

Research Article

Principles of Sustainable Consumption: A Maudhu'i Tafsir Study of the Qur'anic Verses on Halalan Tayyiban

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Abstract. Massive global overconsumption has exacerbated ecological crises and socio-economic inequalities. Modern Islamic economic discourse frequently fixates on the formal legality of halal compliance, while the dimension of sustainability remains under-explored. This study aims to formulate the principles of sustainable consumption through a thematic Quranic analysis (Tafsir maudhu'i) of the Halalan Tayyiban verses. A qualitative-thematic methodology was employed by gathering, categorizing, and distilling Quranic verses containing the terms halal and tayyib, and subsequently integrating them with the Sustainable Development Goals (SDGs) framework. The findings reveal that the term Tayyiban acts as an existential catalyst, transforming consumption from mere juridical compliance into ethical-ecological responsibility. This study successfully articulates three fundamental principles of Quranic sustainable consumption: (1) The Eco-Health Principle: The

obligation to consume products that are safe, non-toxic, and non-exploitative of nature; (2) The Proportionality Principle (Anti-israf & Tabdzir): Resource efficiency and the rejection of consumerism; and (3) The Intergenerational Justice Principle: Social responsibility toward ensuring resource availability for future generations. This theological-normative reconstruction offers a significant theoretical contribution toward refining Islamic business ethics and guiding modern consumer behaviors aligned with global sustainability agendas.

Keywords: Halalan Tayyiban, Sustainable Consumption, Tafsir maudhu'i, Islamic Economics, Environmental Ethics.

INTRODUCTION

The escalating ecological crisis, climate change, biodiversity loss, and the depletion of natural resources have become pressing global concerns that challenge prevailing patterns of production and consumption. The United Nations Sustainable Development Goals (SDGs), particularly Goal 12 on Responsible Consumption and Production, emphasize that sustainable consumption is indispensable for achieving long-term environmental, social, and economic resilience (United Nations, 2015). Nevertheless, contemporary consumption practices remain largely driven by consumerism, excessive exploitation of natural resources, and market-oriented preferences that prioritize economic gains over ecological sustainability (Jackson, 2017). These tendencies have resulted not only in environmental degradation but also in widening social inequalities and unsustainable patterns of economic development.

Within the discourse of Islamic economics, consumption is not merely an economic activity but also a form of worship (*'ibadah*) and moral responsibility before God. The Qur'an provides comprehensive ethical guidance governing consumption through the concepts of *halal* and *tayyib*. However, contemporary discussions and *halal* industry practices predominantly emphasize the legal dimension (*halal compliance*), particularly concerning product certification, ingredients, and production processes, while giving relatively limited attention to the broader ethical and ecological implications embedded in the concept of *tayyib* (Aydin, 2015). Consequently, the theological richness of *Halalan Tayyiban* is often reduced to a juridical framework, overlooking its potential contribution to addressing global sustainability challenges.

The rapid expansion of the global *halal* industry further reinforces this tendency. The *halal* market has evolved into one of the world's fastest-growing economic sectors, encompassing food, cosmetics, pharmaceuticals, tourism, and financial services. While *halal* certification has become an essential indicator of religious compliance, market competition often encourages producers to focus primarily on legal legitimacy rather than environmental stewardship, social justice, and responsible resource management (Thomson Reuters & Dinar Standard, 2023). As a result, products may fulfill *halal* certification requirements while simultaneously contributing to environmental pollution, excessive packaging waste, unsustainable agricultural practices, or exploitative supply chains. This reality raises an important theological question regarding whether *halal* legitimacy alone sufficiently reflects the Qur'anic ideal of ethical consumption.

The Qur'an consistently links *halal* with *tayyib*, indicating that legality cannot be separated from goodness, wholesomeness, and benefit. Several Qur'anic verses, including Al-Baqarah (2):168, Al-Ma'idah (5):88, Al-Anfal (8):69, and An-Nahl (16):114, command believers to consume what is both *halal* and *tayyib*. Classical exegetes generally interpret *tayyib* as referring to what is pure, beneficial, wholesome, and free from harm (Ibn Kathir, 2000; Al-Qurtubi, 2006). Contemporary Muslim scholars further argue that *tayyib* encompasses broader dimensions of health, ethics, environmental responsibility, and social welfare (Kamali, 2010). Such interpretations suggest that the Qur'anic notion of consumption extends beyond legal permissibility toward a holistic ethical framework capable of supporting sustainable development.

The concept of sustainability itself shares substantial normative intersections with Islamic teachings. Islamic environmental ethics are fundamentally rooted in the concepts of *khalifah* (human stewardship), *amanah* (trusteeship), *mizan* (balance), and the prohibition of *fasad* (environmental corruption) (Nasr, 1996; Foltz et al., 2003). The Qur'an repeatedly condemns wastefulness (*israf*) and extravagance (*Tabdzir*) because excessive consumption disrupts ecological equilibrium and social justice (Q.S. Al-A'raf [7]:31; Q.S. Al-Isra' [17]:26–27). These ethical principles demonstrate that sustainability is not an imported modern concept but resonates deeply with the Qur'anic worldview regarding responsible interaction between humans, society, and nature.

Despite increasing scholarly interest in *halal* consumption and sustainable development, previous studies remain fragmented. One stream of literature primarily investigates *halal* certification, consumer behavior, purchasing intention, and *halal* supply chains (Wilson & Liu, 2011; Bonne & Verbeke, 2008). Another body of research explores Islamic environmental ethics and sustainable development from broader theological or jurisprudential perspectives (Kamali, 2016; Izzi Dien, 2000). Meanwhile, studies explicitly integrating the Qur'anic concept of *Halalan Tayyiban* with sustainable consumption remain relatively scarce. Existing research generally discusses *halal* and sustainability as complementary concepts without reconstructing the Qur'anic epistemological foundation through a systematic thematic interpretation (*tafsir maudhu'i*). Consequently, the ethical substance of *tayyib* has yet to be adequately conceptualized as a comprehensive framework for sustainable consumption.

This study identifies three significant research gaps. First, previous studies predominantly emphasize the legal (*halal*) dimension while paying insufficient attention to the ethical-philosophical meaning of *tayyib*. Second, most discussions employ normative fiqh or empirical consumer behavior approaches, whereas thematic Qur'anic interpretation remains underutilized in constructing sustainability principles. Third, existing literature rarely positions *Halalan Tayyiban* as an integrated conceptual framework capable of contributing to global sustainability discourse, particularly in relation to Sustainable Development Goal 12.

The novelty of this research lies in its theological reconstruction of sustainable consumption through a thematic Qur'anic interpretation (*tafsir maudhu'i*) of the *Halalan Tayyiban* verses. Rather than treating *halal* merely as a legal status, this study argues that *tayyib* functions as the existential and ethical dimension that transforms

consumption into an act of ecological responsibility, social justice, and intergenerational stewardship. Through thematic analysis of relevant Qur'anic verses, this study formulates a new conceptual framework consisting of three interconnected principles: (1) the Eco-Health Principle, emphasizing safety, wholesomeness, and environmental integrity; (2) the Proportionality Principle, grounded in the prohibition of *israf* and *Tabdzir* as ethical foundations for resource efficiency; and (3) the Intergenerational Justice Principle, which highlights responsibility for preserving resources and ecological balance for future generations. This framework extends existing *halal* discourse by positioning sustainability not as an external addition to Islamic economics but as an intrinsic theological imperative embedded within the Qur'anic concept of *Halalan Tayyiban*.

Theoretically, this research contributes to enriching Islamic economic thought by integrating Qur'anic exegesis with contemporary sustainability discourse. It broadens the conceptual understanding of *Halalan Tayyiban* beyond legal compliance toward an ethical-ecological paradigm relevant to current global challenges. Practically, the findings provide normative guidance for policymakers, *halal* certification institutions, producers, and Muslim consumers in developing consumption patterns that harmonize religious observance with environmental responsibility. By connecting Qur'anic values with the Sustainable Development Goals, this study also demonstrates the continuing relevance of Islamic teachings in addressing contemporary issues of sustainable development.

Accordingly, this study aims to formulate the principles of sustainable consumption through a thematic interpretation (*tafsir maudhu'i*) of the Qur'anic verses concerning *Halalan Tayyiban*. The resulting conceptual framework is expected to contribute to the development of Islamic business ethics and to strengthen the theological foundation of sustainable consumption within contemporary Islamic economics.

RESEARCH METHOD

This study employed a qualitative research design using the thematic Qur'anic exegesis (*tafsir maudhu'i*) approach to reconstruct the principles of sustainable consumption embedded in the Qur'anic concept of *Halalan Tayyiban*. A qualitative approach was selected because the study aimed to interpret meanings, reconstruct concepts, and formulate a normative framework derived from Qur'anic texts rather than test causal relationships (Creswell & Poth, 2018). The *tafsir maudhu'i* method enables the systematic integration of Qur'anic verses addressing similar themes into a comprehensive conceptual understanding (Al-Farmawi, 1977; Shihab, 2013).

Primary data consisted of Qur'anic verses containing the concepts of *halal*, *tayyib*, *israf*, *Tabdzir*, *mizan*, and *fasad*, identified through thematic keyword searches and verified using authoritative Qur'anic editions. To ensure interpretative validity, the analysis drew upon both classical and contemporary exegetical works, including *Jāmi' al-Bayān* by al-Ṭabarī, *Tafsīr Ibn Kathīr*, *Al-Jāmi' li Aḥkām al-Qur'ān* by al-Qurṭubī, *Mafātīḥ al-Ghayb* by al-Rāzī, *Fī Zilāl al-Qur'ān* by Sayyid Quṭb, and *Tafsir Al-Mishbah* by M. Quraish Shihab. Secondary data comprised books, peer-reviewed journal articles, and international reports on Islamic economics, *halal* studies,

environmental ethics, sustainable consumption, and the Sustainable Development Goals (SDGs).

Data collection followed the thematic interpretation model proposed by Al-Farmawi (1977), consisting of four stages: (1) identifying the research problem and collecting relevant Qur'anic verses; (2) classifying the verses into thematic categories such as lawful consumption, moderation, environmental balance, and stewardship; (3) interpreting the verses through comparative analysis of classical and contemporary tafsir while considering linguistic and contextual aspects; and (4) synthesizing the findings into a conceptual framework and relating them to SDG 12 on Responsible Consumption and Production.

Data analysis combined the *tafsir maudhu'i* framework with thematic analysis adapted from Braun and Clarke (2006, 2021). The analytical process involved four iterative stages: textual coding of key ethical concepts, conceptual categorization into major themes, theological interpretation through Qur'anic intertextuality and exegetical comparison, and conceptual reconstruction into an integrated framework of sustainable consumption. This final stage enabled the formulation of the *Halalan Tayyiban* Sustainable Consumption Framework (HTSC Framework) as the principal theoretical contribution of the study.

To ensure methodological rigor, the research adopted the trustworthiness criteria of Lincoln and Guba (1985), namely credibility, transferability, dependability, and confirmability. Credibility was strengthened through source triangulation across classical and contemporary tafsir and interdisciplinary literature, while the remaining criteria were ensured through transparent analytical procedures, systematic documentation, and interpretations consistently grounded in Qur'anic evidence and authoritative exegetical sources.

RESULT AND DISCUSSION

Reconstruction of the Meaning of *Halalan Tayyiban* from the Perspective of *Tafsir maudhu'i*

The Qur'anic concept of *Halalan Tayyiban* is generally understood as referring to products that are legally permissible (*halal*) and physically good (*tayyib*). However, contemporary *halal* discourse tends to emphasize legal compliance while treating *tayyib* merely as a complementary attribute, with limited attention to ecological sustainability, social justice, and environmental responsibility ([ScienceDirect]). This reductionist view overlooks the Qur'anic integration of legality and ethical goodness (Abdul Rahim & Mohamed, 2021).

Using the *tafsir maudhu'i* approach, this study reconstructs the concept by synthesizing four key verses, QS. Al-Baqarah:168, QS. Al-Ma'idah:88, QS. Al-Anfal:69, and QS. An-Nahl :114, into a unified framework of sustainable consumption rather than interpreting them separately (Fauzi & Hidayat, 2024).

QS. Al-Baqarah:168 establishes the foundational relationship between *halal* and *tayyib*. Al-Ṭabarī explains that *halal* denotes what Allah permits, while *tayyib* refers to what is pure, beneficial, and free from harm, indicating that legal permissibility must always be accompanied by human welfare (*maṣlaḥah*). Ibn Kathīr similarly argues that *tayyib* perfects the legal dimension of *halal* by ensuring that consumption

promotes both physical and spiritual well-being. Al-Qurṭubī broadens the meaning of *tayyib* to include justice and ethical acquisition, whereas al-Rāzī emphasizes that Islamic law seeks to realize benefit (jalb al-maṣāliḥ) and prevent harm (dar' al-mafāsid), making *tayyib* relevant to long-term social and ecological welfare. Likewise, Abū Ḥayyān and al-Ālūsī interpret *tayyib* as encompassing purity, moral goodness, and social benefit, reflecting its multidimensional character beyond food quality (Hakim et al., 2025).

QS. Al-Ma'idah:88 further links *Halalan Tayyiban* with taqwa. Sayyid Quṭb argues that consumption is an expression of faith because human beings act as *khalifah* responsible for maintaining harmony between humanity and nature. Wahbah al-Zuhayli interprets *tayyib* as including food safety, cleanliness, nutritional quality, and social benefit, while recent scholarship extends this understanding to environmental stewardship and ethical production. Quraish Shihab likewise maintains that the meaning of *tayyib* evolves alongside scientific knowledge, allowing its application to contemporary issues such as pollution, food safety, and ecological sustainability (Nurjaman & Solihin, 2025).

The remaining verses reinforce this ethical framework. QS. Al-Anfal:69 demonstrates that lawful economic gain must also be ethically utilized for public benefit, while QS. An-Nahl :114 associates *Halalan Tayyiban* with gratitude (shukr), implying the responsible use of God's blessings. In conjunction with the Qur'anic prohibitions of *israf* and *Tabdzir*, these verses establish moderation and environmental responsibility as integral dimensions of Islamic consumption ethics (Sari & Pratama, 2024).

Viewed thematically, these verses reveal that *halal* defines the legal boundary of consumption, whereas *tayyib* introduces qualitative, ethical, ecological, and social criteria. Classical exegetes emphasized purity, benefit, and justice, while contemporary scholarship expands these meanings toward food security, environmental ethics, and sustainable development. Recent studies further demonstrate that *Halalan Tayyiban* is compatible with the Sustainable Development Goals because it integrates food safety, environmental protection, ethical business practices, and social justice into a unified normative framework (Kurniawan et al., 2025).

The principal novelty of this study lies in reconstructing *tayyib* not merely as an additional attribute of *halal* products but as the ethical-ecological core of Qur'anic consumption. Whereas *halal* determines legal permissibility, *tayyib* determines whether consumption is morally, socially, environmentally, and intergenerationally responsible (Rahman & Fauzi, 2026). Consequently, sustainability is understood not as an external concept adopted by Islamic economics but as an intrinsic theological imperative embedded in the Qur'anic discourse itself (Hidayatullah, 2025).

Based on this reconstruction, *tayyib* functions as an existential catalyst that transforms consumption from mere legal compliance into an act of stewardship (*istikhlaf*). This perspective becomes the epistemological foundation for the three principles developed in this study, the Eco-Health Principle, the Principle of Proportionality (anti-*israf* wa *tabdzir*), and the Intergenerational Justice Principle, thereby demonstrating that *Halalan Tayyiban* offers a comprehensive Qur'anic

framework for sustainable consumption and contributes to the integration of Islamic economics with the global sustainability agenda (Abdullah & Yusuf, 2026).

Eco-Health Principle: *Halalan Tayyiban* as the Foundation of Food Safety and Environmental Sustainability

One of the principal findings of this study is that the Qur'anic concept of *Halalan Tayyiban* extends beyond legal permissibility to establish an integrated ethical framework protecting both human health (*hifz al-nafs*) and environmental sustainability. Through a thematic interpretation of QS. Al-Baqarah :168, QS. Al-Ma'idah :88, QS. Al-Anfal :69, and QS. An-Nahl:114, this study formulates the Eco-Health Principle, namely the obligation to consume products that are legally lawful, nutritionally wholesome, ethically produced, and environmentally sustainable. This finding broadens the conventional understanding of *Halalan Tayyiban*, which has largely focused on ritual legality, toward a holistic paradigm of sustainable consumption (Abdul Rahim & Mohamed, 2021).

The relationship between *halal* and *tayyib* demonstrates that the Qur'an distinguishes legal permissibility from qualitative goodness. Al-Ṭabarī explains that *tayyib* refers to what is pure, beneficial, and free from harm (al-Ṭabarī, 2001), while Ibn Kathīr emphasizes that Muslims are instructed to consume products that promote both physical health and spiritual well-being (Ibn Kathīr, 1999). Al-Qurṭubī further argues that *tayyib* also concerns ethical acquisition, so products obtained through injustice or exploitation cannot be regarded as *tayyib*, even if legally permissible (al-Qurṭubī, 2006). Likewise, al-Rāzī interprets *tayyib* within the framework of *jalb al-maṣāliḥ wa dar' al-mafāsid*, stressing that Islamic law seeks to maximize benefit and prevent harm, including harm to health and the environment (al-Rāzī, 1999) (Hakim et al., 2025).

The multidimensional meaning of *tayyib* is reinforced by Abū Ḥayyān and al-Ālūsī, who describe it as encompassing purity, wholesomeness, moral goodness, psychological comfort, and social benefit (Abū Ḥayyān, 2010; al-Ālūsī, 1994). Although classical exegetes did not explicitly discuss environmental sustainability, their interpretations provide a theological basis for contemporary ecological ethics. Similarly, Sayyid Quṭb links *Halalan Tayyiban* with *taqwa*, arguing that responsible consumption reflects obedience to Allah and humanity's role as *khalifah* (Quṭb, 2004). Wahbah al-Zuhaylī also expands *tayyib* to include food safety, hygiene, nutritional quality, and public welfare (al-Zuhaylī, 2003), while Quraish Shihab argues that its practical meaning evolves alongside scientific knowledge concerning food safety, pollution, and environmental health (Shihab, 2002) (Nurjaman & Solihin, 2025).

This Qur'anic perspective closely aligns with SDG 3 (Good Health and Well-being) and SDG 12 (Responsible Consumption and Production). Although formulated within a contemporary global framework, these goals share the Qur'anic objectives of protecting life, preventing harm, and preserving natural resources (United Nations, 2015). Recent studies likewise conclude that *Halalan Tayyiban* integrates food safety, environmental protection, ethical business practices, animal welfare, and social justice, making it compatible with sustainable development. Research published in

Halal Studies and Society further emphasizes that *halal* principles should promote ethical production, waste reduction, environmental stewardship, and responsible consumption rather than merely legal compliance (Kurniawan et al., 2025).

Moreover, sustainability within the *halal* industry increasingly relies on innovations such as blockchain, artificial intelligence, and the Internet of Things to strengthen *halal* integrity, traceability, environmental accountability, and supply-chain transparency. These developments demonstrate that the Qur'anic principle of *tayyib* can be operationalized through modern governance without compromising its theological foundation (Duan et al., 2023; Hidayat & Rahman, 2025).

The findings therefore indicate that the Eco-Health Principle extends beyond existing *halal* certification systems, which generally focus on ingredients and production legality. From the perspective of *tafsir maudhu'i*, products that generate environmental degradation, exploit labor, or threaten ecosystem sustainability cannot fully satisfy the Qur'anic ideal of *Halalan Tayyiban*, despite being legally *halal* (Sari & Pratama, 2024).

The principal novelty of this study lies in reconstructing *tayyib* not merely as hygiene or nutritional quality but as an eco-health paradigm integrating four inseparable dimensions: food safety, human health, environmental sustainability, and ethical production. Accordingly, *Halalan Tayyiban* becomes a comprehensive ethical framework requiring Muslims to evaluate not only what they consume but also how products are produced, whether they preserve ecological integrity, and whether they contribute to sustainable development. This reconstruction positions the Qur'anic concept of *Halalan Tayyiban* as a normative foundation for Islamic sustainable consumption and a significant contribution to achieving SDG 3 and SDG 12 (Rahman & Fauzi, 2026).

Principle of Proportionality (*Anti-israf wa al-tabdzir*)

One of the central ethical principles emerging from the thematic interpretation (*tafsir maudhu'i*) of the Qur'an is the Principle of Proportionality (*al-i'tidal fi al-istihlāk*), namely consuming according to necessity while avoiding excess (*israf*) and wastefulness (*tabdzir*). Unlike conventional economic paradigms that equate prosperity with increasing consumption, the Qur'an establishes moderation as a theological norm governing the relationship between humans, natural resources, and Allah. Through the integration of QS. Al-A'rāf :31 and QS. Al-Isrā' :26–27, this study reconstructs proportional consumption as a normative foundation for sustainable resource management and the circular economy (Fauzi & Hidayat, 2026).

QS. Al-A'rāf :31 commands believers to eat and drink without excess (*lā tusrifū*). Al-Ṭabarī explains that *israf* refers to every act exceeding the limits established by Allah, whether in quantity or manner of consumption (al-Ṭabarī, 2001). Ibn Kathīr similarly interprets *israf* as consuming lawful provisions beyond reasonable need, thereby undermining gratitude (*shukr*) and moral discipline (Ibn Kathīr, 1999). Al-Qurṭubī broadens the concept by arguing that excessive use of wealth, food, energy, and other resources contradicts the objectives of preserving benefit (*maṣlaḥah*) and preventing harm (*mafsadah*) (al-Qurṭubī, 2006). Likewise, al-Rāzī links *israf* to the

Qur'anic principle of *mizan* (balance), emphasizing that overconsumption disrupts both social harmony and the natural order (al-Rāzī, 1999) (Hakim et al., 2024).

Abū Ḥayyān and al-Ālūsī further emphasize that the prohibition of *lā tusrifū* is universal, applying not only to food but to all forms of resource utilization (Abū Ḥayyān, 2010; al-Ālūsī, 1994). This ethical principle is reinforced by QS. Al-Isrā' :26–27, which prohibits *tabdzir*. Al-Ṭabarī defines *tabdzir* as dissipating wealth for improper purposes (al-Ṭabarī, 2001), while Ibn Kathīr regards it as spending resources without benefit (Ibn Kathīr, 1999). Al-Qurṭubī distinguishes *israf* as excessive consumption and *tabdzir* as the misallocation or destruction of resources (al-Qurṭubī, 2006). Together, these verses establish three ethical criteria for consumption: necessity, benefit, and responsibility toward society and the environment (Nurjaman & Solihin, 2025).

Contemporary exegetes reinforce this interpretation. Sayyid Quṭb argues that Islam rejects both asceticism and consumerism because both violate the balance intended by Allah (Quṭb, 2004). Wahbah al-Zuḥaylī emphasizes that moderation protects health, wealth, and social justice (al-Zuḥaylī, 2003), while Quraish Shihab explains that *israf* must be interpreted contextually. In today's environmental crisis, excessive use of water, fossil fuels, plastics, and food resources represent contemporary forms of *israf* (Shihab, 2002) (Sari & Pratama, 2024).

This reconstruction closely aligns with SDG 12 (Responsible Consumption and Production), which promotes efficient resource use, waste reduction, and sustainable lifestyles (United Nations, 2015). It also converges with the circular economy, which emphasizes reducing, reusing, repairing, remanufacturing, and recycling resources. Recent Islamic economics studies argue that these principles are consistent with the Qur'anic prohibition of waste and support sustainable *halal* production systems through the Circular *Halal* Production Model (CHPM), integrating *maqasid al-shariah*, *Halalan Tayyiban*, and circular economy principles (Rahman & Fauzi, 2026). Other studies similarly conclude that *halal* practices should promote waste minimization, environmentally responsible production, and responsible consumption rather than merely legal certification (Abdullah & Yusuf, 2026). Recent analyses also reinterpret *israf* and *tabdzir* as ethical boundaries against overconsumption and resource depletion, closely corresponding to contemporary sustainability principles (Kurniawan et al., 2025).

The novelty of this study lies in reconstructing *israf* and *tabdzir* as the Qur'anic Principle of Proportionality, which directly links *Halalan Tayyiban* with circular economy, responsible consumption, and ecological stewardship. Unlike previous studies that associate *tayyib* primarily with hygiene and food safety, this research argues that *tayyib* also requires proportional resource utilization. Products cannot be regarded as genuinely *tayyib* if their production or consumption generates excessive waste, environmental degradation, or unsustainable exploitation of natural resources. Therefore, proportionality becomes an intrinsic criterion of *tayyib* and provides a normative Islamic foundation for sustainable production, responsible consumer behavior, and long-term environmental sustainability (Hidayatullah, 2025).

Intergenerational Justice Principle: *Khalifah*, *Amanah*, *Mizan*, and *Fasad* as the Qur'anic Foundation of Sustainable Development

One of the most significant findings of this study is that the Qur'an places intergenerational responsibility at the center of humanity's relationship with natural resources. Unlike contemporary sustainability theories that derive intergenerational justice mainly from secular ethics, the Qur'an grounds this responsibility in the concepts of *khalifah* (vicegerency), *amanah* (trusteeship), *mizan* (balance), and the prohibition of *fasad* (corruption). Together, these concepts reconstruct sustainable consumption not merely as environmental policy but as an act of worship and moral accountability extending across generations (Hakim et al., 2026).

Within the framework of *Halalan Tayyiban*, consumption should not be assessed solely by its immediate benefits but also by its long-term ecological consequences. Accordingly, this study formulates the Intergenerational Justice Principle, namely the Qur'anic obligation to preserve ecological balance and natural resources as a collective trust for future generations (Nurjaman & Solihin, 2025).

The theological foundation begins with QS. Al-Baqarah :30, which appoints humanity as *khalifah*. Al-Ṭabarī explains that *khalifah* signifies delegated authority to manage the earth according to divine guidance rather than unrestricted domination (al-Ṭabarī, 2001). Ibn Kathīr similarly emphasizes that vicegerency requires establishing justice and preventing corruption (Ibn Kathīr, 1999), while al-Rāzī argues that *istikhlaf* is inseparable from *taklif*, meaning that human authority is always accompanied by accountability before Allah (al-Rāzī, 1999). Thus, exploitation of natural resources without regard for ecological consequences contradicts the purpose of human vicegerency (Fauzi & Hidayat, 2026).

This responsibility is reinforced by the doctrine of *amanah*. Al-Qurṭubī interprets *amanah* as every responsibility entrusted by Allah, including wealth, public resources, and social justice (al-Qurṭubī, 2006). Likewise, Abū Ḥayyān explains that *amanah* requires faithful preservation and responsible management of all entrusted resources (Abū Ḥayyān, 2010). Consequently, forests, water, biodiversity, and fertile land should be understood as divine trusts rather than objects of unlimited exploitation (Sari & Pratama, 2025).

The principle of *mizan* further strengthens this ecological ethic. Referring to QS. Ar-Raḥmān:7–9, al-Ṭabarī interprets *mizan* as justice and balance governing both the universe and human society (al-Ṭabarī, 2001), while al-Rāzī argues that disturbing this divinely established equilibrium inevitably produces harm (al-Rāzī, 1999). Al-Ālūsī broadens the concept to include environmental harmony, economic justice, and social equilibrium (al-Ālūsī, 1994), providing a theological basis for sustainable resource governance (Hidayatullah, 2025).

Conversely, QS. Al-A'rāf :56 prohibits *fasad* (corruption). Ibn Kathīr interprets *fasad* as every act that destroys the order established by Allah, including environmental destruction and injustice (Ibn Kathīr, 1999), while al-Qurṭubī extends it to all actions causing widespread harm to society and creation (al-Qurṭubī, 2006). From the perspective of *tafsir maudhu'i*, these four concepts are inseparable: humanity is appointed as *khalifah*, entrusted through *amanah*, required to preserve

mizan, and prohibited from causing *fasad*. Together they establish a comprehensive Qur'anic ethic of environmental stewardship (Rahman & Fauzi, 2026).

This theological framework converges strongly with contemporary theories of intergenerational justice, which argue that present generations have moral obligations to preserve resources for the future. Similarly, the Environmental, Social, and Governance (ESG) framework emphasizes long-term environmental stewardship, social responsibility, and ethical governance. These pillars closely correspond to the Qur'anic values of *mizan*, *amanah*, and *khalifah*, demonstrating that Islamic ethics can provide a deeper theological foundation for ESG beyond corporate compliance (Abdullah & Yusuf, 2026).

The Intergenerational Justice Principle also aligns with the objectives of *maqasid al-shariah*. Contemporary scholarship increasingly recognizes environmental preservation as an essential objective because ecological integrity underpins the protection of life, wealth, intellect, lineage, and religion. Recent studies further demonstrate that *Halalan Tayyiban*, equitable resource management, and sustainability are complementary expressions of *maqāṣid*-oriented development (Kurniawan et al., 2025). Likewise, research integrating *maqasid al-shariah* with the Sustainable Development Goals concludes that Qur'anic ethics offers an independent normative foundation for sustainable development based on justice, stewardship, accountability, and long-term human welfare (Hidayat & Rahman, 2026).

These findings extend the meaning of *Halalan Tayyiban*. A product cannot be considered genuinely *tayyib* if its production destroys forests, pollutes water, accelerates biodiversity loss, or depletes non-renewable resources, even when it satisfies formal *halal* certification. Ethical legitimacy therefore requires consideration of long-term ecological consequences in addition to legal permissibility (Sari & Pratama, 2024).

The principal novelty of this study lies in integrating *khalifah*, *amanah*, *mizan*, and *fasad* into a unified analytical framework explaining why sustainable consumption is an obligation toward future generations. Through this reconstruction, *Halalan Tayyiban* becomes an integrated ethical system encompassing four inseparable dimensions: legality (*halal*), wholesomeness (*tayyib*), proportionality (*anti-israf wa al-tabdzir*), and intergenerational justice. Consequently, environmental sustainability is understood not as an external value adopted by Islamic economics but as an intrinsic objective embedded within the Qur'anic worldview of *Halalan Tayyiban* (Fauzi & Hidayat, 2026).

New Conceptual Model of Sustainable Consumption Based on *Halalan Tayyiban*

The thematic interpretation (*tafsir maudhu'i*) conducted in this study culminates in the formulation of a new conceptual framework termed the *Halalan Tayyiban* Sustainable Consumption Framework (HTSC Framework). This framework represents the principal theoretical contribution of the study by reconstructing the Qur'anic concept of *Halalan Tayyiban* from a purely juridical norm into a comprehensive ethical paradigm that integrates legal compliance, environmental stewardship, social responsibility, and intergenerational justice. Unlike previous

studies that predominantly conceptualize *halal* as a legal standard governing product permissibility, this framework positions *tayyib* as the ethical-ecological core underpinning all dimensions of sustainable consumption (Rahman & Fauzi, 2026).

The HTSC Framework is developed through a thematic synthesis of four fundamental Qur'anic concepts examined throughout this study. First, *halal* establishes the normative boundary distinguishing lawful from unlawful consumption. Second, *tayyib* functions as a qualitative criterion requiring products to be safe, wholesome, beneficial, ethically produced, and environmentally sustainable. Third, the Qur'anic prohibition of *israf* and *tabdzir* gives rise to the Principle of Proportionality, which emphasizes moderation, resource efficiency, and the avoidance of excessive consumption. Finally, the concepts of *khalifah*, *amanah*, *mizan*, and the prohibition of *fasad* collectively constitute the Principle of Intergenerational Justice, requiring the preservation of ecological integrity and natural resources for future generations. Rather than representing isolated ethical prescriptions, these four concepts form an integrated Qur'anic framework for sustainable consumption (Hakim et al., 2026).

Accordingly, the HTSC Framework consists of three mutually reinforcing pillars. The Eco-Health Principle requires both consumers and producers to prioritize products that safeguard human health while minimizing environmental impacts throughout the production and distribution chain. The Principle of Proportionality regulates consumption patterns through moderation (*i'tidal*), efficient resource utilization, and the rejection of wasteful consumerism. Meanwhile, the Intergenerational Justice Principle extends ethical responsibility beyond present consumers by emphasizing stewardship, ecological preservation, and equitable access to natural resources for future generations. Within this framework, consumption is no longer viewed merely as an economic activity but as an act of worship (*ibadah*) and a manifestation of moral accountability before Allah (Nurjaman & Solihin, 2025).

This conceptual framework differs fundamentally from the dominant paradigm of sustainable consumption in Western scholarship. Contemporary theories generally approach sustainable consumption through environmental economics, ecological modernization, behavioral change, or consumer psychology. These approaches have been institutionalized through the Sustainable Development Goals (SDGs), particularly SDG 12, which promotes resource efficiency, waste reduction, and responsible production and consumption (United Nations, 2015). Similarly, the circular economy paradigm advocates maintaining the value of materials through strategies such as reducing, reusing, repairing, remanufacturing, and recycling in order to minimize waste and environmental degradation (Geissdoerfer et al., 2017) (Duan et al., 2023).

Although these approaches provide valuable policy instruments, they are primarily grounded in anthropocentric and utilitarian perspectives, where sustainability is justified mainly by environmental necessity, economic efficiency, or social welfare. Consequently, sustainable behavior largely depends on regulatory compliance, market incentives, and consumer awareness, making its ethical foundation vulnerable to political and economic changes (Hidayatullah, 2025).

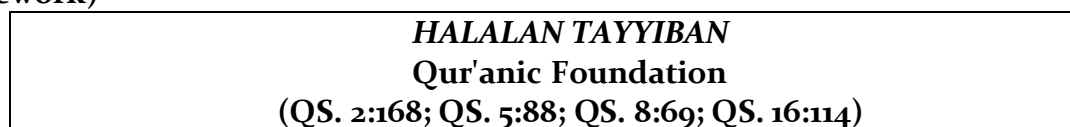
By contrast, the HTSC Framework proposed in this study introduces a distinct theological foundation. Sustainable consumption is understood not merely as an environmental obligation or an economic strategy but as an integral expression of obedience to Allah. Human beings are required to consume responsibly because they are appointed as *khalifah*, entrusted with *amanah*, obliged to preserve *mizan*, and prohibited from causing *fasad*. Environmental responsibility, therefore, originates from the covenantal relationship between humanity and the Creator rather than solely from ecological or economic considerations. This transcendental orientation provides a stronger and more enduring ethical motivation for sustainable behavior (Fauzi & Hidayat, 2026).

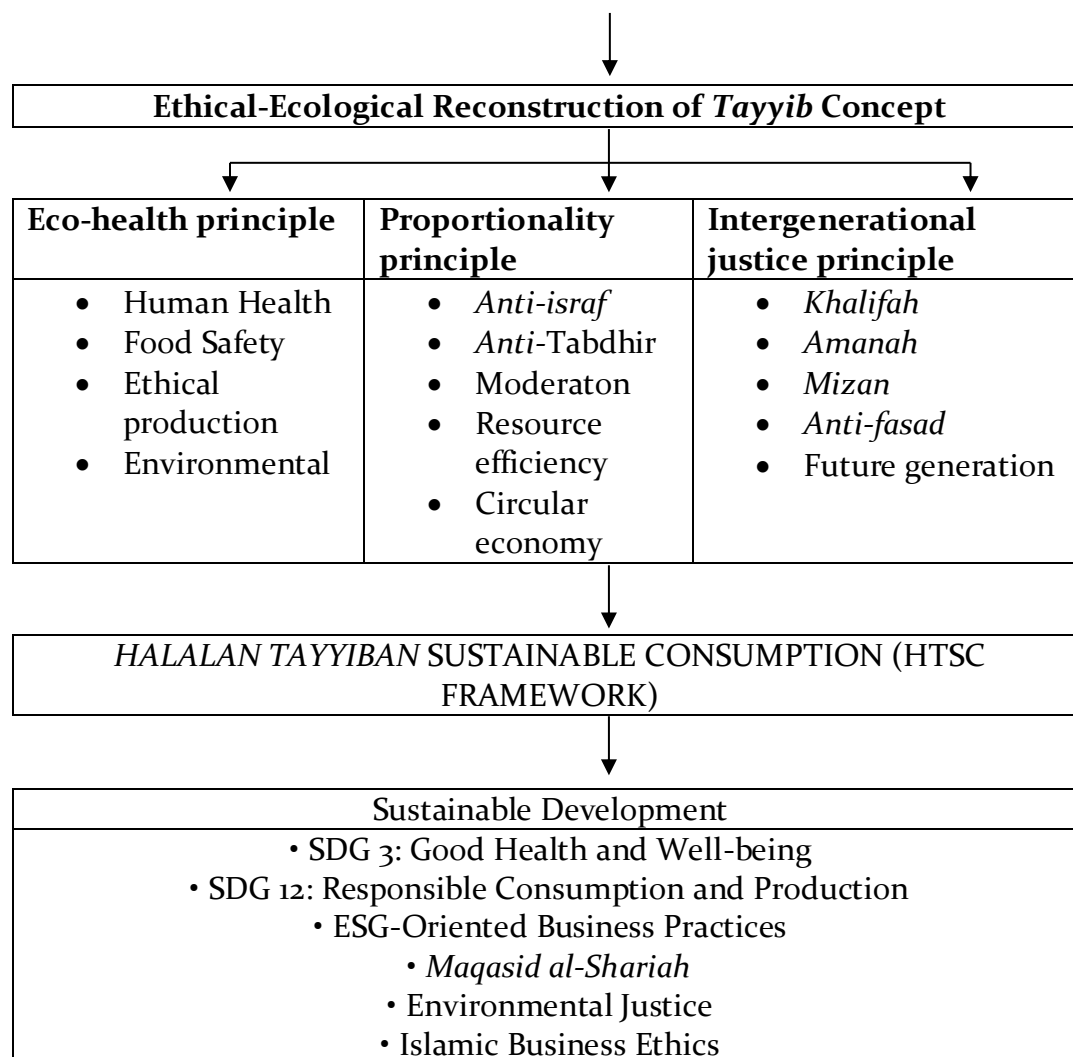
Furthermore, the integration of *Halalan Tayyiban* with *maqasid al-shariah*, Environmental, Social, and Governance (ESG), and the Sustainable Development Goals demonstrates that Islamic economics possesses an endogenous normative framework for addressing contemporary sustainability challenges. Rather than adapting Islamic teachings to modern sustainability discourse, this study argues that the Qur'an already offers a comprehensive ethical architecture capable of supporting and enriching global sustainability initiatives (Kamali, 2016; United Nations, 2015) (Kurniawan et al., 2025).

The principal novelty of this study lies in three interconnected contributions. First, it reconstructs the concept of *tayyib* from a limited notion of product quality into an ethical-ecological principle governing the entire production–consumption continuum. Second, it formulates the *Halalan Tayyiban* Sustainable Consumption Framework (HTSC Framework) as a new conceptual model integrating the Eco-Health Principle, the Principle of Proportionality, and the Principle of Intergenerational Justice within a coherent Qur'anic paradigm. Third, it demonstrates that sustainable consumption in Islam is fundamentally grounded in transcendental accountability, thereby complementing contemporary sustainability theories that primarily emphasize environmental governance, behavioral change, and economic efficiency (Rahman & Fauzi, 2026).

The HTSC Framework offers both theoretical and practical implications. Theoretically, it enriches Islamic economics by proposing a Qur'an-based model of sustainable consumption that bridges Qur'anic exegesis, environmental ethics, and sustainability science. Practically, the framework provides a normative reference for *halal* certification agencies, policymakers, Islamic financial institutions, *halal* industries, and Muslim consumers in developing policies and practices that integrate religious compliance with ecological sustainability. Ultimately, the proposed framework demonstrates that *Halalan Tayyiban* is not merely a doctrine of lawful consumption but a comprehensive ethical system capable of contributing meaningfully to sustainable development and environmental justice in the contemporary world (Abdullah & Yusuf, 2026).

Figure 1. *Halalan Tayyiban* Sustainable Consumption Framework (HTSC Framework)





CONCLUSION

This study demonstrates that the Qur'anic concept of *Halalan Tayyiban* possesses a broader and more comprehensive meaning than its conventional understanding as merely the legal permissibility of products. Through a thematic interpretation (*tafsir maudhu'i*) of the Qur'anic verses concerning *Halalan Tayyiban*, this research reconstructs *tayyib* as an ethical-ecological principle that integrates legality, human well-being, environmental sustainability, and social responsibility into a unified framework of sustainable consumption. Accordingly, the Qur'an presents consumption not simply as an economic activity but as a manifestation of faith, stewardship, and accountability before Allah.

The thematic analysis reveals three fundamental principles that constitute the Qur'anic foundation of sustainable consumption. First, the Eco-Health Principle emphasizes that consumption should prioritize products that are lawful, safe, healthy, ethically produced, and environmentally sustainable, thereby contributing simultaneously to the protection of human health and ecological integrity. Second, the Principle of Proportionality, derived from the prohibition of *israf* and *tabdzir*, establishes moderation, resource efficiency, and the rejection of consumerism as

essential ethical norms for responsible consumption. Third, the Intergenerational Justice Principle, grounded in the concepts of *khalifah*, *amanah*, *mizan*, and the prohibition of *fasad*, affirms that every act of production and consumption must preserve ecological balance and ensure the availability of natural resources for future generations.

The principal theoretical contribution of this study lies in the formulation of the *Halalan Tayyiban* Sustainable Consumption Framework (HTSC Framework). Unlike prevailing *halal* studies that predominantly emphasize legal compliance or food safety, this framework positions *tayyib* as the ethical and ecological core of Islamic consumption. Furthermore, unlike many contemporary sustainable consumption theories that are primarily grounded in environmental economics or behavioral change, the HTSC Framework introduces transcendental accountability as the normative basis of sustainability. In this perspective, environmental responsibility is understood as an integral part of humanity's covenant with Allah, making sustainable consumption not merely a policy choice but a religious and moral obligation.

The findings also demonstrate that the Qur'anic principles embodied in *Halalan Tayyiban* are highly compatible with contemporary global sustainability agendas, including the Sustainable Development Goals (particularly SDG 3 and SDG 12), Environmental, Social, and Governance (ESG) principles, circular economy initiatives, and the objectives of *maqasid al-shariah*. This compatibility indicates that Islamic economics possesses an endogenous ethical framework capable of contributing meaningfully to contemporary discussions on sustainable development without relying solely on externally derived paradigms.

Despite these contributions, this study remains normative and conceptual in nature, relying on thematic Qur'anic interpretation and classical as well as contemporary exegetical sources. Future research is therefore encouraged to empirically examine the applicability of the HTSC Framework within *halal* industries, consumer behavior, sustainable supply chains, Islamic finance, and public policy. Such empirical investigations would strengthen the operational relevance of the proposed framework and expand its contribution to the development of Islamic economics and global sustainability discourse.

Ultimately, this study affirms that *Halalan Tayyiban* should be understood not only as a standard of lawful consumption but also as a comprehensive Qur'anic paradigm that integrates spiritual values, ethical responsibility, ecological stewardship, and social justice. Through this reconstruction, sustainable consumption emerges as an intrinsic objective of Islamic teachings and as a strategic foundation for realizing human prosperity while preserving the balance of creation for present and future generations.

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