



Analisis Maqāṣid al-Syarī'ah terhadap Praktik Ekonomi Sirkular pada Industri Halal

10.15408/ajis.v24i1.38424

Abbas Ali Mayo¹, Ardi²

^{1,2}Fakultas Agama Islam, Universitas Muslim Indonesia, Makassar, Indonesia

Author Corresponding: abbasalimayo@umi.ac.id*

Abstract

This study aims to analyze the compatibility of circular economy practices within the halal industry from the perspective of maqāṣid al-sharī'ah and to formulate an integrative model for sustainable halal industry development. The research employs a qualitative approach using a library research method. Data were collected from classical and contemporary literature on maqāṣid al-sharī'ah, circular economy, halal industry, and sustainable development, including books, reputable journal articles, and reports from international institutions. Data were analyzed using content analysis to identify and synthesize the relationship between circular economy principles and the objectives of maqāṣid al-sharī'ah. The findings reveal that the core principles of the circular economy, reduce, reuse, recycle, and recover, are highly compatible with the objectives of preserving religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), progeny (ḥifẓ al-nasl), wealth (ḥifẓ al-māl), and the environment (ḥifẓ al-bi'ah). The implementation of circular economy practices in the halal industry can be achieved through sustainable halal product design, waste valorization, circular halal supply chains, and sustainable halal consumption. This study further proposes an integrative model: Maqāṣid al-Sharī'ah → Halālān Ṭayyiban → Circular Economy Practices → Sustainable Halal Industry → Maṣlaḥah Muta'addiyah, positioning the circular economy as an operational mechanism for realizing the objectives of Islamic law within contemporary halal industries. The findings suggest that the circular economy can serve as a strategic paradigm for developing a sustainable halal industry that integrates Sharia compliance, economic efficiency, social responsibility, and environmental sustainability.

Keywords: maqāṣid al-sharī'ah; circular economy; halal industry; sustainability; halālān ṭayyiban.

How to Cite:

Mayo, A. A. (2026). Maqāṣid al-Sharī'ah Analysis of Circular Economy Practices in the Halal Industry. *Ukhuwah: Jurnal Ilmu Syariah*, 24(1), 1–20. <https://doi.org/10.15408/ukhuwah.v24i1.xxxxx>

Introduction

The global economic transformation toward sustainable development has driven various industrial sectors to adopt more environmentally friendly economic models. The linear economic model, which has long dominated production systems through a take-make-dispose pattern, has proven to generate numerous ecological problems, such as increasing industrial waste, natural resource exploitation, and environmental degradation. As an alternative, the concept of the circular economy has emerged, emphasizing the principles of reduce, reuse, recycle, and recover to create a sustainable production system (Geissdoerfer et al., 2017).

On the other hand, the halal industry has developed into one of the fastest-growing global economic sectors. The halal industry is no longer limited to food and beverage products but now encompasses cosmetics, pharmaceuticals, fashion, tourism, logistics, and Islamic finance (DinarStandard, 2024). Along with this development, there is increasing demand for the halal industry not only to fulfill legal-formal aspects of halal certification but also to address environmental sustainability and social responsibility dimensions.

From an Islamic perspective, economic activity is not merely oriented toward material profit but is also aimed at realizing benefit (*maṣlaḥah*) through the implementation of *maqāṣid al-sharī'ah*. The concept of *maqāṣid al-sharī'ah*, developed by al-Ghazālī, al-Shāṭibī, and contemporary scholars, places the protection of religion, life, intellect, progeny, and wealth as the primary objectives of Sharia (Auda, 2008). In modern discourse, environmental protection (*ḥifẓ al-bi'ah*) is also regarded as an important part of *maqāṣid* that supports the continuity of human life (Kamali, 2010).

Previous studies have discussed the relevance of *maqāṣid al-sharī'ah* to sustainable development (Mohammed & Razak, 2017) and the relationship between the halal industry and green principles (Fageh, 2022; Rohman, Novianti, & Auzar, 2024). However, studies that specifically analyze the compatibility of circular economy principles with all dimensions of *maqāṣid al-sharī'ah*, while also formulating an integrative implementation model for the halal industry, remain relatively limited. This study seeks to address this gap.

Based on the aforementioned background, this study aims to analyze the compatibility of circular economy practices in the halal industry with the principles of *maqāṣid al-sharī'ah* and to identify their contribution to sustainable economic development, while also formulating an integrative *Maqāṣid al-Sharī'ah*–Circular Halal Industry model as a theoretical and practical contribution to the future development of the halal industry.

Literature Review

The Concept of *Maqāṣid al-Sharī'ah*

Maqāṣid al-sharī'ah is one of the fundamental concepts in Islamic legal heritage that explains the purposes, wisdom, and values of benefit intended to be realized through all Sharia provisions. Etymologically, the word *maqāṣid* is the plural form of *maqṣad*, meaning purpose, intent, or objective, while *al-sharī'ah* refers to the entire body of law established by Allah SWT to regulate human life. Thus, *maqāṣid al-sharī'ah* can be understood as the universal objectives that Islamic law seeks to achieve in realizing benefit and preventing harm (*jalb al-maṣāliḥ wa dar' al-mafāṣid*) (Auda, 2008).

The concept of *maqāṣid* has indeed been a concern of scholars since the early period of Islamic legal development. However, its systematic discussion began to develop through the works of Imam al-Juwaynī, was later refined by Imam al-Ghazālī, and reached a more comprehensive formulation through the thought of Imam al-Shāṭibī. Al-Ghazālī defined benefit as everything aimed at preserving the five basic human needs (*al-ḍarūriyyāt al-khams*), namely religion, life, intellect, progeny, and wealth (Al-Ghazālī, 2015).

Al-Ghazālī's thought was later developed more systematically by al-Shāṭibī in his monumental work *Al-Muwāfaqāt fī Uṣūl al-Sharī'ah*. Al-Shāṭibī divided *maqāṣid* into three levels of human needs: *al-ḍarūriyyāt* (primary needs), *al-ḥājīyyāt* (secondary needs), and *al-taḥsīniyyāt* (tertiary needs), with *al-ḍarūriyyāt* occupying the most important position because it relates directly to the continuity of human life (Al-Shāṭibī, 2011; Kamali, 2008).

Ḥifẓ al-Dīn (Protection of Religion)

The protection of religion is a primary objective of Sharia because religion serves as a guide leading humans toward happiness in this world and the hereafter. In contemporary social perspective, *ḥifẓ al-dīn* is understood not only as the preservation of religious rituals but also as the reinforcement of moral values, ethics, and spirituality across all aspects of life, including economic activity and environmental management (Auda, 2008).

Ḥifẓ al-Nafs (Protection of Life)

The protection of life aims to preserve human survival and ensure the fulfillment of basic needs that support quality of life. In the context of sustainable development, *ḥifẓ al-nafs* is strongly relevant to environmental issues, as environmental degradation can threaten human health and safety (Dusuki & Bouheraoua, 2011).

Ḥifẓ al-'Aql (Protection of Intellect)

Intellect is a divine gift that distinguishes humans from other creatures, and Islam places great emphasis on protecting and developing human intellect through education, research, and the advancement of knowledge. The implementation of the circular economy requires innovation in product design, recycling technology, energy efficiency, and waste management (Kamali, 2008).

Ḥifẓ al-Nasl (Protection of Progeny)

The protection of progeny aims to preserve the continuity of human generations and ensure the quality of life for future generations. From a sustainability perspective, *ḥifẓ al-nasl* is closely related to the concept of intergenerational justice (Ibn 'Āshūr, 2006).

Ḥifẓ al-Māl (Protection of Wealth)

The protection of wealth is one of the primary objectives of Sharia in creating economic welfare and social stability. Islam recognizes individual ownership rights but simultaneously regulates their use to prevent injustice, exploitation, or waste (Chapra, 2008).

Contemporary Development of Maqāṣid al-Sharī'ah: Toward Ḥifẓ al-Bī'ah

The emergence of global challenges such as climate change, environmental pollution, and ecological crises has driven new interpretations of *maqāṣid al-sharī'ah*. Several contemporary Muslim scholars argue that environmental protection (*ḥifẓ al-bī'ah*) should be positioned as one of the strategic objectives of Sharia, since the continuity of religion, life, intellect, progeny, and wealth is highly dependent on environmental sustainability (Kamali, 2010).

Jasser Auda (2008) asserts that *maqāṣid al-sharī'ah* must be understood dynamically and systemically in order to respond to various modern challenges. This view is reinforced by the concept of humans as *khalīfah fī al-ard* (vicegerents of Allah on earth), who bear a moral responsibility to maintain the balance of nature. In the context of this study, the development of the *ḥifẓ al-bī'ah* concept is highly relevant, as the circular economy fundamentally seeks to achieve environmental sustainability through waste reduction, resource efficiency, material reuse, and economic value regeneration.

The Concept of Circular Economy

The concept of the circular economy emerged in response to various weaknesses of the linear economic model, which for more than a century has dominated global production and consumption systems. The linear economic model, operating through a take-make-dispose pattern, has contributed to increasing environmental degradation, natural resource crises, ecosystem pollution, and accelerated global climate change (Geissdoerfer et al., 2017).

Conceptually, the circular economy can be defined as an economic system designed to retain the value of products, materials, and resources for as long as possible within the economic cycle through waste reduction, product reuse, repair, remanufacturing, and recycling (Ellen MacArthur Foundation, 2019). In practice, the circular economy is built upon four core principles known as the 4R concept: reduce, reuse, recycle, and recover.

The reduce principle emphasizes the importance of minimizing the use of primary raw materials, energy, and natural resources from the product design stage (Ghisellini et al., 2016). The reuse principle aims to extend the useful life of a product through reuse without requiring significant transformation processes (Kirchherr et al., 2017). The recycle principle refers to the process of converting waste into new raw materials for reuse in production, although it still requires energy and certain costs, making it necessary to combine it with reduce and reuse (Geissdoerfer et al., 2017). The recover principle focuses on recovering economic value from materials or waste that can no longer be directly used or recycled, for example through waste-to-energy processes (Korhonen, Honkasalo, & Seppälä, 2018).

From a sustainable development perspective, the circular economy makes a significant contribution to achieving the Sustainable Development Goals (SDGs), particularly responsible consumption and production (SDG 12), climate action (SDG 13), and the protection of terrestrial and marine ecosystems (SDGs 14 and 15) (European Commission, 2020). From the perspective of Islamic economics, the concept of the circular economy is highly compatible with Sharia values that emphasize efficiency, balance (*mīzān*), the prohibition of waste (*isrāf*), and human responsibility as vicegerents on earth (Afandi & Rahma, 2025).

Halal Industry and Sustainability

The development of the halal industry over recent decades demonstrates a significant transformation from merely fulfilling the religious needs of Muslims to becoming one of the most strategically valuable global economic sectors, encompassing halal food and beverages, cosmetics, pharmaceuticals, Muslim fashion, halal logistics, halal tourism, and Islamic finance (DinarStandard, 2024).

Many academics and industry practitioners now emphasize that the concept of halal cannot be separated from the principle of *ṭayyib*. The Qur'an consistently uses the term *halālān ṭayyibān* to describe products that are not only legally permissible but also good, safe, healthy, clean, of high quality, and beneficial to humans (QS. Al-Baqarah [2]: 168) (Wilson & Liu, 2010).

The circular economy offers an operational framework capable of strengthening the implementation of the *halālān ṭayyibān* principle more comprehensively, for instance through the processing of organic waste from the halal food industry into organic fertilizer, animal feed, or renewable energy sources (Rejeb et al., 2021). From the perspective of *maqāṣid al-sharī'ah*, the relationship between the halal industry and sustainability simultaneously contributes to *ḥifẓ al-nafs*, *ḥifẓ al-māl*, *ḥifẓ al-nasl*, and *ḥifẓ al-bī'ah* (Mursilah et al., 2025).

Method

This study employs a qualitative approach using a library research method. This approach was chosen because the study focuses on conceptual analysis of the relationship between circular economy principles and *maqāṣid al-sharī'ah* within the context of a sustainable halal industry (Creswell & Creswell, 2018).

The research data consist of primary and secondary data. Primary data were obtained from key literature on *maqāṣid al-sharī'ah*, such as the works of al-Ghazālī, al-Shāṭibī, Ibn 'Āshūr, Jasser Auda, Mohammad Hashim Kamali, and Muhammad Umer Chapra, as well as major publications on the circular economy from international institutions such as the Ellen MacArthur Foundation, the United Nations Environment Programme (UNEP), and the European Commission. Secondary data were obtained from reputable international journal articles indexed in Scopus, nationally accredited SINTA journals, academic books, proceedings, research reports, and policy documents related to the circular economy, halal industry, Islamic economics, and sustainable development.

Data collection was conducted through documentary study by tracing various scientific sources through academic databases such as Scopus, Web of Science, Google Scholar, ScienceDirect, SpringerLink, Emerald Insight, and Taylor & Francis Online. The search was carried out using the keywords *maqasid al-shariah*, circular economy, halal industry, sustainable development, green halal industry, and halal sustainability. The literature obtained was then selected based on topic relevance, academic quality, and its contribution to the research objectives.

Data analysis was conducted using content analysis techniques to identify, categorize, and interpret various concepts related to *maqāṣid al-sharī'ah* and the circular economy (Krippendorff, 2018). The analysis was carried out through the stages of data reduction, thematic categorization, interpretation, and concept synthesis to uncover the relationship between circular economy principles and the objectives of *maqāṣid al-sharī'ah* in the halal industry. To enhance the validity of the findings, the study applied source triangulation by comparing various classical, contemporary, and relevant empirical literature (Miles, Huberman, & Saldaña, 2014).

Result and Discussion

Compatibility of the Circular Economy with Maqāṣid al-Sharī'ah

Analysis of various literature reveals a very close relationship between the principles of the circular economy and the primary objectives of *maqāṣid al-sharī'ah*. Substantially, the circular economy not only offers technical solutions to environmental problems and resource efficiency but also represents fundamental values that have long been the orientation of Islamic law in realizing benefit (*maṣlaḥah*) and preventing harm (*mafsadah*) (Maksum, 2023).

Compatibility with Ḥifẓ al-Dīn (Protection of Religion)

In the perspective of *maqāṣid al-sharī'ah*, the protection of religion (*ḥifẓ al-dīn*) is understood not only as the preservation of religious rituals and beliefs but also as the implementation of Islamic values in all aspects of life, including economic activity and environmental management. The Qur'an explicitly prohibits actions that cause environmental damage, as stated in Allah SWT's words: "And do not cause corruption on the earth after it has been set right" (QS. Al-A'rāf [7]: 56).

The principles of the circular economy, which seek to reduce waste (reduce), extend product life (reuse), recycle materials (recycle), and recover economic value (recover), reflect the implementation of Islamic teachings on ecological responsibility. The concept of *halālan ṭayyiban*, which forms the foundation of the halal industry, inherently contains both spiritual and ecological dimensions, positioning the circular economy as an instrument that strengthens the implementation of this value (Jahar, 2023).

Compatibility with Ḥifẓ al-Nafs (Protection of Life)

The second objective of *maqāṣid al-sharī'ah* is the protection of human life (*ḥifẓ al-nafs*). Various studies show that air pollution, water pollution, industrial waste, and greenhouse gas emissions are directly linked to increasing respiratory diseases and declining quality of life among communities.

In the halal industry, the implementation of the circular economy can be carried out through processing halal food waste into organic fertilizer, biomass energy, or derivative products with economic value, thereby directly contributing to the realization of *ḥifẓ al-nafs* through a healthier and safer living environment (Tholabi, 2023).

Compatibility with Ḥifẓ al-'Aql (Protection of Intellect)

The protection of intellect (*ḥifẓ al-'aql*) relates to the development of knowledge, creativity, and innovation. The circular economy is fundamentally a product of intellectual innovation that emerged in response to the limitations of the linear economic system, requiring the development of new technologies, sustainable product design, and efficient logistics systems.

In the halal industry, the application of the circular economy can drive innovation in eco-friendly packaging, halal waste processing technology, digital halal certification, and the use of artificial intelligence for halal supply chain optimization, all of which indirectly support the achievement of *ḥifẓ al-'aql* (Kamali, 2008).

Compatibility with Ḥifẓ al-Nasl (Protection of Progeny)

The protection of progeny (ḥifẓ al-nasl) carries a broader meaning than merely preserving biological generational continuity, encompassing efforts to ensure the quality of life for future generations through the provision of a healthy environment and adequate resources.

The circular economy adopts an approach oriented toward intergenerational sustainability, so its application in the halal industry can be regarded as a form of implementing intergenerational justice, which is part of the objective of ḥifẓ al-nasl (Ibn 'Āshūr, 2006).

Compatibility with Ḥifẓ al-Māl (Protection of Wealth)

The protection of wealth (ḥifẓ al-māl) is one of the primary objectives of Sharia in creating economic welfare and social stability. The circular economy has a very strong relationship with this concept, as one of its main goals is to retain the economic value of resources for as long as possible through reuse, repair, remanufacturing, and recycling.

In Islamic perspective, wasteful behavior (isrāf) and squandering resources (tabdhīr) are prohibited acts, as stated in QS. Al-Isrā' [17]: 27. In the halal industry, the implementation of the circular economy can improve raw material efficiency, reduce production costs, and create new sources of income through waste utilization (Chapra, 2008).

Compatibility with Ḥifẓ al-Bī'ah (Protection of the Environment)

The development of contemporary maqāṣid al-sharī'ah studies shows an expansion of Sharia objectives to include environmental protection (ḥifẓ al-bī'ah). The main argument is that all classical maqāṣid objectives fundamentally depend on environmental continuity (Kamali, 2010).

In the halal industry, the application of the circular economy enables the realization of the green halal industry concept, an industry that not only meets Sharia standards but also global sustainability standards. The analysis shows that ḥifẓ al-bī'ah can be positioned as the meeting point between maqāṣid al-sharī'ah and the circular economy, where maqāṣid provides the normative foundation and the circular economy provides the operational instrument (Maksum, 2023).

Implementation of the Circular Economy in the Halal Industry

The results of the literature analysis show that the implementation of the circular economy in the halal industry not only functions as a strategy for improving economic efficiency and reducing environmental impact but also serves as an instrument for actualizing the values of maqāṣid al-sharī'ah in modern business activities. The integration of the circular economy with the halal industry produces a development approach that is oriented not only toward profit but also toward the creation of social and ecological benefit (maslahah-oriented development) (Maksum, 2023).

Table 1.

Compatibility of Circular Economy Principles with the Dimensions of Maqāṣid al-Sharī'ah

No	Circular Economy Principle	Maqāṣid al-Sharī'ah Dimension Supported
1	Reduce (resource reduction)	Ḥifẓ al-Māl, Ḥifẓ al-Bī'ah
2	Reuse (product reuse)	Ḥifẓ al-Māl, Ḥifẓ al-Nasl
3	Recycle (material recycling)	Ḥifẓ al-Bī'ah, Ḥifẓ al-Nafs
4	Recover (value recovery)	Ḥifẓ al-Māl, Ḥifẓ al-'Aql

Source: literature synthesis (2026)

Sustainable Halal Product Design

The initial stage of circular economy implementation begins with the product design phase. In the circular economy paradigm, approximately 80% of a product's environmental impact is determined at the design stage, making product design a strategic factor in determining the sustainability level of an industry (Ghisellini et al., 2016).

In the halal industry, the concept of sustainable design considers not only the halal status of raw materials and production processes but also resource use efficiency, ease of product repair, potential for reuse, and recyclability at the end of the product's life cycle. For example, the halal cosmetics industry

can develop refillable packaging, the halal food industry can use biodegradable packaging, while the Muslim fashion industry can develop modest fashion circularity (Rejeb et al., 2021).

From the perspective of *maqāṣid al-sharī'ah*, this strategy contributes to the protection of wealth (*ḥifẓ al-māl*) through resource efficiency, the protection of the environment (*ḥifẓ al-bī'ah*) through waste reduction, and the protection of progeny (*ḥifẓ al-nasl*) through resource sustainability for future generations.

Halal Waste Valorization

One of the main challenges facing the halal industry is the high volume of waste generated during production processes. The circular economy approach shifts the paradigm of waste from being a residue that must be disposed of to being a resource that still holds economic value (Korhonen et al., 2018).

For example, organic waste from halal slaughterhouses can be processed into organic fertilizer, biogas, or pharmaceutical raw materials, while used cooking oil can be converted into biodiesel. This concept, known as waste valorization, refers to the process of enhancing the value of waste through technological innovation and resource management, simultaneously supporting *ḥifẓ al-nafs*, *ḥifẓ al-māl*, *ḥifẓ al-bī'ah*, and *ḥifẓ al-nasl* (Rejeb et al., 2021).

Halal Supply Chain Circularity

The supply chain is a crucial component of the halal industry as it ensures the integrity of product halalness from raw materials to consumers, yet it is also one of the largest contributors to carbon emissions and resource consumption in modern production systems.

The concept of Halal Supply Chain Circularity integrates halal principles with the circular economy through four aspects: sustainable raw material procurement, green logistics, reverse logistics, and digital halal traceability based on blockchain and the Internet of Things (IoT) (Rejeb et al., 2021). From the perspective of *maqāṣid al-sharī'ah*, a halal supply chain based on the circular economy simultaneously contributes to the protection of wealth, life, and the environment.

Sustainable Halal Consumption

The success of the circular economy does not depend solely on producers but also on changes in consumer behavior. In Islamic perspective, consumption is not merely an economic activity but also a moral activity that must consider benefit, balance, and social responsibility. The Qur'an prohibits *isrāf* (excess) and *tabdhīr* (waste), which are the root causes of various environmental and social problems.

Sustainable halal consumption can be realized through the selection of environmentally friendly halal products, reduction of single-use products, support for local halal products, reuse of packaging, reduction of food waste, and prioritizing quality over quantity of consumption. From the perspective of *maqāṣid al-sharī'ah*, sustainable halal consumption represents a form of protecting wealth, the environment, and future generations, while also reflecting the moderate (*wasatīyyah*) ethics of Islamic consumption (Kamali, 2019).

The Maqāṣid–Circular Halal Industry Integrative Model

Based on the synthesis of the literature, this study develops a conceptual model explaining the relationship between *maqāṣid al-sharī'ah*, the principle of *halālan ṭayyiban*, the circular economy, and halal industry sustainability, as illustrated in Figure 1.

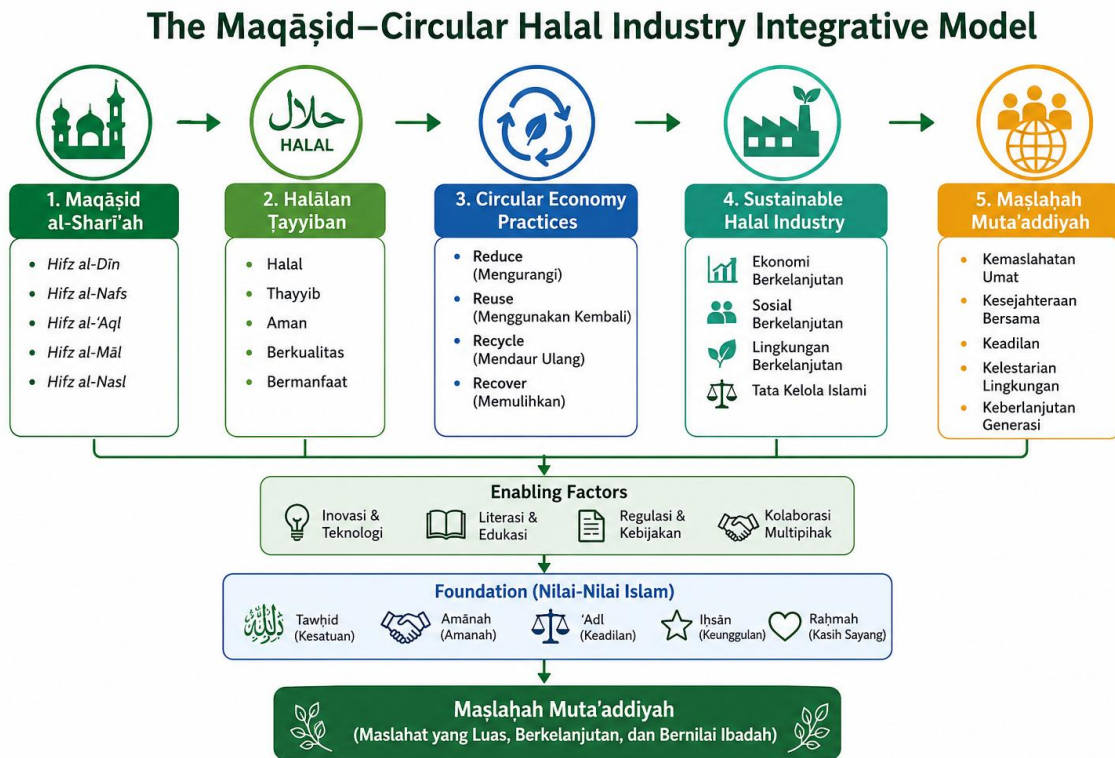


Figure 1.
Maqāṣid al-Sharī'ah–Circular Halal Industry Integrative Model

This model shows that maqāṣid al-sharī'ah serves as the philosophical and normative foundation that determines the direction of halal industry development. All economic activities in Islam are fundamentally directed toward realizing benefit and preventing harm; however, maqāṣid alone remains at the level of values and objectives, requiring an operational instrument for practical realization in business practice.

This instrument is realized through the concept of halālan ṭayyiban, wherein halal is understood not only as the legal status of a product but also encompasses quality, safety, ethics, sustainability, and social responsibility. The principle of halālan ṭayyiban is subsequently implemented through various circular economy practices such as sustainable product design, waste management, circular supply chains, energy efficiency, and responsible consumption (Maksum, 2023).

The implementation of the circular economy then produces a Sustainable Halal Industry, one that meets not only halal certification standards but also environmental sustainability, social responsibility, and economic efficiency standards. The ultimate output of this entire process is the realization of Maṣlaḥah Muta'addiyah, or extended and sustainable benefit, felt not only by specific producers or consumers but also by the wider community, future generations, and the environment as a whole.

These findings reinforce the argument that the future development of the halal industry needs to shift from a halal compliance paradigm toward a halal sustainability paradigm, in which industry success is measured not only by halal certification and profitability but also by its contribution to creating sustainable benefit for humanity and the universe (Afandi & Rahma, 2025).

Conclusion

This study concludes that the circular economy has a strong compatibility with the principles of maqāṣid al-sharī'ah and holds significant potential to serve as a strategic instrument in the development of a sustainable halal industry. The core principles of the circular economy, reduce, reuse, recycle, and

recover, align with the objectives of *maqāṣid al-sharī'ah* in preserving religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), wealth (*ḥifẓ al-māl*), and the environment (*ḥifẓ al-bī'ah*).

The implementation of the circular economy in the halal industry can be carried out through sustainable halal product design, waste valorization, the development of circular halal supply chains, and the strengthening of sustainable halal consumption patterns. This study also formulates an integrative model, *Maqāṣid al-Sharī'ah* → *Halālan Ṭayyiban* → Circular Economy Practices → Sustainable Halal Industry → *Maṣlaḥah Muta'addiyah*, which positions *maqāṣid al-sharī'ah* as the normative foundation and the circular economy as the operational instrument for realizing a sustainable halal industry.

Theoretically, this study enriches the literature on Islamic economics by demonstrating a high degree of compatibility between the circular economy and *maqāṣid al-sharī'ah*, while also expanding the discourse on the relevance of *ḥifẓ al-bī'ah* as a contemporary objective of Sharia. Practically, the findings provide a conceptual basis for halal industry practitioners to integrate the circular economy into production, distribution, and consumption processes, as well as serving as a reference for regulators in formulating halal industry policies oriented toward sustainability and the green economy.

This study remains conceptual in nature, and further field-based research is needed to empirically test the implementation of the circular economy in the halal industry. Future research may also develop a Circular Halal Industry Index based on *maqāṣid al-sharī'ah* to assess the sustainability level of the halal industry more comprehensively and measurably.

Acknowledgement

The author would like to express gratitude to the Faculty of Islamic Religion, Universitas Muslim Indonesia, for its academic support in the preparation of this article.

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