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The Contribution of Halalan Tayyiban as an Epistemological Foundation of Sharia Economics Based on Maqasid Al-Shariah

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Abstract

Contemporary Islamic economics faces an epistemological gap between rapid innovation, digital transactions, and increasingly complex financial instruments, and the ability of classical fiqh and modern regulation to provide ethical, measurable, and maṣlaḥah-oriented operational standards. This study aims to reconstruct the contribution of halal ṭayyiban as a normative and epistemological foundation for developing maqāṣid al-sharīʿah-based Islamic economics. This research uses qualitative library research with conceptual, content analysis, and descriptive-analytical approaches to classical and contemporary literature. The findings show that halal ṭayyiban is not limited to the legality of products and transactions, but also includes commodity quality, integrity of economic actors, contractual transparency, social responsibility, and ecological sustainability. Its integration with maqāṣid al-sharīʿah strengthens the protection of religion, life, intellect, lineage, and wealth through the synergy of operational and normative dimensions from pre-contract, contract, to post-contract stages. The implication is that halal ṭayyiban can serve as a global quality benchmark, strengthen halal value chains, build consumer trust, promote welfare distribution, distinguish Islamic economics from conventional economics, and respond to contemporary moral, social, and ecological crises. Thus, Islamic economics is affirmed as a just, inclusive, sustainable, and raḥmatan lil-ʿālamīn system.

Keywords: Epistemological Foundation; Halal Tayyiban; Islamic Economics; Maqāṣid al-Sharīʻah.

Abstrak

Penelitian ini bertujuan merekonstruksi konsep halal ṭayyiban sebagai landasan normatif dan epistemologis dalam pengembangan ekonomi syariah berbasis maqāṣid al-syarīʻah. Latar belakang penelitian ini berangkat dari kebutuhan ekonomi syariah kontemporer terhadap kerangka konseptual yang tidak hanya menekankan aspek legalitas formal, tetapi juga kualitas substansial, etika, kemanfaatan, dan keberlanjutan. Penelitian ini menggunakan jenis penelitian kualitatif dalam bentuk studi kepustakaan dengan pendekatan konseptual dan analisis deskriptif untuk menelaah keterkaitan antara prinsip halal ṭayyiban dan tujuan syariat dalam sistem ekonomi modern. Hasil penelitian *menunjukkan bahwa konsep halal ṭayyiban memiliki dimensi integral yang mencakup legalitas proses, kualitas komoditas, integritas perilaku, serta tanggung jawab sosial dan ekologis. Integrasi konsep ini dengan maqāṣid al-syarī'ah memperkuat perlindungan terhadap agama, jiwa, akal, keturunan, dan harta, sehingga ekonomi syariah tidak berhenti pada kepatuhan formal, tetapi bertransformasi menjadi sistem yang berkeadilan, transparan, dan berorientasi maslahat. Secara implementatif, paradigma ini mendorong standardisasi kualitas produk, kejujuran akad, perlindungan konsumen, penguatan rantai nilai halal, distribusi kesejahteraan, dan pelestarian lingkungan. Penelitian ini menegaskan bahwa halal ṭayyiban bukan sekadar simbol religius, melainkan paradigma substantif yang mampu memperkuat daya saing ekonomi syariah, menjawab tantangan global, dan mewujudkan sistem pembangunan yang inklusif, berkelanjutan, serta berkeadaban.*

Kata kunci: *Ekonomi Syariah; Epistimologis; Halal Tayyiban; Maqasid Syariah.*

INTRODUCTION

Contemporary Islamic economics has evolved within a highly dynamic global landscape, characterized by the acceleration of innovation (Suswanto et al., 2025), digital transactions (Fitri et al., 2023), as well as the increasing complexity of financial instruments (Grira & Labidi, 2021). This development is often not matched by the readiness of legal regulatory frameworks, whether in the form of classical *fiqh* or modern judicial instruments, thereby creating a gap between practice and normative standards. Classical *fiqh* (*fiqh al-turāth*) fundamentally provides only a general framework concerning contracts (*ʿuqūd*), along with their essential elements (*arkān*), pillars of a contract, and conditions (*shurūṭ*) (Fila, 2020). Meanwhile, the realities of the modern economy present challenges that are far more complex and case-specific. Under such conditions, economic activities risk proceeding without a clear value orientation and may lose their ethical and spiritual dimensions. Therefore, an approach is required that is capable of bridging the gap between the normative values embedded in religious texts and the practical demands of real-world applications in a contextual and adaptive manner.

This need points to the importance of developing a new epistemological framework in Islamic economics, one that offers a structured direction and a measurable landscape grounded in a broader conception of benefit (*maṣlaḥah*), public interest, and welfare . In this context, epistemology functions as a foundational basis for determining worldview, analytical methods, and the ultimate objectives of economic activity (Choudhury, 2020a). A maqāṣid al-sharī'ah-based approach becomes highly relevant, as it is capable of articulating a more comprehensive value orientation. This new epistemological framework underscores two essential dimensions of economic activity: individual benefit and public welfare simultaneously. Accordingly, economic practices are not merely directed toward the fulfillment of private interests but are also oriented toward fostering equitable and just social prosperity (Choudhury, 2020b).

Within this framework, *maqāṣid al-sharī'ah* is not merely understood as the normative objectives of Islamic law, but also as an analytical instrument for exploring the fundamental values underlying Islamic economics. It provides a conceptual space to uncover the deeper meanings embedded in economic practices, thereby ensuring their continued relevance in the face of evolving socio-economic transformations (Choudhury, 2024). This approach enables the contextualization of Islamic teachings without compromising their essential substance. By positioning *maqāṣid al-sharīʿah* as an epistemological foundation, Islamic economics can evolve dynamically while remaining firmly grounded in its normative principles. This is crucial to ensure that Islamic economics does not become confined within rigid legal formalism, but rather emerges as a living and applicable system within the fabric of social life (Muttaqin, Samsudin, Salleh, et al., 2025).

Meanwhile, the concept of *halal ṭayyiban* serves as a crucial pillar in articulating an Islamic economic framework oriented toward quality and ethical integrity. *Halal* is not merely understood as compliance with Sharīʿah provisions, but also as a foundational basis of legality that ensures the validity of every transaction (Hasma et al., 2024). The notion of *ṭayyiban*, in turn, introduces a qualitative dimension encompassing utility, safety, sustainability, and moral integrity within economic processes. In this regard, *halal ṭayyiban* affirms that the mainstream orientation of Islamic economics is not solely directed toward profit maximization, but also toward adherence to Sharīʿah principles and the generation of broader societal benefit (Halal-Tayyiban and Sustainable Development Goals, 2022). Accordingly, every economic activity must be assessed not only in terms of profitability, but also in light of its impact on human well-being and the environment.

The purpose of this study is to reconstruct the contribution of *halal ṭayyiban* as a normative and epistemological foundation in the development of Islamic economics based on *maqāṣid al-sharīʿah*. This is important because contemporary Islamic economics faces the challenges of innovation, digital transactions, and increasingly complex financial instruments that cannot be adequately addressed through a merely legal-formal approach. Therefore, *halal ṭayyiban* needs to be understood as a paradigm that includes legality, quality, ethics, utility, social responsibility, and sustainability. Its integration with *maqāṣid al-sharīʿah* is expected to strengthen Islamic economics as a system that is beneficial, just, and relevant to modern needs.

The integration of *halal ṭayyiban* and *maqāṣid al-sharīʿah* is therefore essential as a bridge between normative values and practical implementation (Muttaqin, Samsudin, Ahmad, et al., 2025; Güney, 2024). Halal provides clear legal boundaries, *ṭayyiban* ensures quality and beneficial outcomes, while *maqāṣid al-sharīʿah* offers a purposive orientation grounded in the realization of *maṣlaḥah*. The synergy of these three elements yields a comprehensive economic paradigm that is not only legally valid but also socially relevant and ecologically sustainable. (Harsanto et al., 2024)

Such an approach effectively responds to the challenges of modern economic systems, which often neglect ethical considerations and sustainability. Through this integrative framework, Islamic economics can emerge as an alternative system that is not only competitive but also ethically grounded and oriented toward the realization of collective welfare (Rahman et al., 2024a).

Accordingly, positioning *halal ṭayyiban* integrated with *maqāṣid al-sharīʿah*as an epistemological pillar constitutes a strategic step in the advancement of contemporary Islamic economics. This approach strengthens the relationship between text and context, between normative principles and empirical realities, as well as between individual and collective interests.

Moreover, it ensures that Islamic economics remains both relevant and practically implementable within an ever-evolving social landscape. Through this framework, Islamic economics transcends its role as merely an alternative system and emerges as a comprehensive solution that harmonizes material gains with spiritual values. Ultimately, this paradigm is expected to give rise to an economic system that is just, sustainable, and conducive to the realization of *maṣlaḥah* for all humankind.

LITERATURE REVIEW

Background Theory

The concept of *halal ṭayyiban* constitutes a fundamental principle in Islam that extends beyond matters of consumption to encompass the entirety of economic activity. *Halal* refers to that which is permissible under Sharīʿah, while *ṭayyiban* denotes that which is wholesome, pure, safe, and beneficial. Within the framework of Islamic economics, these two concepts function as normative standards that govern not only the legality but also the qualitative dimensions of economic practices (Kartika, 2023; Alzeer et al., 2018a; Tieman & Hassan, 2015; Wilson & Liu, 2010). This principle is aligned with the overarching objectives of the Sharīʿah, which emphasize *maṣlaḥah* (public welfare) as the primary orientation, whereby economic activities are required to generate benefit and prevent harm. In contemporary scholarship, the concept of *halal ṭayyiban* is also understood as an integral component in the operationalization of *maqāṣid al-sharīʿah* within economic practice (Verawati & Utamie, 2025).

In its modern development, the concept of *halal ṭayyiban* has undergone a significant expansion in meaning in response to the growing complexity of the global economic system. It no longer emphasizes merely the aspect of legal permissibility, but also encompasses ethical considerations, product quality, safety, as well as social and environmental responsibility (*Halal and Tayyiban Food Security: The Way Forward for Brunei Darussalam | Springer Nature Link*, n.d.). Empirical studies indicate that the implementation of *halal* principles within supply chains and products is positively associated with enhanced economic performance and increased consumer trust, particularly when it is underpinned by a robust understanding of *maqāṣid al-sharīʿah* (Loekman & Perdana, 2024) (Ab Rashid & Bojei, 2019) (Zailani et al., 2015) (Ali et al., 2022) . This underscores that *ṭayyiban* constitutes a critical element in ensuring that economic activities are not only legally valid, but also capable of generating sustainable added value (Hasan et al., 2026a).

Meanwhile, *maqāṣid al-sharīʻah* provides a comprehensive theoretical framework for understanding the objectives of Islamic economics. This concept encompasses the protection of religion, life, intellect, lineage, and wealth as the primary aims of the Sharīʻah (Qutaiba & Owais, 2024). From a contemporary perspective, the thought of Jasser Auda emphasizes the importance of a flexible and contextual systems-based approach in the implementation of *maqāṣid al-sharīʻah* in the modern era. (Hasanah et al., 2025). Accordingly, the integration of *halal ṭayyiban* and *maqāṣid al-sharīʻah* gives rise to a value-based economic paradigm that harmonizes legal compliance, qualitative excellence, and social welfare (*maṣlaḥah*).

Proposition Development

The concept of *halal ṭayyiban* bears a significant relationship to value formation within Islamic economics. This principle not only ensures the validity of transactions but also guarantees that economic activities generate broad-based benefits for society. Empirical studies indicate that economic practices grounded in *halal ṭayyiban* are oriented toward the avoidance of harmful elements such as *ribā* (usury), *gharar* (excessive uncertainty), and *maysir* (gambling), thereby fostering the development of a more just and ethically grounded economic system (Rozikin et al., 2024). Accordingly, the more extensively this principle is implemented, the stronger the ethical foundation of the economic system becomes. In the Indonesian context, the strengthening of the halal supply chain demonstrates that the application of halal principles is not merely normative in nature, but also plays a critical role in safeguarding product integrity and reinforcing consumer trust within the modern economic system (Rusydiana et al., 2023)

On the other hand, *maqāṣid al-sharīʻah* functions as a guiding framework that directs economic activities toward the realization of *maṣlaḥah*. A maqāṣid-based approach has been shown to enhance the orientation of economic systems toward social welfare, distributive justice, and the protection of individual rights. Studies within the context of Indonesia's halal industry indicate that the integration of halal supply chains, environmental ethics, and *maqāṣid al-sharīʻah* is capable of fostering an economic system that is both sustainable and oriented toward collective well-being. Furthermore, recent bibliometric analyses affirm that research on halal supply chains is increasingly evolving toward the integration of *maqāṣid* values and sustainability within contemporary Islamic economics (Hanoum et al., 2023). Accordingly, *maqāṣid al-sharīʻah* may be positioned as a mediating variable that bridges normative principles and the ultimate outcome of economic welfare.

Based on this conceptual reasoning, this study develops the following propositions: first, halal ṭayyiban contributes to the formation of a value-based Islamic economic system; second, maqāṣid al-sharīʻah functions as a guiding framework that strengthens the realization of economic maṣlaḥah; and third, the integration of halal ṭayyiban and maqāṣid al-sharīʻah conceptually strengthens the development of a just and sustainable Islamic economic system.

Conceptual Framework

The conceptual framework of this study illustrates the interrelationship between *halal ṭayyiban*, *maqāṣid al-sharīʿah*, and Islamic economics as an integrated and interdependent system (Sultan et al., 2026). *Halal ṭayyiban* is positioned as a normative foundation that determines both the legitimacy and the quality of economic activities. This principle ensures that all economic practices are free from prohibited elements while meeting standards of goodness and utility (Yani & Suryaningsih, 2019). In practice, this concept serves as a primary foundation for constructing an economic system that is aligned with Islamic values.

Subsequently, *maqāṣid al-sharīʿah* functions as an epistemological framework that provides direction and purpose to such economic activities. A maqāṣid-based approach is not solely oriented toward protection, but also toward development and the broader enhancement of human well-being (Firmansyah & Frizky, 2025). From a contemporary perspective, *maqāṣid al-sharīʿah* is understood as a multidimensional system that is adaptive to changing circumstances, thereby enabling it to bridge the gap between normative texts and empirical realities. Accordingly, *maqāṣid al-sharīʿah* functions as an intervening variable that connects principles with practice (Nisa et al., 2025).

The outcome of this integration is the emergence of a value-based Islamic economic system that emphasizes a balance between profitability, social justice, and sustainability. Empirical studies indicate that the application of *maqāṣid al-sharīʿah* in economic practice can guide the system toward collective welfare and equitable distribution(Yanti & Sabila, 2026; Mergaliyev et al., 2021; Platonova et al., 2018). Conceptually, the relationships among the variables can be formulated as follows: *Halal ṭayyiban,Maqāṣid al-Syarīʿah,Valued Based Islamic Economics*, which reflects the integration of norms, objectives, and implementation within Islamic economics.

RESEARCH METHOD

This study employs a qualitative research design using a library research approach. The approach is considered appropriate as the study focuses on the conceptual and epistemological analysis of *halal ṭayyiban* and *maqāṣid al-sharīʿah* (Naeem et al., 2023;Mende, 2022). which requires a comprehensive examination of both classical and contemporary scholarly literature rather than empirical data collection.

The study adopts a conceptual, content analysis, and descriptive-analytical approach. The conceptual approach is used to explore the theoretical foundations of halal ṭayyiban and maqāṣid al-sharīʿah, while content analysis is applied to identify meanings, themes, and patterns within the selected literature. The descriptive-analytical approach is further utilized to explain the relationship between concepts within the framework of Islamic economics.

Data sources consist of primary and secondary literature. Primary sources include classical Islamic texts (turāth) related to ushul al-fiqh and maqāṣid al-sharīʿah.

Secondary sources include peer-reviewed journal articles indexed in Scopus, academic books, and policy-related publications relevant to Islamic economics and finance. Literature selection is based on four criteria: relevance to the research topic, academic credibility from reputable sources, recency of publication (preferably within the last ten years), and theoretical contribution to Islamic economic thought.

Data collection is conducted through systematic documentation techniques, involving identification, classification, and selection of relevant literature using key terms such as “halal ṭayyiban,” “maqāṣid al-sharī‘ah,” and “Islamic economics.” Data analysis is conducted through external and internal criticism to ensure source authenticity, credibility, and relevance, followed by interpretative synthesis to construct a conceptual framework of halal ṭayyiban within Islamic economics.

RESULTS AND DISCUSSION

The Conceptualization of *Halal Ṭayyiban* within the Islamic Economic System

The urgency of the *halal ṭayyiban* concept within the sources of Islamic law occupies a profoundly fundamental position, as it constitutes a direct divine injunction repeatedly emphasized in the Qur’an. One notable example is Surah al-Baqarah (2:168), which calls upon all humankind to consume what is lawful and wholesome from what exists on earth. The emphasis on the *ṭayyib* dimension alongside *halal* signifies that Islam does not merely require compliance with formal-ritual legality, but also places considerable importance on the quality, health, and safety of what is consumed by human beings Rahman et al., 2024b). In line with this, numerous *ḥadīth* traditions report that the Prophet Muhammad (peace be upon him) emphasized the purity of consumption as a fundamental prerequisite for the acceptance of supplications and acts of worship. Wealth or food acquired through unlawful or unethical means is understood to obstruct the spiritual relationship between the servant and the Creator (Mehmood & Qadir, 2024). Accordingly, the integration of *halal ṭayyiban* within the Qur’an and the Prophetic traditions is not merely a set of dietary regulations, but rather an instrument for safeguarding human integrity both physically and spiritually so that individuals may fulfill their role as *khalīfah* with a sound body and a purified soul(Suleman et al., 2021).

From a theological perspective, Qur’anic exegetes (*mufassirūn*) interpret the phrase *halal ṭayyiban* as a dual standard that must be fulfilled simultaneously for an economic object to yield *barakah* (blessing). *Halal*, in exegetical terms, refers to the “upstream” dimension, namely, the legality of acquisition, ensuring that it is free from prohibited substances (*muḥarramāt*) as well as unjust means such as *ribā* (usury) and fraud, thereby rendering it formally lawful. In contrast, *ṭayyib* is understood as the “downstream” dimension, which relates to the intrinsic quality of the good itself; it must be pure, wholesome, palatable, health-promoting, and capable of generating benefit (*manfa‘ah*) without causing harmful effects (*ḍarar*), whether to the human body or intellect(Poni et al., 2025). Ibn Kathir, in his exegetical work, emphasizes that this command reflects divine compassion, intended to preserve the innate human disposition (*fiṭrah*). He argues that what individuals consume directly influences their behavioral tendencies and the purity of their hearts (Fakrurradhi, 2021). Accordingly, the exegesis of *halal ṭayyiban* shifts the understanding from mere outward compliance toward the attainment of a higher quality of life, wherein material aspects must be harmonized with values of purity and universal goodness.

Within the trajectory of economic activity, the concept of *halal ṭayyiban* inherently integrates two interrelated and essential dimensions: the conduct of economic agents and the nature of the commodities being transacted. In the dimension of conduct, this demands more than simple adherence to formal legal prohibitions, such as refraining from theft or fraud, but also requires a firm commitment to ethical principles and integrity in every contractual engagement (Khairunnisa & Ahmad, 2023), as well as the incorporation of contextual moral values that uphold norms of propriety and the social wisdom embedded within the community. The implementation of such *ṭayyib* conduct embodies a humane economic ethos, wherein market participants mutually respect one another's dignity as partners in the pursuit of *maṣlaḥah*, rather than merely treating each other as instruments for profit maximization (Razak, Jumriani, et al., 2026).

This is in line with the dimension of commodities; *halal ṭayyiban* does not merely confine goods to the criteria of being free from impurity (*najāsah*) or legally permissible in their acquisition, but also regulates the substantive value and benefit that such goods provide to their users (Saifuddin, 2025). A *ṭayyib* commodity must be environmentally sustainable, non-destructive to ecological balance, and capable of generating positive ripple effects that deliver broad-based benefits both for the personal well-being of consumers and for the preservation of the surrounding environment. In this way, it contributes to the formation of an economic cycle that is holistic in structure, pure in process, and superior in its overall impact (Elgharbawy & Azmi, 2022).

The epistemological construction of modern Islamic economics positions *ṭayyib* as a dualistic concept that integrates material purity and moral excellence within a unified framework. In its first dimension, namely, the aspect of commodities *ṭayyib* requires that goods involved in transactions are not only *halal* in substance, but also possess substantial real utility, are safe for human health, and are produced through environmentally sustainable processes that do not harm the ecological biosphere (Alzeer et al., 2018b). A *ṭayyib* commodity is one that generates positive ripple effects for the individual well-being of consumers while simultaneously safeguarding the sustainability of natural resources for future generations (Nugroho et al., 2024).

However, the full realization of Islamic economics can only be achieved through the second dimension, namely, the aspect of human conduct where *ṭayyib* evolves into an ethical standard that transcends mere formal legal compliance. In this dimension, *ṭayyib* conduct is manifested in the moral commitment of economic agents to uphold the principle of mutual consent (*an-tarāḍin*), absolute honesty, and transparency of information, thereby mitigating all forms of exploitation and the unlawful appropriation of wealth.

Accordingly, Islamic economics can no longer be narrowly understood as a mere exchange of material goods (Santoso & Masduqie, 2026), but rather as a system that necessitates dignified human interaction, in which the purity of conduct becomes the decisive determinant of the *barakah* derived, with its broader implications for the social order.

Furthermore, this paradigm affirms that Islamic economics must not be confined to the narrow space of symbolic labeling, but should instead function as a tangible manifestation of morality, ethical commitment, substantive utility, and wide-ranging social contribution. This implies that a *halal ṭayyib-based* Islamic economic system is essentially a socially oriented economic activity designed to generate collective welfare while ensuring protection and security for all market participants without exception (Dewi & Agustina, 2021). Contemporary Islamic finance reflects the concept of halal ṭayyiban through its emphasis on sustainable development and real-sector impact, where Islamic banking supports ethical investment and sukuk facilitates financing for sustainable infrastructure projects(Ben Amar & O. El Alaoui, 2023; Yu & Chiu, 2021)

Within this framework, economic success is no longer measured atomistically at the micro level through the maximization of individual profit, but is instead understood at the macro level as a force capable of promoting distributive justice and systemic stability. By prioritizing the protection of life, intellect, and wealth, Islamic economics is transformed into a form of social safeguard that ensures every circulation of capital does not merely benefit capital owners but also functions as an instrument for maintaining civilizational equilibrium oriented toward the comprehensive welfare (*maṣlaḥah*) of the community.

The Conceptualization of *Maqāṣid al-Sharīʻah* within a *Halal Ṭayyiban*-Based Islamic Economic System

Maṣāqīd al-sharīʻah constitutes a fundamental pillar of Islamic law that directs the entire legal system toward the comprehensive realization of human welfare (*maṣlaḥah*). The core of *maqāṣid al-sharīʻah* lies in the protection of the five essential necessities known as *al-ḍarūriyyāt al-khams*, namely the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʻaql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Azmi et al., 2024). In an economic context, these five elements must serve as a compass in every policy formulation and innovation within both the financial and real sectors. The protection of life and intellect, for instance, requires that all produced goods and services must not contain elements that are harmful to physical health or that impair human cognitive function (Melzatia et al., 2025). Without a profound understanding of *maqāṣid al-sharīʻah*, Islamic economics risks losing its direction and becoming trapped in a race for wealth accumulation without due consideration of its impact on the preservation of human dignity as the primary subject of civilization-building and just development (Kamali, 2025).

The correlation between *halal ṭayyiban* and *maqāṣid al-sharīʻah* is clearly evident in the effort to safeguard the aspects of religion, life, and intellect as an inseparable unity. The *halal* dimension ensures the preservation of religious purity (*ḥifẓ al-dīn*) by preventing the consumption of substances explicitly prohibited in sacred texts, thereby maintaining the spiritual integrity of a Muslim. On the other hand, the *ṭayyib* dimension directly contributes to the protection of life (*ḥifẓ al-nafs*) and intellect (*ḥifẓ al-ʻaql*) by providing nutritious intake that is healthy, free from toxins, and supportive of optimal cognitive functioning (Nasrulloh et al., 2026). Products that meet the *ṭayyib* criteria ensure that human consumption does not lead to chronic diseases or neurological impairments that could hinder an individual's capacity for worship and productive engagement. This synergy demonstrates that Islamic law is not solely concerned with metaphysical dimensions, but also places significant emphasis on the biological and intellectual well-being of human beings, enabling them to fulfill their role as *khalīfah* on earth in an optimal manner (Harahap et al., 2023a).

The correlation between the values of *halal ṭayyiban* and the dimensions of *maqāṣid al-sharīʻah* serves as a reinforcing mechanism for the realization of tangible economic *maṣlaḥah*. In this regard, the *halal* dimension specifically emphasizes aspects of the *khāṣṣah* objectives of *maqāṣid al-sharīʻah*, ensuring that every transaction is conducted in accordance with Sharīʻah-based legal permissibility (Rofiq & Khusnudin, 2025). In the personal domain, the *halal* dimension refers to compliance with honest rules of conduct and procedures in accordance with Sharīʻah, aimed at preserving the purity of religion (*ḥifẓ al-dīn*) and the legality of wealth (*ḥifẓ al-māl*). Meanwhile, the *ṭayyib* dimension, within the context of *maqāṣid khāṣṣah*, extends far beyond legal formalism, as it ensures that both transactions and consumed commodities generate direct beneficial impacts on the essential aspects of individual well-being. Through *ṭayyib* standards, economic activity is directed toward enhancing physical health (*ḥifẓ al-nafs*), intellectual capacity (*ḥifẓ al-ʻaql*), material welfare (*ḥifẓ al-māl*), generational quality (*ḥifẓ al-nasl*), and religiosity (*ḥifẓ al-dīn*), ultimately shaping individuals with elevated spiritual and life quality.

At a broader level, this synergy extends into the domain of *maqāṣid al-sharīʻah al-ʻāmmah*, where the value of *ṭayyib* transforms into an instrument for generating collective *maṣlaḥah* with wide-ranging societal impacts. At the communal scale, *ṭayyib* requires economic activities to possess added value capable of addressing macro-level issues, such as poverty alleviation and the expansion of employment opportunities (Surya et al., 2025), and improving the overall standard of living in society. By adopting *ṭayyib* standards within the *maqāṣid al-ʻāmmah* dimension, Islamic economics not only ensures systemic protection for its stakeholders but also functions as a proactive system that prevents ecological degradation and guarantees the sustainability of resources for future generations (*ḥifẓ al-nasl*). This provides guidance for market actors to develop an economic ecosystem that is not only resilient and spiritually blessed at the individual level, but also capable of addressing contemporary global crises of ethics and disparities in quality of life (Syaichoni et al., 2025).

Halal Ṭhayyiban as an Epistemological Foundation Based on *Maqāṣid al-Sharī'ah*

Islamic economics, in principle, requires clearer and more measurable standardization to ensure legal certainty and efficiency across all dimensions of conduct, commodities, and services. In this context, epistemology is understood as a structured scientific framework that provides both theoretical and methodological foundations, ensuring that Islamic economics does not rely solely on the general (mujmal) textual sources of the Qur'an and Hadith.

The synergy between *maqāṣid al-sharī'ah* and the *halal ṭayyiban* principle functions as an epistemological instrument for formulating more applicable scholarly standards. In doing so, it bridges normative doctrines with systematic operational rules, enabling Islamic economic principles to be translated into coherent and implementable frameworks (Halimah, 2025; Hassan & Raza Rabbani, 2023; Ayub et al., 2024; Bachtiar et al., 2024). This robust standardization is crucial to ensure that every economic activity possesses a solid academic foundation, which ultimately guarantees legal certainty for business actors as well as sustainable economic benefits for society at large.

Philosophically, the epistemological foundation of Islamic economics must be built upon three main pillars: openness, sustainability, and synergy. Openness or transparency requires that economic mechanisms operate on the basis of mutual understanding among actors, without any malicious intent to harm or disadvantage others through information manipulation. Sustainability is directed toward ensuring that all parties experience tangible benefits and inner satisfaction from their transactions, thereby fostering a sense of security and a high level of trust to continue economic relationships in the future (Afnandito, 2025; Hartanto et al., 2026). Meanwhile, synergy emphasizes a healthy and equitable partnership model, in which each economic actor cooperates to achieve their respective economic objectives without undermining the rights of others, thereby fostering a competitive environment that is collaborative rather than exploitative (Bening & Hamdani, 2026).

From a juridical epistemological perspective, every transaction conducted must be in full accordance with Sharī'ah provisions, encompassing the validity of contractual agreements (*'aqd*), the quality of commodities, and the mechanisms governing economic circulation (Ritonga & Azzaki, 2024). Fulfillment of the conditions (*shurūṭ*) and pillars (*arkān*) within this juridical dimension is not merely an administrative formality, but rather a normative boundary designed to prevent economic actors from pursuing profit in an excessively greedy manner without regard for divine ethics. Without a strong juridical foundation, Islamic economics risks losing its identity and devolving into a liberal economic system that glorifies market freedom without moral restraint (Rahim & Yusop, 2023). Therefore, Islamic law serves to ensure that every form of profit is genuinely derived from processes that are lawful, pure, and free from elements that undermine the integrity of the Sharīʻah system itself.

Social epistemology then complements this framework by conceptualizing Islamic economics as a systematic endeavor to enhance both individual and communal quality in a concrete and measurable manner (Azlina et al., 2022). The value of economic benefit must not remain confined to the accumulation of individual wealth; rather, it should be transformed into a foundation for social security that makes tangible contributions to health, welfare, intellectual development, and the formation of a morally upright and religiously grounded generation. Socially, Islamic economics carries a noble mission to expand economic access as widely as possible to all segments of society, ensuring that its benefits are collectively experienced.

This framework affirms that the economy functions as an instrument of distributive justice that prevents severe inequality, in accordance with the humanitarian spirit that constitutes the essence of Islamic teachings (Fattah, 2024). It is important to emphasize that the epistemology of Islamic economics must be understood as a synergy between the operational system and the normative system (Astri, 2025). This means that economic practices in the field (the operational dimension) must not operate autonomously without ethical control, just as revelatory values (the normative dimension) must not remain at the level of textual articulation without practical implementation. In the operational system, *halal ṭayyiban* standardization ensures that business procedures, supply chain management, and service delivery are conducted in a professional and high-quality manner (Ali et al., 2022; Hendayani & Fernando, 2023; Rajendran et al., 2024). Meanwhile, in the normative system, *maqāṣid al-sharīʻah* provides the spirit and direction so that such economic operations remain aligned with the sacred objectives of preserving religion, life, intellect, lineage, and wealth. This synergy ensures that Islamic economics functions as both an efficient and ethical system, where technical efficiency operates in tandem with social piety (Fageh, 2022; Alhammadi et al., 2022; Abdul Rahim et al., 2024)

The integration of a measurable operational system and a strong normative framework constitutes a key determinant in strengthening a resilient Islamic economic system with a coherent and integrated academic foundation(Mariko et al., 2025). Through a deeply formulated standardization derived from the combination of *maqāṣid al-sharīʻah* and the *halal ṭayyiban* principle, Islamic economics is transformed into a comprehensive development model that does not merely focus on material transactions but on the integration of philosophical, juridical, and social values in a coherent manner. This integration ensures micro-level protection for market participants while simultaneously contributing at the macro level to the sustainable improvement of societal quality of life (Chaniago et al., 2024). This systemic strengthening positions Islamic economics at the forefront in addressing the global moral crisis through the creation of a transparent and synergistic ecosystem, in which every circulation of capital concretely contributes to the health, welfare, and intellectual development of the community. Ultimately, it aims to foster a highly capable and religiously grounded generation, while ensuring inclusive and competitive economic access for all (Takhim et al., 2025; Karyani et al., 2024) .

Implementation of *Halal Ṭhayyiban*: Integration of Operational and Normative Dimensions

Islamic economics, in principle, requires clearer and more measurable standardization in order to transform the general (mujmal) textual sources of revelation into an applicable academic foundation through the integration of *maqāṣid al-sharīʿah* and the *halal ṭayyiban* principle. In the pre-contract (*pra-ʻaqd*) phase, implementation is emphasized on the dimension of *maqāṣid al-sharīʿah al-khāṣṣah*, namely individual protection, through strict commodity standardization.

Every economic actor is obliged to ensure that goods or services intended for transaction do not merely satisfy the formal legal label of *halal*, but must also be *ṭayyib* in substance. This means that such commodities must guarantee the protection of *ḥifẓ al-nafs* (life) and *ḥifẓ al-ʻaql* (intellect) from all forms of medical harm, toxic substances, and misleading information. By placing responsibility on product quality prior to the occurrence of transactions, Islamic economics positions itself as a provider of quality life-support systems that proactively build healthy, intelligent, and dignified human capital before market interactions even begin (Sunarta & Apriliani, 2025; Ardiantono et al., 2024)

Entering the contractual (*saat al-ʻaqd*) phase, the focus of implementation shifts toward the integrity of conduct as a manifestation of the normative Sharia system that upholds the principle of *ḥifẓ al-māl* (protection of wealth)(Surur et al., 2026). Transactions must be conducted on the basis of the principle of *an-tarāḍin* (mutual consent), wherein the philosophical values of transparency, honesty (*ṣidq*), and clarity (*tabayyun*) constitute absolute operational standards for mitigating any form of unlawful acquisition of wealth(Ardian et al., 2026). In this operational stage, *ṭayyib* is no longer merely attached to the physical quality of goods, but instead shifts into a standard of conduct for economic actors in fulfilling all contractual conditions (*shurūṭ*) and pillars (*arkān*) of transactions in accordance with Sharīʿah principles(Suganda et al., 2025). This ensures that the mutual consent (*riḍā*) expressed by both parties is not merely a formal legal requirement on paper, but rather a reflection of substantive justice that protects market participants from exploitative practices, fraud, and excessive uncertainty (*gharar*), all of which can undermine the integrity of the Islamic economic system and distance it from *barakah* (divine blessing) (Nasrulloh et al., 2026).

In the post-contract (*pasca-ʻaqd*) phase, the implementation of *halal ṭayyiban* must generate tangible added value that systematically ensures the sustainability of benefits for individuals (Rohmah et al., 2024). At the personal level, every completed transaction must be capable of enhancing the quality of life and religiosity of the actors involved, thereby fostering a sense of security and strong confidence to continuously participate in the Islamic economic ecosystem. Satisfaction within this system is not measured solely by material gain, but rather by the spiritual peace experienced by consumers as a result of engaging in processes and outcomes that are both pure and ethically sound. This stage serves as tangible evidence that Islamic economics is a functional system that elevates human dignity as the primary agent of development, wherein economic benefits are realized as a means of devotion to God as well as the fulfillment of healthy and high-quality physical needs.

Furthermore, this implementation extends to the *maqāṣid al-sharī'ah al-'āmmah* dimension, which is oriented toward communal protection, social responsibility, and global ecological sustainability. In the dimension of conduct, the concept of *ṭayyib* manifests as a human commitment as *khalifah* to safeguard *ḥifẓ al-nasl* (protection of lineage) through sustainable environmental stewardship. A production process cannot be considered *ṭayyib* if it results in environmental degradation, resource pollution, or reckless ecosystem exploitation, as such actions directly impose ecological burdens on future generations (Hasan et al., 2026b). Therefore, the operational system of Islamic economics is required to adopt green economic principles that synergize present material fulfillment with the preservation of ecological balance. The manifestation of *ṭayyib* in this ecological dimension ensures that the economy does not function as an instrument of environmental destruction, but rather as a means of harmonizing life that respects the rights of all creatures created by God.

At the macro level, the operational system of Islamic economics relies on strengthening a synergistic *halal value chain* to generate structured ripple effects for the broader public welfare (*maṣlaḥah*) (Afandi & Rahma, 2025; Vanany et al., 2024; Dashti et al., 2024) The state and relevant authorities play a crucial role in ensuring the absence of monopolistic practices and hoarding (*iḥtikār*), thereby opening the widest possible economic access for all segments of society without exception. Synergistic collaboration among economic actors from upstream to downstream, grounded in transparency and healthy partnership principles, fosters the creation of new employment opportunities and systematic, measurable poverty alleviation. Consequently, wealth does not become concentrated in the hands of a small economic elite, but rather functions as a form of social security instrument that enhances collective living standards in an inclusive manner. This principle ensures that economic prosperity is widely shared, thereby creating strong social stability and providing equal opportunities for every individual to develop economically (Prasetyo et al., 2025).

As a final pillar, the strengthening of Islamic economics must rest on an absolute synergy between a professional operational system and a consistent normative system rooted in divine revelation. The success of this system can only be achieved when field practices no longer operate autonomously without ethical governance, and when revelatory values no longer remain at the level of textual articulation without measurable practical implementation (Wulandari et al., 2025). By integrating honest conduct and high-quality commodities, Islamic economics is transformed into a comprehensive development model that provides both legal certainty and tangible social benefits. It is this integration that ultimately positions Islamic economics at the forefront in addressing the global crisis of morality (Zarkasyi et al., 2025), by providing economic solutions that are dignified, sustainable, and imbued with divine blessing (*barakah*). This synergy ensures that every circulation of capital makes a tangible contribution to the health, welfare, and intellectual development of the community, ultimately fostering a superior generation that is both religiously grounded and highly competitive on the international stage (Amalia & Hidayah, 2020).

Contribution to Contemporary Islamic Economics

Standardization of *Halal Ṭayyiban* as a Global Quality Benchmark

A fundamental contribution of the *halal ṭayyiban* paradigm is its transformation into an international quality standard (*global benchmark*) that transcends purely religious boundaries. In the global marketplace, the “halal” label has evolved from a mere requirement of legal compliance into a symbol of quality excellence when integrated with the *ṭayyib* value. By integrating procedural cleanliness (ethical conduct) and substantive safety (commodity quality), Islamic economics offers a healthy and ethical lifestyle standard that is universally recognized. This positions the Islamic economic industry as a key player in advanced markets with stringent consumer protection regulations, while simultaneously elevating the economic status of Muslim-majority countries from mere consumers to global producers of quality standards (Insani et al., 2019).

Strengthening Competitiveness through Operational Synergy and Trust

The integration of *ṭayyib* values provides a competitive advantage for business actors, as contemporary Islamic economics does not merely sell physical products, but also “trust” and “peace of mind” (Amani, 2024; Susiang et al., 2026). The synergy between a transparent operational system and a genuinely ethical normative framework minimizes legal risks as well as product defects. At the macro level, this contribution strengthens the national economic structure through a resilient value chain with high resistance to market shocks (Ab Talib et al., 2026; Pradana & Elisa, 2026). This transformation from ritualistic compliance to substantive excellence represents a key pathway for Islamic economics to move beyond the status of an “alternative economy” and emerge as a mainstream force within the global economic order (Tayob, 2021; Razak, Syahabuddin, et al., 2026; Zafar et al., 2025).

Harmonization of the *Ṭayyib* Concept with the Sustainable Development Goals (SDGs)

In the context of sustainability, the concept of ṭayyib demonstrates a strong conceptual alignment with the United Nations Sustainable Development Goals (SDGs) agenda (Rohim & Yetty, 2025). The ṭayyib principle, which emphasizes the absence of harm (lā ḍarar) and ecological responsibility, corresponds closely with SDG 12 (Responsible Consumption and Production) and SDG 13 (Climate Action) (Sadly, 2026). This alignment indicates that Islamic economics inherently embeds environmental stewardship as a normative ethical obligation rather than an external policy requirement.

Within this framework, halal ṭayyiban and maqāṣid al-sharīʿah function as integrated ethical foundations that reinforce sustainable development outcomes by ensuring that economic activities are both value-driven and environmentally responsible. Islamic economic instruments operationalize this principle by embedding environmental preservation as an inseparable component of faith-based economic behavior. Consequently, Islamic economics emerges as a strategic global partner in promoting sustainability by harmonizing material development with ecological stewardship, ensuring that economic activities generate long-term benefits for both society and the environment (Bustami & Maulidina, 2025).

Philanthropy and Ethical Investment: Building Communal Welfare

The contribution of *halal ṭayyiban* is also reflected in increasingly impact-oriented models of investment and philanthropy (*ZISWAF*: zakat, infaq, sadaqah, and waqf) (Widiastuti et al., 2022; Dirie et al., 2024; Ma & Sukmana, 2025). Contemporary Islamic investment practices adopt more stringent Environmental, Social, and Governance (ESG) assessments, where capital is allocated only to projects that generate tangible *maṣlaḥah* without causing harm to social order. This represents a clear manifestation of the *maqāṣid al-sharīʿah* in its *ʿāmmah* (general/public) dimension, emphasizing collective welfare, social responsibility, and systemic balance within the broader economic structure (Nusapati et al., 2020; Shahid et al., 2024). In this context, Islamic economics evolves into a leading force within the green economy framework. The effective utilization of productive *zakāt* and *waqf*, when managed professionally, generates social security and fosters equitable economic self-reliance among the community. This, in turn, produces positive ripple effects across generations, ensuring sustained and inclusive welfare (Maulamin, 2020).

Consumer Sovereignty: Protection of Rights through Transparency and Integrity

An Islamic economic system grounded in *halal ṭayyiban* upholds consumer sovereignty by positioning consumers as rightful subjects entitled to honest information and beneficial products. In contrast to conventional systems, which often exploit consumers through manipulative marketing practices, the *halal* and *ṭayyib* paradigm mandates transparency as a fundamental standard of conduct for producers (Nurjannah et al., 2025). This sovereignty ensures that what is consumed delivers genuine added value to health and intellectual capacity, rather than merely relying on misleading labels or promotional claims. Consumer education on *ṭayyib* values becomes an integral part of community empowerment, enabling individuals to adopt a more critical approach in selecting consumption patterns that support holistic well-being (Taufiq & Wibowo, 2025).

Ethical Transformation: From Symbolism to *Raḥmatan lil-ʻĀlamīn*

As a concluding analysis, the most significant contribution of *halal ṭayyiban* lies in its ethical transformation from a system that is merely "label-based" into one that delivers tangible benefits for humanity. (Abdul Mokti et al., 2024; Idris et al., 2021) Islamic economics is no longer confined to religious formalism, but demonstrates its role in addressing crises of public health, environmental degradation, and social inequality through the synergy between the purity of conduct (*ethical process*) and the excellence of outcomes (*commodity quality*). (Rahman et al., 2024b) (Harahap et al., 2023b)

By prioritizing substantive quality over symbolic representation, *halal ṭayyiban* has become a solid foundation for a future global economy that is more ethical, stable, and blessed, thereby realizing the noble mission of Islam as a mercy to all creation (*raḥmatan lil-ʻālamīn*).

CONCLUSION

This study concludes that *halal ṭayyiban*, when integrated with *maqāṣid al-sharīʻah*, serves as a strategic normative and epistemological foundation for the development of contemporary Islamic economics. The concept of halal should not be limited to the formal legality of products and transactions, but must be complemented by the ṭayyib dimension, which emphasizes quality, safety, utility, sustainability, ethical conduct, and social responsibility. Through the framework of *maqāṣid al-sharīʻah*, this integration strengthens the protection of religion, life, intellect, lineage, and wealth, while ensuring that economic activities are not merely directed toward profit maximization but also toward the realization of individual and collective maṣlaḥah. Therefore, the reconstruction of halal *ṭayyiban* within the *maqāṣid* framework reinforces the identity of Islamic economics as a just, humane, adaptive, and value-based system that remains relevant in responding to contemporary global challenges.

The implication of this study is that Islamic economics requires consistent synergy between normative values and operational practices across all stages of economic activity, from pre-contract, contract, to post-contract phases. Standardization of commodity quality, integrity of business actors, transactional transparency, consumer protection, social responsibility, strengthening of halal value chains, equitable wealth distribution, job creation, and ecological sustainability must become essential elements of Islamic economic implementation. Thus, halal *ṭayyiban* is not merely a religious symbol, but a substantive ethical and quality-based paradigm capable of addressing moral, social, and ecological crises, while affirming Islamic economics as an inclusive, sustainable, and *raḥmatan lil ʿālamīn* development system.

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