

A Review of Sharia Economic Law on the Policy of Destroying 14.6 Tons of Thai Mangoes in Asahan as Illegal Imports

Nina Nurul Chomariatin^{1*}, Ghufron Ajib²

^{1,2} Walisongo State Islamic University, Semarang, Indonesia

* Corresponding Author: ninanurul1728@gmail.com, ghufron@walisongo.ac.id

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ABSTRACT

The destruction of 14.6 tons of illegally imported mangoes from Thailand in Asahan Regency presents a normative issue that has not been studied academically: how Islamic economic law assesses the legitimacy of the policy of destroying food commodities within the framework of protecting the domestic market. This study aims to analyze the policy of destroying illegally imported goods from the perspective of Indonesian positive law and Islamic economic law, particularly through the principle of dar'ul zakat. mafasid muqaddamun 'ala jalbil mashalih and its supporting principles, while also offering a conceptual formulation regarding the limits of sharia legitimacy in implementing the policy. The research uses a normative-qualitative approach combined with three approaches: legislation (statute) approach), conceptual (conceptual approach), and case studies (case approach). The results of the study indicate that the destruction policy has a strong legal basis in the Trade, Quarantine, and Customs Law, and can also be justified according to sharia because the harm caused by the circulation of illegal mangoes is greater than its partial benefits. The principle of al-dhararu yuzal, akhafu adh-dhararain, and tasharruf al-imam manutun bill Maslahah strengthens this legitimacy while also providing a guideline for proportionality and accountability for state actions. However, Sharia economic law also requires that destruction be considered as a last resort, with more socially beneficial alternatives considered to avoid the practice of israf, which is prohibited by Sharia.

Keywords: Sharia Economic Law; Destruction of Goods; Illegal Imports; Market Protection; Maqashid Al-Syariah

INTRODUCTION

The destruction of 14.6 tons of illegally imported mangoes from Thailand in Asahan Regency not only reflects the enforcement of customs law but also presents complex socio-

economic issues in the context of domestic market protection (Aldi, 2025) . On the one hand, the state is interested in maintaining price stability and the sustainability of local horticultural farmers from the pressure of illegally imported products that have the potential to distort the market (Sa'adah, 2015) . However, on the other hand, the act of destroying food commodities that are still fit for consumption raises ethical criticism regarding the practice of food waste (*israf*) amidst the increasing public need for affordable food access. This phenomenon shows that economic protection policies are no longer understood solely as administrative instruments, but also as part of efforts to maintain public welfare from the perspective of Islamic economic law (Afifullah & Triadi, 2023) . Alawneh's (2021) research ADDIN confirms that national economic protection through import restrictions can be constructed as an implementation of *maqashid* (*the principle of Islamic law*). *al-shariah* , especially *the hifz aspect al -mal* to maintain economic stability and the sustainability of domestic businesses. In this context, the destruction of illegally imported goods is seen as a legal mechanism to uphold national economic sovereignty while preventing structural losses to the domestic market.

A previous study by Hasan & Annisa (2024) positioned the policy of destroying illegally imported goods as a normatively legitimate measure as long as it aims to safeguard the public interest and uphold trade order. Another study by Muzakkir (2022) demonstrated a tension between national positive law, which mandates the destruction of confiscated goods, and the Islamic legal perspective, which rejects the destruction of valuable goods if they can still be utilized by the poor. On the other hand, studies on domestic market protection within Islamic economic law, such as those by Haris et al. (2025) , Divo et al. (2025) , and Warsito & Syam (2024), have focused more on brand protection, general trade, or strategic commodities such as meat and rice. This trend indicates that academic discourse remains predominantly focused on administrative legality and macroeconomic protection, while the ethical dimensions of food distribution and the management of confiscated goods from a sharia perspective have not received adequate attention.

Based on these conditions, there is a significant *literature gap related to the absence of an operational formulation to determine the boundary between maslahah and israf actions* in the policy of destroying fresh horticultural commodities. The available literature is still minimal in explaining alternative mechanisms besides destruction, such as social redistribution through *the hisbah function* or optimizing confiscated goods for the public interest (Sa'adah, 2015) . In addition, research on the direct impact of the policy of destroying illegal imports on the welfare of local horticultural farmers by Divo et al. (2025) and Warsito & Syam (2024) is still very limited compared to studies on other food commodities such as beef and rice. This gap in research indicates that research on the destruction of illegal imported goods still tends to stop at the formal legality aspect, without in-depth examination of the dimensions of distributive justice , the effectiveness of domestic market protection, and its relevance to sharia objectives in public economic management.

Departing from this academic vacuum, this study aims to analyze the policy of destroying illegal imported goods from the perspective of Indonesian positive law and Islamic economic law, especially through the principle of *dar'ul mafasid muqaddamun 'ala jalbil mashalih*. This study also aims to examine the extent to which the policy of destroying illegal mangoes in Asahan fulfills the principles of *mashlahah*, justice, and protection of the domestic market. By using a normative-qualitative approach through an analysis of laws and regulations, the concept of *maqashid Based on Islamic law* and concrete case studies, this research is expected to provide a conceptual formulation regarding the limits of the application of destruction policies to fresh food commodities from the perspective of Islamic economic law. Furthermore, this research is also aimed at offering alternative ideas regarding the management of confiscated goods that are more oriented towards social benefits without neglecting the interests of protecting the national economy.

This study argues that the policy of destroying illegally imported goods is in principle justifiable under Islamic economic law as long as it aims to prevent greater harm, such as damage to the domestic market, unfair business competition, and threats to food security. This argument is based on the principle of *dar'ul zakat. mafasid muqaddamun 'ala jalbil mashalih*, which prioritizes preventing harm over achieving partial benefits. However, the implementation of this policy must still be tested against the principle of *adh-dharar yuzal, akhaffu adh-dhararain*, as well as *tasharruf al-imam manutun bill*. The purpose is to prevent state actions from becoming wasteful practices that contradict Islamic values of distributive justice. Therefore, this study emphasizes that the legitimacy of destroying illegally imported goods is not solely based on administrative legality but must also meet the criteria of public benefit that are proportional, transparent, and in favor of the broader public interest.

METHOD

This research is a normative legal study with a qualitative approach that relies on the analysis of legal materials as its primary object of study. The choice of a normative paradigm is based on the consideration that the issue being studied is doctrinal in nature, namely how norms in positive law and Islamic economic law conceptually respond to and assess the legitimacy of the policy of destroying illegally imported goods. Thus, this research does not aim to test empirical hypotheses, but rather to build coherent normative arguments through the interpretation of legal texts, Islamic jurisprudence principles, and their application to concrete cases.

Three approaches are used in a complementary and mutually reinforcing manner. *First*, the statute approach (*approach*) is used to map the legal basis of the extermination policy in Indonesian positive law, including Law Number 7 of 2014 concerning Trade, Law Number 21 of 2019 concerning Animal, Fish, and Plant Quarantine, Law Number 17 of 2006 concerning Customs, and various Regulations of the Minister of Trade governing the import of horticultural products. *Second*, the conceptual approach (*conceptual approach*) is used to construct an analytical framework based on fiqhiyah principles, especially the principles of

dar'ul mafasid muqaddamun 'ala jalbil mashalih and its supporting rules, with reference to the authoritative books in the ushul tradition fiqh and *maqashid literature contemporary al-syariah* . *Third* , the case study approach (*case study*) approach) was used to test the relevance and operational power of the normative framework in the concrete case of the destruction of 14.6 tons of illegally imported mangoes from Thailand in Asahan Regency, North Sumatra.

The legal materials used consist of three layers. Primary legal materials include the Qur'an , hadith of the Prophet SAW, books of fiqh mu'amalah from various schools of thought, fatwas from the National Sharia Council of the Indonesian Ulema Council (DSN-MUI), and national laws and regulations in the fields of trade, quarantine, and customs. Secondary legal materials include national and international scientific journals in the fields of sharia economic law, trade law, and food policy, as well as official reports from the Animal, Fish, and Plant Quarantine Agency of North Sumatra and reliable news reports regarding the Asahan case. Tertiary legal materials include an Islamic law dictionary, an encyclopedia of fiqh , and a glossary of ushul terms. fiqh which functions as a tool to aid terminological interpretation .

The collection of materials was carried out through systematic literature and documentation studies, while the analysis used the content analysis method . *analysis*) *combined with normative interpretation*. *The reasoning pattern used is deductive, namely moving from* general fiqh rules to their application to concrete cases in Asahan. The validity of the interpretation of each fiqh rule is guaranteed through source triangulation, namely by referring to at least three authoritative books or works of representative contemporary scholars for each rule analyzed, to ensure consistency of meaning and scope of application in the context of public economic policy.

RESULTS AND DISCUSSION

Legal Basis and Practice of Destruction of Illegal Imported Goods in National Law

The policy of destroying illegally imported goods in Indonesia is part of the state's strategy to maintain trade order, food security, and protect the domestic market from the negative impacts of the flow of illegal goods across borders (Sa'adah, 2015) . In the national legal system, supervision of imported goods is not only related to customs aspects, but also concerns consumer protection, public health, and the sustainability of the domestic production sector. Law Number 7 of 2014 concerning Trade authorizes the government to control imports through licensing mechanisms, restrictions, and prohibitions on certain commodities to maintain national economic stability. On the other hand, Law Number 21 of 2019 concerning Animal, Fish, and Plant Quarantine stipulates that any carrier of pest organisms must meet quarantine requirements and phytosanitary documents before being distributed in Indonesian territory. This policy is reinforced by customs regulations that legitimize the confiscation and destruction of illegally imported goods that do not meet the administrative and technical requirements of international trade (Muzakkir, 2022) . From an economic law

perspective, this regulation shows that the state views international trade not merely as a free economic activity, but as a space that must be controlled to safeguard national interests and protect domestic producers (Alawneh, 2021) .

Normatively, the state's authority to destroy illegally imported goods has a strong legal basis within the national customs and quarantine regime. Law Number 17 of 2006 concerning Customs authorizes customs and excise officials to take action against goods that enter illegally or do not meet import requirements. Furthermore, technical provisions regarding horticultural imports in various Ministerial Regulations of the Trade emphasize that horticultural products must meet food safety standards, traceability of origin, and phytosanitary documentation . In this context, destruction is positioned as the *ultimate measure*. *Administrative remedies* to prevent illegal goods from circulating back into the domestic market. Several studies have shown that destruction is often chosen when goods are deemed to have the potential to carry quarantine plant pests (OPTK), threaten public health, or harm local producers due to illegal trade practices (Warsito & Syam, 2024) . On the other hand, the modern protectionist approach in trade law also positions the state as an actor obligated to maintain price stability and the sustainability of domestic farmers from the pressure of cheap or illegal imported commodities (Divo et al., 2025) . Therefore, the destruction policy cannot be understood solely as an administrative sanction, but rather as an instrument of economic control and national market protection.

The implementation of this policy was evident in the case of the destruction of 14.6 tons of illegal mangoes from Thailand that occurred in Asahan Regency, North Sumatra. According to the North Sumatra Animal, Fish, and Plant Quarantine Agency, the horticultural commodity entered through unofficial channels without the required quarantine documents or phytosanitary certificates as required by food import regulations. Authorities then confiscated the goods and arrested four crew members suspected of being involved in the illegal distribution process. The illegal mangoes were estimated to have an economic value of up to IDR 730 million and were considered to have the potential to carry plant pests that could threaten the local agricultural sector (Nasution & Setiawan, 2025; Pane & Jaya, 2025) . From a positive legal perspective, the destruction action was carried out to ensure that illegal goods do not re-enter the domestic distribution chain and to provide a deterrent effect on perpetrators of import violations (Rahmatullah, 2022) . Research by Hasan & Annisa (2024) explains that in trade law enforcement practices, destruction is often chosen when the state assesses the risk of goods circulating outweighs their economic value. Therefore, this action is seen as both a preventative and repressive measure to maintain the integrity of the national trade system.

In addition to law enforcement, the policy of destroying illegally imported goods is also closely related to the rationality of protecting the domestic market. The uncontrolled flow of illegally imported goods has the potential to create price distortions, unfair business competition, and economic losses for local farmers producing similar commodities (Ramdania et al., 2025) . In the context of horticulture, the entry of illegally imported fruit at

lower prices can depress the market price of domestic products and weaken the competitiveness of local farmers (Khanal et al., 2024) . Research by Warsito & Syam (2024) shows that import control policies in the food sector are often positioned as part of the state's efforts to maintain *food security. sovereignty* and the economic sustainability of smallholder farmers. A similar sentiment was expressed by Divo et al. (2025) , who assessed that the dominance of imported commodities can trigger dependence on foreign products in the domestic market and narrow the economic space for local businesses. Therefore, destruction is seen as a mechanism to halt the systemic impact of the distribution of illegal goods on the domestic market structure. In practice, countries actually have several options besides destruction, such as re-exportation, permanent confiscation, or limited auctions. However, destruction is generally chosen when goods are deemed to not meet safety standards or pose a potential biological risk that cannot be controlled through standard procedures.

Nevertheless, the policy of destroying illegally imported goods continues to generate debate in legal practice and public policy. Some believe that destroying food commodities that are still fit for consumption has the potential to waste economic resources, especially amidst the high public demand for affordable food (Farhan, 2025) . Furthermore, the lack of a clear mechanism for the social utilization of confiscated goods often leads to destruction being the primary option without considering more productive redistribution alternatives. Muzakkir (2022) emphasized that the conflict between administrative legality and social utility is a crucial issue in the practice of destroying confiscated goods in Indonesia. In the context of horticultural trade, this dilemma is further complicated by the need for the state to balance domestic market protection, food security, and efficient utilization of economic resources. Therefore, the policy of destroying illegally imported goods requires not only formal legal legitimacy but also a measure of proportionality that considers the social and economic impacts and the sustainability of the national trade system as a whole (Mayaputra et al., 2025) .

Hierarchy of Mashlahah and Principles of Dar'ul Mafasid in Sharia Economic Law

The concepts of *mashlahah* and *mafsadah* are the main foundations of Islamic economic law, particularly in assessing public policies related to protecting the interests of society. In the *Islamic jurisprudence tradition*, *mu'amalah* , *mashlahah* is understood as all forms of benefit that support the maintenance of the objectives of sharia (*maqashid al-shariah*), while *mafsadah* is defined as anything that causes damage, loss, or threat to human social and economic life (Auda, 2008) . Scholars classify *mashlahah* into three levels, namely *dharuriyyah* (primary), *hajiyyah* (secondary), and *tahsiniyyah* (supplementary). The *dharuriyyah level* is related to the protection of the five main elements of *maqashid* , namely religion, soul, mind, descendants, and property (*hifzh al -mal*) (Kamali, 2008) . In an economic context, protecting the domestic market and the sustainability of community businesses is seen as part of efforts to maintain wealth stability and equitable economic distribution. Therefore, the state is given room to intervene in trade practices that are deemed

to damage the market system or cause economic injustice (Dusuki & Bouheraoua, 2011) . Thus, the concept of *mashlahah* in Islamic economic law is not only oriented towards individual profit, but also collective benefit and socio-economic stability of society.

On the other hand, the concept of *mafsadah* is an important instrument in determining the limits of tolerance for an economic activity. In the theory of *maqashid According to Sharia law* , a policy can be justified if it aims to eliminate greater harm even if it causes certain losses in the short term (Laldin & Furqani, 2016) . The benchmark for *mafsadah* is generally seen from the level of threat to the public interest, such as market damage, health hazards, economic exploitation, or disruption of social stability. In international trade, the entry of illegal imported goods is seen as causing various forms of *mafsadah* , ranging from unfair business competition to threats to national food security (Hasan & Annisa, 2024) . Therefore, domestic market protection from the perspective of Sharia economic law is not understood as mere protectionism, but as part of maintaining *hifzh al -mal* and *hifzh al-nafs* simultaneously. Haris et al. (2025) explain that state intervention in the flow of illegal goods can be categorized as an effort to maintain market fairness and prevent wider economic damage. Thus, the concept of *mafsadah* becomes a normative basis for the legitimacy of state action in limiting or even destroying goods that are considered to threaten public welfare.

This framework is then reinforced through the rules of ushul. jurisprudence *Darul mafasid muqaddamun 'ala jalbil mashalih* , which means "repelling harm must take precedence over attracting benefit." This principle is one of the universal principles in Islamic law that is widely used in public policy, including in the fields of economics and trade (Kamali, 2008) . Conceptually, this principle emphasizes that when there are two choices between maintaining partial benefits or preventing greater damage, priority is given to preventing damage. As explained by Auda (2008) , the application of this principle must consider the level of urgency, proportionality , and social impact of a policy. Therefore, its application should not be done absolutely without measuring the resulting risks and benefits. In the public economic domain, this principle is often used to justify restrictive state actions, such as import restrictions, confiscation of illegal goods, or closure of certain economic activities in order to maintain market stability and the interests of the wider community (Dusuki & Bouheraoua, 2011) . Thus, the destruction of illegally imported goods can be understood as a form of implementing the principle of *dar'ul It is a crime* if the state considers that allowing the goods to circulate will cause greater damage than its economic benefits.

In addition to these main principles, Islamic economic law also recognizes several supporting principles that strengthen the legitimacy of state action in eliminating economic threats and illegal trade. The principle of *al-dhararu Yuzal* emphasized that any danger or loss must be eliminated by the competent authorities in order to maintain the public interest (Laldin & Furqani, 2016) . In the context of trade, these dangers can include health threats, market damage, or illegal economic practices that harm domestic producers. Meanwhile, the principle of *akhafu Ad-Dhararain* teaches that when two unavoidable harms occur simultaneously, the lesser harm is chosen. Therefore, the loss resulting from the destruction of

goods can be seen as less than the systemic damage if illegal goods are allowed to circulate freely (Hasan & Annisa, 2024) . Another principle, namely *tasharruf al -imam manutun bill Maslahah* emphasizes that every government policy must be based on the interests of the people and must not conflict with the principles of social justice (Alawneh, 2021) . From this perspective, the state has sharia legitimacy to intervene in the market as long as it aims to maintain economic order and benefit the wider public.

However, the application of the rules of ushul Fiqh in public economic policy still has certain limits and conditions so that it does not turn into arbitrary actions (Fanani et al., 2025) . The rule of *law dharara wa la Dhirar* emphasized that a policy should not create new damage that is greater than its initial objective (Auda, 2021) (Auda, 2008) . Therefore, the action of destroying illegal imported goods must be tested based on the principles of proportionality , transparency, and the effectiveness of its benefits to society. In the study of Dusuki & Bouheraoua (2011) , the *maqashid approach Sharia* demands that the state not only focus on enforcing formal law, but also consider aspects of distributive justice and social efficiency. Therefore, the option of extermination should be considered as a last resort . *resort*) after considering other alternatives with less harm. Thus, the theoretical framework of Islamic economic law not only serves to legitimize state actions but also serves as an evaluative instrument to ensure that every public policy truly reflects the principles of welfare and social justice in Islam.

Fiqhiyah Principles on the Legitimacy and Ethical Limits of the Eradication of Illegal Imports

The circulation of illegally imported mangoes from Thailand in Asahan Regency can be categorized as a form of *mafsadah* from the perspective of Islamic economic law because it causes damage to market stability, food security, and national trade governance. In Islamic economics, markets must operate fairly and free from practices that harm the wider community, so the state is permitted to intervene if there are economic activities that threaten the public interest (Rahman et al., 2025) . The entry of illegal mangoes without customs documents and phytosanitary certificates creates unbalanced business competition because these products can circulate without bearing the official regulatory costs required of legal business actors. This condition has the potential to depress local horticultural commodity prices and weaken the competitiveness of domestic farmers, especially amidst farmers' high dependence on market price stability (Warsito & Syam, 2024) . Furthermore, food distribution without quarantine supervision also risks introducing pesticide residues and plant-disturbing organisms that can harm consumers and the national agricultural sector (Soon et al., 2017) . Thus, the circulation of illegal mangoes not only violates administrative law but also contradicts the principle of *hifzh al -mal* and *hifzh al-nafs* in *maqashid al-shariah* .

Based on the identification of these *mafsadah* , the destruction policy can be understood as an effort to maintain broader collective *mashlahah* . *Within the framework of Islamic economic law, the state has a responsibility to protect market balance and prevent the*

dominance of economic practices that undermine distributive justice (Oktaviandi & Yogi, 2024) . The destruction of illegal mangoes is not carried out solely as a form of administrative punishment, but rather to maintain the sustainability of local farmers and horticultural MSMEs directly impacted by the flow of illegal goods. Hashim & Husna (2023) explain that food security is an essential part of *maqasid*. *Sharia law* is related to the protection of lives and the socio-economic sustainability of society. In this context, state action to prevent the distribution of products without safety standards is seen as a form of consumer protection and an effort to maintain national food sovereignty. Therefore, the destruction policy can be positioned as a market protection instrument with Sharia legitimacy as long as it is directed towards public benefit and not merely a symbol of formal law enforcement.

Implementation of the rules of *dar'ul mafasid muqaddamun 'ala jalbil mashalih* is the primary normative basis for assessing the policy of destroying illegal mangoes. This principle emphasizes that preventing harm should be prioritized over maintaining temporary, partial benefits (Bouzenita & Boulanouar, 2016) . In the Asahan case, there are two conflicting possibilities: allowing the mangoes to continue circulating for short-term economic benefits or destroying them to prevent market damage and broader health threats. Economically, the distribution of cheap mangoes may provide benefits to some consumers, but these benefits cannot be justified if they are obtained through illegal mechanisms that undermine the national trade system. Bedoui & Mansour (2015) emphasize that evaluating public policy from a *maqashid perspective* must consider the long-term impact on societal welfare, not just the immediate benefits. Therefore, the act of destruction is seen as more in line with sharia principles because it aims to prevent systemic damage to the domestic market and national food security.

Apart from these main rules, the legitimacy of the extermination policy is also strengthened by several ushul rules. supporting jurisprudence in Islamic economic law. The principle of *al-dhararu Yuzal* emphasized that all forms of danger must be eliminated to protect the interests of the wider community. In this context, destruction is seen as a concrete step to stop the potential biological and economic threats posed by the circulation of illegal imported goods (Hasan & Annisa, 2024) . Furthermore, the principle of *akhafu* The principle of *adh-dhararain* allows the state to choose the lesser of two disadvantages when two losses cannot be avoided simultaneously. The loss resulting from the destruction of 14.6 tons of mangoes is considered less than the long-term risks of damaging the horticultural trade system and weakening protection for local farmers (Patuti et al., 2023) . Meanwhile, the principle of *tasharruf al -imam manutun bill Mashlahah* emphasizes that government policies must always be based on the interests of the people and the public good. Thus, state actions gain sharia legitimacy as long as they are carried out proportionally, transparently, and truly directed at maintaining public welfare.

Nevertheless, Sharia economic law still imposes critical limits on the practice of destroying illegally imported goods to prevent it from becoming an act of *israf* , or waste, which is prohibited by Sharia. Abdelradi (2018) explains that food waste is an ethical and

social issue that must be minimized because it contradicts the principles of sustainability and fair distribution of resources. Therefore, the policy of destruction should be considered a last resort (*resort*) after considering other alternatives such as re-export, re-quarantine, or limited distribution if the biological risk can be controlled. Furthermore, the state also needs to consider the aspect of fairness towards third parties, such as small traders or distribution workers who may not be aware of the illegal status of the goods. Transparency of destruction procedures is crucial to prevent policies from causing abuse of authority or new social harm. Thus, the perspective of Islamic economic law not only legitimizes state actions in protecting the domestic market but also demands that every policy remain within the corridors of justice, proportionality , and the overall public good.

CONCLUSION

This study found that the policy of destroying 14.6 tons of illegally imported Thai mangoes in Asahan Regency has a dual, mutually reinforcing legitimacy, namely from both positive law and Islamic economic law. Legally, this action is based on the authority granted by the Customs, Quarantine, and Trade Law as *the ultimate remedy. administrative remedy* for violations of import regulations. In sharia law, its legitimacy is based on the principles of *dar'ul mafasid muqaddamun 'ala jalbil mashalih* , because of the multiple *harms* caused by the circulation of illegal mangoes (including distortion of the horticultural market, threats to food security (*hifzh al-nafs*), and the weakening of the economic position of local farmers (*hifzh al -mal*)) is considered greater and more systemic than its partial benefits. This legitimacy is reinforced in layers by three supporting principles: *al-dhararu Yuzal* emphasized the state's active obligation to eliminate the danger; *akhafu adh-dhararain* justified extermination as the lesser harm option; and *tasharruf al -imam manutun bill mashlahah* provides sharia legitimacy for state intervention as long as it is carried out proportionally and transparently.

This research provides a conceptual contribution in the form of a multi- rule evaluation framework for ushul. operational Islamic jurisprudence to assess the policy of destroying food commodities from the perspective of Islamic economic law, a dimension of research that has been lacking in Indonesian academic literature. However, this study has limitations that must be acknowledged: first, the analysis relies on a single case study, so generalization of the findings must be done with caution; second, the unavailability of primary field data on the measurable impact of the destruction on the welfare of local farmers; and third, comparative studies across Muslim countries with similar policies have not been accessible in this study, so its comparative impact remains limited.

Based on these findings and limitations, this study recommends three strategic steps. For policymakers, regulatory harmonization is needed that explicitly regulates alternative mechanisms for managing confiscated goods—including *hisbah*- based social redistribution and conditional re-quarantine—as a form of public policy that minimizes food *israf* while maintaining the integrity of the domestic market. For law enforcement officials,

standardization of destruction procedures that are documented, accountable, and open to public evaluation is urgently needed to meet sharia proportionality standards and national legal certainty. For academics of sharia economic law, further research that develops operational indicators to measure the proportionality of food commodity destruction policies, as well as cross-country comparative studies, is highly recommended to expand and strengthen the conceptual framework offered in this study.

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