

BUILDING A SYNERGY BETWEEN THE HALAL INDUSTRY AND THE GREEN INDUSTRY IN THE *MAQĀṢID AL-SHARI'AH* REVIEW AS THE BASIS OF ISLAMIC ECONOMICS

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ABSTRACT

Industrial estates are usually reflected in the existence of a sure standardization. The halal industry gave birth to Halal supply chain management, starting with halal standards procurement, manufacturing, distribution, and logistics. The green industrial area was first born by prioritizing environmental sustainability: efficiency using renewable energy, environmentally friendly substitute raw materials, and waste treatment. So far, there has not been continuity seen in the Policy, the concept of *Maqāṣid al-Syari'ah* as the basis of Islamic economics, which prioritizes licit and suitable goods, has not been used as a foundation to synergize the goodness of each industrial area. The method used is the library research method or literature method. The author uses the library research method to get data from reading and reviewing books, scientific articles, journals, and thesis related to the author's title. This research offers a concept of halal and environmental sustainability, which is reflected in the following industry supply chains. (1). Procurement of goods in a halal manner with environmentally friendly product raw materials criteria. (2). Manufacturing process by prioritizing the use of renewable energy. (3). Processing of waste products (gas, liquid and solid) to not damage the surrounding environment. (4). Halal Logistics and Distribution. So that what is contained in *Maqāṣid al-Syari'ah* can be implemented in this new concept.

Keywords: Halal Industry; Green Industry; *Maqāṣid al-Syari'ah*; Halal Supply Chain; Green Industry Supply Chain.

INTRODUCTION

All activities related to fulfilling physical desires are regulated like activities in the economy. However, there are limitations in Islam so that these activities can provide benefits and there is no harm to the body, including our minds. All of that in Islam is known as Halal. (Sulistiani, 2018)

Green industry emerges and is well implemented from the halal business. The concept of the green industry regulates productivity and adequacy in the efficient use of resources to adapt to technological advances with the times. Maintain natural capacity and provide natural preservation to keep it awake. Following the standards that have been set to protect natural ecosystems. This has been stated in the “Law Republic of Indonesia Number 3 of 2014” concerning the green industry (Undang-Undang. No 3, 2014)

The author considers that the urgency of implementing the green industry is to maintain the preservation of nature following the Ordinance of God

The progress of the halal industry focuses on planning needs that are currently occurring by putting forward five perspectives—specifically, the central part of the Policy regarding the implementation of Halal Product Guarantee (JPH). There has been no confirmation and normalization of halal goods, and there are no guidelines for the—increase in halal business. In addition, the next point of view, especially Human Resources (SDM), consists of many manufacturers who do not focus on halal goods and still need information about halal goods for independent business entertainers. The third part of the framework is no adequate foundation, especially the lack of coordination from the organization that handles the framework. The fourth part is not yet about socialization, counseling, and training for MSME players related to products with halal certification. The last part is that many food business actors still rely on imports. The problem is that the *halalness* of imported goods is not yet known. (Waharini & Purwantini, 2018)

Islamic finance depends on the prevailing rules according to Islamic principles. In making it happen, experts recommend the

proposal of jurisprudence as the main component to live according to halal and suitable for all aspects. *Maqāṣid al-Syari'ah* combines three main classifications in essential management, specifically Primary, Secondary, and Tertiary. Meanwhile, according to al-Syatibi, the explicit purpose of this basic rule is to obtain goodness for all. The five components in this *Maqāṣid al-Syari'ah* are Take Care of Religion, Take Care of Soul, Take Care of Mind, Take Care of property, and Take Care of Offspring (Rohmati et al., 2018).

The industry's joint efforts can produce a framework that can support one another, and financial specialists can transfer remote assets to other halal businesses—finally, part of the industry. Unfortunately, as the largest Muslim country in the world from the number of followers of Islam, Indonesia is not a country with Islamic economic activities. This is indicated by the minimum number of Halal products registered or obtaining a halal certificate. Indonesia is still far behind compared to Malaysia, whose Muslim population is far below Indonesia. The Government is expected to continue to boost the halal industry sector by providing supportive guidelines and policies. (Waharini & Purwantini, 2018)

Al-Qur'an in Surah Al-Baqarah verse 168 (Departement of Religion RI, 2020) also clarifies how good should be for us "O you! Eat Halal and good (food)". It is explained that halal and suitable are like not haram, have sound effects on the body, and damage the mind so that it is beneficial for the community and maintenance as a whole. So that analysts believe that the green industry concept can synergize with the halal industry to support its goodness. Indonesia, as the country with the most significant Muslim majority in the world, has a role in realizing concepts and policies that give birth to the synergy of the green industry with the implementation of *Maqāṣid al-Syari'ah* instruments.

This research focuses on issues concerning which include the following: 1) Halal Industry Concept, 2) Green Industry Concept, 3) Government Policy on these two industrial concepts. These three things are used as a subject of discussion following the *Maqāṣid al-Syari'ah*, the basis of Islamic economics

LITERATURE REVIEW

Legal standards are an essential focus in the investigation of Islamic law. As a result of the significance of *Maqāṣid al-Sharī'ah*, the legitimate scholars made it what we know. The primary meaning of *Maqāṣid al-Syari'ah* is to gain profit and stay away from ourselves Damage. The virtue of Islamic law is more beneficial for all of us. Allah SWT has provided standards of various goodness that benefit humans. Allah SWT does not make laws, just like guidelines are made for specific reasons. Ibn Qayyim al-Jauziyah. (Khan, 2014) revealed that any difficulty deviating from justice, goodness, and insight is undoubtedly not God's arrangement. The motivation of Sharia is to serve everyone and their existence after death. So the quality of life has been widely discussed in Islamic law covering fairness for the people, virtue, and what brings benefits. This brief explanation will fundamentally advance the formation of Islamic finance and *Maqāṣid al-Syari'ah*. Matters considered significant in this focus include clarifying the essential standards of Islamic finance matters and the rules that underlie the improvement of *Maqāṣid al-Syari'ah* as a reason to build laws for the difficulties used to recognize goodness avoid disagreement.

Epistemologically, *Maqāṣid al-Syari'ah* is a plural word composed of *maqṣod*, *qashd*, *maqashid*, or *qushud*, namely the inference of the verb *qasoda-yaqshudu*. Different implications include objective, central, fair, and not for a subject. Beyond the breaking point, the straight path is on the middle axis between abundance and insufficiency. While Sharia etymologically implies مصدر مياه الشرب can be interpreted as a way to a water source or a way to a source of life. The Arabs used this word to go to the eternal and clear path of getting visible drinking water. (Rohmati et al., 2018). Furthermore, the Sharia implies an approach to Imam Syathibi argued that goodness which is in nature to help everything in our life, is needed to provide concessions and reduce the emergence of new problems. The advantage of excellence is to carry out different movements according to custom and avoid reprehensible actions contrary to sound judgment. This advantage is ethical honesty (Ali, 2016).

In the case of Sharia planning to preserve profits, it is quite possible to assume that Sharia means preventing and eliminating losses. This standard is underlined in the Hadith “*Don't do anything dangerous and accept the act of danger*” لا ضرر ولا ضرار. The hadith is Hadith Âhâd.

Maqâşid al-Syari'ah is part of Islamic *tasawur* (Islamic world view), which means that *tasawur* is a perspective, image, or mental character of everything that depends on the quality of Islam. The *Maqâşid al-Syari'ah* has also guided the halal industry in Indonesia. The halal industry development is expected to be a new solution for consumers. In this case, the Muslim community is maintained in all directions. Daily needs can be fulfilled with clarity of law and consistently for profit, with all considerations.

***Maqâşid al-Syari'ah* as the Basic Foundation of Islamic Economics**

Maqâşid al-Syari'ah in this case, limits itself to five basic aspects namely, *Preservation of Religion, Preservation of Soul, Preservation of Mind, Preservation of property, and Preservation of Offspring*. The five bases contained in the *Maqâşid al-Syari'ah* have goodness levels, virtues, and levels, namely:

1. Primary is a necessity of life with a priority scale, and if it is not hurried, it will result in damage.
2. Secondary, is a secondary need, which does not need to be hastened but sufficiently in use
3. Tertiary, is a tertiary need and only a complement

The Sharia's goodness rules have a limit that needs to be met. There is a link between public benefits and a connection with the law. While there are also limitations in the goodness, namely:

1. Goodness is a unity of the five points in the *Maqâşid al-Syari'ah*
2. Stay guided by the Koran and Hadith.
3. Put forward goodness which is more important

The situation of humans on this planet is that of a caliph. This idea cannot be found in any other lesson than Islam. Nobility

concerning the progress of a nation underlined the situation of man (caliph) on earth. Quraish Shihab explains and analyzes the importance of Khalifah, meaning “who replaces” or “who comes after who precedes.” This focuses on who will replace Allah or the leader on earth. Of course, this also caused people to acknowledge God’s condition. With this satisfaction, Allah plans to give human trials as a form of attention. Some interpret it as a substitute for animals in becoming leaders on earth (Sulistiani, 2018)

Industrial Estate

The industry is a monetary action that measures raw merchandise, raw materials, products, or goods that are still half-finished and then developed into goods with added value, as stated by (sadono sukirno, 2013). Based on the National Industrial Zoning Committee (NIZC), Industrial Estates are defined as the gathering of various types of industry in an area with various factory support facilities is accommodated and supervised by industrial mechanisms, either from the private sector or the Government, directly managing different mechanical exercises. Characterizes modern zones as areas or zones with a mix of offices, consisting of automated factories, business premises, and other foundations, such as social and public offices. The advancement of the current domain is proposed so that a single administrative unit can control the effects and advantages of mechanical existence to carry out its duties effectively. However, limited characteristics convey distinct effects because automated cycles are resolved in a “nothing new” manner to empower public authorities and businesspeople to devise ideas that synergize financial development with constrained standard assets and natural security measures.

Halal Industry

Halal in language, as indicated in certain conclusions, comes from the root word *الحل* which has the meaning (الإباحة) which means something permissible. as noted in the Sharia. Al-Jurjāni’s composition, “halal” (الحل) or “open” (الفتح) which are words, implied by any means which cannot be penalized for their use or

demonstrations which are freed by law to resolve. (حلال) suggests being separated or released (طلقا) explains that halal is something that can be done, there is no prohibition in Islamic law, and those who do it do not get sin from Allah SWT. Meanwhile, a halal item is an item that has been processed first, and the raw material has met the criteria described by the Sharia. It does not contain any criminal elements (Yeni Rohaeni & Ahmad Hidayat Sutawijaya, 2020).

The meaning of the word halal can be concluded as something that can be done according to the Sharia, and if it is related to food, then it can be consumed, and if the goods can be used

Increasing government assistance to society, both the handling of raw materials and creating a different point can be a financial item permitted by Sharia, regardless of whether during production, business, use, performance, or progress is that spent is not a consequence of transaction gymnastics. Blocked A halal shop chain, the board controls the supply of raw materials for manufacturing, handling, display, progress, and ready-to-burn goods following halal principles. In general, there are four basic exercises in the halal production network, namely:

1. Halal (Procurement), The acquisition of halal goods is a way of obtaining halal raw materials, consisting of inclusion in exercises that emphasize maintaining halal respect throughout the store chain. The halal assessment of raw materials is not only based on halal material, but the source and installation framework are also halal.
2. Halal Manufacturing (Processing), Halal handling converts raw materials into goods according to the methodology according to halal guidelines. The treatment cycle is the stage most at risk of causing non-halalness. In line with that, it is essential to strengthening the use of the sharia framework in the internal preparation organization.
3. Halal distribution, Halal appropriation consists of bundling and holding of halal goods. Whether it is an ingredient, the leading trademark in bundling must be lawful and acceptable.
4. Halal Logistics, Coordination includes arranging, ensuring, and differentiating goods and materials. The predicate of

halal is not only for the goods, but the size of distribution and presentation is also remembered for the halal goods inventory network. (Ab. Talib et al., 2015)

Muhammad Abdul Mannan in “Islamic Economics: Theory and Practice” “The problem of Islamic finance is sociology contemplates the monetary problems of society which are infused with Islamic qualities” (The aspect of sociology examines individual financial problems are saturated of Islamic qualities). As for the standards in Islamic Economics, in particular (Menita, 2017):

1. The Principle of Faith
2. Principles of Justice
3. Guidelines for Prophethood
4. Standard Government
5. Rules Result

The capability of the halal industry in this world is extraordinary. Based on the 2016/2017 Global Islamic Economy Report, the estimated Muslim dietary use and lifestyle area on the halal planet has been \$ 1.9 trillion since 2015 and continues to increase to \$ 3 trillion in 2021. This economic opportunity also drags countries with minority Muslims and competes to face the capabilities of sharia business. “The world Islamic Economy Report” in 2016/2017 Malaysia is at the top followed by the UAE, then Bahrain, which is separated at the highest level as the most developed country in the halal business on the planet (Rasyid, 2017). So far, the halal industry in Indonesia is also stated in Law Number 33 of 2014 concerning Halal Product Guarantee (JPH), namely:

1. Food and drink.
2. Treatment
3. Beauty agent
4. Compound items.
5. Natural stuff
6. Hereditary design items
7. Valuable merchandise.

Green Industry

Since the 1972 Stockholm meeting, nature activists have begun to forcibly lobby for adjustments to the context of changing events, particularly by consolidating ecological angles into a whole pattern of remedial exercises. The Stockholm Conference seeks to include all the legislatures on the planet during the time spent assessing and regulating nature, joining the feelings and concerns of the created and agricultural nations, advancing the public interest, and advancing reform by ecological reflection. One of the implementations of ecologically solid improvements must be made possible through a green industry program. Sustainable use of green business will help increase productivity, benefits, and intensity in world markets. (Al-Ghdabi et al., 2019) green supply chain management with five Practices (Cooperation with customer, Green purchasing, Green manufacturing, Green design, Green distribution)

From one perspective, a methodology that applies standards of effectiveness and anticipation of pollution will have the option to reduce the cost of creation while also fulfilling ecological interests. Despite this, the unscripted TV drama that assists in running a green business from organizations in Indonesia is not enough. Furthermore, concrete evidence of the components of the organizational hierarchy that play a role in determining the implementation of natural administration, especially the use of green business in Indonesia, also needs to be examined to contribute to the different meetings. Natural Strategic Management (ESM) is an administrative instrument to realize the green industry concept approach at the provincial level. the basic standards and systems adopted in green business are as follows:(Atmawinata et al., 2011)

- a. Limiting the use of raw materials, water, energy, and raw materials that are ecologically unpleasant (hazardous and risky) is the same as restricting the development of waste at its source to prevent or potentially reduce the frequency of pollution, natural damage, and harm to people.

- a. Ongoing changes and utilization design apply to both the cycle and the item being created, so it's essential to look closely at the life cycle investigation of the thing.
- b. Changes in views, mentality, and behavior of each related meeting, including public authorities, communities, and business networks, are enforced by shared responsibility and are also encapsulated in the green business implementation strategy.
- c. It is implementing innovative naturally benevolent, administrative frameworks that bear in mind standard working methodologies to deal with regulatory prerequisites.
- d. The implementation of green industry programs must be based on vigilance so that independent guidelines are needed that do not depend on government guidelines or regulations.

Affirmative Nature of Humans and the Environment

Humans are equipped with minds and feelings, and humans have the mandate as Khalifah on earth to stay away from the destruction of nature. The meaning of caliph does not mean to destroy and shed blood, as the angel claims, but to build a peaceful, prosperous, and just (Masruri., 2014). Allah SWT. Knowing the potential possessed by humans so that they prioritize it from angels, who are God's creatures who always carry out whatever is ordered in the Qur'an to stay away from evil. The angels never denied Allah. When Allah informed us, that humans would be made caliphs on earth, they questioned Allah. This point is clearly illustrated in the Holy Quran.

“Remember when your Lord said to the angels: ‘Verily I want to make a caliph on earth.’ praise You and sanctify You? “God said:” Verily, I know what you do not know. “ (Surah Al-Baqarah 2: 30).

At the same time, the above verse is an order for us to preserve and prosper the earth on which it is a foothold in wise ways and does not damage the environment. For example, by carrying out

agricultural, plantation, fishery activities. Allah SWT. Expressly prohibits all forms of destruction of this universe.

“It appears that the damage on land and at sea is caused by the actions of human hands so that Allah will feel for them a part of (the result) of their actions so that they will return (to the right path)” (Surah Al-Rum 30: 41). (Departement of Religion RI, 2020)

Damage to the ecosystem is artificial. Human nature that is always greedy, oppressive, and so on is the ugly side of a human creature. In the view of humanism, environmental damage and imbalance occur due to humans putting their egos first and wanting to control everything (Rosowulan, 2019). And indeed, Allah has pinned two contradictory traits in humans. Both of them will always fight to dominate humans. Therefore, according to Islamic law, for domination to be won by good character, it must continually be honed with divine wisdom and spiritual values .

METHODS

This research is a qualitative research type of library research—sources of data and research results in descriptions or words. It is used to explain building synergies between the green and halal industries. The method analysis used is descriptive (Sugiyono, 2017). Its relationship with the phenomenon being analyzed. Then the data is analyzed to explain Building a Synergy between the Halal Industry and the Green Industry in the *Maqāṣid al-Syari'ah* Review as the basis of Islamic Economics.

This study uses library documentation or collected reading data sources. After that, the data were analyzed using Data Analysis Techniques, namely, Content Analysis, Inductive Analysis, and Analytical Descriptions. The researcher chooses the data source directly related to the research. Sources of data through accredited journals aim to make the data more accurate and more excellent weight value. Other data is also through reading book sources and written rules of policymakers with the aim of the research, namely, To Build Synergies Between the Halal Industry and The

Green Industry in terms of *Maqāṣid al-Syari'ah* as a Foundation in Sharia Economics. Library data in this study is divided into primary data and secondary data.

Primary data consists of reading books and written government regulations as the direct reference, namely:

- a. Grounding Islamic Law through *Maqāṣid al-Syari'ah* by Jasser Auda.
- b. Minister of Industry Regulation No. 39 of 2018 concerning “Green Industry Certification Procedures”
- c. Minister of Industry Regulation No. 41 of 2017 regarding “Green Industry Certification Bodies”
- d. Law No. 33 of 2014 concerning “Halal Product Guarantee”
- e. Government Regulation No. 31 of 2019 concerning “Halal Product Guarantee”
- f. Minister of Industry Regulation No. 17 of 2020 concerning “Procedures for Obtaining a Certificate in the Context of Establishing a Halal Industrial Zone”
- g. Industry Law No. 03 of 2014
- h. Module “Deepening Study of industrial structure through efficiency and effectiveness in the implementation of the green industry of the Ministry of Industry” in 2012.

Secondary Data, which is complementary related to primary sources, namely research journals and research related to the aspects under study, review of documents to support the results of the analysis, here are some articles from accredited journal sources:

- a. *Maqāṣid al-Sharī'ah* as the Basic Foundation of Islamic Economics” researched by Rachmasari Anggraini, Dani Rohmat, Tika Widiastuti in 2018
- b. The Halal Food Industry Development Model in Indonesia researched by Faqiatul Mariya Waharini and Anissa Hakim Purwantini in 2018
- c. Analysis of *Maqāṣid al-Syari'ah* in the Development of Halal Industry Law in Indonesia by Siska Lis Sulistiani in 2018

- d. Environmental Strategic Management for Green Industrial Zones by M. Harun Alrasyid in 2016.
- e. Formulation of SME Management Improvement Strategies Towards a Green Industry Case Study on Four SMEs in Surabaya” by Ferry Suzantho and Wahyono Hadi in 2019.

RESULTS

The absence of a government policy on sustainability between the concepts of industrial estates, in this case, the green industry concept, was implemented first. The idea of a massive halal industrial area has been planned recently in various regions in Indonesia. The halal industry emphasizes the *Halalan Thayiban* aspect, which means halal and suitable, while the green industrial area emphasizes environmental elements. So here is the need for continuity between pre-existing concepts, namely green industrial areas that emphasize environmental aspects more than halal industrial areas. Of course, with the intention that goodness and welfare are achieved for Muslims. So that what we understand in *Maqāṣid al-Syari'ah* in applying Islamic economics can be completed in this case limiting to five bases as described in the literature review above.

This research is more emphasized to bring good things in the green industry, namely musty environmental sustainability and natural preservation. It is also applied to halal industry, such as what is contained in the understanding of *Maqāṣid al-Syari'ah*. So that is being able to produce new knowledge for the Government as policymakers and business actors in preparing all aspects of it and the Muslim community general. They are the users and targets of the Policy. It is hoped that later it will produce a perfect policy following the *Maqāṣid al-Syari'ah* concept as the foundation of Islamic economics.

New Supply Chain Result of Synergy for the Halal Industry

So far, the basis for implementing the green industry is the 2014 Chapter 1 Article 1 paragraph 3 states, “Green Industry is an industry which in its production process prioritizes efficiency and effectiveness in the use of resources in a sustainable manner so

that it can harmonize industrial development with sustainability. Environmental function and can benefit the community “. Then there are the derivative rules, namely. Regulation of the minister of industry No. 41 of 2017 concerning “Green Certification Bodies” Then continued No. 39 of 2018 concerning “Green Industry Certification Procedures.”

The halal industry itself is based on Law Number 33 of 2014 concerning “Guaranteed Halal Products” Chapter 1, Article 1, Paragraph 1, “Products are goods and services related to food, beverages, medicines, cosmetics, chemical products, biological products, engineering products. Genetics, as well as used goods that are used, used, or utilized by the community”. Then there are derivative regulations in Government Regulation No. 31 of 2019. It contains more details of rules is related to technical implementation in the field. The halal industry is regulated in the Minister of Industry Regulation No. 17 of 2020 concerning “How to Obtain a Certificate in the Context of Establishing a Halal Industrial Zone”

The latest regulation in the draft Employment Copyright Law, related to obtaining a halal certificate in Article 29 paragraph (3), has changed in the period for checking and filing for certification is now trimmed to a span of one working day, and Article 48 regulates the guarantee of halal products. There are several related bodies regarding the authorized institutions, namely the halal product guarantee agency (BPJPH), halal auditors, and halal inspection agencies. Meanwhile, the MUI is the one who gives the fatwa after all the processes have been carried out

A new supply chain can be a solution to achieve broader benefits, such as what is described in the literature review in the supply chain or supply chain, which can be synergized as follows

1. Procurement of goods in a halal manner with the criteria of goods or substitute goods that are environmentally friendly
2. Manufacturing process by prioritizing energy efficiency and the use of renewable energy
3. Management of waste products or waste (gas, liquid and solid) so as not to damage the surrounding environment
4. Halal Logistics and Distribution.

DISCUSSION

The business potential of the halal industry in the world is enormous. This sat various countries, both Muslim and non-Muslim countries, are vying to work on the business potential of Shariah. Based on the *Global Islamic Economy Report 2016/2017*, the value of Muslim food and lifestyle sector expenditure in the world halal sector reached US \$ 3 by 2021. *The Global Islamic Economic Report 2016/2017* ranked Malaysia, the United Arab Emirates, and Bahrain in the top ranks as the most developed countries in the halal industry *globally*. Malaysia ranks first due to its strong performance in the Islamic finance sector with many assets, an advanced government, full support, and the highest awareness value. Although Malaysia's ranking in 206 decreased slightly in the *Halal Food* indicator, which is in the fifth position, it is ranked second in the *Halal Travel and Halal Pharmaceuticals and Cosmetics hands*. This reflects a strong tourism sector and certification of advanced halal products. Malaysia is considered worthy of ranking first in the world halal industry based on the above criteria. (Sulistiani, 2018).

In the Global Islamic Economic Report, 2016/2017, Indonesia occupied the 10th position, far behind Malaysia, which was first. From various indicators, Indonesia is considered vital in halal travel, where the Government plays an active role in promoting it. Dunia. (Nasar :2017).

The scope in the halal industry in Indonesia based on Law No. 33 of 2014 on Halal Product Guarantee, is:

- a. Food and Drink
- b. Drugs
- c. Cosmetics
- d. Chemical products
- e. Biological products
- f. Genetically engineered products,
- g. Used goods used, used, or used by the community.

In addition, other aspects of the wider halal industry also include halal tourism, known as Sharia tourism, which provides for tourist attractions or hospitality. The legal basis of

halal tourism activities is based on Law (UU) 10 Year 2009 on Tourism. Previously the Government had issued technical rules on halal tourism support facilities in Regulation of the Minister of Tourism and Creative Economy No. 2 year 2014 on Guidelines for implementing Sharia Hotel Business. The ordinance establishes two categories, namely sharia hotel Hilal I and sharia hotel Hilal II.

In its formulation, the Government was assisted by the National Sharia Council (DSN). However, the rule was finally revoked with the Minister of Tourism Regulation No. 11 year 2016 because it received a mixed reaction from industry circles. Then, in 2016, the Indonesian Sharia Council of the Indonesian Ulema Council (DSN-MUI) issued Fatwa No. 108/DSN-MUI/X/2016 on Guidelines for The Implementation of Tourism Based on Shariah. Aspects of tourism arranged include hotels, SPA, sauna, *massage*, attractions, and travel agencies. However, the fatwa will not be influential if it is not posted in tourism minister regulations.

Analysis of Maqāṣid al-Syari'ah in the Development of Halal Industry Synergy

Scholars assert that Islamic law was created to realize the benefit of humans in this world and Hereafter. There are primary, secondary and some are tertiary, as stated by Imam al-Ghazālī and al-Syāthibī. According to Imam al-Syāthibī, the task of Sharia is oriented towards the goals of humanity consisting of primary, secondary and tertiary. Primer means something that must be there to realize the benefit of religion and the world. If something is lost, the human use will be challenging to discover, even causing damage, chaos, and destruction (Ali: 2016).

On the other hand, happiness and pleasure will disappear, and actual losses will arise. To help get the two things you need most. First, something that can maintain and strengthen the foundations and rules of Sharia and is the central aspect to become the existence of Sharia. Second, something that can prevent direct or indirect violators of Sharia and is an aspect to avoid the extinction of Sharia. Imam al-Qarāfī added a sixth component, namely honor, often as self-esteem. Therefore, Sharia prohibits slander or accuses adultery

speaks of the disgrace of others. According to Imam al-Syāthibī, secondary benefit is everything necessary to provide leeway and reduce the usual difficulties of achieving the goal. The advantage of who benefits from virtue is another act that lowers custom and is far from an act of disgrace opposed by common sense. This good is moral superiority. (Ali: 2016).

Maqāṣid al-Syari'ah is part of the Islamic Worldview, which means a way of view, image, or mental attitude towards everything based on Islamic values. An understanding of a matter that includes aspects of Tawhid against Allah as Creator and man as servant and Caliph of Allah awakened from the shreds of evidence of reason and proof of the Holy Qur'an (Mohd. Shukri, 2010). *Maqāṣid al-Syari'ah* covers various aspects introduced by Asy-Syatibi through Five principal, includes maintaining religion, life, mind, descendants, and property. However, the *Maqāṣid al-Syari'ah* should continue to develop following the challenges of its time to meet the human needs of every technological development or the human condition that is innovative and dynamic.

The halal industry development in Indonesia is inseparable from three essential aspects, namely, aspects of production, distribution, and consumption. Hence, it has significant implications for the production process, production, products, distribution, and selection in parts of public consumption. In addition, these three aspects are accompanied by the use increasingly sophisticated and innovative technology, so that it needs to be controlled by a rule, in this case, Islamic law within the framework of *Maqāṣid al-Syari'ah*.

The aspects of production that include the concept and safety of workers in the halal industry can be understood as follows:

1. The foundation of the foundation in the halal industry that is applied is the foundation of tawhid, highlighting worldly benefits, and the afterlife becomes part of the balancing act. Aspects of human safety, nature in the activity of production in producing halal products -thayiban becomes part of the concentration of halal industry in the framework of *Maqāṣid al-Syari'ah*.

2. In the aspect of goals in the halal, not industry only focuses on maximal luck. Still, in addition to benefits, some responsibilities must be considered in the process or results. To prevent and reject all the hopes and good for humans and in the near becomes the priority.

In the parts wage workers following the efforts made in their work, even the appropriate wages are within the framework of *Maqāṣid al-Syari'ah* to be given before the sweat of the dry worker who relies on the prevalence in hiring. In addition, material value also developed the concept of blessings in the halal industry business

CONCLUSION

So far, there are four essential activities in the halal supply chain: Halal procurement of goods, halal processing, halal distribution, and halal logistics. The green industry itself means environmental sustainability, efficiency in using resources such as materials for a product or environmentally friendly substitutes, water, electricity, and others in the different production processes. More importantly, the waste produced must be treated first if the waste is dangerous. for the environment so that the impact does not damage nature, namely the plant ecosystem, which is also directly related to the animal habitat of industrial areas and must also pay attention to the surrounding environment by including plants around the factory to neutralize the pollution produced

The concept of *Maqāṣid al-Syari'ah* as the foundation of Islamic economics that prioritizes *Election Delicious* can be reflected and perfected by combining the two ideas of the halal and green industry. So, what is aspired in Islamic economic practice can be achieved, Halal and sustainability are maintained so that this research can input the taker's Policy.

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