

The Perspective of Sharia Economic Law on Public Awareness of Purchasing Packaged Food Products Without Halal Labels

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Article	Abstract
<p>Article History : Received: March 05, 2026 Reviewed: March 20, 2026 Accepted: June 15, 2026 Translation : June 20, 2026 Published : June 30, 2026</p> <p>Keywords: <i>Sharia Economic Law, Community Awareness, Halal Labels, Packaged Food Products</i></p>	<p>This research was motivated by the large number of packaged food products without halal labels circulating among the community, especially in the Pelambik Village community. Consumers still buy packaged food at shops or stalls that do not have halal labels without researching or finding out what ingredients are contained in the packaged food products. The focus studied in this thesis is the awareness of the people of Pelambik Village towards purchasing packaged food products without halal labels and the Sharia Economic Law perspective on community awareness in purchasing packaged food products without halal labels. The method used in this research is a qualitative approach with a case study type and data collection methods in the form of interviews, observation and documentation with data analysis techniques using techniques discovered by Miles and Huberman, namely (data reduction, data presentation, drawing conclusions). The results of the research show that the Pelambik Village community's awareness of the importance of purchasing packaged food products labeled halal is still relatively low. Most people are aware and aware of the function and meaning of the importance of halal labels on packaged food products, but their attitudes and behavior still purchase packaged food products without halal labels.</p>

INTRODUCTION

Indonesia is one of the world's richest countries in terms of natural resources, cultural products, and food, fostering innovation and creativity among its people to create products that can be traded and generate economic income. (Rusliani, 2015) With so many products circulating in Indonesia, including beauty products, crafts, food, and beverages, each individual has unique needs and tastes. Therefore, Indonesia provides legal protection and the right to a decent standard of living for its citizens. One form of protection is that citizens have the right to consume and use products in Indonesia, but besides that, there is consumer protection in an effort to protect consumer rights in transactions.

Consumer protection is a form of protection through siding with consumers because it is based on the unequal position between consumers and business actors, where consumers are in a lower position than business actors. (Fibrianti, 2023) Therefore, with consumer protection it is hoped that it can provide consumers with certainty regarding the safety and quality of products permitted in the market. Therefore, laws containing clear and definite regulations regarding what should or should not be done by business actors and consumers themselves, so as to minimize disputes over losses arising for either party. In this case, Indonesia has Law Number 8 of 1999 concerning Consumer Protection and Law Number 33 of 2014 concerning Halal Product Guarantees, in Article 4 of Law Number 8 of 1999 concerning Consumer Protection explains that consumer protection functions as a legal umbrella for consumer rights. Meanwhile, Law Number 33 of 2014 concerning Halal Product Guarantee stipulates various basic provisions to ensure the availability and clarity of the halal status of products circulating in the community, in Article 4 of Law Number 33 of 2014 concerning Halal

Product Guarantee, it is stated that products entering, circulating, and traded in the territory of Indonesia must be halal certified. (Permata, 2025)

In Indonesia, the majority of the population is Muslim, where Islam has regulated what products are permitted for consumption and what food products are not permitted for consumption, so that Muslims are required to consume halal food and drinks, as stated in the Qur'an, Surah Al-Baqarah, verse 168, which reads:

يٰۤاَيُّهَا الْاِنۡمَاسُ اسۡرُواْ مِمَّا رَمٰۤا فِى رِضۡنِىۡ حٰلَآلًا طَيِّبًا وَّ لَا تَتَّبِعُواْ خُطُوٰتِ الشَّيۡطٰنِ اِنَّهٗ لَكُمۡ تَدۡوۡمِۡمِۡنٌ

"O people! Eat from the halal and good (food) found on earth and do not follow the steps of Satan. Indeed, Satan is a real enemy for you."

This verse clearly orders Muslims to consume halal things and Allah forbids consuming (haram) food, the same as what Satan does.

Many products circulating in the community lack halal labels, as some Muslims still pay little attention to the importance of knowing the ingredients used in products, whether food or beverages. This has led to many individuals intentionally mixing halal and non-halal ingredients. Many consumers in Indonesia still purchase food from stores or stalls without a halal label. (Sumriatna, 2018)

In the midst of a Muslim community, the existence of food products labeled halal is an important aspect in ensuring inner peace and legal certainty for them. However, in practice there are still many packaged food products without halal labels circulating among the community, especially in the Pelambik Village community. Based on the author's observations, it is stated that in Pelambik Village there are still many local people who consume packaged food products without finding out or knowing the ingredients when making these packaged food products, such as packaged children's snacks Tirolrice Crispy and JPI Quail Eggs, snacks such as corn chips with the Tortilla Chips brand, crackers with the brand Kerupuk Gandum Cap "Bawang Putih", Kerupuk Lezat Cap Ikan Dorang, banana chips with the brand Aneka Cemilan 99 Si Embul, as well as cassava chips and bread that have no brand at all, where the brands of these products are often sold in the Pelambik Village community. Some people assume that some forms of packaged food being sold are halal even though the packaging does not include a halal label.

RESEARCH METHODS

The approach used in this research is a qualitative approach with a case study type that emphasizes the development of a system limited to a single case regarding the awareness of the Pelambik village community regarding the purchase of packaged food products without halal labels. The research was conducted in Pelambik Village, Praya Barat Daya District, Central Lombok Regency. Data were obtained from primary and secondary sources, where primary data were collected directly from the community selling and purchasing packaged food products without halal labels, while secondary data were obtained from books, journals, and relevant literature. Data collection techniques were carried out through semi-structured interviews, non-participatory observation, and documentation. The collected data were then analyzed using the Miles and Huberman technique which includes data reduction, data presentation, and drawing conclusions. Data validity was guaranteed through extended research time, peer review, and technical triangulation by comparing the results of observations, interviews, and documentation.

RESULTS AND DISCUSSION

Pelambik Village Community Awareness of Purchasing Packaged Food Products Without Halal Labels

Based on the research conducted by the author through observation and interviews on "Pelambik Village Community Awareness of Purchasing Packaged Food Products Without Halal Labels" the author found that consumer awareness of purchasing packaged food products labeled halal is still low, where there are still many people who often make purchases on packaged food

products without halal labels even though they know the function and meaning of the existence of halal labels on packaged food products. Not all consumers always consider halal labels important on packaged food products, this happens because there are several factors that influence people in purchasing packaged food products without halal labels.

Based on the findings, in Pelambik Village, there are differing views among the local community regarding the importance of including halal labels on packaged food products. These differing views indicate that the community's level of understanding, awareness, and considerations when choosing packaged food products are not uniform. In general, community views can be categorized into three main groups:

1. People who consider halal labels important on packaged food products

In Pelambik Village, some residents consider the halal label to be crucial when choosing packaged food products. The halal label is seen as a marker that guarantees a product's halal status and fosters a sense of security and confidence in consuming food. This view stems from public awareness of the obligation to consume halal food in accordance with religious teachings, making the presence of a halal label on packaged food products a key consideration in purchasing decisions. Those who consider the halal label important tend to inspect packaged food products before purchasing, particularly for imported or manufactured products. They believe the presence of a halal label is an official sign issued by the government that the product has undergone an inspection process in accordance with applicable regulations. This was confirmed by 17 interviews, three of which were with consumers in Pelambik Village.

"When I buy packaged food products, I prioritize the halal label first, because if there is a halal label, it will reassure me that the food is permissible to eat. So, if I sometimes buy food such as snacks or bread that does not have a halal label, maybe it is because I am in a hurry." (Astuti, 2025)

Abdul Malik expressed a similar sentiment. He said:

"The halal label on a packaged food product is very important, because we can distinguish between what is permissible to eat and what is not. The presence of a halal label on packaged food can guarantee the health of the body when we eat it. And when I am in an area with a non-Muslim majority, I pay more attention to the halal label on the packaged food product." (Malik, 2025)

Baiq Arvi Apriana also expressed something similar. She said that:

"The halal label is very important because it provides peace of mind, guarantees product quality, and helps me choose the right and halal food." (Apriana, 2025)

From the results of interviews with the three informants above, it can be seen that the majority of the Pelambik Village community considers the presence of a halal label to be very important in guaranteeing the halal status of food for consumption. The findings above also indicate that the five informants These consumers understand the function and benefits of halal labels on packaged food products. However, based on field research, although they consider the presence of a halal label important in their decision to purchase a packaged food product, in reality, certain conditions and other influencing factors still cause them to purchase packaged food products without a halal label.

2. People who think that halal labels are not important on packaged food products

People who consider the presence of a halal label on packaged food products unimportant tend to ignore the halal label when purchasing a packaged food product. In Pelambik Village, some people view the presence of a halal label on packaged food products as not a primary concern for them. Instead, their purchasing decisions are based more on factors such as habit, price, taste, and trust in the vendor than on the presence of a halal label on the packaged food product. As expressed by several informants:

"Lemun aqi belis makanan sin ndik peduli arak ape edak label halaln mun ruan jaje, kerupuk, keripik, rutis sak girang tedagang tu kios-kios sin jek bik belis bae lemun murak ajin kance luik beungk" (Karlina, 2025)

Translation: " *When I buy food, I don't care whether it has a halal label or not, like snacks, crackers, chips, bread that are often sold in stalls, I still buy them if they are cheap and have a lot of contents.*"

This statement shows that the presence of a halal label on packaged food products is not a major issue, but rather the price and quality of the product are the main considerations in purchasing decisions.

Additionally, Itah also expressed the same thing. She revealed that:

"Agi ndik naon ape iki halal label, lemungk belis ape-ape sin ruan jaje, kerupuk knce sak others, tree belis wah ape legin lemun murak muk meres iye ruan tedagang tu stalls sin iye sak ak belis" (Itah, 2025)

Translation: *"I don't know what a label is, if I buy anything like snacks, crackers and so on, I just buy it, especially if it's cheap and delicious, that's what's sold in the stalls, so that's what I buy."*

Meanwhile, the consumer's view is closely related to the statement Rukiah, a trader, expressed the same thing. She revealed that:

"I still sell packaged food products without halal labels to the people of Pelambik Village, because the halal label is not that important as many people still buy packaged food products without halal labels at my shop." (Rukiah, 2025)

The informant's explanation above indicates that the absence of a halal label on packaged food products does not preclude some consumers from purchasing packaged food products without a halal label. This is because some people prioritize halal assurance rather than their own needs and desires. Consequently, many consumers still purchase packaged food products without a halal label in Pelambik Village.

Based on the description above, it can be concluded that the awareness of the Palambik Village community regarding the importance of halal labels on packaged food products is still relatively low. This is due to a lack of public understanding regarding the function and benefits of halal labels as a guarantee of the halalness of the products consumed. Furthermore, limited public knowledge regarding legal provisions and the impact of consuming packaged food products without halal labels also influences purchasing behavior. The public generally does not fully understand the risks of consuming packaged food products without halal labels due to several factors influencing this increase in awareness, such as low levels of knowledge and the community's habit of prioritizing factors such as price, taste, and the physical condition of a packaged food product over its halal aspects.

3. People are in between considering the halal label important and not important.

Based on research and interviews with the Pelambik Village community, it appears that some locals are neutral in their view of the halal label on packaged food products. While this group doesn't fully consider the halal label essential, they also don't disregard its function and significance. In practice, people in this category tend to be relative, considering the halal label only in certain circumstances, and are influenced by other factors. habits, product types, personal beliefs, economic demands, and market demand, both as consumers and traders. Among them, Iwan Suandi, a resident of Pelambik Village, stated the following:

"I often buy packaged foods that don't have a halal label, like snacks that are often sold in Pelambik Village. When I buy them, I don't even look at the halal label because there are also vendors who sell their food without any packaging or halal label, so I feel it's just ordinary. I only look at the taste and the cheap price even though I know the halal label is very important for Muslims." (Suandi, 2025)

From the explanation above, it can be seen that the habit of the Pelambik Village community in purchasing packaged food products does not always consider the halal aspect of a product alone, but rather due to factors of habit and the type of product traded. This is because in the village environment, there are still many food products sold without packaging and halal labels, so this condition is considered normal by the local community when they buy packaged food products without halal labels. Therefore, they assume that the presence of a halal label on packaged food products is not very important.

Ervan Sugianto also confirmed this. He stated that:

"I buy packaged food that doesn't have a halal label because I don't really hesitate when buying it, as long as the food is delicious and I know what the ingredients are, I think it's okay if there is no label, like the cassava chips I once bought, even though I realize that the halal label is important because I am also a Muslim." (Segianto, 2025)

Meanwhile, the consumer's view is closely related to the statement Aisah, a trader, expressed the same thing. She revealed that:

"The halal label on packaged food greatly influences consumer purchasing decisions. However, living in Lombok, where the majority of the population is Muslim, I am confident that every product I sell is safe and halal, even if it doesn't have a halal label. I don't hesitate to resell it to consumers, such as the crackers I sell under the brand name Kerupuk Cap Bawang Putih." (Aisah, 2025)

Based on the description above, it can be concluded that some of the people of Pelambik Village are between considering the halal label important and unimportant on packaged food products, because even though they know the function and meaning of the halal label, they still think that the presence of a halal label on a packaged food product is not entirely a benchmark in the decision to purchase a packaged food product, but there are certain conditions that encourage them to continue to buy it so that the presence of a halal label on packaged food products is put aside. Such as, the type of product that is considered halal by knowing the composition of the ingredients used, the habit factor and self-confidence that the product is halal, as well as because of external factors such as price and taste. This encourages them to assume that the halal label on packaged food products is not a primary consideration in the practice of buying and selling packaged food products, because they are in a neutral position between awareness and habits related to understanding and certain conditions.

Factors Influencing the Legal Awareness of Pelambik Village Communities in Purchasing Packaged Food Products Without Halal Labels

The awareness of the Pelambik Village community regarding the purchase of packaged food products without halal labels did not appear suddenly, but was influenced by various factors, including: (Cahyani, 2025)

1. Education Factor

Education plays a crucial role in improving public understanding of the law. People with higher levels of education tend to better understand their rights and responsibilities and are more aware of the legal consequences of their actions. (Pasya Islami, 2024) Based on the findings, the role of education in raising legal awareness in Pelambik Village has not been fully realized. Interviews indicate that most residents are already aware of the meaning and function of the halal label, which indicates a product's halal status and provides assurance for Muslim consumers. However, this knowledge has not yet been applied to legally compliant actions, as in practice, people continue to purchase packaged food products without halal labels. This situation indicates that the community's education level is only at the level of understanding, not yet reaching the level of legal awareness reflected in actual attitudes and behavior.

2. Economic factors

A community's economic conditions can influence legal awareness. Communities with low levels of well-being often focus more on meeting basic needs than on understanding and complying with applicable laws (Azizah, 2012). Based on the data, findings indicate that economic factors are one of the main reasons why residents of Pelambik Village continue to purchase packaged food products without halal labels. Many people discount the importance of consuming halal food due to the relatively lower and more accessible prices of packaged food products without halal labels. In limited economic conditions, the halal aspect of products has not been prioritized in consumer decision-making, even though people generally understand the obligation to consume halal food. This condition indicates that economic pressures encourage people to prioritize meeting basic needs, interests, and desires of consumers themselves. Consequently, legal awareness regarding the obligation to choose halal-labeled products is weak and has not been optimally realized in everyday life.

3. Social habit factors

Social customs are one factor that can influence a community's level of legal awareness. From a sociological perspective, behavior that is repeated over time forms habitual patterns that are then considered normal and socially acceptable. (Wijaya, 2024) These habits ultimately form social norms that influence people's perspectives and behavior in everyday life.

Based on the data, the findings indicate that the people of Pelambik Village have become accustomed to buying and selling packaged food products without halal labels. These products have long been circulating among the local community and have become part of their daily economic activities, so the presence of halal labels is no longer a primary consideration in purchasing decisions. This condition causes people to consider purchasing packaged food without halal labels as normal and not problematic, even though it is normatively contrary to legal provisions and Sharia principles. Thus, long-standing social habits can influence the low legal awareness of the community, because consumption behavior is based more on customary norms than compliance with applicable legal regulations.

4. Law enforcement factors

Law enforcement in society can influence the level of legal awareness. (Husman, 2024) Law enforcement is not only about the existence of legal regulations, but also about how those regulations are implemented consistently, fairly, and comprehensively by authorized officials. When laws are enforced effectively, the public will be more likely to respect and comply with them.

In the context of purchasing packaged food products without halal labels, law enforcement is closely related to the implementation of Law Number 33 of 2014 concerning Halal Product Guarantees and Law Number 8 of 1999 concerning Consumer Protection. Although it is normatively stipulated that products in circulation must be halal certified, in practice, many packaged food products without halal labels are still circulating in the community, especially in Pelambik Village. Minimal supervision and the absence of strict sanctions have led the public to view these violations as commonplace. Thus, suboptimal law enforcement is one of the factors inhibiting the formation of legal awareness among the Pelambik Village community regarding the purchase of packaged food products without halal labels.

Analysis of Public Awareness in Purchasing Packaged Food Products Without Halal Labels

Public awareness is the ability of society to know, understand and internalize the provisions and values, norms and regulations that apply, which are then reflected in attitudes and behavior in everyday life. (Khotimah, 2024)

In Suhaimin Taidin Notoatmodjo's theory, as quoted by Budiharjo, public awareness is a condition in which people are aware of their rights and obligations as citizens and social beings. Awareness is also synonymous with knowledge, being aware, and knowing. Knowing or being aware of the state of the soul's arousal towards something. (Budiharjo, 2017) Suhaimin Taidin Notoatmodjo reflects a rational behavioral pattern, namely behavior that arises due to a person's knowledge and awareness of a certain rule or condition. Likewise, in responding to the problem of public awareness in purchasing packaged food products without halal labels, it reflects a conscious behavioral pattern, namely behavior based on knowledge, understanding, and attitudes of the community towards the halal provisions of a product, but has not yet been fully realized in the actions of the community.

Based on the results of interviews conducted by researchers with 20 informants in Pelambik Village, it is known that the phenomena occurring in the field are in accordance with the theoretical framework used in this study, to be able to analyze public awareness in Pelambik Village, which is determined by: education, attitudes, and behavior of public legal awareness in everyday life .

1. Education

To find out the awareness of the community in Pelambik Village regarding purchasing packaged food products without halal labels, it is necessary to see how the community in the village knows about halal labels, as explained in the table below:

Table 1 . Data on consumer knowledge in Pelambik Village regarding halal labels and their benefits

No	Information	Amount
1.	Knowing and the importance of halal labels	13 people
2.	Not knowing and the importance of halal labels	2 persons
Total		15 people

From the two tables above, it can be seen that most of the people know the halal label and also the benefits of the halal label on packaged food products, but there are some people who do not clearly understand the meaning and function of the halal label, from the results of the data obtained there are 2 people who do not know and do not understand the importance of the halal label, namely Mrs. Tutiani and Mrs. Itah. Based on the results of interviews with two informants, it was stated that both of them did not clearly understand the meaning and function of the halal label on packaged food products, which was caused by limited educational background and low level of knowledge they had.

This situation results in a lack of understanding of the importance of halal labels as a guarantee of the halalness of the products they consume, and they do not consider halal labels a primary consideration in purchasing packaged food products. Meanwhile, those who reported being aware of halal labels did not fully consider them a primary consideration in purchasing a product, even though they understood the meaning and function of the halal label itself. This indicates that public awareness of halal labels is still limited to the knowledge level and is not yet fully reflected in everyday consumer behavior. Meanwhile, the findings related to education from traders are as follows:

Table 2. Data on Pelambik Village traders' knowledge about halal labels and their benefits

No	Information	Amount
1.	Knowing the halal label and its urgency	4 people
2.	Not knowing the halal label and its urgency	1 person
Total		5 people

The two tables above show that most grocery vendors understand the meaning and function of the halal label in protecting consumers and influencing purchasing decisions. However, some of them are unaware of the halal label and its importance on packaged food products. However, based on the analysis of Pelambik Village community awareness regarding general trader knowledge, most grocery vendors are aware of the meaning and function of the halal label. However, they still sell packaged food products without halal labels to the local community. This indicates that trader awareness regarding the protection of Muslim consumers through halal labels is still limited, not fully reflected in sales activities.

2. Attitude

Besides education, attitudes are also used as indicators or measuring tools for a person's awareness. This is because attitudes reflect a readiness or willingness to act. As shown in the table below:

Table 3 . Data on consumer attitudes in Pelambik Village regarding the importance of halal labels

No	Information	Amount
1.	Pay attention to the presence of a halal label on the packaging when purchasing	4 people
2.	It is not always necessary to pay attention to the presence of a halal label on the packaging when buying.	3 people
3.	Not paying attention to the presence of a halal label on the packaging when buying	8 people
Total		15 people

From the table above, it can be seen that almost the majority of people do not pay attention to the presence of halal labels when purchasing packaged food products, even though they know the meaning and function of the halal label itself, but they do not feel hesitant when buying packaged

food products that are not halal labeled. Based on the results of interviews with several informants, people who pay attention to the presence of halal labels on packaging but still decide to buy packaged food products without halal labels because there are several factors that influence them, one of which is in terms of price, taste and assume that every product in circulation is clearly halal because it is produced by the Lombok community with a Muslim majority. This shows a conscious behavioral pattern, because they are aware and know that what they are doing is wrong. Thus, the attitude they take reflects the low public awareness of the importance of halal in the food products they consume. Meanwhile, the presentation of the findings related to traders' knowledge is as follows:

Table 4 . Data on the attitudes of Pelambik Village traders regarding the importance of halal labels

No	Information	Amount
1.	Pay attention to the halal status of packaged food products before selling them.	4 people
2.	Not paying attention to the presence of a halal label on the packaging when selling	1 person
Total		5 people

From the table above, it can be seen that most grocery traders pay attention to the halal label on packaged food products when they receive goods from suppliers. However, even though they are aware of the importance of the halal label, they are still traded because it is influenced by several factors. Meanwhile, there is one trader who does not pay attention to the presence of the halal label on packaged food products, namely Mrs. Suniati. Where Mrs. Suniati thinks that the halal label on packaged food products is not very important, she only focuses on the physical condition of the goods she receives from suppliers. This shows that the level of awareness of traders regarding the importance of the halal label has not been fully implemented consistently in daily trading activities.

3. Behavior

In addition to knowledge and attitudes, researchers also examined the behavior of the community itself. This can be seen in the table below:

Table 7 . Data on consumer behavior in Pelambik Village regarding the purchase of packaged food products without halal labels

No	Information	Amount
1.	Have you ever purchased packaged food products without a halal label?	15 people
2.	Never buy packaged food products without a halal label	0 people
Total		15 people

From the table above, it can be seen that all consumers have purchased packaged food products without halal labels, even though they have understood the meaning and function of halal labels. However, in practice, there are still many consumers who do not check the halal label when they purchase packaged food products because there are several factors that influence it. This shows that consumers have violated their obligations as consumers when choosing a product, based on Article 5 point one (1) of the 1999 Consumer Protection Law that consumers are obliged to read or check the product first before buying for safety and security. (Rhey karida, 2020)

Table 8 . Data on the behavior of Pelambik Village traders regarding the purchase of packaged food products without halal labels

No	Information	Amount
1.	Traders who sell packaged food products without halal labels	5 people
2.	Traders who do not sell packaged food products without halal labels	0 people
Total		5 people

From the table above, it can be seen that all grocery traders sell packaged food products without halal labels, which is still practiced in daily trade practices, even though they are aware of the importance of halal labels. This behavior is reflected in the traders' decisions to continue providing and selling packaged food products without halal labels to consumers. However, this decision is not entirely deliberate on the part of the traders, but is influenced by several factors, resulting in them continuing to sell packaged food products without halal labels. This indicates that the behavior of

traders is not fully aligned with awareness of the importance of halal labels in protecting consumers. As emphasized in Article 8 of the 1999 Consumer Protection Law concerning the obligation of business actors to provide correct, clear, and honest information.

Thus, it can be concluded that the awareness of the Pelambik Village community regarding the importance of purchasing packaged food products with halal labels is still relatively low due to several factors that influence people's purchasing decisions. While most people are aware of the function and significance of halal labels on packaged food products, their attitudes and behaviors still lead them to purchase packaged food products without halal labels. This indicates a low awareness among the Pelambik Village community regarding the importance of halal labels when purchasing packaged food products.

The Perspective of Sharia Economic Law on Public Awareness in Purchasing Packaged Food Products Without Halal Labels

Sharia economic law is crucial to life, as it enables people to be kind and wise in conducting their economic activities. (Yowesviza, 2025) The core of Sharia economic law regulates how humans meet each other's needs through economic activities. (Qustulani, 2018)

In sharia economic law, all consumption activities are not only assessed from the aspect of positive legal permissibility, but also from their conformity with the main objectives of sharia (maqasid sharia). (Hesmento, 2021) Based on the author's findings, the behavior of the people of Pelambik Village who continue to buy packaged food products without halal labels even though they know the importance of halal labels shows that there is a non-compliance with maqasid sharia, especially the following principles:

a. Maintenance of religion (Hif' ad-Din)

One of the main objectives of sharia is to maintain religion, which is implemented through obedience to Allah SWT's command to consume halal and thayyib food. (Aziz, 2017) Based on the data, it shows that all residents of Pelambik Village are Muslim and generally aware of the obligation to consume halal and thayyib food. Interview results indicate that most informants understand the meaning of halal and are aware that the halal label serves as a marker of clarity regarding the halal status of a packaged food product. This indicates that at the knowledge level, religious awareness of the community regarding halal consumption has been formed. However, this understanding is not fully reflected in daily consumption behavior. Where people continue to consume packaged food products without halal labels due to reasons of habit, low price, and ease of access to packaged food products even though they are aware of the importance of the halal label on a packaged food product in ensuring the halal status of the food product they consume. Consumer behavior that ignores the clarity of halal despite knowing its obligations shows that religion has not been positioned as the main guideline in muamalah activities.

For packaged food products that do not have a halal label, it is not known whether they are made from halal or haram ingredients, where the command to eat halal food is included in many verses in the Qur'an, one of which is QS Al-Baqarah verse 168:

Allah Subhanahu wa Ta'ala says "*O people! Eat from (food) that is halal and good from what is found on earth, and do not follow the steps of the devil; for indeed the devil is a real enemy for you*" (QS Al-Baqarah (2); 168)

The verse above clearly explains that halal food and beverages are crucial, especially since the preparation and procurement of these foods and beverages must be ensured in accordance with Islamic law. This demonstrates that in every aspect of life, Muslims are required to ensure that the products they consume are halal and *thayyib* (good and wholesome). Essentially, consuming and using halal products is an act of obedience to Allah SWT's commands. Therefore, the presence of a halal label on a product can provide a guarantee of safety and comfort for consumers and traders in using that product.

In Islamic economic law, the principle of *hifz ad-din* implies that religious teachings are not only understood in terms of ritual worship but also serve as guidelines for activities in transactions, including consumption. Based on the Indonesian Ulema Council (MUI) Fatwa Number 4 of 2003

concerning the Standardization of Halal Fatwas, it is emphasized that Muslims are obliged to consume products with clear halal status and are advised to avoid products whose halal status cannot be ascertained. Thus, the discrepancy between understanding and behavior indicates that the application of religious values in the economic activities of the Pelambik Village community has not been optimally implemented. This indicates that the principle of *hifz ad-din* in Islamic economic law has not been optimally achieved.

b. Soul Care (*Hifz an-Nafs*)

Life preservation aims to maintain human safety, health, and survival. Life protection is not only interpreted as a prohibition against actions that take life, but also includes all efforts to prevent danger, harm, and risks that can threaten human health and safety. (Hayat, 2020)Based on the results of the data presented, it is clear that some people consider the halal label to be unimportant on packaged food products. This can be seen from the large number of residents of Pelambik Village who still consume packaged food products without halal labels that are circulating in local kiosks. People who consider the presence of halal labels to be unimportant on packaged food products tend not to pay attention to the halal label when they buy a packaged food product, but rather their purchasing decisions are based more on factors such as habit, price, taste, and trust in the seller than on the presence of a halal label on packaged food products.

This indicates that public awareness of the safety and security aspects of consumption is still not a top priority. Furthermore, empirical data presented shows that some people believe that food made and sold by local producers can be considered halal and safe without the need for official labels. This assumption demonstrates a high level of social trust, but on the other hand, it also indicates a low awareness of the importance of accountable product safety and halal standards. In Islamic economic law, preserving life requires certainty and protection for consumers to avoid real and potential harm. Therefore, consuming products without clear halal and safety standards contradicts the principle of preventing harm, which is part of the objectives of sharia, as based on one of the principles of Islamic jurisprudence, namely: "*Harm must be eliminated.*"

From the perspective of Islamic economic law, the distribution of packaged food products without halal labels can potentially cause harm to consumers who purchase these products, due to the unclear halal status of the products consumed. Based on the above fiqh principles, it shows that anything that has the potential to trigger harm, both physical and non-physical, must be prevented or eliminated. (aprilia, 2025)The distribution of packaged food products without halal labels in Pelambik Village can be categorized as a form of potential harm, because it creates doubt and uncertainty for consumers. Therefore, the presence of a halal label on a packaged food product provides certainty of the product's halal status and minimizes the potential for harm.

Based on the Indonesian Ulema Council Fatwa Number 26 of 2013 concerning Product Halal Standards, a product's halal status is determined not only by the ingredients used, but also by the production process, cleanliness, and suitability for consumption. (muzammil, 2025)This provision emphasizes that the halal and thayyib aspects are an inseparable unit in maintaining safety and mental health. When linked to empirical data, the consumption behavior of the Pelambik Village community, which has not fully paid attention to the clarity of the halal and safety of packaged food products, indicates that awareness of safeguarding the soul is still not optimally implemented in accordance with the principles of Islamic economic law.

c. Maintenance of Intellect (*if al-Aql*)

Maintaining reason within the maqasid of sharia means maintaining the human ability to think healthily, rationally, and responsibly in decision-making. Reason is a gift from God that serves as a tool to distinguish between good and bad, including in determining daily consumption choices. (Sukmawati, 2025)The data shows that some residents of Pelambik Village are between considering the halal label important and unimportant. This condition reflects a suboptimal level of reason maintenance, as reason has not been used to its full potential to be critical in selecting products that comply with Islamic law. While the community understands the function and importance of the halal

label, it has not yet become a primary consideration in consumption practices. This attitude reflects a suboptimal level of reason maintenance in economic activities.

From the perspective of Islamic economic law, maintaining reason is not only interpreted as protection from things that directly damage it, but also includes using reason critically, rationally, and responsibly in making decisions regarding transactions, including choosing food products that comply with Islamic law. When people are aware of halal standards but neglect to apply them, this indicates that reason's function as a tool for moral and legal considerations has not been optimally utilized.

People's behavior of ignoring halal labels and choosing packaged food products without clear halal status has the potential to cause harm, both individually and socially. If this situation is allowed to persist, it can lead to impaired rational function, as people become accustomed to making consumption decisions without critical consideration and caution in accordance with Sharia values. Inadequate use of reason in assessing risks and ensuring halal certification will weaken public awareness of Sharia law.

Thus, it can be concluded that based on the results of empirical data and analysis from the perspective of Islamic economic law, the level of awareness of the Pelambik Village community in purchasing packaged food products without halal labels is not fully in line with the objectives of maqasid sharia. From the aspect of maintaining religion (hifz ad-din), the community in general has understood the obligation to consume halal and thayyib food, but this knowledge has not been implemented consistently in consumption behavior, so that religion has not been fully used as the main guideline in muamalah activities. From the aspect of maintaining the soul (hifz an-nafs), the fact that consumers are still found consuming packaged food products without halal labels indicates a low level of attention to the safety and security aspects of consumption, which has the potential to cause harm to consumers.

Meanwhile, from the aspect of maintaining reason (hifz al-'aql), the community's attitude, which vacillates between considering the halal label important and unimportant, reflects the suboptimal use of critical and rational reason in making consumption decisions in accordance with Islamic law. Therefore, overall, it can be said that the awareness of the Pelambik Village community is still at the level of normative knowledge, but has not yet fully manifested in consumption behavior that reflects the optimal application of Islamic economic principles.

CONCLUSION

Based on the results of field research, as well as analysis in the perspective of Sharia Economic Law that has been carried out, it can be concluded that the awareness of the Pelambik Village community regarding the purchase of packaged food products without halal labels has not fully realized the importance of halal labels on packaged food products, where the community considers that halal labels on packaged food products have not been used as the main consideration in purchasing decisions, because the community prioritizes price factors, taste, ease of obtaining products, and long-standing habits. This low awareness is influenced by factors including: education, economic factors, social habits and law enforcement.

From the perspective of Sharia Economic Law, the behavior of Pelambik Village residents regarding the purchase of packaged food products without halal labels indicates a suboptimal consumer awareness in accordance with the maqasid of sharia. Although the community understands the importance of halal labels, their disregard for clarity regarding halal status in consumption practices reflects a weak adherence to religion, soul, and reason in economic activities. Therefore, this practice is not fully aligned with the objectives of maqasid sharia, namely to create welfare and prevent harm to humanity.

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