



DOCUMENT ANALYSIS OF GOOD MANUFACTURING PRACTICES (GMP) FROM THE PERSPECTIVE OF MAQASHID SHARIAH: INTEGRATING THE VALUES OF FOOD SAFETY AND HALAL INTEGRITY

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ABSTRACT

The Good Manufacturing Practices (GMP) standard has long served as the primary reference for ensuring food safety in Indonesia. However, within Muslim communities, food-related requirements extend beyond safety concerns to encompass compliance with the principles of *halal* and *thayyib*, as mandated by Islamic teachings. This study aims to analyze the substantive content of the GMP document from the perspective of *maqashid syariah*—an ethical framework in Islamic law that encompasses the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). A qualitative approach with a documentary analysis design was employed, supported by expert triangulation and content validation. The findings indicate that the GMP sufficiently fulfills the dimensions of *ḥifẓ al-nafs* (protection of life) and *ḥifẓ al-ʿaql* (protection of intellect) through rigorous food safety procedures, yet it does not explicitly accommodate halal principles that support the dimensions of *ḥifẓ al-dīn* (protection of faith) and *ḥifẓ al-māl* (protection of property). These findings suggest the need to integrate *maqashid syariah* values into the GMP standard to establish a food production system that is not only technically safe but also *maslahah*-oriented—beneficial, ethical, and aligned with Islamic values. This study provides a conceptual contribution to the development of a more comprehensive and inclusive national food policy grounded in *syariah*-based ethical principles.

Keywords: Halal Assurance System, Maqasid al-Shariah, Food Safety Regulation, Halal Industry, Ethical Governance.

1. INTRODUCTION

The transformation of the global food industry has undergone a significant acceleration in line with the increasing public awareness of the importance of food safety, quality, and halal integrity. The demand for food production standards that encompass health, ethical, and spiritual aspects has evolved beyond regional discourse and emerged as a global concern. One of the most concrete manifestations of attention to food safety is the implementation of Good Manufacturing Practices (GMP) standards, as regulated by food supervisory authorities such as the Indonesian National Agency for Drug and Food Control (BPOM). GMP aims to ensure that all stages of food

production comply with consistent sanitation, hygiene, and quality control standards (BPOM, 2022). However, while GMP substantively guarantees food safety, there is an urgent need to reexamine these policies and procedures through the lens of Islamic values—particularly within the framework of *maqashid syariah*—to integrate the halal dimension more deeply and comprehensively.

The growing selectiveness of Muslim consumers toward food products extends beyond the mere halal label, demanding that production processes adhere to Islamic law from the very beginning of the supply chain. *Maqashid syariah*, as the normative framework of Islam encompassing the protection of religion (*hifzh al-din*), life (*hifzh al-nafs*), intellect (*hifzh al-'aql*), lineage (*hifzh al-nasl*), and property (*hifzh al-mal*), provides a solid foundation for assessing how far policies such as GMP support the safeguarding of these core values. A study by Dusuki and Abozaid (2007) emphasizes that *maqashid syariah* must be actualized within public policy—including the food sector—to achieve overall welfare (*maslahah*). Unfortunately, integrative examinations that explicitly connect GMP documentation with *maqashid syariah* remain scarce, indicating a theoretical gap in the relevant academic literature.

Previous studies have largely focused on the technical aspects of sanitation and food safety regulation under national and international standards—such as ISO 22000, HACCP, and Good Manufacturing Practices (GMP)—without systematically exploring the philosophical and ethical dimensions of Islam (Aluko et al., 2021; Suprpto et al., 2020; Fitriani & Nugraha, 2023). This highlights a significant theoretical gap: the absence of a conceptual framework linking the principles of GMP with the dimensions of *maqashid syariah*. Moreover, there is currently no conceptual model assessing the integration of food safety and halal integrity based on national policy documents. Within the *maqashid syariah* framework, food safety is part of the protection of life and intellect, while food halalness pertains to the protection of religion and property (Auda, 2008).

An empirical gap can also be identified in the weak implementation of Islamic principles in the monitoring practices of processed food production. Field research by Maulida et al. (2022) shows that many food producers still separate the fulfillment of food safety standards from halal principles, even though both should operate in parallel within a single production system. This indicates that while producers may comply with GMP, their production processes do not necessarily meet halal standards holistically. This suggests the need to reconstruct the understanding of GMP not merely as a technical procedure but also as an ethical and religious document that should be harmonized with *maqashid syariah* values. This gap underscores a practical deficiency that requires a more contextual and integrative approach.

From a methodological perspective, previous studies have also demonstrated limitations, as most analyses of GMP documents employ positivist and regulatory-normative approaches without addressing the comprehensive religious-normative aspects of Islam. For instance, Sani et al. (2021) limited their analysis to GMP document audits based on technical checklists, whereas *maqashid syariah*-based analysis requires a multidisciplinary approach—incorporating Islamic jurisprudence, Islamic business ethics, and value-based food science. This void indicates a significant methodological gap that can be addressed by integrating qualitative approaches rooted in textual and normative Islamic studies to interpret the substantive essence of GMP as both a technical and ethical guideline.

The position of this study lies in an integrative effort to reconstruct the conceptualization of GMP through a systematic and structured *maqashid syariah* perspective. It departs from the premise that food safety and halalness are not two separate aspects but rather an inseparable

unity within *maqashid shariah* that ensures the preservation of the five essential principles of human life. Therefore, analytical approaches to GMP documents must be developed not only based on food safety standards but also on *maqashid* principles that embody collective welfare (*maslahah*). This study differs from previous research by positioning GMP as an object of ethical and regulatory integration grounded in Islamic values, rather than as a purely technical production standard. This represents the novel and distinctive contribution of the present study.

This research aims to fill the existing scholarly gap by analyzing the GMP document from a *maqashid shariah* perspective while offering an integrative framework that combines food safety and halal principles within a unified value system. The analysis is not limited to assessing technical compliance with standards but extends to examining the values embodied within GMP and the extent to which these values align with *maqashid shariah*. Moreover, the study proposes a conceptual framework emphasizing the importance of incorporating *maqashid shariah* dimensions into national food regulations to ensure that such policies safeguard not only the physical quality of products but also their moral and spiritual integrity in accordance with Islamic principles.

A review of various Scopus-indexed international journals and reputable academic publications reveals a scarcity of comprehensive studies that examine GMP integrally within the *maqashid shariah* framework. Existing research remains fragmented and fails to establish both theoretical and practical linkages between GMP documentation and Islamic ethical systems. For example, Rahman et al. (2019) explored the halal supply chain but did not deeply connect production documentation structures with *maqashid shariah*. Similarly, Abdullah et al. (2020) discussed the legal implications of halal certification without addressing the normative and technical substance of GMP. Consequently, cross-disciplinary research becomes an urgent scholarly necessity to synchronize national food regulations with the spiritual aspirations of Muslim communities.

Analyzing the substance of GMP through the *maqashid shariah* perspective also opens avenues for reformulating more humanistic and transcendental value-based policies. This is crucial because the success of food policy should not only be measured by economic and health outcomes but also by the extent to which it reflects the noble values upheld by society. This study is expected to provide both academic and practical contributions to the development of food production standards that are not only technically superior but also ethical and *maslahah*-oriented, paving the way for the formulation of future food policies grounded in *maqashid shariah*.

2. METHODS

Approach, Design, and Type of Research

The approach employed in this study is a qualitative approach with a documentary analysis design. The qualitative approach was chosen because it allows for an in-depth exploration of meanings, values, and textual interpretations within the context of religious norms and Islamic law (Creswell & Poth, 2018). Documentary analysis was utilized to evaluate the normative substance of the Good Manufacturing Practices (GMP) document by comparing it with the principles of *maqashid shariah*. This study is descriptive-analytical in nature, aiming to describe and analyze the integration between food safety and halal values within the *maqashid shariah* framework as reflected in the content of the GMP document.

This research falls under the category of library research, utilizing secondary data sources such as official documents, regulations, scientific journals, and Islamic literature related to *maqashid syariah*. According to Bowen (2009), documentary analysis is a systematic method for qualitatively reviewing and interpreting written documents to derive contextual understanding and meaning of the phenomena under investigation. Therefore, this method is deemed most relevant for analyzing GMP as a normative and regulatory text.

Research Location and Subject

The research is non-locational, as it is based on nationally applicable documents, specifically the Good Manufacturing Practices (GMP) guidelines issued by the National Agency for Drug and Food Control (BPOM) of the Republic of Indonesia. This document was selected because it serves as the national standard for processed food production in Indonesia and as a key reference for industries to ensure product safety. The subject of this study is not an individual but the latest version of the GMP regulatory text (2022), which serves as the primary object of analysis.

The selection of the GMP document as the main focus was based on the consideration that it constitutes both a technical and normative foundation with broad influence on the national food industry. Moreover, GMP represents a point of intersection between legal, technical, and socio-religious aspects within the context of Indonesia's Muslim society.

Research Participants and Selection Criteria

Research participants involve expert informants who serve as triangulators and validators of the document analysis. The informants include:

1. Academics specializing in halal studies and *maqashid syariah*
2. Practitioners in the halal food industry
3. Regulators from BPOM or LPPOM MUI
4. Experts in food safety

Inclusion criteria for informants:

1. Having more than five years of experience in the relevant field
2. Having published works or active involvement in the development of halal assurance systems or food regulation

Exclusion criteria:

1. Informants unwilling to provide written information or participate in in-depth interviews
2. Informants with no prior involvement in the study of GMP or *maqashid syariah*

Informants serve as interpretive validators within the data discussion, rather than as primary data sources.

Population and Sample

Since the primary focus of this study is on regulatory documents, the population includes all documents relevant to processed food production and halal assurance systems, such as GMP, HACCP, ISO 22000, and HAS 23000 guidelines. The main sample consists of the 2022 GMP document and supporting documents such as the HAS 23000 (Halal Assurance System) issued by the Indonesian Ulema Council (MUI).

The sampling technique used is purposive sampling, selecting documents that are relevant, official, and most recent. The study examined five primary documents and ten supporting documents in depth. The diversity of documents includes national regulations and *maqashid shariah* literature for comparative analysis.

Data Sources and Collection Procedures

The primary data sources in this study include the 2022 GMP document issued by BPOM RI, along with supporting documents such as:

1. HAS 23000 Guidelines (LPPOM MUI)
2. International standards (HACCP, ISO 22000)
3. Classical and contemporary *maqashid shariah* literature
4. International scientific journals related to halal food, food safety, and *maqashid shariah*

Data collection techniques were carried out through literature review and documentation using the following procedures:

- a. Identification of primary and secondary documents
- b. Classification of content into themes: food safety, halal assurance, and *maqashid shariah*
- c. Content interpretation using content analysis techniques

Data Collection Instruments and Scale Used

The main instrument used is a document content analysis form containing indicators of *maqashid shariah* and food safety principles. The instrument was developed based on the *maqashid* framework by Auda (2008) and the principles of food safety and halal assurance from BPOM and LPPOM MUI.

The scale applied is qualitative-narrative, categorized as follows:

- a. Highly relevant
- b. Relevant
- c. Less relevant
- d. Irrelevant

The instrument is supplemented by narrative notes to explain the contextual meanings of each analyzed indicator.

Data Analysis Technique

The data analysis technique employed is content analysis with a thematic approach, structured around the *maqashid shariah* analytical framework. The procedure consists of the following systematic steps:

1. Data reduction – identifying text segments containing elements of safety, halalness, and *maqashid* values.
2. Thematic coding – categorizing text segments according to *maqashid* themes: *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-ʿaql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*.
3. Data interpretation – evaluating the extent to which the substance of GMP reflects *maqashid shariah* values.

To ensure interpretive validity, the study employed source and expert triangulation, cross-checking analytical results with opinions from *maqashid* scholars and food industry experts. Content validity was based on the relevance of *maqashid* indicators according to Auda's (2008) theoretical model, while external validity was tested through clarification with expert informants.

Reliability estimation was conducted using inter-coder reliability testing, by comparing analyses between two researchers. The minimum consistency threshold for thematic reliability was set at ≥ 0.70 (Miles & Huberman, 2014).

Data analysis was supported by NVivo 14 software for qualitative data management and thematic mapping. All analytical procedures were carried out in a narrative, in-depth, and critically reflective manner.

3. RESULTS AND DISCUSSION

In this section, you present and interpret the findings of your study. Firstly, you report the results obtained from your research, typically using tables, figures, or other forms of data representation. You may include statistical analyses, measurements, or any other relevant information. Following the presentation of results, you then discuss and interpret their implications. You can compare your findings with previous studies, highlight significant trends or patterns, and explain any unexpected or interesting observations. This section often includes critical analysis, the formulation of hypotheses, and the exploration of potential explanations for the results obtained. This section would be approximately 3500-4000 words.

The analysis of the Good Manufacturing Practices (GMP) document (2022) reveals that the regulatory substance comprehensively incorporates technical standards for food safety; however, it does not yet fully represent the values of *maqashid syariah*, particularly in the dimension of halal assurance. Data validation was conducted through source triangulation and cross-validation with supporting documents such as the Halal Assurance System Guidelines (HAS 23000), as well as interviews with experts in the halal industry and *maqashid syariah*.

1. Data Validity and Reliability Assessment

To ensure content validity, the analysis was based on the five principal dimensions of *maqashid syariah*: the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-māl*), as articulated by Auda (2008). Food safety indicators from the GMP document were mapped against these five dimensions.

Data validity was ensured through:

1. **Content validity:** Achieved by developing analytical indicators derived from *maqashid syariah* theory and international food safety systems (ISO 22000, HACCP).
2. **Source validity:** Ensured through the use of official documents and peer-reviewed journals.
3. **Expert triangulation:** Analytical findings were verified through interviews with five experts, comprising two Islamic law scholars, two halal auditors, and one food safety specialist.

Data reliability was tested through inter-coder agreement between two independent researchers using NVivo 14 software. The analysis achieved a consistency score of 0.82, exceeding the minimum qualitative reliability threshold of ≥ 0.70 (Miles, Huberman, & Saldaña, 2014).

2. Substantive Analysis of the GMP Document from the Maqashid Shariah Perspective

a) Integration of Food Safety Values in GMP and Their Relation to *Hifz al-Nafs* and *Hifz al-'Aql*

Nearly all sections of the GMP explicitly regulate stringent food safety procedures—from raw material control, facility sanitation, and personal hygiene to documentation systems. These

measures demonstrate the document's contribution to the *maqashid* dimension of *ḥifẓ al-naḥs* (protection of life), as preventing food contamination directly safeguards consumer health.

For instance, the provisions mandating personnel hygiene and cross-contamination control through training and intensive supervision align with the *maqashid* of *ḥifẓ al-'aql* (protection of intellect), since the consumption of unhygienic food can negatively affect human cognition and mental health.

However, the document does not explicitly mention halal principles, leaving the dimensions of *ḥifẓ al-dīn* (protection of faith) and *ḥifẓ al-māl* (protection of wealth) underrepresented. This reveals a normative gap, wherein food safety is technically well-covered, but the spiritual and economic protection elements central to Islamic law remain insufficiently integrated.

b) Absence of the Halal Dimension in the GMP Text and Its Implications for *Ḥifẓ al-Dīn*

A comprehensive examination of the GMP structure indicates the absence of any clauses regulating halal materials, production processes, or assurance systems. Consequently, GMP functions as a religiously neutral universal standard, neglecting the specific needs of Muslim consumers for halal-compliant products.

This omission contradicts the *maqashid* principle of *ḥifẓ al-dīn*, which emphasizes halal consumption as an essential aspect of worship and personal piety. The absence of explicit halal principles renders the GMP an "incomplete guideline" for Muslim producers. Supporting this view, Hashim et al. (2019) note that food systems lacking halal integration risk generating ambiguity among Muslim consumers regarding product legitimacy.

c) Lack of Ethical-Economic Aspects in Protecting Muslim Consumers (*Ḥifẓ al-Māl*)

The GMP does not address the protection of Muslim consumers' economic rights to obtain products compliant with Islamic law. The document emphasizes product quality management rather than ethical governance in the food business. Consequently, the *maqashid* of *ḥifẓ al-māl*—which relates to protecting consumers from harmful or invalid transactions—is not explicitly reflected.

This underscores the need to establish a food production ethics framework that ensures products are not only halal in substance but also *ṭhayyib* (wholesome) in process and distribution, consistent with the Qur'anic injunction in *Surah Al-Baqarah* (2:168).

Discussion

The findings demonstrate that GMP plays a crucial role in ensuring food safety; however, a normative gap persists in its integration with halal principles and the broader *maqashid shariah* framework. These findings reinforce the hypothesis that food safety and halalness are inseparable components within *maqashid shariah* and should not be treated independently in food production policy formulation.

This discussion does not merely restate results but rather explains the underlying reasons for these findings and compares them with previous theories and studies. For instance, Amini et al. (2021) emphasize the importance of incorporating *maqashid shariah* frameworks in developing halal assurance systems. The absence of halal principles in GMP indicates that national standards remain detached from the spiritual and ethical dimensions of Islam, despite growing global Muslim demand for such integration.

Theoretically, this study confirms that *maqashid shariah* can serve as an evaluative instrument for food policy, as articulated by Kamali (2014). The results also reinforce the work of

Zabidi & Baharudin (2020), who proposed a *maqashid*-based framework for the halal industry to ensure humanistic and welfare-oriented practices. Without revision or harmonization between GMP and the national halal assurance system (HAS 23000), fragmentation between technical food safety standards and Islamic halal regulations will persist.

Practically, this study recommends that GMP be normatively reconstructed to explicitly include halal principles as an integral part of food regulation. Such integration would not only strengthen *maqashid* fulfillment but also enhance the competitiveness of Indonesia's halal industry in global markets. Additionally, it would provide ethical and legal clarity for food producers seeking to comply with both halal and *thayyib* standards concurrently.

4. CONCLUSION

The analysis of the Good Manufacturing Practices (GMP) document demonstrates that it comprehensively and consistently incorporates fundamental principles of food safety, particularly in relation to sanitation control, personal hygiene, production processes, and quality assurance. The technical standards contained within the GMP significantly support the *maqashid shariah* dimensions of *hifz al-nafs* (protection of life) and *hifz al-'aql* (protection of intellect), as they directly ensure consumer safety and health from the risks of food contamination. However, the findings reveal that the document does not explicitly integrate halal principles, either in terms of ingredients, processes, or halal assurance systems. The absence of a halal dimension indicates that the GMP has not yet fully supported the *maqashid* dimensions of *hifz al-din* (protection of faith) and *hifz al-māl* (protection of wealth), which hold significant implications for Muslim consumers.

These findings highlight a discrepancy between the technical framework of national food safety policy and the normative-spiritual needs of Muslim consumers for products that are both *halal* and *thayyib*. While the GMP standards are technically robust, they have not yet substantively contributed to the establishment of a food system that aligns comprehensively with Islamic values. Therefore, an integrative approach is required—one that harmonizes food safety regulations with the principles of *maqashid shariah*—to ensure that resulting policies safeguard not only the physical and technical aspects of food products but also the spiritual, ethical, and social values inherent in Muslim consumption practices.

This study concludes that the integration of *maqashid shariah* into the GMP framework is an urgent and strategic necessity to strengthen a value-based national food system. Such integration would not only enhance the moral and spiritual legitimacy of food policies but also increase the global competitiveness of Indonesia's halal industry. Reformulating the GMP to explicitly incorporate halal and *maqashid shariah* dimensions represents a crucial step toward realizing a food system that is not only safe but also beneficial (*maslahah*) for all segments of society. Accordingly, the results of this study are expected to serve as a foundation for policymakers, academics, and industry practitioners in developing a more inclusive and holistic food production policy that aligns with Islamic principles in both form and substance.

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