



Dynamics of Islamic Legal Theory (*Ushul al-Fiqh*) toward Addressing Challenges of Halal Products in the 21st Century

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Abstract

The worldwide halal industry has seen quick development within the 21st Century, went with by developing complexities driven by the globalization of supply chains, troublesome mechanical developments such as hereditary building, cell-based meat, and nanotechnology, as well as the expansion of halal items into non-food divisions such as beauty care products, pharmaceuticals, and advanced fund. These complexities demand legitimate Islamic direction that's both significant and versatile. This report analyzes the part of Usul al-Fiqh, the foundational strategy of Islamic law, that tends to modern challenges in halal item advancement. Utilizing a basic and efficient writing survey of legitimate scholarly sources and investigations of fatwas issued by driving Islamic education, this report analyzes how standards of Usul al-Fiqh—including Qiyas, Istihsan, Maslahah Mursalah, Istishab, Sadd al-Dhara'i', and 'Urf, guided by Maqasid al-Shariah—are connected to address developing issues. The key discoveries highlight the versatility of the Usul al-Fiqh system in standing up to present-day challenges while uncovering noteworthy impediments such as the harmonization of worldwide measures, confirmation over complex supply chains, and the need for integration with cutting-edge logical information. The part of advances such as DNA analysis and blockchain as confirmation devices is also investigated. Contrasts of supposition (ikhtilaf) among modern researchers are analyzed as a reflection of the energetic nature of ijihad. The report concludes that Usul al-Fiqh remains a pertinent methodological and moral system inside present-day halal talk, although it requires persistent improvement and integration to react successfully to future challenges.

Keywords: Ushul al-Fiqh, halal items, Maqasid al-Shariah, Islamic law, ijihad.

Introduction

The worldwide halal showcase has illustrated exponential development in later decades, driven by the expanding Muslim population—now nearing two billion worldwide—and a increased mindfulness of the significance of expending items that comply with Islamic law. (Abdalla, M, 2021) This advertise is anticipated to outperform trillions of US dollars in esteem, amplifying distant past conventional nourishment and refreshment divisions into zones such as pharmaceuticals, makeup, tourism, mold, media, and back. (Hidayatullah, S, 2020) This wonder positions the halal industry as one of the foremost promising segments within the worldwide economy. (Genc, M, 2025)

Be that as it may, the 21st-century halal industry faces phenomenal challenges and complexities near this monstrous potential. (Karim, A., & Yusuf, M, 2021) The globalization of supply chains has rendered the stream of crude materials and wrapped up items progressively complex, frequently including non-Muslim larger part nations, in this manner raising the dangers of defilement and challenges in traceability. (Khalifa, M. A, 2022) Moreover, fast headways in science and innovation have driven to the development of troublesome

advancements such as hereditarily altered life forms (GMOs), refined meat, and the application of nanotechnology in nourishment and customer products. These developments raise essential questions around their halal status—questions that are not expressly tended to in classical Islamic lawful writings. (Khalifa, M. A, 2022) Also, the enhancement of halal items into segments such as makeup, pharmaceuticals, and advanced back presents particular issues related to basic fixings, fabricating forms, and unused exchange models that request exhaustive Shariah evaluation. (Maulana, R., & Syahrir, M, 2021) These complex substances require Islamic lawful direction that's both true and versatile to modern settings.

In this respect, Usul al-Fiqh (the technique of Islamic legitimate hypothesis) plays a noteworthy part. As a foundational teach inside the Islamic mental convention, Usul al-Fiqh gives the conceptual and methodological system for understanding, translating, and applying Islamic lawful sources—the Qur'an and Sunnah—and for deriving decisions for unused issues through *ijtihad* (free legitimate thinking). (Mustofa, M. I, 2023) It capacities as the "linguistic use" of Islamic law, guaranteeing that lawful determination (*istinbat*) is conducted efficiently, reliably, and legitimately, based on sound devout prove. (Mustofa, M. I, 2023)

When going up against modern issues within the halal industry—many of which are not specifically tended to within the Qur'an or Sunnah—Usul al-Fiqh offers methodological devices such as *Qiyas* (similarity), *Istihsan* (juristic inclination), *Maslahah Mursalah* (thought of open intrigued), *Istishab* (assumption of coherence), *Sadd al-Dhara'i'* (blocking the implies to hurt), and 'Urf (standard hone). (Rahmah, N, 2022) These standards empower researchers and law specialists to work out *ijtihad* and define lawful suppositions or fatwas that are important to current substances whereas keeping up the realness of Islamic lessons. Subsequently, Usul al-Fiqh plays a crucial part in protecting the dynamism and significance of Islamic law, guaranteeing that Shariah proceeds to serve as a directing system for Muslims in the midst of the complexities of advanced life. (Safitri, I, 2019)

This report points to show a comprehensive, academic, and in-depth investigation of the elements of Usul al-Fiqh in tending to modern halal item challenges within the 21st Century. (Syarifuddin, A., & Ramadhan, D, 2022) The scope incorporates hypothetical establishments of Usul al-Fiqh, viable challenges over different halal industry divisions (nourishment, makeup, pharmaceuticals, and back), investigation of fatwas from national and universal Islamic specialists, integration with science and innovation, and a basic assessment of the Usul al-Fiqh system itself. (Wibowo, M. E, 2022)

Literature Review

Ushul Fiqh in Modern Halal Practices

Ushul Fiqh, the foundational principles of Islamic jurisprudence, plays a significant role in shaping halal practices in the modern world. It provides a framework for deriving legal rulings based on the core sources of Islamic law, including the Quran, Hadith, Ijma, and Qiyas. In the context of halal certification, (Yusof, N., & Arifin, M, 2021) Ushul Fiqh allows for the application of principles such as *Maslahah Mursalah* (public interest) and *Istihsan* (juridical preference) to accommodate contemporary challenges in food, finance, and technology. (El Yafi, 2022) These principles ensure that Islamic law remains relevant as it adapts to modern

developments, providing a flexible yet structured approach to determining halal status in new industries. (Haryanti, D, 2022)

Be that as it may, the application of Ushul Fiqh faces a few challenges when it comes to cutting edge halal hones, particularly due to the developing differences of supposition among researchers. (Wibisono, 2024) Contrasts within the elucidation of Maslahah Mursalah and Istihsan, at the side the need of standardized methods, have driven to irregularities within the halal certification handle. Furthermore, joining Ushul Fiqh with cutting edge logical headways presents both openings and restrictions. (Ab Talib, 2022) Whereas logical strategies, such as atomic investigation and blockchain innovation, offer experimental bolster for confirming halal judgment, these developments frequently clash with conventional lawful systems, highlighting the require for a more bound together approach to address modern halal issues. (Alharbi, A, 2024)

Modern Issues in Halal Certification

Modern halal certification has gotten to be more complex due to the rise of modern advances and businesses. One of the key issues is the halal status of hereditarily altered life forms (GMOs), refined meat, and items determined from possibly haram sources (Syamsudin, 2024) Agreeing to a few researchers, GMOs are reasonable in the event that they meet certain conditions, such as being free from hurtful hereditary fabric and delivered utilizing halal hones. Essentially, a few consider refined meat halal, given that the cells are inferred from halal creatures and handled agreeing to Islamic rules. (Rahman, 2020) The application of Istihalah (change) in such cases may be a vital calculate, with numerous researchers concurring that a total chemical or physical change of a haram substance into a halal one renders it reasonable. (Ansari, 2023)

On the other hand, some researchers dismiss these present day hones, citing concerns over morals and the judgment of Allah's creation. For occasion, a few contend that GMOs and refined meat meddled with the characteristic arrange and raise moral issues with respect to the control of nature. (Fattah, M. A., & Yusuf, 2024) These dissimilar sees reflect the broader challenges in halal certification, where the utilize of Istihalah and other Ushul Fiqh standards must be adjusted with modern concerns almost supportability, wellbeing, and morals. (Al-Shami, 2023) This continuous talk about calls for more noteworthy collaboration between researchers, researchers, and industry pioneers to guarantee that halal certification remains both significant and morally sound within the confront of quick innovative headways. (Fathin, N. A, 2023)

The Role of Technology in Halal Integrity

The part of innovation in guaranteeing halal judgment has been progressively recognized in later a long time. Developments such as blockchain and the Web of Things (IoT) have the potential to revolutionize halal certification by upgrading straightforwardness and traceability within the supply chain. (Syahrudin, S., & Abdullah, M, 2024) Blockchain innovation, for occasion, permits for secure, permanent records of exchanges and item ventures, empowering partners to confirm the halal status of items at each arrange, from cultivate to table. (Musa, R. M., & Khalid, S, 2024) IoT gadgets can give real-time information on natural conditions, guaranteeing that items are put away and transported in compliance with

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halal guidelines. (Ali, M. F., & Syamlan, M, 2024) Together, these advances can address one of the key challenges within the halal industry—maintaining the keenness of halal items over complex and worldwide supply chains. (Shaikh, 2019) In spite of the promising potential of these technologies, a few issues stay with respect to their usage within the halal industry. The cost of receiving these innovations may be restrictive for littler businesses, and there's moreover the challenge of guaranteeing that the information produced by these innovations is exact and reliable. (Fajri, M., & Hidayat, T, 2024) Besides, the integration of such innovations with conventional halal certification frameworks may require noteworthy alterations in administrative systems and hones. (Nida El-Adabi, 2019) Hence, whereas innovation can without a doubt play a pivotal part in upgrading halal certification, its broad appropriation will depend on overcoming these calculated, budgetary, and administrative obstructions.

Challenges in Harmonizing Halal Standards Globally

One of the most significant challenges in the halal industry is the lack of harmonized standards across different countries and regions. While many countries have established halal certification systems, there is considerable variation in the criteria and processes used to determine whether a product is halal. (Hasbullah, M, 2023) This lack of consistency has led to confusion and challenges in the global halal market, especially for multinational companies that must navigate multiple certification systems. (Hamid, 2019) The differences in standards are often attributed to variations in the interpretation of Islamic law, regional customs, and the influence of local scholars and authorities. (Thahir, H, 2024)

Efforts have been made to harmonize halal standards through organizations like the World Halal Council (WHC) and the Halal International Certification Organization (HICO), but significant barriers remain. (Maulidina, S, 2023) Differences in the interpretation of Ushul Fiqh, particularly regarding the application of principles such as Istihalah and Maslahah Mursalah, have led to disagreements over the halal status of certain products. (Abdurrahman, A, 2024) Moreover, the influence of local customs and market demand further complicates the standardization process. For the halal industry to thrive globally, greater collaboration between countries, scholars, and certification bodies is needed to develop a unified framework that can address the diverse needs of the global halal market while ensuring compliance with Islamic principles. (Mahmud, A. H, 2023)

Research Method

This report is based on a subjective writing audit technique, combining components of both Basic Writing Audit (CLR) and Precise Writing Survey (SLR) approaches. Essential and auxiliary information sources incorporate legitimate national and universal scholarly distributions, such as peer-reviewed diary articles, reference books, papers, and conference procedures significant to the subjects of Usul al-Fiqh, Islamic law, and the modern halal industry. (Khalid, 2023)

In expansion, this consider joins substance examination of lawful decisions (fatwas) and resolutions issued by conspicuous Islamic educate at both national and worldwide levels. These incorporate the Majelis Ulama Indonesia (MUI), Jabatan Kemajuan Islam Malaysia (JAKIM), Majlis Ugama Islam Singapura (MUIS), the Universal Islamic Fiqh Foundation of

the Organization of Islamic Participation (OIC-IIFA), and the European Chamber for Fatwa and Investigate (ECFR). (Williams, L, 2024)

A topical examination was utilized to recognize repeating designs, legitimate contentions, and the flow of Usul al-Fiqh application in reacting to modern halal-related issues. This strategy empowers a comprehensive and basic understanding of how Islamic lawful hypothesis proceeds to advance and lock in with the challenges of the 21st-century halal advertise. (International Islamic Fiqh Academy, 2023) This ponder points to investigate the part of Usul al-Fiqh in tending to modern challenges within the halal industry. The key investigate questions are as takes after: (Al-Qardawi, Y, 2023)

1. How does Usul al-Fiqh adjust to address the cutting edge challenges the halal industry faces in segments such as nourishment, makeup, pharmaceuticals, and back?
2. What are the key standards inside Usul al-Fiqh that are connected in defining legitimate decisions (fatwas) for inventive items like GMO, refined meat, and nanotechnology-based items?
3. How do Islamic researchers and law specialists accommodate conventional Islamic lawful systems with modern developments within the halal industry?
4. What are the challenges and openings in joining advanced logical progressions and advances into Usul al-Fiqh for halal certification and confirmation forms?

The essential goals of this think about are:

1. To analyze the application of Usul al-Fiqh in tending to the challenges and complexities of the 21st-century halal industry.
2. To recognize and assess the particular standards of Usul al-Fiqh that are pertinent for settling modern halal issues in different segments.
3. To evaluate the viability of Islamic lawful strategies in adjusting to developments such as GMO, refined meat, and nanotechnology in halal items.
4. To look at the part of fatwas issued by noticeable Islamic teach and their impact on the worldwide halal advertise.
5. To investigate the integration of science, innovation, and Islamic law to upgrade halal certification, confirmation, and compliance.

The conceptual system for this think about is based on the crossing point of Usul al-Fiqh standards and modern challenges within the halal industry. The system is outlined to direct the examination of how Islamic statute adjusts to the advancing halal advertise. It is partitioned into a few key components: (Safitri, E, 2022)

1. Usul al-Fiqh Standards

This incorporates qiyas (relationship), istihsan (juristic inclination), maslahah mursalah (open intrigued), istishab (assumptions of coherence), sadd al-dhara'i (blocking hurtful implies), and 'urf (standard hone). These standards shape the center technique for inferring lawful decisions in ijihad. (Rofiq, A, 2021)

2. Modern Challenges in Halal Industry

This incorporates the issues emerging from advancements in science and innovation such as GMO, refined meat, nanotechnology, and the enhancement of halal items into non-food segments like makeup, pharmaceuticals, and back. (Vishanoff, D, 2023)

3. Fatwa and Legitimate Decisions

The part of modern fatwas issued by Islamic teach such as the Majelis Ulama Indonesia (MUI), JAKIM, MUIS, OIC-IIFA, and ECFR in directing halal hones and settling rising lawful issues within the industry. (Nasution, A. R, 2023)

4. Integration of Science and Innovation

The system too investigates how advanced logical headways (such as DNA examination and blockchain innovation) meet with Islamic statute for halal certification and confirmation. By analyzing these components, this think about looks for to supply a all encompassing see of how Usul al-Fiqh can stay significant and versatile in tending to the challenges of the advancing halal industry. (Mohd Noor, 2021)

Result

Hypothetical Establishment of Islamic Law

Ushul (plural of asl), meaning establishment, base, or source, and Fiqh, which implies profound understanding. Hence, etymologically, Ushul Fiqh implies the establishments or sources of Fiqh. Terminologically, researchers characterize Ushul Fiqh as “the science of standards (or strategies) and dialogs that serve as implies to infer down to earth ('amaliyah) Islamic legitimate decisions (ahkam shari'ah) from their nitty gritty sources (dalil tafshili).” Another definition states that Ushul Fiqh could be a collection of rules that clarify the strategy of extricating laws from the sources of Islamic law. (Akram, M., & Iqbal, M, 2024)

In other words, Ushul Fiqh could be a strategy or assistant science utilized by mujtahids (Islamic lawful researchers) to extricate, define, and decide Islamic decisions from their essential sources, specifically the Qur'an, Sunnah, Ijma' (consensus), and Qiyas (analogical thinking). In this manner, Ushul Fiqh contrasts from Fiqh itself. Whereas Fiqh is the ultimate result within the shape of down to earth legitimate information, Ushul Fiqh is the logical and orderly prepare utilized to reach that conclusion. (Anshori, A. G, 2022)

Auxiliary Methodological Standards (Debated - Mukhtalaf Fih)

Ushul Fiqh also recognizes auxiliary methodological standards whose specialists are wrangled about among researchers or schools of thought. These standards frequently serve as significant instruments for tending to modern issues. Istihsan (juridical inclination) includes a legal scholar leaving from Qiyas Jali (clear similarity) to Qiyas Khafi (hidden similarity), or from a common run the show to an special case, based on more grounded or more fitting prove. (Sari, 2024) This rule is utilized by the Hanafi, Maliki, and Hanbali schools to attain equity, whereas the Shafi'i school formally rejects it, in spite of the fact that it in some cases receives comparable thinking. (Sari, N. M., & Wahyuningsih, L, 2024)

Maslahah Mursalah (open intrigued) allows the establishment of laws based on common benefits not expressly tended to by printed sources, adjusting with the targets of Sharia (Maqasid al-Shariah). It is accepted by most researchers, given that it does not negate the built-up standards of Islamic law. (Rahman, A, 2023) Istishab keeps up the progression of an existing legitimate administering or condition until prove to recommend something else. It is frequently utilized to protect the status quo, such as considering something reasonable until a clear prohibition is found. Sadd al-Dhara'i' centers on blocking implies that forbidding activities with

a tall potential to cause debasement or wrongdoing might lead to hurt. This principle is as often as possible connected within the Maliki school. (Fajri, 2024)

'Urf (custom or nearby hone) is considered in legitimate judgments as long because it does not struggle with the Qur'an, Sunnah, or Ijma', and is more promptly acknowledged by the Hanafi and Maliki schools. These auxiliary standards are regularly utilized in combination amid ijthad (autonomous legitimate thinking). For case, Istihsan may be based on Maslahah or 'Urf, or Sadd al-Dhara'i' may be connected after Istishab builds up beginning reasonability. The integration of these standards gives Ushul Fiqh adaptability and versatility in advancing circumstances over time. (Hidayatullah, 2024)

Modern Challenges of the Halal Industry within the 21st Century

The halal industry within the 21st Century faces a remote more complex scene compared to past periods, due to the impacts of globalization, innovative headways, item enhancement, and socio-economic flow that request a more exact and versatile reaction from Islamic legitimate systems. Globalization has extended the worldwide availability of halal items, but it too presents noteworthy challenges in guaranteeing halal compliance all through progressively long and cross-border supply chains represented by different controls. (Ahmad, 2024)

This complexity incorporates the trouble of traceability with respect to the root of crude materials and generation forms due to conventional following frameworks that are not real-time and are inclined to control; the hazard of cross-contamination caused by the utilize of shared facilities between halal and non-halal items without satisfactory separation—particularly in non-Muslim lion's share nations; and the rise of extortion and adulteration hones, such as fake halal certificates, abuse of halal logos, and deluding names that weaken buyer believe and advertise keenness. (Hiddique, 2022)

At the center of these challenges lies the need of straightforwardness and trouble in confirmation over all focuses within the supply chain, exacerbated by the extension and complexity of worldwide systems. In this manner, inventive and systemic arrangements are required to guarantee the keenness of halal items from upstream to downstream comprehensively and dependably.

Nourishment Innovation Advancement

Fast headways in biotechnology, nourishment science, and computerized innovation within the 21st Century have given rise to different unused items and forms that posture genuine challenges to halal assessment under Islamic law. Within the field of hereditary alteration (GMO), issues emerge concerning the source of qualities (whether from halal or haram creatures), potential wellbeing and natural dangers, and concerns over changing Allah's creation (taghyir khalqillah), which a few researchers see as an moral infringement. (Ahmad, 2024)

Cell-based meat (refined meat) too presents modern predicaments, from the source of cells (taken from live creatures, those dead without appropriate shar'i butcher, or from haram creatures), to the utilize of culture media (such as haram blood serum), the nonappearance of custom butcher forms, and the potential application of the concept of istihalah in deciding the halal status of the ultimate item. (Hidayatullah, 2024)

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The utilize of nanotechnology in nourishment and customer items raises concerns with respect to long-term wellbeing security and the halal status of nanoparticle base materials, which frequently need straightforward labeling. Non-food advancements such as makeup and pharmaceuticals show numerous basic focuses, for case, the utilize of animal-derived fixings (collagen, gelatin, glycerin, etc.) that must be affirmed as halal, liquor which must be separated based on its source and utilization level, as well as contemplations of ritual virtue in waterproof items. Moreover, the application of nanotechnology in items like makeup and materials presents modern challenges with respect to the legitimacy of halal status for nano-materials. (Alharbi, A, 2024)

Within the money related segment, the computerized insurgency has driven to the rise of Islamic Fintech, advertising incredible potential for monetary incorporation, but went with by major challenges in guaranteeing that advanced items such as P2P loaning, crowdfunding, e-payments, and cryptocurrency comply with Shariah principles—free from riba (usury), gharar (instability), maysir (betting), and exploitative hones. Subsequently, the structure of contracts and support streams must be outlined to be reasonable and straightforward, with controls able to keep pace with development and move forward open monetary education so that society can completely get the benefits and risks of Shariah-compliant Fintech items. (Akram, M., & Iqbal, M, 2024)

Harmonization of Halal Measures and Certification

One of the most noteworthy auxiliary challenges within the worldwide halal industry is the need of harmonization in halal measures and certification procedures, as reflected within the heterogeneity of measures over nations such as Malaysia (JAKIM), Indonesia (MUI/BPJPH), Singapore (MUIS), the Inlet nations (GSO), and OIC nations (SMIIC). These specialists apply diverse fiqh elucidations on issues such as butchering strategies, basic fixings, and generation forms. (Hidayatullah, 2024)

These contrasts obstruct exchange, as exporters are required to comply with different non-uniform certification necessities, which increases generation costs and hampers the smooth dispersion of halal items universally. For makers, particularly Little and Medium Endeavors (SMEs), the challenge is indeed more prominent due to constrained monetary and human assets, complex bureaucratic forms, and trouble understanding the differing specialized and Shariah benchmarks. (Hiddique, 2022)

In the mean time, for shoppers, the large number of distinctive halal logos and standards can cause disarray and diminish certainty within the genuineness of halal claims. The cutting edge halal industry scene generally reflects a complex interaction between Shariah prerequisites, innovative headway, worldwide advertise flow, and different controls. Innovation acts as a double-edged sword on one hand, it makes modern fiqh challenges such as refined meat or GMO items; on the other hand, it offers arrangements such as DNA analysis and blockchain to move forward straightforwardness and halal confirmation. The development of halal item categories—from nourishment to cosmetics, pharmaceuticals, coordinations, and finance—also requests a broader, more adaptable, and relevant application of Ushul Fiqh to address the modern substances confronted by the worldwide Muslim community. (Abdalla, M, 2021)

Table 1. Key Challenges of the 21st Century Halal Industry

Category of Challenge	Specific Challenge Description	Critical Issues	Key Supporting Snippet
Globalization & Supply Chains	Complexity of global supply networks; Involvement of non-Muslim majority countries; Lack of transparency.	Difficulty in traceability; Risk of cross-contamination (halal-haram); Certificate/label fraud.	1
Food Technology Innovation	Emergence of new food products & processes from biotechnology/nanotechnology.	Halal status of GMOs (gene source, harm); Halal status of cultured meat (cell source, media, <i>istihalah</i>); Food nanoparticle safety & halal status.	14
Non-Food Product Innovation	Expansion of halal into cosmetics, pharmaceuticals, etc.; Use of critical ingredients & new technologies.	Halal status of animal-derived ingredients (gelatin, collagen, placenta); Use of alcohol; Nano-materials; Wudhu-friendly cosmetics.	21
Digital Finance (Shariah Fintech)	Innovative tech-based financial products & services.	Compliance of fintech contracts (P2P, crypto) with the prohibitions of <i>riba</i> , <i>gharar</i> , <i>maysir</i> ; Need for adaptive regulations; Financial literacy & inclusion.	21
Standardization & Certification	Lack of harmonization in global halal standards & certification procedures.	Diverse standards across countries/institutions; Trade barriers; Cost & complexity for SMEs; Consumer confusion.	

Discussion

Application of Qiyas and Istihsan

Qiyas (similarity) remains a principal strategy in Islamic lawful thinking by analogizing modern cases that need unequivocal decisions to existing ones within the Qur'an or Sunnah based on the likeness of the 'illah (viable cause). For occasion, the denial of advanced opiates is analogized with the disallowance of khamr (intoxicants) due to their shared impact of inebriation and disability of reason (hifdz al-'aql). Essentially, hurtful innovations are analogized with the denial against self-harm and hurting others (la dharar wa la dhirar). Be that as it may, Qiyas faces impediments when tending to novel halal issues that need verifiable precedent—such as hereditary building or refined meat—due to the trouble distinguishing indistinguishable and agreed-upon 'illah. (Fajri, M., & Hidayat, T, 2024)

In such cases, the guideline of Istihsan (juridical inclination) gets to be significant. Istihsan is utilized when exacting application of Qiyas shows up unreasonable or conflicting with the open great (maslahah), by picking for a more substantive similarity (Qiyas Khafi) or

making special cases to common rules based on sources such as scriptural writings (nass), agreement (ijma'), custom ('urf), open intrigued (maslahah), or need (darurah). Within the setting of cutting edge halal, Istihsan can legitimize the structure of modern Islamic fund contracts in favor of open financial advantage (Istihsan bi al-Maslahah) or due to far reaching standard hone that does not negate Shariah standards (Istihsan bi al-'Urf). Moreover, the utilize of shubhah (far fetched) or indeed haram ingredients in medication may be allowed on the off chance that utilized in greatly little amounts and no choices exist (Istihsan bi al-Dharurah or bi al-Hajah). This also applies to utilizing non-khamr liquor as solvents within the pharmaceutical or corrective industry, which are troublesome to dodge and offer critical benefits (Istihsan bi al-'Urf in industry or bi al-Hajah). (Fattah, M. A., & Yusuf, 2024)

Application of Maslahah Mursalah and Sadd al-Dhara'i'

The two principles—Maslahah Mursalah and Sadd al-Dhara'i'—are progressively central in tending to modern halal issues that need coordinate literary point of reference. Both center on the results or impacts of activities in connection to benefits (maslahah) and hurt (mafsadah), guided essentially by Maqasid al-Shariah. Maslahah Mursalah permits for modern legitimate decisions based on contemplations of open intrigued that are not one or the other expressly embraced nor rejected by scriptural sources. Within the setting of present day halal, this rule has wide application, such as in establishing halal certification and standardization frameworks pointed at ensuring Muslim shoppers from haram or dicey items and protecting religion (hifdz ad-din) and wellbeing (hifdz an-nafs). (Fathin, N. A, 2023)

Assessments of modern advances like GMOs or refined meat frequently utilize this approach, adjusting benefits like nourishment security or natural picks up against potential wellbeing or environmental dangers. Essentially, the advancement of halal items and administrative systems in Islamic fund regularly depends on Maslahah Mursalah to make a fair and welfare-enhancing financial framework (hifdz al-mal). (Ahmad, 2024)

On the other hand, Sadd al-Dhara'i' serves as a preventive guideline that disallows activities which are initially passable but may lead to taboo results or hurt. In modern halal things, this guideline is utilized, for illustration, to deny GMO items demonstrated to have essentially destructive wellbeing or biological impacts, indeed in case their fixings are technically halal. Sadd al-Dhara'i' is also connected in setting strict partition rules between halal and non-halal generation offices and upholding sertu strategies to avoid cross-contamination. Besides, this guideline supports confinements or bans on Islamic budgetary items including intemperate vulnerability (gharar), indeed on the off chance that formally free from riba or maysir, to avoid considerable misfortunes to the community. (Hasbullah, M, 2023)

The utilize of Maslahah Mursalah and Sadd al-Dhara'i' marks a move in modern ijtihad center. When coordinate relationship (Qiyas) is troublesome to apply due to the oddity of an issue, consequence-based examination (advantage vs hurt), guided by the higher goals of Shariah (Maqasid), gets to be the prevailing and basic approach. (Karim, A., & Yusuf, M, 2021)

Application of Istishab and 'Urf

Istishab and 'Urf are two imperative standards in Islamic statute that play a noteworthy part in reacting to modern halal issues. Istishab, as the guideline of progression, serves as both a beginning point and a preparatory component. The run the show al-ashlu fi al-ashya' al-ibahah

(the default administering of everything is permissible/halal) is regularly utilized as the introductory premise for assessing modern nourishments, drinks, or advances, unless there's a clear content (dalil) that denies them. The halal status of verified raw materials is additionally accepted to stay in impact (istishab al-hukm) unless solid prove of change or defilement rises. Be that as it may, on the off chance that there's critical question (syubhah) around the halal status of a substance or process, the rule al-yaqin la yazulu bi al-syakk (certainty isn't evacuated by question) empowers returning to the administering of certainty, which is to avoid what is dicey until there's clear prove of its reasonability. (Anshori, A. G, 2022)

Within the certification setting, the halal status of a item remains substantial based on the rule of Istishab until the certificate lapses or a infringement is demonstrated. In the interim, the rule of 'Urf, or standard hones that are by and large acknowledged in society or industry, can impact the application of the law, particularly in things of muamalah (social and value-based relations). 'Urf shahih (substantial custom) can be utilized as a legitimate premise as long because it does not negate Sharia standards, such as cleanliness guidelines, packaging, or specialized definitions within the nourishment industry that are common and acknowledged (Haryanti, D, 2022) 'Urf can indeed serve as the establishment for Istihsan (juridical preference). However, 'Urf that negates scriptural texts, such as the hone of riba (usury), isn't acknowledged. In a worldwide setting, distinguishing significant and Sharia-compliant 'urf becomes more complex due to the diversity of neighborhood traditions that got to be adjusted with widespread Sharia standards. (Akram, M., & Iqbal, M, 2024)

Modern fatwas too center on the application of standards such as Maslahah Mursalah, Istihsan, and Sadd al-Dhara'i' to assess modern products and innovations that don't have particular scriptural writings. The utilization of these standards guarantees that fatwa choices are not as they were back in the common welfare but also consider the important social, social, and financial settings. In any case, there are challenges in harmonizing halal fatwas all inclusive, given the differing qualities of fatwa educate and the contrasts in strategies among different schools of thought or researchers. In this manner, collective ijihad endeavors at national and universal levels are pivotal to play down contrasts and accomplish agreement to supply lawful certainty for Muslims and businesses working over nations. (Fattah, M. A., & Yusuf, 2024)

Table 2. Summary Table of Key Fatwas on Contemporary Halal Issues

Contemporary Issue	Fatwa Institution (Example)	Summary of Decision/Fatwa	Main Usul Fiqh Argumentation	Reference Snippet
GMO (Genetically Modified Foods)	MUI (Indonesia), JAKIM (Malaysia)	Permissible, with conditions: halal source of genes, halal process, no harm (safe & pure).	<i>Maslahah Mursalah, Sadd al-Dhara'i', Istishab.</i>	18
Cultured Meat	MUIS (Singapore), KMF (Korea), Saudi Scholars, AMJA, Irsyad Fatwa WP (Malaysia)	Permissible, with very strict conditions: cells from halal slaughtered animals, halal & pure culture media, safe for consumption.	<i>Maslahah Mursalah, Istishab, Qiyas (if source & process are halal).</i>	42

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Contemporary Issue	Fatwa Institution (Example)	Summary of Decision/Fatwa	Main Usul Fiqh Argumentation	Reference Snippet
Gelatin (from Haram/Shubhat at Sources)	MUI/JAKIM (predominantly)	Haram/Shubhat if the source is not halal or unclear. <i>Istihalah</i> is generally not accepted for najis mughallazhah (pig).	<i>Istishab</i> (returns to the ruling of haram/najis if shubhat), <i>Sadd al-Dhara'i'</i> .	52
Gelatin (from Haram/Shubhat at Sources)	Kuwait Fiqh Conference (referenced), some Hanafiyah/Malikiyah	Permissible if <i>Istihalah Tammah</i> (complete transformation) occurs.	<i>Istihalah</i> .	71
Alcohol (Non-Khamr) in Products	MUI (Indonesia)	Permissible in certain quantities (<1% or <0.5%) for medicines/cosmetics/food, provided it is not from the khamr industry & does not intoxicate.	<i>Istihsan</i> (by necessity/urgency), <i>Maslahah Mursalah</i> .	81
Vaccines (containing Haram elements)	MUI (Indonesia)	Permissible in emergency situations if there are no halal alternatives & the benefit outweighs the harm.	<i>Dharurah, Hajah, Maslahah Mursalah</i> .	99
Digital Finance (Shariah Fintech)	DSN-MUI (Indonesia)	Permissible if the contract structure & operations are free from <i>Riba, Gharar, Maysir</i> , and comply with other <i>muamalah</i> principles.		

Principles of Usul Fiqh and the Role of Science in Contemporary Halal Issues

The standards of Usul Fiqh build up the criteria and parameters for halal, which require experimental information for truthful confirmation, as given by cutting edge logical strategies. Atomic investigation innovations, such as PCR and ELISA, play a pivotal part in identifying defilement of haram substances, counting pig, in handled nourishment items, in spite of the fact that challenges emerge with items that have experienced seriously preparing. (El Yafi, 2022) Moreover, blockchain innovation and the Web of Things (IoT) improve straightforwardness within the halal supply chain by safely and decentralizing the recording of each exchange and natural conditions of items. Blockchain empowers the verification of each step within the supply chain, whereas IoT sensors screen real-time conditions to guarantee item judgment. The application of these advances reinforces the standards of *taharah* and *amanah* in Fiqh, decreases vulnerability (*gharar*), and underpins the usage of more precise and solid halal fatwas. (Hamid, 2019)

Integration of Science with Usul Fiqh Standards (Case Consider: Istihalah)

A few modern halal issues, such as refined meat, GMO, staggering creatures some time recently butcher, and halal certification measures, appear critical *ikhtilaf* among researchers. On refined meat, contradictions emerge with respect to the source of cells, the culture medium, and the application of *Istihalah* within the prepare, with a few researchers regarding it haram whereas others see its potential benefits within the setting of nourishment

emergencies. (Fajri, 2024) Within the case of GMOs, in spite of the fact that numerous fatwa teach allow it beneath certain conditions, moral concerns approximately modifying Allah's creation stay a subject of talk about. The staggering of creatures leads to shifting suppositions with respect to the dazzling strategy, with a few considering it inconvenient to the welfare of the creature or possibly causing passing some time recently butcher. Contrasts in halal certification measures over nations and Halal Certification Bodies (HCBs) reflect the assorted approaches in applying Fiqh standards. (Ab Talib, 2022) Also, classical contrasts of conclusion with respect to Istihalah proceed, with the Hanafi and Maliki schools being more lenient towards the change of najis substances, whereas the Shafi'i and Hanbali schools are more prohibitive, impacting judgments on items inferred from haram materials such as gelatin or cleanser. (Haryanti, D, 2022)

Modern differences among scholars on advanced halal issues can be followed back to essential components within the technique of Usul Fiqh and the ijihad prepare, such as contrasts within the translation of nash from the Qur'an and Hadith, the acknowledgment and confirmation of Hadith, and the application of Usul Fiqh standards with shifting priorities and conditions. (Nasution, S, 2024) Moreover, the recognizable proof of the fundamental legitimate 'illat (cause) for administering and evaluating the logical or social truths encompassing a specific issue, such as GMO or staggering strategies, also contribute to these contrasts. The impact of conventional schools of thought and neighborhood settings ('urf khas) advance fortifies the differences of suppositions. Be that as it may, such differences are not negative; or maybe, they reflect the dynamism of Islamic law in reacting to modern advancements. Endeavors toward the joining of conclusions, such as through collective ijihad in fatwa teach that consider logical prove, illustrate the potential to contract contrasts and reach more comprehensive understandings on modern issues. (Rahman, A, 2023)

The concept of Istihalah in Fiqh, which alludes to the change of a najis or haram substance into a unused halal substance through chemical or physical change, illustrates the basic interaction between science and Usul Fiqh in deciding halal status. Science, through chemical and physical examination strategies such as chromatography and spectroscopy, can offer assistance guarantee whether the change has come to a culminate level of Istihalah (tammah), as seen within the case of gelatin from haram sources or liquor turning into vinegar. In any case, wrangles about proceed with respect to the degree to which deductively identified changes meet Fiqh criteria, with classical researchers varying on the scope of Istihalah. (Rahman, 2020)

In case logical prove is deficiently, the rule of Istishab applies, where the first administering on the substance is kept up. The integration of advances such as DNA examination and blockchain for halal verification gives observational prove that reinforces the ijihad process and the application of Usul Fiqh standards. Be that as it may, the ultimate choice remains inside the space of Fiqh, which considers logical information nearby shar'i proofs and Maqasid al-Shariah, decreasing vulnerability and the potential for contrasts of conclusion within the cutting edge time.

Analysis of Disagreements (Ikhtilaf) on Specific Issues

Table 3. Comparison Table of Scholars' Views on Modern Halal Issues (Examples)

Specific Issue	View A (Generally Accepting/More Lenient)	Usul Fiqh Arguments for View A	View B (Generally Rejecting/More Strict)	Usul Fiqh Arguments for View B	Reference Snippet
Cultured Meat Cells from Living Halal Animals	Some Scholars/Opinions	<i>Istishab</i> (the original animal is halal, the cell is not a part that is haram to eat)	Majority of Scholars/Fatwa (MUIS, Saudi, AMJA, etc.)	<i>Qiyas</i> /Hadith (parts of a living animal = corpse/najis)	16
Stunning (Electrical, Non-penetrative)	Majority of Institutions (MUI, JAKIM, GSO)	<i>Maslahah</i> (facilitates slaughter), <i>Ihsan</i> (reduces animal suffering if not fatal), condition (animal must not die before slaughter)	Some HCB/Conservative Scholars	<i>Sadd al-Dhara'i'</i> (risk of animal dying before slaughter), concerns about harming the animal	10
Istihalah Gelatin from Pig/Carcass	Hanafi, Maliki, Kuwait Fiqh Conf.	<i>Istihalah Tammah</i> (substance has completely transformed into something new, it is pure/halal)	Shafi'i, Hanbali Schools, Tendency of MUI/JAKIM	<i>Istihalah</i> does not apply/does not fully transform for najis mughallazhah, the original ruling of haram/najis remains (<i>Istishab</i>)	52
GMOs (General)	Fatwa of MUI, JAKIM	<i>Maslahah</i> (food security, quality), <i>Istishab</i> (origin of plant/animal is halal), condition (safe, halal genetic sources)			

Assessment of the Ushul Fiqh System within the Worldwide Halal Industry

Ushul Fiqh has crucial qualities that stay pertinent when tending to cutting edge halal issues, such as versatility, a solid moral system, consistency, and the capacity to offer viable arrangements. Be that as it may, there are moreover noteworthy challenges, counting the potential subjectivity in applying standards like *Maslahah Mursalah* or *Istihsan*, the hole between hypothesis and field hone, and the challenges of worldwide harmonization due to contrasts in translation among schools of thought and fatwa teach. (Nida El-Adabi, 2019)The integration with present day science and the constrained human assets with double competencies also present challenges that have to be be tended to. Moreover, modern and

mainstream considerations require endeavors to preserve the pertinence of Ushul Fiqh in the middle of globalization. In any case, Ushul Fiqh still has the capacity to direct the worldwide halal industry, given that specialists and related teach can overcome these challenges, keep up the objectivity of ijihad, bridge hypothesis and hone, and create competent human assets. (Yusof, N., & Arifin, M, 2021)

Conclusion

The conclusion of the examination on the application of Ushul Fiqh within the setting of 21st-century halal items appears that whereas Ushul Fiqh has versatile standards, such as Maslahah Mursalah and Istihsan, which permit Islamic law to advance in line with changing times and innovation, critical challenges stay. Issues such as contrasts in translation (ikhtilaf), troubles in harmonizing worldwide halal guidelines, and the restricted integration with advanced science ruin the adequacy of Ushul Fiqh in tending to the progressively complex needs of the halal industry. Hence, fortifying the Ushul Fiqh technique with a more intrigue approach, joining science and innovation, and creating human asset capacity are crucial.

To guarantee long run significance of Ushul Fiqh, closer collaboration between researchers, scholastics, and professionals is required to create fatwas that are responsive to modern issues such as GMOs, fintech, and other troublesome innovations. On the other hand, expanding straightforwardness within the supply chain and a more profound understanding of halal morals are too fundamental variables in keeping up the keenness and maintainability of the halal industry. Assist investigate the effect of modern fatwas, harmonizing benchmarks, and applying Ushul Fiqh to future advances will be key steps in guaranteeing that Ushul Fiqh remains a compelling and significant legitimate establishment in confronting the challenges of globalization and technological development.

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