The Concept of Resilience Based on the Shafi'i School of Thought: Exploring Key Themes for Developing Halal Ecosystem

Siti Majidah Rahim[1*], Norkhairiah Hashim[2]

[1,2]*Halalan Thayyiban Research Centre, Universiti Islam Sultan Sharif Ali (UNISSA), Sinaut Campus, Tutong TB 1741, Brunei Darussalam*

jidahrahim@gmail.com
norkhairiah.hashim@unissa.edu.bn

ARTICLE INFO	ABSTRACT
	The concept of resilience has gained growing significance in the discourse surrounding the development of a sustainable and responsive halal ecosystem. As the global halal industry continues to expand, it faces significant challenges, and there is an urgent need to ensure long-term integrity and continuity through a resilient halal ecosystem. In this context, the concept of a halal ecosystem emerges as an area that demands such an integrated approach. Therefore, the Shafi'i school of thought offers a profound jurisprudential foundation. To address these concerns, the primary objective of this study is to explore key themes within the Shafi'i school of thought that can serve as jurisprudential and ethical guiding principles for strengthening a resilient halal ecosystem. Employing a qualitative methodology, the study conducts a structured review of both classical legal texts and contemporary scholarly literature on the definition of resilience, halal governance, sustainability, and Islamic legal theory. This paper proposes an integrated framework based on the Shafi'i school of thought to develop a resilient halal ecosystem that is both jurisprudentially sound and morally robust. An integrated framework of six behavioural attributes based on the Organisational Resilience Model (ORM) and eight Islamic values are identified. The study highlights how the systematic methodology and ethical vision of the Shafi'i school of thought can shape a more accountable, spiritually aligned, and socially sustainable halal ecosystem.

INTRODUCTION

Imam Shafi'i (150–204 AH / 767–820 AD) was a highly respected Islamic scholar whose legal ideas formed the basis of the Shafi'i school of thought, one of the four major Sunni legal schools. His influence extended far beyond Islamic law, as he also made significant contributions to Islamic education, ethics, and social values (Al-Faruq, Zahro, Az-Zahra, & Adhani, 2024). A significant strength of Imam al-Shafi'i's intellectual approach lies in its balanced and contextually aware nature, designed to uphold the fundamental

1* *Corresponding author: jidahrahim@gmail.com*

principles of Islam while accommodating the evolving needs of society (Arifin, 2018). Because of this, his ideas remain relevant today, especially when addressing modern challenges such as globalisation, rapid technological advancements, and the evolving halal industry (Mulyasana, 2020), all of which are guided by Islamic principles. In this context, Imam al-Shafi'i's views are crucial for understanding resilience, particularly in developing a strong and sustainable halal ecosystem. His emphasis on systematic legal reasoning (*usul al-fiqh*), moral clarity, and the capacity to address emerging challenges provides a valuable paradigm for contemporary initiatives aimed at enhancing halal governance. Furthermore, his framework is fundamentally anchored in divine guidance, while maintaining sufficient flexibility to address modern concerns.

The concept of resilience has gained growing significance in the discourse surrounding the development of a sustainable and responsive halal ecosystem. As the global halal industry continues to expand, encompassing not only food but also pharmaceuticals, cosmetics, logistics, and finance (Abas et al., 2021) making it as one of the foremost promising segments within the worldwide economy (Genc, 2025), there is an urgent need to ensure long-term integrity and continuity through a resilient halal ecosystem. Resilience is recognised as "*the process of adapting well and even growing in the face of adversity, stress or trauma*" (Tsai & Morissette, 2022). While modern psychological theories define resilience as the ability to cope with stress and hardship (Klohnen, 1996; Reivich & Shatté, 2002), scholars such as Aulia and Karimulloh (2021) noted that these interpretations often lack consideration of socio-cultural and religious contexts. This highlights the gaps in the research and underscores the importance of exploring resilience from an Islamic perspective that integrates the Shafi'i school of thought and the contemporary development of the halal ecosystem.

In this context, the concept of a halal ecosystem emerges as an area that necessitates such an integrated approach. A halal ecosystem is an interconnected framework comprising certification agencies, regulatory authorities, producers, distributors, and consumers that collaborate to ensure adherence to Islamic principles (Abdullah & Azam, 2020). However, the increasing complexity of this ecosystem has revealed notable vulnerabilities, such as inconsistent certification processes, underdeveloped infrastructure, and the absence of unified regulatory frameworks (Rahim & Sulaiman, 2023). These shortcomings threaten the ecosystem's ethical integrity, transparency, and the trust of stakeholders. To address these complex challenges, there is an increasing need for a halal ecosystem that is not only compliant but also resilient, capable of adapting to changing global conditions, effectively managing risks, and maintaining Shariah principles amid uncertainty.

Therefore, the Shafi'i school of thought offers a significant foundational perspective in systematic jurisprudence. As the halal industry confronts emerging pressures from digitalisation (Rejeb et al., 2021), global trade, sustainability concerns, and rising consumer expectations, the methodological rigour and ethical orientation of the Shafi'i school of thought serve as a relevant and reliable compass, equipping scholars and practitioners with tools to address both classical and contemporary issues (Al-Shafi'i, Al-Risalah, trans. Khadduri, 1987). Its emphasis on juristic discipline (*usul al-fiqh*) provides a framework for policy adaptability, responsible innovation, and effective governance, without departing from core Islamic values. For instance, novel rulings concerning synthetic ingredients, blockchain traceability, or AI in halal auditing may be navigated using tools such as *qiyas* (analogical reasoning), ensuring Shariah compliance while remaining responsive to contemporary needs.

To address these concerns, the primary objective of this study is to explore key themes within the Shafi'i school of thought that can serve as jurisprudential and ethical guiding principles for strengthening a resilient halal ecosystem. Employing a qualitative methodology, the study conducts a structured review of both classical legal texts and contemporary scholarly literature on the definition of resilience, halal governance, sustainability, and Islamic legal theory. By identifying and synthesising core Shafi'i-based principles, this research aims to contribute a conceptual framework that aligns traditional Islamic jurisprudence with

modern halal industry challenges. In pursuing this objective, this study not only enhances the comprehension of Shafi'i legal contributions to halal governance but also furnishes practical insights for policymakers, scholars, and industry stakeholders who are endeavouring to establish a halal system that is not only compliant with Shariah principles but also resilient, future-ready, and firmly rooted in ethical considerations.

Definition of Resilience and Its Key Dimensions

Resilience, as conceptualised by Wahidah (2018), refers to the ability of individuals, groups, or communities to mitigate the adverse effects of unexpected adversity and transform difficult life conditions into manageable challenges. This notion aligns closely with the Islamic worldview, particularly as expressed in Surah Ar-Ra'd (13:11), where Allah SWT affirms that He will not change the condition of a people unless they change what lies within themselves.

> Translation: For each one are successive [angels] before and behind him who protect him by the   decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.
>
> Surah Ar-Ra'd,13: 11

This verse reflects the spiritual agency and moral responsibility inherent in the concept of resilience from an Islamic perspective, suggesting that change begins internally before it manifests externally. Building on this idea, Fajariyah (2021) notes that resilience encompasses the processes of recovery, adaptation, and resistance to change in challenging circumstances. These qualities are critical in navigating the trials of life, which are part of Allah's divine decree (*sunnatullah*). However, while humans are expected to strive, their control is limited to aspects such as emotions, intentions, and desires, reinforcing the theological boundary between divine will and human agency.

Moreover, the Qur'an in Surah Al-Baqarah emphasises that believers will be tested with fear, hunger, and loss, and true resilience lies in responding with patience (*sabr*) and remembrance (*zikr*) of Allah. This highlights the spiritual dimension of resilience in Islam, where enduring hardship with steadfastness is not only an emotional or psychological response but also a deeply spiritual act.

> Translation:And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return.
>
> Surah al-Baqarah, 2:155-156

In a broader interdisciplinary context, Ungar (2018) conceptualises resilience as the adaptive capacity of dynamic systems, ranging from individuals and families to ecological and socio-economic systems, to withstand disruptions that threaten their function or continuity. This systems-based approach is echoed in the foundational work of Block in the 1950s, who first introduced the concept of *ego resilience* as the flexible and adaptive capacity of individuals to cope with both internal and external stressors.

Contemporary perspectives on resilience, such as those presented by Folke et al. (2010), further elaborate on three interconnected components: persistence, adaptability, and transformability. These components are essential in understanding how systems, including ecological and social systems, respond and evolve in the face of disruption.

Nevertheless, in Islam, the concept of resilience is closely tied to faith, patience, and trust in Allah when faced with adversity. Contrary to the Western perspective, which focuses on psychological adaptability, resilience from an Islamic viewpoint can be expressed through صمود (*ṣumūd/sumood*) or steadfastness, in the face of trials. The term *sumood* connotes the endurance of hardships and steadfastness in the face of adversity. It expresses perseverance, strength, and the ability to cope with difficulties, which is often used to describe the Islamic concept of resilience as remaining firm in faith in facing challenges.

Translation: And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]

<div align="right">Surah al-Baqarah, 2:45</div>

This verse of the Quran emphasises how human beings should seek Allah's guidance in undergoing hardships because only by depending on Allah will things be eased. The verse also emphasises the need for humanity to submit through acts of patience and prayer as a sign of reliance on the Almighty in order to achieve the ultimate success (*ridha*) of Allah as mentioned in Surah Al-Imran, verse 200. In addition, *Tafsir Ibn Kathir* mentions that this verse emphasises to Muslims the importance of having *taqwa*, being Allah-conscious, and fearing Allah in order to attain true success in both this life and the Hereafter.

Translation: O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful.

<div align="right">Surah Al-Imran, 3: 200</div>

Therefore, the integration of these secular and Islamic insights suggests that resilience is both a personal and collective phenomenon, rooted in the balance between divine will, human effort, and systemic adaptation. Therefore, resilience from an Islamic perspective is not merely about survival or endurance, but also about spiritual growth (Mohiuddin & Radhilufti, 2025), moral responsibility, and transformative change grounded in *tawakkul* (trust in Allah) and *ṣabr* (patience), which elevates their faith and character. This synthesis highlights the potential of integrating Islamic teachings with contemporary resilience theories to inform more comprehensive frameworks, particularly in areas such as halal ecosystem development and ethical governance.

Quranic Verses and Hadith on the Definition of Resilience

The concepts of resilience in the Qur'an and Hadith are reflected through themes such as patience, perseverance, and the ability to adapt during difficult times. Although the exact word "resilience" does not explicitly appear in the Qur'an, many verses and sayings of the Prophet Muhammad (peace be upon him) carry similar meanings. The Qur'an serves as a complete guide for Muslims, offering practical and spiritual solutions to personal, social, and ethical challenges (Slamet, 2012). For example, Surah al-A'la (87:14) emphasises the importance of moral and spiritual purification. At the same time, Surah An-Nahl (16:97) promises a good life to those who perform good deeds, regardless of their circumstances. Surah Al-Anfal (8:61) encourages peace, and Surah Al-Qasas (28:77) reminds believers to seek both the hereafter and the good in this world. Meanwhile, Surah Hud (11:106) and Surah al-Insyirah (94:1-5) teach that suffering is part of life, but that relief will always come after hardship. These verses all promote emotional and mental resilience in the face of life's challenges.

This message of resilience is not only important on a personal level, but it is also highly relevant to modern challenges in areas such as the halal industry. As halal businesses and institutions face growing pressure from globalisation, consumer demands, new technologies, and supply chain issues, they need strong values to help them adapt and grow. The Qur'an teaches Muslims to respond to problems with patience, trust in God, and continuous self-improvement. According to Saidah (2014), these teachings encourage people and communities to stay strong in difficult times and find ways to improve their situation, rather than give up. This mindset is crucial in managing and developing the halal ecosystem.

The Qur'an can be viewed as a moral foundation for establishing a robust and sustainable halal industry. This includes developing halal standards and policies that are fair, flexible, and grounded in Islamic principles such as *amanah* (trust), *ihsan* (benevolence), and justice. Likewise, the Hadith also supports the idea of resilience. For example, a hadith reported by Abu Hurairah, the Prophet Muhammad said:

Translation:A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you,

don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan

<div align="right">Reported by Sahih Muslim</div>

This hadith reminds us of the importance of inner strength and the ability to act wisely in all situations. These values are essential for halal players and organisations that need to make ethical decisions, particularly in an uncertain and rapidly changing ecosystem. Given this significance, Table 1 below presents selected Qur'anic verses and Prophetic traditions that reflect core elements of resilience.

Table 1. Interpretation of the Verses of Resilience and Its Application in the Halal Industry Ecosystem

Quran/ Hadith	Translation	Core Elements
Surah Al-Baqarah (2:286)	Translation: Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss.´The believers pray,` "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our ´only` Guardian. So grant us victory over the disbelieving people."	Adaptability in hardship
Surah Al-Hajj (22:78)	Strive for ´the cause of` Allah in the way He deserves, for ´it is` He ´Who` has chosen you, and laid upon you no hardship in the religion—the way of your forefather Abraham. ´It is Allah` Who named you 'the ones who submit'1 ´in the` earlier ´Scriptures` and in this ´Quran`, so that the Messenger may be a witness over you, and that you may be witnesses over humanity. So establish prayer, pay alms-tax, and hold fast to Allah. He ´alone` is your Guardian. What an excellent Guardian, and what an excellent Helper!	Striving without excessive burden
Surah Al-Ankabut (29:69)	And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good.	Continuous effort and scholarly engagement
Hadith Narrated by 'Amr bin Al-'As	If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward ." (Sahih al- Bukhari)	Ijtihad and adaptive rulings

<div align="center">Source: Developed by the authors</div>

Significance of Resilience in Contemporary Systems and Practices

In the current global landscape marked by volatility, uncertainty, complexity, and ambiguity, resilience has emerged as a critical quality for systems and institutions across all sectors. Resilience refers to a system's ability to absorb shocks, adapt to changes, and recover from disruptions while maintaining its intended objectives. Whether in environmental management, public health, education, or economic planning, resilience is increasingly recognised as a foundational element for sustainable development. It enables systems not only to survive crises but also to transform and improve in response to new challenges. As such, resilience is not merely about resistance to change, but about developing the flexibility and foresight necessary for long-term success.

This concept is particularly relevant to the halal ecosystem, which encompasses a wide range of interconnected sectors, including food, pharmaceuticals, cosmetics, logistics, tourism, finance, and governance. The halal industry operates within a dual framework: it must uphold religious standards based on Islamic jurisprudence while simultaneously engaging with rapidly evolving global market trends. This dual responsibility exposes the halal ecosystem to various vulnerabilities, including regulatory inconsistencies, supply chain disruptions, and technological advancements. Without resilience, these pressures can compromise the integrity, trust, and competitiveness of halal-certified products and services.

A resilient halal ecosystem is therefore essential to ensure the continued relevance and growth of the industry. This includes organisational resilience, such as having robust halal governance frameworks, regulatory flexibility, and risk management systems, as well as operational resilience, which refers to the ability of halal producers and service providers to adapt their processes without violating Shariah principles. For instance, the COVID-19 pandemic highlighted significant gaps in food security and supply chain management (Sulaiman & Hashim, 2022), particularly in the halal sector, which relies heavily on international imports. Countries that had already invested in local halal certification, digital tracking technologies, and resilient logistics networks were able to adapt more swiftly, maintaining halal assurance even in times of crisis.

Moreover, resilience contributes to the halal industry's sustainability goals by encouraging innovation and proactive problem-solving. For example, the integration of digital technologies such as blockchain for halal traceability, artificial intelligence for quality control, and mobile apps for consumer awareness represents efforts to make the halal ecosystem more transparent, efficient, and adaptable. These technologies also support real-time monitoring and verification, which are crucial in addressing issues such as halal fraud and non-compliance. Furthermore, resilience supports ethical decision-making and inclusive growth, ensuring that halal development aligns not only with religious principles but also with broader goals such as food security, environmental protection, and social welfare.

In the case of Brunei Darussalam, which aspires to be a global leader in the halal industry, building a resilient halal ecosystem is a strategic imperative. As a Muslim-majority country with strong Islamic institutions, Brunei is well-positioned to develop a holistic and sustainable halal model. However, this requires active collaboration among stakeholders, including the government, private sector, scholars, educational institutions, and consumers, to ensure that halal systems remain adaptable and responsive to both domestic and international developments. It also demands capacity building, technological investment, and the promotion of public awareness about the significance of halal integrity in an interconnected world.

In conclusion, resilience is not only vital for overcoming disruptions, but it is a strategic enabler for sustainable halal ecosystem development. By embedding resilience into its policies, systems, and practices, the halal industry can safeguard its religious foundation while evolving in a manner that fosters innovation, trust, and global competitiveness. In an era where challenges are becoming more complex and interlinked, resilience is no longer optional, it is essential for securing the future of halal in both local and global contexts.

Review of Resilience Frameworks and Their Application in the Halal Ecosystem

Resilience frameworks have been instrumental in guiding various sectors, such as public health, education, and environmental sustainability, in developing systems capable of withstanding and adapting to disruptions. These frameworks offer structured approaches to identify vulnerabilities, mobilise resources, and implement strategies that enhance the capacity of systems to recover from adverse events. Within the City Energy Resilience Framework (CERF), valuable insights can be adapted to the halal ecosystem. While CERF is primarily designed to enhance the robustness of energy infrastructure in cities, its systemic and integrated structure presents a transferable model that can inform efforts to build a resilient and sustainable halal industry. The CERF is divided into four main pillars: Systems, People, Governance, and Resources, each offering subcomponents that support adaptability, sustainability, and inclusive growth. These components align well with the key functions of a halal ecosystem, particularly when addressing the challenges of globalisation, compliance, and ethical governance.
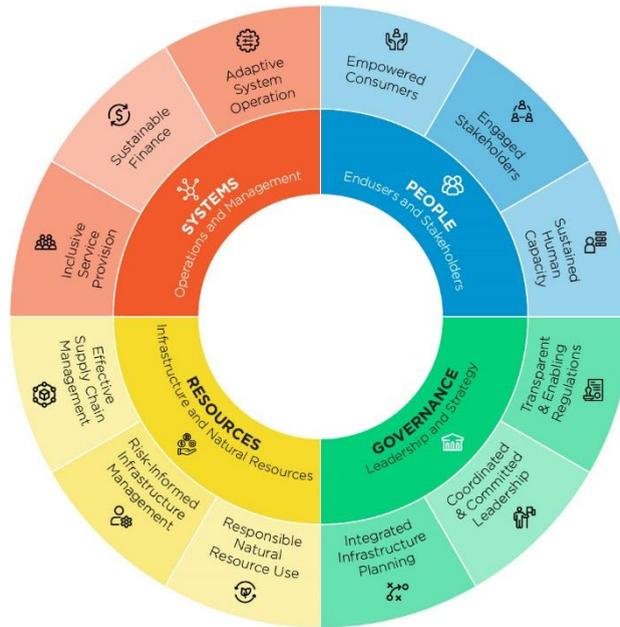
Figure 1. City Energy Resilience
Source: Resilient Cities Network (2025)

The systems component of CERF, which includes adaptive system operation, sustainable finance, and inclusive service provision, can be applied to halal certification and operations management. In the halal ecosystem, adaptive system operations refer to the ability of halal certification bodies, halal industry players and human resources to adjust quickly to changes in market demand, supply chain disruptions, or regulatory updates while maintaining compliance with Shariah principles.

The people domain emphasises empowered consumers, engaged stakeholders, and sustained human capacity. This maps closely to the human element in halal systems. Empowered halal consumers are those who are knowledgeable about halal integrity, aware of their rights, and actively participate in ethical consumption. Moreover, stakeholder engagement is vital for developing a halal ecosystem, where synergy among government bodies, religious authorities, the private sector, and civil society is essential to ensure cohesive development. Sustained human capacity involves developing a talent pool of trained halal auditors, scholars, and technical experts, thereby ensuring continuity and innovation within the system.

Governance in CERF emphasises transparent regulations, coordinated leadership, and integrated planning. These factors are critical for establishing trust and long-term success in the halal industry. Transparent and enabling regulations refer to harmonised halal standards, both locally and globally, which reduce confusion and build consumer trust. Coordinated and committed leadership highlights the need for unified national halal strategies, where cross-ministerial cooperation ensures alignment among the religious, trade, health, and education sectors. Integrated infrastructure planning could involve digital systems for halal traceability, integrated halal logistics, and centralised halal registries to ensure streamlined operations across the halal value chain.

Resources, which encompass infrastructure, supply chain management, and responsible resource use, are crucial for halal production and sustainability. Halal food, pharmaceuticals, and cosmetics rely heavily on ethical and traceable raw materials. Proper supply chain management ensures integrity from farm to table, while responsible natural resource use reflects the thayyib (pure and wholesome) aspect of halal, which ties in with environmental responsibility. This framework also supports the broader aims of *Maqasid*

Shariah and the Sustainable Development Goals (SDGs), particularly those related to sustainable consumption, inclusive growth, and innovation.

Figure 2. Organisational Resilience Framework
Source: *ICOR 1 Resilience Frameworks* (n.d.)

In addition to this, the Organisational Resilience Model (ORM), as derived from ISO 22316, is designed to help organisations prepare for, respond to, and adapt to disruptions or uncertainties, whether internal or external. This model is structured around three dimensions, nine supporting strategies, and six key behaviours, offering a flexible yet structured framework that can be tailored to various organisational contexts, including the halal industry. The unique advantage of this framework lies in its universality and adaptability. It recognises that while every organisation is different, those that thrive under pressure exhibit common strategic behaviours and cultural traits. This makes it applicable not only in traditional business contexts, but also across sectors such as public health, infrastructure, and, importantly, the halal ecosystem. Table 2 demonstrates six behaviours that can be adapted to the halal ecosystem practices:

Table 2. The Six Behaviours and Their Adaptations to the Halal Industry Ecosystem

Resilience Behaviours	Definition	Application to Halal Ecosystem Practices
Adaptive and Flexible	The organisation is open to change, evolves continuously, utilises advanced technology and can repurpose resources to respond to new conditions.	A resilient halal ecosystem should adopt non-static models of governance, certification, and education that evolve in response to innovation and global demand.
Resourceful, Creative and Innovative	The organisation quickly finds new paths to achieve goals under uncertain conditions, relying on original thought and innovation.	By fostering research and development within halal industries and encouraging startups, the sector can remain competitive while adhering to Shariah-compliant principles.

Inclusive and Collaborative	The organisation collaborates across departments and stakeholders to work toward a shared goal, promoting inclusion and shared ownership.	A resilient halal ecosystem requires inclusive engagement from religious authorities, manufacturers, logistics providers, consumers, and government agencies. Collaborative platforms, such as halal seminars, inter-agency task forces, and multi-stakeholder dialogue forums, can ensure that halal policies and practices are co-created, locally relevant, and widely accepted.
Prepared, Robust and Redundant	The organisation proactively plans, builds robust systems, and maintains backup capacity for extreme events or disruptions.	Preparedness in the halal ecosystem means having traceability systems, halal assurance plans, and business continuity mechanisms in place. In addition, building redundancy into halal verification systems, such as both digital and manual certification audits, increases robustness and consumer confidence.
Aware and Reflective	The organisation anticipates future risks and opportunities, learns from experience, and uses this insight to guide future decisions.	This behaviour supports the development of forward-thinking halal policies, such as anticipating shifts in Muslim consumer demographics, climate-induced resource shortages, or emerging haram risks (e.g., synthetic biology).
Diverse and Integrated	The organisation values diverse inputs and integrates horizontal and vertical systems to produce holistic responses.	A resilient halal ecosystem is not siloed. It integrates inputs from Shariah, science, technology, and consumer behaviour to shape products, services, and policies.

Source: Developed by the authors

METHODOLOGY

This study employs a qualitative research methodology, specifically utilising literature-based research to explore the conceptual foundations of resilience within the Shafi'i school of thought and its application in developing a strong and sustainable halal ecosystem for the Brunei halal industry. This method enables in-depth analysis of normative Islamic legal frameworks and ethical values derived from textual sources, while also allowing for a critical interpretation of evolving scholarly perspectives. The research design involves a structured review of existing literature, systematically examining both classical Shafi'i legal texts and contemporary scholarly works related to the definition of resilience, halal governance, Islamic jurisprudence (*fiqh*), and the development of the halal industry.

Classical sources include foundational works such as *Al-Risalah* by Imam al-Shafi'i, which offer insights into legal reasoning (*ijtihad*), principles of analogy (*qiyas*), and ethical responsibility in Shariah rulings. These texts serve as the primary reference points for understanding how the Shafi'i tradition interprets legal resilience and adaptability. On the other hand, modern academic sources, including peer-reviewed journal articles, books and conference proceedings, are analysed to contextualise classical jurisprudential principles within current challenges facing the halal industry. Based on this, the study proposes a conceptual framework for developing a resilient halal ecosystem grounded in Shafi'i jurisprudence.
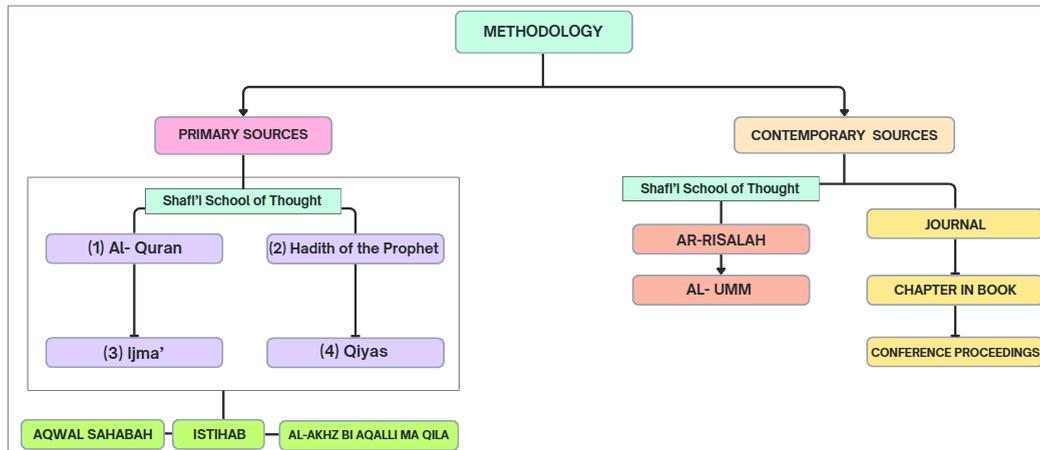
Figure. 3: Research methodology utilized in the study
Source: Developed by the authors

RESULTS

Application and Relevance of Shafi'i Jurisprudence in Shaping a Contemporary Halal Ecosystem

The halal ecosystem today faces a range of multifaceted challenges, and these complexities demand a strategic and holistic response that not only ensures Shariah compliance but also builds long-term resilience across sectors. Integrating contemporary resilience frameworks with classical Islamic jurisprudence, particularly the Shafi'i school of thought, presents a compelling model for enhancing the adaptability, governance, and ethical foundation of the halal ecosystem. The Shafi'i *madhhab*, known for its structured methodology, integration of faith and reason, and emphasis on consensus and moral character, aligns well with modern organisational resilient *Maqasid* behaviours such as adaptability, inclusiveness, and innovation. The principles of organisational resilience are not alien to Islamic epistemology. The Shafi'i school of thought presents a rich jurisprudential heritage that aligns remarkably well with modern resilience models. The following discussion examines how the six behavioural attributes from the ISO 22316-based ORM and the integration with eight Islamic values can be critically aligned with Shafi'i principles to inform the development of a robust, ethical, and sustainable halal ecosystem.

a. **Adaptive and Flexible**

In the face of global market shifts, the halal ecosystem must remain adaptive. The Shafi'i school of thought, renowned for its systematic *usul al-fiqh* (legal theory), emphasises flexibility within its structure. The school's use of *qiyās* (analogical reasoning) and emphasis on *ijtihad* aligns well with this resilience trait. This adaptability also reflects the concept of *tawhid*, where divine unity implies that all actions, even in change, are grounded in obedience to Allah.

The Shafi'i school of thought is often seen as methodical and textually grounded, yet it still allows room for qiyas in a way that demonstrates flexibility. One clear example is found in *al-Risalah*, where Imam al-Shafi'i explains qiyas through the case of intoxicants. While the Qur'an directly prohibits wine (*khamr*), Imam al-Shafi'i applies *qiyas* to extend this prohibition to other intoxicating substances, based on the common effective cause ('*illah*) of intoxication. This indicates that although the ruling textually applies to wine, the underlying rationale justifies extending the ruling to other similar substances.

Within the halal ecosystem, being adaptive means creating mechanisms that address contemporary issues, such as halal genomics or synthetic ingredients, without compromising Shariah rulings. Furthermore, this aligns with the principles of responsibility and stewardship that are intrinsic to

the role of a *khalifah*. These principles highlight the human capacity to make decisions that are appropriate to the context while remaining cognizant of Shariah rulings, thereby emphasising the five essentials of *Maqasid Shariah*.

b.　Resourceful, Creative, and Innovative

The halal industry requires creativity in developing compliant alternatives. Shafi'i jurisprudence, particularly through *qiyas* (analogical reasoning), encourages and showcases how legal rulings are creatively derived while staying within divine boundaries. Innovation, when guided by *Tawhid* and responsibility (*amanah*), remains within ethical boundaries. Applying this in halal ecosystems means creatively solving issues such as food waste reuse, halal blockchain verification, or biodegradable halal packaging, guided by the principle of trusteeship (*amanah*). This aligns with Al-Qardhawi's principles of halal and haram, which state that "everything is permissible unless proven haram," encouraging innovation unless there is an explicit prohibition. Innovation, in the Islamic sense, is not rebellion but a reflection of *iḥsan*, urging Muslims to strive for excellence in their actions and adapt with sincerity.

c.　Inclusive and Collaborative

The Shafi'i emphasis on *ijmaʿ* (consensus) promotes inclusion and collective decision-making, which mirrors collaborative governance in resilient systems. In halal policy, this involves collaboration with certifying bodies, scholars, producers, and consumers. The value of *ʿadl* (justice) underpins such collaboration, ensuring that no stakeholder is marginalised and that diverse views are incorporated to achieve *maqaṣid*-centric (goal-oriented) outcomes. The Shafi'i commitment to balanced application of rulings (*tawazun*) reflects the ethics of working together harmoniously for the greater good.

d.　Prepared, Robust, and Redundant

Being prepared ensures that the halal ecosystem can withstand shocks such as food fraud or pandemics. Prophet Muhammad (PBUH) encouraged planning, as seen during the Hijrah, when multiple contingencies (guides, food sources, and alternate paths) were prepared. The Shafi'i *madhhab* is renowned for its systematic approach. This aligns with organisational robustness. For halal ecosystems, this involves not only preparing for crises (e.g., a global halal meat shortage) but also designing multi-layered verification processes, backup supply chains, and audit readiness. This reflects Shariah knowledge, emphasising foresight, discipline, and preparation, guided by *ihsan* (benevolence) and responsibility in fulfilling consumer trust. Halal certification, for instance, must ensure transparency and traceability, complying with Shariah rulings to uphold the *maslahah* (public interest) of Muslim consumers.

e.　Aware and Reflective

Awareness and reflection are embedded in Islamic ethics. This behaviour parallels the Shafi'i tradition of critical and analytical reasoning, in which scholars continually reevaluate jurisprudential positions based on new evidence or changing contexts. Reflectiveness is rooted in *rukhsah*, *iḥsan,* and *tawḥid*, acknowledging the creator while seeking to improve. In halal systems, this might manifest the concept of *istiqomah* through continuous monitoring, research-based policy revisions, or post-market surveillance of halal-certified products. It reflects a culture of continuous learning, which the Shafi'i school encourages, as evident in its emphasis on *muamalat* (social contracts) and ethical education. Awareness also includes understanding the hidden ingredients, cross-contamination, and new technologies like synthetic biology. Therefore, the level of Iman requires belief and reflection on divine signs, while Ihsan calls believers to act as though they see Allah. This awareness leads to responsible consumption and ethical business practices.

f.   Diverse and Integrated

Shafi'i jurisprudence is not isolated; it harmonises divine text (Al-Quran and Sunnah), analogical reasoning, and consensus. This methodological diversity enables comprehensive jurisprudence, striking a balance between *dunya* (worldly life) and *akhirah* (the hereafter). Applied to the halal ecosystem, integration across fields such as biology, law, economics, and spirituality reflects the trusteeship role that humans play in this context. Diversity here encompasses not only demographic but also epistemological aspects: integrating various streams of knowledge to develop a balanced and resilient halal value chain.

Drawing on Islamic principles and global halal needs, eight Islamic values align with Shafi'i principles to develop a robust, ethical, and sustainable halal ecosystem:

i.   *Tawhid* as the Ontological Foundation of the Halal Ecosystem

Tawḥīd, the affirmation of the oneness and absolute sovereignty of Allah, serves as the ontological and ethical foundation of the halal ecosystem. It is not merely a theological assertion, but a comprehensive worldview (*ru'yat al-Islam li al-wujud*) that informs every dimension of human activity, including spiritual, economic, ethical, and social aspects. Within this framework, all actions related to the halal industry, including production, certification, trade, marketing, and consumption, are ultimately acts of servitude (*ʿubūdiyyah*) to Allah. This principle safeguards against a dualistic mindset that separates material profit from spiritual responsibility. It cultivates God-consciousness (*taqwa*) among halal industry players, making them aware that they are accountable before Allah *al-Aleem* (the All-Knowing), not only to regulatory bodies or market forces. Such a worldview deeply embeds moral integrity into business conduct, where decisions are not solely driven by profitability or compliance checklists, but by a sincere pursuit of divine pleasure (*rida Allāh*).

ii.   *Usul Al-Fiqh* (Islamic Jurisprudence) serves as the Fundamental Basis for Producing Halal Products and Services

The Shafi'i school of thought emphasises the systematic derivation of rulings through well-established tools, such as *ijtihad* and *qiyas*. This is essential in today's halal context as *usul al-fiqh* provides the methodological foundation for deriving rulings that ensure compliance with the Shariah in changing contexts. In the contemporary halal context, where new food technologies emerge rapidly, strict adherence to a structured methodological framework is critical. *Ijtihad* allows qualified scholars to exercise judgment in unprecedented scenarios, while *qiyas* provides a logical method of extending existing rulings to new cases based on similarity in reasoning. This systematic approach avoids arbitrary rulings and ensures the ecosystem maintains integrity and coherence with Shariah objectives.

iii. Responsibility as *Khalifah* (Stewardship)

In Islam, humans are appointed by Allah as khalifah (stewards or trustees) on Earth. This role is not symbolic; it carries a fundamental responsibility to act ethically, protect the environment, and ensure justice in all aspects of life, including business and food production. In the context of the halal industry, this stewardship entails that industry players, including producers, certifiers, traders, and regulators, must operate with integrity, care, and accountability.

iv.   *Tawazun* (Balance)

A resilient halal ecosystem must be built on a foundation of balance between economic viability and ethical integrity, between global expansion and local relevance, and between technological advancement and strict adherence to Shariah principles. This balance reflects

the Qur'anic ideal of *ummatan wasaṭan* (a balanced or just nation) as described in Surah Al-Baqarah (2:143), which positions the Muslim community as witnesses and moral exemplars for others. The Shafi'i school of jurisprudence offers a clear model of this balance through its emphasis on textual authority, *ijmaʿ* (scholarly consensus), and *qiyas* (analogical reasoning), allowing for adaptability while maintaining fidelity to Islamic teachings.

v. *Maqasid Shariah* **(Higher Objectives of Islamic Law) as a Guiding Principle in Ensuring the Product and Service Align with Ethical, Legal, and Religious Standards**

The concept of *Maqasid al-Shariah* (the higher objectives of Islamic law) is foundational to building a resilient halal ecosystem, particularly in shaping what is known as halalpreneurship entrepreneurship that aligns with Islamic values and seeks not only profit but also to fulfil essential human and spiritual needs. This framework originates from Imam al-Ghazali's classification of human needs into three main categories: *daruriyyat* (necessities), *tahsiniyyat* (refinements) and *hajiyyat* (complementary needs). A resilient halal ecosystem must prioritise these levels accordingly, placing *daruriyyat* at the forefront, especially in products and services that are vital for the protection of religion (*ḥifẓ ad-din*), life (*ḥifẓ an-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-mal*). Halal industry players are thus entrusted with the responsibility of safeguarding these objectives, starting by ensuring that basic needs, such as access to truly halal and safe food, clothing, and services, are fulfilled.

vi. **Level of** *Deen* **(Islam, Iman and Ihsan)**

The concept of *din* (religion) in Islam, comprising three ascending levels, *Islam*, *Iman, and Ihsan,* provides a comprehensive moral and spiritual framework that is essential for building a resilient halal ecosystem. The first level, *Islam*, refers to outward compliance through the five pillars and represents the obligatory minimum, such as ensuring that products are *halal* in form and meet the basic legal requirements according to Shariʿah particularly those aligned with the *daruriyyat* (essentials) in the *Maqaṣid al-Shariʿah*, like the preservation of life and religion.

The second level, *Iman*, deepens this practice with inner conviction and ethical consciousness, reflecting the *hajiyyat* (complementary needs), such as ensuring that halal products not only follow the rules but also meet proper standards, including being certified, hygienic, and safe for consumption.

The third and highest level is *Iḥsan*, which calls for spiritual excellence and sincerity, embodying the *tahsiniyyat* (refinements). At this level, halal industry players are encouraged not only to comply with minimum standards but also to strive for the highest ethical and moral integrity in all their actions. For instance, a business committed to *Iḥsan* would not only ensure its products are halal but also strive for *tayyib* (pure and wholesome) production, ethical sourcing, environmental sustainability, and fair treatment of workers. This level demands transparency, honesty, and a deep sense of responsibility, where the intention behind every business decision is to seek the pleasure of Allah, not merely profit.

vii. *Istiqomah* **(Consistency and Commitment)**

Istiqomah, or steadfastness, is a crucial value in building a resilient halal ecosystem, as it ensures consistency in upholding Islamic standards even in the face of adversity. Rooted in a long-term vision and spiritual perseverance, *istiqomah* reflects the unwavering commitment demonstrated by the Prophet Muhammad, who remained firm in delivering the message of Islam despite immense societal, political, and economic pressures. In the context of the halal industry, *istiqomah* becomes essential when navigating complex challenges such as profit-

driven market pressures, inconsistent or weak regulatory enforcement, and cultural relativism that may dilute core Islamic values.

viii. ***Qawaid Fiqhiyyah* (Islamic Legal Maxim) Shape the Standards and Criteria for Product and Service Development**

Qawaiid fiqhiyyah (Islamic legal maxims) are overarching principles derived from Islamic jurisprudence that serve as a framework for interpreting and applying Islamic rulings across diverse contexts. These maxims are especially essential in building a resilient halal ecosystem because they provide flexibility, consistency, and adaptability while preserving the integrity of Shariʿah. There are five universally recognised maxims: (1) *al-umur bi maqaṣidiha* (matters are judged by their objectives), (2) *al-yaqin la yazulu bi al-shakk* (certainty is not overruled by doubt), (3) *al-mashaqqah tajlib al-taysir* (hardship begets ease), (4) *al-ḍarar yuzal* (harm must be eliminated), and (5) *al-ʿadah muḥakkamah* (custom is legally recognised). Each of these plays a vital role in guiding halal industry practices.

DISCUSSION

In the halal ecosystem, halal is not just about following rules or making money. It is about doing everything with sincerity, honesty, and responsibility, knowing that Allah is watching. Business becomes a form of worship (*ibadah*), not just a way to earn profit. When people in the halal industry act with this awareness, they help fulfil *fardhu kifayah* (communal obligation), serving the needs of the Muslim community, and aim for *al-falaḥ* (true success) in this life and the next.

Without *Tawḥid* at its centre, the halal industry can become merely a business strategy, focused solely on profit, branding, or market demand. This leads to shortcuts, dishonest practices, and even fake halal claims, which can harm consumers and damage trust in the whole system. However, with *Tawḥid* as the foundation, everyone in the halal ecosystem, producers, certifiers, regulators, marketers, and consumers, will act with a higher purpose. They will ask: "Is this just and honest?" "Is this pleasing Allah?" "Is this beneficial to people/ Muslim consumers?" As Allah mentioned in Surah An-Nisa, verse 124:

> *"And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed."*

This verse reminds halal industry stakeholders that true success lies in righteous deeds performed with sincere faith, integrating belief (*iman*) with action (*amal*). In this way, Tawḥid is not an abstract doctrine but the anchor that sustains a just, ethical, and spiritually resilient halal ecosystem.

Moreover, incorporating the methodological discipline of the Shafi'i school and the broader *usul al-fiqh* tradition is crucial for ensuring that halal rulings remain credible, adaptable, and spiritually grounded in a rapidly changing world. Without such a framework, the halal ecosystem risks becoming reactive rather than proactive, fragmented rather than unified, and ritualistic rather than purpose-driven. A resilient halal ecosystem must be underpinned by juristic integrity that balances textual fidelity with contextual awareness.

In addition, the concept of *khalifah* is closely connected to *ukhuwwah* (Islamic brotherhood), which emphasises cooperation, solidarity, and care for others. Business in the halal ecosystem is not just a transaction; it is a relationship of trust between the producer, the consumer, and Allah. Therefore, betraying this trust, such as through cheating, cutting corners, or harming the environment, is a betrayal of one's role as a *khalifah*. Without the guiding value of *khalifah*, the halal industry can fall into superficial compliance, focusing only on the ritualistic elements while ignoring broader ethical responsibilities such as environmental harm, exploitative labour practices, or wastefulness. The Prophet Muhammad warned about this in the hadith reported by al-Baihaqi:

Translation: The best products are the products of the traders who never cheat when he speaks, who never betray when given the trust, who never break when promises, who never insult when buying, who never overprice when selling, who never delay in paying back loans, and when collecting repayment of loans, he never overpressure those in difficulties

Reported by al Baihaqi

This profound hadith lays out a comprehensive ethical framework for traders. The Prophet is not just describing good business; he is describing what it means to be a true *khalifah* (steward of Allah) in economic and commercial life. First, a *khalifah* must be truthful. In the halal industry, this applies to accurate product labelling, transparent halal claims, and honest marketing. Misrepresentation is not just unethical; it is a betrayal of one's trust in Allah and the community. Even in negotiations or sourcing, dignity and respect must be upheld. *Khalifah* behaviour ensures ethical supply chains that avoid abuse, intimidation, or exploitation of small vendors and producers. Furthermore, Islam encourages fair pricing. While profit is allowed, excessive markups, monopolistic behaviour, or price manipulation go against the ethics of stewardship. Halal businesses should avoid profiting at the expense of consumer hardship. Moreover, Islamic ethics demand compassion. If a buyer or partner is facing hardship, a halal business should show flexibility, not harshness. This reflects *rahmah* (mercy), a core trait of stewardship.

Furthermore, balance is essential in a halal system that is rapidly growing and increasingly commercialised. Halal stakeholders must resist reducing halal to a mere branding exercise or profit-making tool. For example, a halal food company may be tempted to source the cheapest ingredients to cut costs, but doing so at the expense of animal welfare or fair labour contradicts the ethical core of Islam. Similarly, a halal finance institution that prioritises profit over transparency and risk-sharing principles may fulfil technical compliance while violating the spirit of Islamic ethics. Without such a balance, the industry risks becoming superficial, profitable yet disconnected from its spiritual and communal responsibilities. Therefore, integrating this principle of moderation ensures the halal ecosystem remains ethically grounded, spiritually meaningful, and socially trustworthy, aligning with the broader objectives of the Shariah (Maqaṣid al-Shariah) to preserve life, dignity, justice, and trust.

Embedding *Maqaṣid al-Shariʿah* at the core of halal entrepreneurship, the industry can move beyond surface-level compliance toward fulfilling a greater Islamic purpose, empowering the ummah, protecting future generations, and promoting holistic well-being in both this world and the hereafter. For example, products like wudhu spray or travel prayer attire (*telkung/ mukena* travel) are excellent initiatives that reflect *daruriyyat* and *hajiyyat*, as they facilitate the performance of religious obligations, especially for Muslims in fast-paced environments. At the same time, producers must be cautious not to promote or distribute products that are harmful, physically, mentally, or spiritually. This includes avoiding ingredients or business practices that could endanger health, the environment, or social integrity. For instance, selling halal-certified but highly processed foods loaded with harmful chemicals contradicts the objective of preserving life and health, even if the product is technically halal.

Similarly, overemphasising luxury or cosmetic halal items without addressing basic accessibility can lead to an imbalance in the industry and contradict the spirit of maqaṣid shariʿah. Critically, many businesses focus on what is permissible (*mubaḥ*) or profitable, without considering whether their offerings contribute meaningfully to the essential needs of the ummah. This can result in a halal market filled with extravagant, status-driven products rather than solutions that improve religious observance or community well-being.

On the other hand, when discussed on the level of *deen*, many halal businesses stop at the level of *Islam* basic compliance but neglect *Iman* and *Ihsan*, which results in a superficial halal system vulnerable to ethical lapses, greenwashing, or public distrust. A truly resilient halal ecosystem must therefore go beyond regulation to nurture inner conviction and moral excellence across the entire value chain. As one's level of

din increases, so too does their sense of *waraʿ* (cautiousness) and accountability, which are key to preserving the trustworthiness and long-term sustainability of the halal industry.

In a rapidly evolving global economy, where innovation and competitiveness often take precedence over ethics, *istiqomah* anchors the halal ecosystem to its divine purpose, ensuring it remains authentic, credible, and sustainable for generations to come. For example, a halal-certified food producer may be tempted to relax specific standards to remain competitive in a non-Muslim-majority market or to reduce costs. However, *istiqomah* demands that they continue to uphold the integrity of halal requirements without compromise. This includes not only compliance with ritual aspects, such as slaughter, but also ensuring ethical sourcing, fair labour practices, and transparency in the supply chain. Without *istiqomah*, the industry risks drifting into superficial halal practices that prioritise certification for marketing purposes rather than as a reflection of genuine Islamic commitment. Critically, *istiqomah* is not just about rigidly following rules; it represents strategic resilience, the ability to adapt to change without compromising one's principles. It enables halal stakeholders to develop strong institutional cultures, sustain consumer trust, and preserve the spiritual purpose of halal over time.

Moreover, *Qawaʿid Fiqhiyyah* serve as a guiding compass, ensuring that halal products and services remain authentic, adaptable, and rooted in sound Islamic jurisprudence, ultimately contributing to a trustworthy and sustainable halal ecosystem. For example, the first maxim, "*al-umur bi maqaṣidiha*," underscores the importance of the intention behind actions. In the halal ecosystem, this serves as a reminder to producers and businesses that their ultimate goal should be to serve the ummah and uphold Islamic values, rather than merely profiting from halal labeling. The second maxim, "*al-yaqin la yazulu bi al-shakk*", is critical in halal certification, where certainty in the halal status of ingredients or processes must be established before a product is approved; any lingering doubt should prompt precaution. The third maxim, "*al-mashaqqah tajlib al-taysir*," supports practical solutions under challenging circumstances, for example, providing waterless wudhu sprays for travellers or Muslims in areas with limited water access, showing how Islamic law accommodates hardship without abandoning principle.

Meanwhile, "*al-ḍarar yuzal*" emphasises the need to eliminate harm, which translates into avoiding harmful ingredients, unsustainable sourcing, exploitative labour practices, or misleading marketing, all of which could damage consumer trust and violate Sharīʿah objectives. Lastly, "*al-ʿadah muḥakkamah*" recognises the importance of local customs in determining the application of halal standards, provided they do not conflict with Islamic principles. This is especially important in the globalisation of halal products, where cultural sensitivity and relevance must be balanced with religious compliance. Critically, failure to internalise these maxims can lead to rigidity and inconsistent practices in the halal industry. For example, over-reliance on checklists without understanding the underlying objectives of Sharīʿah can produce systems that appear halal but lack ethical depth.

From this discussion, an integrated framework of the resilient halal ecosystem grounded in the Shafi'i school of thought can be presented in Figure 4 below.
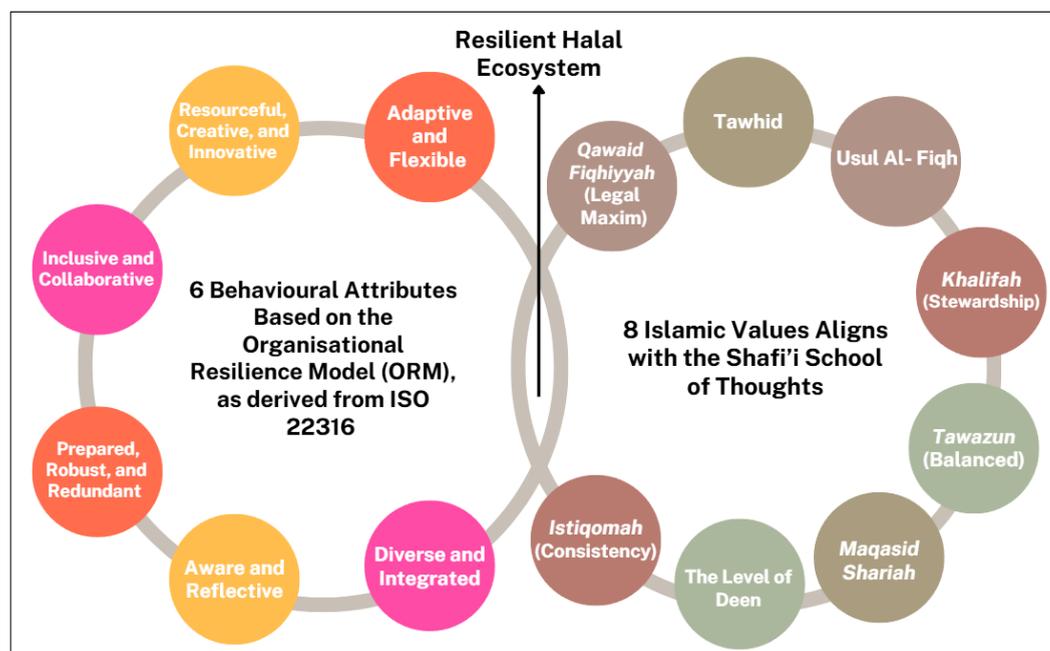
Figure. 4. Resilience in the Halal Ecosystem Grounded in the Shafi'i School of Thought
Source: Developed by the authors

CONCLUSION

The development of a resilient halal ecosystem requires more than regulatory compliance; it demands a profound integration of Islamic legal principles, ethical values, and modern socio-economic realities. The Shafi'i school of thought, with its structured methodology and comprehensive jurisprudential approach, provides a critical foundation for such an endeavour. These integrated themes are not merely theoretical; they are grounded in practical relevance and supported by foundational sources, including the Prophetic model of business ethics, the legal maxims of Islamic jurisprudence, the *Maqaṣid* (higher objectives) of Shariʿah, and the principles of halal and haram as outlined by scholars such as al-Qardhawi. In essence, the Shafi'i-based framework not only preserves halal as a label but also elevates it as a moral, economic, and spiritual trust. Only through such a balanced and principled approach can the halal ecosystem remain resilient, adaptive, and authentic in the face of contemporary and future challenges.

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CONFLICT OF INTEREST STATEMENT

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AUTHORS' CONTRIBUTIONS

Siti Majidah conducted the research, developed the conceptual framework, and was responsible for writing and revising the manuscript. Pg. Dr. Hajah Norkhairiah supervised the research process, reviewed and revised the manuscript, and approved the final version for submission.

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