a hegemonic restructuring in which procedural compliance and market logics increasingly shape religious interpretation, potentially marginalizing substantive ethical deliberation. Similarly, Calder (2024) demonstrates how Islamic economic institutions often operate within conventional capitalist frameworks, creating a structural paradox whereby Sharia-based norms are adapted to fit market rationality rather than transforming it. These analyses suggest that the expansion of halal industries risks reducing halal to a technical certification regime unless supported by a coherent epistemological framework capable of safeguarding its normative and moral foundations. Consequently, the epistemological challenge lies not merely in regulatory harmonization but in preserving the ethical agency and ontological integrity of halal within an increasingly commodified global economy.

Despite its positive growth trajectory, the halal industry continues to face fundamental challenges that undermine its global consistency and credibility (Ubaidillah, 2024). From a policy perspective, comprehensive regulatory frameworks grounded in Islamic epistemology remain limited, resulting in fragmented halal standards across countries and regulatory uncertainty for both industry actors and consumers (Atalan-Helicke, 2023). From an ethical standpoint, halal practices are often reduced to administrative compliance with certification procedures, while moral dimensions such as justice, trustworthiness, transparency, and sustainability are insufficiently embedded within industry governance structures (Malik et al., 2025). At the operational level, disparities in certification standards, fatwa authorities, and audit procedures across jurisdictions create complexity within global supply chains, potentially eroding consumer trust and increasing transaction costs (Wadud & Ali, 2023). These challenges are further exacerbated by the weak integration of Islamic epistemology with contemporary policy methodologies, leading the halal industry to adopt a pragmatic orientation that risks losing its substantive meaning as an expression of Sharia implementation (Rangkuti, 2023).

Existing literature on the halal industry has predominantly focused on regulatory frameworks, certification processes, and procedural standardization, while epistemological foundations remain underexplored. Most studies conceptualize halal primarily as a technical compliance issue or an economic instrument (Hidayat et al., 2025), rather than as a knowledge entity emerging from the interaction between shariah ontology, Islamic reasoning methodologies, and the axiological objectives of *maqasid al-shari'ah*. This gap is also evident at the methodological level, where the integration of Islamic epistemological principles with modern policy and governance approaches remains limited. Moreover, cross-country studies reveal fragmented certification standards (Wadud & Ali, 2023; Ellahi et al., 2025) and variations in epistemic authority, which hinder efforts toward global harmonization (Adnan, 2025). Global harmonization is therefore necessary to enhance trade efficiency, consumer trust, and the credibility of halal governance at the international level. However, harmonization does not imply uniformity, as juristic pluralism (*ikhtilāf*) remains an intrinsic characteristic of the Islamic legal tradition. Rather, harmonization should focus on shared *maqāṣid*-based principles and minimum governance standards while preserving interpretive diversity across *madhāhib* and national contexts. Consequently, a clear gap persists between normative–conceptual scholarship and the practical governance needs of the global halal industry.

This study offers novelty by proposing an epistemological framework that explicitly connects the Islamic ontological, epistemological, and axiological dimensions with policy, ethics, and practical implementation in the global halal industry. In contrast to previous studies that primarily focus on normative discussions or technical certification procedures, this research emphasizes the integration of *maqasid al-shari'ah* into public policy formulation (Jah & Tie, 2024); (Hilme & Raffi, 2024), the development of ethical codes for the industry (Wadud & Ali, 2023), and halal supply chain governance mechanisms (Belkhatir et al., 2020). This approach provides a scholarly justification that the halal industry should not be viewed merely as a commercial instrument, but as an integral manifestation of Islamic epistemology that upholds justice, trustworthiness, sustainability, and public welfare. The primary contribution of this study lies in the development of an integrative and applicable conceptual model that can serve as a reference for regulators, certification bodies, and industry practitioners in addressing the complexities of the global halal market.

Accordingly, this study aims to formulate an epistemological framework for the halal industry based on Islamic values that bridges the normative ideals of Sharia and contemporary technocratic practices. The study is guided by three main research questions. First, how do the ontological, epistemological, and axiological dimensions of Islam shape a coherent epistemological framework for the halal industry? Second, how does Islamic epistemology influence the design of public policy and ethical governance within the global halal industry? Third, what type of conceptual model is most relevant and operational for integrating *maqāsid al-sharī'ah* values into cross-jurisdictional halal certification and audit systems in order to enhance the credibility, consistency, and sustainability of the global halal industry? These questions form the foundation for the development of the research model and methodological approach adopted in this study.

LITERATURE REVIEW

The modern halal industry operates as a multidisciplinary system grounded in Islamic epistemology, particularly the *ḥalāl-ṭayyib* principle, which emphasizes legal legitimacy, purity, safety, ethics, and sustainability. Islamic epistemology underpins production and consumption processes through primary sources of knowledge (the Qur'an and the Sunnah) as well as *ijtihād*-based instruments such as *qiyās*, *maṣlaḥah*, and *'urf*, which are subsequently translated into halal certification standards and regulatory frameworks (Kiriwara, 2025; Restuti

et al., 2025; Bima et al., 2025). Major sectors of the halal industry including food, pharmaceuticals, cosmetics, logistics, finance, and tourism adopt these epistemological principles as both their basis of legitimacy and a source of competitive advantage (Rahim et al., 2022; Harits Nu'man et al., 2023). The literature affirms that Islamic epistemology not only defines what is deemed halal but also functions as an ethical framework shaping consumer perceptions of value, quality, and trust. Consequently, Islamic epistemology acts as a fundamental variable influencing regulatory design, supply chain structures, product standards, and market behavior within the global halal industry (Sobari et al., 2022; Shah et al., 2022). Thus, Islamic epistemological theory provides the conceptual foundation for examining how Islamic values are converted into industrial practices, public policies, and market strategies within the international halal ecosystem.

The relationship between Islamic epistemology and the development of the halal industry manifests through three theoretical domains: (1) regulatory frameworks, (2) finance and governance, and (3) consumer behavior. In the regulatory domain, variations in certification standards and fragmented policies across countries reflect the differential transformation of Islamic epistemology according to sociopolitical contexts, thereby influencing global legitimacy and the harmonization of halal standards (Ramli et al., 2023; Alam et al., 2025). In the domain of finance and governance, existing theories demonstrate that the integration of the halal industry with Islamic finance through Islamic green finance, sukuk, and shariah-compliant financing enhances the industry's capacity to operate ethically and sustainably (Napitupulu et al., 2024; Muhamed et al., 2014). In the domain of consumer behavior, the literature provides evidence that Islamic attributes, ethical perceptions, and religious identity directly affect perceived value, satisfaction, and loyalty, while halal marketing strategies must effectively navigate cultural factors, religiosity, and global consumer preferences (Bakhshizadeh Borj et al., 2025; Chikaputri et al., 2023). Accordingly, Islamic epistemology functions as an antecedent variable influencing regulation, Islamic finance, production ethics, and consumer behavior, while these variables collectively determine the effectiveness, sustainability, and competitiveness of the halal industry at the global level (Pamukcu & Tanrisever, 2022; Hindolia et al., 2024). This theoretical framework explains the systematic relationship between Islamic values and the dynamics of the halal industry, serving as a foundational basis for the analysis of global policies, ethical systems, and industrial practices.

METHOD

This study employs a qualitative library-based research approach with a conceptual analysis design, as its primary objective is to formulate an epistemological framework for the halal industry. This approach necessitates a normative–conceptual examination of classical Islamic sources, contemporary *maqāṣid al-sharī‘ah* literature, and international halal governance frameworks. The study develops the *Maqāṣid-Driven Halal Governance Model* by integrating the dimensions of Sharia ontology, Islamic epistemology, and the axiology of *maqāṣid al-sharī‘ah*. The data sources consist of secondary materials, including peer-reviewed journal articles, academic books, policy reports, and official documents issued by relevant halal certification bodies. Given that this study advances a *maqāṣid al-sharī‘ah*-based model of halal governance, the analytical framework is grounded in the authoritative *maqāṣid* paradigm articulated by classical scholars such as (al-Ghazālī, 1993) and al-Shāṭibī (2004), and further developed in contemporary scholarship by Ibn ‘Āshūr (2006) and (Auda, 2008). Literature selection was conducted through scientific databases such as Scopus, Web of Science, Sinta, and DOAJ, as well as other reputable journals, based on the following inclusion criteria: publications from 2010 to 2025, substantive relevance to Islamic epistemology, *maqāṣid al-sharī‘ah*, halal governance, or halal industry policy, and full-text availability. All selected sources were systematically analyzed through stages of source identification, key concept extraction, thematic coding, and theoretical synthesis. The coding process focused on examining the interrelationships among the ontological, epistemological, and axiological dimensions of Islam in relation to halal industry policy, ethics, and practice. This methodological approach aligns with the conceptual literature review model that emphasizes interdisciplinary theory integration to generate new conceptual frameworks (Snyder, 2019).

RESULTS AND DISCUSSION

Shariah Ontology and the Nature of Halal–Haram in Economy

The concept of *halal* not only denotes a legal category distinguishing what is permissible from what is prohibited, but also represents an ontological construction of moral and spiritual order within economic life, wherein all economic activities production, consumption, and distribution must be grounded in ethical principles and Islamic values. This encompasses not only the permissibility of the substance (*halal li-dhatihi*), but also the legitimacy of its acquisition process, and the ethical and health considerations surrounding its consumption, all

of which aim to achieve *barakah* (divine blessings) and goodness (*tayyib*) (Susanti & Mashudi, 2022).

The concept of halal within the framework of Sharia ontology is grounded in the principle of *tawhid*, which perceives God, humanity, and nature as an integrated moral unity. This principle positions all economic activities as acts of devotion to God as well as responsibilities toward society and the environment. From this perspective, halal does not merely signify the legal permissibility of an action but encompasses the manner in which humans interact with resources and with one another through ethical standards rooted in divine values. Accordingly, economic decisions must be oriented toward *maslahah*, avoid harmful practices, and preserve balance as part of humanity's trusteeship (*khilafah*) on Earth. In this sense, halal represents a concrete manifestation of *tawhid* in the economic sphere, ensuring that efficiency is consistently aligned with moral integrity and environmental sustainability (Harahap et al., 2024).

Compared with Western ethical paradigms, the halal–haram concept encompasses a broader and more comprehensive normative scope than ethical consumption within conventional economics. Ethical consumption is generally understood as an individual moral choice toward products perceived as environmentally friendly or socially just. However, numerous studies have identified an intention–behavior gap, whereby ethical intentions do not consistently translate into actual consumption behavior due to the influence of psychological factors, habitual practices, and varying levels of consumer commitment and willingness to incur personal costs (Casais & Faria, 2021).

By contrast, the halal–haram framework internally integrates theological, ethical, spiritual, and legal dimensions within every economic decision, with ethics functioning as an endogenous element derived directly from the Qur'an and Sunnah (Boutayeba et al., 2014). This holistic approach generates more comprehensive standards of sustainability and responsibility, ensuring not only that a product is “good” according to human ethical judgment, but also that it is “right” in accordance with Sharia guidance.

At the ontological level, the principle of *tawhid* serves as a foundational premise, affirming that all economic activities exist within a unified and non-fragmented moral order. Production, distribution, and consumption are understood as interconnected ethical actions that must conform to Sharia principles. This ontological foundation subsequently provides the basis for

epistemological reasoning in the formulation of halal standards, procedures, and governance frameworks.

Islamic Epistemology as the Basis for the Legitimacy of Halal Knowledge

Islamic epistemology provides a conceptual foundation for the legitimacy of halal knowledge through the integration of revelatory sources with *ijtihad*-based methodologies and modern empirical evidence. Within the tradition of *uṣūl al-fiqh*, the Qur'an and Sunnah constitute the primary foundations for determining halal and haram. These sources establish normative principles concerning purity, the prohibition of impurity (*najāsah*), and the value of *ṭayyib*, yet their application to contemporary issues requires a systematic hermeneutical and methodological approach. This is achieved through classical juristic tools such as *ijmā'*, *qiyās*, and *ijtihād*, which enable scholars to interpret Sharia evidence and to identify the legal rationale (*'illah*) underlying emerging cases in modern food, cosmetics, pharmaceutical, and biological product industries. Accordingly, *ijtihad* in the halal industry is inherently analytical, as it must account for scientific findings related to chemical composition, fermentation processes, enzyme engineering, and cross-contamination risks. Halal knowledge thus emerges from the integration of theological epistemology and empirical inquiry, rather than from mere technical or procedural approval (Bergeaud-Blackler et al., 2016; Risnawati et al., 2024).

In contemporary practice, halal knowledge is produced through multilayered and collective structures of epistemic authority. Islamic scholars and jurists serve as the holders of normative authority by formulating fatwas based on the principles of *uṣūl al-fiqh*, while fatwa institutions such as the Indonesian Council of Ulama, the Department of Islamic Development Malaysia, and the fatwa councils of GCC countries formulate juristic rulings that are codified into Sharī'ah standards and subsequently operationalized within halal certification systems. State regulators, such as Indonesia's Halal Product Assurance Agency (*BPJPH*), subsequently institutionalize these decisions through administrative procedures, audits, accreditation processes, and legal enforcement mechanisms (Rojak et al., 2021; S. bin A. Rahman et al., 2023). However, the fatwa-making process is not entirely insulated from social, economic, and political dynamics, including industry interests, global trade harmonization, and consumer pressures. Therefore, methodological transparency, the involvement of scientific experts, and systematic documentation are essential prerequisites for safeguarding the epistemic credibility of halal knowledge (Bergeaud-Blackler et al., 2016; Lestianingsih et al., 2025).

At the global level, halal epistemology faces challenges arising from jurisprudential plurality, jurisdictional differences, and the fragmentation of standards across countries. Islamic legal schools (*madhāhib*) hold divergent views on substantive issues such as the permissibility of trace amounts of alcohol, the use of animal-derived enzymes, or biotechnology-based products which in turn produce non-uniform halal standards internationally. These divergences affect trade flows, consumer trust, and the legitimacy of halal certification, prompting recent studies to emphasize the need for harmonization models that preserve local authority while promoting convergence on core principles through *maqāṣid al-sharīʿah* frameworks and mutual recognition mechanisms (Mustafid et al., 2024; Y. Z. H.-Y. Hashim et al., 2025). Accordingly, Islamic epistemology functions as an adaptive normative foundation capable of accommodating technological developments, jurisprudential diversity, and the demands of global governance.

Islamic epistemology provides a multidimensional foundation for legitimizing halal knowledge by integrating divine revelation with rational cognition, empirical methods, and experiential understanding. Sources of knowledge in Islam revelation, intuition, rationality, and empirical observation form a coherent epistemic system in which spiritual and intellectual dimensions reinforce each other (Elouazzani, 2024; Mohamed et al., 2019). This epistemic structure is operationalized in the development of halal knowledge through *al-tawhīd* as the ontological foundation and *ijtihād* as the methodological instrument that enables the derivation of contextually relevant halal standards and rulings (Islam, 2025). The validation of halal knowledge follows an epistemic hierarchy encompassing *ʿIlm al-Yaqīn* (certainty through rational reasoning), *ʿAyn al-Yaqīn* (certainty through observation), and *Ḥaqq al-Yaqīn* (certainty through direct experience), indicating that halal legitimacy emerges from a rigorous interaction among textual sources, rational inquiry, and empirical verification. Moreover, Islamic epistemology demonstrates adaptability to modern scientific paradigms by accommodating empirical methods and integrating contemporary knowledge, as reflected in frameworks such as Islamic finance and Sharia-based corporate governance, which combine Islamic principles with modern institutional practices (Choudhury & Hoque, 2006; Swastika, 2024).

Epistemological foundations directly shape the credibility and operationalization of the halal industry across sectors. In the pharmaceutical sector, for example, halal legitimacy is achieved not only through compliance with ingredient restrictions but also through the application of ethical and epistemic principles that guide public health decision-making, as reflected in

community knowledge, attitudes, and practices (Jaber et al., 2025). In halal tourism, Islamic epistemology shapes service design, consumer experience, and industry readiness by ensuring that operational practices align with shariah requirements and empirical societal needs, even within non-Muslim majority contexts (Dabamona et al., 2025). Nonetheless, significant challenges remain, including varying levels of public understanding, fragmented institutional capacity, and insufficient integration of Islamic epistemological frameworks within educational systems. These gaps underscore the importance of Islamic higher education institutions in strengthening epistemic literacy and cultivating sustainable Muslim communities (Idris et al., 2019). At the same time, the integration of Islamic and modern scientific knowledge opens avenues for innovation, enabling the halal industry to preserve theological integrity while benefiting from scientific and technological advancements. Overall, these findings affirm that Islamic epistemology not only legitimizes halal knowledge but also shapes the strategic, ethical, and developmental trajectory of the global halal industry.

Islamic Axiology and Ethical Implications for Halal Industry Governance

Islamic axiology constitutes the primary normative foundation of halal industry governance. Ethical values derived from the Qur'an and Hadith emphasize principles of justice, trustworthiness (*amanah*), balance, and social responsibility, which apply not only to product certification processes but also to the entire halal business ecosystem (Shahabuddin et al., 2020; Almunawar et al., 2025). This perspective expands the scope of the halal industry beyond mere technical compliance toward a broader commitment to moral and spiritual integrity.

Research further emphasizes that Islamic ethical frameworks should encompass the pillars of Islam, *mu'āmalāt* values, and the broader objectives of Sharia through *maqāṣid al-sharī'ah*, ensuring that transactions, production, distribution, and services across all halal industry sectors including food, pharmaceuticals, cosmetics, tourism, finance, and digital services operate in accordance with Islamic value principles oriented toward sustainability and public welfare (*maslahah*) (Wazin & Suryanto, 2023; M. M. Rahman et al., 2024).

Halal industry governance requires the implementation of holistic ethical standards, regulatory reform, technological integration, and strengthened corporate social responsibility. However, current halal industry practices remain largely product-compliance oriented, often neglecting broader ethical mandates such as the protection of business actors' rights, animal welfare, and social justice within supply chains (Shahabuddin et al., 2020). Accordingly, stronger policy frameworks and global standards are necessary to ensure that halal governance and certification

incorporate sustainability, equity, and public accountability (Ismaeel & Blaim, 2012; Lutfi, 2025).

The integration of blue economy and sustainability principles into halal policies can enhance environmental protection and economic equity in alignment with *maqāṣid al-sharī'ah* (Raimi, 2025). Moreover, the adoption of Industry 4.0 technologies, such as blockchain and artificial intelligence, has been shown to improve transparency, traceability, and operational efficiency across halal supply chains, thereby supporting ethical and inclusive governance (Masood et al., 2025; N. F. Rahim, 2023). The Islamic banking and finance sector further demonstrates how ethical values can be operationalized through instruments such as *zakat*, *sadaqah*, and *qard hasan*, which should serve as reference models for other halal sectors in strengthening their social commitments (Memon et al., 2025; Byrd, 2024).

The findings indicate that Islamic axiology plays a fundamental role in shaping halal industry governance. The principles of *maqāṣid al-sharī'ah* affirm that the objectives of Islamic law are to promote *maslahah* through the protection of religion, life, intellect, lineage, and property, including within the contexts of ethical consumption, environmental sustainability, and social justice (Raimi, 2025). The concept of *Halalan Tayyiban* extends the scope of halal beyond mere legal permissibility toward a standard of wholesomeness that encompasses animal welfare, hygiene, food safety, and social responsibility (M. M. Rahman et al., 2024). Accordingly, Islamic axiology functions as an ethical framework that guides the formulation of regulations, certification systems, and supply chain management within the halal industry.

The ethical implications for halal industry governance are evident in efforts to strengthen regulatory structures, certification processes, and compliance with Shariah principles. Governance frameworks aligned with Islamic ethics require transparency, accountability, and justice in halal business operations, including the implementation of consistent and Shariah-based compliance standards (Almunawar et al., 2025). However, the findings reveal significant challenges, notably the fragmentation of halal standards, cross-country disparities in certification mechanisms, and weak coordination among authoritative institutions, as reflected in the implementation of Indonesia's Halal Product Assurance Law (Lutfi, 2025; Mas'ud & Muwazir, 2025). Cultural variations in the interpretation of halal values further affect governance uniformity, as illustrated by the Dutch case, where accommodating the diversity of Muslim consumer identities within private certification systems remains problematic (Kurth & Glasbergen, 2017). These conditions indicate that halal governance grounded in Islamic

axiology requires standard harmonization, stronger regulatory institutions, and ethically adaptive approaches responsive to global contexts.

The integration of Islamic axiology into halal governance presents substantial opportunities for innovation, sustainability, and enhanced global competitiveness. Regulatory challenges and the lack of standardization can be addressed through ethical technological approaches, particularly the adoption of blockchain to improve traceability, data integrity, and automated verification within halal supply chains (Yakubu et al., 2025). Moreover, the blue economy paradigm and global sustainability frameworks, including the SDGs, are highly relevant for strengthening the halal industry, as they align with the objectives of Shariah in promoting ecological balance and public welfare (*maslahah*) (Raimi & Animashaun, 2025; Khan et al., 2025). In Indonesia, stronger halal advocacy and policy codification have been shown to enhance exports, stimulate creative innovation, and support national economic growth (Fatchurrohman et al., 2025). Overall, halal industry governance should move beyond mere compliance toward the development of an ethical, inclusive, and globally competitive halal ecosystem.

Integration of Islamic Ontology, Epistemology, and Axiology as the Foundational Basis for Constructing the Epistemological Framework of the Halal Industry

The development of a comprehensive epistemological framework for the halal industry one that is coherent and fully aligned with Sharia principles requires the integration of three foundational dimensions of Islam: ontology, epistemology, and axiology. Ontologically, Islam affirms that reality is divinely created and normatively ordered, whereby the categories of *halal* and *haram* reflect a moral structure embedded within creation rather than merely regulatory constructs. Thus, the reality of what is halal is determined by the essential nature of creation and the boundaries delineated by Islamic law (R. T. A. Rahim et al., 2022). This dimension affirms that the halal industry is not merely a product classification system, but a normative structure encompassing ethical production, animal welfare, and sustainability, as contextualized within the historical development of ethical consumption in Islam (Islam, 2025). Epistemologically, the halal framework is constructed through authoritative Islamic sources revelation, *ijtihad*, and rational interpretation grounded in the concept of *tawhid* and the adaptive nature of Islamic jurisprudence in responding to modern developments (Swastika, 2024). This epistemic approach is further strengthened by the hierarchical structure of Islamic knowledge *‘ilm al-yaqīn*, *‘ayn al-yaqīn*, and *ḥaqq al-yaqīn* which requires normative, empirical, and experiential verification in halal certification and audit processes (Islam, 2025).

Accordingly, the ontological and epistemological dimensions interact to ensure that halal standards fulfill both legal criteria and methodologically verifiable justification within industrial practice.

Meanwhile, the axiological dimension of Islam ensures that all processes within the halal industry are grounded in Shariah values such as justice, balance, responsibility, and *maslahah*, which function as moral guidelines for business conduct (Mohammed, 2013). The integration of these values into halal governance requires transparency, fairness, and accountability across supply chains and certification systems (Almunawar et al., 2025; Wazin & Suryanto, 2023). When the ontological, epistemological, and axiological dimensions are synthesized, they constitute an integrated normative–philosophical framework for halal industry governance that is not only Shariah-compliant but also responsive to sustainability challenges, innovation, and global credibility (Raimi, 2025; Masood et al., 2025). In this configuration, ontology provides the metaphysical grounding of moral order, epistemology guides the methods of legal reasoning and knowledge validation, and axiology articulates the value-orientation of justice, *maṣlaḥah*, and sustainability within contemporary regulatory practice. This framework provides a conceptual foundation for transnational and national policymakers including halal standard-setting bodies, regulatory authorities, and intergovernmental coordination platforms to formulate regulations aligned with *maqāṣid al-sharī'ah* while meeting international standards (Lutfi, 2025; Shahabuddin et al., 2020). It also serves as an operational guide for industry actors to ensure that halal product innovation is anchored not only in *maqāṣid ḍarūriyyah* (essential objectives) but also in *ḥājjiyyah* and *taḥsīniyyah* considerations, thereby integrating necessity, facilitation, and ethical refinement within Islamic consumer ethics (Omar et al., 2024). Accordingly, these three dimensions constitute an epistemic foundation capable of guiding the halal industry toward integrity, consistency, and global sustainability.

Islamic Epistemology and the Harmonization of Global Halal Industry Policies

Islamic epistemology plays a fundamental role in shaping public policy and ethical governance within the global halal industry by integrating Sharia principles derived from the Qur'an, the Sunnah, and methodological instruments such as *ijtihad* and *qiyas*. These principles emphasize ethics, accountability, balance, and social responsibility as the foundation for formulating policies that promote the sustainability of the halal industry (Raimi, 2024). In the context of cross-border halal policy, Islamic epistemology provides normative justification for integrating the objectives of Sharia namely the protection of religion, life, intellect, lineage, and property

into regulatory standards such as halal supply chain management, consumer protection, and the prevention of food fraud. Raimi (2025) demonstrates that Islamic epistemological principles also reinforce policy frameworks aligned with the green economy agenda through farm-to-fork approaches and sustainability orientation, thereby facilitating the harmonization of religious values with international standards pertaining to food safety, environmental stewardship, and ethical production. Thus, Islamic epistemology not only offers a moral framework but also guides the development of public policies that are responsive to increasingly complex global demands.

The influence of Islamic epistemology becomes increasingly significant in efforts to harmonize Shariah norms with international regulatory requirements. Challenges such as fragmented certification systems, cross-country standard disparities, and weak institutional coordination among halal authorities necessitate an adaptive and inclusive governance framework (Lutfi, 2025). For example, differences in stunning requirements for halal slaughter, divergent ingredient traceability standards, and the absence of mutual recognition agreements between national halal authorities have created regulatory uncertainty and increased compliance costs for multinational producers. In several cases, products certified as halal in one jurisdiction are not automatically recognized in another, illustrating the practical implications of fragmented standard-setting and limited institutional interoperability. These conditions underscore the need for a more integrative epistemological and regulatory approach capable of coordinating juristic diversity within a coherent global halal governance architecture.

In the global context, Islamic epistemology strengthens governance through mechanisms of transparency, information accuracy, and data integrity, which are further facilitated by technological innovations such as blockchain. This is evidenced by the HalalChain model, which enhances the reliability of cross-jurisdictional halal audits and verification processes (Yakubu et al., 2025). Moreover, Islamic epistemology shapes patterns of private governance and multi-stakeholder collaboration involving governments, religious scholars, industry actors, and consumers, which are essential for establishing halal standards with global acceptance (Kurth & Glasbergen, 2017). The integration of Islamic values also attracts non-Muslim consumers who prioritize ethics, sustainability, and product safety, thereby enhancing the credibility, acceptance, and global competitiveness of the halal industry (Omar et al., 2024). Accordingly, Islamic epistemology functions not merely as a normative foundation but as a strategic instrument for regulatory diplomacy and the harmonization of international halal standards.

Conceptual Maqasid-Driven Model for Integrating Shariah Values into Cross-Jurisdictional Halal Certification and Auditing

The most relevant and operational conceptual framework for integrating the values of *Maqāṣid al-Sharī'ah* into cross-jurisdictional halal certification and audit systems is the Maqasid-Driven Halal Governance Model (MDHGM). This model embeds the core maqasid principles *ḥifẓ al-dīn* (protection of faith), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-'aql* (protection of intellect), *ḥifẓ al-nasl* (protection of lineage), and *ḥifẓ al-māl* (protection of wealth) into four pillars of halal governance: regulatory alignment, performance measurement, traceability integrity, and contextual adaptability. The model is grounded in the premise that maqasid function as an ethical–philosophical framework that can be translated into measurable operational standards (Alias et al., 2024; Mubarrak et al., 2025).

Prior studies demonstrate that maqasid are not merely normative guidelines but can be operationalized into Key Ethical Indicators (KEIs) and Key Maqasid Compliance Metrics (KMCs) to assess the effectiveness of halal practices across multiple sectors, including food, tourism, and the creative industries (F. K. Rahman et al., 2017; Mergaliyev et al., 2021). Consequently, the MDHGM offers a structured mechanism to enhance cross-border halal certification by accommodating differences in contractual forms, legal schools (*madhāhib*), and regulatory frameworks (Hasan & Latif, 2024).

At the operational level, particularly in cross-jurisdictional contexts, the MDHGM becomes functional when integrated with modern auditing technologies such as blockchain-based halal traceability systems, which have been empirically shown to enhance product identity accuracy, supply chain transparency, and the prevention of label misuse in line with the *maqāṣid* principles of accountability and trustworthiness (Nashirudin et al., 2024). To address cross-national variations in maqasid interpretation such as the more structured Malaysian model and the more pluralistic Indonesian approach the MDHGM incorporates a maqasid-based regulatory harmonization framework, as advocated by Auda (2011) and Güney (2024), which allows for local variation while maintaining adherence to universal Shariah objectives. In addition, the success of this model heavily depends on institutional capacity, including the role of authoritative bodies of scholars in establishing fatwa-based compliance parameters, as well as the role of certification agencies in enforcing ethical oversight and preventing deviations from halal standards (Hasan & Latif, 2024; Laksana et al., 2025).

To clarify the relationships among the elements within the proposed framework, Figure 1 presents a conceptual illustration of the Maqasid-Driven Halal Governance Model (MDHGM). This visualization depicts the integration of the ontological, epistemological, and axiological dimensions of Islam in shaping coherent and applicable policy systems, ethical governance structures, and halal audit mechanisms at the global level.

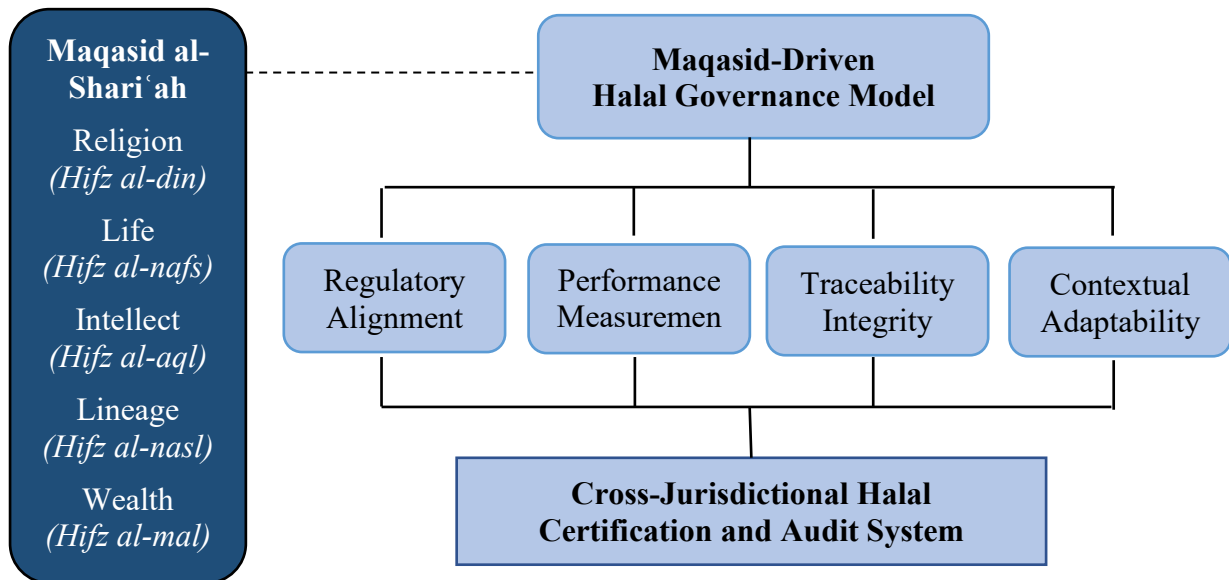


Figure 1. Maqasid-Driven Halal Governance Model (MDHGM)

Sources: Adopted from previous research (Alias et al., 2024; Auda, 2011; Güney, 2024; Hasan & Latif, 2024; Laksana et al., 2025; Mergaliyev et al., 2021; Mubarrak et al., 2025; Nashirudin et al., 2024; F. K. Rahman et al., 2017)

Regulatory Alignment

Regulatory alignment refers to efforts aimed at harmonizing halal standards across jurisdictions, a major challenge given that each country upholds different interpretations of *fiqh*, institutional models, and legal approaches. In the context of the global halal industry, regulatory disharmony leads to certification fragmentation, legal uncertainty, and significant difficulties for industry actors seeking to meet international market requirements (Lutfi, 2025). Studies on halal industry policy in Indonesia show that misalignment among institutions and blurred boundaries between certification authorities and supervisory bodies create inconsistencies in implementation, thereby undermining industrial competitiveness (Lutfi, 2025).

A more integrated Shariah framework, such as the one proposed by Raimi (2025), underscores the importance of aligning Shariah principles with international standards and green/blue economy practices to ensure broader global acceptance of halal systems. Consequently,

regulatory alignment is pursued not merely to comply with legal requirements but also to ensure that the values of *maqāṣid al-sharī'ah* are consistently reflected in cross-national policy structures.

Performance Measurement

Performance measurement focuses on developing indicators that reflect the objectives of *maqāṣid al-sharī'ah*, ensuring that the success of halal systems is evaluated not only through technical metrics but also through ethical and socio-welfare dimensions. F. K. Rahman et al. (2017) introduced a *Maqāṣid al-Sharī'ah-based Performance Measurement* framework for the halal industry, which assesses non-financial aspects such as sustainability, justice, and consumer protection as integral components of halal performance. In other sectors, including Islamic banking, the maqasidic performance approach has proven effective in evaluating ethical dimensions more comprehensively, particularly those related to social justice and the protection of community welfare (Mergaliyev et al., 2021).

This framework is highly relevant to the global halal industry, as it may serve as a cross-national evaluation standard for assessing Shariah compliance, worker welfare, supply chain fairness, and environmental impact. By incorporating these dimensions, maqasid-based performance measurement evaluates not only outcomes but also ensures that production and certification processes remain aligned with the core values of Shariah.

Traceability Integrity

Traceability integrity ensures the authenticity, halal status, and full traceability of supply chains from raw materials to final distribution. This integrity is crucial in mitigating the risks of halal fraud, cross-contamination, and uncertainty regarding the origin of inputs. Technologies such as blockchain have emerged as strategic solutions for strengthening traceability systems. The study by Yakubu et al. (2025) demonstrates that the HalalChain model provides automated audit trails, real-time verification, and robust data protection, thereby enhancing consumer trust and reinforcing accountability among supply chain actors.

Similarly, Nashirudin et al. (2024) found that embedding maqasid principles into traceability systems not only increases transparency but also upholds the values of trustworthiness (*amānah*) and consumer protection (*ḥifẓ al-nafs* and *ḥifẓ al-māl*). Thus, traceability integrity functions as an objective and verifiable Shariah supervisory mechanism, particularly in global markets involving multiple jurisdictions.

Contextual Adaptability

Contextual adaptability refers to the capacity of halal governance models to adjust to local contexts without compromising the core principles of *maqāṣid al-sharī'ah*. Cultural diversity, differences among *fiqh* schools, and varying consumer needs require a flexible implementation of halal standards that remains grounded in Shariah values. Auda (2011) emphasizes that maqasid is adaptive and dynamic, allowing its application across diverse social systems and contemporary regulatory environments.

Research on the *self-declare halal system* by Hasan & Latif (2024) further indicates that more flexible certification approaches when properly regulated can enhance compliance and participation among businesses in countries with varying regulatory capacities. Community-based studies by Repelita et al. (2024) also reveal that maqasid-driven practices may function effectively even without formal labels, provided that core values such as public welfare, justice, and transparency are genuinely upheld. Accordingly, contextual adaptability enables the harmonization of universal Shariah norms with local regulatory and cultural requirements.

To operationalize the Maqasid-Driven Halal Governance Model (MDHGM), its four pillars are translated into measurable regulatory instruments, audit protocols, and performance indicators that can be adopted by national halal authorities and cross-border certification bodies. For instance, under the regulatory alignment pillar, policymakers may establish mutual recognition frameworks grounded in shared *maqāṣid* benchmarks while allowing procedural variation across jurisdictions. In terms of performance measurement, certification agencies can incorporate Key Ethical Indicators (KEIs) and maqāṣid-based compliance metrics into audit scorecards, evaluating not only technical conformity but also worker welfare, environmental impact, and consumer protection. Within the traceability integrity pillar, blockchain-enabled tracking systems may be employed to document slaughtering procedures, ingredient sourcing, and logistics data, thereby operationalizing the *maqāṣid* principles of accountability (*amānah*) and protection of life and wealth (*ḥifẓ al-nafs; ḥifẓ al-māl*). Finally, contextual adaptability may be implemented through tiered certification mechanisms or supervised self-declaration schemes, enabling small and medium enterprises to comply with halal requirements without compromising core *Sharī'ah* objectives. Through these mechanisms, the MDHGM moves beyond conceptual abstraction and functions as a structured governance tool capable of guiding regulatory design, audit practice, and cross-jurisdictional coordination.

CONCLUSION

This study affirms that an Islamic epistemology grounded in the ontological, epistemological, and axiological dimensions of *sharī'ah* possesses the structural capacity to shape a more comprehensive, integrative, and purpose-oriented conceptual framework for the halal industry. By synthesizing *maqāṣid al-sharī'ah* with the demands of global governance, the study demonstrates that foundational values namely the protection of religion, life, intellect, lineage, and property are not merely normative principles but also operational components in shaping standards, certification processes, and halal audits across jurisdictions.

The proposed Maqasid-Driven Halal Governance Model illustrates that the four principal pillars of halal governance regulatory alignment, performance measurement, traceability integrity, and contextual adaptability can be systematically integrated into a framework compatible with international regulatory regimes.

The findings further indicate that Islamic epistemology provides ethically grounded and methodologically relevant guidance for public policy development, particularly in harmonizing regulatory structures between Muslim and non-Muslim countries. Accordingly, this study reinforces the argument that the sustainability and credibility of the global halal industry cannot rely solely on technical standardization but must be supported by an epistemological foundation consistent with *maqāṣid al-sharī'ah*. The integration of Islamic normative principles with international regulatory expectations paves the way for halal governance that is more adaptive, inclusive, and resilient to the dynamics of global markets.

DECLARATION ON THE USE OF AI AND AI-ASSISTED TECHNOLOGIES

The authors confirm that Artificial Intelligence (AI) and AI-assisted technologies were exclusively utilized to enhance the English clarity, grammar, and readability of the manuscript. The authors solemnly guarantee that the entire research process including conceptualization, data collection, analysis, and interpretation was conducted solely by the researchers. AI was employed merely as an assisting tool for linguistic refinement and did not replace the intellectual contribution or critical thinking required for this study. The authors maintain full responsibility for the originality, authenticity, and ethicality of the research findings and the final content of the published work.

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