Ensuring Shariah Integrity in the Halal Supply Chain: A Normative and Operational Analysis

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Abstract

The global halal supply chain is a critical component of Muslim consumer markets, ensuring that goods and services meet the ethical, sanitary, and religious requirements outlined by *shariah*. However, the practical implementation of *shariah* principles within modern supply chains remains inconsistent across regions and industries. This study investigates the normative foundations and operational practices that define *shariah*-compliant halal supply chains in both theoretical and practical contexts. The objective of this research is to examine the intersection of Islamic legal standards with modern supply chain management practices, identifying how *shariah* rulings (*ḥukm*) inform the procedures of sourcing, production, storage, and distribution within the halal framework. By doing so, the paper aims to offer a comprehensive theoretical model of compliance and highlight systemic gaps in current practices. The research utilizes a qualitative approach grounded in textual analysis, examining classical Islamic jurisprudence (*fiqh*), contemporary *fatwas*, international halal standards (e.g., MS 2400), and scholarly publications. The findings suggest that many current supply chain practices risk compromising *shariah* compliance due to a lack of integration between jurisprudential understanding and industrial logistics. Ultimately, this study underscores the necessity for a harmonized model that bridges Islamic jurisprudence with modern logistics frameworks. It calls for regulatory bodies, halal certifiers, and supply chain actors to integrate scholarly interpretations with practical compliance mechanisms.

Keywords:
halal supply chain; shariah compliance; Islamic jurisprudence; halal certification; ethical logistics

INTRODUCTION

The rising demand for halal products has catalyzed a global movement toward establishing supply chains that not only fulfill logistical standards but also comply with Islamic law (*shariah*). As Muslim populations increase and awareness of halal consumption expands, industries are compelled to design systems that ensure every link in the supply chain adheres to both ethical and legal Islamic principles (Bonne &

Verbeke, 2008, p. 162). The significance of this endeavor is not merely religious but also economic, with the halal market estimated to surpass USD 3 trillion globally by 2020 (Talib & Johan, 2012, p. 6). Despite this growth, the notion of *shariah* compliance in logistics remains vaguely defined and inconsistently implemented across Muslim and non-Muslim majority contexts.

At its core, *shariah* compliance encompasses a spectrum of principles including the prohibition of *ḥarām* substances, the prevention of contamination (*najis*), and ethical treatment of labor and contracts (*ʿuqūd*). These obligations require thorough consideration at each supply chain node, from procurement to retail. Scholars such as Al-Qaradawi (2001, p. 115) have emphasized the holistic nature of halal, extending beyond food ingredients to processes and business ethics. Yet, many halal certification schemes focus narrowly on end products, failing to address critical upstream activities like transportation, storage, and warehousing (Tieman, 2011, p. 290).

Classical Islamic jurisprudence (*fiqh*) offers the foundations for halal standards. Jurists from the four Sunni schools (*madhāhib*) have outlined detailed rulings on purity (*ṭahārah*), contract law, and trade ethics. However, these classical texts, including *al-Umm* by al-Shāfiʿī (2000, p. 334) and *al-Mughnī* by Ibn Qudāmah (1997, p. 142), were not developed with the complexities of globalized supply chains in mind. Consequently, contemporary Muslim scholars and regulatory bodies have produced numerous *fatwas* to guide the halal industry, resulting in a patchwork of interpretations and standards.

While organizations like JAKIM (Malaysia), MUI (Indonesia), and GSO (Gulf countries) have taken strides to standardize halal certifications, the alignment between these institutions and the normative corpus of *shariah* remains partial. The Malaysian standard MS 2400:2010, for instance, includes guidelines on logistics and warehousing but lacks mechanisms to ensure continuous *niyyah* (intent) and *niṣf al-ʿamal* (ethical intent of action) in business practice (Department of Standards Malaysia, 2010, p. 5). This gap suggests a disconnect between operational procedures and Islamic normative frameworks.

In practice, many halal logistics operators emphasize segregation and cleanliness, but neglect legal and ethical compliance in contracts, employee welfare, or financial transactions (Talib & Hamid, 2014, p. 46). Moreover, the absence of a unified global *shariah* standard often leads to disputes over the acceptability of specific practices. These include shared-use containers, cross-contamination risks, and inconsistencies in documentation and chain of custody (Tieman et al., 2012, p. 214).

The literature thus far reveals a tension between the normative ideals of Islamic law and the fragmented, profit-driven structure of modern supply chains. This study argues that the halal supply chain must be anchored in comprehensive *shariah* principles, not

merely surface-level compliance. Key to this is understanding how juristic rulings (*ḥukm*) inform logistical ethics, and how these rulings can be translated into auditable standards across diverse legal systems and industrial contexts.

To address this challenge, several research questions arise. First, what are the jurisprudential foundations that define a *shariah*-compliant supply chain? Second, how do current halal certification bodies interpret and operationalize these principles? Third, what are the gaps between normative Islamic legal theory and its industrial application? Fourth, how can an integrated model of *shariah*-compliant logistics be constructed to resolve these gaps?

This study is driven by the need to bridge classical jurisprudence with contemporary practice, offering a scholarly and operational framework for *shariah* compliance. In doing so, it aims to contribute both to Islamic economic theory and to practical regulatory discourse, responding to the demands of Muslim consumers and halal industries alike. The findings are intended to assist scholars, policymakers, and halal certifiers in aligning religious mandates with supply chain realities.

LITERATURE REVIEW

Early studies on halal concepts were grounded in Islamic dietary law, focusing primarily on the permissibility of ingredients and slaughter methods. Al-Qaradawi's seminal work *al-Ḥalāl wa al-Ḥarām fī al-Islām* (2001, p. 122) remains foundational in establishing the moral and legal criteria that define halal products. These early texts, while doctrinally rich, did not address logistical processes or supply chain complexities. Scholars such as Ibn Taymiyyah (1995, p. 231) and al-Ghazālī (2005, p. 198) emphasized ethical trade and intention (*niyyah*), setting a normative basis for Islamic commerce but not elaborating on procedural frameworks in contemporary trade networks.

The emergence of modern Islamic economics in the 1970s and 1980s brought broader perspectives to business practices, emphasizing *shariah*-based governance in financial systems. Scholars like Chapra (1992, p. 66) and Siddiqi (1981, p. 104) explored how Islamic principles could guide market structures. However, it was not until the early 2000s that specific attention was given to logistics. The pioneering work of Talib and Johan (2012, p. 3) proposed a functional model for halal logistics, arguing that a *shariah*-compliant supply chain must consider purity, segregation, and documentation as essential elements.

Building on this foundation, Tieman (2011, p. 289) introduced the concept of halal integrity throughout the supply chain, stressing that contamination, storage, and transportation must all be subject to *shariah*-compliant procedures. His model became

instrumental in framing halal logistics as an independent discipline within supply chain management. At the same time, Zailani et al. (2010, p. 139) underscored the need for industry-wide standards, pointing to inconsistencies across national certification bodies. These scholars emphasized risk factors such as cross-contamination and ambiguous documentation, which threaten the reliability of halal claims.

A more recent wave of research has begun to critically examine the institutional and jurisprudential alignment of halal certification systems. Talib and Hamid (2014, p. 49) identified major discrepancies between Islamic legal theory and practical enforcement in logistics. Their analysis revealed that most certifiers fail to incorporate *fiqh al-muʿāmalāt* (Islamic commercial jurisprudence) into logistical evaluations, instead relying on physical inspection and checklist approaches. This suggests a superficial level of *shariah* compliance that does not account for underlying ethical dimensions such as fair labor, transparency, and contract legitimacy.

Concurrently, Indonesian scholarship—drawing from both classical *fiqh* and local Sinta-Garuda journals—has advocated for more holistic models of halal governance. Rahman (2013, p. 89) emphasized integrating traditional Islamic principles with national regulatory systems, while Aminuddin (2014, p. 76) proposed harmonizing international standards through *ijtihād jamaʿī* (collective juristic reasoning). These perspectives highlight the need for dynamic legal reasoning that can adapt to the evolving challenges of halal supply chains without compromising Islamic principles.

Together, these studies chart the evolution from doctrinal interpretations to operational frameworks. However, a consistent theme emerges: the lack of a unified theoretical model that thoroughly aligns Islamic legal foundations with industry best practices. This literature review, therefore, reveals the urgency of constructing a framework that is both normatively grounded and operationally viable—ensuring that halal logistics are authentically *shariah*-compliant at every stage.

Theoretical Framework

The theoretical framework of this study draws primarily from the principles of *fiqh al-muʿāmalāt*, the branch of Islamic jurisprudence that governs transactional and commercial relationships. Rooted in classical texts, this field elaborates on the ethics of trade, obligations in contracts, and the conditions that render commercial activity *ḥalāl* or *ḥarām*. Foundational works such as *al-Umm* by al-Shāfiʿī (2000, p. 337), *al-Mughnī* by Ibn Qudāmah (1997, p. 223), and *al-Iḥyāʾ* by al-Ghazālī (2005, p. 187) articulate the spiritual dimension of trade, emphasizing that lawful earnings must be purified not only in substance but also in procedure. These sources reinforce that *ṭahārah* (purity), *niyyah* (intent), and *ʿadl* (justice) are integral to commercial practice.

Within this framework, the concept of *ḥalāl* is not merely a categorical label but a moral function determined by both intrinsic and extrinsic factors. Classical scholars emphasized that what is permissible must also be devoid of deceit (*gharar*), harm (*ḍarar*), and injustice (*ẓulm*) (Ibn Taymiyyah, 1995, p. 214). Therefore, a halal supply chain cannot be considered *shariah*-compliant unless it aligns with these deeper ethical mandates. This includes ensuring that labor rights, environmental impact, and contractual clarity are all observed in line with Islamic norms.

Modern theoretical contributions in Islamic economics, particularly by scholars such as Chapra (1992, p. 70) and Siddiqi (1981, p. 121), have expanded these classical principles to contemporary contexts. They argue for an institutional ethics approach, wherein organizations are seen as moral agents responsible for implementing Islamic values systemically. This perspective is particularly relevant to supply chain operations, where organizational decisions affect multiple stakeholders, including producers, logistics firms, certifiers, and consumers.

Building upon these ideas, halal logistics theorists like Tieman (2011, p. 295) have proposed operational frameworks that prioritize *shariah* integrity at every point of interaction. His model integrates technical elements—such as segregation, contamination control, and traceability—with normative concerns including intent and accountability. This synthesis suggests a dual-layered model of compliance: one that is externally verifiable and internally motivated by Islamic ethics.

Additionally, concepts from *maqāṣid al-sharīʿah* (the higher objectives of Islamic law) provide a philosophical anchor for evaluating the broader impact of halal supply chains. As al-Shāṭibī (2003, p. 98) argues, *maqāṣid* serve to protect essential human interests—faith, life, intellect, progeny, and wealth. Thus, a truly *shariah*-compliant supply chain must not only prevent contamination and fraud but also promote transparency, social justice, and sustainability.

This integrative framework—drawing from classical jurisprudence, modern Islamic economic theory, and applied halal logistics—serves as the foundation for this study. It enables a multidimensional analysis that goes beyond surface-level compliance, focusing instead on the ethical, legal, and operational dimensions of halal supply chains within a normative Islamic paradigm.

Previous Research

Tieman (2011, p. 289) laid one of the earliest and most influential foundations for halal logistics by proposing a practical model that integrates storage, handling, and transportation practices within *shariah* parameters. His study identified key variables

affecting halal integrity—such as physical segregation, risk of contamination, and documentation traceability—and provided a framework applicable across diverse industry sectors. While groundbreaking in establishing halal logistics as a formal field, his work remained largely focused on physical logistics rather than jurisprudential alignment.

Zailani et al. (2010, p. 137) investigated the perception of halal logistics among Malaysian companies, highlighting how market demands and certification practices shape operational choices. Their empirical findings showed that many businesses implement halal procedures not out of religious obligation but due to economic incentives, raising concerns over the authenticity of *shariah* compliance. They recommended stronger alignment between certification protocols and Islamic legal norms, emphasizing the need for consistent standards across regulatory bodies.

Rahman (2013, p. 89), focusing on Indonesia's halal governance landscape, emphasized the tension between religious edicts and institutional regulation. His analysis of the Majelis Ulama Indonesia (MUI) and its certification procedures pointed to inconsistencies in enforcing *shariah*-based criteria across supply chain stages. He advocated for deeper engagement between *ulama* and policymakers to ensure that halal logistics reflect juristic integrity and not merely bureaucratic protocol.

Talib and Hamid (2014, p. 46) critically examined the halal logistics practices of Southeast Asian firms, revealing significant gaps between declared compliance and actual implementation. Their findings indicated that while most firms adhere to hygiene and segregation protocols, very few address *shariah* concerns such as valid contract structures (ʿ*uqūd*) or financial ethics. They called for a more comprehensive model that includes both procedural and moral dimensions of halal assurance.

Aminuddin (2014, p. 76) introduced the concept of *ijtihād jamaʿī* (collective juristic reasoning) as a mechanism to resolve inconsistencies in halal logistics. Drawing from classical jurisprudence and modern legal theory, he proposed the formation of multi-stakeholder councils comprising scholars, industry experts, and regulators to issue adaptive *fatwas* and policies. His study emphasized the need for contextual flexibility while upholding the foundational principles of *shariah* compliance.

Despite the growing body of literature, most studies treat halal logistics from either a managerial or legalistic perspective, rarely integrating both. There is a lack of scholarly work that harmonizes *fiqh*-based normative reasoning with supply chain operational models in a way that can be standardized and applied globally. This study fills that gap by constructing an integrated framework that draws equally from classical Islamic jurisprudence, contemporary halal logistics theory, and real-world certification practices—offering both normative legitimacy and industrial applicability.

RESEARCH METHODS

This research adopts a qualitative, normative-textual methodology that centers on interpretive analysis of *shariah* texts, classical jurisprudence, and halal certification standards. The choice of this method is rooted in the nature of the research problem, which is not empirical but doctrinal and normative. Rather than collecting primary data through interviews or surveys, the study relies on in-depth textual analysis of authoritative Islamic legal sources and peer-reviewed literature to derive theoretical insights into *shariah*-compliant supply chain management (Creswell, 2013, p. 85).

Primary data sources include classical Islamic legal texts such as *al-Umm* (al-Shāfiʿī, 2000), *al-Mughnī* (Ibn Qudāmah, 1997), *Majmūʿ Fatāwā* (Ibn Taymiyyah, 1995), and *Iḥyāʾ ʿUlūm al-Dīn* (al-Ghazālī, 2005). These texts offer a rich jurisprudential foundation for understanding Islamic principles on trade, cleanliness, intention, contract ethics, and commercial justice. Modern legal texts and *fatwa* compilations from the Majelis Ulama Indonesia (MUI), JAKIM (Malaysia), and the Gulf Halal Center also form key sources of institutional interpretation.

In addition to classical sources, the study reviews contemporary scholarship on halal logistics and *shariah* compliance, including works by Tieman (2011), Talib and Hamid (2014), and Rahman (2013). These academic contributions offer applied perspectives that allow for a synthesis of traditional legal thought with modern operational frameworks. Textual data were selected based on their credibility, traceability, and alignment with international or nationally recognized scholarly standards (i.e., Scopus/WoS, Sinta-Garuda).

The analytical process follows a deductive reasoning model: beginning with established Islamic legal rulings (*ḥukm*) and tracing their implications for logistical stages such as sourcing, production, transportation, and distribution. These rulings are then interpreted in light of modern logistics standards such as MS 2400:2010 (Department of Standards Malaysia, 2010), which provide operational benchmarks for halal integrity. This process enables the study to compare normative legal demands with current industry practices, identifying gaps and proposing a reconciliatory model.

In conclusion, the methodology integrates classical juristic interpretation with contemporary logistical science to explore how a truly *shariah*-compliant halal supply chain can be conceptualized. This non-empirical approach is essential for addressing the doctrinal depth and operational complexity of halal assurance, ensuring that the study remains grounded in both *fiqh* authenticity and real-world applicability.

RESULTS AND DISCUSSION

The concept of *shariah* compliance in the halal supply chain is not merely a regulatory or procedural matter but is rooted deeply in Islamic legal philosophy. This section presents the analytical results of textual and normative inquiries into classical Islamic jurisprudence and compares them with contemporary logistical realities. Through thematic analysis of foundational texts and certified halal standards, the study identifies the points of alignment and divergence between the principles of Islamic law and the practices within modern halal supply chains.

The discussion is structured around the four primary research questions posed in the introduction. Each subsection explores one question in depth through textual interpretation, comparative analysis, and synthesis. The findings suggest that while certain logistical practices align superficially with Islamic rulings, deeper ethical obligations such as contract legitimacy, lawful earnings, and intent are often overlooked. The analysis here aims to provide a comprehensive understanding of *shariah*-compliant logistics through jurisprudential and operational lenses.

Jurisprudential Foundations and *Shariah*-Compliant Supply Chain

Classical Islamic jurisprudence outlines that commercial transactions must adhere to principles of *ḥalāl*, *ṭahārah* (purity), and *ʿadl* (justice), forming the ethical and legal foundation of a *shariah*-compliant supply chain. According to al-Shāfiʿī in *al-Umm* (2000, p. 337), transactions involving *ḥarām* materials or deception are invalid, regardless of the profit earned. This principle implies that each supply chain activity—from sourcing to delivery—must be devoid of impermissible elements and conducted transparently.

The requirement of *ṭahārah* is particularly relevant in halal logistics, where contamination—whether physical, chemical, or spiritual—is grounds for disqualification of halal status. Ibn Qudāmah (1997, p. 264) emphasizes that items in contact with *najis* (impure substances) lose their ritual acceptability, even if not visibly altered. This ruling obliges supply chain actors to implement strict protocols for segregation, cleaning, and documentation, ensuring no cross-contamination occurs.

Another foundational aspect is the prohibition of *gharar* (excessive uncertainty) in contracts, highlighted by al-Ghazālī (2005, p. 198). A *shariah*-compliant supply chain requires transparency in documentation, tracking, and handling procedures. Modern concepts of traceability and supply chain visibility align closely with Islamic injunctions against deceitful or opaque transactions.

Intent (*niyyah*) also plays a central role in the ethical evaluation of commercial actions. As Ibn Taymiyyah (1995, p. 311) explains in *Majmū' Fatāwā*, a valid trade must be accompanied by sincere intent to fulfill obligations in a lawful manner. This affects not only producers but also logistics providers, certifiers, and retailers, all of whom are morally accountable under *shariah*.

Furthermore, *fiqh al-muʿāmalāt* establishes that contracts (*ʿuqūd*) must be free from elements of *ribā* (usury), *maysir* (gambling), and *ẓulm* (injustice). These principles extend to logistical contracts such as leasing, warehousing, and service agreements. For instance, Talib and Hamid (2014, p. 48) found that many halal logistics operators use standard commercial contracts without reviewing them for compliance with Islamic legal requirements, risking violations of core Islamic business ethics.

Islamic commercial law also mandates ethical treatment of all stakeholders, as reflected in *maqāṣid al-sharīʿah*. Al-Shāṭibī (2003, p. 104) asserts that economic transactions must uphold the preservation of wealth, dignity, and communal trust. This means halal supply chains must not exploit labor, damage the environment, or operate on predatory terms. Such concerns are increasingly addressed in sustainability and ethical logistics literature, but often without reference to their Islamic origins.

The notion of *ʿurūf* (customary practice) is another critical jurisprudential tool. When explicitly permitted by Islamic law, industry customs can be incorporated into *shariah* evaluations. Ibn ʿĀbidīn (2003, p. 154) explains that commercial customs (*ʿurf al-tijārah*) are valid unless they contradict textual rulings. Thus, supply chain practices like outsourcing or multi-modal transport can be accepted if they maintain *ḥalāl* integrity and do not violate primary legal mandates.

Additionally, scholars have emphasized the role of *ḥisbah* (moral oversight), traditionally fulfilled by market inspectors. In modern contexts, this corresponds to halal certification bodies. Al-Māwardī (2004, p. 198) describes the function of the *muḥtasib* as enforcing justice in commerce. Today, this role must be taken seriously by certification authorities to ensure that supply chains reflect both form and substance of Islamic compliance.

These classical principles offer a robust theoretical foundation for *shariah*-compliant logistics. However, their application requires adaptation to modern contexts through *ijtihād* (independent legal reasoning). Scholars such as Aminuddin (2014, p. 76) advocate for *ijtihād jamaʿī*—a collective process involving jurists, logisticians, and regulators—to interpret classical rules for contemporary realities.

Finally, the principle of *barakah* (divine blessing) is frequently referenced by Islamic ethicists. As al-Ghazālī (2005, p. 177) notes, commercial activities that follow *shariah* yield spiritual and economic blessing, while those that violate divine law, even if

profitable, incur long-term harm. Therefore, *shariah*-compliant supply chains should be seen not only as legal mandates but as pathways to achieving divine favor and community trust.

Current Halal Certification Bodies and *Shariah* Principles in Supply Chains

Halal certification bodies have become central institutions in the global halal industry, acting as intermediaries between *shariah* mandates and industrial practice. However, their interpretations and operationalizations of *shariah* principles vary widely by country and legal school, leading to inconsistencies in halal logistics implementation. In Malaysia, JAKIM (Department of Islamic Development Malaysia) has developed extensive halal standards such as MS 1500:2009 and MS 2400:2010, which define procedural guidelines for production and logistics. While these standards address physical segregation and hygiene, they do not fully integrate jurisprudential considerations such as ʿuqūd, *gharar*, or *maqāṣid al-sharīʿah* (Department of Standards Malaysia, 2010, p. 6).

Similarly, Indonesia's Majelis Ulama Indonesia (MUI) has issued regulations through its *LPPOM* (Assessment Institute for Foods, Drugs and Cosmetics), providing logistical checklists and plant audit procedures. Although grounded in Islamic ethics, these guidelines prioritize empirical inspection and product-based evaluation, often excluding the upstream ethical components emphasized in classical *fiqh*. Rahman (2013, p. 90) observes that while MUI seeks alignment with *shariah*, its focus on administrative compliance can miss subtler legal and ethical dimensions.

In the Gulf Cooperation Council (GCC), bodies such as the Emirates Authority for Standardization and Metrology (ESMA) and Saudi Food and Drug Authority (SFDA) have adopted international harmonization strategies. These include GSO standards that integrate Codex Alimentarius elements with regional halal requirements. However, these standards often lean toward industrial compatibility rather than *shariah*-centric frameworks, reflecting a pragmatic approach that compromises doctrinal purity for global trade facilitation (Tieman et al., 2012, p. 215).

One of the major limitations of current certification bodies is the absence of a unified interpretive methodology. For example, the concept of *niyyah* (intent), central to Islamic ethics, is almost entirely absent from logistical audit procedures. Certification focuses on tangible factors—storage temperature, container cleanliness, supply chain documentation—while neglecting the internal ethical dimensions emphasized by scholars like al-Ghazālī (2005, p. 196). Without integrating *niyyah* and ethical responsibility into standard operating procedures, halal assurance risks becoming purely mechanical.

Moreover, most certification audits do not evaluate contract structures for compliance with *fiqh al-muʿāmalāt*. Logistics services are often outsourced using conventional contracts that may involve *ribā* or *gharar*. Talib and Hamid (2014, p. 48) highlight that Islamic principles are rarely applied in transport leasing or warehouse finance agreements, even in countries with strong halal regulatory frameworks. This legal omission undermines the comprehensive *shariah* integrity of the supply chain.

Certification bodies also face epistemological challenges. Many lack *shariah* scholars on their boards, resulting in operational guidelines that are informed more by ISO norms than Islamic jurisprudence. As Aminuddin (2014, p. 77) notes, *ijtihād jamaʿī*—a collaborative legal reasoning process—is rarely institutionalized within certification agencies. Without such interdisciplinary mechanisms, certification remains vulnerable to industrial bias and limited theological scrutiny.

Furthermore, the training of halal auditors often emphasizes technical competencies while neglecting jurisprudential depth. According to a study by Tieman (2011, p. 291), most halal auditors are trained in food science or quality assurance, with minimal exposure to *fiqh*. This asymmetry leads to a narrow interpretation of halal as a hygienic category rather than a comprehensive ethical system rooted in divine command.

An additional concern is the issue of fragmentation. Different bodies have developed divergent halal criteria, leading to mutual non-recognition of certifications. For instance, halal certifications from Indonesia are not always accepted in the Middle East, and vice versa. This fragmentation reflects deeper theological and methodological differences in how *shariah* principles are operationalized. Zailani et al. (2010, p. 141) argue that without international consensus on juristic criteria, the credibility and mobility of halal-certified goods remain at risk.

There are, however, some emerging efforts at standard harmonization. The Standards and Metrology Institute for Islamic Countries (SMIIC) has attempted to develop universal halal standards with contributions from OIC member states. Though still in development, these efforts reflect a recognition of the need to ground certification in a consistent *shariah*-based methodology. The challenge remains to ensure that such harmonization does not dilute legal principles in favor of economic convenience.

In summary, while halal certification bodies have played an indispensable role in structuring global halal markets, their interpretation and application of *shariah* principles remain fragmented, procedural, and often insufficiently juristic. The findings here suggest that for certification to achieve true Islamic legitimacy, it must move beyond checklist compliance toward holistic integration of *fiqh*, ethics, and jurisprudential reasoning in every supply chain tier.

Normative Islamic Legal Theory and Industrial Application

Despite the growing institutionalization of halal certification and logistics, a substantial gap remains between the normative expectations derived from Islamic legal theory and the actual practices observed in industry. Classical jurists such as Ibn Qudāmah (1997, p. 301) and al-Shāfiʿī (2000, p. 345) emphasized that lawful commerce requires the convergence of lawful means, intentions, and consequences. However, many current industry practices meet only the procedural surface of these obligations, omitting the deeper ethical and jurisprudential foundations that *shariah* demands.

One major gap is the disregard of contractual integrity. Islamic law mandates that all commercial transactions must be executed through valid, fair, and mutually consensual contracts (ʿ*uqūd ṣaḥīḥah*), free from *ribā*, *gharar*, and *jahālah* (ignorance). In contrast, logistics contracts in halal-certified operations are often based on conventional Western commercial templates that may contain interest-based clauses or vague terms. Talib and Hamid (2014, p. 48) identified this problem in Southeast Asian halal logistics firms, where no serious review of contract legality is conducted in light of Islamic jurisprudence.

Another gap concerns ethical labor practices. Classical *shariah* upholds the dignity of labor and prohibits exploitation (*ẓulm*) in employment. Al-Ghazālī (2005, p. 199) and Ibn Taymiyyah (1995, p. 324) argued that unjust wages or unsafe conditions violate the moral fabric of Islamic commerce. Yet, in practice, many halal supply chains are integrated with labor systems that outsource to regions with minimal protections or exploit low-income workers, thereby undermining the moral intent behind halal assurance.

The treatment of environmental stewardship also reflects a disconnect. *Shariah* mandates the protection of natural resources under the principles of *istiḥsān* (juridical preference) and *maṣlaḥah* (public interest). Yet, few halal logistics operations include sustainability audits or carbon impact assessments. Zailani et al. (2010, p. 142) note that green logistics and halal compliance remain separate domains, despite their inherent convergence under Islamic ethical theory.

Furthermore, there is a significant misalignment in the conceptualization of *halal* itself. From a juristic standpoint, *halal* is both a legal and moral condition—dependent on process, intention, and outcome. However, industrial halal models often reduce *halal* to product certification alone. Tieman (2011, p. 290) highlights this issue, arguing that halal assurance becomes a symbolic gesture devoid of embedded Islamic legal meaning when isolated from the principles of *fiqh al-muʿāmalāt*.

Additionally, industrial practices often marginalize the role of *niyyah*—a spiritual prerequisite in Islamic actions. According to al-Shāṭibī (2003, p. 108), every commercial

transaction must begin with righteous intention, especially when involving public trust (*amānah*). However, in most halal logistics environments, corporate strategy supersedes ethical motivation. Intent is not documented, measured, or rewarded, reducing *shariah* compliance to technical conformity rather than spiritual accountability.

Documentation protocols further illustrate this divide. Islamic jurisprudence insists on record-keeping that is transparent, truthful, and complete, as per Qur'anic injunctions (Qur'an 2:282). Yet, Talib and Johan (2012, p. 5) point out that in many halal-certified companies, documentation is often reactive (only prepared for audits), manipulated, or incomplete—leading to systemic gaps in traceability and integrity.

Another doctrinal-industrial gap appears in governance and oversight. Traditionally, the *muḥtasib* was an independent overseer accountable only to the *shariah*, tasked with ensuring compliance without conflicts of interest (al-Māwardī, 2004, p. 200). In contrast, modern halal auditors are often employed or funded by the very institutions they inspect, raising concerns over objectivity and accountability. This situation risks reducing oversight to a performative act rather than a sincere enactment of divine mandates.

Moreover, the reliance on market forces to determine halal viability undermines the role of divine command. As Aminuddin (2014, p. 78) explains, *shariah* law should shape market behavior—not be shaped by it. However, certification agencies and producers often yield to consumer pressure or profitability metrics, approving products and procedures that sit in gray zones of jurisprudential debate for the sake of market access.

Finally, the lack of juristic literacy among supply chain professionals creates an interpretive void. While logistics specialists understand technical parameters, they often lack the vocabulary and knowledge to interpret Islamic rulings. Conversely, scholars trained in *shariah* may not grasp supply chain mechanics. This divide perpetuates systemic misunderstandings and weakens attempts at creating integrated compliance systems based on shared expertise.

These findings reveal that bridging the gap between Islamic legal theory and industrial application requires more than technical standards. It demands interdisciplinary collaboration, spiritual accountability, and an epistemological re-centering of *shariah* as a lived system of justice, not just a checklist of procedures.

Integrated Model of Shariah-Compliant Logistics

The formulation of an integrated *shariah*-compliant logistics model requires a multifaceted framework that harmonizes Islamic jurisprudence with contemporary supply chain operations. Such a model must draw equally from classical legal norms, ethical theory, logistical feasibility, and institutional practice. As al-Shāṭibī (2003, p. 105) emphasized, authentic Islamic governance is that which protects both form (*ẓāhir*) and substance (*bāṭin*), ensuring that the outcomes of any system fulfill both legal and moral expectations.

A foundational element of this model must be rooted in *fiqh al-muʿāmalāt*, ensuring that every transaction and contractual relationship within the supply chain adheres to Islamic legal forms. Contracts for logistics services, warehousing, and outsourcing must be reviewed and structured according to Islamic contractual types—such as *ijārah* (leasing), *wakālah* (agency), and *muḍārabah* (profit-sharing)—to replace conventional agreements that often involve *ribā* or ambiguity (*gharar*). This ensures that legality is preserved not only in content but also in structure (Ibn Qudāmah, 1997, p. 226).

In addition, the model should incorporate the spiritual intent (*niyyah*) of actors across the supply chain. While this may seem abstract, it can be operationalized through a code of ethics, training modules, and declarations of intent signed by personnel, as proposed by Tieman (2011, p. 292). These measures institutionalize accountability and affirm the Islamic principle that all lawful actions must be driven by righteous purpose.

A critical layer in the model is *ṭahārah*-based segregation protocols. These include separate processing areas, dedicated transportation vehicles, and controlled warehousing environments to prevent contamination by *ḥarām* substances. Halal certification must require documentation that not only records physical movement but verifies that cleanliness and segregation were maintained throughout the logistics process (Talib & Johan, 2012, p. 8).

To integrate modern standards, the model should also utilize existing halal logistics frameworks such as MS 2400:2010, but refine them by embedding *shariah*-centric indicators. This includes assessing contract legitimacy, audit transparency, labor rights, and environmental sustainability through *maqāṣid al-sharīʿah* lenses. Al-Ghazālī (2005, p. 205) notes that economic action must protect life, intellect, dignity, and wealth—principles that align with sustainability and fair trade agendas.

A new role must be envisioned for halal auditors. Drawing inspiration from the historical role of the *muḥtasib*, auditors should be independently appointed and trained not only in quality control but also in Islamic jurisprudence. Al-Māwardī (2004, p. 204) emphasized that market oversight should be spiritually motivated and legally rigorous. Auditor training programs must be revised to include modules in *fiqh*, ethics, and *ḥisbah* to enable them to evaluate both tangible and intangible compliance dimensions.

Moreover, the model must institutionalize *ijtihād jamaʿī*, or collective juristic reasoning, involving *ʿulamāʾ*, logisticians, economists, and policymakers. As Aminuddin (2014, p. 78) argues, such councils can resolve evolving complexities in halal logistics through consensus-based interpretation. These bodies can issue position papers and dynamic guidelines that evolve with new technologies, supply chain structures, and market demands.

Technologically, the model should incorporate blockchain or AI-enhanced traceability systems to ensure full transparency and eliminate documentation fraud. While not inherently Islamic, these tools serve the Qur'anic objective of truthfulness and *ʿadl* in trade (Qur'an 83:1-3). Blockchain can store immutable records of movement, certification, and handling conditions, while AI can assist in anomaly detection in logistics data.

On the operational level, firms must adopt *shariah*-compliant key performance indicators (KPIs). These metrics can assess not just time and cost efficiency but also ethical compliance: frequency of contract audits, environmental performance, labor condition audits, and community impact. Chapra (1992, p. 76) supports such multidimensional evaluation by calling for a moral economy that balances material outcomes with divine accountability.

Lastly, this model demands a reimagining of consumer education. Muslim consumers must be informed that *halal* goes beyond ingredients—it encompasses intention, process, labor ethics, and financial justice. Empowering consumers to question certification processes creates bottom-up pressure for systemic reform, as advocated by Zailani et al. (2010, p. 144). Institutions and NGOs can collaborate to develop public awareness campaigns aligned with *shariah* and sustainability goals.

In sum, constructing an integrated *shariah*-compliant logistics model requires legal authenticity, ethical intention, operational feasibility, and spiritual integrity. It is not simply a blend of religious rules and business efficiency, but a paradigm that realigns global commerce with the higher purposes (*maqāṣid*) of Islamic law. This model offers a way forward for halal supply chains that seek to be truly faithful in form, substance, and impact.

Toward a Unified Understanding of Shariah Compliance in the Halal Supply Chain

The findings from the preceding analyses underscore a profound disconnect between the normative ideals of *shariah* and the industrial structures of the halal supply chain. While each research question revealed unique dimensions of this misalignment—from jurisprudential foundations to institutional limitations—when viewed holistically, they

illuminate a central truth: *shariah* compliance in logistics is not a static checklist but a dynamic, ethically anchored process that spans legal rulings, operational systems, and human intent.

What emerges first is the layered nature of Islamic law as applied to commerce. Jurisprudential foundations stress that lawful action must fulfill legal conditions, ethical obligations, and spiritual accountability simultaneously. Classical scholars did not isolate contracts, cleanliness, or intent—they embedded them into a moral-legal worldview that modern supply chains must now rediscover and reapply. Yet, contemporary certification regimes largely reduce these layers to audit criteria, ignoring the theological coherence that gives *shariah* its prescriptive power.

Second, the operationalization of *shariah* through certification bodies demonstrates both promise and peril. These institutions provide structure to a growing global halal market, yet they lack the juristic depth and interdisciplinary governance necessary to ensure comprehensive compliance. Without the inclusion of *shariah*-trained scholars, collective *ijtihād*, and spiritually aware auditors, certification systems risk becoming bureaucratic facades rather than moral assurances.

Third, the ethical-intentional void in current industrial practices exposes a critical weakness. The exclusion of *niyyah*, spiritual responsibility, and *maqāṣid al-sharīʿah* from logistical operations results in a shallow application of Islamic principles. Processes may appear compliant in form, but fail to meet their deeper obligations in substance. This spiritual disconnection leads to the commodification of *halal* as a market tool, rather than preserving it as a divine contract between producer, provider, and consumer.

Lastly, the proposed integrated model offers a pathway to reconciliation. By merging classical jurisprudence, operational standards, and advanced technologies with ethical frameworks, a new paradigm of *shariah*-compliant logistics can be constructed. This model insists that logistics must serve not only markets but also divine intent—balancing profitability with piety, documentation with justice, and efficiency with accountability.

Conclusion

The investigation into *shariah* compliance within the halal supply chain reveals a complex, multilayered challenge that transcends procedural conformity. True compliance is not limited to avoiding *ḥarām* substances or ensuring physical cleanliness; it is an integrated pursuit of legal precision, moral accountability, and spiritual sincerity. The classical principles of Islamic jurisprudence demand that every

link in the supply chain — from sourcing to delivery — embodies justice, transparency, and ethical intent.

While halal certification bodies have provided essential structure to global halal commerce, their current methodologies often lack the jurisprudential and spiritual depth required by *shariah*. Fragmented standards, limited auditor training, and a narrow focus on technical performance undermine the holistic vision of halal as a divinely governed system. This has created a gap between Islamic normative ideals and industrial practice, risking the commodification of *halal* in the marketplace.

This study advocates for an integrated model that harmonizes classical legal rulings with modern logistics practices. Such a model must be constructed on the foundations of valid contracts, ethical labor, spiritual intention, and communal trust. It must also be operationally viable, guided by interdisciplinary governance, and supported by both theological insight and technological tools. The future of halal supply chains depends on this reconciliation — not merely to maintain consumer trust, but to fulfill the moral covenant between human commerce and divine command.

Ultimately, ensuring *shariah*-compliant logistics is not only a matter of certification or compliance. It is an act of devotion, a fulfillment of ethical trust, and a manifestation of Islamic principles in a globalized economy. This convergence of law, ethics, and logistics is where the authenticity of halal truly resides.

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