

## *Halal Lifestyle and Family Resilience in the Digital Era in Maqashid Sharia Perspective*

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## Introduction

The intersection of capitalism and *halal* lifestyle is a complex and growing phenomenon in the era of globalization. Globalization is a situation that makes a country interrelated with other countries, including in the export and import of production goods. The expansion of the global market in various industrial products has also contributed to the massive global *halal* products. The *halal* product market in Indonesia is no exception. This condition also has implications for the massive study of the *halal* industry and lifestyle.

Indonesia is one of the most populous countries in the world, reaching 278,69 million people. The majority of the population in Indonesia are consumers of industrial products produced domestically and abroad, whether the products are food, medicine, clothing, cosmetics, and other consumer goods. Based on the report of The Royal Islamic Strategic Studies Center (RISSC) shows that the Muslim population in Indonesia reaches 237,55 million people,<sup>1</sup> which is very potential as the most prominent Muslim consumer in choosing every *halal* industrial product, as evidenced by the product passing the BPOM test and obtaining *halal* certification.

The majority Muslim population affects Indonesia's industry to become a *halal* product producer. The large number of consumers of *halal* products, especially teenagers in Indonesia, can foster the potential of the *halal* industry to meet consumer demand for *halal* products that comply with sharia. This affects producers to produce more *halal* products which are then marketed to local Muslim consumers to the global market.<sup>2</sup>

The digital era's massive development has significantly impacted *halal* lifestyles, especially in the culinary and e-commerce sectors. Faizah, and Salqaura, et. al. study, mentions the role of digital marketing and e-commerce in the *halal* culinary business's growth, including in the conceptual framework.<sup>3 4</sup> Furthermore, Alfinnas study, proposes the need for *halal* education for the younger generation that is tailored to the digital lifestyle. In this case, for example, the introduction of Shopee

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<sup>1</sup> RISSC, *The Muslim 500: The World's 500 Most Influential Muslims, 2022* (Jordan: The Royal Islamic Strategic Studies Centre, 2021), 255.

<sup>2</sup> Novalini Jailani and Hendri Hermawan Adinugraha, "The Effect of Halal Lifestyle on Economic Growth in Indonesia," *Journal of Economics Research and Social Sciences* 6, no. 1 (2022): 44, <https://doi.org/10.18196/jerss.v6i1.13617>.

<sup>3</sup> Fita Nurotul Faizah, "Eksistensi Bisnis Kuliner Halal Melalui Digital Marketing Di Era New Normal," *SERAMBI: Jurnal Ekonomi Manajemen Dan Bisnis Islam* 4, no. 1 (2022): 85, <https://doi.org/10.36407/serambi.v4i1.513>.

<sup>4</sup> Siti Alhamra Salqaura, Rizki Christian Sipayung, and Wan Rizca Amelia, "Conceptualizing Halal Product in the Context of Culinary in the Digital Era: E-Commerce and Ride-Hailing Based," *International Journal of Research and Review* 10, no. 3 (2023): 404, <https://doi.org/10.52403/ijrr.20230348>.

Barokah, a *halal*-certified feature on the Shopee e-commerce platform, further underlines the influence of digitalization on the *halal* lifestyle.<sup>5</sup>

The philosophical foundation of the *halal* lifestyle is found in *maqashid sharia*, which aims to protect human welfare and is closely related to the concept of *halalan thayyiban* in food consumption.<sup>6 7</sup> As various *halal* lifestyle studies mention, the digital era is getting stronger. Graciela, et. al., and Baca study explores the issue of the concept of *halal* lifestyle within the framework of *maqashid sharia*. Graciela, et. al. study uses fashion styles with the motif of *thayyibah* sentences, while Baca study focuses more on the *halal* lifestyle in its role for social *dakwah*.<sup>8 9</sup>

Furthermore, Zaimsyah & Herianingrum, and Othman study examines the ethical and philosophical foundations of *halal* consumption, while Zaimsyah & Herianingrum study emphasizes the importance of complying with Islamic principles in consumption.<sup>10 11</sup> Wahyudi, et. al. in his study, also confirmed that *halal* food is essential for the life of a Muslim. Islam is very concerned about the *halal* aspect to maintain the benefit of humanity.<sup>12</sup>

These studies collectively underline the transformative impact of the digital era on *halal* lifestyles, especially in the scope of basic needs of Muslim families in the e-commerce sector. These studies indicate that *halal* products are not only a necessity for Indonesians but also for Muslims in various countries. So, it is unsurprising that the need for *halal* products has encouraged the Indonesian government to be

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<sup>5</sup> Shulhan Alfinnas, "Arah Baru Pendidikan Islam Di Era Digital," *Fikrotuna* 7, no. 1 (2018): 803, <https://doi.org/10.32806/jf.v7i1.3186>.

<sup>6</sup> Nadirsyah Hosen, "Hilal and Halal: How to Manage Islamic Pluralism in Indonesia?," *Asian Journal of Comparative Law* 7, no. 1 (2012): 4, <https://doi.org/10.1515/1932-0205.1418>.

<sup>7</sup> Muhammad Cholil Nafis, "The Concept of Halal and Thayyib and Its Implementation in Indonesia," *Journal of Halal Product and Research (JHPR)* 2, no. 1 (2019): 2, <https://doi.org/10.20473/jhpr.vol.2-issue.1.1-5>.

<sup>8</sup> Yovanka Graciela, Nandang Ihwanudin, and Neng Dewi Himayasari, "Tinjauan Maqashid Syariah Terhadap Halal Life Style Busana Bermotif Kalimat Thayyibah Pada Remaja Di Kota Bandung," *Bandung Conference Series: Sharia Economic Law* 2, no. 2 (2022): 264, <https://doi.org/10.29313/bcssel.v2i2.4432>.

<sup>9</sup> Bahatma Baca, "Halal Life Style Sebagai Dakwah Determinasi Diri Dan Sosial Masyarakat Indonesia," *Jurnal Al-Hikmah* 19, no. 1 (2021): 7, <https://doi.org/10.35719/alhikmah.v19i01.41>.

<sup>10</sup> Annisa Masruri Zaimsyah and Sri Herianingrum, "Tinjauan Maqashid Syariah Terhadap Konsumsi," *Ulumuna: Jurnal Studi Keislaman* 5, no. 1 (2019): 22, <https://doi.org/10.36420/ju.v5i1.3638>.

<sup>11</sup> Khatijah Othman et al., "A Philosophy of Maqasid Syariah Underpinned Muslim Food Consumption and the Halalan Toyyiban Concept," *'Abqari Journal* 13, no. 1 (2019): 75, <https://doi.org/10.33102/abqari.vol13no1.69>.

<sup>12</sup> Rofiul Wahyudi, Lu'liyatul Mutmainah, and Maimunah Binti Ali, "Halal Food Based on Maqashid Al-Syari'ah Perspective," *Journal of Halal Science and Research* 2, no. 2 (2021): 43, <https://doi.org/10.12928/jhsr.v2i2.3778>.

ambitious to be involved in these large *halal* products' production and distribution potential.

Hasyim, and Pribadi & Gufron in their research highlight the politicization and commodification of religion in the global market, especially in the *halal* and sharia product sectors.<sup>13 14</sup> This is further complicated by the influence of hedonistic lifestyles, which can lead to wasteful behavior that is not entirely in line with Islamic teachings. The digital age presents various challenges to Islamic lifestyles, including the potential negative impact of social media on moral values.<sup>15 16</sup>

However, *halal* labels and advertisements can significantly influence consumer decisions, as Andriani shows. The importance of a *halal* lifestyle is underlined by Orbayinah, who emphasizes its role in improving quality of life and promoting blessings. These studies underscore the need for a comprehensive understanding of the *halal* lifestyle.

In the Indonesian context, the proliferation of imported products on digital platforms has influenced people's lifestyles to become more consumptive. They assume that imported products have better quality than local products, even though BPOM has not tested some imported products and is not *halal* certified. The community must be more selective in choosing products, one of which can be applied to the Muslim family environment because the family is a consumer household where there is a group of people who carry out consumption activities.

Families strongly influence the consumption decisions of their family members, such as the selectivity of food products, drinks, medicines, clothing, and others. Because the number of products in circulation requires us to pay more attention to products guaranteed *halal*. Families also play an essential role in educating family members, starting with children, about the importance of choosing products that have been guaranteed *halal* and tested.

The rise of imported products in various online platforms without *halal* certification also dramatically affects the stability of society. In this case, family resilience as the main component of society becomes unstable. From a critical

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<sup>13</sup> Syafiq Hasyim, "The Politics of Halal: From Cultural to Structural Shariatization in Indonesia," *Australian Journal of Asian Law* 22, no. 1 (2022): 81, [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=4046306](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4046306).

<sup>14</sup> Yanwar Pribadi and Zaki Gufron, "Komodifikasi Islam Dalam Ekonomi Pasar: Studi Tentang Muslim Perkotaan Di Banten," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 15, no. 1 (2019): 82, <https://doi.org/10.18196/AIJIS.2019.0096.82-112>.

<sup>15</sup> Mirsa Astuti, "Pengembangan Produk Halal Dalam Memenuhi Gaya Hidup Halal (Halal Lifestyle)," *Iuris Studia: Jurnal Kajian Hukum* 1, no. 1 (2020): 14, <https://doi.org/10.55357/is.v1i1.16>.

<sup>16</sup> Lukman Santoso, Agus Triyanta, and Jawahir Thontowi, "Halal Tourism Regulations in Indonesia: Trends and Dynamics in the Digital Era," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (2022): 73, <https://doi.org/10.18326/ijtihad.v22i1.73-94>.

perspective, the presence of a policy from its formulation to its enforcement always contains favoritism, even though in the liberal legal order, there is a belief in neutrality, objectivity, and predictability in the law. Likewise, developed countries often use modern law in interstate relations in building relationships with developing countries. Developed countries pressure developing countries so that they act according to developed countries' policies. The process of intervention and suppression carried out by developed countries is what then manifests in the relationship between capitalism and *halal* lifestyles.

*Halal* lifestyle is a lifestyle that adheres to the principles of *halalness* in Islam. In contrast, family resilience refers to the family's ability to survive and thrive in the face of challenges.<sup>17</sup> These two concepts will be analyzed in the digital era, where changes in consumer behavior and family communication patterns can affect them. This research aims to explore the implications of the digital era on *halal* lifestyle and family resilience and apply *maqashid sharia* principles in maintaining balance in an increasingly uncertain era.

This discussion refers to the pattern of global capitalism which impacts the rise of global industrial products that enter Indonesia easily without going through filters and certifications. The development of the digitalization process supports this through an increasingly sophisticated marketplace in the current era.

## Methodology

This research uses qualitative and descriptive methods.<sup>18</sup> The data sources for this research are the results of observations and documentation.<sup>19</sup> The data obtained is then processed by editing and organizing the data, then analyzed by the deduction method.<sup>20</sup> The analysis process is carried out continuously from start to finish.<sup>21</sup> The analysis process includes data interpretation, language translation, word editing, and

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<sup>17</sup> Lukman Santoso and Abdul Rachman, "Digitalising Halal Certification: The Dynamic of Regulations and Policies Concerning Halal Certification in Indonesia," *Jurisdiction: Jurnal Hukum Dan Syariah* 14, no. 2 (2023): 265, <https://doi.org/10.18860/j.v14i2.24115>.

<sup>18</sup> Devid Frastiawan Amir Sup, "Relevansi Konsep Hutan Wakaf Dengan Konsep Wakaf Di Dalam Islam," *Islamic Economics Journal* 7, no. 1 (2021): 56, <https://doi.org/10.21111/iej.v7i1.6430>.

<sup>19</sup> Devid Frastiawan Amir Sup, "Al-Qawa'id Al-Fiqhiyah: Tantangan Ilmiah Kemunculannya Dan Aplikasinya Dalam Bidang Ekonomi Shari'ah," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 8, no. 2 (2021): 327, <https://doi.org/10.36835/annuha.v8i2.457>.

<sup>20</sup> Devid Frastiawan Amir Sup, "Mengawal Nilai-Nilai Produksi Melalui Amdal: Perspektif Ekonomi Syariah," in *Isu-Isu Kontemporer Dalam Pendidikan, Ekonomi, Dan Hukum* (Yogyakarta: Trussmedia Grafika, 2021), 317.

<sup>21</sup> May Shinta Retnowati et al., "Analisis Asas Itikad Baik Dalam Jual Beli Online Berbasis COD (Cash on Delivery)," *Al-Hamra: Jurnal Studi Islam* 3, no. 1 (2022): 10, <http://jurnalnasional.ump.ac.id/index.php/Alhamra/article/view/11867>.

compiling it in a logical systematic way, so that the resulting description can become a complete concept that is easy to understand.<sup>22</sup>

## Results and Discussion

### *Maqashid Sharia in Halal Lifestyle and Family Resilience*

In terms of terms, *maqashid sharia* can be interpreted as the intention or purpose of spreading sharia to a Muslim.<sup>23</sup> Meanwhile, the law aims to maintain human benefit and prevent harm in this world and hereafter. Related to efforts to maintain and realize the benefit, *ushul fiqh* experts map five main elements that must be maintained to achieve sharia's objectives. The five elements are *hifz al-din* (protecting religion), *hifz an-nafs* (protecting the soul), *hifz al-aql* (protecting the intellect), *hifz an-nasl* (protecting offspring), and *hifz al-mal* (protecting property).<sup>24</sup>

Of the five main objectives, at the implementative level, they are grouped into three, namely primary needs (*dharuriyyah*), complementary/secondary (*hajjiyyah*), and improvement/tertiary (*tahsiniyyah*). If the three levels of needs are associated with the five elements of sharia objectives, then in its application in law, efforts to maintain the five elements above must be juxtaposed with the priority scale of the three levels of needs. This aims to place the hierarchy of the law to be implemented according to its portion and urgency.<sup>25</sup>

Things that are *dharuriyyah* must exist because they are the basis for the continuation of every human being's life to ensure their welfare. If not, the structure of human life will be damaged because of the loss of the necessity. The *hajjiyyah*, on the other hand, is necessary for humans to bear the burden of *taklif* (imposition of liabilities) and other burdens of life. If it is not fulfilled, it does not affect and damage the structure of human life much, only causing difficulties and narrowness. In contrast, the *tahsiniyyah* needs are those related to honor, ethics, and behavior that are not contrary to sharia. Things that are *tahsiniyyah* refer to noble morals, good customs, and everything considered the best way.<sup>26</sup>

Jasser Auda takes a progressive view of *maqashid* theory. Jasser Auda argues that classical *maqashid* is primarily concerned with the benefits of individuals, making it unable or unresponsive in answering the global world problems that

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<sup>22</sup> Devid Frastiawan Amir Sup and Ifandi Suhendi, "The Concept of Muqasah on Murabahah Financing in the Perspective of Fatwa DSN-MUI," *Kodifikasia: Jurnal Penelitian Islam* 16, no. 1 (2022): 53, <https://doi.org/10.21154/kodifikasia.v16i1.3818>.

<sup>23</sup> Asafri Jaya Bakri, *Konsep Maqashid Syari'ah Menurut Al-Syatibi* (Jakarta: PT Raja Grafindo Persada, 1996), 5.

<sup>24</sup> Fathurrahman Djamil, *Filsafat Hukum Islam* (Jakarta: Logos Wacana Ilmu, 1999), 31.

<sup>25</sup> Miftahul Huda, *Filsafat Hukum Islam* (Ponorogo: STAINPo Press, 2006), 68.

<sup>26</sup> Abdul Wahhab Khallaf, *Politik Hukum Islam* (Yogyakarta: Tiara Wacana, 2005), 43.

occur. So, Jasser Auda expands and develops the scope and dimensions of classical *maqashid* theory to respond to the challenges of contemporary times.<sup>27</sup> Then, Jasser Auda's thinking produces systems theory as an approach in Islamic law and designs a set of categories by utilizing six system features, cognitive nature, interrelatedness, wholeness, openness, multi-dimensionality, and purposefulness.

Thus, Jasser Auda's idea emphasizes a paradigm shift in understanding the classical *maqashid sharia* theories detailed by Imam Al-Syatibi.<sup>28</sup> The estuary of *maqashid sharia* is none other than the establishment of *maslahah*. One of the essential criteria of *maslahah* is that it must benefit most people, not a small number of people.<sup>29</sup>

Meanwhile, a *halal* lifestyle is a lifestyle that follows the teachings of Islam in all aspects of life. This includes keeping food *halal*, avoiding usury, and wearing clothes following sharia. In following the *halal* lifestyle, Muslims must ensure that all food consumed meets *halal* requirements, such as not containing *haram* ingredients or not being prepared in a way that does not follow Islamic law. In addition, avoiding usury in all forms, including loans with interest, is essential. *Halal* lifestyle also emphasizes the importance of dressing according to the procedures taught in Islam.

First, keeping food *halal*, is one of the essential aspects of living a *halal* lifestyle. This involves ensuring that all food Muslims consume meets Islam's *halal* requirements. To achieve this, Muslims must pay attention to the source and manner in which the food is provided. They must ensure that the food does not contain *haram* ingredients such as pork, alcohol, or additives obtained from *haram* sources. In addition, the food must also be prepared in a way that complies with Islamic law, such as ensuring that it is not mixed with *haram* ingredients or prepared with unclean utensils.

Second, avoiding usury, is an essential part of the *halal* lifestyle. Usury refers to a practice that involves exchanging money for interest or an unfair profit. In Islam, usury is considered one of the major sins. Therefore, Muslims should avoid all forms of usury, including loans with interest, investments with interest, or engaging in activities that involve usury. Instead, they are encouraged to seek sharia compliant alternatives, such as *mudharabah* or *musyarakah*.

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<sup>27</sup> Retna Gumanti, "Maqasid Al-Syariah Menurut Jasser Auda (Pendekatan Sistem Dalam Hukum Islam)," *Jurnal Al Himayah* 2, no. 1 (2018): 97, <https://journal.iaingorontalo.ac.id/index.php/ah/article/view/582>.

<sup>28</sup> Syukur Prihantoro, "Maqasid Al-Syari'ah Dalam Pandangan Jasser Auda: Sebuah Upaya Rekonstruksi Hukum Islam Melalui Pendekatan Sistem," *At-Tafkir* 10, no. 1 (2017): 120, <https://journal.iainlangsa.ac.id/index.php/at/article/view/235>.

<sup>29</sup> Asmuni, "Strategi Pembangunan Ekonomi Berbasis Sistem Al-Maqashid," *Millah: Jurnal Studi Agama* 13, no. 2 (2014): 93, <https://doi.org/10.20885/millah.vol13.iss2.art5>.

*Third*, wearing clothes that follow sharia and are made from *halal* products. Wearing clothes following sharia is one of the essential aspects of the *halal* lifestyle. In Islam, there are rules about how to dress that must be followed by Muslims, especially for women. Women's clothing must cover the *aurat* (intimate parts), certain body parts that must be covered. A woman's *aurat* includes the whole body except the face and the palms of the hands. Clothing should also be loose and not transparent so as not to attract unnecessary attention. In addition, women are also encouraged to wear clothes that do not reflect luxury or arrogance. Men's clothing should also be modest and cover the *aurat* adequately.

Thus, *halal* lifestyle and *maqashid sharia* are closely related to Muslim life. *Halal* lifestyle refers to a way of life per Islamic teachings, especially regarding food, clothing, behavior, and other daily activities. Meanwhile, *maqashid sharia* refers to the purpose or intent of Islamic laws. There are five main *maqashid sharia*, namely *hifz al-din* (maintenance of religion), *hifz an-nafs* (maintenance of the soul), *hifz al-'aql* (maintenance of reason), *hifz an-nasl* (maintenance of offspring), and *hifz al-mal* (maintenance of property). By adopting a *halal* lifestyle, one can achieve *maqashid sharia* by preserving the fundamental values of Islam and the ultimate goal.

### ***The Influence of Religiosity and Halal Lifestyle in the Digital Age***

*Halal* lifestyle is a *halal* lifestyle of a Muslim in consuming and using something *halal* according to Islamic teachings. A *halal* lifestyle can be applied by maintaining *halal* principles in every aspect of life, not only about the food we eat but also the products we use. This situation encourages Muslims to consume products guaranteed *halal* by paying attention to how they are produced, processed, and obtained to ensure their *halalness*.

*Halal* products have become a mandatory requirement for every consumer today, especially Muslims in various parts of the world. For Muslims themselves, consuming *halal* products is an obligation to fulfill the commands of Allah Swt. As surah Al-Maidah verse 88 states, "*Eat halal and good food*". However, in the current era of globalization, determining the *halalness* of a product is not as easy as before technology developed. For this reason, as a country with a majority Muslim population, Indonesia should start paying attention to the needs of its citizens in consuming *halal* products. One of them is guaranteeing the *halalness* of a product with *halal* certification and labeling.

The *halal* lifestyle is not only about food and beverages consumed, but Muslims also apply *halal* lifestyles such as health places, cosmetic brands, home needs, and even *halal* medical equipment. So, it can be concluded that public interest in *halal* products is now in food, beverages, and other products.



*Halal* lifestyle can proliferate by involving the community as an object. Educating and promoting *halal* lifestyle patterns is not only binding on Muslims but can also be applied to the broader community. Due to the large population of Muslims in Indonesia, most manufacturers have improved all forms of products with better quality so that they can be tested for *halalness*. But it is not unexpected that *halal* labeled products are currently not only in demand by Muslims but also by the wider non-Muslim community.

They think that roving a product to be verified *halal* re requires. So that makes people prioritize *halal* products as their consumption. For example, New Zealand is one of the world's largest *halal* meat exporters. 65% of *halal* meat is exported to non-Muslim countries for consumption in their daily lives.<sup>30</sup>

Nowadays, the proliferation of imported products through various websites has become overwhelming. All kinds of products you want and need are available and ready to be ordered. But who would have thought these products do not meet the standards, especially in *halal* ?

The flood of imported products, especially food and beverages from certain countries, has raised concerns. Moreover, these imported goods come from non-Muslim countries, where the level of concern for *halal* products is still relatively low, if not non-existent.<sup>31</sup>

The rise of imported products in Indonesia has positive and negative impacts. Therefore, consumers must be wise in sorting and choosing which products follow applicable standards and regulations. Especially for Muslims, observing a product to ensure its *halalness* is essential.

This situation can be applied with the filter method of the necessities of life, which is divided into two types of idealism family filters. Which are the type of family that always focuses on matters of truth, such as sorting out specific products following the provisions of Islamic law, while the pragmatic family is the type of family that only thinks about its benefits without caring whether the products consumed at any time are included in the *halal* and safe category or not. We can use this method as an activity to filter the products that we will consume. As Muslims, we should apply this method as a form of filtering the products we need to comply

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<sup>30</sup> Andika and Aldi, "Gaya Hidup Halal Alternatif Terbaik Peningkatan Kualitas Hidup Manusia," Komite Nasional Ekonomi dan Keuangan Syariah, 2020, <https://kneks.go.id/berita/319/gaya-hidup-halal-alternatif-terbaik-peningkatan-kualitas-hidup-manusia>.

<sup>31</sup> Syarifah Fadila Amalia, "Membanjirnya Barang Impor Dengan Harga Murah," Kompasiana, 2023, <https://www.kompasiana.com/syarifahfadila/6559d7adedff764dd37bd632/membanjirnya-barang-impor-dengan-harga-murah>.

with sharia provisions. It is not difficult to apply this method, such as shopping for basic household needs by paying attention to the brand and verifying its *halalness*. Currently, the majority of Muslims have begun to apply this. In addition to guaranteeing *halal* products, the quality of *halal* products is also highly valued in the eyes of the public.

### *Halal Lifestyle in the Digital Age from a Maqashid Sharia Perspective*

It is commonly known that *halal* lifestyle is a universal concept. *Halal* should encompass the entire spectrum of human life, especially those who are Muslims, and be the lifestyle of a Muslim. *Halal* lifestyle can be understood from the perspective of *maqashid sharia*, which is the main principle in Islam to achieve the benefit and purpose of life. From the perspective of *maqashid sharia*, the *halal* lifestyle is an effort to realize benefits in everyday life by fulfilling sharia principles. One way to realize these benefits is through a *halal* lifestyle, including consumption, clothing, and daily behavior.

In the context of a *halal* lifestyle, a guarantee is needed that covers the needs of the *halal* lifestyle. In Indonesia, this guarantee is realized in the *halal* certification system. *Halal* certification is an activity or process carried out to meet or achieve specific standards, with the ultimate goal of formal legal recognition that the products issued or circulated have met *halal* requirements.

In the perspective of *maqashid sharia*, *halal* certification is oriented towards safeguarding religion, soul, mind, offspring, and property. With *halal* certification, Muslims can ensure that the products or services they consume follow *halal* principles to realize benefits in their daily lives. Law Number 33 of 2014 concerning *Halal* Product Guarantee is the legal basis for the *halal* certification system in Indonesia.

Referring to Law Number 33 of 2014 concerning *Halal* Product Guarantee emphasizes that products that enter, circulate, and are traded in the territory of Indonesia must be *halal* certified. *Halal* products regulated in the law include genetically modified products, cosmetics, food, and beverages, biological products, medicines, chemical products, and goods used, or utilized by the public.<sup>32</sup>

We have entered the era of society 5.0, which is characterized by high competition in various sectors that are in direct contact with the needs of society. In the society 5.0 era, Indonesia experienced significant growth in the digital economy sector. This has become one of the factors affecting import activities in Indonesia. The Central Bureau of Statistics (BPS) noted that Indonesia's import value was US\$ 18,67

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<sup>32</sup> Dewi Ayu Widyaningsih, "Sertifikasi Halal Perspektif Maqashid Syariah," *Falah: Jurnal Hukum Ekonomi Syariah* 4, no. 1 (2023): 61, <https://doi.org/10.55510/fjhes.v4i1.224>.

billion in October 2023.<sup>33</sup> The percentage of imported products includes household needs products.

The Directorate of Customs and Excise of the Ministry of Finance noted that most imported goods come from China.<sup>34</sup> China is a country with a minority Muslim population, which is around 20 million, about 1,8% of the total population. This does not rule out the possibility that imported products produced by China do not meet the quality of *halal* products that the Indonesian people need, the majority of whose population is Muslim. However, because the average price of imported products in circulation is relatively cheap, it is not surprising that these products will still be bought by the Indonesian Muslim community, even though they are not *halal* certified and do not meet the quality of them.

The encroachment of cheap imported products without *halal* certification can pose a severe threat to the *halal* quality of life of the Muslim community. In this case, the role of the family is significant in ensuring the *halalness* of the products consumed. Families are responsible for ensuring that the food and products purchased and consumed meet *halal* standards. This involves a good understanding of *halal* certification and awareness of the importance of the consumption of *halal* products.

As the smallest unit of society, the family is essential to instilling Islamic values and teachings. The family influences a consumer's behavior through habituation, example, and explanation, which will form a mindset and manifest in behavior.<sup>35</sup> Education and religious values provided by parents provide a basis for children to form attitudes. A critical and wise attitude in choosing *halal* products for consumption can be based on the religious values instilled by their parents. The more affluent a family's understanding of its religion (Islam) will be reflected in the actions and behavior of its family members.

In the context of filtering imported products circulating in the market, apart from increasing understanding of the risks of cheap imported products that are not certified, cultivating religious values in a family can also be an essential foundation. Families with a foundation of religiosity and spirituality tend to have a high awareness regarding the consumption of a *halal* product. They are unlikely to

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<sup>33</sup> Ridhwan Mustajab, "Data Nilai Impor Indonesia Pada Oktober 2023," Data Indonesia, 2023, <https://dataindonesia.id/industri-perdagangan/detail/data-nilai-impor-indonesia-pada-oktober-2023>.

<sup>34</sup> RRI, "Gempuran Barang Impor Dan Fluktuasi Harga Pasar," Radio Republik Indonesia, 2023, <https://www.rri.co.id/editorial/1928/gempuran-barang-impor-dan-fluktuasi-harga-pasar>.

<sup>35</sup> Muhammad Ikhsan Harahap, Nurul Izzah, and Muhammad Ridwan, "Determinan Generasi Z Menerapkan Gaya Hidup Halal Di Kota Padangsidempuan," *J-EBIS (Jurnal Ekonomi Dan Bisnis Islam)* 7, no. 1 (2022): 23, <https://doi.org/10.32505/j-ebis.v7i1.3761>.

consume a product solely for wants and needs. Muslim families with a high foundation of religiosity, in addition to paying attention to the needs and desires in consuming products, will also pay attention to the purpose of consumption in Islam.

The purpose of a person consuming in Islam is to be used in terms of worship to Allah Swt., which is a function to give a person strength to worship Allah Swt. Because something is consumed to worship Allah Swt., it will be a reward for them. A family's religiosity and spirituality open the minds and awareness of its members in terms of the consumption of *halal* products. The next step is how they take a stand on their awareness of the consumption of *halal* products.

Families can provide their members with an understanding of the definition of *halal* in Islam, which includes prohibitions against certain types of food, ingredients, and processes in production, and can study *halal* guidelines provided by religious authorities or recognized *halal* certification bodies. In this modern era, many applications and information sources list *halal* products. A family can utilize applications or websites that provide the latest information about the *halalness* of products on the market because most imported products with the best quality do not guarantee that the product is *halal* for consumption.

Families with solid religiosity and spirituality will have high awareness, so they will not rely on the manufacturer's claims or labels on the packaging. They will also conduct further research and research to ensure the *halalness* of the products they consume. And will not be tempted by uncertified imported products with all the advantages. If there are doubts regarding the *halalness* of a product, the family tends to avoid consuming the product, prioritizing caution in choosing products.

From some of these explanations, it can be underlined that the religiosity of a family plays an essential role in filtering uncertified imported products. Religious values (religiosity) are the final filter influencing the decision to consume a product. This shows that religious values can be the primary consideration in choosing imported products that follow the family's religious principles, because families with high religiosity also have a high awareness of the importance of *halal* products for consumption.

The better a family's religiosity level, the better the resilience in filtering *halal* industrial products. The hierarchy can be described as follows. *First*, the *halal* lifestyle involves selecting food, clothing, and daily activities following Islamic religious principles. This helps maintain religion (respect for religious life, *hifz al-din*). *Second*, a *halal* lifestyle includes healthy living habits and food that conforms to the principles of *halal* and *thayyib* (excellent and clean) food. This supports the maintenance of the soul and health (maintenance of soul and health, *hifz an-nafs*). *Third*, the *halal* lifestyle

includes spiritual and intellectual self-development through worship, learning, and skill development. This supports the maintenance of the intellect (intellectual and spiritual growth, *hifz al-'aql*). *Fourth*, a *halal* lifestyle helps balance personal, social, and family life. It supports the maintenance of offspring by giving sufficient attention to family and home life (balance of life and family, *hifz an-nasl*). *Fifth*, a *halal* lifestyle encourages *halal* wealth and supports economic activities following Islamic principles. This contributes to maintaining wealth and social responsibility (*hifz al-mal*).

Meanwhile, today, the *halal* lifestyle is also faced with various challenges related to technological advances, globalization, and changes in consumption patterns. Some of these challenges involve food, finance, communication, and entertainment. *First*, the challenge of product labeling and information. Understanding the *halalness* of a product can be difficult for Muslim families due to the limited information provided on labels or online. Moreover, online shopping can present difficulties for Muslim families in ensuring the *halalness* of the products purchased. *Second*, the digital content and entertainment challenge. This is related to the challenge for Muslim families to find digital entertainment, such as movies or music, that meets *halal* standards. In addition, some contents are not in line with Islamic values on social media. *Third*, digital financial challenges. This condition relates to ensuring that digital financial transactions follow Islamic finance principles. In addition, financial technology can involve aspects that are not sharia-compliant, such as virtual usury or non-*halal* investments. *Fourth*, the digital health challenge. This is related to the use of health and nutrition applications that may involve advice or information that does not always follow the principles of *halal* food. *Fifth*, the challenge of cultural influence and globalization. This relates to the influence of foreign cultures through social media and digital entertainment can create challenges in maintaining a lifestyle following Islamic values. Ensuring the *halalness* of the food consumed can be difficult with the increase in food imports and exports. *Sixth*, challenges of changing lifestyles and priorities. This is related to the challenge of adopting a *halal* lifestyle during changes in modern lifestyles that often do not consider aspects of *halalness*. In addition, fast-paced lifestyles and high mobility can make it difficult to choose options that follow *halal*. *Seventh*, education and awareness challenges. This is related to the challenge of getting adequate religious education to understand the principles of *halalness*. It motivates people to be more aware of the importance of a *halal* lifestyle and its impact on the afterlife.

There are patterns of family resilience according to the religiosity filter. *First*, the idealist family. This family pattern has a high level of awareness of the *halal*

lifestyle following sharia, and they apply in detail the things that must be done as Muslims, namely filtering all types of products that they consume and do not conflict with the *halal* lifestyle. The romantic family concept will always consider all material and spiritual aspects and be structured. *Second*, the pragmatic family. It is the nature of someone who thinks practically, narrowly, and instantly. They only think that all the needs they want are met without thinking that the goods they consume are feasible and follow the *halal* lifestyle or vice versa. Families with this concept tend to consume products without filters and ignore certification.

Facing these challenges, increasing awareness and compliance with *maqashid sharia* based *halal* laws is essential, as developing platforms and resources to help consumers choose *halal* options and promoting technological innovations that comply with Islamic values. In addition, cooperation between the community, government, and business sectors can help address these challenges and facilitate the adoption of *halal* lifestyles in the digital age.

## Conclusion

The *halal* lifestyle refers to the obligation of a Muslim to consume and use everything categorized as *halal* according to Islamic teachings. This includes how individuals live their daily lives with *halal* principles, including consuming *halal* household products. From the perspective of *maqashid sharia*, the *halal* lifestyle has a strong relevance to the principle of benefit in daily life. In this case, *halal* certification is a form of guarantee for the overall need for a *halal* lifestyle. *Halal* certification, when viewed from the perspective of *maqashid sharia*, is oriented towards safeguarding religion, soul, mind, offspring, and property. This shows that the *halal* lifestyle is not only related to the food aspect but also includes other aspects of daily life that benefit individuals and society. To realize a *halal* lifestyle in Muslim society, the family has a significant role. As the smallest unit in the family, the family influences family members as consumers to be more selective and wise in choosing *halal* daily necessities products for consumption. The religiosity of a Muslim family will play a significant role in influencing its members to determine their lifestyle and choices as consumers. And can be a bulwark of defense from the threat of cheap imported products that are not *halal* certified. Family religiosity here has a role in ensuring the *halalness* of the product that will be consumed.

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