



The Normative Construction of Hadith on Halal and Its Transformation Halal Product Assurance Regulations in Indonesia

Konstruksi Normatif Hadis tentang Halal dan Transformasinya dalam Regulasi Jaminan Produk Halal di Indonesia

Ach. Baiquni & Ah. Shibghatullah Mujaddidi

Abstract: *This article explores how hadith-based halal norms are transformed into legal-operational standards within Indonesia's Halal Product Assurance system. Existing scholarship on halal certification has largely focused on legal, economic, industrial, and technical dimensions, while relatively little attention has been devoted to the process through which hadith functions as a source of normative authority that is subsequently institutionalized within the regulatory framework of a modern nation-state. Drawing on a library-based approach, this article analyzes hadiths concerning halal, haram, doubtful matters (Shubhāt), and slaughtering practices, and traces their transformation into Law No. 33 of 2014 on Halal Product Assurance as well as its implementing regulations issued by the Halal Product Assurance Agency (Badan Penyelenggara Jaminan Produk Halal—BPJPH). The analysis demonstrates that hadith serves not merely as a source of religious and ethical guidance but also as the normative foundation for determining halal criteria, prohibiting specific substances, regulating slaughtering procedures, and governing halal products. Through the mechanisms of bayān, takhṣīs, and taqyīd, prophetic norms are transformed from religious authority into positive legal standards implemented through certification systems, material supervision, and halal regulatory governance. This article argues that Indonesia's Halal Product Assurance system represents a process of the positivization of Islamic law and the institutionalization of prophetic normative authority within the framework of the modern state. By highlighting this transformation, the article contributes to contemporary hadith scholarship and the study of Islamic legal governance by demonstrating how prophetic normative teachings are translated into legal instruments and operational regulatory mechanisms in modern Muslim society.*

Keywords: Hadith; Halal Regulation; Halal Product Assurance; Positivization of Islamic Law; Institutionalization of Hadith.



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Abstrak: Artikel ini mengkaji konstruksi normatif hadis tentang konsumsi halal dan transformasinya menjadi standar legal-operasional dalam sistem Jaminan Produk Halal di Indonesia. Kajian mengenai sertifikasi halal selama ini umumnya berfokus pada aspek hukum, ekonomi, industri, dan teknis sertifikasi, sementara pembahasan mengenai bagaimana hadis berfungsi sebagai sumber otoritas normatif yang kemudian dilembagakan ke dalam regulasi negara modern masih relatif terbatas. Melalui pendekatan kepustakaan, artikel ini menganalisis hadis-hadis tentang halal, haram, *Shubhāt*, dan penyembelihan serta menelusuri transformasinya ke dalam Undang-Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal beserta berbagai regulasi turunannya yang diterbitkan oleh Badan Penyelenggara Jaminan Produk Halal (BPJPH). Analisis menunjukkan bahwa hadis tidak hanya berfungsi sebagai pedoman moral-keagamaan, tetapi juga menjadi basis normatif dalam pembentukan kriteria kehalalan, pelarangan zat tertentu, standar penyembelihan, serta tata kelola produk halal. Melalui mekanisme *bayān*, *takhṣīṣ*, dan *taqyīd*, norma-norma hadis mengalami transformasi dari otoritas keagamaan menjadi standar hukum positif yang diterapkan melalui sistem sertifikasi, pengawasan bahan, dan regulasi produksi halal. Artikel ini berargumen bahwa sistem Jaminan Produk Halal di Indonesia merepresentasikan proses positivisasi syariah sekaligus institusionalisasi otoritas normatif hadis dalam tata kelola negara modern. Dengan demikian, artikel ini berkontribusi pada kajian hadis kontemporer dengan menunjukkan bagaimana ajaran normatif kenabian bertransformasi menjadi instrumen hukum dan mekanisme regulasi yang operasional dalam masyarakat Muslim modern.

Kata Kunci: Hadis; Regulasi Halal; Jaminan Produk Halal; Positivisasi Syariah; Institusionalisasi Hadis.

Introduction

Consuming lawful (*halal*) and wholesome (*ṭayyib*) food and beverages is a fundamental obligation for Muslims. This obligation is rooted in the primary sources of Islamic teachings, namely the Qur'an and Hadith. The command to consume halal products is explicitly mentioned in several Qur'anic verses, including al-Baqarah (2:168, 172), al-Mā'idah (5:87–88), and al-Nahl (16:114). Meanwhile, the Prophet's hadith provides a more detailed normative framework regarding the boundaries of halal and haram, including the principle of caution in matters of *Shubhāt* (doubtful matters) as narrated by al-Bukhari and Muslim. These prophetic traditions function not merely as moral guidance for individual Muslims but also as normative sources that shape the legal construction of halal in Islamic jurisprudence.

Ali Mustafa Yaqub argues that the consumption of non-halal products may have both spiritual and social consequences, including the rejection of worship, moral degradation, and adverse impacts on human well-being.¹ Similarly, M. Cholil Nafis emphasizes that the distinction between halal and haram constitutes a central component of Islamic teachings, requiring Muslims to exercise caution in selecting products for consumption and daily use.² In contemporary Indonesia, however, halal

norms derived from the Qur'an and hadith no longer operate solely as religious prescriptions. They have been transformed into state-administered legal standards through the Halal Product Assurance system, which requires products circulating in the market to comply with halal certification regulations.

The increasing institutionalization of halal governance in Indonesia has attracted significant scholarly attention. Existing studies generally focus on three major themes. First, halal food is examined from the perspectives of Islamic teachings, spirituality, ethics, and public health;³ Second, a substantial body of literature analyzes the economic and social impact of the halal industry as well as its contribution to national and global markets.⁴ Third, many studies concentrate on the technical and administrative aspects of halal certification, including certification procedures, auditing mechanisms, and regulatory compliance.⁵ These studies have contributed substantially to the development of halal scholarship; however, they largely treat halal certification as a legal, economic, or administrative issue.

Despite this growing body of literature, relatively little attention has been devoted to the process through which hadith-based norms are translated into legal and regulatory frameworks within a modern nation-state. Existing scholarship has not sufficiently explained how prophetic teachings function as a source of normative authority in the formulation of halal regulations, nor how these norms are transformed into binding legal standards through Indonesia's Halal Product Assurance system. Consequently, an important gap remains in understanding the relationship between religious authority, legal transformation, and state governance in contemporary halal regulation.

While existing studies have examined halal food from theological, economic, and regulatory perspectives, relatively little attention has been devoted to how hadith-based norms are transformed into legal-operational standards within a modern state regulatory framework. Recent studies on halal governance have highlighted the increasing role of state institutions in administering halal certification and regulation.⁶ However, these studies have not specifically explained how prophetic normative teachings are translated into binding legal standards through the Halal Product Assurance system. The novelty of this article lies in its analysis of the transformation of hadith-based halal norms into state-administered legal regulations through the mechanisms of *bayān*, *takhsīs*, and *taqyīd*. By doing so, this article contributes to contemporary hadith studies and broader discussions on the institutionalization of religious authority, halal governance, and the positivization of Islamic law in modern Indonesia.⁷

Accordingly, this article aims to analyze the normative construction of hadith concerning halal and haram consumption, to examine the transformation of these norms into Indonesia's Halal Product Assurance regulations, and to explain how

prophetic normative authority is institutionalized within contemporary halal governance. Through this analysis, the article argues that Indonesia's halal regulatory system represents not merely the implementation of Islamic teachings but also a process of transforming prophetic norms into legal and administrative mechanisms within the framework of the modern state.

This article employs a qualitative library-based approach. The primary sources consist of hadiths concerning halal and haram food and beverages, while secondary sources include Law No. 33 of 2014 on Halal Product Assurance, Ministerial Regulations, Ministerial Decrees, regulations issued by the Halal Product Assurance Agency (BPJPH), and relevant scholarly literature. The hadith texts are analyzed using the *tahlīlī* method by examining their linguistic meaning, historical context (*asbāb al-wurūd*), thematic content, and normative implications. The analysis proceeds through two stages. First, a *tahlīlī* examination is conducted to identify the ethical and legal principles embedded within the hadiths. Second, an interpretive-comparative analysis is undertaken to trace how these prophetic norms are transformed into legal frameworks and operational standards within Indonesia's Halal Product Assurance system.

Halal and Haram Basics in the Qur'an and Hadith

The Qur'an and hadith comprehensively discuss halal food and beverages as a guideline for Muslims. This discussion is important because it covers various issues, ranging from the obligation to consume halal products and the criteria for food and beverages that are categorizing as halal to those considered haram. Certain aspects that are not explicitly explained in the Qur'an are further clarified in the Hadith, including the consequences of eating haram food. Scholars define halal from different perspectives. For example, al-Jurjani, as quoted by Zakiah Samori, Amal Hayati Ishak, and Nurul Himmah, defines halal as something that can be used to meet physical needs, such as food, drink, and medicine.⁸ Another view is expressed by Yusuf al-Qaradawi, who defines halal as everything that is permissible and not limited by sharia prohibitions.⁹ In principle, all food and beverages are considered halal as long as there is no explicit evidence to prohibit them. Therefore, everything that is not forbidden or commanded in the Qur'an and Hadith is considered *mubah* or permissible.

The Qur'an and Hadith emphasize the obligation for Muslims to consume food and drink that is not only *halal* but also *thayyib* (good). Verses such as QS. al-Mu'minun (23:51) and QS. al-Baqarah (2:168, 172) highlights that food may be halal according to Sharia but is still harmful if it is not *thayyib*. Therefore, the concepts of *halal* and *thayyib* cannot be separated, aiming to maintain health and ensure blessings. *Tafsir Ilmi* from the Ministry of Religion explained that good food

provides essential energy, nutrition, and health.¹⁰ Imam al-Ghazali, as quoted by Amany Burhanuddin Lubis, defines *halal thayyiban* as food that is obtained halally, harmless, non-intoxicating, and in line with Sharia guidelines.¹¹ This principle is reinforced by the hadith of the Prophet which states that whatever Allah does not forbid is allowed as His gift. Thus, the Qur'an's concept of halal inherently includes *thayyib*, guiding Muslims to make selective choices that safeguard physical well-being and spiritual integrity.

The obligation to consume halal food gives rise to specific criteria that distinguish halal from haram food and drinks. The Qur'an and Hadith provide a comprehensive explanation of these criteria. In general, the criteria for halal food must be good, safe, pure, and not intoxicating. Verse 173 of Surah al-Baqarah states:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

It means: "Indeed, Allah has forbidden for you only carcasses, blood, pork, and animals that are slaughtered in the name of other than Allah. But whoever is compelled to eat it and does not want it and does not go beyond the limit, then there is no sin for him. Indeed, Allah is Forgiving and Merciful."

Then surah al-Maidah verse 90

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: "O you who believe, indeed drinking khamar, gambling, sacrificing to idols, and casting lots with arrows are abominable deeds, which are among the works of Satan. So, avoid them so that you may be successful."

From the explanation of these two verses, it can be understood that the criteria for forbidden food (*haram*) include carcasses, blood, pork and its derivatives, as well as animals slaughtered in the name of other than Allah. Likewise, intoxicating beverages derived from any substance that harms the human body are also considered haram. According to Ibn 'Ashur, *khamr* refers to anything that obscures the mind or causes poisoning, regardless of the basic ingredients, whether they come from grapes, wheat, dates, or any other source.¹² In addition, the order to avoid *khamr* not only prohibits its consumption but also prohibits engaging in activities related to it, such as producing, selling, or distributing it.

The halal criteria are not only outlined in the Qur'an but also outlined in the Hadith. While the Qur'an provides the main provisions, the hadith offers further

details and clarifications. One hadith states that anything declared halal in the Qur'an is automatically considered halal in practice.

عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّمَنِ وَالْجُبْنِ وَالْفِرَاءِ، فَقَالَ: «الْحَالِلُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ»¹³

Meaning: *From Salman al-Farisi, he said: "The Messenger of Allah (PBUH) was asked about fat, cheese, and animal skins. He replied: 'What is lawful is what Allah has lawful in His Book, and what is unlawful is what Allah has forbidden in His Book. As for what He keeps silent (that is, not explicitly explained), it is forgiven.'" (Narrated by al-Tirmidhi, who classifies this hadith as hasan gharib).*

However, the Hadith also provides further clarification, including which types of carcasses are allowed and which types of animals are prohibited.

حَدَّثَنَا أَبُو مُصْعَبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحَلَّتْ لَكُمْ مَيْتَتَانِ وَدَمَانِ فَأَمَّا الْمَيْتَتَانِ فَالْحَوْتُ وَالْجُرَادُ وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالْظَّحَالُ

It has been narrated to us by Abu Mush'ab, narrated to us by Abdurrahman bin Zaid bin Aslam from his father from Abdullah bin Umar, that the Prophet PBUH said, "It is permissible for you to have two types of carcasses and two types of blood, the two types of carcasses are; whale carcasses and grasshopper carcasses, while the two types of blood are liver and spleen blood."

حَدَّثَنَا إِسْحَاقُ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شَهَابٍ أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ أَنَّ أَبَا ثَعْلَبَةَ قَالَ حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحُومِ الْحُمْرِ الْأَهْلِيَّةِ تَابِعُهُ الرَّبِيعِيُّ وَعُقَيْلٌ عَنْ ابْنِ شَهَابٍ وَقَالَ مَالِكٌ وَمَعْمَرٌ وَالْمَاجِشُونُ وَيُونُسُ وَابْنُ إِسْحَاقَ عَنْ الرَّهْرِيِّ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ

Meaning: *It was narrated to us by Ishaq, narrated to us by Ya'qub bin Ibrahim, narrated to us by my father from Shalih from Ibn Sihab that Abu Idris, narrated to him that Abu Tsalabah said, "The Messenger of Allah (PBUH) has forbidden the meat of tame donkeys." This hadith is also corroborated by Az Zubaidi and 'Uqail from Ibn Shihab. Malik, Ma'mar, Al Majisun, Yunus and Ibn Ishaq from Az Zuhri*

also said that the Prophet PBUH forbade eating the flesh of wild animals with fangs.” (HR Muslim 5101)

The Prophet’s hadith provides a normative explanation of the principles of halal and haram, as mentioned in general in the Qur’an. If the Qur’an provides a principled basis for what is allowed and prohibited in the consumption of food and drink, then the hadith provides a more concrete explanation of these principles. Through various hadiths, the Prophet Muhammad explained in more detail the limitations of the types of foods that are forbidden, the criteria for permissible food, and the principle of caution in consuming something that has the potential for *Shubhāt*. Thus, hadith not only serves as a complement to the text of the Qur’an but also forms a normative framework that the basis for the development of halal law in the Islamic legal tradition. The scholars then formulated various *fiqh* rulings on halal and haram by referring to these hadiths as authoritative sources. In the development of modern society, normative principles derived from this hadith are not only understood as moral guidelines or religious laws alone, but also undergo an institutionalization process in the form of formal regulations. In Indonesia, the transformation of hadith norms can be seen in the Halal Product Assurance system, which is regulated by various laws and regulations, which make the halal principle a binding legal standard for the production and distribution of consumer products.

Normative Mapping of Halal Hadith in the Halal Regulatory System in Indonesia

The author, in explaining this data, uses a table to make it easier for readers to see the relationship between hadiths that are transformed into halal regulations in Indonesia as follows:

Table 1

No	Hadis Theme	Hadith Text (Brief)	Source of Hadith	Normative Construction of Hadith	Indonesian Halal Regulations That Reflect Hadith
1	The principle of clarity of halal and haram	الاحلال بين والحرام بين وبينهما أمور مشبهات	HR Bukhari and Muslims	Establishing the classification of halal, haram, and <i>Shubhāt</i> as well as the principle of prudence in consumption	Decree of the Head of BPJPH No. 57 of 2021 concerning Criteria for the Halal Product Assurance System (separation of halal and non-halal ingredients)
2	Halal marine animals	هو الطهور ماؤه الحل ميتته	HR. Abu Dawud, Tirmidzi, Ibn Majah	Stipulates that marine animals are halal without slaughter	Decree of the Minister of Religion No. 1360 of 2021 concerning Materials Exempt from Halal Certification Obligations
3	Exclusion of certain carcasses	أحلت لنا ميتتان ودمان	HR. Ibn Majah	Establishes exceptions to the prohibition of carcasses (fish and grasshoppers) and blood (liver and spleen)	Decree of the Minister of Religion No. 1360 of 2021 concerning Materials Exempt from Halal Certification Obligations

4	Ban on fanged wild animals	نهى رسول الله عن كل ذي ناب من السباع	HR. Muslim	Establishing categories of animals that are prohibited from consumption	Decree of the Head of BPJPH No. 57 of 2021 concerning Criteria for the Halal Product Assurance System (ingredients derived from haram animals)
5	Ethics of slaughter (courtesy of)	إن الله كتب الإحسان على كل شيء	HR. Muslim	Establishing the principle of courtesy in the slaughter of animals	Decree of the Head of BPJPH No. 77 of 2023 concerning Halal Product Assurance on the Slaughter of Ruminant Animals and Poultry
6	The Prophet's Slaughter Practice	ضحى رسول الله بكبشين أملحين	HR. Bukhari dan Muslim	Showing the practice of slaughter according to the sharia (<i>basmalah</i> , <i>takbir</i> , method of slaughter)	Decree of the Head of BPJPH No. 77 of 2023 concerning Halal Product Assurance at Animal Slaughter
7	The principle of shunning <i>Shubhāt</i>	فمن اتقى الشبهات استبرأ لدينه	HR. Bukhari dan Muslim	Establish the principle of prudence and separation of halal and non-halal	Law No. 33 of 2014 concerning Halal Product Assurance and Decree of the Head of BPJPH No. 57 of 2021

Based on the analysis of the relationship between hadith and halal regulations in Indonesia, it can be seen that the halal product assurance system in Indonesia is not only built on administrative and economic considerations, but also on normative constructions derived from the hadith of the Prophet. These hadiths provide a basic framework for halal principles, the categories of ingredients that are allowed or prohibited, and the ethics food production. In the perspective of hadith studies, these findings show that hadith texts are not only understood as a source of moral teachings, but also as a normative basis that can be transformed into positive legal regulations. The following analysis explains the construction through the *tahlīlī* approach, namely by examining the meaning of hadith, its context, and its implications in the formation of halal regulations in Indonesia.

1. The Principle of Clarity of Halal and Haram

The first hadith that is an important basis in the halal system is the hadith of the Prophet:

الحلال بين والحرام بين وبينهما أمور مشتهيات

This hadith narrated by Bukhari and Muslim, explains that the matter of halal and haram is basically clear, but between the two, there are matters that are *Shubhāt* or doubtful. In the study of *tahlīlī*, this hadith shows the basic principle in Islamic law that the classification of food law consists of three main categories, namely halal, haram, and *Shubhāt*. The Prophet emphasized that a person who stays away from the matter of *Shubhāt* will protect his religion and honor.

In the context of halal regulation in Indonesia, this principle translates into a strict supervision system of food ingredients and production processes. The Decree

of the Head of BPJPH Number 57 of 2021¹⁶ concerning the Criteria for the Halal Product Assurance System regulates a clear separation between halal and non-halal ingredients and their production processes. This regulation implements the principle of prudence (*iḥtiyāt*) recommended in the hadith, ensuring that products circulating in the community are halal.

2. Halal Marine Animals

The second hadith that is the normative basis for halal regulation is the hadith of the Prophet:

هو الطهور ماؤه الحل ميتته

This hadith was narrated by Abu Dawud, Tirmidhi, and Ibn Majah. In the analysis of *Tahlīlī*, this hadith appears as the Prophet's answer to the questions of the companions regarding the law of seawater and the animals that live in it. The Prophet emphasized that holy seawater and halal marine animal carcasses were consumed. The meaning of this hadith shows that marine animals do not require the slaughter process that land animals.

This principle was then adopted in the Decree of the Minister of Religion Number 1360 of 2021¹⁷ concerning ingredients that are exempt from halal certification obligations. In the regulation, some ingredients that are clearly halal, such as fish and certain marine products, do not require a complex verification process. This shows that state regulations incorporate the hadith's provisions directly in determining the criteria for halal ingredients.

3. Exceptions to Certain Carcasses

The third hadith analyzed is the hadith that states:

أحلت لنا ميتتان ودمان

This hadith is narrated by Ibn Majah and explains that two types of carcasses and two types of blood are permissible, namely fish carcasses and grasshoppers, as well as liver and spleen blood. In the analysis of *Tahlīlī*, this hadith provides an exception to the general prohibition in the Qur'an that prohibits carcasses and blood. Thus, this hadith serves as an explanation (*bayān*) of the general verses of the Qur'an.

Halal regulations in Indonesia accommodate this principle through the Decree of the Minister of Religion Number 1360 of 2021,¹⁸ which stipulates several ingredients that are exempt from halal certification obligations. Thus, the state is not only referring to the general principle of halal food but also to the exceptions described in the hadith of the Prophet.

4. Wild Beasts of Fangs

The next hadith explains the prohibition of consuming fanged wild animals:

نهى رسول الله عن كل ذي ناب من السباع

This hadith, narrated by Muslims, shows that the Prophet forbade the consumption of animals that have fangs and are included in the predator category. In the study of *Tablīlī*, this hadith shows that the classification of halal food is not only based on the method of slaughter, but also on the type of animal itself.

This principle is then reflected in the Decree of the Head of BPJPH Number 57 of 2021, which stipulates that ingredients derived from haram animals cannot be used in halal products. Thus, the categories of animals mentioned in the hadith are the basis for determining ingredients that are not allowed in the halal industry.

5. Ethics of Animal Slaughter Legalized in Islam

The hadith about *ihsān* in slaughter reads:

إن الله كتب الإحسان على كل شيء

This hadith, narrated by Muslims, emphasizes that Allah requires an attitude of *ihsān* in all things, including when slaughtering animals. The Prophet ordered that the slaughter be done in a good way, using sharp tools, and not torturing animals.

From the perspective of *Tablīlī*, this hadith not only regulates the legal aspect but also the ethical aspect in slaughter. Therefore, halal regulations in Indonesia adopt this principle in the Decree of the Head of BPJPH Number 77 of 2023 concerning Halal Product Assurance for the Slaughter of Ruminant Animals and Poultry.¹⁹ The regulation regulates slaughter procedures in accordance with the principles of animal welfare and sharia provisions.

6. Slaughter of Animals Legalized in Islam

Another hadith related to slaughter is a hadith about the Prophet's practice when sacrificing:

ضحى رسول الله بكبشين أملحين

This hadith, narrated by Bukhari and Muslim, shows how the Prophet performed the slaughter directly by reciting *basmalah* and takbir. In the analysis of *Tablīlī*, this hadith is a practical example (*sunnah fi'liyyah*) regarding the slaughter procedure in accordance with the Sharia.

Halal regulations in Indonesia make this practice the basis for establishing halal slaughter procedures, especially in the Decree of the Head of BPJPH Number 77 of 2023.²⁰ Thus, the Prophet's practice is not only understood as a ritual tradition but also as an operational standard in the halal industry.

7. The Principle of Avoiding *Shubhāt*

The last hadith that is an important basis in the halal system is part of the hadith about halal and haram, which states:

فمن اتقى الشبهات استبرأ لدينه

In the analysis of *Tahlīlī*, this part of the hadith emphasizes the importance of prudence in consuming something whose legal status is not clear. This principle the basis for the developing of a comprehensive halal assurance system.

Law Number 33 of 2014 concerning Halal Product Assurance²¹ and Decree of the Head of BPJPH Number 57 of 2021²² reflect the implementation of this principle. The regulation imposes obligations for halal certification, raw material supervision, and separation of halal and non-halal production facilities to prevent mixing that could cast doubt on a product's halal status.

Transformation of Normative Principles of Hadith in Halal Product Assurance Regulation in Indonesia (*Tahlīlī* Analysis)

1. The Principle of Halal-Haram Legal Certainty as *Bayān* Hadith to the Provisions of the Qur'an

A hadith narrated by An-Nu'man bin Bashir, which reads: "Indeed, what is lawful is clear and what is unlawful is clear, and between the two there are things that are *Shubhāt*" (HR. Bukhari and Muslim)²³ is one of the fundamental hadiths in the discussion of the law of consumption in Islam. In the *tahlīlī* approach, this hadith shows that the sharia provides a clear legal classification between halal and haram, while acknowledging the existence of *Shubhāt* areas that require caution. The hadith is the normative basis for Muslims in determining their attitude towards matters whose legal status is not fully clear.²⁴

From the perspective of the hadith methodology and *usul fiqh*, this hadith can be understood as a form of *bayān* to the general principle in the Qur'an regarding halal and good consumption (*halālan tayyiban*). The Qur'an in several verses, such as QS. al-Baqarah: 168 and QS. al-Mā'idah: 88 commands Muslims to eat halal and good food but does not explain in detail how to deal with cases whose legal status is unclear. This hadith then provides a normative explanation that there are areas of *Shubhāt* that must be avoided in order to maintain religious purity and self-respect.²⁵

The principle of prudence in the case of *Shubhāt* was then institutionalized in Indonesia's halal regulatory system. Law Number 33 of 2014 concerning Halal Product Assurance and the Decree of the Head of BPJPH Number 57 of 2021 function as legal instruments to ensure that the halal status of a product can be clearly verified through a certification mechanism.²⁶ This regulation governs the

identification of raw materials, production processes, and product distribution to ensure there are no questionable elements in the supply chain.²⁷

Thus, the halal certification system in Indonesia can be understood as the actualization of the hadith principle of avoiding *Shubhāt*. The state through the regulatory apparatus seeks to change cases whose previously unclear status becomes clear through the verification and certification process. This shows that the hadith serves not only as a moral guideline but also as a normative basis that can be transformed into a regulatory system to protect Muslim society.

2. Codification of Animal Food Sources as *Takhṣīs* Hadith on the Generality of Verses

One of the important principles in Islamic consumption law is the halalness of marine animals. This is based on the hadith of the Prophet which reads: “The *sea water is holy and the carcass is halal*” (HR. Abu Dawud, Tirmidhi, and Ibn Majah). Through the *taḥlīlī* approach, this hadith shows that marine animals have a different legal status from land animals, because they do not require a slaughter process to be consumed halal.

This hadith has a methodological function as a *takhṣīs* to the generality of verses of the Qur’an that prohibit carcasses. In QS. al-Baqarah: 173 and QS. al-Mā’idah: 3 It is stated that carcasses are forbidden foods. However, the hadith of the Prophet provides an exception, stating that the carcasses of marine animals may be consumed. Thus, the hadith serves as an explanation that specifies the general prohibitions in the Qur’an.

This function of *takhṣīs* is also seen in other hadiths that state that two types of carcasses and two types of blood are permissible: fish and grasshoppers, as well as the liver and spleen (HR. Ibn Majah). This narration provides further details of the general provisions in the Qur’an regarding the prohibition of carcasses and blood. Hadith and *fiqh* scholars view this hadith as a postulate that clarifies the legal limits on food consumption.²⁸

In the context of halal regulations in Indonesia, this principle was adopted in the Decree of the Minister of Religion Number 1360 of 2021, which exempts certain ingredients from halal certification obligations.²⁹ Ingredients that are clearly halal according to Nash, such as fresh fish and natural ingredients that do not go through complex processing are not required to go through a lengthy certification process. This policy shows that state regulations are still based on sharia principles which are sourced from hadith as an explanation and specification of the provisions of the Qur’an.

3. The Prohibition of Fanged Wild Animals as *Taqyid* Hadith against the General Provisions of the Qur'an

The Prophet's hadith "*The Prophet forbade eating any wild animal that has fangs*" (HR. Muslim), is one of the hadiths that provides more detailed restrictions on the types of animals forbidden to consume. Through the *tahlili* approach, this hadith shows that the classification of haram food is determined not only by the way it is slaughtered, but also by the type of animal itself.

In the perspective of the methodology of *usul fiqh*, this hadith serves as a *taqyid* to the general provisions in the Qur'an regarding permissible food. The Qur'an in QS. al-An'am: 145 generally mentions some types of forbidden foods such as carcasses, blood, and pork. However, the hadith of the Prophet later added additional restrictions, prohibiting the consumption of predatory animals with fangs, although this was not explicitly mentioned in the verse.

Scholars such as Ibn Baṭṭāl explain that this prohibition is not only limited to the meat of the animal but can also extend to other parts of the body or its derivatives. This opinion shows that Islamic sharia does not consider only ritual, but also human benefit, both in terms of health and consumption ethics.³⁰ Therefore, the ban on predatory animals is understood as part of efforts to maintain food purity and human safety.

This prohibition principle was subsequently incorporated into Indonesian halal regulations through the Decree of the Head of BPJPH Number 57 of 2021 concerning Criteria for the Halal Product Assurance System.³¹ Under the regulation, ingredients derived from prohibited animals, including fanged wild animals, are categorized as non-halal and should not be used in halal-certified products.³² This provision also requires business actors to ensure that there is no contamination of haram materials in the production process, so that the hadith of the Prophet becomes the operational basis in the halal product assurance system implemented nationally.

Conclusion

This article has demonstrated that the hadiths concerning halal and haram consumption constitute the normative foundation upon which contemporary halal regulations in Indonesia are constructed. Through the analytical framework of *bayān*, *takhsīs*, and *taqyid*, the study shows that prophetic teachings do not merely function as religious and ethical guidance for individual Muslims but also provide the normative principles that shape the legal criteria of halal products, including the classification of permissible and prohibited substances, slaughtering standards, and the management of doubtful matters (*Shubhāt*).

More importantly, this article reveals that the implementation of Indonesia's Halal Product Assurance system represents a process of transforming hadith-based

norms into legal-operational standards within a modern regulatory framework. The enactment of Law No. 33 of 2014 on Halal Product Assurance and the subsequent regulations issued by the Halal Product Assurance Agency (BPJPH) illustrate how prophetic normative teachings are institutionalized through certification mechanisms, regulatory supervision, and administrative procedures. In this process, halal is no longer understood solely as a theological or juristic concept but also as a legally enforceable standard administered by state institutions.

The main contribution of this article lies in its analysis of the transformation of prophetic normative authority into contemporary regulatory governance. Unlike previous studies that primarily focus on theological, economic, or technical aspects of halal certification, this article highlights how hadith functions as a source of normative authority that is translated into binding legal standards within the framework of the modern state. The findings therefore contribute not only to contemporary hadith studies but also to broader discussions on the institutionalization of religious authority, halal governance, and the positivization of Islamic law in Muslim-majority societies.

These findings suggest that the relationship between hadith and contemporary regulation should be understood not merely as a process of legal adaptation, but as a broader transformation of religious norms into administrative and governance mechanisms. Future studies may further explore how this transformation affects the authority of religious scholars, the bureaucratization of halal governance, and the implementation of halal regulations at the levels of industry, business actors, and consumer practices, both in Indonesia and in comparative international contexts.

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Ach. Baiquni, *Universitas Islam Negeri Madura*; Email: achbaiquni@iainmadura.ac.id

Ah. Shibghatullah Mujaddidi, *Universitas Islam Negeri Madura*; Email: shibghatullah@iainmadura.ac.id