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Implementation of the Halal Thoyib Principle in Beef Consumption (A Case Study of the Muslim Community in Tembung Village)

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Abstract. This study aims to analyze the implementation of the halal thoyib principle in beef consumption among the Muslim community of Tembung Village. The halal thoyib principle is a fundamental concept in Islam that emphasizes not only the legality of food according to Islamic law, but also its wholesomeness, cleanliness, safety, and health aspects. This research employed a qualitative approach using a case study method. Data were collected through in-depth interviews with six informants consisting of consumers and beef sellers, supported by field observations. The findings indicate that the community prioritizes the halal aspect in beef consumption, particularly regarding Islamic slaughtering practices and trust in Muslim sellers. However, the thoyib aspect has not been comprehensively understood or fully implemented. The community tends to perceive thoyib merely as the physical freshness of meat, with limited attention to sanitation, hygiene, and post-slaughter handling. Social trust and religiosity play a significant role in shaping consumption behavior, while limited knowledge and facilities hinder the optimal implementation of the halal thoyib principle. This study concludes that the implementation of the halal thoyib principle in beef consumption in Tembung Village remains partial, highlighting the need for continuous education and assistance to enhance public awareness of holistic halal and thoyib food consumption.

Keywords: halal thoyib, consumption, beef, Muslim community, traditional market.

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INTRODUCTION

Beef is a critical global commodity and a primary animal protein source in Indonesia, with national consumption consistently rising due to population growth and shifting dietary habits (Kementerian Pertanian, 2022). However, a concerning phenomenon persists in traditional fresh meat markets: Muslim consumers predominantly prioritize basic halal permissibility while systematically marginalizing the *thoyib* (wholesome, safe, and hygienic) dimension (Sahib & Ifna, 2024; Lathief, 2021). In daily purchasing practices, meat transactions are overwhelmingly governed by personal trust, geographical proximity, and shared religious identity rather than objective verification. Buyers frequently assume that beef sold by a fellow local Muslim is inherently halal and wholesome, routinely bypassing essential checks on slaughter hygiene, tool sanitation, and cross-contamination risks.

This persistent oversight of *thoyib* standards introduces a profound urgency, as it directly compromises food safety and threatens consumer health. Such practices contradict the core objective of Islamic law (*maqasid sharia*), specifically the preservation of life (*hifz al-nafs*). Addressing this friction between normative Islamic teachings and empirical realities is particularly critical in rural settings like Tembung Village. As a representative rural Muslim demographic, Tembung Village exhibits unique consumption patterns where deep-rooted communal ties heavily dictate economic behaviors (Rojabiah et al., 2025; Tamimah, 2025). This intense reliance on social trust creates a false sense of security, making this village an ideal and urgent subject to examine how communal bonds can inadvertently lead to potentially hazardous consumption practices.

Despite its significance, a significant research gap exists concerning the inconsistencies between normative *halal thoyib* concepts and their daily empirical application. Previous literature on Islamic consumer behavior has predominantly concentrated on formal halal certification for packaged and processed foods, largely ignoring the complex dynamics of uncertified, bulk fresh meat traded in traditional village markets. Furthermore, current theoretical frameworks fail to explain a distinct behavioral anomaly: while existing models assume that high religious affiliation naturally translates to strict halal compliance, they do not account for devout rural consumers readily compromising on objective *thoyib* parameters due to localized social networks (Sahib & Ifna, 2024). This leaves a theoretical void regarding the precise mechanisms through which informal communal trust overrides standardized food safety protocols.

To bridge this theoretical and empirical void, this research aims to investigate the extent of the Tembung Village Muslim community's understanding and daily implementation of *halal thoyib* principles in beef consumption, and to systematically identify the underlying socio-economic and cultural factors driving these behaviors. By fulfilling these objectives, the study offers two significant contributions. Scientifically, it enriches Islamic consumer behavior literature by integrating social trust variables with halal literacy. Practically, it serves as an empirical foundation for local authorities, community leaders, and stakeholders to formulate targeted supervisory programs and educational frameworks for safe, sharia-compliant food practices.

LITERATURE REVIEW

The Concept of Halal and Thoyib in Islam

In Islamic teachings, food consumption is clearly regulated through the principle of *halal thoyyiban*, which dictates that food must not only be lawful according to sharia law but also wholesome and beneficial for human consumption (Imsar, 2023). Halal refers to what is permissible under Islamic law, whereas *thoyib* encompasses quality, cleanliness, safety, and nutritional value. Both concepts function as an inseparable unity in a Muslim's daily consumption practices (Dewi & Agustina, 2023). The halal aspect covers the substance itself, processing methods, and how the food is acquired—including animal types, slaughter procedures, processing, and distribution. Meanwhile, *thoyib* emphasizes health, hygiene, and food safety, ensuring that consumed food causes no harm to the human body (Sahib & Ifna, 2024).

The Halal Thoyib Principle in Food Consumption

The *halal thoyib* principle in food consumption requires the fulfillment of several critical elements: the permissibility of raw materials, compliance of slaughter procedures with Islamic law, hygiene and safety in processing, and health suitability for consumption (Khairani, 2023). Within the context of animal-derived foods—specifically beef—the *halal thoyib* principle extends beyond merely validating the permissibility of the animal species to include slaughter methods, the animal's physical condition, and post-slaughter handling. If any of these elements are compromised, the *halal thoyib* value becomes incomplete (Tamimah, 2025).

The Concept of Consumption in Islamic Economics

In Islamic economics, consumption is viewed as an activity carrying a spiritual dimension of worship (*ibadah*). Every Muslim is mandated to consume goods and services that are both *halal* and *thoyib* as an expression of obedience to Allah SWT. Proper consumption aims not only to satisfy physical needs but also to maintain spiritual and social equilibrium (Rojabiah et al., 2025). The Islamic concept of consumption further highlights the principle of moderation (*wasathiyah*), the avoidance of extravagance (*israf*), and the assurance that consumption generates no negative impacts on oneself or the environment (Nurhayati, 2022). Consequently, consuming beef that fulfills *halal thoyib* standards forms an integral part of realizing individual and societal welfare (Marliyah, 2021).

Islamic Consumer Behavior Theory

Islamic consumer behavior theory explains that consumption decisions are shaped by both internal and external factors. Internal factors include levels of religiosity, literacy regarding *halal thoyib*, and health consciousness. External factors comprise social environment, culture, pricing, and product availability in the marketplace (Dewi & Agustina, 2023). In practice, Muslim consumers frequently emphasize formal *halal* identities, such as a seller's background or social trust, rather than technical *thoyib* considerations (Harmain, 2020). This tendency explains why the implementation of *halal thoyib* principles in everyday food consumption, including beef, remains suboptimal across communities (Sahib & Ifna, 2024).

Maqasid Sharia in Halal Thoyib Consumption

Maqasid sharia represents the ultimate objectives of Islamic law, which include the preservation of religion, life, intellect, lineage, and property. In the context of food consumption, the *halal thoyib* principle plays a vital role in safeguarding life (*hifz al-nafs*) and intellect (*hifz al-'aql*) through the provision of healthy and safe nutrition (Tamimah, 2025). Consuming beef that fails to meet *thoyib* standards poses potential health risks, directly contradicting the overarching objectives of Islamic law. Therefore, applying *halal thoyib* acts as an essential component in actualizing *maqasid sharia* within public consumption patterns (Juliana, 2023).

The Implementation Concept of the Halal Thoyib Principle

The implementation of the *halal thoyib* principle is the practical integration of Islamic sharia values into daily consumption habits. This implementation is measurable through several core indicators: community understanding of *halal thoyib*, attitudes and awareness in product selection, sharia-compliant consumption practices, and the influence of socio-economic environments (Rojabiah et al., 2025). Within rural settings, the application of these principles is heavily shaped by local traditions, educational attainment, and information accessibility. Hence, investigating the implementation of *halal thoyib* in beef consumption is vital for achieving a comprehensive understanding of contemporary Muslim consumer behavior dynamics (Imsar, 2023).

METHOD

This study employs a qualitative approach utilizing a case study design to provide an in-depth exploration of the behavioral complexities surrounding the implementation of the *halal*

thoyib principles in beef consumption within the Muslim community of Tembung Village. Conducted over a period of three months to capture consistent empirical data during both routine and peak market days, the research utilized a purposive sampling technique to select 10 key informants possessing direct involvement in the local beef trade. These informants comprised five routine consumers purchasing uncertified bulk beef at least twice a month, three traditional meat vendors operating for a minimum of five years, and two local religious or community leaders. Primary and secondary data were gathered systematically through in-depth interviews, direct observation, and documentation. Semi-structured, face-to-face interviews lasting 45 to 60 minutes were conducted to delve deeply into the informants' understanding of the thoyib concept, purchasing motivations, and the profound role of social trust. Concurrently, non-participant direct observations were carried out at the traditional market to systematically monitor environmental hygiene, meat-handling protocols, and socio-economic interactions without disrupting the natural market flow, all of which were further corroborated by photographic documentation and village demographic records.

Following data collection, the raw data was evaluated utilizing the thematic interactive analysis model proposed by Miles and Huberman, encompassing three systematic stages: data reduction, data display, and conclusion drawing. During data reduction, audio recordings, transcripts, and field notes were meticulously filtered, discarding irrelevant information while coding crucial statements regarding halal literacy, sanitation, and trust into overarching themes. This coded data was then structurally organized into narrative texts and thematic matrices during the data display stage to accurately map the relationships between normative thoyib theories and actual empirical behaviors, ultimately leading to robust conclusion drawing continuously verified against ongoing field notes. To guarantee the validity, academic rigor, and trustworthiness of the findings, the study implemented rigorous triangulation procedures. Source triangulation was applied by cross-verifying the claims made by consumers with the perspectives of vendors and community leaders, while technique triangulation involved consistently comparing subjective interview statements with objective facts recorded during direct market observations and visual documentation, ensuring the final findings are credible, unbiased, and deeply grounded in empirical reality.

RESULTS AND DISCUSSION

Respondent Characteristics

This study explores the implementation of the *halal thoyib* principle in beef consumption among the Muslim community in Tembung Village. The foundational demographic profile of the participants is detailed in the table below to map the distribution of respondents involved in this qualitative inquiry.

Table 1. Respondent Characteristics

Respondent Category	Total Frequency	Percentage (%)
Routine Beef Consumers	006	60%
Beef Merchants / Vendors	002	20%
Religious / Community Leaders	002	20%

Source: Primary Data Processing (2026)

This qualitative investigation carefully selected a total of ten key informants from Tembung Village to capture comprehensive perspectives on the implementation of dietary laws (Lathief, 2023). As detailed in the demographic distribution above, the participant pool comprises six routine beef consumers making up sixty percent of the sample, alongside two meat merchants and two religious or community leaders, each representing twenty percent. This balanced composition ensures that data collection directly incorporates views from the primary demand side as well as the supply and advisory sectors. According to Rahmawati (2021), obtaining empirical insights from multiple stakeholder groups is essential for examining traditional food consumption patterns, as it prevents biased interpretations and provides a multidimensional understanding of how religious standards are actually applied within rural community environments.

The predominance of routine consumers within the sample reflects the core research objective of analyzing everyday household buying behaviors and cognitive literacy regarding wholesome food choices. As emphasized by Chuzaimah (2020), understanding consumer perceptions at the grassroots level provides critical context for evaluating the friction between normative religious concepts and daily market practices. Furthermore, the inclusion of local vendors and religious authorities offers vital institutional and theological triangulation, validating how operational realities intersect with traditional communal norms (Nasution & Lubis, 2022). By integrating these distinct viewpoints, the research successfully maps out how interpersonal trust and religious devotion collectively govern purchasing habits in traditional village markets, ultimately establishing a comprehensive analytical framework for investigating the nuanced behavioral dimensions of contemporary Muslim consumers.

Table 2. Informant Literacy and Perception Levels of Halal Thoyib Principles

Dimension	Dominant Level	Perception	Empirical Indicator
Halal Status	High		Formal compliance, Islamic slaughter, verbal assurance
Thoyib Aspect	Low		Superficial visual freshness, absence of foul odors
Social Trust	High		Interpersonal familiarity, long-standing vendor relationships

Source: Primary Data Processing (2026)

As illustrated in Table 2, the empirical findings highlight a stark asymmetry between the community's high comprehension of formal halal criteria and their severely limited literacy regarding the wholesome *thoyib* dimensions. Consumers overwhelmingly associate lawful meat with strict religious verification, such as ensuring the butcher is a Muslim who invokes the name of Allah during slaughter. However, when evaluating the *thoyib* parameter, informants reduce complex safety protocols to simple visual and olfactory indicators, focusing strictly on bright red coloring and a lack of foul odors (Aziz & Hasan, 2020). This cognitive imbalance demonstrates that religious identity and formal legal labels serve as the primary cognitive anchors for rural shoppers, while technical health parameters are systematically sidelined.

Furthermore, Table 2 underscores the dominant role of interpersonal social trust in overriding objective quality checks within traditional markets. Because buyers maintain enduring relationships with local vendors, personal familiarity effectively replaces formal certifications or hygiene audits (Nasution & Lubis, 2022). This reliance on relational bonds creates a false sense of security, allowing potential biological hazards in meat handling to go unnoticed. As Tamimah (2025) notes, when social capital substitutes for rigorous food safety standards, communities remain vulnerable to health risks despite maintaining high levels of religious devotion, emphasizing the urgent need to elevate *thoyib* literacy to the same prominence as formal halal awareness.

Table 3. Vendor Constraints and Structural Challenges in Traditional Beef Retail

Operational Factor	Observed Condition	Impact on Thoyib Execution
Abattoir Sanitation	Minimal oversight	Slaughter conditions unverified by consumers
Tool Cleanliness	Variable adherence	Hygiene depends entirely on individual merchant conscience
Post-Slaughter Handling	Absence of cold-chain	Increased risk of environmental contamination and spoilage

Source: Primary Data Processing (2026)

Table 3 details the operational and structural constraints faced by meat merchants in Tembung Village, illustrating why the comprehensive execution of *thoyib* protocols remains suboptimal in traditional retail settings. Although local vendors exhibit genuine religious awareness by performing proper Islamic slaughter rites, their daily operations are severely hampered by a lack of standardized hygiene frameworks and basic infrastructural support. As documented by Fauzi et al. (2023), small-scale traditional markets frequently lack professional cold-chain storage and sanitized cutting environments, forcing merchants to manage meat under conditions that expose products to potential environmental contamination and rapid spoilage.

The challenges outlined in Table 3 confirm that low compliance with *thoyib* standards stems primarily from structural barriers rather than intentional merchant negligence. Because consumers rarely demand detailed sanitation records, the burden of maintaining product safety rests entirely on individual vendor conscience, which fluctuates according to personal financial and operational limitations (Syahputra, 2024). Consequently, Rojabiah et al. (2025) argue that bridging the gap between normative religious ideals and market realities requires systematic institutional intervention, including municipal hygiene oversight, infrastructural investments, and targeted training programs, to ensure that traditional beef distribution truly safeguards public health and human life.

Research Findings

Data collection derived from in-depth interviews with ten key informants in Tembung Village comprising six routine beef consumers, two meat vendors, and two religious or community leaders reveals that the implementation of the *halal thoyib* principle is multi-dimensional. Utilizing pseudonyms to maintain research ethics, the initial findings indicate that community members universally recognize "halal" as meat sourced from livestock slaughtered by a Muslim invoking the name of Allah. However, comprehension of the accompanying *thoyib* element remains superficial, with informants predominantly defining it as meat that appears fresh and free of foul odors, completely bypassing deeper considerations of processing hygiene and food safety.

This disparity highlights a significant cognitive gap where the formal legal status of *halal* heavily overshadows the wholesome parameters of *thoyib* in everyday consumer awareness. Consumers rarely investigate slaughterhouse sanitation, tool cleanliness, or cold-chain handling, as their primary focus is locked onto religious certification or verbal assurances. Consequently, the holistic integration mandated by Islamic dietary laws is fragmented, leaving the critical health and safety attributes of the meat unverified by the buyers themselves.

In actual purchasing practices, consumer behavior is heavily governed by personal social trust and long-standing vendor relationships rather than objective quality checks. Both consumer accounts and vendor testimonies confirm that buyers do not demand detailed explanations of the slaughter environment as long as the merchant is a local Muslim and the beef looks visually appealing. Vendors like Khadijah Lubis note that while maintaining stall cleanliness builds customer loyalty, infrastructural limitations and a lack of regulatory oversight prevent optimal hygiene execution, shifting the burden entirely to individual merchant conscience.

Furthermore, individual religiosity plays a pivotal role in shaping consumer orientation, as informants such as Ahmad Fauzi and Abdul Rahman view the selection of *halal* meat as an essential act of worship (*ibadah*). Religious figures, including Ustaz Ali Akbar, actively reinforce that *thoyib* is inseparable from *halal* because unsafe consumption directly endangers human health, conflicting with the protective goals of *maqasid sharia*. Nonetheless, while normative religious devotion drives compliance with the *halal* label, the technical dimensions of *thoyib* have not yet achieved the same level of religious internalization among the general populace.

Ultimately, the research demonstrates that beef consumption decisions in Tembung Village are shaped by an intricate interaction between religious understanding, social trust dynamics, and field-level operational realities. While the *halal* standard is firmly established as a dominant social norm, the *thoyib* principle remains in a transitional phase that requires systematic strengthening.

Bridging this gap necessitates collaborative, ongoing education and institutional oversight to ensure that the *halal thoyib* framework functions not merely as a symbolic religious marker, but as a robust guarantor of public health and safety in everyday consumption.

DISCUSSION

Normative Dominance of Halal and Islamic Economic Foundations

The implementation of the *halal thoyib* principle in beef consumption among the Muslim community of Tembung Village reveals that consumption orientation remains predominantly anchored in formal halal compliance, while the *thoyib* dimension is not yet fully internalized into daily routines. This tendency is visually demonstrated by the community's reliance on religious slaughter methods and the Islamic identity of the meat vendors as primary purchasing filters. Such findings align with core Islamic economic consumption theories, which position the halal status as an absolute, non-negotiable baseline requirement for fulfilling daily dietary needs (Rahmawati, 2021).

The Cognitive Gap and Superficial Interpretation of Thoyib

Although foundational Islamic teachings dictate that halal is inseparable from *thoyib*—which explicitly encompasses hygiene, safety, health, and nutritional viability—Tembung residents continue to conceptualize *thoyib* through simplistic visual markers. Consumers routinely restrict their understanding of wholesome meat to basic physical freshness and the absence of foul odors, completely overlooking vital structural processes such as abattoir sanitation, tool cleanliness, post-slaughter handling, and safe cold-chain distribution (Chuzaimah, 2020). This cognitive divide generates a distinct friction between idealized normative guidelines and the fragmented realities of local market consumption.

Risks of Partial Literacy and Biological Safety Hazards

Partial consumer literacy regarding the *thoyib* framework carries severe practical risks, as prior empirical investigations confirm that consuming formally certified halal products does not automatically guarantee biological safety or freedom from contamination (Aziz & Hasan, 2020). Because buyers fail to screen for microscopic hygiene hazards, the health integrity of the consumed beef is heavily compromised. This phenomenon underscores that superficial interpretations of wholesome foods can inadvertently expose communities to health risks that directly conflict with overarching public safety and nutritional goals.

The Dominance of Social Trust over Formal Verification

Social trust serves as the primary behavioral mechanism driving the beef supply chain in Tembung Village, where enduring interpersonal relationships between buyers and local vendors bypass formal verification protocols. Long-standing familiarity renders objective assessments of slaughter hygiene and cold storage entirely obsolete, as personal reputation acts as a substitute for rigorous food safety standards (Nasution & Lubis, 2022). Consequently, the enforcement of *thoyib* parameters shifts completely onto the individual conscience of the vendor rather than being regulated by measurable, standardized oversight systems.

Vendor Constraints and Structural Limitations

While meat vendors in Tembung Village demonstrate genuine religious awareness by performing Islamic slaughter rituals, their capacity to execute comprehensive *thoyib* protocols is severely constrained by structural limitations. Vendors face persistent operational hurdles, including a lack of infrastructural support, absent standard hygiene frameworks, and minimal technical knowledge regarding professional meat processing and food-safety management. As noted by Fauzi et al. (2023), these shortcomings indicate that low *thoyib* compliance among small-scale merchants stems from systemic infrastructural barriers rather than intentional negligence.

Religiosity and the Unexplored Dimensions of Health Safety

Individual religiosity powerfully shapes consumer behavior in Tembung Village, where devout buyers view the consumption of lawful meat as an act of spiritual obedience (*ibadah*) and seek out merchants perceived as trustworthy and honest. However, this high level of religious devotion has not yet successfully translated into a comprehensive awareness that safeguarding personal health, hygiene, and food safety is also an intrinsic mandate of Islamic law (Syahputra, 2024). The spiritual dimension of consumption remains heavily isolated to legalistic halal boundaries, leaving the broader welfare protections of health unintegrated.

Systemic Integration and the Path Toward Sustainable Halal Thoyib

The overall findings demonstrate that the implementation of *halal thoyib* in Tembung Village remains largely symbolic, failing to integrate structural food-safety practices into the community's daily lifestyle. Because low public literacy directly threatens consumer safety even under lawful conditions (Amalia & Yusuf, 2021), achieving true compliance requires moving beyond individual consumer blame. A collaborative framework involving local government authorities, religious leaders, and community institutions is urgently required to provide ongoing education, enforce hygiene standards, and build resilient infrastructure, ensuring that consumption practices fulfill both spiritual devotion and the protection of human life (*hifz al-nafs*).

CONCLUSION AND SUGGESTIONS

Conclusion

The findings of this study conclude that the implementation of the *halal thoyib* principle in beef consumption among the Muslim community of Tembung Village has not yet been fully and comprehensively realized. While community members universally prioritize the formal halal status primarily focusing on whether the meat is sourced from animals slaughtered by a Muslim invoking the name of Allah and relying on personal trust in familiar vendors the *thoyib* dimension remains largely underemphasized. Consumers conceptualize *thoyib* narrowly through superficial physical indicators, such as a fresh appearance and the absence of unpleasant odors, while entirely neglecting critical hygiene standards, food safety protocols, abattoir sanitation, and proper post-slaughter handling. This dynamic reveals a significant disconnect between the ideal normative standards prescribed by Islamic teachings and the everyday consumption realities practiced at the local level. Furthermore, although individual religiosity and social trust heavily shape purchasing behavior by driving normative compliance with halal labels, they fail to cultivate a holistic awareness of health safety. Coupled with infrastructural limitations and a lack of technical training among local vendors, beef consumption in Tembung Village remains dominated by a fragmented, halal-centric approach, underscoring the urgent need for a unified understanding that equally integrates wholesome health protections into daily lifestyles.

Suggestion

For general readers, practitioners, and local stakeholders, it is strongly recommended to foster a collaborative synergy involving village governments, religious leaders, and meat merchants to establish continuous educational programs and hygiene monitoring systems, ensuring that meat consumption fulfills both spiritual obligations and public health safeguards. For future researchers, it is recommended to expand upon this study by addressing its current boundaries in several detailed ways:

1. Conducting quantitative or mixed-methods research with a larger sample size to statistically test the variables of halal literacy, social trust, and health consciousness across wider demographics.
2. Performing comparative studies between rural and urban traditional markets to analyze how geographical, economic, and infrastructural differences impact *thoyib* implementation.
3. Investigating the entire supply chain logistics from regional slaughterhouses down to traditional market stalls to pinpoint exact points of biological contamination and temperature abuse.

4. Exploring the economic and policy frameworks required to provide financial and technical assistance for upgrading hygienic infrastructure among small-scale traditional meat vendors.

IMPLICATIONS

The findings of this research carry significant theoretical and practical implications regarding consumer behavior and public health. Theoretically, the study demonstrates that high levels of religious devotion do not automatically translate into comprehensive health and safety compliance, as deep-seated social trust and interpersonal familiarity frequently override formal verification protocols in traditional settings. This causal relationship challenges standard assumptions within Islamic consumer behavior models by proving that communal relationships can inadvertently sideline essential safety parameters. Practically, the causal link established between low *thoyib* literacy, poor stall sanitation, and unverified post-slaughter handling highlights a direct threat to consumer wellbeing. Consequently, these findings emphasize that local authorities and religious institutions must transition from treating halal compliance as a purely symbolic legal marker to actively enforcing structural food safety interventions, thereby fulfilling the core objective of Islamic law (*maqasid sharia*) in preserving human life and health (*hifz al-nafs*).

LIMITATIONS

This research is subject to several methodological boundaries that must be considered when interpreting its results. First, the study relies on a qualitative case-study design conducted within a single geographic area—the Muslim community of Tembung Village meaning the specific cultural and social dynamics observed may not be directly generalizable to urban settings or regions with different market infrastructures. Second, the empirical data is drawn from a limited sample size of ten key informants (comprising consumers, vendors, and community leaders), which, while sufficient for deep phenomenological exploration, cannot provide statistical representation. Finally, the research scope is strictly limited to the consumption and retail practices of fresh, uncertified bulk beef in traditional markets, excluding packaged, modern retail, or processed meat sectors where regulatory oversight and structural conditions differ significantly.

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