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Integrated *Halalan-Toyyiban* Behavioral Framework for Food Selection Among Gen Z Muslims

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ABSTRACT

The selection of *halalan toyyiban* food is a fundamental religious obligation that preserves the spiritual and physical well-being of a Muslim. However, in the contemporary digital era, university Gen Z Muslims face competing influences from viral food trends and social media pressures. This study investigates the factors influencing halal food selection among Gen Z Muslims at Universiti Sains Islam Malaysia (USIM), Malaysia. Using a mixed-methods approach, the study combined library research on classical and contemporary Shariah sources with a quantitative survey involving 83 respondents. The qualitative findings established the principles of *wara'* (caution) and *syubhah* (doubt) as the primary frameworks for food selection. The quantitative findings revealed that while Gen Z Muslims possess a very high level of religious awareness, their practical vigilance such as checking ingredient labels, remains at a moderate level. The study identifies a "Halal practice gap" where peer influence significantly outweighs the impact of digital influencers in dining decisions. The findings suggest that religious literacy alone is insufficient to ensure dietary integrity; rather, a social environment (*bi'ah*) that prioritizes collective caution is essential. This article proposes the Integrated *Halalan-Toyyiban* Behavioural Framework (IHTB) as a strategic tool for educational institutions to enhance practical halal literacy. By bridging the gap between theoretical knowledge and consumer action, this study contributes particularly to the preservation of *Hifz al-Din* (protection of religion) and *Hifz al-Nafs* (protection of life) through strengthening halal awareness and ethical food consumption practices among Muslim youth.

Keywords: *Halalan Toyyiban*, Consumer Behaviour, Halal Practice Gap, Halal Awareness, Gen Z Muslims

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INTRODUCTION

The selection of *halalan toyyiban* food is a fundamental religious obligation that surpasses mere dietary preference, serving as a pillar of spiritual and physical well-being in Islam. Derived from the Qur'an and Sunnah, this concept integrates Shariah compliance (*halal*) with the standard of wholesomeness, safety, and nutritional integrity (*toyyib*). The expansion of global food supply chains, characterized by a spectrum of local and complex imported goods, has heightened the requirement for comprehensive religious scrutiny and consumer diligence regarding transcendental dietary standards (Othman & Md Nawi, 2025; Rahman et al., 2024). For Muslim consumers, ensuring the integrity of their consumption is no longer a simple task but a rigorous exercise in negotiating modern supply chains while adhering to divine commands.

Within Islamic higher education institutions, Gen Z Muslim students are expected to possess stronger awareness of Shariah principles and halal food practices. Gen Z, commonly defined as individuals born between 1997 and 2012, is characterized by high digital exposure, rapid information processing, and strong engagement with social media platforms (Francis & Hoefel, 2018; Turner, 2015). However, the increasing influence of digital culture has also introduced behavioural challenges that may affect halal food verification practices among young Muslim consumers (Mariana, 2025; Rahman et al., 2024).

The rise of social media influencers and viral food trends have created a consumption culture where aesthetic appeal, convenience, and peer validation often outweigh critical evaluation and religious verification. For Gen Z Muslims, food consumption is increasingly associated with identity expression, social belonging, and online participation (Djafarova & Bowes, 2021). Consequently, halal food selection behaviour may be shaped not only by religious knowledge but also by external social influences and digital trends (Iranmanesh et al., 2022).

Despite exposure to Islamic dietary ethics, the extent to which these Gen Z Muslims students translate halal awareness into consistent verification behaviour remains uncertain (Rahman et al., 2024). This phenomenon suggests a potential halal practice gap, where high awareness of halal principles does not necessarily translate into consistent verification behaviour such as checking ingredient labels, halal certification, and food sources before consumption. The issue is further compounded by the increasing availability of uncertified products through e-commerce platforms and diverse non-certified food outlets (Purnomo, Ikawati & Erwanto, 2026). These conditions highlight the importance of examining halal food selection behaviour through both *fiqh* perspectives and consumer behaviour analysis.

Therefore, this study aims to examine the factors influencing halal food selection among Gen Z Muslim students within the context of Islamic higher education and proposing an Integrated Halalan-Toyyiban Behavioral Framework (IHTB). Specifically, the study explores how internal factors, external social influences, and the concepts of *wara'* and avoidance of *syubhah* shape halal-related decision-making behaviour. By integrating *fiqh* perspectives with contemporary consumer behaviour analysis, this study contributes to the understanding of halal literacy and verification practices among Muslim youth.

LITERATURE REVIEW

Definition of *Halalan Toyyiban*: A Holistic View

The concept of *Halalan Toyyiban* serves as the fundamental dietary framework in Islam, merging legal permissibility with qualitative excellence. Linguistically, the term "Halal" is derived from the Arabic root *halla*, *yahillu*, and *hillan*, which carries the connotation of untying a knot, releasing a restriction, or making something permissible (Ibn Manzur, 1990; Al-Qaradawi, 1999). In a *Shariah* context, it refers to any action or object that is not prohibited by the Lawgiver, allowing the consumer to engage with it without religious repercussion.

From a technical perspective, Yusuf Al-Qaradawi (1999) defines halal as that from which the "shackles of prohibition" have been removed. This legal status is not limited to the nature of the substance itself but extends to the method by which it was acquired. A product may be inherently halal, such as a fruit, but if obtained through deception or usury (*riba*), its status is compromised (Lubis, 2023). Thus, the definition of halal in muamalat covers both the essence (*dhati*) and the external circumstances (*'ardi*) of the item.

The term *Toyyib* adds a crucial layer of qualitative evaluation to the legal permit of Halal. Islamic scholars such as Al-Ghazali and Ibn Manzur explain that *Toyyib* is rooted in the concept of *tuba*, signifying that which is pure, wholesome, and delightful (Al-Ghazali, 1998; Ibn Manzur, 1990). While *Halal* addresses the legal minimum, *Toyyib* addresses the ethical and health-related maximum. It ensures that the food is free from filth (*najis*), safe for consumption, and beneficial for the human body and soul.

In the modern context, the integration of these two terms creates a comprehensive food safety and quality management system (Othman & Md Nawi, 2025). *Halalan Toyyiban* implies that a product must not only be free from porcine DNA or non-Islamic slaughtering but must also be processed under strict hygienic conditions (*thaharah*). This holistic view is essential for university students to understand, as it shifts the focus from merely looking for a "no pork" sign to seeking products that align with the higher objectives of Shariah regarding health and safety.

Ultimately, the definition of *Halalan Toyyiban* serves as a bridge between classical jurisprudence and modern industrial standards. It provides a mandate for Muslims to be discerning consumers who prioritize integrity over convenience. As the food industry becomes more complex through biotechnology and global supply chains, the need for a clear, standardized definition of these terms becomes vital for maintaining the dietary identity of the Muslim *Ummah*.

Shariah Evidence and the Principle of Caution (*Wara'*)

The primary foundation for the obligation to seek *Halalan Toyyiban* food is rooted in the divine commands of the Qur'an. Allah SWT explicitly commands mankind in Surah Al-Baqarah (Qur'an, 2:168) to "…eat from what is lawful and good on the earth." This verse serves as a universal invitation and a boundary, warning believers not to follow the "footsteps of Satan," who misleads humans into consuming that which is harmful or prohibited. According to tafsir Ibn Kathir (2000), this verse emphasizes that the spiritual health of a believer is directly tied to the purity of their physical consumption.

Further legislative boundaries are established in Surah Al-An'am (Qur'an, 6:145), where the Qur'an lists specific prohibitions such as carrion, flowing blood, and the flesh of swine. Imam al-Tabari (1997) notes that these directives are not arbitrary but are designed to protect humans from *rijz* (impurity) that can damage both the body and the spirit. This textual evidence confirm that the determination of halal and haram is a divine prerogative, not subject to human whims, cultural trends, or commercial pressures.

The Sunnah of the Prophet Muhammad SAW further clarifies these boundaries through the principle of *Syubhah*. In a famous Hadith narrated by al-Nu'man bin Basyir, the Prophet SAW stated that between the clear halal and the clear haram lies a grey area of doubtful matters. The Hadith warns that "whoever falls into doubtful matters will eventually fall into what is prohibited." This serves as the basis for the concept of *Wara'*, or religious caution, which encourages Muslims to avoid products whose status is uncertain (Nurfadilah & Husein, 2025). Scholarly commentaries on the hadith of *Syubhah* emphasize that the heart's purity is contingent upon the belly's purity. Al-Ghazali (1998) argues that consuming doubtful food blurs spiritual perception and hinders the acceptance of prayers (*du'a*). For students in an Islamic university setting, this principle of *wara'* is the primary defence against the temptation of viral food trends that lack official halal certification or transparent ingredient lists.

Thus, the Shariah evidence creates a multi-tiered defence for the Muslim consumer. The Qur'an provides the legal framework, the Sunnah provides the behavioural guidance (caution), and the scholars provide the ethical depth. Together, this evidence supports the Protection of Religion (*Hifz al-Din*) and the Protection of Life (*Hifz al-Nafs*), ensuring that the act of eating remains an act of worship (*ibadah*) rather than a mere biological necessity.

Comparative Perspectives of the Four Madhahib

The four major schools of Islamic jurisprudence, Hanafi, Maliki, Shafi'i, and Hanbali offer a rich diversity of thought regarding food and beverages, though they agree on the core prohibitions. The Hanafi school operates on the legal maxim *asl al-ibahah* (the original ruling of things is permissibility). This means that all food is considered halal unless there is a clear, specific text prohibiting it. However, they are strict regarding animals that are "repulsive" (*khaba'ith*) and predatory animals with fangs, which they deem haram (Ibn 'Abidin, 1992).

The Maliki school is noted for its focus on social custom and the principle of *Maslahah* (public interest). One of their unique contributions is the concept of *Istihalah* (transformation), where an impure substance is viewed as becoming pure if its physical properties are completely transformed into a new substance (Al-Qarafi, 1994; Al-Shatibi, 1997). This perspective is highly relevant in modern food science when discussing additives derived from questionable sources that have undergone chemical changes (Ghazali & Sabjan, 2024).

In the Shafi'i school, which is the predominant school in Malaysia and the basis for JAKIM's standards, the emphasis is placed heavily on the purity of the source. The Shafi'is are known for a more cautious approach to *Syubhah*, insisting that any doubt in the slaughtering process or the presence of *najis* (impurity) renders the food impermissible (Al-Ramli, 1984). Al-Nawawi (2005) emphasizes that *Halalan Toyyiban* in the Shafi'i tradition requires that food be clean and non-harmful at every stage of the supply chain, from farm to fork. This "farm-to-fork" integrity ensures that the spiritual and physical quality of the food is preserved from its origin to the point of consumption (Azmi et al., 2024).

The Hanbali school shares the Shafi'i school's rigor regarding caution. They hold that a Muslim must avoid food that causes any physical or mental harm, basing this on the hadith "*La darar wa la dirar*" which means there shall be no harm nor reciprocating of harm. They also place a high value on the source of wealth used to purchase food, asserting that food bought with *haram* money is spiritually detrimental. Like the other schools, they maintain a strict prohibition on all intoxicants, regardless of the quantity consumed (Ibn Qudamah, 1983; Ibn Taymiyyah, 2004).

Despite minor differences in the "grey areas" of *fiqh*, all four schools provide a unified front against the consumption of the clearly prohibited (*haram mutlaq*). The differences in their interpretations allow for a flexible yet disciplined approach to modern food issues. For Islamic university students, understanding these classical perspectives is vital to appreciating the depth of the Shariah and realizing that halal selection is an intellectual and spiritual exercise that has been refined by scholars over a millennium.

Table 1
Comparative Perspectives of the Four Madhahib

Madhhab	Principle of Halal Assessment	Approach toward Syubhah	Contemporary Relevance
Hanafi	الأصل في الأشياء الإباحة (Original permissibility)	Avoid doubtful matters through legal certainty	Ingredient verification
Maliki	Maslahah and Istihalah	Flexible if transformation removes impurity	Food processing technology
Shafi'i	Emphasis on purity and source	Strong caution toward doubtful ingredients	Malaysian halal certification
Hanbali	Avoidance of harm	Strong *wara'* approach	Ethical consumption

Contemporary halal studies extend the concept of halalan toyyiban beyond basic permissibility to include supply chain integrity, food safety, hygiene, logistics, and ethical production processes (Othman & Md Nawi, 2025). In Malaysia, this holistic approach is reflected in the MS1500:2019 halal standards developed by the Department of Standards Malaysia and supported by JAKIM guidelines.

Understanding the behavioural patterns of Gen Z students is important in developing effective halal education strategies. Previous studies indicate that Gen Z learners are highly influenced by peer interaction, digital engagement, and experiential learning environments (Wajdi et al., 2024). Therefore, halal literacy programmes should not only emphasize theoretical Shariah knowledge but also encourage practical verification behaviour and critical decision-making in daily food consumption (Saffinee et al., 2026).

METHODOLOGY

This research employs a mixed-methods design, utilizing an exploratory sequential approach to bridge the gap between classical Shariah theory and contemporary consumer behaviour (Creswell & Plano Clark, 2018). The qualitative phase involves a rigorous thematic analysis (Braun & Clarke, 2006) of primary Shariah sources, including the Qur'an, Sunnah, and classical *fiqh* texts from the four majors Madhahib (*Hanafi, Maliki, Shafi'i, and Hanbali*), alongside contemporary academic journals. This foundational literature review establishes the criteria for *halalan toyyiban* and the principle of *wara'* (religious caution). The subsequent quantitative phase utilizes a structured survey instrument analysed through descriptive

statistics (SPSS version 29), allowing for the triangulation of data to determine how theoretical religious knowledge translates into actual dietary practices among the youth.

The scope of this study is specifically focused on the student population of Universiti Sains Islam Malaysia (USIM) in Nilai as one of Islamic Higher University, chosen for their high baseline of religious literacy. A total of 83 respondents participated via purposive sampling, primarily representing the core Islamic faculties of Syariah and Law and Quranic and Sunnah Studies whose born between 1997 and 2012. While the sample size was limited by logistical constraints and the academic calendar, the data serves as a highly relevant pilot-representative group for understanding how religiously educated students navigate "viral" food trends and uncertified products. Although the findings are localized to the Nilai geographic hub, they offer critical insights into the "Halal practice gap" and provide a scalable framework for future studies on Muslim consumer behaviour in higher education settings.

The questionnaire consisted of four sections containing a total of 24 items: Section A (demographic profile), Section B (halal awareness and practices), Section C (trust toward halal certification), and Section D (social and digital influence factors). All items utilized a five-point Likert scale ranging from strongly disagree (1) to strongly agree (5).

FINDING AND DISCUSSION

This section presents the empirical data collected from 83 respondents and integrates these results with Shariah perspectives to address the study's core objectives.

Demographic Synthesis and Respondent Profile

The survey achieved a balanced gender distribution (53% Female, 47% Male), with a significant representation from the Faculty of Syariah and Law (57.8%). This demographic is particularly relevant for a muamalat-focused study, as it represents a "Knowledgeable Consumer" base. The dominance of students with a formal Islamic educational background provides a unique opportunity to test the "Halal practice gap" analysing whether high academic knowledge of *fiqh* translates into actual marketplace vigilance.

The Hierarchy of Halal Awareness: Knowledge vs. Action

The data reveals a clear hierarchy in how students perceive and practice halal selection.

Table 2
How Students Perceive and Practice Halal Selection

Item	Mean Score	Level
Choosing halal food is a religious obligation (B4)	4.83	Very High
Trust in JAKIM certification over foreign logos (C2)	4.70	High
Practice of checking ingredient labels (B3)	3.73	Moderate

The contrast between the highest mean (4.83) and the moderate (3.73) highlights the study's central problem. Students possess 'Ilm (theoretical knowledge) but lack the Basirah (insight) required for marketplace verification, leading to a state of Ghaflah (heedlessness) in the face of aesthetic marketing (Al-Ghazali, 1998; Nurfadilah & Husein, 2025). From a *fiqh* perspective, the situation shows that students are operating on the level of "General

Permissibility" (*Asl al-Ibahah*) rather than the higher level of "Religious Caution" (*Wara'*). They rely heavily on the institutional authority of JAKIM to "filter" their food, which may lead to complacency when they encounter "viral" foods that lack clear certification but appear socially acceptable.

Social and Environmental Influences (Family vs. Gen Z Trends)

A critical area of investigation was the influence of the "Digital Era" (social media) versus traditional social structures.

Table 3
Comparison of Social Influence Factor

Social Factor	Mean Score	Standard Deviation	Interpretation
Family Influence	4.23	0.94	High
Peer Influence	4.01	0.99	High
Social Media Influencers	3.41	1.28	Moderate

The finding in Table 3 reflects a broader behavioral characteristic of Gen Z, where decision-making is highly influenced by peer validation and social belonging rather than solely by cognitive knowledge. Despite possessing high levels of religious awareness, Gen Z students may prioritize social acceptance and participation in trending experiences, leading to a dilution in the application of Wara' (religious caution).

The analysis of social factors reveals a distinct hierarchy in how students navigate their food selection. Family Influence (Mean: 4.23) emerges as the primary foundation for halal sensitivity, suggesting that early upbringing and domestic values remain the strongest anchors in religious consumption. Interestingly, while the study initially hypothesized a heavy digital influence, Peer Influence (Mean: 4.01) was found to be the most significant contemporary driver for dining choices, outperforming Social Media Influencers (Mean: 3.41), which recorded the weakest influence among the categories. This indicates that for Islamic institution students, physical social validation and communal eating habits with peers are more persuasive than the digital 'viral' marketing of influencers. When a student is faced with a "viral" but uncertified food trend, the collective validation of their peers often overrides individual religious caution (*Wara'*). This suggests that the "Halal practice gap" is not merely a failure of individual literacy, but a byproduct of social pressure where the desire for communal belonging (*Ukhuwwah*) eclipses the individual's motivation for meticulous ingredient verification. Consequently, if the usual *Bi'ah* (environment) treats a trendy café as permissible (*Mubāh*), the individual student is less likely to engage in the *syubhah* verification process, operating instead on a baseline of general permissibility.

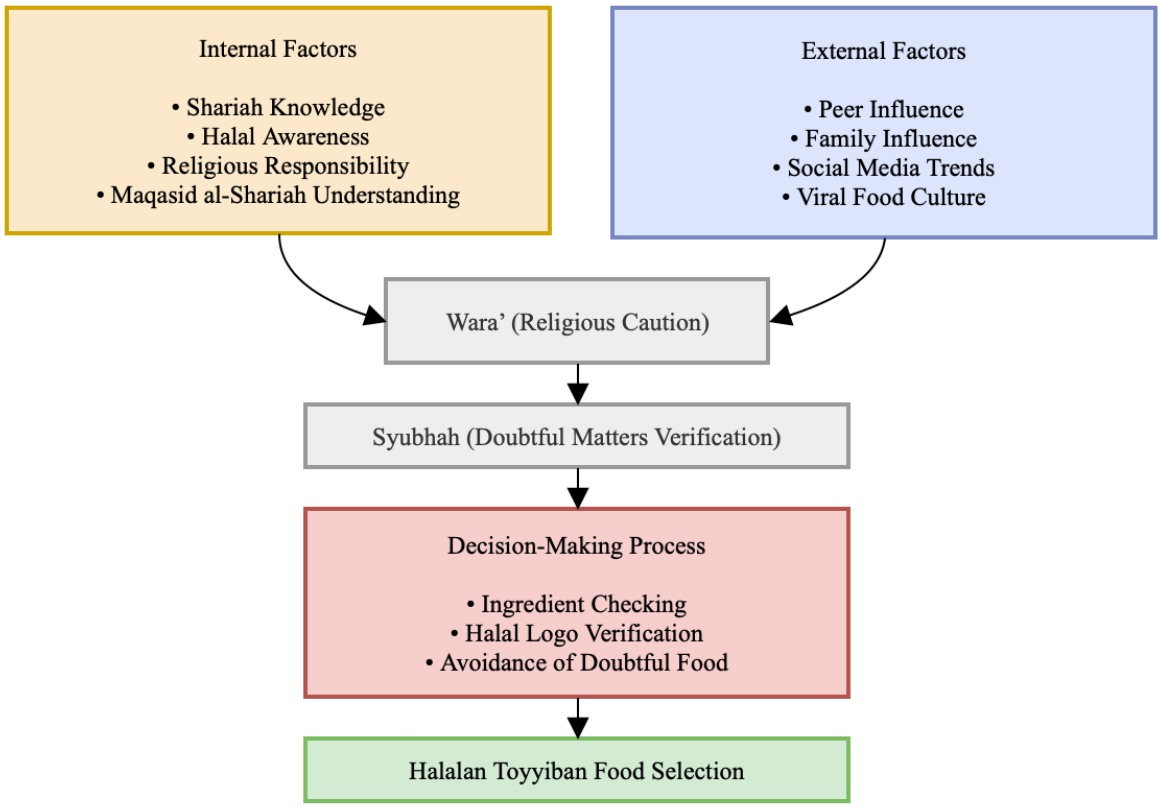
From a social behavioural perspective, the findings indicate that students' food choices are strongly shaped by their surrounding social environment (*bi'ah ijtima'iyyah*), particularly peer groups and communal dining practices. In this context, students may rely on collective assumptions regarding the permissibility of food outlets rather than conducting individual verification processes. This demonstrates how social influence may reduce the practice of *wara'* in daily food selection.

Strategic Recommendations for Bridging the Gap

This study proposes the Integrated Halalan Toyyiban Behavioral Framework (IHTB) to map the flow from internal religious awareness to final consumer decision-making. As illustrated in

Figure 1, the model highlights the "Halal practice gap" as a mediating filter, explaining why high religious literacy among Islamic university students does not always manifest in rigorous ingredient verification.

Figure 1
Integrated Halalan Toyyiban Behavioral Framework (IHTB) for Food Selection Among Gen Z Muslim Students



The Integrated Halalan Toyyiban Behavioural Framework (IHTB) proposed in Figure 1 explains halal food selection behaviour among Gen Z Muslim students through the interaction between internal and external influencing factors. Internal factors include Shariah knowledge, halal awareness, personal religious responsibility, and understanding of Maqasid al-Shariah, while external factors consist of peer influence, family environment, social media exposure, and viral food trends. The framework positions *wara'* (religious caution) and the avoidance of *syubhah* as central moderating elements that shape students' decision-making processes before consuming food products. The final behavioural outcome is reflected in the selection of food that fulfils the principles of *halalan toyyiban* through practices such as ingredient verification, halal logo checking, and avoidance of doubtful products.

The dependent variable (DV) in this framework refers to the decision-making outcome related to the selection of food that fulfils the principles of *halalan toyyiban*. The framework is grounded in the Islamic concepts of *wara'* and the avoidance of *syubhah*, which function as important moderating elements in students' food consumption behaviour. Within the context of Islamic higher education institutions such as Universiti Sains Islam Malaysia (USIM), the framework proposes that students with stronger internal religious awareness and halal literacy are more likely to practice careful food verification despite external influences such as peer pressure, social media trends, and viral food culture. By illustrating the relationship between

internal factors, external factors, and decision-making behaviour, the framework provides a structured explanation for the existence of the "Halal practice gap," where high theoretical awareness does not always translate into consistent halal verification practices. Furthermore, the framework highlights the significant role of social environments, particularly family and peer influence, in shaping halal-conscious consumption behaviour among Gen Z Muslim students. To address the identified Halal practice gap, the following strategic intervention framework is proposed for university stakeholders.

Based on the identified behavioural gaps and Shariah-related concerns discussed in the previous findings, the following strategic intervention framework is proposed to strengthen practical halal literacy among university students in Table 4.

Table 4

Strategic Intervention Framework for Enhancing Halal Literacy

Identified Issue	Shariah Root Cause	Recommended Action
Moderate Label Checking	Weakness in *wara'*	Workshops on "Practical Halal Literacy" (Reading E-numbers/Ingredients).
High Peer Influence	Social Pressure vs. *Ibadah*	Peer-led Halal Advocacy groups to make "Verification" a trend.
Reliance on Viral Trends	*Syubhah*	Digital campaigns highlighting the spiritual dangers of unverified food.

Based on the gaps identified in the empirical findings, a strategic framework has been developed to bridge the disconnect between Shariah knowledge and consumer practice (see Table 4). This framework aligns the identified behavioural issues with their respective Shariah root causes and proposes targeted interventions for university stakeholders and halal policymakers.

For instance, the moderate level of ingredient label checking (Mean: 3.73) indicates a deficiency in the practical application of *wara'*. To address this, the study recommends 'Practical Halal Literacy' workshops that move beyond theory to train students in identifying complex food additives. Furthermore, the data revealed that Peer Influence (Mean: 4.01) often supersedes individual religious scrutiny. This necessitates a social shift where peer-led advocacy groups make 'Halal Verification' a collective social norm rather than an individual burden.

The findings also show that many consumers still rely on the presence of a halal logo without checking its authenticity. This shows a gap between awareness and the actual practices of halal verification. Universities and halal authorities need to increase awareness on how to identify authentic halal logos and verify their authenticity by referring to the official MyeHALAL Directory in accordance with the Malaysian Halal Certification Procedure Manual (MPPHM) Part IX, Clause 40 (1) on the proper use of the Malaysian Halal logo by certified parties (JAKIM, 2026). Educational campaigns should be based on the features of a valid halal logo like its formal status, appropriate presentation and traceability to an active halal certificate. By encouraging consumers to verify halal claims through official databases, enhance vigilance against misleading halal representations, and reinforce the Shariah principles of *tabayyun* (verification) and *wara'*.

Finally, the tendency to follow viral trends which are often clouded by *syubhah* requires digital campaigns that refocus on the spiritual consequences of consumption. By integrating these practical actions with Shariah principles, the university can foster a consumption culture that

truly embodies the objectives of *Maqasid al-Shariah* in preserving the purity of faith and physical well-being

CONCLUSION

The findings may provide useful insights for university administrators, halal educators, food providers, and policymakers in strengthening halal-conscious consumption behaviour among younger generations.

This study has successfully explored the intersection of Shariah knowledge and contemporary consumer behaviour among students at Universiti Sains Islam Malaysia (USIM). The research from qualitative confirms that while the student population possesses a profound theoretical understanding of *halalan toyyiban* and recognizes food selection as a significant religious obligation, a distinct halal practice gap exists. The existence of the halal practice gap is supported quantitatively by the contrast between the very high mean score for religious awareness (Mean = 4.83) and the moderate level of ingredient verification practices (Mean = 3.73), alongside qualitative analysis emphasizing the importance of *wara'* and avoidance of *syubhah* in food consumption. The findings indicate that high religious literacy does not automatically translate into consistent marketplace vigilance, as evidenced by the moderate scores in practical ingredient verification. This disconnect suggests that modern consumption challenges specifically the complexity of global supply chains and uncertified viral products require more than just traditional knowledge; they require a proactive application of *wara'* in everyday decision-making.

Furthermore, the study identifies that social dynamics play a more pivotal role than digital marketing in shaping dietary choices. Contrary to the initial assumption that social media influencers were the primary drivers of negligence, the data reveals that Peer Influence is the most potent external factor. This highlights that for young Muslims in a university environment, the desire for social belonging often creates a "blind spot" in Shariah compliance. However, the enduring strength of Family Influence serves as a vital anchor, proving that halal sensitivity is deeply rooted in early upbringing. These insights suggest that any intervention aimed at improving halal literacy must address the collective social environment (*bi'ah*) of the students rather than focusing solely on individual awareness.

In conclusion, ensuring the integrity of halal consumption in the digital age requires a holistic approach that bridges the gap between Shariah theory and consumer practice. By implementing the Integrated Halalan-Toyyiban Behavioural Framework (IHTB) proposed in this study, educational institutions can foster a generation of "Halal-Vigilant" graduates who are equipped to navigate modern food trends without compromising their religious identity. Future research should expand this investigation to a national level, comparing different institutional environments to further refine the strategies for upholding the objectives of *Maqasid al-Shariah* specifically the protection of faith and physical well-being within the global halal ecosystem.

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