

## Muslim Consumer Behavior in the Halal Lifestyle Era: A Conceptual Analysis Based on *Maslahah Mursalah*

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**Abstract:** The development of halal lifestyle has fundamentally changed Muslim consumption patterns, from merely fulfilling biological needs to manifesting religious identity, social ethics, and modern aspirations. This article examines the dynamics of Muslim consumer behavior in the context of halal lifestyle trends by highlighting the religious, social, psychological, and economic factors that influence decision-making. Through a conceptual study based on a systematic literature review and recent empirical data, it is found that Muslim consumers are now increasingly active, critical, and oriented towards ethical awareness. Consumption decisions are formed through the interaction between normative *sharia* values, community social norms, perceived risk benefits, and limited purchasing power. This study highlights the limitations of conventional consumer behavior models that tend to ignore normative aspects, so that a new approach based on *maslahah mursalah* is needed as an ethical and rational foundation. This article offers a conceptual model of consumer behavior based on perceptions of *maslahah* that explains the relationship between religious intentions, actual decisions, and the socio-economic impacts of consumption. Its practical implications provide direction for the halal industry, regulators, and academics in designing marketing strategies, certification, and consumer education that support the achievement of *maqāsid al-shari'ah* and the sustainability of the global halal market.

**Keywords:** Halal Lifestyle, Consumer Behaviour, *Maslahah Mursalah*, Halal Industry.



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**Abstrak:** Perkembangan halal lifestyle telah mengubah pola konsumsi muslim secara mendasar, dari sekadar pemenuhan kebutuhan biologis menjadi manifestasi identitas religius, etika sosial, dan aspirasi modern. Artikel ini mengkaji dinamika perilaku konsumen muslim dalam konteks tren halal lifestyle dengan menyoroti faktor-faktor religius, sosial, psikologis, dan ekonomi yang memengaruhi pengambilan keputusan. Melalui kajian konseptual berbasis telaah literatur sistematis dan data empiris terkini, ditemukan bahwa konsumen muslim kini semakin aktif, kritis, dan berorientasi pada kesadaran etis. Keputusan konsumsi terbentuk melalui interaksi antara nilai normatif syariah, norma sosial komunitas, persepsi manfaat risiko, serta keterbatasan daya beli. Studi ini menyoroti keterbatasan model perilaku konsumen konvensional yang cenderung mengabaikan aspek normatif, sehingga diperlukan pendekatan baru berbasis maslahah mursalah sebagai landasan etis dan rasional. Artikel ini menawarkan model konseptual perilaku konsumen berbasis persepsi kemaslahatan yang menjelaskan keterkaitan antara niat religius, keputusan aktual, dan dampak sosial ekonomi konsumsi. Implikasi praktisnya memberikan arah bagi industri halal, regulator, dan akademisi dalam merancang strategi pemasaran, sertifikasi, dan edukasi konsumen yang mendukung pencapaian *maqāṣid al-shari‘ah* serta keberlanjutan pasar halal global.

**Kata Kunci:** Halal lifestyle, perilaku konsumen, *maslahah mursalah*, industri halal

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## A. Introduction

The halal lifestyle phenomenon has become one of the hottest topics in contemporary Islamic economic discourse . Changes in Muslim consumption patterns in the era of globalization reflect not only individual preferences for sharia-compliant products but also the dynamics of religious awareness, cultural identity, and connectedness to the global market. Muslim consumers in the 21st century no longer consider price and quality alone, but also ensure that the products they consume comply with halal and thayyib values, from raw materials, production processes, distribution, to

branding and corporate ethics.<sup>1</sup> This demonstrates that consumption behavior is no longer merely an economic activity, but also a form of worship, a manifestation of faith, and an expression of Islamic identity.<sup>2</sup>

The increasing awareness of the halal lifestyle can be seen from various indicators, starting from the rise of halal certification in various countries, the development of the food, beverage, cosmetics, fashion, and halal tourism industries, as well as the increasing number of sharia-based startups offering products and services in accordance with sharia principles.<sup>3</sup> Data from the State of the Global Islamic Economy Report shows that global Muslim consumer spending on halal food, pharmaceuticals, cosmetics, and modest fashion continues to increase annually, even projected to reach trillions of US dollars in the next decade.<sup>4</sup> This phenomenon

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<sup>1</sup>Jamal Ghofir and Putri Alya Dwi Imaroh Istiqomah, Nur Hidayatul, “Dynamics of Cultural Values and Preferences for Halal Products in the Global Market,” *ASWALALITA: Journal of Da’wah Management* 3, no. 2 (2024): 78–86; Reni Prastiwi, “The Influence of Halal Lifestyle on Millennial Consumption Behavior,” *Journal of Islamic Economics* 2, no. 1 (2025): 164–95. (QS. Al-Baqarah/2:168, QS. Al-Mu’minun/23:51 and QS. Al-Maidah/5:88)

<sup>2</sup>Romi Faslah, “Consumer Protection in the 21st Century Market Through Legal, Empirical, and Islamic Lenses,” *Journal of Economics and Digital Business* 02, no. 04 (2025): 2647–53.

<sup>3</sup>Amalia Nuril Hidayati Dika Eri Saputra, Nur Ain Nazira, Falentia Wiliana Putri, “Encouraging Economic Growth Through the Halal Industry Ecosystem in Indonesia,” *SCIENTIFIC JOURNAL OF ECONOMICS, MANAGEMENT, BUSINESS AND ACCOUNTING* 2, no. 4 (2025): 81–93,

<sup>4</sup>Khuzin Zaki and Ahmad Nazir, “Halal Fashion: Economic Opportunities from the Indonesian Modest Fashion Industry,” *International Journal Mathla’ul Anwar of Halal Issues* 5, no. 1 (2025): 89–96,

shows that halal is no longer an issue limited to Muslim-majority regions, but has become a global market segment that is of interest to international industries and investors.

Studies on Muslim consumer behavior in the halal lifestyle era continue to experience significant development, in line with the increasing attention of academics and industry to the halal economy as a strategic sector. Halal lifestyle is no longer understood simply as adherence to Sharia regulations governing food and beverages, but has become a complex social phenomenon encompassing cosmetics, modest fashion, pharmaceuticals, tourism, and even digital sectors such as e-commerce and fintech Sharia.<sup>5</sup> Recent literature suggests that this trend marks a shift from needs-based consumption patterns to identity- and value-based consumption, where muslim consumers purchase products not only for functional needs but also because they represent spiritual values, cleanliness, production ethics, and sustainability assurance.<sup>6</sup>

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<sup>5</sup>Siska Rahmayanti, “Halal in Today’s Lifestyle: Between Current Trends and Islamic Values,” *Equality: Journal of Islamic Law (EJIL)* 2, no. 2 (2024): 51–60, <https://doi.org/10.15575/ejil.v2i2.542>; Alva Yenica Nandavita Githa Marsyalia Azzahra, Pradita Mawardani, Puja Audinia Artika, “Analysis of the Implementation of Halal Lifestyle among Sharia Economics Students at IAIN Metro: Islamic Perspective,” *PENG: Journal of Economics and Management* 2, no. 1 (2025): 2343–52; Lalu Ali Hasan and Hilalludin, “Integration of Sharia Values in the Digital Economy and Contemporary Muslim Lifestyle,” *TAKAFUL: Journal of Islamic Economics and Banking* 1, no. 1 (2025): 55–66.

<sup>6</sup>Nurma Laelia Amalia Fatiha Sani, Anggun Fasya Anggraeni, Adinda Adliswari Khofiya, “Integration of Sharia Values in Marketing Strategy and Ethics for Halal Certified Products,” *TADHKIRAH: Journal of Applied Islamic Law and Sharia Philosophy Studies* 2, no. 2 (2025): 258–68; Muhammad Givar Pamungkas and Salwa Ariza Irawan Nurma Maha

Recent research consistently shows that religiosity remains a significant factor influencing the intention to purchase halal products. Many studies have found a gap between intention and actual behavior, with situational variables such as price, product availability, quality, and perceived credibility of halal certification playing a role in determining actual consumption behavior.<sup>7</sup> These studies add to the construct religiosity, trust in labels, and perceptions of social benefits, thus producing a more accurate model in explaining muslim consumer behavior.

However, the literature still displays several limitations that require further study. Most studies tend to emphasize aspects of compliance or individual preferences without evaluating whether halal lifestyle practices actually produce broader collective benefits, such as environmental sustainability, equitable economic

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Rani, "Analysis of the Concept of Consumer Demand in the Perspective of Islamic Economics on Spiritual Values in Influencing Consumer Demand," *Epsilon: Journal of Management (EJoM)* 3, no. 1 (2025): 67–85.

<sup>7</sup>Mega Noerman Ningtyas and Dyah Febriantina Istiqomah, "Investment Behavior as an Implementation of the Halal Lifestyle of Indonesian Society: A Review of the Theory of Planned Behavior," *Journal of Modernization Economics* 17, no. 2 (2021): 158–72; Dwi Suhartanto and Arie Indra Gunawan Tessa Mariana, "Predicting Interest in Purchasing Halal Fast Food: Application of the Theory of Planned Behavior," *Proceedings of the Industrial Research Workshop and National Seminar* 11, no. 1 (2020); Justi Aresta Kadengkang and Utaminingsih Linarti, "Measurement of Behavior and Purchase Intention of Halal Cosmetic Products Through Modification of the Theory of Planned Behavior (TPB)," *Journal of Applied Psychology* 8, no. 1 (2020): 19–25; Noor Maulida Khasanah and Agus Supriyanto, "Interest in Purchasing Halal Samyang Food Products Reviewed from the Theory of Planned Behavior Among the Muslim Generation in Kudus Regency," *Amkop Management Accounting Review (AMAR)* 2, no. 1 (2022): 28–41.

distribution, and social welfare. Studies on halal lifestyle rarely integrate the ushul approach. fiqh, especially the concept of *maslahah mursalah*, as a normative evaluation framework. However, it's a blessing *mursalah* enables a benefits analysis that not only considers formal compliance, but also the end results that provide goodness for both the individual and society.<sup>8</sup> In other words, *maslahah mursalah* can be a tool to assess whether the halal lifestyle phenomenon encourages the achievement of *maqāṣid al-shari'ah*, which includes the protection of religion, soul, mind, descendants, and property.

the values of *maqāṣid*. Such a model is expected to provide both normative and applicable guidance, so that muslim consumption behavior is seen not only as an economic decision but also as a process that contributes to the achievement of social welfare.<sup>9</sup> Economics. Several studies offer solutions that can strengthen the alignment between the halal lifestyle and the principle of *maslahah*.

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<sup>8</sup>Ima Frafika SariUlya Husna Ni'matul Ulya, Muchtim Humaidi, Umar Abdullah, "Equitable and Sustainable Economy: A Study on the Relevance of the Low-Carbon Economy to Maslahah Murlah," *Journal of Islamic Economics and Finance Studies* 6, no. 1 (2025): 27–52; Heni Verawati and Zathu Restie Utamie, "The Concept of Maslahah Murlah and Its Implementation in Sustainable Sharia Financial Literacy in the Modern Era," *Al-Mashrof: Islamic Banking and Finance* 6, no. 1 (2025): 19–35.

<sup>9</sup>Nasrullah Sapa Randy, Herianti, Rahman Ambo Masse, "Integrative Model of Consumer Protection Based on Maqāṣid Syariah in Indonesia," *Socius: Journal of Social Sciences Research* 3, no. 1 (2025): 1–6; Henny Setyany and Rizqa Amelia Aulia Syafitri Yasmin, Nisa Alifatuhzzahra, Cut Dila Sari, "Consumption Ethics in the Perspective of Maqāṣid Al-Shari'ah," *Economic Reviews Journal* 3, no. 1 (2024): 94–104; Iskandar Ritonga Atep Hendang Waluya, Sirajul Arifin, Abu Yasid, "Consumption Ethics in the Perspective of Maqasid Sharia," *Scientific Journal of Islamic Economics* 8, no. 3 (2022): 2536–44.

One widely suggested solution is increasing the transparency of halal certification through the use of digital technology, such as the use of QR codes that allow consumers to track the supply chain and audit documents in real time. This transparency has been proven to increase consumer trust in halal labels and reduce the potential for label misuse by producers.<sup>10</sup> Furthermore, various studies have advocated the importance of halal literacy, which emphasizes the values of *maslahah* (benefit), so that consumers understand that halal consumption benefits not only themselves but also the wider community by supporting ethical, hygienic, and environmentally friendly production practices.<sup>11</sup>

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<sup>10</sup>Irfan Bahar Nurdin and Komarudin, “Utilization of Blockchain Technology to Improve the Quality of Halal Assurance in Food and Beverage Products in Indonesia,” *Ad-Deenar: Journal of Islamic Economics and Business* 8, no. 1 (2024); Nasrullah bin Sapa and Cut Muthiadin Dedi Susanto, “Technology in Halal Product Assurance,” *Sebi: Islamic Economics and Business Studies* 7, no. 2 (2025): 107–17; Siradjuddin and Mukhtar Lutfi Abdul Chadjib Halik, “The Effectiveness of Halal Certification in Increasing Consumer Trust and Supply Chain Optimization,” *PESHUM: Journal of Education, Social and Humanities* 4, no. 3 (2025): 3772–80; Jimmi Qizwini, “Technological Innovation and Transformation of the Halal Industry in Indonesia,” *Perbanas Journal of Islamic Economics and Business* 5, no. 1 (2025): 1–14.

<sup>11</sup>Firman Aziz Faiza Rafiat Alya, Muhammad Faiz Alam Hibatullah, Gesaira Ramandyta Azzuri, Atie Rachmiati, “Analysis of Halal Ecosystem and Halal Literacy on the Development of Halal Regulations in Islamic Economics,” *Halal Ecosystem Journal* 1, no. 1 (2024): 1–13; Alisa Noviani Putri Soeharjoto, Erny Tajib, Masfar Gazali, Debbie Aryani Tribudhi, Endang Jumali, “Halal Certification Literacy to Support the Acceleration of the Development of Micro, Small, and Medium Enterprises,” *Journal of Human and Education (JAHE)* 5, no. 1 (2025): 674–82; Dede Al Mustaqim, “Halal Certification as a Form of Muslim Consumer Protection: Analysis of Maqashid Sharia and Positive Law,” *AB-JOIEC: Al-Bahjah Journal of Islamic Economics* 1, no. 2 (2023): 54–67.

Maslahah approach Murlah is relevant in this study because this concept offers an ethical framework for assessing a consumption practice based on the benefits and goodness it produces, even though it is not mentioned explicitly in the text. *Maslahah mursalah* serves as an instrument of *ijtihad* that connects sharia with the context of contemporary life.<sup>12</sup> Thus, this conceptual study not only describes the phenomenon of halal lifestyle but also considers its implications for the balance between individual needs, social interests, and economic sustainability.

The relationship between consumer behavior, halal lifestyle, and maslahah Mursalah is interesting because it opens up space to develop a theoretical model that explains the interaction between religious awareness, spiritual drive, ethical values, and market influences. This model is crucial for academics, industry players, and policymakers to formulate educational and marketing strategies that are not solely oriented toward commercial profit but also consider blessings, justice, and public welfare.

The uniqueness of this article lies in its interdisciplinary nature, connecting the study of ushul Islamic jurisprudence, consumer behavior, halal marketing, and public policy within a single analytical framework. This approach provides both theoretical contributions by offering a new conceptual model and practical contributions by providing benefit based policy recommendations that can enhance the credibility and sustainability of the halal industry. Thus, this article is expected to address contemporary challenges in the study of Muslim consumer behavior while enriching the Islamic economics literature with a more

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<sup>12</sup>Prahasti Suyaman, “Maslahah Mursalah as One of the Istimbath Methods,” *Krtha Bhayangkara* 18, no. 2 (2024): 417–29.

comprehensive normative perspective. The main problem in this article is how Muslim consumer behavior in the halal lifestyle era can be analyzed conceptually through a *maslahah mursalah* perspective. This problem includes several important subquestions, namely how is the transformation of muslim consumer behavior amidst the halal trend? and to what extent is the concept of *maslahah mursalah* can be the basis for developing a more comprehensive theory of muslim consumer behavior in the modern era?

## **B. Method**

This study uses a qualitative approach with a conceptual research type to build a new theoretical framework on Muslim consumer behavior in the context of a halal lifestyle based on *maslahah mursalah*. The method is an in-depth literature study using purposively selected literature. The analysis is conducted thematically by identifying the main themes of muslim consumer behavior, identifying research gaps in existing models, and then examining the concept of *maslahah mursalah* from an ushul perspective fiqh. The synthesis results in a conceptual framework that explains consumer behavior not only based on preferences and utilities, but also individual, social, and environmental benefits.

## **C. Transforming Muslim Consumer Behavior Amidst the Halal Lifestyle Trend**

Historically The development of the market value and scope of the halal sector over the past few years is an important starting point for understanding the context of changing Muslim consumer behavior. The regularly published State of the Global Islamic Economy (SGIE) report shows that global Muslim consumer

spending is not only substantial but also expanding across categories such as cosmetics, pharmaceuticals, modest fashion, halal tourism, and digital services (e-commerce and fintech). Sharia (Islamic law) is now an integral part of the halal economy.<sup>13</sup> Market expansion in the halal sector is one of the main drivers of the emergence of the halal lifestyle phenomenon, as industry supply and consumer expectations drive each other.<sup>14</sup> More and more non-halal products. The more food available, the wider the possibility for consumers to place halal as part of their daily lifestyle and social identity.

The dynamics of changing Muslim consumer behavior continue to evolve and are woven from the interaction of religious factors, social norms, developments in information technology, marketing strategies, and the institutional conditions of halal certification.<sup>15</sup> Recent empirical studies show that religiosity remains a crucial foundation in shaping awareness and preference for halal products. However, its influence is increasingly complex because it is often mediated and moderated by other constructs such as trust in labels and certification bodies, perceived product quality, and

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<sup>13</sup>Diana Wijayanti and Nurul Fatmah, “Comparative Analysis and Development of the Indonesian and Malaysian Halal Industries Reviewed Based on the Global Islamic Economy,” *Al Iqtishod: Journal of Islamic Economic Thought and Research* 13, no. 2 (2025): 145–67.

<sup>14</sup>Fahath Haikal Aziz, “The Role of Halal Value Chain in Strengthening the Halal Industry Ecosystem in Indonesia: A Strategic Approach,” *Journal of Mu'amalah and Islamic Economics* 1, no. 1 (2025): 10–30.

<sup>15</sup>Istigomah, Nur Hidayatul, “Dynamics of Cultural Values and Preferences for Halal Products in the Global Market.”

information accessibility.<sup>16</sup> In other words, simply because an individual is religious does not automatically translate into purchase intentions. The presence of credible evidence for example verifiable certificates or traceability information plays a determining role in realizing these intentions.

Experimental studies and surveys testing the implementation of traceability mechanisms from QR codes that direct consumers to audit documents to the use of blockchain to ensure the integrity of supply chain data demonstrated a positive effect on perceived credibility of halal labels and purchase intentions.<sup>17</sup> In several studies testing traceability interventions, increased access to information regarding the origin of ingredients, production processes, and certification audits led to significant increases in trust and willingness metrics. Because credibility issues are a major barrier to consumer behavior, this technological innovation is a determining factor that changes decision-making patterns.<sup>18</sup>

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<sup>16</sup>Lilis Aliyatuz Zahroh and Keisha Farellia Putri Lindra Imam Mawardi, “The Influence of Religiosity and Trust on the Purchase Decision of Emina Halal Cosmetic Products,” *CURRENCY Journal of Islamic Economics and Banking* 4, no. 1 (2025): 589–99; Reni Prastiwi, “The Influence of Halal Lifestyle on the Consumption Behavior of the Millennial Generation,” *Journal of Islamic Economics* 2, no. 1 (2025): 164–95; Herdian Farisi and Anjar Safitri Coca Harliyanto, “The Influence of Halal Logos, Religiosity, Halal Knowledge, and Trust on the Purchase Interest of Muslim Consumers,” *Journal of Social Dynamics and Science* 2, no. 3 (2025): 556–63.

<sup>17</sup>Abdullah Alourani and Shahnawaz Khan, “Halal Food Traceability System Using AI and Blockchain,” *Journal of Posthumanism* 5, no. 2 (2025): 549–66.

<sup>18</sup>Alifah Hasna, “The Potential of Indonesia’s Halal Industry in the Global Sharia Economic Map,” *Journal of Islamic Economics* 2, no. 1 (2025): 1–20.

Modern consumers demand verifiable evidence, not just marketing claims.

Changes in consumption motives are also evident when looking at demographic segmentation. Millennials and Gen-Z Muslims exhibit different consumption characteristics compared to previous generations; they tend to view halal as part of a product attribute package that encompasses quality, aesthetics, ethical narratives, and experiential opportunities.<sup>19</sup> Studies on the consumption of halal cosmetics and modest fashion reveal that younger generations are more responsive to branding, packaging aesthetics, and influencer endorsements, but they are also more critical and prioritize evidence of safety and transparency.<sup>20</sup> This creates a paradox where symbolic attributes (as a means of expressing identity) and substantive attributes (as proof of quality and Sharia compliance) are equally important.

On the one hand, halal certification remains relevant as a basic requirement for muslim consumers, but on the other hand, a brand's success in attracting long-term consumers depends more on a combination of formulation quality, safety assurance,

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<sup>19</sup>Lilik Rahmawati, “Phenomenon and Online Shopping Behavior Through TikTok Shop in Generation Z from an Islamic Consumption Perspective,” *Journal of Islamic Economics* 10, no. 2 (2024): 1796–1806; Aminah and Lisa Nurhasanah, “Gen-Z Impulsive Buying Behavior from an Islamic Business Ethics Perspective,” *LABATILA: Journal of Islamic Economics* 7, no. 2 (2023): 122–36.

<sup>20</sup>Rahmayanti, “Halal in Today’s Lifestyle: Between Current Trends and Islamic Values”; Mega Octaviani and Sugiharti Binastuti, “The Potential of the Halal Fashion Industry for the Islamic Economy in Indonesia,” *Taraadin: Journal of Islamic Economics and Business* 5, no. 2 (2025): 1–20; Prastiwi, “The Influence of Halal Lifestyle on the Consumption Behavior of the Millennial Generation.”

competitive pricing, and an authentic brand narrative. A study of millennial women and Generation Z found that religiosity influences attention to halal aspects, but brand loyalty and purchasing decisions are more influenced by perceived quality and social influence.<sup>21</sup> This means that halal certification opens the door to product consideration, but marketing elements and product quality determine the final decision to make a purchase.

Behavioral changes in Muslim consumer decision-making have impacted producer behavior and the value chain. Empirical evidence shows that MSMEs and local producers are striving to achieve halal certification and utilize technology for their products, but they face several challenges, such as limited quality management capacity and lack of access to traceability technology.<sup>22</sup> While the market demands transparency and quality, many small producers are unable to meet the standards desired by consumers.

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<sup>21</sup>Imam Mawardi, “The Influence of Religiosity, Trust on Purchase Decisions for Emina Halal Cosmetic Products”; Rafdhi Wira Oktavius Pelawi and Ariesya Aprillia, “Testing the Effects of Halal Product Quality and Religiosity on Consumer Loyalty of Wardah Products,” *Economics, Finance, Investment and Sharia (EQUITY)* 4, no. 3 (2023): 978–86; Afifudin and Abdullah Syakur Novianto Aisha Aulia Rahma, “The Influence of Halal Awareness and Product Quality on Consumer Loyalty Mediated by Purchase Decisions for Korean Skincare,” *Jurnal Warta Ekonomi* 8, no. 1 (2025); Yeny Fitriyani Heri Sudarsono, Retty Ikawati, Siti Nur Azizah, Rusny Istiqomah Sujono, “Muslim Generation Z's Purchase Intention of Halal Cosmetic Products in Indonesia,” *Innovative Marketing* 20, no. 4 (2024): 13–24.

<sup>22</sup>Juliana, *HALAL INDUSTRY: Global Opportunities and Challenges* (Rajawali Buana Pusaka (Ranka Publishing), 2025); Danarti Hariani, “Increasing Productivity and Competitiveness of Indonesian Halal Food MSMEs,” *Management Economics and Accounting* 5, no. 2 (2024): 374–90.

A study on the implementation of halal certification for MSMEs shows that the interpretation of maslahah Mursalah is often used to justify or reject policies that demand universal certification without considering local economic capacity.<sup>23</sup> Several studies recommend that certification systems be designed with the context of MSMEs in mind. for example, subsidizing certification costs, technical support for quality management, or a phased approach to ensure that certification does not become a barrier to entry that widens economic disparities.<sup>24</sup> This implication suggests that changes in consumer behavior and market demands must be accompanied by adjustments to public policy to achieve the goal of public welfare.

Experimental studies examining the effects of labels and transparency provide useful quantitative evidence for modeling mechanisms of behavior change. For example, market experiments on traceability systems showed that when consumers were given

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<sup>23</sup>M. Hasan Ubaidillah and Mega Ayu Ningtyas, “The Contribution of the Indonesian Ulema Council of East Java Province in Developing the Halal Industry,” *As-Syifa: Journal of Islamic Studies and History* 4, no. 1 (2025); Djihadul Mubarok and Asep Nur Imam Munandar, “Synergy of Legal and Policy Aspects in Encouraging Sustainable Economic Development Through Halal MSMEs in Indonesia,” *Jurnal Media Akademik (JMA)* 3, no. 1 (2025).

<sup>24</sup>Nadine Fauziyah Ramadhani, “Halal Certification for MSMEs: Challenges and Implementation Strategies,” *Journal of Islamic Economics* 2, no. 1 (2025): 21–41; Miko Polindi Cici Paramida, Siti Rahmania, Lesta Kurnia Bunhatika, “Sustainable Assistance for the Halal Food Product Assurance System for MSMEs,” *GANESHA: Journal of Community Service* 5, no. 2 (2025): 546–60; Viajeng Purnama Putri and Sri Nastiti Andharini, “Assistance for MSMEs in Meeting Halal Certification Requirements to Increase Competitiveness,” *Case Study of Economic Innovation* 7, no. 2 (2023).

direct access to supply chain audit data via QR codes or blockchain-based platforms, trust and purchase intentions increased significantly compared to a control group that only saw static labels.<sup>25</sup> These results imply that information authentication is an effective tool for reducing information asymmetry between producers and consumers, particularly for non-food products. food whose production process is complex.

Several literature studies have revealed the challenges and potential negative effects of halal commercialization. When the halal label is used as a market penetration tool by large companies without a commitment to substantive values, there is a risk that halal will evolve into a mere marketing attribute.<sup>26</sup> This can encourage overconsumption, normalize premium products that are unaffordable to low-income groups, and separate the substance of public benefit from formal halal claims.

Referring to several literature reviews, it can be concluded that the dynamics of changing Muslim consumer behavior in the halal

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<sup>25</sup>Sandhika Cipta Bidhari Nining Latianingsih, Ida Nurhayati, lis Mariam, I Iwan Sonjaya, Arizal Putra Pratama, *Digital Transformation in Processed Food Production* (Widina Publisher, 2025); Mia Ika Rahmawati and Anang Subardjo, “Utilization of Blockchain in the Concept of Halal Food Supply Chain System: Exploratory Study,” *Arastirma Journal* 3, no. 2 (2023): 395; Haniza Fachri Rizky Sitompul, Nukhe Andri Silviana, Yudi Daeng Polewangi, “Blockchain Technology in Supply Chain Digitalization,” *Journal of Industrial and Manufacture Engineering* 8, no. 1 (2024): 104–16.

<sup>26</sup>Faiqotul Himmah and Romi Faslah, “The Role of Halal Standardization in Building Strong Consumer Attraction for a Product in the Global Market Industry,” *Journal of Business Economics and Management* 1, no. 4 (2025): 1231–41; Fitranity Adirestuty Juliana, Hilda Monoarfa, *HALAL INDUSTRY: Global Opportunities and Challenges* (Rajawali Buana Pusaka (Ranka Publishing), 2025).

lifestyle era are characterized by several interrelated main characteristics: first, the expansion of the definition of halal from the aspect of textual compliance to a lifestyle category that includes quality, aesthetics, and ethical values; second, the shift in determinants from religiosity alone to a combination of religiosity, trust, perceived quality, identity, and access to information; third, the role of traceability technology as a game changer in improving label credibility and increasing the conversion of intention to purchase; fourth, the policy and capacity challenges of MSMEs that require intervention so that the development of the halal market does not create exclusion; and fifth, the need to translate maslahah values into operational indicators that can be used to assess the socio-economic impact of halal lifestyle practices. This conclusion is built on a pile of empirical evidence and a critical review of the increasingly mature literature.

The halal lifestyle trend has transformative potential. This shift not only shifts individual consumption patterns but also reshapes value chains, marketing strategies, and public policies. These changes are multidimensional and require a cross-sectoral response that combines technology, regulation, economic support for small businesses, and consumer education that emphasizes the importance of wellbeing.

Thus, the cycle of change in Muslim consumer behavior occurs through a gradual, dynamic, multidimensional process, in which religious, social, psychological, technological, and economic factors interact to form new, value-oriented consumption patterns. This paradigm shift from compliance-based consumption to benefit-based consumption, which places the value of *maslahah mursalah*

(good deeds) at the forefront. as an ethical framework for the sustainability of the global halal market.

**D. The concept of *maslahah mursalah* is the basis for developing a more comprehensive theory of muslim consumer behavior in the modern era.**

The development of the halal industry and the expansion of product categories within the halal lifestyle framework require strengthening the theoretical framework of Muslim consumer behavior. The shift in focus from food products to non-food sectors such as cosmetics, modest fashion, halal tourism, digital services, and Islamic finance demonstrates the urgency of integrating normative dimensions into consumer behavior analysis.<sup>27</sup> Conventional psychological and economic constructs are inadequate to explain consumption decisions guided by sharia values. In this context, the concept of maslahah mursalah is relevant as a normative basis for linking consumption intentions, preferences, and actions to broader socioeconomic goals, in line with the *maqāṣid al-syar'ah*. Global market reports showing accelerated spending and diversification of halal products reinforce the need for theoretical models capable of capturing the

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<sup>27</sup>Azwar and Khaerul Aqbar, “Strategies for Strengthening the Halal Industry in Indonesia: SWOT Analysis,” *AL-KHIYAR: Journal of Islamic Economics and Transactions* 4, no. 1 (2024): 47–71; Muhammad Sofwan Jauhari, “Analysis of Projections of Increased Consumption of Halal Products in Various Sectors of the Indonesian Economy Until 2025,” *Ad-Deenar: Journal of Islamic Economics and Business* 8, no. 1 (2024); Qizwini, “Technological Innovation and Transformation of the Halal Industry in Indonesia”; Masitoh and M. Yarham, “The Halal Industry in Boosting Indonesia’s Economic Growth in the New Normal Era,” *IQTISODINA* 6, no. 2 (2023): 31–40.

complexity of muslim consumer behavior and the dynamics of modern regulations.<sup>28</sup>

Historically, maslahah refers to the realization of public good and the prevention of harm (*mafsadah*). In classical discourse, *maslahah* is classified into three categories: *daruriyah* (principal), *hajiyah* (need), and *tahsiniyyah* (perfection). *Maslahah mursalah* is understood as an assessment of benefits that does not conflict with the text and can be the basis for *ijtihād* for new issues that are not explicitly regulated.<sup>29</sup> In the contemporary context, this concept is used to formulate solutions to modern economic challenges, including new commercial practices and market regulations.<sup>30</sup> Thus, maslahah murlah is not just a theoretical construct, but a principle of *ijtihādiyah* that is relevant for designing policies and business ethics oriented towards collective benefits.

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<sup>28</sup> M. Imron Natsir, "The Transformation of Consumer Values:: An Analysis of the Development of Islamic Studies and the Halal Industry in Japan from the Perspective of Consumer Behavior Theory," *Journal of Business, Finance, and Economics (JBFE)* 6, no. 1 (2025): 289–97; Juliana, Hilda Monoarfa, *HALAL INDUSTRY: Global Opportunities and Challenges*.

<sup>29</sup> Bustanul Arifin, "The Prosperity of Maslahah Mursale in the Perspective of Imam Al-Ghazali and Najm Al-Din Al-Tufi," *Al-Mawaddab: Journal of Islamic Studies and Family Law (Ahwal Al-Syakhsiyah)* 1, no. 1 (2024): 12–22; Muhammad Royhan Assaiq, "Ma ș la ăh Murlah as a Method of Approach in the Study of Islamic Law," *Educatia: Journal of Islamic Education and Religion* 15, no. 1 (2025): 91–109.

<sup>30</sup> Iib Hibaturohman and Dena Ayu, "The Concept of Maslahah Mursalah in Facing Economic Inequality in the Modern Era: An Islamic Economic Perspective," *Iqtishad Sharia: Journal of Islamic Economic Law & Islamic Finance* 2, no. 1 (2024): 26–36.

Connecting *maslahah mursalah* with consumer behavior theory introduces an evaluative dimension that assesses consumption actions not only in terms of individual preferences or utility, but also in terms of the extent to which they generate benefits for the individual, the community, and the environment.<sup>31</sup> Empirical evidence suggests that additional variables such as trust in certification, perceived quality, social identity, and perceived social benefits (*maslahah* perception) moderate or mediate the relationship between religiosity and purchasing.<sup>32</sup> The demand for supply chain transparency and traceability technology has transformed the halal label from a mere formal symbol to a starting point for verification. Integrating *maslahah mursalah* with this psychosocial construct provides a normative bridge connecting individual intentions with socioeconomic impacts.

The conceptualization of *maslahah mursalah* in consumer behavior can be built on three assumptions.<sup>33</sup> First, Muslim consumers have a value orientation influenced by religiosity, but it is not synonymous with mere ritual observance. Religiosity facilitates the formation of goals that are translated into

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<sup>31</sup>Abdullah Shodiq, "Maqashid As-Syariah from the Perspective of Imam Al-Ghazali; A Study of Maslahah Mursalah Literacy," *Moderasi: Journal of Islamic Studies* 2, no. 2 (2022): 139–59.

<sup>32</sup>Sausan Nuhaa Maisarah and Tri Wahyu Yuliani Anandhiya Intan, "An Intersection of Islamic Economics and Behavioral Economics: Understanding Consumer Choices in Halla Markets," *Al-Kharaj: Journal of Islamic Economics and Business* 7, no. 2 (2025).

<sup>33</sup>Imam Ariono and Handoyo Nurma Khusna Khanifa, "Consumer Protection: Inclusion of Halal Labels Without MUI Certificates: A *Maslahah Mursalah* Perspective," *Manarul Qur'an: Scientific Journal of Islamic Studies* 20, no. 2 (2020): 147–66.

consumption preferences when credible instruments are available.<sup>34</sup> Second, modern markets offer a variety of product attributes (quality, price, aesthetics, certification credibility, sustainability) so that purchasing decisions are the result of multi-criteria compromises; maslahah functions as a normative filter that assesses whether the compromise produces greater benefits than harms.<sup>35</sup> Third, maslahah mursalah can be operationalized as a psychometric construct that measures consumers' perceptions of the extent to which a product or business practice fulfills elements of maslahah, such as producer welfare, product safety, environmental impact, and accessibility.<sup>36</sup> This approach allows for the unification of normative analysis (*fiqh*) with empirical analysis (behavioral science), so that the theory is not only regulatory but also quantitatively testable.

The development of a maslahah-based consumer behavior theory proposes significant changes to the behavioral construct. *Maslahah* perception acts as a mediator between intention and behavior, as well as a moderator that strengthens the resilience of

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<sup>34</sup>Ahmad Ikhwan Setiawan Penny Rahmawaty, Tulus Haryono, Lilik Wahyudi, "How Does Religiosity Influence Halal Food Purchase Intentions in Indonesia?," *International Journal for Science Review* 2, no. 6 (2025).

<sup>35</sup>Hariyat Ab Wahid Muhammad Salman Al Farisi, Syamsul Anwar, Slamet Haryono, "Sustainable Consumer Behavior of Halal Cosmetics in Indonesian E-Commerce: A Maslahah-Based Approach," *IQTISHODUNA: Jurnal Ekonomi Islam* 14, no. 1 (2025): 64–84.

<sup>36</sup>Akhmad Affandi Mahfudz Irwan Habibi Hasibuan, Yuswar Z. Basri, "The Effect of Religiosity and Maslahah Orientation on Halal Awareness, Satisfaction and Loyalty of Consumers of Halal Labeled Food," *International Journal of Science and Society* 3, no. 2 (2021): 154–75.

intentions to economic barriers such as price.<sup>37</sup> Consumers with a high maslahah perception of halal products are more likely to purchase them even at relatively higher prices.<sup>38</sup> This theoretical implementation restores socioeconomic objectives to consumption analysis, strengthens policy relevance, and provides regulators with an evaluative tool to assess the impact of the halal market on welfare.

Operationalizing maslahah as an empirical variable requires a systematic methodological approach.<sup>39</sup> First, the dimensions of maslahah need to be formulated through an in-depth review of the literature on Islamic jurisprudence and supported by expert consultation to ensure compliance with the principles of *maqasid al-shari'ah*.<sup>40</sup> Second, a set of quantitative indicators is developed from the established dimensions. for example, contribution to producer welfare, impact on environmental sustainability, fairness

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<sup>37</sup>Safika Maranti and May Shinta Retnowati Zulfatus Sa'diah, "Analysis of Maslahah Perception in Making Compulsive Purchases," *JESI (Journal of Islamic Economics of Indonesia)* 11, no. 2 (2021): 92–100.

<sup>38</sup>Bahrudin and Nasruddin Maksudi, "Factors Influencing Halal Certification in Efforts to Fulfill Consumer Satisfaction," *Journal of Islamic Economics* 9, no. 1 (2023): 825–40.

<sup>39</sup>Mohd Mahyudi and Mohd Nizam Barom Muhammad Sri Wahyudi Suliswanto, "A Critical Analysis of the Existing Maqasid-Based Welfare Index," *Journal of Contemporary Maqasid Studies* 3, no. 1 (2024): 107–24; M. Rafid Marwal, "Performance Measurement of Sharia Commercial Banks through Islamicity Performance Index and Sharia Maqasid Index," *IQTISHODUNA: Jurnal Ekonomi Islam* 12, no. 1 (2023): 181–98.

<sup>40</sup>Safaruddin Harefa, "The Fundamental Principles of Islamic Law in the Digital Era: An Ushul Fiqh and Maqashid Sharia Approach," *Journal of Islamic Law on Digital Economy and Business* , 2025, 84–99.

in the value chain, price affordability, product safety, and transparency of certification, the validity of which is then tested by a panel of experts.<sup>41</sup>

Studies in Southeast Asia and the Middle East have found that perceived maslahah increases the probability of intention realization, especially when supported by verification mechanisms such as traceability.<sup>42</sup> Experimental research shows that technological interventions (QR codes linking consumers to audit documents) increase trust and willingness to pay.<sup>43</sup> This confirms that integrating *maslahah* with verification technology strengthens the influence of normative values on purchasing decisions.

The practical implications of integrating maslahah mursalah encompass various aspects. For industry, the maslahah framework forms the basis for product design and brand narratives that communicate social benefits, strengthening loyalty and willingness to pay. For regulators, maslahah encourages the expansion of certification indicators to encompass sustainability and equitable distribution of economic benefits. For academics and social

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<sup>41</sup>Mohd Mahyudi and Mohd Nizam Barom Suliswanto, Muhammad Sri Wahyudi, "A Maqasid-Based Welfare Index In Indonesia: An Empirical Investigation," *Journal of Islamic Monetary Economics and Finance* 11, no. 1 (2025): 119–46.

<sup>42</sup>Sumunar Jati Aries Susanty, Nia Budi Puspitasari, Ferry Jie, Fauzan Akbar Akhsan, "Consumer Acceptance of Halal Food Traceability Systems: A Novel Integrated Approach Using Modified UTAUT and DeLone & McLean Models to Promote Sustainable Food Supply Chain Practices," *Cleaner Logistics and Supply Chain* , 2025, 100226.

<sup>43</sup>MN Nawi, NM, Basri, HN, Kamarulzaman, NH and Shamsudin, "Consumers' Preferences and Willingness-to-Pay for Traceability Systems in Purchasing Meat and Meat Products," *Food Research* 7, no. 1 (2023): 1–10.

policymakers, maslahah measurement enables the evaluation of the impact of the halal market on local welfare.<sup>44</sup> However, risks remain: misuse of the maslahah concept for the benefit of a handful of actors, commodification of halal that erodes substantive meaning, and measurement bias due to social desirability.<sup>45</sup> Therefore, transparent indicator definition, expert and community involvement, and independent audits of maslahah claims are needed.

A critical study of the impact on culture and the younger generation is also crucial to ensure that the halal lifestyle does not degenerate into excessive consumption, which contradicts the Islamic principle of moderation. *Maslahah mursalah* serves as a principle of *ijtihādiyah* (intelligible judgment) that complements textual sharia law in assessing actions based on collective benefit. In muslim consumer behavior theory, maslahah restores the dimension of moral objectives (*maqāṣid*) to the center of analysis, provides a socioeconomic evaluation tool, and encourages the integration of normative values with technical mechanisms. Thus, the *maslahah* based consumer behavior model enriches the academic literature while providing a practical blueprint for

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<sup>44</sup>Maryam Mirzaei and Mohammad Iranmanesh Parvin Hosseini, Seyed Mehrshad, “Determinants of Muslims’ Willingness to Pay for Halal Certified Food: Does Religious Commitment Act as a Moderator in the Relationships?,” *Journal of Islamic Marketing* 11, no. 6 (2020): 1225–43.

<sup>45</sup>Muhammad Alfarizi and Mohamed Syazwan Ab Talib Rini Kurnia Sari, “Sustainable Strategic Planning and Management Influence on Sustainable Performance: Findings from Halal Culinary MSMEs in Southeast Asia,” *Journal of Modeling in Management* 19, no. 6 (2024): 2034–60.

industry, regulators, and society to ensure that the development of the halal lifestyle truly delivers real, sustainable, and inclusive benefits.

## **E. Conclusion**

This study confirms that the halal lifestyle phenomenon has shifted the paradigm of muslim consumption from merely fulfilling material needs to expressing spiritual values, social ethics, and sustainability awareness. The transformation of Muslim consumer behavior in the halal lifestyle era demonstrates a paradigmatic shift from normative compliance to value-based consumption and the public good. This change occurs through a dynamic cycle that simultaneously involves religious, social, psychological, technological, and economic dimensions. Religiosity remains the primary foundation in shaping halal awareness, but its influence is mediated by factors such as trust in certification, perceived quality, social identity, and information transparency. Technological innovations such as traceability and blockchain play a strategic role in strengthening the credibility of halal labels and converting intention to actual purchase.

This phenomenon demands a new theoretical approach that goes beyond conventional utility-based behavioral models. The concept of *maslahah mursalah* provides an ethical and evaluative framework that can connect religious intentions with the socio-economic impacts of consumption. By placing *maslahah* as a key variable, consumption decisions are no longer understood solely in terms of seeking individual benefits, but also in terms of their contribution to collective well-being, value chain equity, and environmental sustainability. Thus, the maslahah- based consumer behavior model offers a new ethical paradigm for strengthening a

halal economy that is just, transparent, and oriented towards the *maqāṣid al-shari'ah*.

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