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## The Rationality of Emergency Consumption by Muslim Consumers in the Perspective of Sharia Microeconomics

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### **Abstract**

*Emergencies such as disease outbreaks and global food crises challenge the basic assumptions of Islamic microeconomics regarding Muslim consumer preferences, which are bound by the certainty of halal. In the face of limited supplies and threats to life, Muslim consumers are faced with a dilemma between compliance with halal principles and the fulfillment of emergency needs. This article analyzes changes in Muslim consumer rationality in emergency conditions by placing it within the framework of Islamic microeconomics. The study uses a literature review method with a conceptual-analytical approach to Islamic consumption theory, the concepts of *maslahah* and *maqashid al-shariah*, as well as the dynamics of supply and demand in crisis situations. Under normal circumstances, haram goods do not form a demand curve due to sharia prohibitions. However, when an emergency threatens life and there are no halal alternatives available, a demand point emerges, which is an incidental demand point that is not influenced by price and only reflects the minimum requirements to maintain safety of life. Rationality is not oriented towards maximizing utility, but rather towards protecting *maqashid*, especially *hifz al-nafs*. Emergency consumption is temporary, limited, and does not change the original law of prohibition. This study offers a demand point framework as an improvement to demand analysis in Islamic microeconomics while also providing policy implications for strengthening the halal product assurance system so that it can respond to crises without compromising Sharia integrity.*

*Keywords: Muslim Consumer Rationality, Halal Consumption, Emergency Consumption, Sharia Microeconomics*

### **1. Introduction**

Consumption in the Islamic microeconomy is understood not merely as an activity to satisfy desires, but as a means to achieve benefits that are in line with the objectives of *maqashid al-shariah*. Under normal circumstances, Muslim consumers are constrained by the principles of halal and *thayyib* in every consumption decision, so that goods that are normatively classified as haram have no demand in the market mechanism [1]. However, emergency conditions such as disease outbreaks and global food crises pose serious challenges to this assumption. Disruptions to the supply chain, limited access to halal products, and threats to life safety have led to the emergence of emergency consumption patterns, including the use of products that are not yet or not certified as halal, such as vaccines and certain medicines [2]. Thus, the dynamics of emergency consumption remain within the corridor of *maqashid al-shariah*, where public interest and safety of life become the basis for legal considerations when the ideal fulfillment of halal and *thayyib* cannot be realized.

This phenomenon of emergency consumption places Muslim consumers in a dilemma between compliance with sharia provisions and the fulfillment of emergency needs. In the context of the COVID-19 pandemic, uncertainty regarding the halal certification status of vaccines has been shown to influence the attitudes and consumption decisions of Muslim communities, while also prompting religious authorities to issue emergency fatwas based on the protection of life (*hifz al-nafs*) as the top priority of *maqashid al-shariah* [3]. This condition shows that the rationality of Muslim consumers in emergency situations has shifted from an orientation towards halal certainty to considerations of safety and minimum needs for survival. This change also confirms that Muslim consumption preferences are dynamic and contextual, and will return to halal and *thayyib* standards when the emergency is over and access to sharia-compliant products is available again.

Previous studies have discussed consumption from a microeconomic perspective of Sharia, emphasizing the concepts of *maslahah*, hierarchy of needs, and Muslim consumer rationality, which differ from conventional utility

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approaches [4]. Other studies highlight the role of halal certification as an instrument for reducing information asymmetry and building consumer trust, especially in the food and pharmaceutical sectors [5]. In addition, a number of empirical studies have examined the polemic surrounding the halal status of vaccines and vaccine acceptance behavior among Muslim communities, emphasizing the legitimacy of emergency fiqh and the influence of socio-religious norms on consumption decisions [6]. However, these studies generally remain separate domains of study between microeconomics, fiqh, and consumer behavior. As a result, there has been no theoretical synthesis that integrates normative aspects of sharia with demand models specific to sharia microeconomics. This opens up opportunities to reanalyze emergency consumption within a more comprehensive and multidimensional framework.

However, most of these studies still position emergency consumption as a normative-fiqh issue or a halal policy issue, without linking it deeply to the analysis of demand structure within the framework of Islamic microeconomics. Existing studies tend to explain the permissibility of emergency consumption, but have not yet formulated how this phenomenon is represented in the concept of demand, particularly in relation to the non-formation of the demand curve for haram goods in emergency conditions. In other words, there is a limitation in studies that explain changes in Muslim consumers' emergency consumption behavior through a sharia microeconomic analytical approach, especially by using the concept of demand point as a representation of incidental demand that does not depend on price [1]. This condition shows that there is a need to expand the analytical framework that does not only rely on the assumption of normal economic rationality but also considers the *daruriyyah* aspect as a determinative variable in decision-making. Furthermore, neglecting macro-institutional dimensions such as fatwa authority and halal policies can cause economic analysis to be reduced and fail to capture external factors that influence the formation of emergency demand.

Based on this research gap, this article aims to analyze the rationality of Muslim consumers in emergency situations through the perspective of Islamic microeconomics by highlighting the shift from the demand curve to the demand point. This study seeks to explain how emergency consumption of products that are not yet halal-certified can be understood as a temporary phenomenon limited by *maqashid al-shariah*, and how this framework can enrich demand analysis in Islamic microeconomics and provide conceptual implications for the formulation of halal policies in times of crisis. Additionally, this study offers a new perspective by integrating the dimensions of emergency fiqh and demand determination mechanisms into a single analytical model. The expected findings are not only conceptual but can also provide a reference for halal authorities, policymakers, and industry players to formulate policy responses that are in line with emergency needs without abandoning sharia principles. Thus, this article contributes to expanding the scope of the Islamic microeconomics discourse by emphasizing the role of the crisis context in shaping Muslim consumption behavior.

## 2. Research Methods

This study uses a qualitative approach with a conceptual-analytical type of library research. This approach was chosen to examine the concepts of emergency consumption, Muslim consumer rationality, and changes in demand patterns from a micro-sharia economics perspective. The research data was obtained from scientific literature in the form of journal articles and academic works discussing Islamic microeconomics, *maslahah*, *maqashid al-shariah*, halal certification, and consumption in emergency conditions as stated in this research material. This approach was chosen because it is in line with the research objectives, which focus on discussing concepts rather than measuring numerical data. Thus, this method allows researchers to explore and develop a theoretical understanding of emergency consumption within the framework of Islamic economics.

The selection of references was carried out purposefully by considering the suitability of the topic and the depth of discussion. The analysis was conducted by reading and critically reviewing the literature to understand how the rationality of Muslim consumer consumption changes from normal to emergency conditions. The results of this study were then used to explain the concept of demand point as a form of demand that arises in a limited and temporary manner, and is constrained by the principle of *maqashid al-shariah* and does not depend on price mechanisms. The analysis was carried out in stages, starting from tracing key concepts, grouping important findings, to drawing conclusions in line with the research focus. This step ensures that the final results obtained are coherent and scientifically accountable.

In conducting this research, the researcher also applied a comparative approach to sources to enhance the validity of the findings. Each piece of literature was examined from various perspectives, including Islamic economics, Muslim consumer behavior, and the context of emergencies, thereby enabling a more comprehensive and

integrated understanding. The analysis was conducted systematically by comparing findings across literature, identifying patterns, and interpreting the relevance of concepts to the research focus. This approach ensures that the conclusions drawn are not only descriptive but also reflective of the theoretical and practical dynamics of emergency consumption according to the principles of maqashid al-shariah.

Additionally, this study applies a gradual conceptual approach with a selection of literature that specifically discusses Muslim consumption, *maslahah*, maqashid al-shariah, halal certification, and behavior in emergency conditions. Each source is critically analyzed to trace how Muslim consumer rationality changes from normal to emergency conditions. Findings from the literature were then grouped based on patterns and relevance to the concept of demand points, enabling researchers to explain limited and temporary demand, which is constrained by Shariah principles. This approach ensures that the analysis is not only descriptive but also reflective of the theoretical and practical dynamics of emergency consumption, while maintaining the scientific validity of the literature review.

### 3. Results and Discussions

In the framework of Islamic microeconomics, consumption is not understood as a neutral activity aimed solely at maximizing individual satisfaction, but rather as a means of achieving *maslahah* (public interest) in line with the objectives of maqashid al-shariah (the objectives of Islamic law). The rationality of Muslim consumers is thus built on compliance with the principles of halal and *thayyib* (good), as well as an ethical awareness that every consumption decision has moral and spiritual implications. Under normal conditions, this principle limits Muslim consumer preferences so that goods that are normatively categorized as haram are not included in consumption choices and, as a result, do not form demand in the market mechanism [7]. Thus, consumption is not only a matter of utility, but also a representation of sharia obedience in economic behavior. This framework is an important basis for understanding why changes in social situations can shift Muslim consumption orientation.

This rationality is hierarchical and contextual, following the structure of needs in Islam that distinguishes between *daruriyyah*, *hajiyyah*, and *tahsiniyyah*. As long as needs are at the *hajiyyah* and *tahsiniyyah* levels, compliance with halal provisions is an absolute requirement in consumption. However, when conditions become urgent and threaten life safety, the rationality of consumption undergoes a priority adjustment. A number of studies emphasize that in emergency situations, the protection of life (*hifz al-nafs*) occupies the highest position in the hierarchy of maqashid al-shariah, so that secondary provisions can be set aside as long as the threat to life is real and halal alternatives are not available [8]. This adjustment does not eliminate the moral obligation to return to halal standards, but only applies temporarily as long as the emergency conditions persist. In other words, the flexibility of Shariah remains within the limits of maqashid oversight and is not permissive without control.

Emergencies such as disease outbreaks and global food crises demonstrate how Muslim consumers' rationality of consumption is tested empirically. Disruptions in the supply chain, limitations in the distribution of halal products, and uncertainty regarding certification status encourage emergency consumption patterns for food and pharmaceutical products that are not yet or are not certified as halal [9]. In the context of the COVID-19 pandemic, for example, the use of vaccines that do not fully meet halal certification standards is seen as an emergency necessity to prevent greater danger to life, thus gaining legitimacy through the *ad-darurat tubihu al-mahzurat* rule and the *istihsan* principle based on public interest [10]. In such situations, Sharia considerations regarding the protection of life become a top priority in determining consumption choices. Therefore, the response of Muslim consumers in emergency conditions needs to be understood as an adjustment of attitude based on the principle of public interest, not a fundamental change in values.

This phenomenon shows that changes in consumption rationality during emergencies cannot be understood as a weakening of Muslim consumers' religious commitment. Instead, these changes reflect the normative flexibility of Sharia in responding to extreme conditions without eliminating its basic principles. In this context, self-restraint becomes an important element because emergency consumption must be limited to only what is absolutely necessary. Emergency consumption is temporary, limited to the minimum level of need, and ceases when the emergency conditions end or when halal products become available again [11]. Thus, emergency consumption does not change the original law of prohibition of an item and cannot be used as a basis for normalizing the consumption of non-halal products under normal conditions.

From a demand analysis perspective, the phenomenon of emergency consumption cannot be adequately explained using conventional demand concepts based on the relationship between price and quantity demanded. In conventional microeconomics, demand is assumed to always exist as long as there are preferences and the ability to pay, and is sensitive to price changes through the mechanism of elasticity. However, in Islamic microeconomics, demand for haram goods does not arise at all under normal conditions due to normative prohibitions that limit consumer preferences [1]. Thus, the conventional demand framework is unable to describe consumption behavior triggered by emergency conditions, because such consumption does not arise through a stable process of rational preference formation. Emergency consumption only arises when the situation is compelling and does not occur consistently, so a special analytical concept is needed to understand the form of demand that is incidental and not influenced by price mechanisms.

When an emergency occurs, demand for prohibited goods or products that are not yet halal certified may indeed arise, but it does not follow conventional market logic and is not influenced by price mechanisms. This phenomenon is represented by the concept of demand point, which is an incidental demand that arises only in emergency conditions and does not form a continuous demand curve. The demand point reflects that consumption is carried out solely to eliminate threats to life, not to obtain satisfaction or economic gain. Thus, the determining factor of demand is no longer the subjective preferences of consumers, but rather the urgency of the risk and the urgency of the situation that requires immediate action. The amount of consumption is determined by the minimum limit of emergency needs, so that demand is inelastic, discontinuous, and very limited [1].

The concept of demand points highlights the fundamental differences between Islamic microeconomics and conventional microeconomics. Within the Islamic framework, Islamic norms and objectives serve as constraints on demand, meaning that not all individual preferences can be translated into market demand. Therefore, the demand point serves not only as a tool for analyzing emergency consumption, but also as a conceptual critique of the assumption of value neutrality in conventional demand theory, which ignores ethical and normative dimensions [8]. Furthermore, the existence of the demand point implies that demand in the Islamic economy cannot be separated from the institutional infrastructure that supports it. This becomes relevant when considering that the stability of consumption behavior is highly dependent on the availability of Islamic instruments that can ensure the halal status of products, especially in normal situations and during crises.

The role of halal certification and labeling is an important element in maintaining the stability of Muslim consumer rationality. Under normal conditions, halal certification serves as an instrument for reducing information asymmetry and building consumer confidence in products on the market [12]. However, in a crisis situation, this function can be weakened due to the limited availability of certified products, thereby increasing uncertainty and encouraging emergency consumption. This condition shows that emergency consumption is not merely a matter of individual preference, but is also closely related to the readiness of the halal assurance system and public policy in responding to crises [2]. This phenomenon also confirms that the effectiveness of emergency fiqh in consumption practices cannot be separated from institutional support that is capable of maintaining the sustainability of halal principles after a crisis.

Conceptually, this discussion reinforces the argument that the rationality of Muslim consumer consumption in the Islamic microeconomy is adaptive but remains within normative limits. The demand point provides an analytical framework that can explain the dynamics of demand in abnormal conditions without sacrificing the foundations of maqashid al-shariah. Thus, Islamic microeconomics not only offers a normative approach to consumption, but also provides a relevant analytical tool for understanding the economic behavior of Muslim consumers in crisis situations. This opens up a more critical space for comparison with the paradigm of rationality in conventional economics, which often ignores values and norms.

The difference in rationality between conventional microeconomics and Islamic microeconomics becomes increasingly clear when analyzed in the context of emergency consumption. In conventional theory, consumer rationality is based on the assumption of utility maximization, whereby consumers are considered to always act to maximize personal satisfaction based on stable and complete preferences. Within this framework, emergency conditions are understood only as changes in constraints, such as income or availability of goods, without changing the structure of preferences themselves. As a result, demand continues to be analyzed through continuous curves, even in crisis situations. This understanding shows that conventional theory tends to ignore the possibility of rationality shaped by values, obligations, and moral goals.

Conversely, Islamic microeconomics views rationality as both a normative and contextual concept. Muslim consumer preferences are not entirely autonomous, but are limited by halal-haram values and the objectives of *maqashid al-shariah*. In emergency situations, it is not only consumption constraints that change, but also normative priorities. The protection of life becomes the primary objective, which may temporarily override secondary prohibitions without abolishing the original law. Therefore, changes in consumption behavior in emergency conditions cannot be modeled as a shift or rotation of the demand curve, but rather as situational discrete decisions, as represented by the concept of demand point [1]. Nevertheless, this situational rationality remains bound by the corridor of sharia law, which prevents emergency transformations from becoming legitimized as disproportionate consumption.

It is important to emphasize that the legitimacy of emergency consumption in Islam has strict limitations. Consumption of goods that are legally haram is only justified to the extent necessary to eliminate real and unavoidable danger. This principle rejects the extension of emergency consumption into a habit or justification for excessive consumption behavior. A number of literature emphasizes that emergency consumption must fulfill the elements of necessity (*idtirar*), the absence of halal alternatives, and proportionality of consumption in accordance with minimum needs (*qadr al-hajah*) [11]. Affirming these principles is crucial to prevent distortions in the interpretation of emergency that could open up opportunities for manipulation of consumption behavior in a broader socio-economic context.

Without this clarification, the concept of emergency consumption has the potential to be misused to justify consumption behavior that is contrary to sharia values. In the context of modern markets, this risk is exacerbated by the normalization of non-halal products and marketing strategies that exploit consumers' lack of knowledge. Therefore, the rationality of emergency consumption in the sharia microeconomy should not be understood permissively, but rather must be placed within the framework of self-restraint and moral responsibility [13]. The phenomenon of abuse of consumption based on emergency legitimacy also reflects structural problems that require intervention at the regulatory, production system, and halal governance levels.

Further, the discussion of emergency consumption has important implications for the formulation of public policy and the strengthening of the halal assurance system. Dependence on emergency legitimacy indicates structural weaknesses in the availability of halal products, particularly in the food and pharmaceutical sectors. In the long term, this condition could erode the trust of Muslim consumers and weaken the ethical function of the sharia economy. This phenomenon of dependence also confirms that the problem of halal availability is not merely a practical issue, but a variable that shapes how the theory of sharia consumption behavior should be formulated. Therefore, the state and relevant authorities need to ensure the readiness of the halal system so that emergency conditions do not recur and do not become a permanent consumption pattern [2].

From a theoretical development perspective, the concept of demand points contributes to the enrichment of demand analysis in Islamic microeconomics. This concept shows that not all consumption decisions can be represented through a continuous relationship between price and quantity of goods. In certain situations, especially those related to values and norms, economic behavior is discrete and unresponsive to market mechanisms. Consequently, discrete consumption conditions require the formulation of theoretical models that are capable of capturing the non-continuous dimensions of consumer behavior from a sharia perspective. This opens up space for the development of more realistic and contextual sharia economic models, while also emphasizing the superiority of the normative approach over the assumption of value neutrality in conventional economic theory.

Furthermore, the concept of demand point is not only relevant for explaining the phenomenon of emergency consumption normatively, but also has important implications for how Islamic microeconomics models consumer behavior. In conventional demand theory, changes in consumption behavior are generally analyzed through shifts in the demand curve or changes in elasticity in response to variations in price, income, or preferences, assuming that preferences are stable and can be represented in a continuous relationship between price and quantity demanded [14]. However, this assumption does not fully apply in the context of consumption based on Islamic values and norms. This addition confirms that the modeling approach in Islamic microeconomics requires a different basis of rationality because the source of consumer behavior is not determined solely by economic variables, but also by binding religious law provisions.

In Islamic microeconomics, Muslim consumer preferences are not absolute, but are limited by halal-haram provisions which, normatively, can negate demand for a particular good. Haram goods, under normal conditions, do not have a demand curve not because of a lack of need or purchasing power, but because Sharia prohibitions

remove the legitimacy of the preference itself [15]. When an emergency occurs, what changes is not preference in the conventional economic sense, but the legal status and priorities of *maqashid al-shariah* that govern consumption decisions [16]. Therefore, emergency demand cannot be modeled as a shift in the demand curve, but rather as a discrete decision that arises outside the normal market mechanism. Academics argue that this change in the nature of demand signals the need for analytical instruments capable of capturing incidental and non-sustainable consumption decisions, as later explained through the concept of demand points.

From this perspective, the demand point can be understood as an analytical representation of the limitations of the continuous approach in explaining norm-based economic behavior. Emergency demand has no curve slope, shows no response to price, and does not reflect substitution between goods. The amount of consumption is determined directly by the minimum limit of emergency needs (*qadr al-hajah*), not by the interaction of preferences and budget constraints [8]. Thus, the demand point confirms that in sharia microeconomics there are certain conditions in which the price mechanism loses its dominant role and is replaced by considerations of *maqashid al-shariah*. This concept suggests that consumption behavior in emergency conditions remains based on structured rationality and is not random or unmeasurable.

An important implication of this analysis is that the rationality of Muslim consumers cannot be reduced to economic rationality alone. In emergency situations, this rationality is adaptive but still strictly limited by the goal of protecting life (*hifz al-nafs*) and the principle of proportionality of consumption. Furthermore, changes in consumption behavior in emergency conditions show that external factors beyond the individual, such as the accessibility of halal products and the capacity of the distribution system, also shape consumption decisions. This refutes the assumption that emergency consumption is a form of inconsistency or weakening of Muslim consumers' religious commitment. On the contrary, emergency consumption reflects the internal consistency of a sharia economy oriented towards public interest without removing the original prohibition [4]. This condition also confirms that consumption rationality cannot be understood separately from the institutional structure that supports it.

Moreover, the emergence of emergency consumption cannot be fully understood as an individual consumer choice. When the halal certification and distribution system is not ready to deal with a crisis, Muslim consumers are forced into a regime of emergency consumption. In this context, demand points can be read as indicators of institutional failure of the halal assurance system and public policy, not merely the result of individual preferences. This shows that structural weaknesses in the governance of the halal industry have direct consequences on the formation of economic rationality and patterns of public demand. Therefore, the dynamics of emergency consumption are not only a practical issue, but also provide an empirical basis that demands a reformulation of the theoretical framework of demand in Islamic microeconomics to align with the social realities faced. This means that the responsibility for maintaining the rationality of Islamic consumption lies not only with consumers, but also with the state, regulators, and halal industry players [5].

Overall, this discussion reinforces the position of Islamic microeconomics as an analytical framework that is not only normative but also critical of the basic assumptions of mainstream economic theory. This framework requires a reconstruction of the analytical approach to align with the characteristics of economic behavior influenced by values and morality. From this perspective, Islamic microeconomics functions not only as an alternative but also as an epistemological correction to conventional economic reductionism. The concept of demand points shows that not all economic phenomena can be understood through the logic of utility and elasticity. In certain situations, particularly those related to values, norms, and safety of life, economic behavior is discrete, limited, and contextual. This opens up space for the development of a more realistic and relevant Islamic economic model in facing global crisis conditions [1].

#### 4. Conclusion

This study confirms that the rationality of Muslim consumer consumption in the micro sharia economy is contextual and hierarchical, and cannot be understood solely through the assumption of utilitarian rationality as in conventional economics. Under normal conditions, consumption decisions are strictly limited by the principles of halal and *maslahah* orientation, so that goods that are normatively categorized as haram do not form market demand. However, when an emergency occurs that threatens life and halal alternatives are not available, consumption rationality undergoes a temporary adjustment by placing the protection of life as the top priority in accordance with the *maqashid al-shariah* framework. This adjustment does not indicate a weakening of sharia values, but rather reflects normative flexibility that remains within the limits of *darurah* provisions. In other words,

sharia rationality works through a mechanism of value prioritization, not merely utility efficiency, so that the hierarchy of needs determines economic choices. The concept of demand points used in this study provides a theoretical contribution to enriching the analysis of demand in Islamic microeconomics. Unlike conventional demand curves, which are continuous and influenced by price mechanisms, demand points represent incidental demand that arises in limited circumstances during emergencies, is not responsive to price changes, and is limited by the level of emergency needs. Thus, emergency consumption does not form a sustainable demand pattern and cannot be used as a basis for normalizing the consumption of non-halal products under normal conditions. This incidental and non-recurring character confirms that the demand point is more appropriately positioned as a corrective variable in economic models, rather than a major determinant of market behavior. The implications of these findings highlight the importance of strengthening the halal assurance system and public policies that are adaptive to crisis conditions in order to maintain the consistency of Muslim consumers' rationality. The availability of adequate halal products, clear emergency regulations, and effective institutional coordination can minimize the emergence of emergency consumption and prevent the misuse of the darurah principle. Furthermore, this study opens up space for the development of a microeconomic analysis framework for Islamic economics that is more responsive to crisis dynamics, while also affirming the position of Islamic economics as an economic system that is not only normative but also analytically and practically relevant in facing global challenges. To achieve this goal, scenario-based policy design is needed that can anticipate food and logistics crises at both the national and transnational levels. In addition, these findings provide a methodological basis for integrating Islamic economics with behavioral economics and risk theory. Compulsory consumption in emergency contexts reveals a psychological mechanism in the form of situational pressure that forces a shift in preferences, meaning that Islamic economic models need to consider the dimensions of uncertainty and human responses to threats to safety. This enables the development of a sharia consumption behavior model based on crisis response, which can serve as a foundation for further research in policy intervention design, halal industry supply strategies, and risk mapping of Muslim community consumption resilience.

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