

Religious Moderation and Halal Governance in Indonesia: A *Wasatiyyah-Maslahah* Framework

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Abstract

The rapid expansion of Indonesia's halal industry requires alignment between economic growth and the principles of religious moderation, including *wasatiyyah* (balance) and *maṣlahah* (public welfare). This study analyzes how these principles are integrated into halal governance, certification, and policy frameworks while identifying structural and socio-cultural barriers that hinder their implementation. Employing a descriptive qualitative design grounded in interpretivism, the research uses document and content analysis of legal instruments (Law No. 33/2014 on Halal Product Assurance), institutional reports (BPJPH and KNEKS), and peer-reviewed literature. Triangulation was applied through cross-validation of academic, governmental, and media sources. The findings reveal that religious moderation is conceptually acknowledged yet structurally fragmented due to bureaucratic inefficiencies, inconsistent policy coordination, and limited accessibility for micro and small enterprises (MSMEs). Cultural resistance and theological diversity further constrain its application. The study contributes to the interdisciplinary discourse on Islamic governance and ethical regulation by operationalizing *wasatiyyah* and *maṣlahah* as analytical tools for inclusive halal policymaking. It

recommends strengthening regulatory coordination, digitizing halal certification, and embedding moderation training within institutional programs to enhance transparency and inclusivity. Religious moderation thus emerges not merely as a moral principle but as a structural framework for sustainable halal industry development and global competitiveness

Keywords: Halal Industry, Halal Regulation, *Maṣlahah*, Religious Moderation, *Wasatīyyah*

Introduction

Religious moderation is a vital principle in maintaining social harmony within Indonesia's multicultural and pluralistic society. Defined as a balanced orientation that rejects extremism and promotes justice, tolerance, and coexistence, religious moderation functions both as an ethical value and as a policy paradigm in managing religious diversity.¹ In Indonesia, where religion deeply intersects with public policy and economic activity, the practical implementation of moderation extends beyond theology to encompass social, cultural, and industrial governance.² The halal industry, as an integral component of the country's sharia economy, provides a concrete arena for institutionalizing moderation through inclusive certification systems, regulatory fairness, and ethical business practices.³

The integration of moderation principles into Indonesia's halal ecosystem reflects broader governmental efforts to harmonize faith-based values with pluralistic governance.⁴ The Halal Product Assurance Agency (*Badan Penyelenggara Jaminan Produk Halal*/BPJPH) plays a central role in promoting tolerance and transparency by ensuring that halal certification remains accessible to

¹ Abdul Azis and A. Khoirul Anam, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam* (Jakarta: Kementerian Agama, 2021), 22–24.

² Abdullah Hanif, Encep Syarifudin, and Ali Muhtarom, "Integration of Religious Moderation in Islamic Education: Challenges and Opportunities in the Digital Era," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 01 (2025): 59–60, <https://doi.org/10.30868/ei.v14i01.7767>; Muhammad Qasim, *Membangun Moderasi Beragama Umat Melalui Integrasi Keilmuan* (Makassar: Alauddin University Press, 2020), 73.

³ BPJPH, "BPJPH: Jaminan Produk Halal Perkuat Implementasi Moderasi Beragama," 2023, <https://bpjph.halal.go.id/detail/bpjph-jaminan-produk-halal-perkuat-implementasi-moderasi-beragama>.

⁴ Muhammad Shohibul Itmam and Abdelmalek Auich, "Legal Politics of Religious Moderation and State Defense Policy at Public Universities," *Justicia Islamica* 21, no. 1 (2024): 87–110, <https://doi.org/10.21154/justicia.v21i1.9242>; Feiby Ismail, ed., *Moderasi Beragama Implementasi Dalam Pendidikan, Agama Dan Budaya Lokal* (Malang: Selaras Media Kreasindo, 2023), <https://philpapers.org/rec/ISMIMI>.

entrepreneurs regardless of religion.⁵ Religious extension agents further reinforce these principles through public education and cross-community engagement. Such efforts align with the *maqāṣid al-sharī‘ah*, particularly *ḥifẓ al-naḥs* (protection of life) and *maṣlaḥah* (public welfare), which underpin the ethical, safe, and inclusive production of halal goods.⁶

The development of Indonesia’s halal industry is crucial for economic sustainability, covering sectors such as food and beverage, pharmaceuticals, cosmetics, Muslim-friendly tourism, and modest fashion. The State of the Global Islamic Economy Report (SGIER) 2022 highlights key sectors within the global halal industry, supporting the objectives of the Indonesian Halal Industry Master Plan 2023–2029.⁷ The global expansion of the halal economy further underscores the strategic relevance of moderation in regulatory systems. The Indonesian Halal Industry Master Plan 2023-2029 identifies cross-sectoral integration, spanning food, pharmaceuticals, fashion, and tourism, as a pathway toward sustainable and inclusive growth.⁸ Nevertheless, significant challenges persist, including socio-cultural resistance, divergent *fiqh* interpretations, and ethical debates surrounding emerging technologies such as cultured meat and biotechnology.⁹ For Muslim minorities, limited access to halal-certified products continues to hinder equitable participation in this growing sector.¹⁰

Despite growing interest in religious moderation, scholarship on its institutional integration within halal regulation remains sparse. While prior studies conceptualize moderation as a dynamic interplay between religion, law, and culture,¹¹ and explore the role of moderate ethics in innovation among Muslim microenterprises,¹² most research remains descriptive, emphasizing social or

⁵ Mahya Agustiansyah, “Penyuluh Agama Jadi Garda Terdepan Sosialisasi Sertifikasi Halal,” 2024, <https://rri.co.id/index.php/daerah/682549/penyuluh-agama-jadi-garda-terdepan-sosialisasi-sertifikasi-halal>.

⁶ Azizan Ramli et al., “Pembangunan Industri Halal: Konsep Halalan-Toyyiban Dan Pengurusan Keselamatan Industri Dalam Kerangka Maqasid Al-Shariah,” *Ulum Islamiyyah: The Malaysian Journal of Islamic Studies* 18 (2016): 91–114, <https://doi.org/10.33102/uij.vol18no.252>; Deala Rosyida Petriani, “Tinjauan Maqashid Syari’ah Dalam Pengembangan Industri Halal Pada Sertifikasi Halal Di Indonesia,” *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 6 (2024): 232–38, <https://ejournal.uin-suka.ac.id/saintek/kiiis/article/view/4747/2905>.

⁷ KNEKS, *Masterplan Industri Halal Indonesia* (Jakarta: KNEKS, 2023), 17–18.

⁸ KNEKS, *Masterplan Industri Halal Indonesia*.

⁹ Hudzaifah Achmad Qotadah et al., “Cultured Meat for Indonesian Muslim Communities: A Review of Maslahah and Prospect,” *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 (2022): 329–46, <https://doi.org/10.29240/jhi.v7i2.5476>.

¹⁰ Nasruddin Yusuf et al., “The Difficulty of Finding Halal Food for Muslim Minorities: Analysis of Maqasid Sharia,” *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023): 325–46, <https://doi.org/10.29240/jhi.v8i2.8182>.

¹¹ Moh. Ashif Fuadi et al., “Religious Moderation in the Context of Integration Between Religion and Local Culture in Indonesia,” *Journal of Al-Tamaddun* 19, no. 1 (2024): 47–59.

¹² Mukhoyyarah Mukhoyyarah et al., “Moderation as Cultural Negotiation: Islamic Business Ethics and Local Value Integration in Indonesian Chinese Muslim Micro, Small, and

educational domains.¹³ There is a relative dearth of systematic analysis on how moderation is embedded in halal regulatory frameworks. To date, the theoretical linkage between moderation, *maqāṣid al-sharī'ah*, and economic policy via halal certification remains under-articulated.¹⁴ While social and educational dimensions of religious moderation have been well studied, the literature lacks in-depth analyses of how moderation values, such as justice, tolerance, inclusivity, are embedded in institutional halal governance, particularly certification systems and regulatory bodies. The connection between religious moderation and *maqāṣid al-sharī'ah* in shaping halal economic governance is still insufficiently theorized. Then, there is limited understanding of the socio-economic mechanisms, through regulation, public participation, and governance innovation, that operationalize these values in practice within the halal sector.

Based on these gaps, this study addresses three research questions, namely: 1) How can religious moderation values such as justice, tolerance, and inclusivity be integrated into halal certification and policy frameworks? 2) What institutional and socio-economic mechanisms enable the operationalization of moderation within halal governance? and 3) How can *wasatīyyah* and *maslahah*-based principles advance theoretical foundation for inclusive and ethical industry regulation?

The objectives of this study are to: 1) Develop a conceptual model for embedding religious moderation values such as justice, tolerance, and inclusivity into halal certification and policy frameworks; 2) Identify institutional and socio-economic mechanisms that support the operationalization of moderation within halal governance; and 3) Contribute to the theoretical advancement of *wasatīyyah* and *maslahah*-based governance as foundations for inclusive and ethical industry regulation.

This research adopts a library research methodology within a descriptive qualitative design, guided by an interpretivist paradigm that emphasizes meaning-

Medium Enterprises (MSMEs)," *Jurnal Indo-Islamika* 15, no. 1 (2025): 50–64, <https://doi.org/10.15408/jii.v15i1.47001>.

¹³ Suprpto, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 3 (2020): 355–68, <https://doi.org/10.32729/edukasi.v18i3.750>; Ismail, *Moderasi Beragama Implementasi Dalam Pendidikan, Agama Dan Budaya Lokal*.

¹⁴ Syahiza Arsad et al., "Islamic Corporate Social Responsibility Disclosure Index: The Application of Maqasid Shari'ah and Maslahah," *International Journal of Academic Research in Business and Social Sciences* 12, no. 7 (July 19, 2022): 1176–1193, <https://doi.org/10.6007/IJARBS/v12-i7/14331>; Fatimah Zuhrah et al., "Halal Certification Service in Indonesia: Between Islamic Law Compliance and Satisfaction Improvement," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 20, no. 1 (2025): 253–83, <https://doi.org/10.19105/al-lhkam.v20i1.15225>; Rahmat Husein Lubis and Fatwa Syibromalisi, "The Role of Halal Center in Increasing Sustainable Economy in the Halal Industry Sector," *Journal of Islamic Economics and Finance Studies* 4, no. 2 (December 30, 2023): 182–96, <https://doi.org/10.47700/jiefes.v4i2.6465>.

making by institutional actors. Primary sources include Legislation (e.g., Law No. 33 of 2014 on Halal Product Assurance), policy documents and reports from BPJPH, KNEKS, and relevant ministries, and institutional publications, white papers, and regulatory guidelines. Secondary sources comprise peer-reviewed journal articles, books, and conference proceedings on religious moderation, halal certification, *maqāṣid al-sharīʿah*, and Islamic economic governance. Data are analyzed through a content analysis.¹⁵ Deductive coding is guided by theoretical constructs of *wasatīyyah* and *maslahah*, while inductive coding allows emergent themes to surface.¹⁶

The theory of religious moderation has become a central theme in Indonesian Islamic scholarship and governance discourse, positioning *moderasi beragama* as both a theological paradigm and an institutional framework for sustaining pluralism. The Indonesian Ministry of Religious Affairs formalized this paradigm by embedding principles of justice, national commitment, tolerance, and anti-extremism into state policy.¹⁷ Indonesian scholars have further elaborated the intellectual foundations of religious moderation. Azra (2021) interprets *wasatīyyah* as a historical and civilizational principle embedded within the evolution of Indonesian Islam, underpinning democratic coexistence and social harmony.¹⁸ Complementary contributions by Juwaini et al. (2023) and Qasim (2018) emphasize hermeneutical moderation, advocating interpretive approaches grounded in contextual reasoning rather than rigid textual literalism.¹⁹ Akhmadi (2019) similarly underscores moderation as a critical civic ethos necessary to mitigate radical tendencies and promote stable interreligious coexistence.²⁰ Collectively, these perspectives affirm that moderation is not only a theological imperative but also an institutional necessity ensuring that halal governance remains insulated from exclusivist interpretations or politicized control.

¹⁵ Glenn A. Bowen, “Document Analysis as a Qualitative Research Method,” *Qualitative Research Journal* 9, no. 2 (2009): 27–40, <https://doi.org/10.3316/QRJ0902027>; John W. Research Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Los Angeles: SAGE Publications, Inc. All, 2014), <https://www.ptonline.com/articles/how-to-get-better-mfi-results>.

¹⁶ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*; Nyoman Kutha Ratna, *Metodologi Penelitian: Kajian Budaya Dan Ilmu Sosial Humaniora Pada Umumnya* (Yogyakarta: Pustaka Pelajar, 2016).

¹⁷ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Kementerian Agama RI, 2019).

¹⁸ Azyumardi Azra, “Islam Wasathiyah: Moderasi Islam Indonesia,” in *Konstruksi Moderasi Beragama*, ed. Arief Subhan and Abdallah (Jakarta: PPIM UIN Jakarta, 2021), 87.

¹⁹ Juwaini et al., *Moderasi Beragama Dalam Masyarakat Multikultural* (Banda Aceh: Bandar Publishing, 2023), [https://repository.ar-raniry.ac.id/id/eprint/28214/1/Buku_Moderasi_Beragama_\(1\).pdf](https://repository.ar-raniry.ac.id/id/eprint/28214/1/Buku_Moderasi_Beragama_(1).pdf); Qasim, *Membangun Moderasi Beragama Umat Melalui Integrasi Keilmuan*.

²⁰ Agus Akhmadi, “Moderasi Beragama Dalam Keragaman Indonesia,” *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

Anthropological perspectives, such as Zulkifli (2021), demonstrate that moderation functions not merely as doctrinal aspiration but as a lived cultural practice deeply integrated into Indonesia's socio-religious fabric.²¹ Within governance studies, the *wasatiyyah* framework has further evolved into a normative theory of public administration emphasizing balance, transparency, inclusivity, and multi-stakeholder engagement. Recent analyses argue that *wasatiyyah* aligns closely with contemporary good-governance paradigms, particularly in regulatory domains requiring both technocratic precision and ethical legitimacy.²² In the context of halal governance, *wasatiyyah* functions as a mediating lens that harmonizes scientific verification, supply-chain traceability, and global standards with Islamic ethical prescriptions. Al-Qudsy (2025) maintains that *wasatiyyah*-based governance strengthens institutional legitimacy and resilience, especially amid the rapid growth of the global halal economy.²³ Parallel studies by Ruhullah and Ushama (2024) highlight that values such as *'adl* (justice) and *hurriyah* (freedom) remain fundamental to sustainable Islamic leadership and ethical regulatory design.²⁴

Classical Islamic legal theory offers further conceptual grounding through the doctrine of *maṣlaḥah*, which provides a purposive foundation for public policy oriented toward welfare enhancement and harm prevention. Rooted in al-Shāṭibī's *maqāṣid al-sharī'ah*, *maṣlaḥah mursalah* authorizes context-sensitive regulatory innovation, including the adoption of global food-safety standards, contamination controls, and harmonized trade practices.²⁵ Empirical studies such as those by Yusdiansyah (2023) and Rahman et al. (2025) demonstrate how

²¹ Zulkifli, "Moderasi Beragama: Perspektif Antropologi Sosial Budaya," in *Konstruksi Moderasi Beragama*, ed. Arief Subhan and Abdallah (Jakarta: PPIM UIN Jakarta, 2021), 269.

²² Sonny Eli Zaluchu, Priyantoro Widodo, and Agus Kriswanto, "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis," *Social Sciences and Humanities Open* 11, no. 101552 (2025): 1–15, <https://doi.org/10.1016/j.ssaho.2025.101552>.

²³ Sharifah Hayaati Syed Ismail Al-Qudsy, Aiedah Abdul Khalek, and Madihatun Zainuddin, "Governing Halal in Malaysia: Innovation towards Customer Interests and Satisfaction," in *The Halal Industry in Asia* (Singapore: Springer Nature Singapore, 2025), 223–42, https://doi.org/10.1007/978-981-96-0393-0_12.

²⁴ Mohammad Eisa Ruhullah and Thameem Ushama, "Tawhidic Leadership in the Modern World: Bridging Islamic Governance with Universal Values for Peace and Integrity," *Al-Shajarah* 29, no. 1 (2024): 329–64, <https://journals.iium.edu.my/shajarah/index.php/shaj/login?source=%2Fshajarah%2Findex.php%2Fshaj%2Farticle%2Fview%2F1721>.

²⁵ H. L. Rahmatiah et al., "Strict Liability and Product Safety: The Case of Dangerous Syrup in Indonesia in the Maqāṣid Al-Sharī'ah Perspective," *Abkam: Jurnal Ilmu Syariah* 23, no. 2 (2023): 543–62, <https://doi.org/10.15408/ajis.v23i2.34240>.

maṣlahah may be operationalized to assess and refine halal assurance regulations in Indonesia.²⁶

Comparative research on halal governance underscores the diverse institutional models through which religious authority, technical regulation, and market forces interact. Jabatan Kemajuan Islam Malaysia (JAKIM) represents a centralized state–religious authority with a unified national halal certification regime,²⁷ whereas the Emirates Authority for Standardization and Metrology (ESMA) of United Arab Emirates (UAE) applies a standards-driven, scientifically rigorous model aligned with global trade requirements.²⁸ The United Kingdom’s Halal Food Authority (HFA) typifies a market-driven certification environment,²⁹ while Majelis Ugama Islam Brunei (MUIB) embodies a statutory governance system deeply embedded in state religious authority.³⁰ Further comparative analyses demonstrate that these models reflect differing balances between religious legitimacy, scientific validation, and market responsiveness.³¹

The comparative models demonstrate that each governance model embodies a unique balance between religious legitimacy, technical

²⁶ Efik YUSDiansyah, “The State Administrative Decision-Making in the Adoption of Maslahah Mursallah Principle in Indonesia,” *Srinijaya Law Review* 7, no. 2 (2023): 287–99, <https://doi.org/10.28946/slrev.Vol7-Iss2.2557.pp287-299>; Faried Kurnia Rahman et al., “Developing a Legal Framework for the Halal Industry in Indonesia: Lessons for Brunei Darussalam,” in *The Halal Industry in Asia* (Singapore: Springer Nature Singapore, 2025), 353–69, https://doi.org/10.1007/978-981-96-0393-0_18.

²⁷ JAKIM, “Pelan Strategik JAKIM 2019-2025 Versi 2,” 2022; Che Rosmawati Che Mohd Zain and Zalina Zakaria, “A Review of Halal Governance in Malaysia from the Perspectives of Maqasid Al-Sharia,” *Journal of Shari’ah Law Research* 7, no. 2 (2022): 199–222, <https://doi.org/https://doi.org/10.22452/jslr.vol7no2.3>.

²⁸ RACS, “Emirates Product Certification Scheme for Halal Products,” *Regional Authorised Certification Scheme of United Arab Emirates*, no. 35 (2018): 1–11; Emirates Authority for Standardization & Metrology, “The UAE Scheme for Halal Products Part One - Halal Foods,” n.d.

²⁹ Halal Food Authority (HFA), “Halal Food Authority” (n.d.), www.halalfoodauthority.co.uk.

³⁰ The Religious Council Brunei Darussalam, *Brunei Darussalam Certification Guideline for Halal Certificate and Halal Label - Guideline for Halal Certification (BCG Halal 1)*, 2007, [http://www.halalrc.org/images/Research Material/Report/GUIDELINE FOR HALAL CERTIFICATION.pdf](http://www.halalrc.org/images/Research%20Material/Report/GUIDELINE%20FOR%20HALAL%20CERTIFICATION.pdf); Siti Norfadzilah Kifli, “Halal Certification in Brunei Darussalam: Bureaucratisation in Everyday Life,” in *(Re)Presenting Brunei Darussalam. Asia in Transition*, ed. L. Kwen Fee, P.J. Carnegie, and N.H. Hassan, vol. 20 (Singapore: Springer Nature Singapore, 2023), 35–49, https://doi.org/10.1007/978-981-19-6059-8_3.

³¹ Yasmin Hanani Mohd Safian et al., “Halal Governance in Malaysian Companies,” *Journal of Fatwa Management and Research* 20, no. 1 (2020): 40–52, <https://doi.org/10.33102/jfatwa.vol20no1.3>; Rahman et al., “Developing a Legal Framework for the Halal Industry in Indonesia: Lessons for Brunei Darussalam”; Abdul Rachman and Ashar Johnsan Khokhar, “Role of Indonesian Council of Ulama in Halal Certification and Product Guarantee,” *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 203–14, <https://doi.org/10.32350/jitc.131.14>.

standardization, and market responsiveness. When viewed through the frameworks of religious moderation, *wasatiyyah*, and *maṣlahah*, it becomes evident that integrating these principles could significantly strengthen Indonesia's halal industry. Religious moderation offers an ethical anchor that prevents politicization and exclusivist control; *wasatiyyah* contributes a governance logic that supports balanced, inclusive, and evidence-based regulation; and *maṣlahah* provides legal justification for public-welfare-oriented decision-making, such as ensuring international competitiveness, protecting consumer safety, and harmonizing standards with global markets. Together, these principles point toward a hybrid model of halal governance capable of sustaining public trust, avoiding regulatory monopolization, and responding effectively to global supply-chain complexities while maintaining fidelity to Islamic values.

Discussion

Integration of *Wasatiyyah*, Halal Regulation, and *Maṣlahah* in Indonesia's Halal Industry

The integration of *wasatiyyah* (balance and justice), halal regulation, and *maṣlahah* (public welfare) represents a comprehensive theoretical framework for embedding the values of justice, tolerance, and inclusivity into Indonesia's halal certification and policy systems. These interrelated constructs describe how moral principles of moderation are institutionalized within state governance, ensuring that halal regulation is both ethically grounded and socially responsive.

The principle of *wasatiyyah*, translated as balance, justice, and the “middle path”, forms the ethical and theological foundation for religious moderation. Moderation encourages harmony and coexistence in Indonesia's plural society.³² Azra (2021) conceptualizes *Islam Wasatiyyah* as a contextualized Indonesian interpretation rooted in *Pancasila* and indigenous values rather than imported ideologies.³³ Similarly, Maggalatung (2021)³⁴ and Zulkifli (2021)³⁵ emphasize that moderation extends beyond religious tolerance to encompass political, cultural, and economic spheres, particularly the halal industry. Building on this, Azis and Anam (2021) describe *wasatiyyah* as a dynamic safeguard against both religious rigidity and secular relativism.³⁶ Within Indonesia's halal governance, these values manifest in the inclusive regulatory practices of BPJPH, particularly in programs

³² Akhmadi, “Moderasi Beragama Dalam Keragaman Indonesia.”

³³ Azra, “Islam Wasathiyah: Moderasi Islam Indonesia.”

³⁴ Salman Maggalatung, “Moderasi Beragama Dalam Perspektif Kehidupan Berbangsa Dan Bernegara,” in *Konstruksi Moderasi Beragama*, ed. Arief Subhan and Abdallah (Jakarta: PPIM UIN Jakarta, 2021), 195.

³⁵ Zulkifli, “Moderasi Beragama: Perspektif Antropologi Sosial Budaya.”

³⁶ Azis and Anam, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*.

supporting micro, small, and medium enterprises (MSMEs).³⁷ *Wasat'iyyah* thus provides the ethical compass ensuring that halal regulation reflects justice (*'adl*), tolerance (*tasāmuḥ*), and inclusivity (*shumūliyyah*), the very core of religious moderation.³⁸

Halal regulation operationalizes moderation principles through legal and policy frameworks that embed ethical and social responsibility into the economy. Law No. 33 of 2014 institutionalizes halal certification across sectors, emphasizing transparency, accessibility, and accountability.³⁹ BPJPH, as the regulatory authority, translates these principles into action by developing an inclusive certification ecosystem that accommodates MSMEs and minority producers.⁴⁰ From a governance perspective, this aligns with Fischer's (2016) global observation that halal regulation embodies both spiritual discipline and modern regulatory logic.⁴¹ The integration of *wasat'iyyah* ensures proportionality in state supervision, while *maṣlahah* guides the ethical orientation of halal policies toward communal benefit.⁴² Such adaptive governance reflects Indonesia's pluralist ethos, ensuring that halal certification functions not as a barrier but as an enabler of participation and justice.⁴³

The principle of *maṣlahah* (public good) provides a teleological justification for halal governance. It ensures that policy outcomes yield tangible social benefits rather than mere compliance with formalistic procedures. Kayadibi

³⁷ Muhammad Hambal Shafwan and Din Muhammad Zakariya, "Religious Moderation from the Perspective of the Hadith Nabawi," in *Proceedings of the 1st UMSurabaya Multidisciplinary International Conference 2021 (MICon 2021)* (Atlantis Press SARL, 2023), 313–22, https://doi.org/10.2991/978-2-38476-022-0_34; Ahmad Jamin and Heri Mudra, "Developing 'Islam and Religious Moderation' Course Based on Kampus Merdeka in Islamic Higher Education," *Islam Realitas* 9, no. 1 (2023): 71–84, https://doi.org/10.30983/islam_realitas.v9i1.6269.

³⁸ Juwaini et al., *Moderasi Beragama Dalam Masyarakat Multikultural*.

³⁹ Karimatul Khasanah and Mohd Mahyeddin Mohd Salleh, "Ensuring Legal Protection for Halal Product Consumers in Indonesia's Marketplaces: Shariah Compliance and Regulatory Gaps," *Hikmatuna: Journal for Integrative Islamic Studies* 11, no. 1 (June 11, 2025): 39–42, <https://doi.org/10.28918/hikmatuna.v11i1.10947>.

⁴⁰ BPJPH, "BPJPH: Jaminan Produk Halal Perkuat Implementasi Moderasi Beragama"; Hartomi Maulana et al., "Halal Certification for MSEs in Indonesia: How Business Duration Drives Legal Awareness," *Share: Jurnal Ekonomi Dan Keuangan Islam* 13, no. 2 (2024): 607–35, <https://doi.org/10.22373/share.v13i2.22907>.

⁴¹ Johan Fischer, *Islam, Standards, and Technoscience: In Global Halal Zones* (New York: Routledge, 2016), <https://doi.org/10.4324/9781315667065>.

⁴² Khasanah and Salleh, "Ensuring Legal Protection for Halal Product Consumers in Indonesia's Marketplaces: Shariah Compliance and Regulatory Gaps."

⁴³ Faranita Ratih Listiasari et al., "Sertifikasi Halal Melalui Self Declare Oleh UMKM Untuk Mendukung Industri Wisata Halal," *Seminar Nasional Pariwisata Dan Kewirausahaan (SNPK)* 3, no. April (2024): 636–46, <https://doi.org/10.36441/snpk.vol3.2024.284>; Bappenas, *Masterplan Ekonomi Syariah Indonesia 2019-2024* (Jakarta: Bappenas, 2018), https://knks.go.id/storage/upload/1573459280-MasterplanEksyar_Preview.pdf.

(2019) frames *maṣlahah* as the ethical essence of public law, aligning *maqāṣid al-sharī‘ah* with the well-being of society.⁴⁴ In the halal context, *maṣlahah* transforms certification into an instrument of economic justice and welfare. Inclusive certification frameworks, for example, democratize access to halal markets and prevent monopolization by large corporations.⁴⁵ Qotadah et al. (2022) reveal that balancing innovation, such as cultured meat, with religious legitimacy requires *maṣlahah*-based reasoning.⁴⁶ Hence, *maṣlahah* complements *wasatīyyah* and halal regulation by providing ethical rationality that links moral intent with socio-economic inclusion.

Integrating *wasatīyyah*, halal regulation, and *maṣlahah* yields a multi-layered model in which moderation serves as both a normative value and a regulatory mechanism. Empirical patterns in Indonesia’s halal industry reveal: a) the institutionalization of moderation through inclusive policy design⁴⁷; b) the operationalization of justice and accessibility through self-declared certification⁴⁸, and c) the enhancement of public trust via transparent halal labeling.⁴⁹ These findings affirm that embedding religious moderation into halal governance transforms the halal industry from a compliance-based system into a value-based governance framework, anchored in *wasatīyyah* ethics, *maṣlahah*-driven welfare, and inclusive state policy⁵⁰. Such integration not only fulfills the moral objectives

⁴⁴ Saim Kayadibi, “The State as an Essensial Value (Ḍarūriyyāt) of the Maqāṣid Al-Sharī‘ah,” *Abkam: Jurnal Hukum Islam* 19, no. 1 (2019): 1–18, <https://doi.org/10.15408/ajis.v19i1.6256>; Lubis and Syibromalisi, “The Role of Halal Center in Increasing Sustainable Economy in the Halal Industry Sector.”

⁴⁵ Makhrus Munajat, “Mabādi’ Al-Jinā’iyyāt Al-Islāmiyyah Wa Taṭbīqūhā Fī Al-Siyāq Al-Indūnisi,” *Journal of Indonesian Islam* 07, no. 02 (2013): 404–25, <https://doi.org/10.15642/JIIS.2013.7.2.404-426>; Khusniati Rofiah et al., “Legal Awareness of Halal Products Certification among East Java Business Operators and Society,” *JURIS (Jurnal Ilmiah Syariah)* 23, no. 1 (2024): 55–65, <https://doi.org/10.31958/juris.v23i1.10467>.

⁴⁶ Qotadah et al., “Cultured Meat for Indonesian Muslim Communities: A Review of Maslahah and Prospect.”

⁴⁷ Rahman et al., “Developing a Legal Framework for the Halal Industry in Indonesia: Lessons for Brunei Darussalam,” 358–59.

⁴⁸ Listiasari et al., “Sertifikasi Halal Melalui Self Declare Oleh UMKM Untuk Mendukung Industri Wisata Halal.”

⁴⁹ Amel Salda Naskhila and Toto Tohir Suriaatmaja, “Perlindungan Konsumen Terhadap Produk Halal Dalam Memenuhi Kenyamanan Dan Keselamatan Dihubungkan Dengan Undang-Undang Jaminan Produk Halal (UU JPH).,” *Bandung Conference Series: Law Studies* 3, no. 1 (January 25, 2023): 264–69, <https://doi.org/10.29313/bcsls.v3i1.4953>.

⁵⁰ Zulfa Makiah et al., “A Convergence In A Religion Commodification And An Expression Of Piety In Halal Certification,” *Khazanah: Jurnal Studi Islam Dan Humaniora* 20, no. 2 (2022): 153–70, <https://doi.org/https://doi.org/10.18592/khazanah.v20i2.7113>.

of Islamic law but also contributes to sustainable development and social cohesion.⁵¹

Table 1: Conceptual Integration of *Wasatīyyah*, Halal Regulation, and *Maṣlahah* in Indonesia's Halal Industry

No	Theoretical Framework	Descriptive Function	Explanatory Function	Predictive Function	Empirical Illustration
1.	<i>Wasatīyyah</i> (Balance)	Defines ethical balance and justice in faith and practice.	Explains alignment between pluralism and Islamic values.	Predicts strengthened public trust and institutional legitimacy.	BPJPH inclusivity programs; MSME empowerment initiatives.
2.	Halal Regulation	Institutionalizes moderation through law and policy.	Explains how inclusive governance ensures compliance and fairness.	Predicts adaptive governance and enhanced global competitiveness.	Implementation of Law No. 33/2014; self-declare MSME certification.
3.	<i>Maṣlahah</i> (Public Welfare)	Articulates the ethical rationale for halal regulation.	Explains synergy between religious ethics and social welfare.	Predicts fairness, sustainability, and socio-economic equity.	Regulation of cultured meat and CSR-based halal business models.

This conceptual integration is illustrated in Figure 1 below:

⁵¹ Maulana et al., "Halal Certification for MSEs in Indonesia: How Business Duration Drives Legal Awareness"; Lubis and Syibromalisi, "The Role of Halal Center in Increasing Sustainable Economy in the Halal Industry Sector."

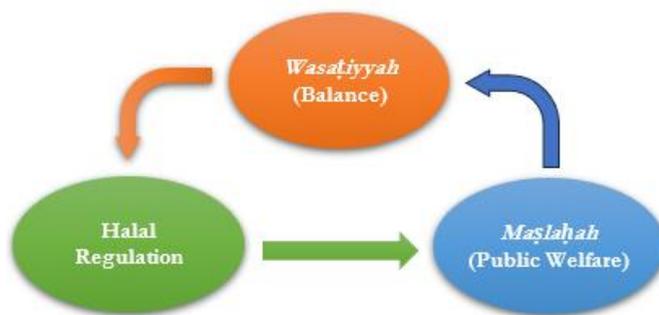


Figure 1. The Cycle of Conceptual Integration of *Wasatiyyah*, Halal Regulation, and *Maṣlaḥah* in Indonesia's Halal Industry

Integrating *wasatiyyah*, halal regulation, and *maṣlaḥah* establishes a multidimensional framework for religious moderation in Indonesia's halal industry. Theoretically, these three constructs collectively describe the ethical foundation, explain the institutional mechanisms, and predict the sustainable outcomes of moderation-based governance. Practically, their integration promotes policy coherence, strengthens consumer trust, and enhances equitable participation across the halal value chain. Future halal governance should prioritize inter-agency collaboration, academic engagement, and capacity building to ensure that religious moderation evolves from normative discourse into operational practice, anchoring Indonesia's halal economy in spiritual integrity, regulatory inclusivity, and global sustainability.

Cultural and Social Barriers in the Implementation of Religious Moderation

The implementation of religious moderation within Indonesia's halal industry encounters intertwined cultural, social, and institutional challenges. From a theoretical perspective, these barriers can be analyzed through three primary functions of theory, descriptive (identifying and categorizing obstacles), explanatory (uncovering their structural and institutional roots), and predictive (anticipating behavioral or policy outcomes). This discussion integrates *wasatiyyah* (balance) and *maṣlaḥah* (public welfare) as operational frameworks for understanding how cultural diversity, social inequality, and governance capacity influence the institutionalization of moderation in the halal sector.

1. Cultural Barriers: The Contestation of Local Traditions and *Wasatiyyah*

Cultural barriers within Indonesia's halal industry stem not only from differing interpretations of religious law but also from competing power dynamics in the country's pluralistic religious landscape. The *wasatiyyah* principle, centered on balance, justice, and harmony, offers a framework for analyzing how cultural

pluralism can both enable and constrain regulatory coherence.⁵² However, its operationalization often reveals tension between national uniformity and local autonomy in interpreting halal standards.

For example, Rachman and Khokhar (2023) as well as Khasanah and Salleh (2025) observe that regional variations in *fatwa* interpretation can result in inconsistent halal certification enforcement.⁵³ These inconsistencies are not merely theological but institutional, reproduced through decentralized regulatory systems that empower local religious authorities and industry actors to define halal norms differently. This situation illustrates the *wasatīyyah paradox*: while the state promotes moderation, implementation reveals asymmetry between central policy and local religious practice.

Cultural resistance also arises from deeply rooted community identities and economic reliance on traditional food systems.⁵⁴ Regulatory interventions are sometimes perceived as external impositions rather than participatory reforms. The introduction of modern halal auditing procedures, for instance, can be viewed as undermining cultural authenticity.⁵⁵ Consequently, *wasatīyyah* must function not only as a normative principle but also as a policy negotiation model, bridging global halal standards with local wisdom.⁵⁶

Descriptively, these findings reveal that cultural diversity is not an obstacle in itself; the challenge lies in the absence of culturally adaptive governance. Predictively, institutionalizing moderation through participatory mechanisms, such as regional dialogues and localized certification, can enhance legitimacy and compliance within halal governance.

2. Social Barriers: Inequality, Institutional Trust, and *Maṣlahah*

Social barriers primarily arise from structural inequality and divergent perceptions of religious moderation. Some conservative groups equate moderation with theological compromise, producing ideological polarization and

⁵² Azis and Anam, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*, Azra, “Islam Wasathiyah: Moderasi Islam Indonesia.”

⁵³ Rachman and Khokhar, “Role of Indonesian Council of Ulama in Halāl Certification and Product Guarantee”; Khasanah and Salleh, “Ensuring Legal Protection for Halal Product Consumers in Indonesia’s Marketplaces: Shariah Compliance and Regulatory Gaps.”

⁵⁴ BPJPH, “BPJPH: Jaminan Produk Halal Perkuat Implementasi Moderasi Beragama”; Margareta Beltei, “Multiculturalism and Political Correctness: Theoretical- Conceptual Aspects,” *L’Europe Unie/United Europe* 2851, no. 19 (2023): 123–28, <https://leuropeunie.com/wp-content/uploads/2023/09/A14.pdf>.

⁵⁵ Suryantoro, “Moderasi Beragama Memperkuat Kerukunan Umat Beragama Di Kabupaten Kulon Progo,” 2022, <https://kesbangpol.kulonprogokab.go.id/detil/615/moderasi-beragama-memperkuat-kerukunan-umat-beragama-di-kabuapten-kulon-progo>.

⁵⁶ Edi Junaedi, “Nilai Moderasi Beragama Perspektif Kemenag,” *Harmoni* 18, no. 2 (2019): 182–86, <https://doi.org/10.32488/harmoni.v18i2.414>.

public mistrust.⁵⁷ From a *maṣlahah* perspective, this mistrust undermines the welfare dimension of halal regulation, discouraging inclusive participation and equitable access to certification.

Economic inequality further compounds these challenges. Many MSMEs lack the financial and institutional capacity to meet certification requirements, resulting in uneven compliance and limited market access.⁵⁸ This imbalance reflects structural asymmetry between large corporations, benefiting from regulatory efficiency, and smaller enterprises constrained by bureaucracy and costs. Under the *maṣlahah* framework, halal policy should thus protect public welfare through accessibility, fairness, and distributive justice.⁵⁹

Another critical issue is low institutional literacy regarding the meaning of moderation. Many stakeholders perceive moderation as dilution rather than as a disciplined ethical balance.⁶⁰ This perception gap underscores a disconnect between symbolic policy narratives, moderation as a state ideal, and actual behavioral change within society. Analytically, this gap exposes the need for educational and communicative interventions that translate moderation from ideology into practice. Continued social polarization and economic disparity risk reducing moderation to rhetoric rather than a transformative paradigm. To mitigate this, *maṣlahah* should be reinterpreted to include economic justice and participatory governance as integral elements of the halal industry's ethical infrastructure.⁶¹

⁵⁷ Yanwar Pribadi, "The Commodification of Islam in the Market Economy: Urban Muslim Studies in Banten," *Afkaruna* 15, no. 1 (2019), <https://doi.org/10.18196/aijis.2019.0096.82-112>.

⁵⁸ Muhammad Ma'ruf, "Fakta Telanjang Ketimpangan Ekonomi RI," *Disampaikan Dalam Diskusi Virtual Forum Guru Besar Dan Doktor INSAN CITA & Universitas Paramadina "Kesenjangan Kaya-Miskin Semakin Melebar" Evaluasi Kebijakan Dan Pekerjaan Rumah Bagi Capres 2024" 23 Juli 2023*, 2023; Tulus Suryanto, Pertiwi Utami, and Roslizawati Ahmad, "Aligning Sharia-Based Empowerment with SDGs: Addressing Poverty and Inequality in Coastal Regions," *Economica: Jurnal Ekonomi Islam* 15, no. 1 (2024): 53–71, <https://doi.org/10.21580/economica.2024.15.1.22935>.

⁵⁹ Qotadah et al., "Cultured Meat for Indonesian Muslim Communities: A Review of Masalahah and Prospect"; Anom Sigit Suryawan, Shuji Hisano, and Joost Jongerden, "Negotiating Halal: The Role of Non-Religious Concerns in Shaping Halal Standards in Indonesia," *Journal of Rural Studies* 92 (May 2022): 482–91, <https://doi.org/10.1016/j.jrurstud.2019.09.013>.

⁶⁰ Farlan Erlangga Sanusi, "Study Religius Moderation In Literacy Tradition (Optimization Of Thinking, Understanding and Awarenes)," *Annual International Conference on Islamic Education for Students* 1, no. 1 (2022): 92–99, <https://conferences.uinsalatiga.ac.id/index.php/aicoies/article/view/324>; Siti Muslimah, "Label Halal Pada Produk Pangan Kemasan Dalam Perspektif Perlindungan Konsumen Muslim," *Yustisia Jurnal Hukum* 1, no. 2 (May 2, 2012): 86–97, <https://doi.org/10.20961/yustisia.v1i2.10630>; Qotadah et al., "Cultured Meat for Indonesian Muslim Communities: A Review of Masalahah and Prospect."

⁶¹ Suryawan, Hisano, and Jongerden, "Negotiating Halal: The Role of Non-Religious Concerns in Shaping Halal Standards in Indonesia."

3. Strategies for Addressing Cultural and Social Barriers

Addressing these barriers requires structural integration between theory and governance, whereby *wasatīyyah* guides policy design and *maṣlahah* shapes implementation outcomes. As Agung et al. (2024) emphasize, collaborative governance among state, religious, and community actors fosters trust and social cohesion, key preconditions for the institutionalization of moderation.⁶² Three interrelated strategies are recommended:

- a. Participatory Regulatory Design; Establish multi-stakeholder dialogue platforms involving local religious councils, producers, and consumer groups to ensure that *wasatīyyah* functions as a balancing principle rather than a top-down directive. This participatory model promotes policy legitimacy and mitigates resistance to innovation.⁶³
- b. Inclusive Economic Empowerment; Prioritize MSMEs through self-declaration schemes, financial incentives, and subsidized certification processes.⁶⁴ Aligning *maṣlahah* with economic inclusivity transforms halal regulation into a vehicle for social justice and equitable growth.
- c. Epistemic Reform through Education and Media; Expand educational and media-based initiatives to redefine moderation as ethical discipline rather than religious compromise. Collaborative training programs, such as those conducted by BPJPH, can strengthen understanding among regulators, scholars, and entrepreneurs.⁶⁵

Through these strategies, religious moderation can evolve from normative discourse into institutional praxis, aligning the ethical imperatives of *wasatīyyah* and *maṣlahah* with Indonesia's socio-economic and regulatory realities. Consistent implementation will foster a halal industry that is simultaneously sharia-compliant, socially equitable, and globally competitive.

Table 2: Cultural and Social Barriers to Religious Moderation in Indonesia's Halal Industry

No	Barrier Type	Underlying Cause	Theoretical Interpretation	Strategic Response	Expected Outcome
1.	Cultural	Regional variation in	<i>Wasatīyyah</i> paradox	Participatory regulatory	Policy legitimacy

⁶² Dewa Agung Gede Agung et al., "Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia," *Social Sciences & Humanities Open* 9, no. 100827 (2024): 1–11, <https://doi.org/10.1016/j.ssaho.2024.100827>.

⁶³ BPJPH, "BPJPH: Jaminan Produk Halal Perkuat Implementasi Moderasi Beragama."

⁶⁴ Listiasari et al., "Sertifikasi Halal Melalui Self Declare Oleh UMKM Untuk Mendukung Industri Wisata Halal."

⁶⁵ Rahman et al., "Developing a Legal Framework for the Halal Industry in Indonesia: Lessons for Brunei Darussalam."

		<i>fatwa</i> and decentralized authority (Rachman & Khokhar, 2023).	between national uniformity and local autonomy.	design and localized certification.	and cultural alignment.
2.	Cultural-Economic	Resistance from traditional producers dependent on local food systems (Suryantoro, 2022).	Perception of regulation as external imposition.	Community engagement integrating <i>wasatiyyah</i> with local wisdom.	Increased acceptance of halal certification.
3.	Social	Ideological polarization and mistrust of moderation (Pribadi, 2019).	Misinterpretation of moderation as dilution of faith.	Education and media literacy campaigns.	Improved institutional trust and public understanding.
4.	Economic	MSME resource gaps and bureaucratic hurdles (Ma'ruf, 2023; Suryanto et al., 2024).	Inequitable access undermines <i>maṣlahah</i> (public welfare).	Subsidized certification and MSME empowerment programs.	Fair participation and economic inclusivity.
5.	Institutional	Weak coordination among agencies and uneven enforcement (BPJPH, 2023).	Fragmented governance limits moderation implementation.	Inter-agency collaboration based on <i>maṣlahah</i> -driven welfare model.	Integrated governance and regulatory coherence.

The persistence of cultural and social barriers reflects the need for context-sensitive governance that operationalizes *wasatiyyah* as a dialogical principle and *maṣlahah* as an ethical-economic framework. By embedding moderation in participatory policy processes and equitable economic design, Indonesia's halal industry can advance both its spiritual mission and developmental goals. Long-term success depends on institutional learning, public

trust-building, and sustained collaboration among religious, governmental, and economic actors.

Religious Moderation as a Catalyst for Social and Economic Harmony in the Halal Industry

The role of religious moderation in Indonesia's halal industry extends beyond moral discourse. It functions as both a theoretical construction and a practical framework for achieving social cohesion and sustainable economic development. Theoretically, religious moderation fulfills three complementary functions: descriptive, by identifying socio-religious dynamics within the halal ecosystem; explanatory, by clarifying how moderation shapes regulatory and market interactions; and predictive, by anticipating how inclusive governance can strengthen long-term economic stability. Within this paradigm, *wasat'iyyah* (balance) and *maṣlahah* (public welfare) serve not merely as religious ideals but as policy-guiding principles linking faith-based ethics with institutional reform and socio-economic inclusion.

1. Religious Moderation as an Integrative Social Framework

At the social level, the *wasat'iyyah* principle emphasizes balance, justice, and mutual respect as mechanisms for managing religious and cultural diversity within the halal sector.⁶⁶ Applied to halal governance, it promotes dialogue-oriented decision-making, in which divergent interpretations of halal standards are reconciled through participatory mechanisms rather than unilateral enforcement.

However, tensions frequently emerge among producers, consumers, and regulators with differing theological and cultural understandings of halal certification.⁶⁷ These tensions are not purely doctrinal but structural, rooted in asymmetries between state agencies and local religious authorities. By framing policy through *wasat'iyyah*, regulators can transform these asymmetries into collaborative partnerships. The establishment of multi-stakeholder forums under the *Halal Product Assurance Law* (Law No. 33/2014) exemplifies how moderation fosters negotiation and consensus among diverse actors.⁶⁸

⁶⁶ Azis and Anam, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*, Azra, "Islam Wasathiyah: Moderasi Islam Indonesia."

⁶⁷ Naskhila and Suriaatmaja, "Perlindungan Konsumen Terhadap Produk Halal Dalam Memenuhi Kenyamanan Dan Keselamatan Dihubungkan Dengan Undang-Undang Jaminan Produk Halal (UU JPH)."

⁶⁸ Bappenas, *Masterplan Ekonomi Syariah Indonesia 2019-2024*; BPJPH, "BPJPH: Jaminan Produk Halal Perkuat Implementasi Moderasi Beragama."

Furthermore, *wasatīyyah* helps counter the misconception that moderation signifies theological compromise. In certain conservative communities, moderation is perceived as religious dilution, resulting in reform resistance.⁶⁹ To mitigate this, *wasatīyyah* must be operationalized as normative equilibrium, preserving doctrinal integrity while promoting contextual inclusivity and pragmatic engagement. As Syarif and Adnan (2019) observe, moderation in economic practice enhances ethical integrity while fostering harmony between local values and global halal market demands.⁷⁰ The *wasatīyyah*-based approach also strengthens institutional trust. Open communication between regulators and communities reduces suspicion, curbs regulatory alienation, and fosters cooperative compliance.⁷¹ Such communicative governance transforms moderation from an abstract moral concept into a functional principle for managing pluralism in practice.

2. Religious Moderation and Economic Inclusivity through *Maṣlahah*

Economically, religious moderation contributes to inclusive market growth and equitable participation across the halal value chain. The principle of *maṣlahah*, centered on public welfare and distributive justice, underpins this inclusivity.⁷² Practically, it demands regulatory mechanisms that balance *shariah* compliance with economic accessibility, ensuring that MSMEs are not marginalized by bureaucratic or financial barriers.⁷³

From an explanatory standpoint, *maṣlahah* offers a framework for analyzing how halal regulation intersects with economic structures. As Maulana et al. (2024) explain, when halal certification is treated as an instrument of developmental law, it transcends legal formalism to promote social welfare.⁷⁴

⁶⁹ Khasanah and Salleh, “Ensuring Legal Protection for Halal Product Consumers in Indonesia’s Marketplaces: Shariah Compliance and Regulatory Gaps”; Rachman and Khokhar, “Role of Indonesian Council of Ulama in Halāl Certification and Product Guarantee.”

⁷⁰ Fazlur Syarif and Naif Adnan, “Pertumbuhan Dan Keberlanjutan Konsep Halal Economy Di Era Moderasi Beragama,” *Jurnal Bimas Islam* 12, no. 1 (2019): 93–122, <https://doi.org/10.37302/jbi.v12i1.97>; Itmam and Aouich, “Legal Politics of Religious Moderation and State Defense Policy at Public Universities.”

⁷¹ Fifik Wiryani, Mokhammad Najih, and Abdul Haris, “Juridical Analysis on Consumer Protection in Safe and Halal Food Distribution,” *Jurnal Dinamika Hukum* 18, no. 1 (2018): 20–28, <https://doi.org/.20884/1.jdh.2018.18.1.1586>.

⁷² Qotadah et al., “Cultured Meat for Indonesian Muslim Communities: A Review of Maslahah and Prospect.”

⁷³ Zamratul Akbar, Agustina Shinta Hartati Wahyuningtiyas, and Riyanti Isaskar, “The Effect of Certification and Product Knowledge on Instant Food Purchasing Decisions through Halal Awareness: The Moderating Role of Religiosity,” *Journal of Consumer Sciences* 10, no. 1 (2025): 1–26, <https://doi.org/10.29244/jcs.10.1.1-26>; Rofiah et al., “Legal Awareness of Halal Products Certification among East Java Business Operators and Society.”

⁷⁴ Maulana et al., “Halal Certification for MSEs in Indonesia: How Business Duration Drives Legal Awareness.”

Embedding *maṣlahah* into economic policy ensures that halal standards not only protect consumers but also empower producers to compete effectively in global markets.⁷⁵ *Maṣlahah*-based moderation stabilizes the business environment by enhancing trust and investment confidence. Transparent and equitable regulation reduces uncertainty, thereby fostering both domestic and foreign investment.⁷⁶ Furthermore, moderation-oriented business ethics expand global competitiveness: culturally adaptive halal products reflect both ethical authenticity and market responsiveness.⁷⁷ Consequently, moderation strengthens not only domestic harmony but also Indonesia's international reputation as a model of inclusive Islamic economic governance.

3. Institutional Integration and Predictive Framework

The transformative potential of religious moderation in advancing social and economic harmony depends on institutional integration, the alignment between religious authorities, state agencies, and market actors. The *wasatīyyah-maṣlahah* framework provides a predictive model, that is the greater the institutional synergy reflecting balance and public benefit, the more resilient and sustainable the halal industry becomes. Realizing this integration requires capacity building. Agustiansyah (2024) emphasizes that religious extension officers and halal regulators must undergo continuous professional development in moderation-based communication, policy formulation, and ethical leadership.⁷⁸ Such human capital investment enables the practical embedding of moderation principles into daily governance. Moreover, institutional collaboration, facilitated by BPJPH, KNEKS, and Bappenas, should formalize cross-sectoral knowledge exchange to mitigate regulatory fragmentation.⁷⁹

Sustained cooperation among government, scholars, and industry stakeholders will entrench moderation as both an ethical and administrative norm.

⁷⁵ Naskhila and Suriaatmaja, "Perlindungan Konsumen Terhadap Produk Halal Dalam Memenuhi Kenyamanan Dan Keselamatan Dihubungkan Dengan Undang-Undang Jaminan Produk Halal (UU JPH)."; Khasanah and Salleh, "Ensuring Legal Protection for Halal Product Consumers in Indonesia's Marketplaces: Shariah Compliance and Regulatory Gaps."

⁷⁶ Susilowati Suparto et al., "Harmonisasi Dan Sinkronisasi Pengaturan Kelembagaan Sertifikasi Halal Terkait Perlindungan Konsumen Muslim Indonesia," *Mimbar Hukum-Fakultas Hukum Universitas Gadjah Mada* 28, no. 3 (2016): 427–38, <https://doi.org/10.22146/jmh.16674>; Akbar, Wahyuningtiyas, and Isaskar, "The Effect of Certification and Product Knowledge on Instant Food Purchasing Decisions through Halal Awareness: The Moderating Role of Religiosity."

⁷⁷ Listiasari et al., "Sertifikasi Halal Melalui Self Declare Oleh UMKM Untuk Mendukung Industri Wisata Halal"; Devita Putri Oktavia, Ali Istiadi, and Muhammad Arif Faiza, "Kesadaran Pelaku Usaha Mikro Terkait Kewajiban Sertifikasi Halal Pada Fenomena Minuman Es Teh Kekinian Di Kabupaten Kudus," in *SYARIAH: E-Proceeding of Islamic Law*, 2023, 243–52, <https://ejournal.unida.gontor.ac.id/index.php/SYARIAH/article/view/12196/11447>.

⁷⁸ Agustiansyah, "Penyuluh Agama Jadi Garda Terdepan Sosialisasi Sertifikasi Halal."

⁷⁹ KNEKS, *Masterplan Industri Halal Indonesia*.

This integrative approach is likely to produce a virtuous cycle: social harmony nurtures economic trust; economic stability reinforces ethical governance; and together they sustain an inclusive halal ecosystem that balances faith, pluralism, and prosperity.

Table 3: Interaction of *Wasatiyyah* and *Maṣlaḥah* in Promoting Social and Economic Harmony

No.	Dimension	Key Focus	Theoretical Basis	Policy Mechanism	Expected Outcome
1.	Social Integration	Managing religious diversity through dialogue.	<i>Wasatiyyah</i> as ethical equilibrium and participatory balance.	Multi-stakeholder forums; community engagement initiatives.	Strengthened social trust and conflict prevention.
2.	Economic Inclusivity	Equitable access for MSMEs in certification.	<i>Maṣlaḥah</i> emphasizing welfare and justice.	Self-declaration certification; subsidies; simplified procedures.	Expanded participation and reduced inequality.
3.	Institutional Alignment	Coordination among state, religious, and market actors.	Combined <i>Wasatiyyah</i> – <i>Maṣlaḥah</i> framework.	Cross-sectoral governance (BPJPH–KNEKS–Bappenas synergy).	Regulatory coherence and long-term industry resilience.
4.	Global Competitiveness	Cultural adaptation and ethical innovation.	<i>Maṣlaḥah</i> -driven sustainability.	Ethical branding; innovation in halal products.	Enhanced investor confidence and international trust.

Religious moderation, conceptualized through *wasatiyyah* and *maṣlaḥah*, serves as both an ethical compass and a developmental strategy for Indonesia’s halal industry. By embedding moderation in social relations, economic systems, and institutional governance, the halal sector can evolve into a holistic model of inclusive Islamic economics. Future governance efforts should continue aligning regulatory reform, public education, and inter-agency collaboration to ensure that moderation functions as a catalyst for enduring social harmony and sustainable economic progress. As a result, this effort strengthens global competitiveness (see Figure 2).

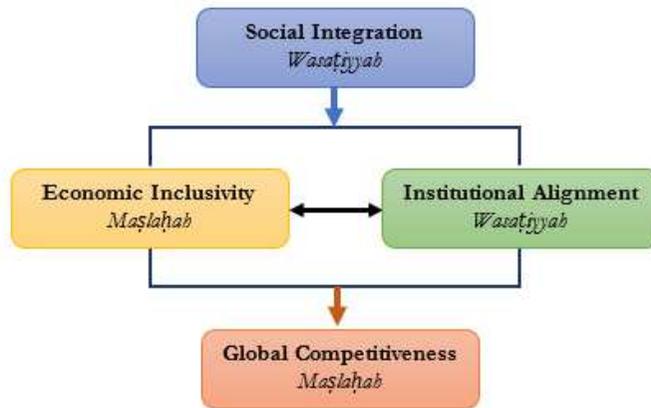


Figure 2. Interaction of *Wasatiyyah* and *Maṣlahah* in Promoting Social and Economic Harmony for Global Competitiveness

Conclusion

This study examined how religious moderation is integrated into Indonesia's halal industry by employing three interrelated analytical lenses, namely *wasatiyyah*, halal regulation, and *maṣlahah*. The findings demonstrate that religious moderation operates simultaneously as a normative ethical framework and a regulatory mechanism that harmonizes sharia compliance with social inclusivity and economic participation. *Wasatiyyah* provides the moral–theological grounding for balanced policy design, ensuring that halal governance remains religiously authoritative while responsive to Indonesia's plural socio-economic landscape. Meanwhile, *maṣlahah* articulates public welfare as a guiding principle that expands equitable access to certification, particularly for micro, small, and medium enterprises (MSMEs), thereby preventing regulatory exclusion and advancing socio-economic justice. Collectively, these principles show that moderation is not merely an idealized moral virtue but a dynamic governance logic that bridges theological values, institutional design, and market realities. Conceptually, this study contributes to Islamic governance scholarship by demonstrating how moderation-based frameworks can be used to interpret the interface between religion, regulation, and economic behavior. Practically, it offers a model of halal governance in which normative integrity, institutional legitimacy, and socio-economic inclusivity reinforce one another. The analysis underscores that the institutionalization of moderation depends on political commitment, inter-agency coherence, and reflexive engagement with diverse stakeholders. When applied critically, moderation strengthens ethical accountability, enhances public trust,

and improves the long-term sustainability and global competitiveness of Indonesia's halal ecosystem.

They are three actionable strategies can be recommended to strengthen the institutionalization of religious moderation within Indonesia's halal industry: 1) Strengthen regulatory capacity through targeted training for BPJPH officers, auditors, and partner agencies on moderation-based auditing, communication ethics, and inclusive regulatory practices; 2) Deepen public education by integrating moderation literacy into halal consumer campaigns, MSME workshops, and digital outreach to address misconceptions and enhance trust; and 3) Advance digital transformation of halal certification through an integrated platform that streamlines registration, enhances transparency, and enables real-time coordination across government, industry, and religious authorities.

This study is limited by its reliance on document analysis and secondary data, which restricts the depth of empirical and field validation. The absence of large-scale field data or comparative regional analysis also limits generalizability across Indonesia's diverse halal ecosystems. Future studies should employ mixed-methods approaches to examine how moderation is perceived and practiced by auditors, MSMEs, and consumers. Cross-country comparisons, for example with Malaysia, Brunei, the UAE, and the UK, would further illuminate how moderation-based governance models operate in different institutional settings. Longitudinal research is also needed to assess how digitalization, regulatory reforms, and global market dynamics shape the evolving role of religious moderation in halal governance.

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