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The Principle of Halalan Tayyiban as an Ethical Paradigm in Consumption and Free Trade in the Era of Global Economy

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Abstrak

Sadar halal semakin menjadi gerakan kolektif di Indonesia, mencerminkan komitmen masyarakat untuk menerapkan nilai-nilai syariah di seluruh aspek kehidupan, termasuk sektor ekonomi. Ekonomi Islam saat ini tidak hanya berkembang di lembaga keuangan, tetapi juga merambah industri dan pariwisata, menunjukkan dukungan publik yang kuat. Namun, perhatian pada aspek halal saja tidak cukup; hal tersebut perlu diperkuat dengan kesadaran terhadap *tayyib*, yang mencerminkan nilai-nilai substansial yang selaras dengan *maqashid al-syari'ah*. Namun, kajian akademik mengenai konsumsi *tayyib* terutama dalam konteks perdagangan bebas masih sangat terbatas, dan implementasi prinsip *halalan tayyiban* dalam kebijakan ekonomi dan praktik pasar masih bersifat parsial. Oleh karena itu, artikel ini mengkaji orientasi *halalan tayyiban* dalam konteks konsumsi dan perdagangan bebas melalui penelitian kepustakaan dengan pendekatan konseptual-analitis. Hasil penelitian menunjukkan bahwa dalam konsumsi, *tayyib* tercermin melalui pilihan makanan yang berorientasi kesehatan dan bergizi, diolah secara alami, serta dikonsumsi secara moderat. Dalam perdagangan bebas, *halalan tayyiban* menekankan keberkahan daripada sekadar keuntungan, pelestarian lingkungan, kemitraan dan kesejahteraan bersama, serta dukungan terhadap kemandirian dan kedaulatan ekonomi nasional. Implikasi praktis dari temuan ini mencakup perlunya edukasi publik yang lebih holistik, penguatan standar sertifikasi halal yang mengintegrasikan aspek *tayyib*, serta pengembangan model bisnis yang beretika dan berkelanjutan. Rekomendasi kebijakan yang diajukan meliputi: integrasi prinsip *halalan tayyiban* dalam regulasi perdagangan nasional dan internasional, insentif bagi UMKM yang menerapkan praktik berkelanjutan, serta penguatan pengawasan terhadap praktik perdagangan yang tidak etis dalam sistem pasar bebas.

Kata Kunci: Etika Islam, *Halalan Tayyiban*, Konsumsi dan Perdagangan Bebas, Keberlanjutan.

Abstract

Halal awareness has increasingly become a collective movement in Indonesia, reflecting society's growing commitment to applying sharia values across all aspects of life, including the economic sector. Islamic economics today extends beyond financial institutions to industry and tourism, demonstrating strong public support. However, focusing solely on the halal aspect is insufficient; it must be strengthened with an awareness of *tayyib*, which embodies substantive values aligned with *maqashid al-shari'ah*. Nevertheless, academic discussions on *tayyib* consumption particularly within the context of free trade remain very limited, and the implementation of

the *halalan tayyiban* principle in economic policies and market practices remains partial and fragmented. Therefore, this article examines the orientation of *halalan tayyiban* in the context of consumption and free trade through library research using a conceptual-analytical approach. The findings reveal that in consumption, *tayyib* is reflected through health-oriented and nutrient-rich food choices, natural processing, and moderate consumption. In free trade, *halalan tayyiban* emphasizes blessings over mere profit, environmental preservation, partnership and shared prosperity, and support for national independence and economic sovereignty. Practical implications of these findings include the need for more holistic public education, strengthening halal certification standards that integrate *tayyib* aspects, and developing ethical and sustainable business models. Policy recommendations proposed include: integrating the *halalan tayyiban* principle into national and international trade regulations, providing incentives for MSMEs that adopt sustainable practices, and strengthening oversight of unethical trading practices within the free market system.

Keywords: *Etika Islam, Halalan Tayyiban, Consumption and Free Trade, Sustainability*

INTRODUCTION

The concept of *halalan tayyiban* represents a comprehensive ethical foundation in Islamic consumption and economic systems, integrating religious legality, health, sustainability, and moral responsibility.(Dewi & Agustina, 2021) While the term has been widely referenced in contemporary halal industry discourse, its implementation in daily consumer practices and trade policies remains fragmented. Halal certification(Afendi, 2020) has often been prioritized as a technical legal requirement, whereas the *tayyib* dimension (which emphasizes quality, environmental stewardship, fairness, and well-being) is still underemphasized.(Idris et al., 2022) This creates a gap between normative Islamic teachings and modern consumption realities shaped by industrialized food systems(Dahlal & Saniff, 2019) and global market pressures.(Setiadi, 2025) the argument regarding this challenge becomes even stronger when examined through quantitative data.

For example, the consumption of ultra-processed foods (UPF) in Indonesia through the Free Nutritious Meal Program (*Makan Bergizi Gratis* / MBG) remains relatively high. According to the Center for Indonesia's Strategic Development Initiatives (CISDI), findings reveal that 45 percent of MBG menus still include ultra-processed food (UPF) products.(Iswinarno & Varwati, 2025) Other research findings also indicate that 40.3% of students in Pontianak are overweight or obese, while 51.6% consume UPF and beverages excessively.(Ginting et al., 2024) On the other hand, the global halal market continues to grow rapidly and is projected to reach a value of US$7.7 trillion by 2025. This massive growth, if not accompanied by the internalization of the *tayyib* principle, risks merely transferring unhealthy consumption patterns and unsustainable trading practices into a purely "halal" framework.

In recent decades, rapid growth of digital trade, processed food industries, and cross-border e-commerce has created new ethical challenges. Products may be technically halal yet high in chemical additives, ultra-processing, or sourced from exploitative or environmentally harmful supply chains.(Rahman, n.d.) In parallel, commercial competition has encouraged misleading advertising, price manipulation, and excessive consumerism.(S, 2024) This phenomenon raises an important question: How should the principle of *halalan tayyiban* be interpreted and applied in the context of modern consumer behavior and free-market structures?

Scholarly studies have discussed halal regulations(Ikomatussuniah & Bustami, 2022), health implications(Astiwara, 2025), and consumer attitudes(Septiani & Ridlwan, 2020); however, fewer works integrate these aspects into a holistic ethical framework grounded in Islamic jurisprudence, economic ethics, and sustainability principles. Therefore, this research aims to explore the meaning and contemporary relevance of halalan tayyiban, analyze its ethical implications for modern consumption and trade practices, and provide a conceptual framework that connects Islamic values with current economic realities.

The findings of this study are expected to contribute to academic discourse on Islamic ethics and support policymakers, halal industries, business actors, and consumers in adopting a more comprehensive understanding of halalan tayyiban. Strengthening this paradigm may foster responsible consumption, ethical trade, environmental awareness, and social justice, making halalan tayyiban not merely a religious label but a transformative framework for future economic development.

METHOD

This study adopts a qualitative-conceptual approach using library research methods. Data were gathered from two main categories of sources: primary Islamic texts (the Qur'an, Hadith, and classical jurisprudence) and contemporary secondary data. The secondary sources comprise relevant peer-reviewed literature and empirical documents, including public health reports from CISDI and corporate advertising case studies. Data were analyzed using qualitative content analysis and thematic coding centered on the concepts of *halal*, *tayyib*, *barakah*, and sustainability. Source triangulation was applied by cross-referencing normative Islamic principles with empirical socioeconomic data to ensure conceptual consistency and analytical validity.

RESULTS AND DISCUSSION

1. Findings on the Application of the *Halalan Tayyiban* Principle in Consumption and Free Trade

This study finds that the application of the *halalan tayyiban* principle in the context of consumption and free trade has not been fully understood or implemented holistically. Most literature reviews indicate that the concept of "halal" is generally understood merely as a legal provision within Islamic law, interpreted in a dichotomous manner as either permitted or prohibited. Meanwhile, the concept of *tayyib* is not yet comprehensively understood as a quality standard encompassing health, purity of the production process, environmental sustainability, and ethical conduct in transactions.(Showole et al., 2024) This indicates that the public's understanding of *halalan tayyiban* remains fragmented and has yet to function as a complete paradigm of consumption and an ethical principle in economic behavior.

In the aspect of consumption, the study reveals significant changes in people's dietary patterns driven by advancements in food technology and market dynamics. Although many products have obtained halal certification from official authorities, this does not guarantee that such products meet the *tayyib* standard. Examples such as processed meat, extremely spicy

foods, high-fat or high-sugar products, and fast food illustrate a gap between halal legality and ideal health values.(Dewi & Agustina, 2021) These findings align with the growing phenomenon of increased consumption of ultra-processed foods (UPF)(Siswodiharjo, 2022), which, despite their practicality and halal certification, pose nutritional risks such as obesity, hypertension, and digestive disorders.(Syaparuddin & Nuzul, 2021) Thus, the value of *tayyib* is contextual, taking into account individual health conditions and appropriate levels of consumption.(Al-Shabuni, 1997; Ibn ‘Ashur, 1984)

The study further finds that environmental considerations are an integral part of the meaning of *tayyib*. Consumable products or materials derived from production processes that harm ecosystems cannot be categorized as *tayyib*. Examples include excessive use of chemical fertilizers and pesticides(Dhankhar & Kumar, n.d.), as well as fishing practices involving poison or explosives. The ecological impact of such practices not only damages natural resources but also contaminates soil, water, and food chains. This demonstrates that from the perspective of Islamic ethics, the principle of *tayyib* evaluates not only the final product but also the production process and its long-term environmental consequences.(Mokti et al., 2023)

In the context of trade, this study finds that the concept of halal is commonly understood in relation to product certification, while the value of *tayyib* has not become an integral part of business practices and free-market trading. Many business actors employ manipulative marketing strategies such as misleading advertisements, exaggerated claims, and strikethrough pricing to boost sales.(Shafiq & Jan, 2020) as an example, a study entitled “Superlative Claims as Violations of Indonesian Advertising Ethics in YouTube Ads”.(“Superlative Claims as Violations of Indonesian Advertising Ethics in YouTube Ads: Ads for Azarine Kids, Ichitan, Le Minerale, SGM, and Zwitsal,” n.d.) Such practices violate consumer consent and information transparency, elements of the *tayyib* principle in business transactions.(Ghozali et al., 2024) When consumers feel deceived or are not provided with cle ar information, the transaction loses its blessing (*barakah*) even if it remains legally valid.(Al-Abd al-Karim, 2010)

The study also notes challenges stemming from the massive influx of imported products through digital marketplaces and liberalized trade policies. This has resulted in an unequal competitive landscape between local and imported products, particularly affecting MSMEs (Micro, Small and Medium Enterprises) that form the backbone of the national economy. Data show that most transactions on online platforms are dominated by low-priced imported goods, weakening the position of local industries and potentially threatening national economic sustainability. This situation indicates that a trade system focused solely on price competition without regard for economic justice and sustainability is inconsistent with the *tayyib* principle.

The study further highlights that the orientation toward *barakah* in commercial activities has not yet become a major consideration among business actors. Many still prioritize short-term material gains without considering moral values such as honesty, transparency, and social responsibility. In fact, *barakah* is a key element of *tayyib*, reflecting a balance between

material profit and social benefit. Indicators of *barakah* are seen in business practices that bring broad benefits, foster peace of mind, and avoid causing harm to others.

Overall, the findings indicate that the *halalan tayyiban* principle has not been comprehensively implemented in consumption and trade. The legal aspect of halal remains dominant, while the dimensions of *tayyib* (including health, ethical production, environmental sustainability, transactional blessing, fair trade, and contributions to national economic independence) require significant strengthening. These findings suggest the need for public education, policy reformulation, and stronger regulations so that *halalan tayyiban* becomes not merely a normative slogan but an ethical, social, and economic paradigm applicable to modern life. Thus, policy, education, and ethical regulation must operate simultaneously to transform halal into halalan tayyiban ecosystem.

2. Critical Discussion of the Halalan Tayyiban Paradigm in Contemporary Consumption and Market Ethics

The concept of *halalan tayyiban* is, theologically, not merely a principle for determining the legal validity of a product or activity, but also a moral and ethical guideline within consumption systems and market practices.(Idris et al., 2022) The findings of this study show that the public's understanding of *halalan tayyiban* remains partial, largely because "halal" is often perceived as a measurable legalistic category with a binary structure, whereas *tayyib* requires a multidimensional evaluation encompassing health, environmental sustainability, transactional honesty, and distributive justice within the market system. Accordingly, this discussion positions the research findings in dialogue with the theories of *maqashid al-syariah*, Islamic consumption ethics, Islamic market ethics, and contemporary economic theories, including critiques of food capitalism.

From the perspective of *maqashid al-syariah*(Karimullah, 2023), the objectives of Islamic law extend beyond the preservation of religion (*hifdzu al-din*) to include the protection of life (*hifdzu al-nafs*), intellect (*hifdzu al-'aql*), lineage (*hifdzu al-nasl*), wealth (*hifdzu al-mal*), and in contemporary discourse, environmental preservation (*hifdzu al-bi'ah*). The study's findings (which show that halal food is not necessarily *tayyib* when it poses health risks or is consumed excessively) align with these objectives. Patterns of excessive consumption found in social practice, such as the intake of extreme spicy foods, high-fat meats, refined sugar, and ultra-processed foods, reveal a gap between halal legality and the *hifdzu al-nafs* objective. (Mohd Raffi, 2024) In another study, it was also found that adherence to halal principles, such as consuming clean, safe, and permissible food and medicine, not only reduces the risk of non-communicable diseases but also fosters psychological calmness and spiritual fulfillment.(Astiwara, 2025) Furthermore, the Prophet's teaching regarding the division of the stomach into three portions is not merely a moral guideline but resonates with modern health principles concerning portion control, caloric intake, and metabolism.(Al-Tirmidzi, 1975)

Within this framework, *tayyib* functions as a qualitative boundary once halal status is fulfilled. Thus, food that is halal in substance is not *tayyib* if it contributes to degenerative disease. *Tayyib*, therefore, integrates Islamic law with modern scientific knowledge, showing that Islam regulates not only what can be eaten but also how food supports bodily function and quality of life. (Arwani et al., 2022)

The environmental dimension of *tayyib* becomes increasingly relevant when linked to the theory of Islamic environmental stewardship. Qur'anic verses prohibiting corruption on earth indicate that the principle of *tayyib* is tied to ecological responsibility. The study's findings regarding excessive use of chemical fertilizers, pesticides, and destructive fishing practices show that food products obtained through environmentally harmful processes violate the principle of *tayyib*. This demonstrates that Islamic ethics regulate not only human relationships with food and fellow market actors but also human relationships with the earth as a divinely entrusted resource.

In the context of modern consumption, the societal shift from natural foods to ultra-processed foods -as identified in the research- can be analyzed through consumer culture theory. Modern food capitalism constructs emotional and psychological relationships between consumers and products not through nutrition but through packaging aesthetics, digital promotion, branding, and engineered flavors. This phenomenon leads to food dependency in which consumers choose products not based on nutritional value or environmental sustainability, but on sensory stimulation, social media trends, and convenience. Here, *tayyib* becomes an epistemological critique of a system that normalizes food injustice and health degradation. Shaykh Wahbah al-Zuhaili also stated that *halalan tayyiban* may refer to anything that essentially does not contain *shubhat* (doubtful matters) or harm, and is not associated with the violation of others' rights. (Al-Zuhaili, 1418)

In the domain of trade, *halalan tayyiban* shifts the market orientation from mere profit maximization toward ethics of honesty, transparency, and *barakah* (divine blessing). The study's findings on misleading advertisements(Al Sharu et al., 2021) and price manipulation confirm the theoretical assertion that transactions must fulfill not only formal fiqh requirements (such as halal objects and valid offer–acceptance), but also the criteria of informational justice.(Ghozali et al., 2024) In *fiqh muamalah*, the principles of *gharar*, *tadlis*, and *ghabn fahish* indicate violations of *tayyib*, as these involve transactions conducted under conditions of information asymmetry, coerced consent, or unfair advantage.

Barakah, as identified in the findings, can be positioned as a moral indicator measured not by profit margins but by social and spiritual impact.(Anwar & Suryani, 2022) In Islamic epistemology, *barakah* emerges when transactions are conducted with honesty (*al-shidq*), trustworthiness (*amanah*), an absence of deception, and mutual consent. Thus, a business may be legal under state regulation and halal under Islamic law, yet still not *tayyib* if its practices compromise consumer dignity, harm competitors, or manipulate markets. *Barakah* is something intangible yet perceptible. Business actors and entrepreneurs who attain blessings tend to experience contentment in both times of ease and hardship, achieve happiness and

inner peace, and are granted time as well as enthusiasm for worship. They also demonstrate increased compassion and kindness toward others, are protected from sinful acts and harm, and consistently express gratitude in all circumstances. Moreover, their actions are beneficial and far from causing damage or harm, while their affairs are made easier and their sustenance is continually provided.(Setiabudi, 2022)

Another critical dimension concerns the structure of the global trade system.(Kristianus, 2023) The study notes the dominance of imported products in digital marketplaces, generating structural dependency and marginalizing local MSMEs.(Aulia AP & Purwo Sulistyo, 2023) In Islamic economics, economic independence is part of *maqashid al-syariah* because it relates to the stability of communal welfare and the sustainability of local production. Sheikh Ali Mahfudz(Mahfudz, 2000) highlights that one of the unfavorable habits within society is the tendency to prefer buying foreign products over local products. Yet, it cannot be confirmed that these foreign products were processed with the principles of *halal* in mind, including aspects of purity (*najis*) and other *Shari'a* prohibitions. Import dominance not only creates market injustice but also weakens a nation's capacity to meet its basic needs independently. Thus, *tayyib* at the macroeconomic level is not limited to the halal status of imported goods, but also involves local economic sustainability, equitable distribution of benefits, and protection of national economic sovereignty.(Alsaghir & Manjoo, 2025)

The tripartite structure proposed in this study is grounded in an existing distinction within maqashid theory rather than an ad hoc heuristic. Ibn 'Ashur's(‘Ashur, 2004) classification of maqashid al-shari'ah into *maqashid khashshah* (particular objectives tied to specific areas of law, including individual muamalah) and *maqashid 'ammah* (general objectives concerning the welfare of the community as a whole) provides the base division between the individual-legal register (Micro) and the collective register (Meso-Macro). However, *maqashid 'ammah* itself remains undifferentiated with respect to institutional levels. This study disaggregates it further by employing the classical distinction documented in hisbah literature, between market-level ethics historically enforced through the institution of *hisbah*, the muhtasib's supervision of fraud, *gharar*, *tadlis*, and price manipulation(Salsabila & Malahayatie, 2026), and state-level policy governed under *siyasah shar'iyyah*, concerning sovereignty, trade regulation, and protection of the national economy.(Andini et al., 2025) The contemporary institutional analogues of *hisbah* in Indonesia, such as BPOM, LPPOM MUI (or BPJPH), and KPPU, occupy precisely this meso position between individual transactions and macro state policies. Consequently, Table 1's Meso and Macro columns are constructed to mirror this conceptual distinction: Meso concerns the ethical self-regulation of market actors, while Macro concerns binding state policy

Level of Focus	**Conceptual Dimension**	**Implementation Explanation (Orientation)**	**Theoretical Anchor**
I. Micro (Legal)	Halal (Fiqh Law)	Focuses on the material legality of products (substances, slaughtering processes, and freedom from impurities). This represents the minimum requirement oriented toward	*Maqashid khashshah* (Ibn ‘Ashur)

		fulfilling individual legal obligations (consumers).	
II. Meso (Ethical & Social)	Tayyib (Ethics & Quality)	A more substantive and ethical orientation, encompassing product quality, consumer health, and socio-economic responsibility.	Hisbah -market ethics supervision by the muhtasib
III. Macro (State/Policy)	Tayyib (Sovereign & State)	Focuses on public policies that ensure sustainability, justice, and economic sovereignty. This dimension requires state intervention to safeguard the principles of *tayyib*.	Siyasah shar'iyah / state-level maqashid ammah

If *tayyib* is applied structurally, then the design of an economic system cannot remain value-neutral as in capitalist paradigms; rather, it must prioritize social welfare, environmental sustainability, equitable business opportunities, and synergy among market actors. At this point, *tayyib* functions as an alternative economic paradigm that rejects destructive competition and replaces it with principles of cooperation (*taʿawun*) and justice (*ʿadl*).

Thus, this discussion illustrates that *halalan tayyiban* is not merely a food standard or halal certification framework, but an ethical structure linking:

- Law with health,
- Consumption with sustainability,
- Transactions with spirituality,
- Markets with social justice,
- and the state with economic sovereignty.

This paradigm positions *tayyib* as the core of justice and ethical economic behavior in Islam, offering a response to modern challenges such as food industrialization, resource exploitation, market manipulation, and global trade hegemony.

Accordingly, the comprehensive application of *halalan tayyiban* requires three agendas: the transformation of individual awareness in consumption, the reform of business ethics in trade, and the governance of economic policy based on sustainability and sovereignty. When these three dimensions operate simultaneously, *halalan tayyiban* becomes not merely a normative concept but the foundation of a healthy, just, and sustainable economic ecosystem.

CONCLUSION

This study concludes that *halalan tayyiban* must be understood as a holistic ethical framework integrating legality, health, sustainability, and fairness in consumption and trade. However, the study is limited to conceptual and literature-based analysis without empirical validation. Future research should include field studies, policy evaluation, and stakeholder perspectives to strengthen implementation models. The study reflects that applying *halalan tayyiban* requires collective awareness, regulatory support, and cultural transformation to ensure a just and sustainable economic system aligned with Islamic values.

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