


# The Meaning of Halal in The Food Industry in The Metaverse Era (A Comparison)

Dyah Ochterina Susanti<sup>1\*</sup>, Nuzulia Kumala Sari<sup>2</sup>, Firman Floranta Adonara<sup>3</sup>,  
Rahmadi Indra Tektona<sup>4</sup>, Bakhouya Driss<sup>5</sup>

<sup>1,2,3,4</sup> Faculty of Law, Universitas Jember, Jember, Indonesia.

<sup>5</sup> Faculty of Law and Potitical Science, Ahmed Draia University of Adrar, Adrar, Algeria.

 : dyahochtorina.fh@unej.ac.id  
Corresponding Author\*



## Abstract

**Introduction:** The background of this research is that there are still many food products that have not been halal certified, even though the government through the Halal Product Guarantee Agency (BPJPH) has provided convenience in registering halal products online with free assistance. Especially in this metaverse era, where technology has developed rapidly so that the use of digital technology should be able to encourage development through the halal industry.

**Purposes of the Research:** The purpose of this study, firstly, is to know and understand the meaning of halal in both Islamic law and the Civil Code. Second, understanding the halal industry in the metaverse era in terms of the theory of utilitarianism and Maqashid Sharia.

**Methods of the Research:** This study uses a normative juridical method with a legal-statutory approach and a conceptual approach.

**Results of the Research:** The results of this study are: First, that halal in Islamic Law and the Civil Code have different contexts, but have a similar meaning, namely referring to something that is permitted and not prohibited by law. Second, the halal industry based on utilitarianism has utility value both for business actors who register their food products, as well as for the general public as consumers. Furthermore, based on Maqashid Sharia, halal food is included in the category of protecting the soul (nafs) and protecting the mind (aql).

**Keywords:** Halal; Food Industry; Metaverse Era.

Submitted: 2023-11-15

Revised: 2024-06-23

Accepted: 2024-06-28

Published: 2024-06-28

How To Cite: Dyah Ochterina Susanti, Nuzulia Kumala Sari, Firman Floranta Adonara, Rahmadi Indra Tektona, and Bakhouya Driss, and Rory Jeff Akyuwen. "The Meaning of Halal in The Food Industry in The Metaverse Era (A Comparison)." *SASI* 30 no. 2 (2024): 146-156. <https://doi.org/10.47268/sasi.v30i2.1906>

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## INTRODUCTION

The government through the Halal Product Assurance Organizing Body (BPJPH) which is under the Ministry of Religion of the Republic of Indonesia, has made it easy for the public to register their food products in order to obtain halal certification. This convenience is provided through the assistance program for submitting halal certification for free and can be done through online media. This is done to encourage the public to immediately register their business in order to obtain a halal label as stipulated in Law Number 33 of 2014 concerning Guarantees for Halal Products and its implementing regulations, namely Government Regulation Number 31 of 2019. The obligation to register halal products is then carried out in stages according to Regulation of the Minister of Religion (PMA) Number 26 of 2019 concerning Implementation of Halal Products which stipulates that in the first stage

halal certification must be registered, namely food and beverage products, starting from 17 October 2019 with a period of 5 years until 17 October 2024.<sup>1</sup>

In fact, there are still many people who have not registered their food products in order to obtain halal certification. According to M. Aqil Irham (Head of BPJPH), of the 30 million business products that require halal certification, only around 725 thousand products are halal certified.<sup>2</sup> Meanwhile, seen through BPJPH's Indonesian Halal social media, it can be seen that as of June 19, 2023, a total of 271,043 halal certificates have been issued. This amount is still relatively small compared to the total number of food products that have been circulating in the community. Even though the inclusion of the halal label in food products is important, especially in Indonesia as a country with a majority Muslim population, namely 87.02% of the 277.75 million total population in 2022.<sup>3</sup>

Halal food is binding for Muslims, which means that halal is a requirement that must be obeyed by every Muslim in consuming food.<sup>4</sup> In this regard, at present there have been many innovations in the world of the halal industry which offer various benefits as well as driving factors ranging from safety, hygiene to the quality of food products so as to generate satisfaction for consumers and promising prospects for entrepreneurs, but in reality there are still food or product companies. food that is still not halal certified or includes a halal label. Even though food with a halal label is a factor with special attraction for the community (both Muslims and non-Muslims) in choosing the food consumed.

In connection with the explanation above, the halal food industry has actually experienced developments in line with advances in technology and the needs and demands of the community for convenience in obtaining things, where new innovations emerge that utilize 3 (three) Dimensional technology (hereinafter abbreviated as 3D) to carry out all activities. or desires without having to come directly to the destination, and the technology in question is known as the Metaverse. The Metaverse is a 3D world in the form of an active avatar on behalf of a user in the real world, while the execution takes place in a virtual world consisting of computer graphics and accessible to users with suitable personal computers and special applications.<sup>5</sup> The emergence of the metaverse era certainly provides even greater opportunities for the halal industry, because with the existence of the metaverse the community can get various benefits such as saving energy and time in obtaining halal certification and not having to go to food factories or food places directly to ensure it is halal, because it is enough to use metaverse service.

In relation to the explanation above, in fact, even though there has been ease in registering food products with the existence of an online halal certification program supported by digital developments in the metaverse era, in fact this has not been optimal. This is because there are still many people who have not registered their food products in order to obtain a halal certificate. Related to this, it is necessary to pay attention to the public so that they know the importance of registering food products so that they can be halal certified and an

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<sup>1</sup> Setiyo Gunawan et al., "Pendampingan Berkelanjutan Sistem Jaminan Halal Bagi Usaha Mikro, Kecil, dan Menengah (UMKM)," *SEWAGATI* 5, no. 1 (February 1, 2021): 10, <https://doi.org/10.12962/j26139960.v5i1.8120>.

<sup>2</sup> 29,2 Juta Produk Belum Bersertifikat Halal, 09 June 2023 via: <https://www.cnnindonesia.com/ekonomi/20230608121245-92-959223/292-juta-produk-belum-bersertifikat-halal>, accessed on 22 June 2023.

<sup>3</sup> Monavia Ayu Rizaty, "Mayoritas Penduduk Indonesia Beragama Islam Pada Tahun 2022, 28 March 2023, via: <https://dataindonesia.id/ragam/detail/mayoritas-penduduk-indonesia-beragama-islam-pada-2022>, accessed on 18 June 2023.

<sup>4</sup> Anis Najiha Ahmad et al., "Overview of the Halal Food Control System in Malaysia," *Food Control* 90 (August 2018): 352-63, <https://doi.org/10.1016/j.foodcont.2018.02.035>.

<sup>5</sup> Sin-nosuke Suzuki et al., "Virtual Experiments in Metaverse and Their Applications to Collaborative Projects: The Framework and Its Significance," *Procedia Computer Science* 176 (2020): 2125-32, <https://doi.org/10.1016/j.procs.2020.09.249>.

understanding of halal itself. This then made the author interested in researching related: What is the meaning of halal in the Civil Code and Islamic law? and How is the halal industry in the metaverse era based on the theory of utilitarianism and *maqashid sharia*?

The previous research used as comparison material in this research is: first, research by Siti Fatimah Ibrahim and Ts Dr Muhammad Asyraf Hasim, entitled "A Study of Intention to Use of Halal Scanning Application Among Muslim Students at UTHM", which discusses the use of the application halal scanning among Muslim students of Universiti Tun Hussein Onn Malaysia (UTHM). The results of this research are that the existence of halal scanning applications in halal food industry literature has the potential to encourage digitalization and transparency of the halal food industry.<sup>6</sup> Second, research by Hong Yan, entitled "Future Trend of Supply Chain Being Exposed to the Metaverse" which discusses the development of an increasingly sophisticated metaverse as a solution in optimizing supply chain models that are experiencing problems after the Covid-19 pandemic, for example regarding halal food and traceability of imported products. The research found that supply chain management using the metaverse has many advantages in building a global supply chain system.<sup>7</sup> Third, research by Fitriah Dwi Susilowati, et al. with the title "The Effectiveness of Augmented Reality in Increasing Consumer Attitudes towards Halal Cosmetic Products and Purchase Intentions" which discusses the challenges of using Augmented Reality (AR) technology which is part of the metaverse in bridging the product information gap with consumers. The results of this research state that companies providing halal products, especially in the field of halal cosmetics, use AR in online sales because it can encourage consumers to choose products and try as if they were using the product before buying.<sup>8</sup> In this regard, the difference between this research and the three studies that have been mentioned is that this research focuses more on discovering the meaning of halal both in civil law and Islamic law, on the development of halal food, especially in facing digital developments in an increasingly sophisticated metaverse era.

## METHODS OF THE RESEARCH

Legal research is a process of finding legal rules, legal principles or doctrines to answer the legal issues being researched.<sup>9</sup> This research is included in the type of normative juridical research or also called doctrinal research, is researching whose object of study is statutory regulations and library materials.<sup>10</sup> The aim is to provide detailed and systematic information or explanations regarding the rule of law and to analyze the relationship between one law and another<sup>11</sup> in this research is to examine the rule of law in the form of library materials regarding the halal industry, so that the meaning of halal can be understood in the concept of the halal food industry in the metaverse era. The research approach used is the statute approach, which is to research related laws and regulations related to the meaning of halal and the halal industry, and the conceptual approach, which is to examine related concepts related to the meaning of halal. in the food industry.

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<sup>6</sup> Siti Fatimah Ibrahim and Muhammad Asyraf Hasim, "A Study of Intention to Use of Halal Scanning Application Among Muslim Students at UTHM," *Universiti Tun Hussein Onn Malaysia* 4, no. 2 (2023): 754–60.

<sup>7</sup> Hong Yan, "Future Trend of Supply Chain Being Exposed to the Metaverse," *Highlights in Business, Economics and Management* 11 (May 9, 2023): 149–54, <https://doi.org/10.54097/hbem.v11i.7960>.

<sup>8</sup> Fitriah Dwi Susilowati et al., "The Effectiveness of Augmented Reality in Increasing Consumer Attitudes towards Halal Cosmetic Products and Purchase Intentions," *Brawijaya Economics and Finance International Conference* 2 (2023): 25–35.

<sup>9</sup> Aan Efendi and Dyah Ochtirina Susanti, *Penelitian Hukum (Legal Research)* (Jakarta: Sinar Grafika, 2014), 3.

<sup>10</sup> Soejono and Abdurrahman, *Metode Penelitian Hukum* (Jakarta: Rineka Cipta, 2003), 56.

<sup>11</sup> Aan Efendi and Dyah Ochtirina Susanti, *Penelitian Hukum (Legal Research)* (Jakarta: Sinar Grafika, 2014), 11.

Furthermore, the technique of collecting and analyzing legal materials used is library research.

## RESULTS AND DISCUSSION

### A. The Meaning of Halal in Islamic Law and Civil Code

Halal comes from Arabic which is defined as something that is permissible, legalized, allowed to do, because it is not prohibited in the Qur'an.<sup>12</sup> Permissible as intended means that it may not contain elements and processes that make it prohibited. In Islamic law, halal means something that is good (*thayyib*) and clean so that it can be consumed by Muslims.<sup>13</sup> *Thayyib* is good which means nutritious, does not contain substances that are harmful to the body, as well as fresh. Both must be fulfilled to achieve *halalan thayyiban*.<sup>14</sup> This is in accordance with the command of Allah SWT in Q.S. Al-Maidah Verse 88 whose translation is as follows: "...and eat halal food that is better (*thayyib*) than what has been given to you and fear Allah and you believe in Him". Regarding other meanings of halal, halal is also the opposite of the term haram,<sup>15</sup> where the term is found in QS. Al-Maidah Verse 3, it is stated that: "It is forbidden for you (to eat) carrion, blood, pork, and (meat) of animals slaughtered by (name) Allah, those that are strangled, those that are beaten, those that fall, those that are gored, and those that are eaten by wild animals, except those that you have slaughtered, and (unlawful for you) slaughtered for idols."

The definition of halal is also expressed by experts, one of which is according to Wahab in Ambali & Bakar, halal is defined as an Islamic religious order to consume something or use it.<sup>16</sup> This understanding implies that consuming something in question is food originating from animals which is permitted for consumption by Islamic law. Meanwhile, if a food ingredient means that it is prepared, processed or produced using instruments or materials that are free from anything unclean according to Islamic law, besides that, and in the process of preparation, processing or storage it does not come into contact with or are close to things that are considered impure according to Islamic Law.<sup>17</sup> With regard to animals that are not halal (haram), they include carnivorous animals, birds of prey and land animals without external ears and by-products of blood and food contaminated with one of the products mentioned above.<sup>18</sup>

Furthermore, the term "halal" can also be found in Burgerlijk Wetboek or the Civil Code (hereinafter abbreviated as the Civil Code), which Soebekti translated using the term *halal causa*.<sup>19</sup> In Article 1320 of the Civil Code it is stated that one of the four conditions for the

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<sup>12</sup> Widya Satya Nugraha, Dennis Chen, and Shang-Ho Yang, "The Effect of a Halal Label and Label Size on Purchasing Intent for Non-Muslim Consumers," *Journal of Retailing and Consumer Services* 65 (March 2022): 102873, <https://doi.org/10.1016/j.jretconser.2021.102873>.

<sup>13</sup> Sukesi Sukesi and Wanda Gema Prasadio Akbar Hidayat, "Managing The Halal Industry and The Purchase Intention of Indonesian Muslims: The Case of Wardah Cosmetics," *JOURNAL OF INDONESIAN ISLAM* 13, no. 1 (June 2, 2019): 200, <https://doi.org/10.15642/JIIS.2019.13.1.200-229>.

<sup>14</sup> Asih Untari and Anya Safira, "Determinants of Non-Muslim Consumers' Purchase Behavior Toward Halal Packaged Food," *ASEAN Marketing Journal* 12, no. 1 (June 25, 2020): 60–68, <https://doi.org/10.21002/amj.v12i1.12892>.

<sup>15</sup> Haram is something that is forbidden by Allah SWT to do, and if this is not followed then it will get sanctions from Allah both in this world and in the hereafter. Lihat Gema Rahmadani, "Halal dan Haram dalam Islam," *Jurnal Ilmiah Penegakan Hukum* 2, no. 1 (2015): 23, <https://doi.org/10.31289/jiph.v2i1.1860>.

<sup>16</sup> Abdul Raufu Ambali and Ahmad Naqiyuddin Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers," *Procedia - Social and Behavioral Sciences* 121 (March 2014): 3–25, <https://doi.org/10.1016/j.sbspro.2014.01.1104>.

<sup>17</sup> Muhamad Nizar and Antin Rakhmawati, "Tantangan dan Strategi Pemasaran Produk Halal di Indonesia," *Malita* 13, no. 1 (January 14, 2022): 131, <https://doi.org/10.35891/ml.v13i1.2872>.

<sup>18</sup> Ambali and Bakar, "People's Awareness on Halal Foods and Products."

<sup>19</sup> The term *lawful causa* only exists in Soebekti's Burgerlijk Wetboek translation, while other translations usually use the term *certain causes* or a *certain cause*.

validity of an agreement is a lawful cause. The definition of a lawful cause is not clearly stated in Article 1320 of the Civil Code, however the researcher found that implicitly the meaning of a lawful cause is contained in Article 1337 of the Civil Code, which states that: "A cause is prohibited, if it is prohibited by law or if it is contrary to good morals or public order."

The definition of causes or causes that are not prohibited (*eene geoorloofde oorzaak*) is not explained in Article 1320 of the Civil Code. Causa is the thing that causes a legal relationship in the form of a series of interests that must be fulfilled as stated in the contents of the legal relationship.<sup>20</sup> The cause or cause that is lawful referred to in Article 1320 of the Civil Code is not the cause in the sense that causes or encourages people to make an agreement but the cause in the sense of "the contents of the agreement itself" which describes the goals to be achieved by the parties, is it contrary to public order and decency or not.

Related to this, even though the meaning of halal in the Civil Code is more focused on making an agreement, in fact the word halal in both Islamic law and the Civil Code has the same meaning, namely halal in the sense of something that is good, permissible and not prohibited by law and Islamic law. Furthermore, more specifically in the food industry, the meaning of the word halal is not only in the scope of not containing prohibited (haram) food ingredients but also seen from the process of making, serving and packaging in accordance with health standards and applicable laws.

## B. Halal Industry Utilitarianism Perspective

The halal industry includes various types of businesses, one of which is the halal food industry. Halal food is food without contamination with ingredients that are contrary to Islamic provisions, and is permissible for Muslim consumers.<sup>21</sup> Not limited to Muslim consumers, halal food can also be consumed by non-Muslim consumers, because halal food is produced by methods that comply with high production and safety standards for general consumers.<sup>22</sup> Related to this, the process of making halal products has also been determined as in Law Number 33 of 2014 concerning Guarantees for Halal Products with the aim of providing convenience and security to the public to consume halal products. Based on this, it can be understood that halal food products are not seen as merely a religious requirement for the Muslim community, but non-Muslims also have the same opinion in choosing food, because of the perception that halal food is much cleaner, hygienic and delicious.<sup>23</sup>

Next discusses utilitarianism, that utilitarianism is also called utilis in Latin, which means benefit, usability or advantage, which literally is a stream of theological ethics which believes that whether an action is good or not is based on the beneficial values felt by the individual or large group.<sup>24</sup> This school accepts the use or principle of greatest happiness as a moral foundation, so that the yardstick of truth in an action is judged by whether the action can increase happiness or not.<sup>25</sup> Utilitarianism emphasizes the view of the good and

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<sup>20</sup> R. Wirjono Prodjodikoro, *Azas-azas Hukum Perdata* (Bandung: Sumur Bandung, 1995), 67.

<sup>21</sup> Mala Nurilmala et al., "Fish Skin as A Biomaterial for Halal Collagen and Gelatin," *Saudi Journal of Biological Sciences* 29, no. 2 (2022): 1100-1110, <https://doi.org/10.1016/j.sjbs.2021.09.056>.

<sup>22</sup> Anat Denyinghot et al., "A New Tool For Quality Control to Monitor Contamination of Six Non-Halal Meats in Food Industry by Multiplex High-Resolution Melting Analysis (HRMA)" 25 (2021): 31-40, <https://doi.org/10.1016/j.nfs.2021.09.002>.

<sup>23</sup> Abderahman Rejeb et al., "Integrating the Internet of Things in the Halal Food Supply Chain: A Systematic Literature Review and Research Agenda," *Internet of Things* 13 (March 2021): 100361, <https://doi.org/10.1016/j.iot.2021.100361>.

<sup>24</sup> Asep Saepullah, "Konsep Utilitarianisme John Stuart Mill: Relevansinya terhadap Ilmu-ilmu atau Pemikiran Keislaman," *Aqlania: Jurnal Filsafat dan Teologi Islam* 11, no. 2 (2020): 245, <https://doi.org/10.32678/aqlania.v11i2.2961>.

<sup>25</sup> M Hestu Widiyastono, "Utilitarianisme dalam Praktik Kehidupan Prososial Manusia," *Al-Ihath: Jurnal Bimbingan dan Konseling Islam* 1, no. 1 (2021): 20, <https://doi.org/10.53915/jbki.v1i1.112>.

wrong of actions in terms of their impact on the happiness of everyone.<sup>26</sup> Related to this, morality is defined as an art for individual and social happiness.<sup>27</sup> The main figures in utilitarianism are Jeremy Bentham and John Stuart Mill, both of whom differed slightly on utilitarianism, but complemented each other in this theory.<sup>28</sup> Jeremy Bentham is of the view that in utilitarianism, law must first be able to guarantee happiness to individuals first and indirectly to society as a whole, however he does not deny that apart from individual interests, the interests of society must also be considered.<sup>29</sup> According to Bentham, legislation must aim to produce happiness for society.<sup>30</sup> Meanwhile, John Stuart Mill has a utilitarianism that is different from Bentham. This is based on two things: first, Mill disagrees with Bentham's opinion regarding the benchmark of happiness seen from many people (quantity), for Mill the quality of happiness also needs to be considered. Second, Miles believes that happiness must be owned by the whole community, not only for individuals, but also for knowing the social gaps that exist within it.<sup>31</sup>

Based on the description above, when it is associated with the halal industry, it means discussing the benefits or uses of the halal industry based on a utilitarian view. Utilitarianism puts benefit (happiness) as a goal, meaning that in the halal food industry the benefits received either individually or for society at large are a measure of the goodness of utilitarianism. In line with this, developments in the halal food industry certainly have a positive value, where the benefits of halal food products are not only specific to the majority of Muslims, but also non-Muslims who have a view to choosing clean and more hygienic food, as has been Halal and safety are guaranteed, both from the ingredients used to the manufacturing and marketing processes. This is as stated in Article 1 number 5 of the Law on Halal Product Guarantee which states that Halal Product Guarantee is legal certainty regarding the halal product which is marked by the existence of a Halal Certificate.

Especially in this metaverse era, where everything is made easier with online facilities. For example, in the context of the halal industry, local and international halal scanner applications such as Smart Halal, Scan Halal and My Halal Scanner are available which are becoming popular in the world.<sup>32</sup> Through the use of online media, the general public as consumers can easily find information related to the desired halal food products, while entrepreneurs can easily register their food products through the halal certificate registration facility as provided by BPJPH.<sup>33</sup> The benefits obtained with the existence of a Halal Certificate, apart from being a form of protection for consumer rights to the safety of halal food products, are also able to increase the selling value of these food products because people will not hesitate in choosing them. Related to this, according to researchers the benefits of food that has been certified halal in terms of utilitarianism have achieved maximum utility (happiness) value both for business actors who register their food products, as well as for the general public as consumers.

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<sup>26</sup> Ramadhan Razali, "Perilaku Konsumen: Hedonisme dalam Perspektif Islam," *Jurnal Ekonomi Syariah, Akuntansi dan Perbankan* 4, no. 1 (2020): 19.

<sup>27</sup> Widiyastono, "Utilitarianisme dalam Praktik Kehidupan Prosocial Manusia," 21.

<sup>28</sup> Saepullah, "Konsep Utilitarianisme John Stuart Mill: Relevansinya terhadap Ilmu-ilmu atau Pemikiran Keislaman," 245.

<sup>29</sup> Zainal B. Septiansyah and Muhammad Ghalib, "Konsepsi Utilitarianisme dalam Filsafat Hukum dan Implementasinya di Indonesia," *Ijtihad: Jurnal Hukum dan Pranata Sosial* 34, no. 1 (2018): 29-30.

<sup>30</sup> Septiansyah and Ghalib, 30.

<sup>31</sup> Saepullah, "Konsep Utilitarianisme John Stuart Mill: Relevansinya terhadap Ilmu-ilmu atau Pemikiran Keislaman," 246.

<sup>32</sup> Ibrahim and Hasim, "A Study of Intention to Use of Halal Scanning Application Among Muslim Students at UTHM," 756.

<sup>33</sup> Ati Susanti, "Menakar Pelayanan Satuan Tugas Layanan Sertifikat Halal Daerah Provinsi Jawa Barat Tahun 2021," *JENTRE* 3, no. 1 (July 4, 2022): 40, <https://doi.org/10.38075/jen.v3i1.52>.

### C. Halal Industry Maqashid Sharia Perspective

Maqashid Sharia in *lughawi* (language) consists of two words, namely *maqashid* which is the plural form of the word *maqshad* which means intentional, purpose or goal and the word *sharia* means going to water sources.<sup>34</sup> According to Yusuf Ahmad Muhammad al-Badwi, explained that *maqashid* are commendable objectives that exist in all forms of work ordered by Allah.<sup>35</sup> Maqashid sharia is scientifically included in the *ushul fiqh* literature, this can be seen from several *ushul fiqh* ulama figures who explain the objectives of sharia set by syar'i (Allah). These scholars include: Imam al-Harmayn, Imam Ghozali, Imam Syatibi and Ibn Ashur.<sup>36</sup> Related to this, then Maqasid Sharia is objectives that are used as a basis for sharia (Islamic law).

Maqashid Sharia refers to the main objectives or principles underlying Islamic law. This concept refers to the understanding that the laws and regulations in Islam are designed to achieve benefit (*maslahah*) for individuals and society.<sup>37</sup> Maqashid Sharia is based on the belief that Islam is a religion that is *rahmatan lil alamin*, namely mercy for the entire universe.<sup>38</sup> Related to this, an Islamic legal product must aim to realize justice, prosperity and benefit of humanity. Furthermore, Maqashid Sharia by Al-Syathibi is identified as *maslahah* (benefit), this is to prove that *syara'* law is established in order to maintain benefit which is the interest of humanity as a whole.<sup>39</sup> Imam Ghazali divided *maslahat* into five things, namely: maintaining religion (*hifz al-din*), maintaining the soul (*hifz an-nafs*), maintaining the mind (*hifz al-aql*), maintaining wealth (*hifz al-maal*) and maintaining offspring (*hifz an-nasl*).<sup>40</sup> These five things become the basic points that become benchmarks in Islamic values.

In the halal food industry from the perspective of maqashid sharia, it can be assessed as an effort to maintain or protect the soul (*an-nafs*) and reason (*al-aql*). Related to this, halal food is beneficial for body growth and brain development.<sup>41</sup> This is because halal food that is made and produced with halal and nutritious ingredients is certainly very good for health to meet physical and spiritual needs. Halal food can bring blessings, it is different with unclean food which is not blessed, because Allah can make it difficult for him to receive mercy.<sup>42</sup> This is as in Q.S. Al-Baqarah verse 168 whose translation is: "*O people, eat what is lawful and good for you from what is on earth, and do not follow the steps of the devil (satan), because actually the devil (satan) is a real enemy for you.*"

Related to this, halal food certainly has greater benefits than unclean food, and Islam as a religion that is *rahmatallil' alamin* (grace to all nature) provides these benefits not only for Muslims, but also for non-Muslims.<sup>43</sup> In this regard, it means consuming halal food, in harmony with the aim of maqashid sharia, namely to protect the soul (*hifz an-nafs*) and

<sup>34</sup> Suhaimi Suhaimi, Muhamad Rezi, and Maman Rahman Hakim, "Al-Maqashid Al-Syariah: Teori dan Implementasi," *SAHAJA: Journal Sharia and Humanities* 2, no. 1 (2023): 154-55.

<sup>35</sup> Suhaimi, Rezi, and Hakim, 155.

<sup>36</sup> Suhaimi, Rezi, and Hakim, 155.

<sup>37</sup> Fira Mubayyinah, "Ekonomi Islam dalam Perspektif Maqasid Asy-Syariah," *Journal of Sharia Economics* 1, no. 1 (August 16, 2019): 24, <https://doi.org/10.35896/jse.v1i1.55>.

<sup>38</sup> Siska Lis Sulistiani, "Analisis Maqashid Syariah Dalam Pengembangan Hukum Industri Halal di Indonesia," *Law and Justice* 3, no. 2 (January 27, 2019): 91-97, <https://doi.org/10.23917/laj.v3i2.7223>.

<sup>39</sup> Eni Haryani Bahri, "Green Economy dalam Perspektif Maqashid Syariah," *Jurnal Manajemen dan Bisnis* 5, no. 2 (2022): 8.

<sup>40</sup> Paryadi Paryadi, "Maqashid Syariah: Definisi dan Pendapat Para Ulama," *Cross-border* 4, no. 2 (2021): 208.

<sup>41</sup> Salsabilla Desviani Putri, "Analisis Deskriptif Hadis tentang Halal Food," *Jurnal Riset Agama* 1, no. 2 (October 17, 2021): 293, <https://doi.org/10.15575/jra.v1i2.14567>.

<sup>42</sup> Putri, 293.

<sup>43</sup> M Rikwan ES Manik, "Makanan Halal dan Makanan Haram dalam Perspektif Fikih Muamalah," n.d., 77.

protect the maid (*hifz al-aql*). Protecting the soul (*hifz an-nafs*), means protecting human life, including prohibiting self-harm and keeping oneself or soul healthy and protected from disease, while protecting the mind (*hifz al-aql*), namely ensuring freedom of thought, avoiding wrong use towards reason and wisdom, as well as protecting individuals from drug or alcohol abuse (haram).<sup>44</sup>

According to researchers, maintaining the soul through consuming halal food means maintaining inner purity and cleanliness. This is also a form of worship by complying with religious obligations to eat halal food. Furthermore, as an effort to maintain reason, namely that halal food can help maintain purity and peace of mind. Halal food does not have a negative influence on physical or psychological health. This is because halal food is prepared in accordance with certain religious rules which guarantee cleanliness and halalness. In this regard, the meaning of halal in the halal food industry in the metaverse era means that it must remain consistent with Islamic principles, even though its implementation uses metaverse technology. The halal food industry using metaverse technology can provide clear information on the origin of food ingredients and halal certification for consumers in choosing halal food products, so that the *hifz al mal* element in maqashid sharia can be fulfilled.

## CONCLUSION

Based on the description of the discussion above, it can be concluded that: First, the meaning of Halal in Islamic law is defined as something that is permitted by Islamic law and does not contain prohibited elements (haram), while in the Civil Code the definition of halal is not clearly stated but refers to the contents of the agreement which is not prohibited by law and does not conflict with the principles of decency and relaxation. Related to this, the meaning of halal in Islamic law and the Civil Code has the same intent, in which both refer to something that is permissible and not prohibited. Second, the halal industry in the metaverse era, in the view of utilitarianism, has useful value both for business actors who register their food products, as well as for the general public as consumers. Furthermore, based on maqashid sharia, the meaning of halal in the metaverse era must remain consistent with Islamic principles, and is included in the category of protecting the soul (*hifz al-nafs*) and protecting the mind (*hifz al-aql*), meaning that the halal food industry utilizes metaverse technology to provide information to consumers regarding ingredients halal food and certification in halal food products.

## ACKNOWLEDGMENTS

This research was funded by the Institute for Research and Community Service (LP2M) University of Jember, in the program Research and Community Service Grant Program 2023.

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<sup>44</sup> Paryadi, "Maqashid Syariah: Definisi dan Pendapat Para Ulama," 208.



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Conflict of Interest Statement: The author(s) declares that research was conducted in the absence of any commercial or financial relationship that could be construed as a potential conflict of interest.

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