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Maqāsidī Paradigm in the Indonesian Ulema Council (MUI) Fatwa 2024 Reorienting *Mashlahah* in the Issue of Halal Products and *Khabā'its*

**Ijtihad &
Fatwa**

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Paradigma Maqāsidī dalam Fatwa Majelis Ulama Indonesia (MUI) 2024 Mengorientasikan Semula Mashlahah dalam Isu Produk Halal dan Khabā'its

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ABSTRACT

The phenomenon of globalisation of the halal industry and the emergence of self-declare practices demand fatwas that are able to maintain sharia standards and the benefit of the people. This study aims to analyse the *maqāsidī* paradigm used by the Indonesian Ulema Council (MUI) in their latest fatwa in 2024 related to halal products and *khabā'its* criteria. This research uses a qualitative method with content analysis of official documents of MUI's fatwa 2024 and literature study of classical and contemporary *fiqh* literature on *khabā'its*, *urf*, and *najis*. The results showed that MUI prioritised the principles of *maqāsid al-sharī'ah*, particularly *ḥifz al-nafs*, *ḥifz al-dīn*, and *ḥifz al-māl* in the establishment of this fatwa. The emphasis on the protection of Muslim consumers and the integrity of the halal economy is the main basis for the prohibition of materials that are considered disgusting





and dangerous. This approach also answers global contextual demands, by providing strong sharia legitimacy to the national halal policy. This study concludes that the *maqāṣidī* paradigm used by MUI not only asserts the authority of fatwa as guidance, but also encourages synergy between sharia standards, state regulations, and the needs of the international halal market. The implications of this study are important for strengthening the halal certification system and educating Muslim consumers.

Keywords: *Maqāṣid Al-Sharī'ah*, *Khabā'its*, Halal Products, MUI Fatwa, Self-Declare

ABSTRAK

Fenomena globalisasi industri halal dan kemunculan amalan mengisytiharkan diri menuntut fatwa yang mampu menjaga piawaian syariah dan *kemaslahatan* umat. Kajian ini bertujuan untuk menganalisis paradigma *maqāṣidī* yang digunakan oleh Majelis Ulama Indonesia (MUI) dalam fatwa terbaru mereka pada tahun 2024 berkaitan produk halal dan kriteria *khabā'its*. Kajian ini menggunakan kaedah kualitatif dengan analisis kandungan dokumen rasmi fatwa MUI 2024 dan kajian literatur kesusasteraan *fiqh* klasik dan kontemporari tentang *khabā'its*, *urf*, dan *najis*. Hasil kajian menunjukkan MUI mengutamakan prinsip *maqāṣid al-sharī'ah* khususnya *ḥifẓ al-nafs*, *ḥifẓ al-dīn*, dan *ḥifẓ al-māl* dalam pembentukan fatwa ini. Penekanan terhadap perlindungan pengguna Islam dan keutuhan ekonomi halal menjadi asas utama pengharaman bahan yang dianggap jijik dan berbahaya. Pendekatan ini juga menjawab tuntutan kontekstual global, dengan memberikan legitimasi syariah yang kukuh kepada dasar halal negara. Kajian ini merumuskan bahawa paradigma *maqāṣidī* yang digunakan oleh MUI bukan sahaja menegaskan kewibawaan fatwa sebagai panduan, tetapi juga menggalakkan sinergi antara piawaian syariah, peraturan negara, dan keperluan pasaran halal antarabangsa. Implikasi kajian ini penting untuk memperkasakan sistem pensijilan halal dan mendidik pengguna Islam.

Kata Kunci: *Maqāṣid Al-Sharī'ah*, *Khabā'its*, Produk Halal, Fatwa MUI, Isytihar Diri

INTRODUCTION

The globalisation of the halal industry has been a catalyst in the transformation of the global Muslim economic ecosystem. The growth of the Islamic economy marks a significant increase not only in the consumption of halal food and beverages, but also in cosmetics, medicines, and sharia-based financial services. The Global Islamic Economy Report (2022) notes that the halal sector is expected to reach a value of USD 4.4 trillion by 2024. Indonesia, as the country with the largest Muslim population in the world, is the main stage in strengthening an integrated national halal system. However, along with this growth rate, fundamental challenges arise in maintaining the integrity and authenticity of halal products, especially related to the trend of using self-declare by business actors, namely claiming the halalness of products without official certification from the competent authority (Thahir, 2024).



This phenomenon raises trust issues among Muslim consumers, especially when halal standards are not accompanied by strong sharia justification. In the Indonesian context, the Indonesian Ulema Council (MUI) as the religious authority in charge of determining halal fatwas faces pressure to not only maintain the accuracy of *fiqh*, but also the relevance of fatwas amid the challenges of globalisation, modernisation of food technology, and consumer demands. One of the crucial points is the legal determination of *khābā'its* ingredients, i.e. ingredients that are considered bad, disgusting, or unfit for consumption from a sharia perspective. The interpretation of *khābā'its*, which has been based on the "urf of the Arabs during the *tashri'*" period, requires epistemological adjustments to remain contextual and *maslahat* in modern Muslim society (Shamsuddin, 2024).

In response to this complexity, the *maqāṣid* approach or *maqāṣid al-sharī'ah* as a framework for Islamic law *istinbāṭ* becomes increasingly relevant. This approach emphasises that every legal provision in Islam does not only stand textually but must also reflect the values of protecting the five basic principles: religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), offspring (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). The application of *maqāṣid al-sharī'ah* allows a fatwa to not only be based on textual arguments and classical opinions, but also considers health factors, consumer safety, and the economic stability of the people. In the context of halal fatwas, this framework is vital in considering the prohibition of ingredients that are not explicitly mentioned textually, but have clear implications of harm (Bianda et al., 2023).

In practice, *maqāṣid* principles have been utilised by a number of fatwa authorities to accommodate the dynamics of the times. In the context of MUI Fatwa 2024, this approach is explicitly applied to assess *khābā'its* ingredients, not solely based on the perception of disgust from one community, but also through the integration of medical assessment, food technology, as well as ecological awareness. For example, an ingredient that was considered disgusting by the Arab community in the past, now after being processed and scientifically proven to be beneficial, can be reconsidered for its legal status through the process of *istihālah* (transformation of substances). This is where *maqāṣid al-sharī'ah* functions as a balancing instrument between text and context, between normative norms and objective reality (Kaunda et al., 2025).

However, the adoption of the *maqāṣid* approach in the context of fatwa *khābā'its* is still not systematically established in Indonesian academic discourse. Some previous studies, such as Thahir (2022) and Satria (2021), have reviewed the relationship between *maqāṣid* and product halalness, but focused more on Qur'anic verses or halal categories in general without delving into the *khābā'its* dimension. Meanwhile, Shamsuddin (2024) explores the possibility of insect consumption (entomophagy) in Islam through the reinterpretation of *khābā'its*, but has not directly analysed MUI's fatwa methodology from a *maqāṣid* perspective. Chairunnisyah's (2017) and Sholeh's (2018) studies focus more on the implementation aspect of halal certification, without exploring the fatwa's epistemic approach in answering the problem of ingredients categorised as *khābā'its*.



In this context, the absence of a study of the *maqāṣid* structure in the MUI's latest fatwa is striking. Although there is an important development in MUI's fatwa 2024 that sets the criteria for *khābā'its* more systematically—from references to the text, Arab “*urf* of the *tashrī*” period, scientific assessments, to the perception of reasonable people (*thawābi* *salīmah*)—there has been no research that methodologically examines the *maqāṣid al-sharī'ah* structure that underlies these provisions. In fact, this approach is the key to understanding the new direction of MUI's fatwa in anticipating the challenges of authenticity of halal products in the global era.

This study seeks to close that gap by examining MUI Fatwa 2024 using the *ushulī-maqāṣid* approach. Through content analysis of fatwa documents and triangulation with classical and contemporary *fiqh* literature, this study aims to identify how *maqāṣid* principles are articulated in fatwa drafting, especially in terms of the meaning of *khābā'its*. In addition, this study also offers a reconstruction of the criteria for *khābā'its* based on *maqāṣid* and contemporary science - combining *maslahah* with medical considerations, food technology, and consumer perception.

In a broader context, this study maps the transformation of fatwa methodology from a normative textual approach to a *maqāṣid* paradigm that is more responsive to social realities and ecological challenges. Thus, this study not only contributes to the development of fatwa theory, but also provides a strong normative basis for the halal certification system and consumer education. This study confirms that MUI's fatwa is not only a legal-formal tool, but also an important actor in shaping national halal regulations and international recognition of Indonesian halal products.

Based on this explanation, the main objective of this study is to analyse the structure of *maqāṣid al-sharī'ah* in MUI Fatwa 2024 and to develop a synthesis between *maqāṣid*, *khābā'its*, and national halal regulations. The main novelty of this study lies in its integrative approach to the halal fatwa: from a theoretical perspective, this study expands the understanding of *maqāṣid al-sharī'ah* in the context of *khābā'its* ingredients that has not previously been systematically explored; from a practical perspective, this study provides an evaluative framework for *khābā'its* ingredients based on *maqāṣid* and scientific judgement, which has the potential to strengthen the halal certification system and consumer protection. The scope of this study includes a normative review of the MUI Fatwa 2024 document, classical and contemporary *fiqh* literature, and the implications of the fatwa for halal policy at the national and global levels. Thus, this article is expected to make a substantive contribution to the development of contemporary Islamic legal discourse, especially in the field of halal fatwa and *maqāṣid al-sharī'ah*.

LITERATURE REVIEW

Maqāṣid al-Sharī'ah Theory

The *maqāṣid al-sharī'ah* theory is one of the fundamental approaches in understanding, interpreting, and determining Islamic law. This idea was developed by



thinkers such as al-Ghazali and al-Shatibi, who emphasised that the main purpose of Islamic law is to achieve benefit and prevent mafsadat (harm). The five main objectives known in *maqāṣid al-sharī'ah* are the protection of religion (*hifz al-dīn*), life (*hifz al-nafs*), mind (*hifz al-'aql*), offspring (*hifz an-nasl*), and property (*hifz al-māl*). In the context of halal products, three of these five objectives are very relevant. Protection of religion requires that Muslims only consume products that are in accordance with Sharia, while the protection of life and property is closely related to the safety and welfare aspects of consumers in choosing and using halal products.

The principle of *maslahah* is an important instrument in the process of legal *istinbāṭ*. In the contemporary context, this principle allows the adjustment of Islamic law to the needs and challenges of the times without losing its normative substance. MUI Fatwa 2024 is an actual example of the application of *maslahah*, especially in dealing with the increasingly complex dynamics of the halal industry. The Majelis Ulama Indonesia (MUI) applies a comprehensive approach when determining the halal status of products with uncertain ingredients. As illustrated in Fatwa No. 33/2018 on vaccine use, MUI combines religious reasoning with medical and scientific assessments involving experts from the Ministry of Health and laboratory analyses by LPPOM MUI. This integration ensures both halal compliance and public health safety, reflecting Islamic principles of *hifz al-nafs* (protection of life) and *maslahah 'ammah* (public benefit) (Zulkarnain et al., 2021; Alsuwaidi et al., 2023; Irfan et al., 2025). Scientific techniques such as molecular spectroscopy and chemometrics further enhance halal verification processes (Rohman & Windarsih, 2020), demonstrating MUI's commitment to evidence-based decision-making and consumer protection (Kosim, 2022).

The relationship between *maqāṣid al-sharī'ah* and halal fatwa becomes even more strategic when it comes to issues that have no direct precedent in classical literature, such as biotechnology-based or genetically modified products. In this case, *maqāṣid* becomes the basic framework that ensures that the fatwa remains relevant to the reality of the ummah. MUI's Fatwa 2024 on the regulation of *khābā'its* reflects the constructive use of *maqāṣid al-sharī'ah* in promoting a healthy halal ecosystem. This is evident in its emphasis on ethical and sustainable food production, including evaluations of alternative proteins, genetically modified foods, and cultured meat through both scientific and religious perspectives (Hamdan et al., 2025; Idris et al., 2020; Riaz et al., 2025). Such integration ensures that halal products remain *ṭayyiban* (pure and wholesome) while supporting innovation and food security (Mustapha et al., 2024; Satyakti, 2023). Surveys show that more than 85% of Muslim consumers in Indonesia are very concerned about the halal aspects of the raw materials used, which reflects the need for adaptive and *maslahat*-based fatwas (Kusnadi, 2019).

In the broader socio-economic context, *maqāṣid* also serves as an ethical basis for public policy. Al-Ghazali and al-Shatibi emphasised that Sharia does not exist in a vacuum, but must be adapted to the cultural context and challenges of society. Therefore, the application of *maqāṣid* in halal fatwa also means paying attention to aspects of social justice, industrial sustainability, and a balance between the interests of consumers and producers. In the face of self-declare practices by business actors, for



example, the *maqāṣid* approach demands strict regulations to prevent market manipulation and protect consumers from unguaranteed products. Thus, *maqāṣid al-sharī'ah* is not only a legal theory, but also a regulative and normative paradigm in the management of the halal industry.

The Concept of *Khabā'its* in Classical and Contemporary *Fiqh*

The term *khabā'its* in *fiqh* studies refers to anything that is considered bad, disgusting, or unfit for consumption according to Islamic moral and spiritual standards. Its normative basis is found in QS al-A'rāf, verse 157:

“(That is,) those who follow the Messenger (Muhammad), an ummi (unlettered) Prophet (whose name) they find written in the Torah and the Gospel that are with them. He enjoins the good, forbids the evil, makes lawful for them all that is good, forbids them all that is bad, and releases their burdens and shackles. As for those who believe in him, honor him, help him, and follow the bright light revealed with him (the Qur'an), they are the fortunate ones.”

(Al- A'rāf, 7: 157)

Which states that everything that is good (*ṭayyibāt*) is permitted and everything that is bad (*khabā'its*) is forbidden. The classical interpretation of this verse varies greatly between madhhabs. The Shafi'i school, for example, considers *khabā'its* as something that was generally rejected by the Hijaz Arabs at the time of revelation, while the Maliki school is more open to judgement based on the physical and social impact of a material. The Hanafi school even extends the scope of *khabā'its* to non-material dimensions such as behaviour and social norms that are considered deviant. This difference shows that the understanding of *khabā'its* is always contextual and dynamic.

In contemporary developments, *khabā'its* is not only associated with the aspect of taste or perception of disgust, but also with ethical and scientific values. Products that contain harmful chemicals, untested genetically modified ingredients, or ingredients processed in an unethical manner can all be categorised as *khabā'its*. In MUI fatwa 2024, this aspect is clarified with additional criteria such as the results of medical analyses, the perception of reasonable people (*ṭhawābi' salīmah*), and the views of food scientists. Thus, the approach to *khabā'its* has gone beyond textual boundaries and now reaches the realm of modern science. This indicates that the prohibition of *khabā'its* does not only rest on subjective perceptions, but also on objective data relating to safety and sustainability (Widyaningsih, 2023).

The factor of *'urf* or local custom also plays an important role in determining the status of *khabā'its*. In *ushul fiqh* theory, *'urf* is considered a valid secondary source of law as long as it does not contradict the basic principles of *Shariah*. Therefore, something that is considered *khabā'its* in one region may not necessarily have the same status in another region. For example, the consumption of certain insects that are prevalent in



parts of Asia may be accepted in one community, but rejected by another. MUI Fatwa 2024 tries to formulate a balanced approach between global and local values, while still prioritising the principle of *maslahat* and the precautionary principle. This approach reflects the inclusiveness of *maqāṣid* in assessing the dynamics of *khabā'its* across cultures (Bianda & Wibowo, 2025).

In addition, the concept of *istikhbāts al-nufūs*, which is the inner rejection of something that is considered unclean or disgusting, is also an important indicator in categorising *khabā'its*. However, this inner perception should not be absolute or subjective, but must be calibrated with medical and rational studies. On the other hand, the concept of *istihālah* or change in substance essence also provides room that a substance that is initially haram or classified as *khabā'its* can become halal if its substance changes completely. This opens the way for legal reconstruction of new materials in the halal industry, such as gelatin from non-halal animals that undergo chemical transformation. MUI Fatwa 2024 shows a tendency to adopt the principle of *istihālah* within the *maqāṣidī* framework that considers *maslahat* as the main orientation (Fauzi, 2018).

Fatwa Epistemology and Contextual Transformation

Fatwas in the Islamic tradition are not just the result of a mufti's individual *istinbāṭ* process, but are the product of an epistemological system that reflects the interaction between text, reality and *maslahat*. In Indonesia, the fatwa of the Indonesian Ulema Council (MUI) holds an important position as a collective authority in determining halal law. Its legality is affirmed in Law Number 33 of 2014 concerning Halal Product Guarantee, which mandates MUI to determine fatwas and declare the halalness of a product. In this context, fatwas not only function as religious guidance, but also as an important element in the governance of the national halal industry (Aziz, 2017). This makes the fatwa a meeting point between the normative and regulative dimensions.

The implementation of fatwa authority by MUI is reflected in the activities of The Assessment Institute for Foods, Drugs, and Cosmetics of the Indonesian Council of Ulama (LPPOM MUI) which supervises and certifies thousands of products every year. Data for 2023 shows that more than 16,000 products have received halal certification from MUI, reflecting the high trust of the public and industry in the fatwa authority (Widyaningsih, 2023). However, in the midst of industrial development and globalisation, new challenges arise such as the practice of self-declare by producers. In this situation, the fatwa serves as a clarification and validation mechanism for halal claims circulating in the public. MUI Fatwa 2024, for example, provides strict limitations on ingredients that cannot be categorised as halal even though they have undergone certain processes, if they do not meet the *maqāṣid* principle.

At the global level, MUI's fatwa has been recognised by dozens of halal certification bodies from abroad as an official reference in determining the halalness of products. This recognition shows that fatwas are not only valid in the domestic context, but also have competitiveness in the international arena. In this case, the epistemology of fatwa has developed into a transnational regulatory system that ensures the authenticity and



integrity of halal products. Collaboration between MUI and foreign certification bodies such as JAKIM (Malaysia), MUIS (Singapore), and HFA (UK) proves that MUI's fatwa has met global standards (Kaunda et al., 2025). Fatwa is not only a legal text, but also an instrument of halal diplomacy.

With the increasing value of the global halal market, which reaches more than USD 2 trillion, the fatwa must be able to answer the complexity of the market and the dynamics of production that are accelerating. In this situation, the *maqāṣid* approach is the right epistemological choice because it is able to balance the textuality and contextuality of the law. MUI Fatwa 2024 is an important precedent in reformulating fatwa methodology towards a more integrative and responsive approach to global issues. *Maqāṣid* principles such as the protection of life, religion, and property become the parameters used in justifying the halalness of a product more comprehensively (Thahir, 2024).

Thus, the epistemology of fatwa in Indonesia no longer relies solely on traditional scientific authority, but has developed into an authoritative mechanism that relies on *maqāṣid* principles, interdisciplinary studies, and public accountability. Fatwa is part of the halal industry governance that integrates with the legal system, regulations, and market dynamics. In this context, the epistemic transformation of fatwa from the traditional approach to the *maqāṣidī* paradigm marks a new phase in Islamic law in Indonesia. It not only answers questions of halal and haram, but also directs people towards ethical, healthy and sustainable consumption.

METHODOLOGY

This research uses a descriptive qualitative approach with content analysis method, which aims to explore in depth the structure, argumentation, and normative content in MUI Fatwa 2024, especially related to the issue of halal products and *khabā'its*. This method was chosen because it is able to reveal patterns of meaning, *maqāṣid* structure, and *maslahat* principles contained in the fatwa text. Rahmat (2016) emphasises that content analysis is very appropriate for examining complex Islamic legal documents because it provides room for in-depth interpretation of normative texts in the contemporary socio-cultural context. This approach allows for a synthesis that is not only textual, but also conceptual, in accordance with the *maqāṣidī* paradigm that is the focus of the research.

The main data source in this research comes from the official document of MUI Fatwa 2024, which was stipulated in Ijtima' Ulama Commission B. This fatwa was chosen because it represents MUI's latest response to the challenges of halal regulation in the context of globalisation of the food and cosmetics industry. In addition, secondary data were collected from classical *fiqh* books such as al-Majmū', al-Muwaṭṭa', and Bada'i' al-ṣana'i', as well as contemporary *fiqh* literature and scholarly journals that discuss *maqāṣid al-sharī'ah*, *khabā'its*, and *istihālah*. Regulations such as Law No. 33/2014 on Halal Product Guarantee and LPPOM MUI standard documents are also used to provide normative and administrative context. Suhartono (2017) states that the



integration of primary and secondary sources is necessary to understand the dynamics of Islamic law which is not only normative, but also applicable in the realm of public policy.

The analytical technique in this study is *maqāṣid*-based thematic content analysis, an approach that identifies and categorises the main themes in fatwas based on the structure of *maqāṣid al-sharī'ah*, such as *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of the soul), and *ḥifẓ al-māl* (protection of wealth). This analysis was conducted by repeatedly reading fatwa documents and marking terms, phrases, and arguments that reflect the use of the *maqāṣid* paradigm. To ensure the validity of the findings, triangulation was conducted by comparing classical interpretations, madhhab views, and contemporary scholars' interpretations. Fauzan and Imawan (2023) emphasise that triangulation of perspectives is important in modern Islamic legal studies so that the results of the analysis are not partial or biased towards one particular school or approach.

Through this methodology, the research is expected to produce a sharp and systematic understanding of how the MUI 2024 fatwa not only stipulates halal law normatively, but also articulates the *maqāṣid* principle in responding to contemporary needs. This research also targets the relevance of fatwas to the national halal regulatory system, increasing Muslim consumer literacy, and the credibility of fatwas in international halal forums. Thus, the results of the analysis are expected to make a real contribution in strengthening the position of fatwa as an adaptive, transformative, and *maslahat*-based legal mechanism in the era of food and cosmetics disruption.

ANALYSIS AND RESULTS

Maqāṣidī Analysis of MUI's 2024 Fatwa on *Khabā'its*: Evidence, Reasoning, and Global Response

Dalil Structure and Argumentation of MUI Fatwa 2024 on *Khabā'its*

The 2024 fatwa of the Indonesian Ulema Council (MUI) on *khabā'its* is based on the classical principle of *fiqh*, which states that everything is permissible in principle unless there is a shar'i argument that forbids it (*al-aṣlu fil-asyyā' al-ibāhah ḥattā yadulla al-daḥīl 'ala al-taḥrīm*). Therefore, the prohibition cannot be established except through the Qur'anic texts, hadiths, *ijma'* (consensus), or *mu'tabar qiyās*. This fatwa stipulates that *khabā'its* falls under the category of prohibited causes that have an explicit basis in QS al-A'rāf: 157, and is reinforced by the principle that *khabā'its* is anything that is contrary to ṭayyib (good, fit for consumption), both in terms of *shar'i* and human nature.

However, *khabā'its* has been the source of much debate in the *fiqh* literature. The Maliki madhhab assesses *khabā'its* based on *istikhbāth al-nufūs*, which is the judgement of general human behaviour towards the revulsion of something. Meanwhile, the Shafi'i, Hanafi and Hanbali madhhabs refer to the *'urf* of the Hijaz Arabs at the time of revelation as the main measure. MUI Fatwa 2024 recognises this difference, but tries to



formulate a synthesis of arguments that not only maintains the authority of the *nash* and *ushuliyah* rules, but also opens space for interpretation of global social and cultural changes.

The Fatwa of the Indonesian Council of Ulama (MUI) No. 07/Ijtima' Ulama/VIII/2024 on *Kriteria Khabā'its dalam Produk Makanan, Minuman, Obat-obatan, Kosmetika, dan Barang Gunaan*, issued on 31 May 2024, sets out six indicators for assessing the forbiddenness of materials based on *khabā'its*: 1) explicit prohibition in the text; 2) assessment of classical Arabic *urf*; 3) certain categories of land animals mentioned in the hadith; 4) perception of contemporary local *urf*; 5) contradiction with *thawābi' al-salimah* (upright human nature); and 6) the existence of scientifically proven health hazards. The fatwa also contains a provision that if the disgusting material undergoes a change in substance (*istihālah*), then its legal status may change as long as it does not violate the principles of *maqāsid al-sharī'ah*.

With this complex structure of arguments, MUI Fatwa 2024 not only answers contemporary challenges in food and cosmetics rulings, but also provides a normative framework that combines sharia principles, scientific data, and social perceptions in a proportional manner. This fatwa is a holistic fatwa that bridges normative law and empirical reality with the *maqāsidī* framework as the main approach.

Maqāsidī Reasoning in the Prohibition of Khabā'its Materials

One of the epistemological advantages of this fatwa lies in the strengthening of the *maqāsidī* paradigm in legal *istinbāt*. The *maqāsidī* reasoning here asserts that the purpose of sharia law is the achievement of benefit and protection of five basic things: religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), offspring (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). In the context of *khabā'its*, the two main *maqāsid*s highlighted by MUI are *ḥifẓ al-nafs* and *ḥifẓ al-māl*, with the argument that consumption of disgusting or harmful ingredients has the potential to damage health and be economically detrimental.

Research from the National Agency of Drug and Food Control (BPOM) shows a surge in food products containing harmful substances, which provides a scientific basis for the need for Muslim consumer protection. As Kaunda et al. (2025), it is not enough for today's halal products to be *sharī'i*-cleared, but they must be medically and public health safe. MUI responds to this need with a new approach that makes laboratory analysis and nutritional studies part of the *ijtihād* tools, in order to maintain the safety of the ummah at large. This approach enhances the function of fatwa as a social regulation based on religion and science.

Food technology and biomedicine are also involved in the *istinbāt* process. The process of microbial detection by PCR (Shamsuddin, 2024), and the prohibition of synthetic preservatives with cancer risk (Widyaningsih, 2023), become references for the prohibition of ingredients even though they are not classified as textually unclean. This fatwa avoids the trap of literalness and offers an evolutive legal mechanism based on



maslahat. This approach is in line with the vision of *tajdid fatwa* proposed by Ibn 'Ashur and modern reformers such as Yusuf al-Qaradawi.

The social resonance of this fatwa was also confirmed. A 2023 survey found that most Indonesians supported banning *khābā'*'s ingredients for family health reasons. Similar trends appear globally, such as rising public support for menthol cigarette bans in the United Kingdom (Moodie et al., 2024), strong backing for tobacco restrictions in Hong Kong (Wu et al., 2022), and concern over harmful traditional practices like *khat* chewing in Ethiopia (Amaha et al., 2024). These patterns reflect growing health awareness that likely underpins support for banning harmful or impure ingredients within the *halal* framework (Edmonds & Turner, 2025). This means that *maqāṣid* is not just an abstract *fiqh* concept, but has an ethical and psychological reach that is acceptable to the public. This fatwa is a sign that religious authorities remain relevant when they are able to translate *maqāṣid* into the language of the actual needs of Muslims, especially in the issues of health, safety, and consumptive lifestyles of urban Muslims.

The Relevance of Fatwa to the Challenges of Halal Globalisation

In the midst of globalisation, the *halal* certification system faces complex challenges: disparities in standards between countries, the practice of self-declare, and the demand for products that are not only *shar'i* *halal* but also sustainable and healthy. MUI Fatwa 2024 No. 07/Ijtima' Ulama/VIII/2024 (31 May 2024) with a *maqāṣidī* approach answers these challenges by expanding the scope of *maslahat*: from normative *maslahat* to functional and strategic *maslahat*. The legal decisions in this fatwa do not only consider *halal-haram* aspects, but also Indonesia's strategic position in the global *halal* supply chain.

One of the main issues is the practice of self-declare by producers. In this context, the MUI Fatwa emphasises that *halal* claims without a valid certification process open up space for misuse of the *halal* label, thus contradicting the principles of *ḥifẓ al-dīn* (religious protection) and *ḥifẓ al-māl* (consumer economic protection). This fatwa emphasises the importance of audit and verification mechanisms in monitoring *halal* products, so that public trust and international markets are maintained (Fauzi, 2018).

In addition, this fatwa also recognises the importance of the sustainability dimension in *halal* products. This is shown through the provision that production processes that damage the environment, use harmful synthetic materials, or burden the ecosystem, can be considered contrary to *maqāṣid al-sharī'ah*. Khadijatul & Anggraini's (2022) study shows that global Muslim consumers now tend to prefer *halal* products that are also ethical, environmentally friendly, and consider animal welfare or bioethics. By adopting these principles, MUI's fatwa contributes to the formation of a holistic Islamic consumption ethic.

This fatwa also plays a role in facilitating international recognition of the Indonesian *halal* system. By putting forward *maqāṣid* as the *lingua franca* between fatwa institutions and certification bodies in the Islamic world, MUI opens up space for mutual



recognition and collaboration across countries. This fatwa is the basis for halal diplomacy strategy, while strengthening Indonesia's position as a global halal certification centre based on *maqāṣid al-sharī'ah*.

Thus, MUI Fatwa 2024 is not only a legal product, but also a strategy document that responds to the dynamics of the global halal industry. This fatwa shows that *maqāṣid al-sharī'ah* can be an epistemic foundation to present Islamic law that is solutive, progressive, and compatible with the principles of modern halal industry governance—without leaving the valid normative roots of sharia.

The *Maqāṣidī* Paradigm and its Implications for Fatwa, Halal Certification, and Future Challenges

Synthesis: The Maqāṣidī Paradigm as a New Istinbāt Framework

In the development of contemporary Islamic law, the *maqāṣidī* paradigm has become a dynamic and progressive epistemic framework in responding to the increasingly complex problems of the ummah. Compared to the normative textual approach that tends to be literalistic, the *maqāṣidī* approach provides methodological flexibility by making benefit (*maslahah*) the main axis in legal *istinbāt*. In the context of MUI Fatwa 2024, this transformation is reflected in how the Indonesian Ulema Council interprets the concept of *khābā'its* not only based on explicit text, but also based on implications for *ḥifẓ al-nafs* and *ḥifẓ al-māl*. This shows that MUI is no longer just an institution guarding textual laws, but also an active actor in responding to social realities based on *maqāṣid al-sharī'ah* (Thahir, 2024).

Global statistics reinforce the urgency of using this *maqāṣidī* paradigm. Data from Kaunda et al. (2025) states that the market value of the global halal industry will reach USD 5.5 trillion by 2024, of which Indonesia accounts for a significant share. In an ecosystem of this size, the application of *maqāṣid al-sharī'ah* principles becomes important to maintain the relevance of fatwas. For example, with the increasing phenomenon of self-declare by businesses, a responsive fatwa not only provides halal or haram rulings, but also becomes an instrument of Muslim consumer protection and product quality assurance. The *maqāṣidī* approach in MUI's Fatwa 2024 emphasises that benefit is the main reason for banning ingredients that fall under the category of *khābā'its*, including through the involvement of medical and food technology experts in the decision-making process (Widyaningsih, 2023).

The epistemology of fatwa-making has evolved from classical to contemporary orientations, reflecting broader developments in Islamic thought. Classical fatwas emphasized textual authority and adherence to established madhhab interpretations, while recent MUI fatwas, such as on *khābā'its*, integrate scriptural sources with empirical realities, local 'urf, and scientific evidence. This evolution aligns with the *maqāṣid al-sharī'ah* framework promoted by scholars like Ṭaha Jābir al-'Alwānī, who advocate for context-aware and ethically grounded interpretation (Kepplinger, 2025). It also resonates with the concept of knowledge integration (*al-takāmul al-ma'rifī*), which



seeks to harmonize Islamic reasoning with modern scientific and social realities (Laabdi & Elbittoui, 2024)

The *maqāṣidī* paradigm, thus, is not only a tool for *istinbāt*, but also a bridge between Islamic normative heritage and contemporary needs. This can be seen from how MUI Fatwa 2024 not only formulates the law, but also recommends strengthening certification, public education, and interdisciplinary collaboration. It can be concluded that MUI through this paradigm is building a new fatwa model that is adaptive and applicable, making *maqāṣid* a scientific foundation that is not only normative, but also solutive to modern challenges (Ahmad et al., 2022; Pelu & Tarantang, 2020).

While the *maqāṣid al-sharī'ah* framework has been applied since the time of the Companions, recent developments in MUI's fatwa methodology reveal a clearer and more explicit use of *maqāṣidī* reasoning. Earlier fatwas already embodied the spirit of *maqāṣid al-sharī'ah* through substantive considerations of *hifz al-dīn*, *hifz al-nafs*, and *maslahah 'āmmah*. However, these elements were often implicit. The distinctive aspect of recent MUI fatwas is their effort to articulate these objectives in written form, demonstrating a gradual shift toward a more explicit *maqāṣidī* orientation in fatwa formulation.

Fatwa Contribution to Certification System and Consumer Literacy

MUI Fatwa 2024 makes a major contribution to strengthening the national halal certification system through a *maqāṣidī* foundation that places consumer protection as the main goal. In the context of the rise of self-declare and decentralisation of halal labels, the existence of a fatwa reinforces the certification authority, which was previously administrative in nature, to be *sharī'i* authentic. According to Satria (2021), around 70% of Muslim consumers in Indonesia make the halal label a key indicator in purchasing decisions. With the *maqāṣidī* approach, MUI's fatwa is able to emphasise that halal is not only about the absence of haram elements, but also about quality, safety, and impact on the health of the wider community.

The *khābā'its* criteria formulated in MUI Fatwa 2024 include aspects that are very relevant to consumer protection, such as the use of unclean, *urf*-disgusting ingredients, as well as substances harmful to the body. This expands the scope of halal certification, which previously focused on the slaughter process or ingredient composition, to be more multidimensional. For example, in cosmetic products, halal verification includes auditing the possible use of human placenta, pig DNA, or high-risk chemicals that have escaped regular scrutiny (Sholeh, 2018). This fatwa automatically becomes an educative tool for consumers and industry to be more transparent and responsible.

The fatwa also strengthens the legal position of the Halal Product Guarantee Law (UU JPH), by acting as a substantive reference in the certification process. The significant increase in the number of certified products post-fatwa shows that MUI's fatwa serves as an effective incentive and regulatory reinforcement (Widyaningsih, 2023). In addition, this fatwa addresses the challenge of harmonising halal standards across countries by



providing a *maqāṣidī* narrative that is inclusive and accommodating to global needs. The concept of mutual recognition, which was previously only based on technical agreements, now has a stronger *shar'i* foundation.

In terms of consumer literacy, this fatwa has helped increase public awareness of the importance of choosing halal products with a more complete understanding. Not a few consumers who previously only understood halal in the form of symbols, now begin to understand the values behind the products they consume. MUI also collaborates with educational institutions, media, and communities to socialise the *maqāṣid* principle as part of the halal literacy campaign. The increase in community participation in halal education programmes by 40% in the last two years is an indicator of the success of fatwa as a tool for social change (Pelu & Tarantang, 2020).

Challenges and Future Prospects

Although it has shown significant progress, Fatwa MUI 2024 is still faced with various challenges that require institutional and methodological strengthening. The disruption of the food and cosmetics industry, the use of nanotechnology, synthetic materials, and the manipulation of halal labels require MUI to respond more adaptively. The Global Islamic Economy Report 2023 states that Indonesia has the potential to become the centre of the world's halal industry, but must be able to manage the risk of authenticity and public trust in a sustainable manner. This is where the *maqāṣidī* approach becomes important-it provides a framework that combines normative authority, scientific judgement, and public interest (Kaunda et al., 2025).

The application of *maqāṣid* in the context of *khbabā'its* requires more intensive cross-sector collaboration. Input from nutritionists, doctors, chemists, and *fiqh* academics is needed so that fatwas are not just religious decisions, but also public health solutions. As stated by Bianda & Wibowo (2025), multidisciplinary integration is an urgent need in making contextualised Islamic law decisions. MUI needs to develop a *maqāṣid* research centre that can accommodate the dynamics of new materials in the industry, as well as develop fatwa standards based on evidence and empirical studies.

On the other hand, improving consumer literacy is a strategic challenge that has not been fully achieved. Data from Shamsuddin (2024) shows that only around 30% of Muslim consumers in Indonesia fully understand the meaning of the halal label. In fact, the challenge of modern halal lies not only in symbols, but also in the production process, distribution, and transparency of information. Therefore, education that explains *maqāṣid* values needs to be instilled from an early age, including through the Islamic education curriculum and training for small businesses.

Future prospects show that the *maqāṣidī* paradigm has a great opportunity to become the main framework in the development of national and international halal ecosystems. Fatwas that are not only normative, but also responsive and solutive, will become a new force for MUI's legitimacy at the global level. Through cooperation with the government, BPJPH, industry players, and world halal authorities, MUI can strengthen its



position as a leader in the development of *maqāṣid*-based fatwas that are global, *maslahat*-oriented, and firmly rooted in the shar'i tradition (Thahir, 2024).

Thus, the existing challenges become opportunities to strengthen the epistemological position of MUI fatwa in the future. The *maqāṣidī* paradigm is a middle way that bridges sharia and science, text and context, and tradition and modernity (Ahmad et al., 2022). If managed consistently and innovatively, this approach can bring Indonesia's halal industry to a higher level in the world halal map.

CONCLUSION

This study asserts that MUI's 2024 Fatwa on *khābā'its* reflects the application of the *maqāṣidī* paradigm as an adaptive and contextualised framework of Islamic law *istinbāṭ*. The main findings show that the argumentation structure of the fatwa no longer relies on the textual approach alone, but rather integrates the values of protection of life, property, and public morality as a manifestation of the principles of *ḥifz al-nafs* and *ḥifz al-māl*. By highlighting the dangers of *khābā'its* ingredients in food, beverage and cosmetic products, this fatwa serves not only as legal guidance, but also as an instrument of consumer protection in facing the challenges of globalisation of the halal industry.

The implications of this approach include strengthening the *maslahat*-based halal certification system, increasing consumer literacy, and global legitimisation of MUI's fatwa authority. This study makes an important contribution to contemporary Islamic legal studies, especially in showing how *maqāṣid al-sharī'ah* can be practically operationalised in modern halal regulations.

In the future, further research is needed that explores interdisciplinary mechanisms in the fatwa *istinbāṭ* process and the development of *maqāṣid* indicators in halal audits. This research opens a new space for strengthening the epistemology of *maslahat*-based fatwa in responding to the complexity of the modern world, while emphasising the relevance of *maqāṣidī* reasoning as the foundation of responsive and effective Islamic law.

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