

# The Meaning of Consuming Halal Products According to Muslim Millennial Generation in Realizing Of *Maqasid Sharia* "Maslahah"

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## Abstract

**Purpose** - This study aims to explore the meaning of the concept of halal product consumption by millennial Muslims as part of their identity and lifestyle. The main focus is to understand how millennial Muslims interpret halal product consumption not only as a religious rule but also as a symbol of quality, and social identity.

**Method** - The research method used is quantitative and qualitative, qualitative data collection using in-depth interviews with 10 informants and supported by survey data from 70 millennial Muslim generation respondents with purposive sample techniques. The respondents came from students of the Sharia Faculty of IAIN Kerinci, Study Program "Islamic Law and Sharia Economic Law", semester 7 and above. The population was 120 students using a questionnaire instrument with 10 question items. The data were analyzed to identify the main themes related to the meaning of the concept of halal product consumption in everyday life

**Result** - The results of the study show that millennial Muslims have a broader meaning of halal, including aspects of sustainability, ethics, and health. Halal is no longer limited to food, but has become a lifestyle that includes the beauty, fashion, and financial sectors. This generation sees halal products as a marker of identity, allowing them to express their religious commitment in modern society. In addition, halal is also seen as a symbol of quality and safety that provides a sense of comfort in social interactions, thus attracting both Muslim and non-Muslim consumers.

**Implication** - As a practical implication, the results of this study can be used as one of the information for halal industry researchers. This study provides and contribute a halal has transformed into a symbolic direction and is in the midst of society.

**Keywords :** Halal meaning, halal lifestyle, millennial, Social identity.



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## INTRODUCTION

The concept of halal in Islam has long been recognized as a principle governing consumption and economic activity. However, in recent years, particularly with the emergence of the millennial generation, understanding of this concept has evolved significantly (Widyanto & Sitohang, 2021). Millennials are a group that grew up in the digital and globalized era, often seeking ways to align their Islamic identity with a modern lifestyle (Susilawati et al., 2023). Their understanding of halal now extends beyond legal aspects of sharia to include sustainability, ethics, and health (Amalia et al., 2020).

The paradigm shift in the concept of halal is inextricably linked to the role of formal regulation and the strengthening of sharia values in modern life. Initially, halal was understood only symbolically—primarily limited to the consumption of food and beverages. However, with increasing religious awareness and support from government policies and authoritative institutions such as the Indonesian Ulema Council (MUI) (Haleem et al., 2020; Widyanto & Sitohang, 2021), halal has developed into a comprehensive life principle that covers various aspects—from fashion (Jannah & Al-Banna, 2021; M. Fuad Nasar, 2017; Qadri, 2024; Rina Darojatun, 2019), finance (halal finance), tourism (halal tourism) (El-Gohary, 2016; Iflah, 2020; Saleh, 2019), to cosmetics and pharmaceuticals (Adinugraha & Sartika, 2019; Mejova et al., 2017; Yusuf & Yajid, 2017).

Formal regulations such as the Halal Product Assurance Law (UU JPH) in Indonesia, as well as the existence of LPPOM MUI as the halal certification authority, strengthen halal's position as both a legal standard and a social norm (Kamali, 2010; Khan & Haleem, 2016; Khotimah, 2018; Rahman & Al Balushi, 2022). When the state institutionalizes halal as a legal obligation (rather than simply a moral recommendation), there is a shift in public perception: halal is no longer merely a religious symbol, but has become a rational preference and identity for modern consumers.

This impacts individual and collective mindsets—where consumption decisions are driven not only by functional needs, but also by spiritual values, beliefs, and self-image. The halal lifestyle has become part of the search for meaning, as well as a representation of the identity of urban Muslims who want to remain religious without abandoning modernity. Studies by Wilson (Wilson, 2014; Wilson & Liu, 2010, 2011) even state that halal has now become part of "consumer culture," marked by the increasing demand for halal products and services globally.

Sociologically, law not only functions as a system of rules governing societal behavior, but also has normative power to shape collective consciousness and internalize certain values into the social structure. This is particularly evident in the context of the development of the halal concept, which has undergone a transformation from symbolic value to a more substantive social norm and lifestyle. The enactment of Law Number 33 of 2014 concerning Halal Product Assurance (UU JPH) (UU JPH NO 33 2014, 2014) marked a significant turning point. This law not only regulates the obligation of producers to obtain halal certification but also legitimizes that

halal is a right for Muslim consumers. This has had an impact on changing the behavior of business actors and society in production and consumption.

In the existing literature, most research on the halal concept focuses on technical aspects such as certification, regulation, and the halal product supply chain. However, there is a significant gap in the understanding and interpretation of halal among millennials. Many studies assess the meaning of halal as still limited to ritual and traditional aspects that focus on food and beverages (Aziz & Ahmad, 2018; Deuraseh & Asli, 2022; Mutmainnah, 2022). Meanwhile, the more global and technologically connected millennial generation tends to have a more flexible and multidimensional view of the halal concept, which is not only related to food, but also encompasses lifestyle, beauty products, and financial services (Adinugraha & Sartika, 2019; Fadhillah,N 2023; Hashim et al., 2019; Huda & Setiyowati, 2023; Mulyana, 2024; Nadila et al., 2023; Riegel et al., 2024; Sukardani et al., 2020). In-depth research on millennial perceptions of halal in this context is still limited, even though it is important to understand how this generation defines halal in their daily lives, including the more complex values of ethics, sustainability, and social justice (Azizan Ramli et al., 2016). This is an area of novelty that needs to be explored further, where the meaning of halal must adapt to the social and cultural changes of millennials who are more critical and focus on holistic values.

This research is based on the argument that the millennial generation tends to have a more inclusive and modern lifestyle, while still prioritizing religious values. Based on this background, this research aims to examine how the Muslim millennial generation in Indonesia interprets the concept of halal in their lives and how this impacts consumption behavior and Islamic economics.

## **METHOD**

This study uses a quantitative and qualitative descriptive approach with survey techniques, supported by survey data from 70 millennial Muslim respondents with purposive sampling techniques, these respondents come from students of the Sharia Faculty of IAIN Kerinci, HES and HKI Study Programs, semester 7 and above. The population is 120 students using a questionnaire instrument with 10 question items. Respondents were selected based on the Millennial age criteria, namely the generation born in 1981-1996 (currently aged 24-39 years) (Iflah, 2020) and actively consuming halal products. And also using in-depth interview techniques to 10 student informants. The millennial generation was chosen for this study because they have different views on interpreting halal. They grew up in the digital and globalization era, where social media and diversity play an important role in shaping their identity and consumption behavior. The collected data were analyzed using descriptive analysis techniques, and the interview data were analyzed using thematic analysis to identify key themes in the interpretation of halal by the millennial generation. This analysis was conducted to identify

keywords related to the interpretation of halal by the millennial Muslim generation.

## **DISCUSSION/RESULT**

### **Halal is interpreted as an identity of Millennial Muslims**

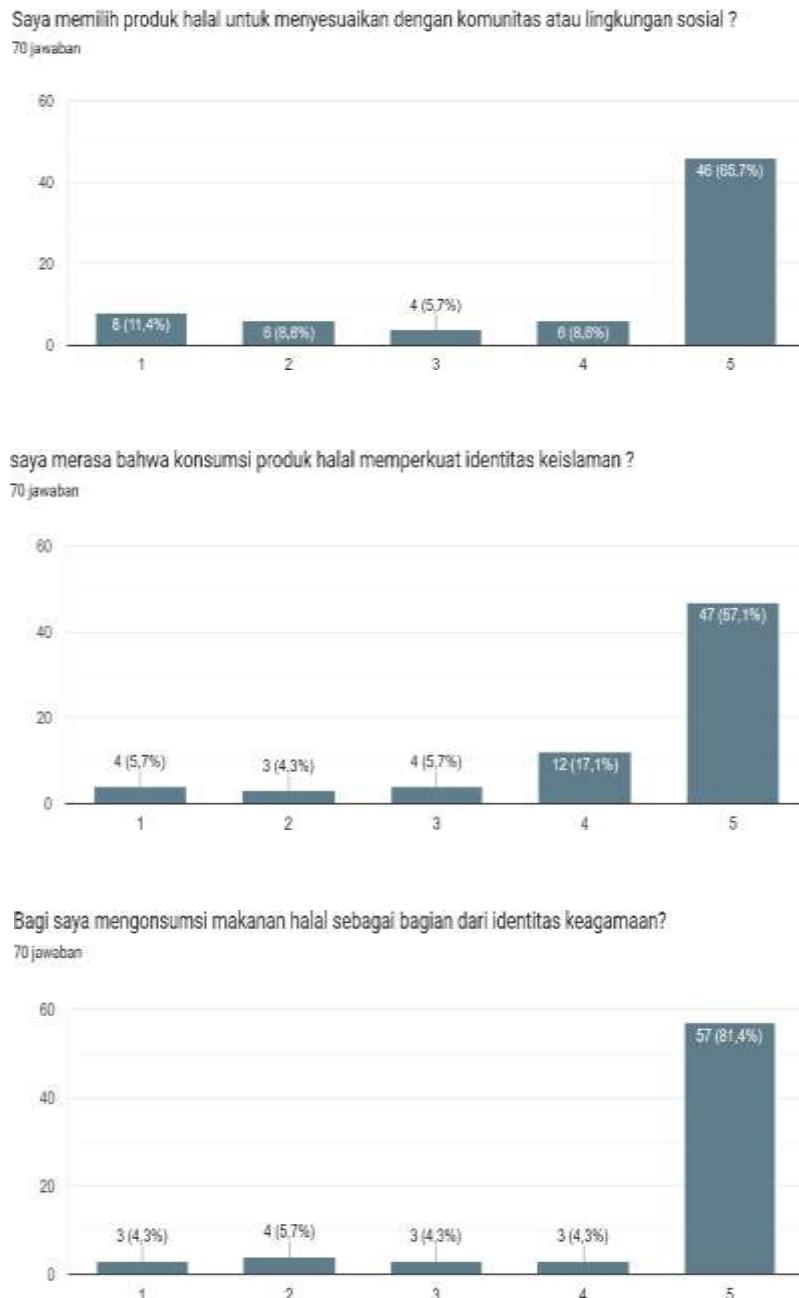
From an Islamic legal perspective, the obligation to consume halal products has a strong foundation in the Al-Qur'an, as stated by Allah SWT in QS. Al-Baqarah [2]: 168 which commands mankind to eat halal and good food (thayyib) (Al-Qur'an, 2:168). Apart from that, in the hadith narrated by Bukhari and Muslim, Rasulullah SAW emphasized the importance of abandoning something that is doubtful (syubhat) in order to maintain the purity of faith (Al-Bukhari, no. 52; Muslim, no. 1599). The principles of halal and haram are also regulated in muamalah fiqh as part of efforts to realize maqasid sharia, especially in protecting religion (hifz al-din), soul (hifz al-nafs), reason (hifz al-'aql), descendants (hifz al-nasl), and property (hifz al-mal) (Ibn Ashur, 2006; Zuhaili, 1985).

In Indonesia, legal provisions regarding halal are strengthened through formal regulations, namely Law No. 33 of 2014 concerning Halal Product Assurance (UU JPH). This law requires every product entering, circulating, and traded in Indonesian territory to have a halal certificate, as a form of protection for Muslim consumers while providing legal certainty (Law No. 33, 2014). In addition, the Fatwa of the Indonesian Ulema Council (MUI) also plays an important role as a normative and practical reference, where MUI has the authority to determine the halal status of a product through a fatwa mechanism, for example MUI Fatwa Number 4 of 2003 concerning Halal Certification Standards (MUI, 2003).

With the introduction of sharia provisions and national legal regulations, the mindset of the Muslim community, particularly the millennial generation, has undergone a significant transformation. Initially understood as a symbol of religious obedience, halal has now evolved into a lifestyle (halal lifestyle) reflecting religious identity, health, safety, and sustainability (Wilson, 2014). This transformation can be explained through Social Identity Theory, where Muslim millennials interpret halal consumption as a form of affirmation of their religious identity in the public sphere (Nikmatul, 2020). Furthermore, according to Lifestyle Theory, consumption patterns not only fulfill functional needs but also serve as a medium for expressing values, beliefs, and self-image (Muheramtohadi & Fataron, 2022). Thus, halal consumption is no longer merely formal legal compliance but has become part of the internalization of maqasid sharia values in everyday life, thus being considered a contribution to maslahah (the public good).

For the Muslim millennial generation, the concept of halal is now more than just a rule for choosing food or products, but also a reflection of their religious and social identity. This demonstrates a significant shift in how millennials view and apply Islamic values in their daily lives. They integrate the concept of halal as an integral part of their lifestyle, ultimately shaping their self-image in society.

Figure 1 : Questionnaire form about The Concept of Halal



The survey results revealed that for Muslim millennials, the choice of halal products has deep social, religious, and identity significance, which aligns

with several previous studies on the consumption of halal products as a marker of identity. The results showed that 65.7% of respondents chose halal products as a form of adjustment to their community or social environment. This decision is not only about complying with religious rules, but also to affirm and align their identity in an environment that shares their religious values. Research by Wilson and Liu (Wilson & Liu, 2010, 2011) identified that halal products are often chosen to build a collective identity within the Muslim community. For young Muslims, using halal products in the presence of others confirms their belonging to the community, and this consumption becomes a form of identity statement that strengthens their connection to the group. Furthermore, Islamic norms and ethics that emphasize honesty, responsibility, and concern for health and the environment, also shape the collective awareness of society to choose halal products as a form of implementing moral values in everyday life (Wilson, 2014). Formal policies through state regulations, such as the Halal Product Guarantee Law and the MUI fatwa, function as legal instruments that strengthen the application of consumption ethics in society. The synergy between religious norms, social ethics, and legal policies strengthens the internalization of the maqasid sharia values, so that halal consumption is not only understood as individual compliance, but as a real contribution to realizing broader maslahah for society.

Furthermore, the survey showed that 67.1% of respondents felt that consuming halal products strengthened their Islamic identity. This finding suggests that halal products play a significant role in building and maintaining religious identity. Fischer (2008) emphasized in his research that consuming halal products is an act of self-affirmation for Muslims, who not only adhere to religious rules but also actively display their beliefs to the world. The act of choosing halal products in an increasingly open society creates an opportunity for Muslim millennials to identify themselves more explicitly as individuals who adhere to Islamic principles. This is a form of "performative identity," where the act of consuming halal products strengthens the connection between their daily behavior and their spiritual beliefs, thereby building a more holistic self-image.

Furthermore, 81.4% of respondents stated that consuming halal food is part of their religious identity. This demonstrates that halal is not merely a consumption rule, but an integral element of their spiritual and religious identity. Bonne and Verbeke (Bonne et al., 2007) emphasize that halal food consumption among Muslims, particularly millennials, has a strong symbolic meaning as an expression of their devotion to Islamic values. Consuming halal food serves as a concrete act that connects individuals to their religion in their daily lives, creating a feeling of closeness and a deeper sense of attachment to

their Muslim identity. As the world experiences globalization resulting in a blending of cultures, halal food provides a sense of security for Muslim consumers, as they are assured that the food is in accordance with the Islamic principles they believe in.

Furthermore, consuming halal products in social settings also brings aspects of social comfort and togetherness, as illustrated by previous survey results, where the majority of respondents felt more comfortable using halal products in social interactions. This is confirmed by a study conducted by Salam (Salam et al., 2019), which found that consuming halal products provides a sense of security and confidence for Muslims in their social interactions, as they do not need to worry about the product's suitability to their religious norms. Halal products become a unifying element and facilitate social connections based on shared religious values, thereby fostering a sense of togetherness in diverse social environments.

Many informants emphasized that halal products are part of their religious and social identity. The choice to consume halal products is not simply a matter of following religious teachings, but also an act of affirming their Muslim identity in society.

Ahd, 27: "I choose halal products because for me, it's not just about religion, but also about health and hygiene. Halal products usually have better processing standards, and I feel safer consuming them. Halal is part of a healthy and responsible lifestyle."

Rdi, 25: "For me, halal is a form of identity. I feel more confident using halal products, especially in social settings. Halal makes me feel connected to other Muslim communities and comfortable interacting in a multicultural society."

For Ahd and Rdi, consuming halal products is an expression of their religious identity, which they demonstrate in their daily lives. Research by Fischer (Fischer, 2010) suggests that consuming halal products can be a tangible statement of identity, especially for younger Muslims in diverse environments. Here, halal consumption is not only a necessity, but also a way to affirm their existence as Muslims in a pluralistic society.

Overall, this suggests that the consumption of halal products by Muslim millennials has a much deeper meaning than simply adherence to religious rules. Halal products are seen as a tool to strengthen and project religious identity and social connections within the Muslim community. In the context of increasingly intense globalization and cultural mixing, halal consumption provides an opportunity for young Muslims to maintain their religious integrity while remaining part of a global society. Halal products have become

a symbol of "cultural resilience," where Muslims, particularly millennials, maintain their Islamic identity amidst complex social changes. Thus, halal products are not only a matter of religious observance but also a means to express and strengthen self-identity in line with Islamic values, while adapting to a multicultural society.

### Halal has a Broader Meaning: Ecological Preservation, Welfare

Millennials in Indonesia tend to interpret halal as a more comprehensive concept. They not only consider the halalness of ingredients or production processes, but also prioritize ethical values, such as sustainability and well-being (Elasrag, 2016; Iberahim et al., 2012; Irawati & Ithof, 2020; Kamali, 2010; Susanty et al., 2023; Talib & Wahab, 2024). For example, many of them avoid food products that are halal according to Islamic law but are produced in environmentally harmful ways or involve exploited workers.

Figure 2 : Questionnaire form about The Paradigm of Concept of Halal



The findings above indicate that more than half of respondents (52.9%) stated that they frequently use halal products not solely for religious reasons, but also considering environmental, sustainability, and health aspects. This indicates a shift in the consumption paradigm among the millennial generation of Muslims, from mere adherence to religious rituals to a broader ethical awareness.

This change aligns with the development of contemporary maqasid sharia, which encompasses not only the five classical primary objectives (hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-nasl, and hifz al-mal), but also extends to the dimension of hifz al-bi'ah (environmental protection) (Auda, 2008). Hifz al-bi'ah emphasizes the obligation to maintain ecosystem balance and natural sustainability as a form of moral and spiritual responsibility for Muslims. This view is relevant to QS. Al-A'raf [7]: 56, which prohibits damage to the earth, as well as QS. Al-Baqarah [2]: 205 condemns environmentally destructive behavior (Qur'an, 2:205; 7:56).

In the context of halal consumption, the millennial generation of Muslims increasingly understands that halal products are not just about labels that say they are free from haram substances, but also about production methods, distribution, and the product's sustainable impact. Products produced with attention to animal welfare, hygiene, minimizing pollution, and supporting fair trade practices are increasingly considered part of the halal consumption ethic. Thus, this preference demonstrates a strengthening of ethical values, social norms, and legal policies, all of which synergize to foster more responsible consumption behavior (Wilson, 2014).

Furthermore, formal policies such as Law No. 33 of 2014 concerning Halal Product Assurance (UU JPH) and the Indonesian Ulema Council (MUI) fatwa provide a legal basis that emphasizes the need for transparency, safety, and sustainability in the halal supply chain (Law No. 33, 2014; MUI, 2003). Religious norms and social ethics also guide Muslim consumers to always consider the common good (maslahah 'ammah), not just individual interests.

This finding is consistent with research conducted by Rezai, Mohamed, and Shamsudin (Rafita, 2017), which found that halal products are increasingly viewed as choices that contribute to health, sustainability, and well-being. According to Rezai et al., environmental and sustainability factors are becoming important considerations, especially among young Muslim consumers who are increasingly concerned with global issues.

Furthermore, other studies have found that the concept of halal among millennials has evolved into a symbol of a healthy and ethically responsible lifestyle (Fadhillah, 2023; Mulyana, 2024; Rohim & Priyatno, 2021), relevant not only to the Muslim community but also appealing to general consumers concerned about sustainability and the environment. This reinforces the view that halal products are now seen as a choice in line with the global trend towards more sustainable consumption. These survey results also reflect the views expressed by Fischer (Fischer, 2008), who noted that the concept of halal among younger Muslims is increasingly associated with ethics and social responsibility.

Overall, these findings indicate that Muslim millennials are beginning to view halal products not only from a religious perspective, but also in terms of their contribution to the environment and sustainability. This confirms previous research findings that the concept of halal has evolved into part of a holistic lifestyle that reflects modern values, including concern for sustainability and social impact, making halal products more relevant to younger generations in the era of globalization. For some respondents, such as Nrl and Asyh, halal is understood not only as a religious rule, but also as part

of a modern lifestyle that is relevant to global values such as sustainability and ethics.

Nrl, 23: "I think halal is part of a modern lifestyle that is not just about religion. Halal now refers to ethical and environmentally friendly products. This aligns with the values I hold, such as sustainability and health."

Asyh, 26: "I often share about halal products on social media, mainly because I feel they are safer and meet standards. Many of my non-Muslim followers are also interested because they are aware of the health and environmental benefits."

They consider the halal concept to be part of a more holistic lifestyle, encompassing values of sustainability and health. They see halal products as relevant to the global trend of responsible consumption. Research by Bonne and Verbeke (Bonne and Verbeke, 2008) shows that halal is now seen as part of a modern and ethical lifestyle, appealing to consumers concerned about health and sustainability.

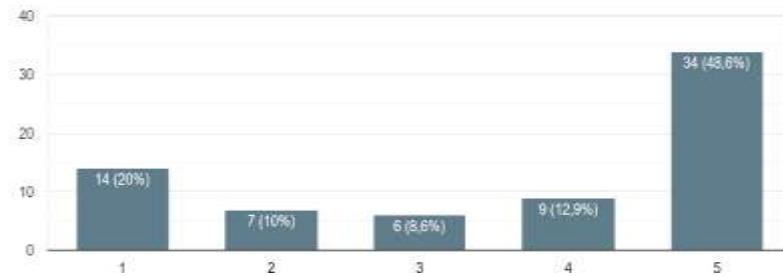
### Halal is Interpreted as a Lifestyle

For the millennial generation, halal is not just a religious rule, but has become a lifestyle that reflects their identity as modern Muslims. This understanding leads them to a halal lifestyle trend that encompasses choices in food, personal care products, and even the Islamic financial sector. This halal lifestyle allows them to integrate religious values into various aspects of their daily lives.

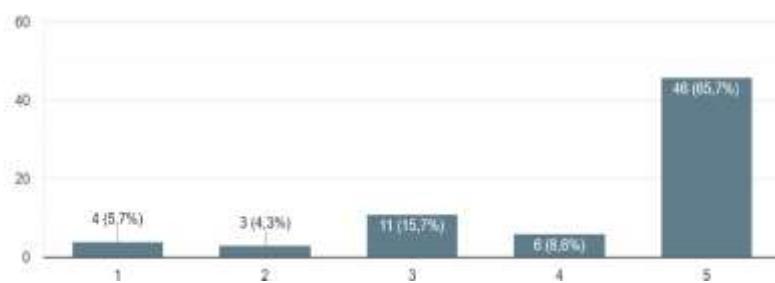
Figure 3 : Questionnaire form about Halal is interpreted as a lifestyle



Saya dipengaruhi oleh teman atau media sosial dalam memilih produk halal?  
70 jawaban



Apakah Anda melihat halal sebagai bagian dari gaya hidup modern?  
70 jawaban



The survey results show that the majority of Muslim millennials, 65.7% of respondents, frequently use halal products as a way to express their personal identity. This finding aligns with research conducted by Fischer (Fischer, 2010) and Wilson and Liu (Wilson & Liu, 2010), which found that for Muslims, especially the younger generation, halal products are not merely a consumption choice but also a symbol of identity and an expression of religious values. According to Wilson and Liu, halal products help Muslims affirm their religious identity in an increasingly pluralistic society. In this context, halal products become part of their self-image, reflecting their values and serving as a differentiator, demonstrating the uniqueness of their religious identity in a global society.

Furthermore, the survey also showed that nearly half of respondents (48.6%) felt strongly influenced by friends or social media in choosing halal products. This finding aligns with research conducted by Latiff and Alam (Latiff, 2013), which found that social media plays a significant role in consumption decisions, particularly among Muslim millennials. According to them, social media serves as a platform for sharing information and recommendations, which then strengthens the perception of halal products as part of a modern and relevant lifestyle.

Peer influence through social media allows young Muslims to feel that choosing halal products is not only about religious observance, but also about following lifestyle trends that align with their aspirations. Latiff and Alam stated that for millennials, the influence of friends and content on social media provides social validation that encourages them to consume halal products more consistently.

Furthermore, the survey showed that 65.7% of respondents view halal products as part of a modern lifestyle. This is consistent with research by Bonne and Verbeke (Bonne and Verbeke, 2008), which indicates that the concept of halal has evolved into a holistic lifestyle aspect that encompasses not only religious rules but also reflects health, ethical, and sustainability values. In their research, Bonne and Verbeke found that halal products are now being adopted as part of a healthy and responsible lifestyle, attracting interest not only from Muslim consumers but also from non-Muslim consumers.

They point out that the concept of halal is now seen as a symbol of a modern lifestyle, linked to global trends toward sustainability and ethical consumption. Other research (Iflah, 2020) supports this, stating that Muslim millennials often interpret halal products as part of a sustainable lifestyle and in line with health and wellness values.

St, 24: "Halal is important to me, especially because I want to practice Islamic teachings properly. But now I also feel that halal can also be a lifestyle trend, especially since many halal products are of good quality and in line with modern lifestyles."

Al, 29: "Not really. I have many non-Muslim friends, and they are also interested in halal products, especially for their health and quality aspects. So, I think halal is now more universal and part of a healthy lifestyle."

St and Ali interpret halal products not only as a religious obligation, but also as a choice that reflects quality standards. This is consistent with research (Rina Darojatun, 2019; Vanany et al., 2020), which found that Muslim consumers increasingly associate halal products with quality and hygiene. Quality is a key reason for them to choose halal products, even for non-Muslim consumers who are attracted to these products for health and safety reasons.

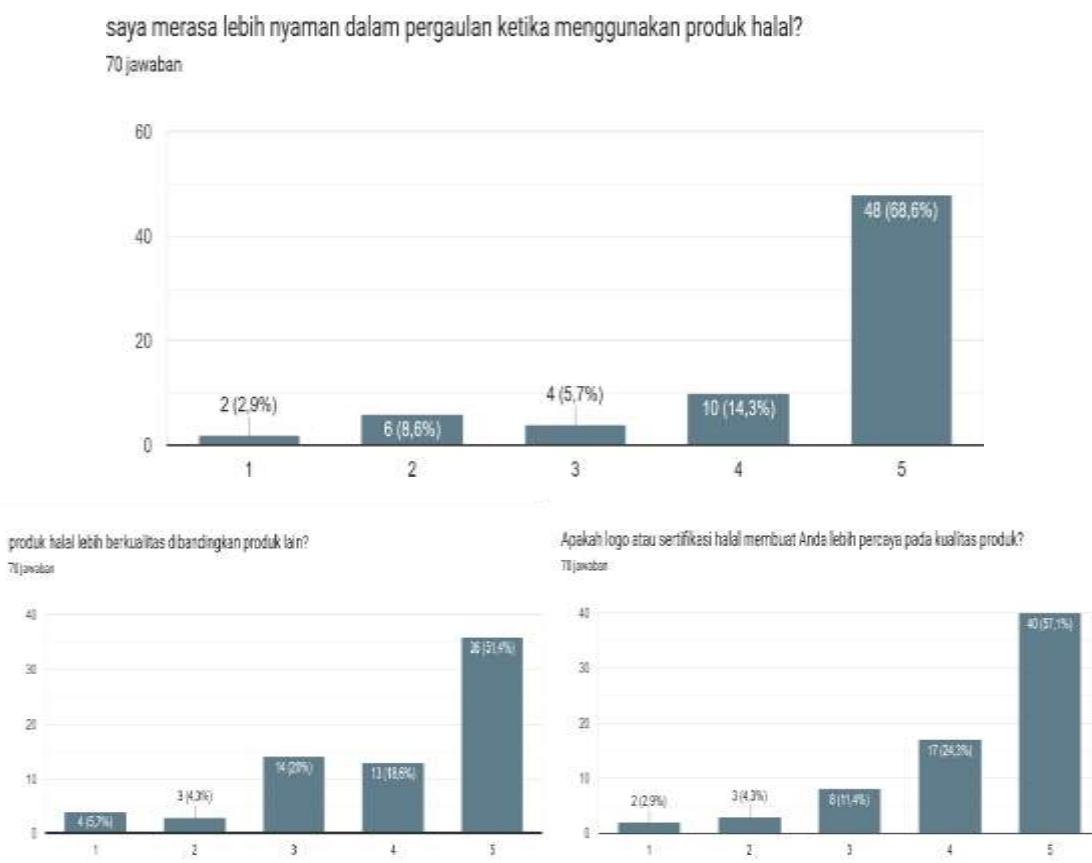
This suggests that halal is now understood more broadly, not only as a religious requirement but also as part of a contemporary lifestyle encompassing moral, health, and sustainability aspects. This interpretation reinforces previous research findings that Muslim millennials are increasingly confident in publicly displaying their religious identity, making halal products part of a lifestyle that is not only religious but also relevant to modern and global values.

Respondents like St and Ali view halal products as a symbol of quality that meets higher hygiene and safety standards. This suggests that halal products are perceived as having value beyond mere religious labels.

### **Halal is Interpreted as a Symbol of Quality**

The preference for halal products and services has significantly impacted millennials' consumption patterns. They prefer to shop in markets that offer halal products and support industries that adhere to Sharia values. Furthermore, they consider the quality of halal products as a consideration when choosing halal products.

Figure 4 : Questionnaire form about Halal is Interpreted as a Symbol of Quality



Based on the survey results, it appears that Muslim millennials have a positive perception of halal products in terms of quality, certification, and social convenience.

First, more than half of respondents (51.4%) believe that halal products are of higher quality than other products. Research by (Qadri, 2024; Rina Darojatun,

2019; Shamsudin et al., 2020) supports this finding, stating that halal products are often associated with better quality, primarily due to higher processing standards and strict controls during the certification process. This view reinforces the perception that halal products are viewed not only from a religious perspective but also from a quality perspective. Second, 57.1% of respondents expressed greater confidence in the quality of products bearing the halal logo or certification. According to (Fischer, 2010), halal certification increases consumer trust because it demonstrates that the product has undergone a process that meets certain standards, both in terms of hygiene and production ethics. Research by (Verbeke, 2013) also found that consumers feel more at ease and confident when they see halal certification, as it indicates that the product is not only religiously halal but also more hygienic and safe to consume.

Finally, 68.6% of respondents felt more comfortable socially when using halal products. This finding is relevant to research conducted by (Wilson and Liu, 2010), which stated that halal products often provide a sense of security and comfort for Muslim consumers in their social interactions because the products align with their religious values and social norms. This comfort also makes it easier for them to interact without worrying about the suitability of the products they consume with their religious principles, thus strengthening connections within social environments based on shared religious values.

Overall, the results of this survey indicate that Muslim millennials view halal products as a symbol of quality, trustworthiness, and social comfort. This supports previous research showing that halal products have now expanded in meaning, not only as a religious choice but also as part of a modern lifestyle that prioritizes quality, safety, and social conformity. The findings of this study reveal that for Muslim millennials, the concept of halal is more than just a religious rule for choosing food or products; it has become a reflection of their religious and social identity. Muslim millennials view choosing halal products as a form of commitment to Islamic values and a means of affirming their presence in an increasingly pluralistic society. By using halal products, they display their religious identity, both among fellow Muslims and in the wider social environment. These findings suggest that Muslim millennials view halal as a "performative identity," where they actively demonstrate their religious commitment in their daily activities (Wilson & Liu, 2010). However, the strengthening of this identity is also influenced by the development of social media, which allows them to project their religious identity more easily and openly. On the one hand, this allows them to feel a sense of community with fellow Muslims, but on the other hand, it can create social pressure to

demonstrate adherence to religious values across diverse cultural and geographic contexts (Latiff & Alam, 2013).

Muslim millennials do not only view halal from a narrow religious perspective; They understand it as a broader concept encompassing sustainability, ethics, and social welfare. Many feel that halal products are not merely "halal according to Islamic law" but also must meet moral standards, such as being environmentally friendly and free from exploitative practices. They also tend to avoid halal products that negatively impact the environment or involve injustice in their production process.

This broad understanding of halal indicates that Muslim millennials tend to be more selective and critical of the halal products they consume. They integrate universal moral principles such as social responsibility and sustainability into their interpretation of halal. However, the integration of these aspects demonstrates the influence of globalization, which demands that they adapt to international standards that prioritize ethics and sustainability. The challenge is ensuring that the concept of halal maintains the essence of Islamic values, without being influenced by trends or standards inconsistent with religious teachings (Bonne & Verbeke, 2008).

For millennials, halal is no longer limited to food consumption; it has become a lifestyle encompassing various sectors such as beauty, fashion, and finance. By looking at halal products and services, Muslim millennials feel they can live a modern life while still aligning with their religious values. This concept of a "halal lifestyle" also allows them to express their religious values in an inclusive way, relevant to modern lifestyles, and in line with health and sustainability trends. This underscores that for Muslim millennials, halal is not only about products that meet religious requirements, but also part of their identity as religious and modern individuals (Fischer, 2008). However, it is important to remember that this halal trend can also lead to commercialization, with many companies targeting the halal segment as a marketing strategy without fully understanding or adhering to fundamental Islamic values.

Furthermore, this study shows that Muslim millennials view halal products as a symbol of quality, trustworthiness, and social comfort. They perceive that halal products tend to have higher hygiene and safety standards due to the rigorous certification process. Halal certification not only enhances Muslim consumers' self-confidence but also provides a sense of comfort in social interactions, as they believe the product aligns with religious values and is accepted within the social environment. Halal products are now viewed not only from a religious perspective but also as an indicator of quality and safety,

appealing even to non-Muslim consumers who prioritize hygienic and safe products. However, this perspective presents challenges for the halal industry, as they must maintain stringent standards to maintain consumer trust, given that this trust and social well-being can be undermined if expected quality standards are not met.

From these findings, it can be concluded that Muslim millennials have a more dynamic and complex understanding of halal, encompassing religious, social, and ethical aspects. For them, halal is not simply a religious rule but reflects their identity, modern lifestyle, and expected quality standards. Amidst rapid globalization and social change, millennials use the concept of halal to bridge their religious identity with modern life, demonstrating that halal is now part of a collective identity that is inclusive, universal, and relevant to modern values. However, in adapting the halal concept to modern lifestyles, there is a potential risk of commercialization and standards that focus on market trends rather than religious values. Therefore, it is important for the Muslim industry and community to maintain the authenticity of halal values to remain in line with Islamic principles, even though the concept is adapted to meet the needs of the more dynamic millennial generation..

### **Realization of Maqasid Sharia in Interpreting Halal Consumption**

The realization of the maqasid sharia in the context of halal consumption is not only limited to formal adherence to religious law, but also reflects efforts to maintain the overall welfare (maslahah). In the dimension of hifz al-din (protecting religion), halal consumption is a concrete manifestation of a Muslim's obedience to Allah SWT's command, as stated in Surah Al-Baqarah [2]: 168, to consume what is lawful and good (thayyib). Hifz al-nafs (protecting the soul) is also realized through the selection of safe and healthy halal products, which contributes to the physical protection and health of consumers (Auda, 2008).

Furthermore, hifz al-'aql (protecting the mind) can be realized by avoiding products containing harmful or intoxicating substances, thereby maintaining clarity of thought and productivity. Hifz al-nasl (protecting offspring) relates to the consumption of safe and nutritious halal products to ensure the quality of future generations. Hifz al-mal (protecting wealth) is realized through the principles of halal transactions, honesty, and prudence in selecting quality products that do not cause economic harm (Fikri et al., 2023; Kamali, 2010; Muchsin & Mahrous, 2023; Repelita et al., 2024).

Furthermore, modern maqasid sharia also emphasizes hifz al-bi'ah (protecting the environment), where awareness of choosing halal products that adhere to principles of sustainability and environmental well-being is becoming increasingly important. This is relevant to the finding that 52.9% of

millennial Muslim respondents consider environmental and sustainability aspects in halal consumption. Thus, halal consumption is no longer simply a religious label but has transformed into an inclusive, ethical, and ecological lifestyle (Fikri et al., 2023; Repelita et al., 2024).

This transformation demonstrates that the millennial generation of Muslims understands halal consumption as an integrative endeavor that combines spiritual, social, economic, health, and environmental aspects. By basing their consumption behavior on the maqasid sharia (objectives of sharia), they contribute to the creation of benefits not only for themselves but also for the wider community and the environment as a whole. This is a concrete manifestation that the maqasid sharia is not merely normative but can be practically realized in everyday life.

## **CLOSING**

Based on research findings on the meaning of halal among Muslim millennials, the main conclusion is that the concept of halal is now viewed more broadly and holistically by this group. For Muslim millennials, halal is not simply a religious rule for choosing food or products, but has become part of their religious and social identity, reflecting their commitment to Islamic values. Halal is also understood as a concept encompassing sustainability, ethics, and social responsibility, which aligns with their views on health, quality, and modern lifestyles.

Furthermore, Muslim millennials view halal as a symbol of quality, trustworthiness, and social comfort. Halal certification serves as a marker of safety and hygiene, providing not only a sense of security for Muslim consumers but also attracting non-Muslim consumers. Through this understanding, halal has evolved into a lifestyle encompassing sectors beyond food, such as fashion, beauty, and finance, enabling this generation to live a life relevant to both religious values and a global lifestyle.

Overall, this study shows that Muslim millennials have adopted the concept of halal as part of a modern identity that can bridge religious values with the demands of contemporary life. Amid globalization and rapid social change, the concept of halal for millennials is not only a religious rule but also a marker of identity, a standard of quality, and a lifestyle that is inclusive and relevant to global values.

## Declaration of Conflict of Interest

The authors declare that there are no financial, personal, or institutional conflicts of interest that could have influenced the research, authorship, and publication of this article.

## CRediT Author Statement

Mursal: Conceptualization, Methodology, Investigation, Writing – Original Draft, Supervision.

Muhammad Fauzi: Data Curation, Formal Analysis, Writing – Review & Editing.

Alan Rakhmat Putra: Literature Review, Visualization, Writing – Review & Editing.

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During the preparation of this manuscript, the authors used generative AI tools to assist in language editing, grammar refinement, and improving clarity of academic writing.

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