

The Effectiveness of Halal Certification in Ensuring the Principle of Thaharah in Food Production: A Review from the Perspective of Islamic Economic Law

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ABSTRACT Halal certification functions as a legal instrument within the halal product assurance system aimed at providing certainty and protection for Muslim consumers; however, its effectiveness in ensuring the implementation of the principle of thaharah (ritual purity and cleanliness) in food production remains debatable. This study aims to analyze the effectiveness of halal certification in guaranteeing the application of the thaharah principle in food production from the perspective of Islamic economic law. This research employs a qualitative approach with a juridical-empirical design, combining normative analysis of halal-related regulations and fatwas with empirical data collected through in-depth interviews, direct observation of production processes, and document analysis involving halal-certified food business actors, halal process assistants, and halal auditors. The findings indicate that halal certification is effective in a normative and administrative sense, as reflected in compliance with legal and procedural requirements; however, it has not been fully effective substantively in consistently ensuring the application of thaharah principles in daily production practices. The results reveal that business actors' limited understanding of thaharah, weak post-certification supervision, and the administrative orientation of halal certification are key factors affecting its effectiveness. This study concludes that halal certification tends to be perceived primarily as an administrative obligation, resulting in the incomplete realization of Islamic legal objectives, particularly the protection of religion and life. Therefore, strengthening the internalization of thaharah values, enhancing continuous supervision, and repositioning halal certification as a substantive instrument of Islamic economic law are necessary to improve its effectiveness.

Keywords: *Leadership, Communication, Transparency, Organizational Culture, Inclusivity.*



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INTRODUCTION

The growing global awareness of halal food consumption has positioned halal certification not merely as a religious symbol, but as a significant legal and economic instrument influencing the governance of the modern food industry. Along with the expansion of Muslim populations and the increasing demand for halal products across both Muslim-majority and non-Muslim countries, halal certification has evolved into a regulatory mechanism that intersects religious norms, state law, consumer protection, and market dynamics (Fischer, 2022). In this context,

halal certification functions not only to affirm religious compliance but also to enhance product credibility, market competitiveness, and consumer trust in increasingly complex food supply chains.

In countries with substantial Muslim populations, such as Indonesia, halal certification is institutionally positioned as a formal mechanism to ensure that food products comply with Islamic law while simultaneously safeguarding consumer rights. The enactment of halal-related regulations reflects the state's role in mediating religious values within public legal frameworks, particularly in sectors that directly affect public welfare. From the perspective of Islamic economic law, halal certification is intended to uphold ethical production, fairness, and consumer protection in accordance with Sharia principles (Alserhan, 2020). However, despite its institutional prominence, halal certification is often perceived and implemented primarily as an administrative label, rather than as a comprehensive system that ensures the substantive application of Islamic principles throughout the entire food production process.

One of the most critical yet underexplored aspects of halal compliance is the principle of *thaharah* (ritual purity). In Islamic jurisprudence, *thaharah* constitutes a foundational principle that governs not only acts of worship (*ibadat*), but also commercial transactions (*mu' amalat*), including food production, processing, and distribution. *Thaharah* encompasses more than physical cleanliness; it involves the absence of ritual impurity (*najāsah*) in materials, equipment, processes, and the production environment. Consequently, halal compliance is incomplete without ensuring *thaharah* at every stage of the food supply chain (Kamali, 2019).

In practice, however, halal certification systems tend to focus predominantly on the permissibility (halal-haram) of ingredients, while the broader and more nuanced dimensions of *thaharah* such as the cleanliness of tools, cross-contamination risks, sanitation procedures, and environmental purity are not always consistently or rigorously enforced. This condition raises a fundamental question regarding the actual effectiveness of halal certification in guaranteeing *thaharah* as a core Sharia principle, rather than merely verifying the halal status of raw materials.

International studies indexed in Scopus have emphasized that modern halal assurance systems face substantial challenges in operational implementation, particularly within large-scale and fragmented food industries. Bonne and Verbeke (2008) argue that halal certification is often influenced by market considerations and regulatory compliance rather than full normative adherence to Islamic principles. Although their study focuses on consumer trust in halal meat certification, the findings reveal a broader issue: halal certification may function more as a market signal than as a comprehensive ethical framework. Similarly, Lever and Fischer (2018) observe that global halal certification regimes tend to standardize ingredient compliance while paying insufficient attention to production processes and religiously grounded hygiene practices. These findings indicate a persistent gap between normative halal concepts and contemporary certification practices.

More recent scholarship reinforces this concern. Fischer (2022) highlights that the globalization of halal markets has encouraged procedural simplification and bureaucratization, which may inadvertently dilute the ethical and spiritual substance of Sharia-based production principles. As halal certification becomes embedded within global regulatory systems, there is a tendency to prioritize auditability, efficiency, and harmonization over deeper engagement with Islamic legal philosophy. This development risks reducing halal certification to a technical compliance tool detached from its moral and religious foundations.

The scholarly literature addressing *thaharah* within the context of food production remains relatively limited and is predominantly situated within classical jurisprudence or normative theological discussions. Classical *fiqh* texts extensively elaborate the rules of purity and impurity, yet they rarely address the complexities of modern industrial food systems. Meanwhile, contemporary food safety and hygiene studies often discuss cleanliness from a scientific or

regulatory standpoint, without integrating religious values such as thaharah into their analytical frameworks (Riaz & Chaudry, 2019). Although some international studies have begun to draw parallels between Islamic cleanliness principles and modern hygiene standards, they have not systematically examined halal certification as a legal instrument for ensuring thaharah in a comprehensive manner.

This gap constitutes the first major research limitation: the lack of integrated studies that bridge the concept of thaharah with the evaluation of modern halal certification systems. Without such integration, assessments of halal certification effectiveness remain incomplete, as they fail to address the substantive ethical objectives of Islamic law. From the perspective of Islamic economic law, production processes must not only comply with formal legal requirements but also align with the objectives of Sharia (*maqā'id al-shari'ah*), including the protection of religion, life, intellect, lineage, and property (Kamali, 2019).

Existing research on halal certification in Indonesia predominantly focuses on positive law, public policy, and consumer protection. Susanto (2021) emphasizes that halal certification in Indonesia functions primarily as an administrative legal mechanism designed to provide legal certainty and regulatory compliance. While this function is undoubtedly important, it does not fully capture the ethical and normative dimensions of halal production. Similarly, Aisyah et al. (2022) find that business actors' compliance with halal standards is often formalistic, driven more by regulatory obligations and market incentives than by substantive awareness of Sharia values. These studies suggest that halal certification risks becoming a procedural formality rather than a reflection of ethical commitment.

However, these legal and policy-oriented studies rarely examine halal certification through the lens of thaharah as a core value of Islamic economic law. This omission highlights the second research gap: the absence of a normative-critical analysis that evaluates halal certification based on its capacity to uphold thaharah. Without such analysis, the ethical quality of halal-certified food production remains questionable, particularly in terms of cleanliness, purity, and consumer protection.

Furthermore, studies assessing the effectiveness of halal certification tend to measure success in terms of regulatory compliance, economic impact, or market expansion. Few studies consider whether halal certification effectively aligns production practices with the objectives of Sharia. The third research gap, therefore, lies in the absence of an evaluative framework that integrates halal certification, thaharah, and consumer protection within a unified Islamic economic law perspective. Such a framework is essential to assess whether halal certification genuinely fulfills its role as a Sharia-based governance mechanism rather than merely serving administrative or commercial purposes.

From an Islamic economic law perspective, halal certification should function as an ethical and legal safeguard that ensures not only lawful consumption but also dignity, safety, and trust in food production. Thaharah plays a central role in this framework, as it directly relates to human well-being and the prevention of harm (*dar' al-mafāsīd*). Failure to adequately incorporate thaharah into certification practices undermines the moral legitimacy of halal governance and weakens consumer confidence.

Based on this background, this study aims to analyze the effectiveness of halal certification in ensuring the principle of thaharah in food production from the perspective of Islamic economic law. The study seeks to address the gap between halal certification as a formal legal instrument and the implementation of thaharah as a substantive Sharia value. By integrating international Scopus-indexed literature, Islamic legal theory, and empirical findings from Indonesia, this research aspires to contribute both theoretically and practically. Theoretically, it enriches the discourse on halal governance by re-centering thaharah as a core evaluative criterion. Practically, it offers insights for policymakers, certification bodies, and industry actors to

strengthen halal certification as not merely a label, but as an ethical and normative mechanism that ensures purity, sustainability, and consumer protection in Sharia-compliant food production.

METHOD

This study adopts a qualitative research approach employing a juridical–empirical (socio-legal) research design, which integrates normative legal analysis with empirical investigation of social practices. This approach is selected because the issue of halal certification cannot be adequately understood solely through the examination of legal norms; it also requires analysis of how those norms are implemented in food production practices and how effective they are in ensuring the principle of *thabarab* (ritual purity and cleanliness) in real settings (Soekanto, 2010; Ali, 2018). Socio-legal research enables a comprehensive understanding of the interaction between law, institutions, and social behavior, particularly in the context of Islamic economic law.

The juridical approach is used to analyze the normative framework governing halal certification in Indonesia, including Law No. 33 of 2014 on Halal Product Assurance, its implementing regulations, and relevant fatwas issued by the Indonesian Council of Ulama (Majelis Ulama Indonesia/MUI). This analysis focuses on the legal standards related to halal assurance and hygiene requirements as instruments for safeguarding *thabarab* (Wibowo, 2018; Rahardjo, 2014). Meanwhile, the empirical approach examines how these legal norms are interpreted, implemented, and experienced by food business operators and halal certification institutions in daily production practices (Sunggono, 2016).

The qualitative design is intended to achieve an in-depth understanding of meanings, perceptions, and practices related to halal certification and *thabarab*, which cannot be sufficiently captured through quantitative measurement alone. Qualitative inquiry allows researchers to explore subjective interpretations and contextual realities that shape compliance with halal and hygiene standards (Moleong, 2019; Bryman, 2016).

The research is conducted within the small- and medium-scale food production sector that has obtained halal certification. The study focuses on urban and semi-urban areas, where economic activity and regulatory oversight are relatively intensive (Bungin, 2017). The empirical fieldwork is carried out in East Java Province, specifically in Gondang District, Tulungagung Regency, with one halal-certified food production unit in Bendo Village serving as the case study site. In addition, the research involves institutions responsible for halal certification, including halal product process assistants and halal auditors, to obtain institutional perspectives on the implementation of *thabarab* principles within the halal assurance system.

The study is conducted over a three-month period, encompassing the stages of research planning, data collection, analysis, and report writing. The initial stage emphasizes a literature review to establish the theoretical and conceptual framework, followed by field data collection and iterative data analysis (Sugiyono, 2020).

Research Focus, Data Collection, and Analysis

In qualitative research, variables are conceptualized as research focuses or units of analysis. This study concentrates on: (1) the effectiveness of halal certification as a legal instrument; (2) the application of *thabarab* principles in food production processes; and (3) the role of business actors and supervisory institutions in ensuring product purity and cleanliness. The relationships among these focuses are analyzed within the framework of Islamic economic law to assess the extent to which halal certification fulfills the objectives of *maqā'id al-shari'ah* (Auda, 2015).

The population includes halal-certified food business operators and stakeholders involved in the halal certification process. Research subjects are selected purposively based on their relevance to the research focus, including food producers, halal product process assistants, and

halal auditors (Arikunto, 2014; Ashshofa, 2016). Data are collected through in-depth interviews, direct observation of food production processes, and document analysis of halal certification records and standard operating procedures. The researcher acts as a non-participant observer to maintain objectivity (Bungin, 2018).

Data analysis follows an interactive qualitative model consisting of data reduction, data display, and conclusion drawing. The data are thematically categorized and interpretatively analyzed using an Islamic economic law perspective to evaluate the effectiveness of halal certification in guaranteeing *thaharah* (Miles & Huberman, 2014; Rahardjo, 2014). Data validity is ensured through source and method triangulation, prolonged engagement, and member checking, while ethical considerations are addressed through informed consent and confidentiality protection (Denzin, 2017; Creswell & Poth, 2018).

RESULT AND DISCUSSION

Research Result

Overview of Research Findings

This study aims to examine the effectiveness of halal certification in ensuring the application of the *thaharah* principle in food production from the perspective of Islamic economic law. Using a qualitative approach, data were collected through in-depth interviews, direct observation of production processes, and document analysis of halal certification among halal-certified food business operators, halal product assurance assistants, and halal auditors. This multi-source data collection was intended to capture both the normative and practical dimensions of halal certification implementation.

The findings indicate that halal certification has normatively functioned as a legal instrument to guarantee the halal status of food products. All research subjects possessed valid halal certificates and had formally implemented the Halal Product Assurance System (Sistem Jaminan Produk Halal SJPH), including documentation of raw materials, production procedures, and internal control mechanisms. From a regulatory standpoint, these conditions demonstrate compliance with prevailing halal certification requirements.

However, at the substantive level, the effectiveness of halal certification in ensuring the consistent implementation of *thaharah* principles in daily production practices remains uneven. Observations revealed variations in how cleanliness, purity of equipment, and environmental hygiene were maintained, particularly outside formal audit periods. In several cases, adherence to *thaharah* was treated as situational rather than as an embedded and continuous operational standard.

Within contemporary halal governance frameworks, halal certification is intended not only to secure compliance with halal technical standards but also to institutionalize Islamic ethical values within production systems (Khan et al., 2021; Hidayat & Siradj, 2022). The principle of *thaharah*, which emphasizes purity and cleanliness in both material and process, is central to this ethical orientation. Ideally, certification should function as a mechanism that reinforces these values across the entire production chain.

Nevertheless, this study identifies a clear discrepancy between formal certification ownership and the internalization of *thaharah* as a guiding operational value. While halal certification effectively ensures regulatory compliance, it does not automatically generate sustained ethical commitment at the operational level. This finding suggests the need to reconceptualize halal certification as not merely an administrative requirement, but as a normative instrument that actively promotes the substantive realization of Islamic ethical principles in food production.

Normative Compliance with Halal Certification Standards

The findings show that all business actors complied with the administrative requirements of halal certification in accordance with prevailing regulations and the standards of the Halal

Product Assurance System (SJPH). Possession of a valid halal certificate, complete documentation of raw materials, and the availability of standard operating procedures served as the main indicators of this normative compliance. These conditions confirm that halal certification functions effectively as a regulatory instrument to ensure minimum halal standards within the food industry.

This normative compliance supports earlier studies that identify halal certification as a mechanism that strengthens legal certainty and regulatory control over halal food production (Ab Talib et al., 2020; Rahman et al., 2023). From a legal perspective, certification provides a structured framework that obliges business actors to align their production processes with established halal requirements, thereby enhancing consumer protection and market trust.

Nevertheless, the study reveals that administrative compliance is not always accompanied by a comprehensive understanding of the *thaharah* principle. Several business actors interpreted halal certification primarily as a formal regulatory obligation rather than as an ethical and religious responsibility. As a result, compliance tended to emphasize procedural fulfillment rather than the internalization of Islamic values related to purity and cleanliness.

This limited understanding influenced daily production practices, where attention to *thaharah* was often situational and intensified mainly during audit periods. In such cases, efforts were directed toward ensuring document completeness and audit readiness, while the consistent maintenance of cleanliness, purity of equipment, and hygienic environments received less sustained attention. This pattern indicates a gap between formal compliance and substantive ethical practice.

These findings are consistent with arguments in the literature that regulation-driven compliance frequently produces symbolic adherence rather than genuine ethical transformation (Fischer, 2020; Aziz & Chok, 2021). Without deeper value internalization, halal certification risks being reduced to an administrative label, underscoring the need for stronger educational and supervisory mechanisms to reinforce *thaharah* as a core ethical principle in halal food production.

Table 1. Normative Compliance of Business Actors with Halal Certification

| Assessed Aspect | Main Findings |
|----------------------------------|-----------------------|
| Halal certificate ownership | All research subjects |
| Completeness of SJPH documents | Mostly complete |
| Understanding of <i>thaharah</i> | Varied |

The table illustrates that halal certification is effective as a formal-legal instrument, yet its substantive effectiveness in ensuring *thaharah* requires further reinforcement.

Implementation of the *Thaharah* Principle in Food Production Processes

Field observations revealed that the application of the *thaharah* principle in food production processes varied significantly among business actors. This variation indicates that compliance with Islamic cleanliness and purity standards is not solely determined by formal certification, but is also influenced by internal factors related to knowledge, awareness, and ethical commitment. As a result, the implementation of *thaharah* cannot be assumed to be uniformly practiced across all halal-certified producers.

Producers who possessed adequate knowledge of Islamic jurisprudence or who had participated in structured halal training programs tended to implement *thaharah* in a comprehensive and consistent manner. Their practices reflected a holistic understanding of halal requirements, encompassing not only the final product but the entire production process. This group demonstrated a higher level of accountability in aligning operational procedures with Islamic legal and ethical principles.

The comprehensive application of *thaharah* among these producers was evident in several key aspects of production. These included careful selection and verification of raw materials,

proper sanitation of equipment, regular maintenance of production facilities, as well as hygienic storage and distribution practices. Such systematic implementation suggests that thaharah was internalized as a core value rather than treated as a procedural obligation.

In contrast, business actors with limited understanding of halal certification requirements tended to apply thaharah in a minimal and situational manner. Cleanliness and purity practices were often intensified only during or immediately prior to halal audits, indicating a compliance-oriented mindset rather than a value-driven approach. Once certification was obtained, the consistency of thaharah practices frequently declined.

This pattern demonstrates that halal certification alone does not automatically ensure the sustainability of thaharah in food production processes. The findings align with previous studies that highlight the phenomenon of post-certification compliance decay within halal assurance systems, emphasizing the need for continuous education, ethical internalization, and post-certification monitoring (Yusoff & Adamu, 2021; Tieman, 2020; Karia & Asaari, 2022; Zainuddin et al., 2024).

Factors Influencing the Effectiveness of Halal Certification

The study identifies several key factors that influence the effectiveness of halal certification in ensuring the consistent application of the thaharah principle in food production. These factors operate at both the individual and institutional levels, shaping how halal standards are understood and practiced beyond formal certification requirements.

First, the level of understanding of thaharah among business actors plays a decisive role in determining the consistency of its implementation. Business actors with formal religious education or regular exposure to halal-related training demonstrated a stronger commitment to maintaining purity and cleanliness throughout the production process. This finding supports the view that ethical compliance is closely linked to cognitive awareness and internalized normative values, rather than merely external regulatory pressure (Ajzen, 2020; Nurrachmi et al., 2023).

Second, the effectiveness of halal certification is significantly affected by the quality and intensity of post-certification supervision. Periodic audits conducted at relatively long intervals create gaps that allow compliance levels to fluctuate between audit cycles. In the absence of continuous monitoring, some business actors tend to relax hygiene and purity standards once certification has been secured, indicating that certification alone is insufficient to sustain long-term adherence. Third, limited human and institutional resources further constrain effective supervision. The number of qualified halal auditors is often insufficient to ensure regular and comprehensive oversight across a growing number of certified businesses. This limitation weakens enforcement capacity and reduces the deterrent effect of audits, thereby affecting the overall credibility of halal governance mechanisms.

These findings align with regulatory studies that emphasize the importance of continuous, risk-based monitoring systems in ensuring compliance with halal standards (Latif et al., 2021; Rahim & Ma'ram, 2024). Without such systems, halal certification risks functioning as a periodic compliance checkpoint rather than as an ongoing process of ethical assurance. Overall, the results suggest that strengthening education on thaharah, expanding auditor capacity, and implementing more continuous supervisory mechanisms are essential to enhance the substantive effectiveness of halal certification. Such measures would help reposition certification not only as a legal requirement but also as a sustainable framework for embedding Islamic ethical values in food production practices.

Table 2. Supervision Intensity and Its Impact on *Thaharah* Implementation

| Supervision Intensity | Impact on <i>Thaharah</i> |
|------------------------------|----------------------------------|
| Routine and periodic | Consistent |
| Irregular | Fluctuating |
| Minimal | Tends to decline |

Third, halal certification is often perceived primarily as an administrative instrument to fulfill regulatory requirements and market demands rather than as a mechanism for internalizing Islamic values. This perception weakens substantive commitment to *thabarab* and reinforces a compliance-oriented mindset. Such findings align with critiques of market-driven halal certification that prioritize branding over ethical substance (Wilson & Liu, 2021; Kamaruddin et al., 2023).

The findings of this study demonstrate that halal certification in Indonesia is normatively and administratively effective, yet substantively insufficient in ensuring the consistent implementation of the *thabarab* principle within food production processes. This condition reinforces existing scholarship that critiques contemporary halal certification regimes for prioritizing regulatory compliance, procedural documentation, and market legitimacy over ethical internalization and religious substance (Fischer, 2020; Ab Talib et al., 2020; Khan et al., 2021). As a result, halal certification often functions more as a formal legal endorsement than as a transformative mechanism shaping daily production practices.

From the perspective of Islamic economic law, the effectiveness of a legal instrument cannot be assessed merely through formal obedience or institutional compliance. Instead, it must be evaluated based on its ability to cultivate *self-compliance*, where legal norms are internalized and practiced voluntarily by economic actors. Islamic jurisprudence emphasizes that legal obligations (*taklif*) are inseparable from moral consciousness and ethical responsibility (*akhlāq*), particularly in matters related to food safety, hygiene, and purity (Auda, 2021; Kamali, 2022). When halal certification is reduced to mere administrative compliance, it risks failing to achieve the higher objectives of Islamic law (*maqasid al-shariah*), particularly the protection of religion (*hifz al-din*) and the protection of life (*hifz al-nafs*), both of which require sustained adherence to the principle of *thaharah* throughout the entire food production chain.

The empirical gap identified in this study between normative standards (*das sollen*) and actual practices (*das sein*) highlights a structural weakness in the current halal certification framework. While regulatory instruments provide clear procedural guidelines, they often lack mechanisms that ensure long-term behavioral transformation among business actors. This finding aligns with socio-legal studies arguing that law functions effectively only when supported by social awareness, ethical literacy, and institutional trust (Hassan et al., 2021; Nurhayati & Hendar, 2023). Consequently, halal certification should be repositioned not merely as a product legalization tool, but as a continuous educational and ethical development instrument embedded within Islamic economic governance.

Furthermore, the results corroborate previous research indicating that weak post-certification supervision and limited religious literacy among producers contribute significantly to declining compliance after certification is obtained (Tiemann, 2020; Karia & Asaari, 2022; Rahman et al., 2023). Without systematic monitoring and ongoing guidance, certification risks becoming symbolic, fostering a compliance-oriented mindset rather than value-driven practice. This phenomenon reflects broader challenges in regulatory systems where enforcement focuses on entry requirements rather than sustained performance (Latif et al., 2021).

In this context, strengthening post-certification governance emerges as a critical strategic priority. Continuous auditing, periodic religious and technical training, and proportional law enforcement mechanisms are essential to ensure that *thabarab* remains consistently practiced beyond audit cycles. Studies in halal governance emphasize that effective assurance systems must integrate regulatory oversight with ethical reinforcement and organizational learning (Ab Talib et al., 2020; Rahim & Ma'ram, 2024). Such an approach would align halal certification more closely with the *maqasid*-based vision of Islamic economic law, ensuring that legal compliance is accompanied by moral accountability.

Moreover, positioning *thabarab* as a core indicator of halal certification effectiveness offers a conceptual advancement in halal studies. Existing evaluations often focus on traceability, logistics, and documentation, while overlooking the substantive religious values underpinning

halal integrity (Wilson & Liu, 2021; Zainuddin et al., 2024). By foregrounding *thabarab*, this study emphasizes that halal assurance is not solely about lawful ingredients, but about the purity, safety, and ethical integrity of the entire production process.

Theoretically, this study contributes to Islamic economic law discourse by advancing *thabarab* as a central evaluative criterion for halal certification effectiveness. It extends existing frameworks beyond formal legality toward a *maqā'id*-oriented assessment that integrates legal norms, ethical substance, and social practice. This perspective enriches socio-legal analyses of halal governance by highlighting the inseparability of law, morality, and religious consciousness.

Practically, the findings offer important insights for policymakers, halal certification authorities, and industry stakeholders. Certification systems should be redesigned to emphasize value internalization through continuous education, structured post-certification supervision, and community-based religious literacy programs. Such measures would help ensure that halal certification functions not merely as an administrative label, but as a sustainable ethical framework supporting consumer protection, public health, and Islamic economic integrity.

CONCLUSION

Overall, the findings of this study indicate that organizational leadership communication and transparency in Indonesia are still uneven and largely transitional, moving from traditional, hierarchical models toward more participatory and inclusive practices. While some organizations have demonstrated open, reciprocal communication and transparent leadership that foster trust, engagement, and inclusive organizational cultures, many others continue to rely on one-way, top-down communication and centralized information control rooted in bureaucratic and paternalistic norms. These conditions limit member participation, weaken trust, and hinder the effective implementation of inclusive organizational values. The study further reveals that inadequate communication and lack of transparency have direct negative impacts on organizational dynamics, including misunderstandings, low morale, reduced performance, and weakened commitment among members, ultimately obstructing the development of a truly inclusive organizational culture. Therefore, strengthening two-way communication, enhancing leadership transparency, and transforming organizational culture through consistent policies, leadership exemplarity, and capacity-building initiatives are essential steps for Indonesian organizations to build sustainable, inclusive, and high-performing work environments.

This study concludes that halal certification in Indonesia has been effective normatively and administratively, yet it has not been fully effective substantively in ensuring the implementation of the *thabarab* principle in food production processes. These findings confirm the research hypothesis that halal certification is often perceived primarily as an administrative obligation rather than as a mechanism for internalizing Islamic values among business actors. As a result, compliance tends to focus on formal requirements, while the ethical and spiritual dimensions of *thabarab* as mandated by Islamic economic law are not consistently integrated into daily production practices (Auda, 2015; Ridwan, 2020; Hidayat, 2018).

The novelty of this research lies in its identification of *thabarab* as a key indicator for assessing the achievement of Islamic economic law objectives (*maqāsid al-sharīah*), particularly the protection of religion (*al-dīn*) and the protection of life (*al-nafs*). Previous evaluations of halal certification effectiveness have largely emphasized procedural compliance and administrative fulfillment, while overlooking *thabarab* as a substantive benchmark for determining whether halal certification truly fulfills its intended legal and ethical purposes within Islamic law.

The findings further imply that policymakers should strengthen the design of halal certification systems by moving beyond a purely formal compliance orientation toward fostering deeper sharia awareness, ethical commitment, and sustainable post-certification supervision. Continuous guidance, education, and monitoring are essential to ensure that halal certification functions not merely as a legal label but as a living framework that embeds *thabarab* into production culture. For business actors and society, this study offers a critical understanding that

a halal label does not automatically guarantee the purity of production processes, thereby emphasizing the need to internalize thaharah as an integral component of sustainable Islamic business ethics.

Finally, this study is limited by its focus on a specific segment of the food production sector, which restricts the generalizability of its findings. Future research is therefore encouraged to expand the scope of analysis across diverse halal-certified industries and to integrate qualitative and quantitative approaches. Such mixed-methods research would enable a more comprehensive assessment of the relationship between business actors' understanding of Islamic principles and the substantive effectiveness of halal certification in ensuring thaharah.

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