

Halal Certification, Legal Awareness, and Maqasid al-Shariah among Fried Chicken MSMEs in Indonesia

Dina Yunita Vintya Sari

Universitas Islam Negeri Sunan Kudus, Indonesia

dinayunita762@gmail.com

Lina Kushidayati

Universitas Islam Negeri Sunan Kudus, Indonesia

linakushidayati@uinsuku.ac.id

Abstract: Halal certification for micro and small food enterprises in Indonesia has become a legal obligation and a strategic requirement for Muslim consumer protection. The article examines how the regulatory framework for halal product assurance, the legal awareness and compliance of fried chicken MSMEs, and the normative discourse of *Maqāṣid al-Shari‘ah* and *Fiqh Mu‘āmalāt* interact in practice. Using a sociological juridical approach, the research combines normative analysis of *Undang-Undang Jaminan Produk Halal* (Halal Product Assurance Law) and its implementing regulations with qualitative data from observation and in-depth interviews with fried chicken MSME owners in Mejobo Village. The findings show that some business actors understand halal certification as both a religious obligation and a business asset that strengthens consumer trust and access to formal markets, yet a significant gap remains between awareness and concrete compliance. Perceptions of procedural complexity and costs, limited socialization of facilities such as the SeHATI free certification and self-declare schemes, weak local supervision, and inconsistent consumer demand for visible halal proof all contribute to the persistence of uncertified operations. Read through Hashim Kamali’s *Maqāṣid* framework, halal regulation and certification can be seen as instruments for protecting *hifz al din* and *hifz al mal*, although their actualization at village level remains partial because institutional *wāṣil* (instrument) do not yet fully match the capacities and conditions of small businesses. The analysis indicates that strengthening halal compliance among MSMEs requires closer alignment between legal design, ethical formation, and community-based support within the development of Islamic Business Law in Indonesia.

Keywords: Halal Certification; Legal Awareness; *Maqāṣid al-Shariah*; MSMEs.

Abstrak: Sertifikasi halal bagi UMKM di sektor pangan di Indonesia telah menjadi kewajiban hukum sekaligus tuntutan strategis bagi perlindungan konsumen Muslim. Artikel ini mengkaji bagaimana kerangka regulasi jaminan produk halal, tingkat kesadaran dan kepatuhan hukum pelaku UMKM ayam goreng, serta wacana normatif *Maqāṣid Asy-Syari‘ah* dan Fikih Muamalah saling berinteraksi dalam praktik. Pendekatan yang digunakan bersifat yuridis sosiologis yang memadukan analisis normatif terhadap Undang-Undang Jaminan Produk Halal dan peraturan pelaksananya dengan data kualitatif hasil observasi dan wawancara mendalam dengan pemilik UMKM ayam goreng di Desa Mejobo, Kudus, Jawa Tengah.

Temuan menunjukkan bahwa sebagian pelaku usaha memaknai sertifikasi halal sebagai kewajiban keagamaan sekaligus aset bisnis yang memperkuat kepercayaan konsumen dan membuka akses ke pasar formal, namun masih terdapat jarak yang nyata antara kesadaran dan kepatuhan konkret. Persepsi mengenai kerumitan prosedur dan biaya, terbatasnya sosialisasi fasilitas seperti Sertifikasi Halal Gratis (SeHATTI) serta skema pernyataan pelaku usaha (*self declare*), lemahnya pengawasan di tingkat lokal, dan belum konsistennya tuntutan konsumen terhadap bukti kehalalan yang jelas turut mempertahankan praktik usaha tanpa sertifikat. Jika dibaca melalui perspektif *Maqasid* menurut Hashim Kamali, regulasi dan sertifikasi halal tampak sebagai instrumen perlindungan *hifz al-din* dan *hifz al-mal*, namun aktualisasinya di tingkat desa masih parsial karena *wasasil* (instrument/sarana) kelembagaan belum sepenuhnya sejalan dengan kapasitas dan kondisi usaha kecil, sehingga penguatan kepatuhan halal menuntut keterkaitan yang lebih erat antara desain hukum, pembentukan etika, dan dukungan berbasis komunitas dalam pengembangan Hukum Bisnis Islam di Indonesia.

Kata kunci: Sertifikasi Halal; Kesadaran Hukum; *Maqasid Asy-Syari'ah*; UMKM.

Introduction

Indonesia as a Muslim majority country requires legal certainty and protection for consumer products so that they comply with Islamic principles of halal. One major regulatory step is the enactment of *Undang Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal* (Halal Product Assurance Law), which obliges all food, beverage, medicine, cosmetic, and other consumer products circulating in Indonesia to obtain halal certification as a form of legal guarantee and producer responsibility toward Muslim consumers. *Undang-Undang Jaminan Produk Halal* (Halal Product Assurance Law) provides a formal legal framework for halal product assurance and places halal certification as a state regulated instrument that connects consumer protection, business responsibility, and the institutional role of institutions such as *Majelis Ulama Indonesia* (Indonesian Council of Ulama) and *Badan Penyelenggara Jaminan Produk Halal* (Halal Product Assurance Organizing Agency).¹

Indonesia's Halal Product Assurance Law at the same time creates expectations that halal certification will improve product quality and business competitiveness, since halal certified products tend to be perceived as safer, more hygienic, and more trustworthy. Implementation at the regional level, particularly in the MSMEs sector, encounters persistent obstacles related to legal awareness, regulatory compliance, and perceptions of cost and procedural complexity. Many MSMEs actors in the food sector still operate without halal certification, not always because of deliberate legal disobedience, but due to limited information, weak understanding of legal requirements, and low awareness of the strategic importance of halal legality. These practical difficulties have become a central theme in recent academic debates on halal certification and MSMEs in Indonesia.²

Scholars' debates on halal certification in Indonesia highlights a complex interaction between regulatory design, economic constraints, and legal awareness in the MSMEs sector.

¹ Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 tentang Jaminan Produk Halal.

² Warto, W. dan Samsuri, S., "Sertifikasi Halal dan Implikasinya bagi Bisnis Produk Halal di Indonesia," *Al Maal: Journal of Islamic Economics and Banking* 2, no. 1 (2020): 98.

Indonesia's Halal Product Assurance Law establishes mandatory certification for a wide range of products, yet its implementation generates heavy administrative and financial burdens, especially for smaller food businesses.³ Empirical studies consistently point to certification costs and procedural complexity as central obstacles that discourage MSMEs from pursuing halal status, even when they recognize its market value.⁴ Other works underline weak legal awareness and limited socialization of halal regulations as reinforcing factors that keep MSMEs at a distance from formal certification schemes.⁵ At the same time, research on consumer behavior shows that trust in halal labels significantly shapes purchasing decisions and opens access to broader domestic and export markets, which suggests that certification can function both as a legal obligation and as a strategic instrument for competitiveness.⁶ Literature in this strand tends to frame the problem mainly as a matter of regulatory efficiency, cost reduction, and institutional support for MSMEs.

Discussion on the normative and ethical foundations of halal certification introduces another layer through Islamic legal theory and Islamic business ethics. Studies on *Fiqh Mu'amalat* (Islamic law of commercial transactions) and *akhlāq* (Islamic business ethics) emphasize honesty, trustworthiness, and justice as central values that should govern market relations, aligning halal certification with broader commitments to *maṣlahah* (public interest and communal welfare) and sustainable economic behaviour.⁷ Policy oriented works in the Indonesian context increasingly refer to *Maqāsid al-Shari'ah* (higher objectives of Islamic law) to justify halal and *tayyib* certification, yet they rarely examine how these objectives interact empirically with MSMEs legal awareness and everyday compliance practices.⁸ Existing

³ Chairul Lutfi, "Critical Review of Halal Industry Policy in Indonesia," *Ascarya: Journal of Islamic Science, Culture, and Social Studies* 5, no. 1 (2025): 1–12, <https://doi.org/10.53754/iscs.v5i1.717>; Yulies Tiana Masriani et al., "Regulation of Halal Labeling on Indonesian MSME Food Products Based on Positive Law," *Law Reform* 21, no. 2 (2025): 203–18, <https://doi.org/10.14710/lr.v21i2.66716>.

⁴ Ahmad Rafiki, "Impact, Perception and Challenges Due to Halal Certification: The Case of Zulaikha Shop," in *Management of Shari'ah Compliant Businesses*, ed. Ezlika M. Ghazali et al., Management for Professionals (Springer International Publishing, 2019), https://doi.org/10.1007/978-3-030-10907-3_12; Made Gayatri Anggarkasih and Prima Sukmana Resma, "The Importance of Halal Certification for the Processed Food by SMEs to Increase Export Opportunities," *E3S Web of Conferences* 348 (2022): 00039, <https://doi.org/10.1051/e3sconf/202234800039>.

⁵ Fatimah Zuhrah et al., "Halal Certification Service in Indonesia: Between Islamic Law Compliance and Satisfaction Improvement," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 1 (2025): 253–83, <https://doi.org/10.19105/al-lhkam.v20i1.15225>; Dwi Kristanto and Dwi Agustina Kurniawati, "Financial Performance of Indonesian Frozen Food MSMEs: Halal Supply Chain Resilience, Certification and Competitive Advantage," *Journal of Islamic Marketing* 16, no. 10 (2025): 3092–114, <https://doi.org/10.1108/JIMA-07-2024-0278>.

⁶ Atmo Prawiro and Fathudin Fathudin, "Challenges in the Halal Industry Ecosystem: Analyzing the Halal Certification Process for Micro, Small, and Medium Enterprises in Lombok, West Nusa Tenggara," *Maṣāhib* 22, no. 2 (2023): 431–84, <https://doi.org/10.21093/mj.v22i2.7010>; Gayatri Anggarkasih and Sukmana Resma, "The Importance of Halal Certification for the Processed Food by SMEs to Increase Export Opportunities"; Kristanto and Kurniawati, "Financial Performance of Indonesian Frozen Food MSMEs."

⁷ Mashhood A. Baderin, ed., *Islamic Legal Theory*, 0 ed. (Routledge, 2017), <https://doi.org/10.4324/9781315251721>; "Business Ethics: Theory and Practice in an Islamic Context," in *Accounting, Finance, Sustainability, Governance & Fraud: Theory and Application*, with Siti Faridah Abdul Jabbar et al. (Springer Singapore, 2018), https://doi.org/10.1007/978-981-10-8062-3_14.

⁸ Lutfi, "Critical Review of Halal Industry Policy in Indonesia"; Muhammad Kharrazi et al., "Legal Analysis of MUI's Authority in Providing Halal Label Guarantees after the Issuance of Law Number 33 of 2014 Concerning Guarantees for Halal Products," *Revista de Gestão Social e Ambiental* 18, no. 9 (2024): e5761, <https://doi.org/10.24857/rgsa.v18n9-057>; Hari Sutra Disemadi et al., "Intellectual Property Synergies: Merging Halal Certification with Indonesian Communal Intellectual Property Rights Laws," *Legality: Jurnal Ilmiah Hukum* 32, no. 1 (2024): 16–32, <https://doi.org/10.22219/ljh.v32i1.30143>.

research has not yet integrated in a systematic way the legal normative framework of *Undang-Undang Jaminan Produk Halal* (Halal Product Assurance Law), the sociological dynamics of compliance among MSMEs, and the philosophical foundations of Islamic business law within a single analytical model, so this study positions itself within that gap by examining halal certification, legal compliance, and Islamic business law together, using *Maqasid al-Shari'ah* as a framework to connect positive legal norms, business actors' legal awareness, and the value structure of *Fiqh Mu'amalat*.

At the transactional level, interactions between sellers and buyers often revolve around taste, price, and service, while the halal status of products receives little explicit attention. Many consumers do not actively request proof of halal certification, which weakens both moral and legal pressure on businesses to comply with existing regulations on halal products. A passive cycle then develops in which business owners feel no concrete need to obtain halal certification because buyers rarely demand it, while buyers themselves do not receive sufficient education to articulate their rights as Muslim consumers. In this situation, halal certification operates not only as a requirement of state law, but also as an expression of social and moral responsibility that links business practices to the protection of the religious and economic interests of the community.⁹

Many businesses operators state that they use ingredients commonly perceived as halal, such as chicken, flour, and cooking oil, and from that assumption they conclude that their products are already halal without any formal certification from the competent authorities. Such a view indicates that a significant number of businesses have not yet understood that halal certification assesses not only the raw materials, but also the procedures of production, storage, and distribution in accordance with halal standards. At the same time, there is a widespread perception that obtaining halal certification always involves high financial costs and complicated administrative steps.¹⁰ Business actors are often unaware that the government, through *Badan Penyelenggara Jaminan Produk Halal* (Halal Product Assurance Organizing Agency), has introduced the *Sertifikasi Halal Gratis SEHATI* program (free halal certification program for MSMEs) to assist MSMEs owners in securing halal certificates in a relatively simple and cost free manner. The low participation rate in this program reflects limited socialization and insufficient technical assistance from relevant institutions, especially for MSMEs located in village areas.¹¹

Local government support for halal certification remains limited when measured against its strategic position as the extension of central government policy. At village level, the roles of the village head, religious counsellors, and MSMEs facilitators are crucial in providing information and motivation so that business owners pay serious attention to the legality of their operations, including halal status. Where legal awareness among MSMEs actors has not yet developed, expectations of stable legal compliance also remain fragile, and the gap between legal norms and social reality continues to affect the effectiveness of *Undang-Undang Jaminan Produk Halal* (Halal Product Assurance Law). Regulations tend to be

⁹ Panji Adam Agus Putra, "Kedudukan Sertifikasi Halal dalam Sistem Hukum Nasional Sebagai Upaya Perlindungan Konsumen dalam Hukum Islam," *Amwaluna: Jurnal Ekonomi dan Keuangan Syariah* 1, no. 1 (2017): 150–165.

¹⁰ Khairawati, S. et al., "Kendala Sertifikasi Halal pada UMKM di Indonesia: Sebuah Kajian Literatur," *Jasmien Journal*, <https://doi.org/10.54209/jasmien.v5i02.1018>.

¹¹ Wahyuni, T., Yarmunida, M., & Arisandi, D., "Kesadaran Halal Masyarakat terhadap Produk UMKM Makanan di Kota Bengkulu," *Jurnal Ilmiah Universitas Batanghari Jambi* 22, no. 3 (2022): 1376.

experienced as formal symbols rather than as guidance for everyday economic behavior.¹² Building enduring legal awareness therefore requires continuous education, counselling, and good examples from community leaders, with legal education that fits the characteristics of MSMEs actors who often have secondary education backgrounds and heavy workloads in daily business routines. Information needs to be presented in simple, practical, and contextual formats, for instance through testimonials from business owners who have successfully obtained halal certification or through direct demonstrations of how to apply for certification using the SiHalal online application.¹³

This research employs a sociological juridical approach that combines a normative analysis of legal provisions with an empirical examination of how those provisions are implemented in society. Data collection was conducted through direct observation, in depth interviews, and literature study, in order to capture both the formal structure of regulation and the everyday practices of MSMEs actors (micro, small, and medium enterprise actors) in the fast-food sector in villages. The empirical findings are expected to provide a basis for formulating more responsive and solution-oriented policies for MSMEs, particularly businesses selling fried chicken that show considerable potential for growth but still have limited understanding of the importance of halal legality as part of their business obligations. When the legal status of halal is neglected, these businesses face the risk of losing market share, especially in a situation where consumers gradually become more selective regarding halal products and where modern markets such as supermarkets and digital platforms begin to require halal legality as part of their product standards. In the longer term, businesses that do not comply with halal regulations will encounter difficulties in accessing financing, business partnerships, and government programs that require formal legality, whereas businesses that comply with the law will gain a stronger bargaining position and find it easier to develop in a sustainable manner. Halal certification in this perspective should be understood as an investment that strengthens business continuity and access to markets, rather than merely an administrative burden.

Results and Discussion

Halal Certification Regulations: Halal Norms, Compliance, and Maqāṣid Values in MSME Practices

Regulations are commonly understood as a set of rules issued by state authorities to guide the behaviour of society and the business sector so that their activities align with the public interest. Scholars such as Baldwin, Cave and Lodge explain that regulation does not only consist of written norms, but also includes mechanisms of monitoring, sanctions, and incentives that together shape patterns of compliance among regulated actors.¹⁴ Within this general understanding, halal certification regulations in Indonesia are designed to create social order, consumer protection, and legal certainty for business actors. *Undang Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal* (Halal Product Guarantee Law) defines halal certification as a formal recognition of the halal status of a product issued by *Badan Penyelenggara Jaminan Produk Halal, BPJPH* (Halal Product Assurance Organizing Agency)

¹² Aisyah, D. I. et al., "Analisis Pemahaman Sertifikasi Halal pada UMKM," LABATILA: Jurnal Ilmu Ekonomi Islam 7, no. 2 (2023).

¹³ Elan Nora, "Upaya Kesadaran Hukum dan Kepatuhan Hukum Masyarakat," Nomos: Jurnal Penelitian Ilmu Hukum (2023): 63–68.

¹⁴ Baldwin, Robert, Cave, Martin, & Lodge, Martin. Understanding Regulation: Theory, Strategy, and Practice, edisi kedua (Oxford: Oxford University Press, 2012).

after examination and or testing by *Lembaga Pemeriksa Halal, LPH* (Halal Inspection Agency) and the determination of the halal status of the product by *Majelis Ulama Indonesia, MUI* (Indonesian Council of Ulama).¹⁵ The stated purposes of this regulatory framework include providing legal certainty, guaranteeing the halal quality of products, enhancing the competitiveness of MEMS, and strengthening consumer confidence through principles of legality, legal certainty, fairness, transparency, and accountability. Government policies also introduce specific schemes such as free halal certification and self-declaration for micro and small enterprises in order to encourage participation by smaller business actors. Read from the perspective of *Maqasid al-Shari‘ah* (the higher objectives of Islamic law), the formalization of halal certification in this way can be interpreted as an institutional attempt to protect *hijz al-din* and *hijz al-mal* (the preservation of religion and wealth) within a national legal framework that seeks *maslahah* (public interest and communal welfare), even though the degree to which these objectives are actually realized remains an empirical question.

Halal certification in Indonesia is not limited to food and beverages but also covers consumer goods, cosmetics, medicines, chemicals, biological products, genetically modified products, and services related to those products. The broad scope of the regime aims to provide legal assurance and a sense of security for Muslim consumers when using and consuming products in accordance with their religious beliefs. The legal basis for halal certification therefore rests not only on Halal Product Assurance Law (*Undang-Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal*), but also on implementing regulations, including Peraturan Pemerintah Nomor 42 Tahun 2024 tentang Penyelenggaraan Jaminan Produk Halal (Government Regulation concerning the Implementation of Halal Product Guarantee) which sets out the technical details of implementation,¹⁶ and Peraturan Menteri Agama Nomor 26 Tahun 2019 tentang Penyelenggaraan Jaminan Produk Halal (Regulation of the Minister of Religious Affairs concerning the Implementation of Halal Product Guarantee) which regulates certification procedures and the respective roles of BPJPH, LPH, and *MUI* in the certification process.¹⁷ Through this normative structure, halal certification has moved from being a matter of individual religious awareness to becoming part of the national legal system that binds all relevant business actors. The main objectives include protecting Muslim consumers from non halal products, enhancing the competitiveness of products at national and international levels, providing legal certainty regarding the halal status of goods in the market, and encouraging business actors to comply with syariah principles in their production processes.¹⁸ Benefits of halal certification are experienced by consumers in the form of greater confidence and clarity regarding product status, and by business operators through increased trust, expanded market access, and added value in increasingly competitive global markets, which corresponds to the orientation toward *maslahah* and justice highlighted in contemporary discussions of *Maqasid al-Shari‘ah*.¹⁹

¹⁵ Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 tentang Jaminan Produk Halal.

¹⁶ Peraturan Pemerintah Republik Indonesia Nomor 42 Tahun 2024 tentang Penyelenggaraan Bidang Jaminan Produk Halal.

¹⁷ Peraturan Menteri Agama Republik Indonesia Nomor 26 Tahun 2019 tentang Penyelenggaraan Jaminan Produk Halal.

¹⁸ Lestari, I. D., Murhaini, S., & Wijaya, A., “Sertifikasi Halal: Analisis Hukum dan Implementasinya pada UMKM Kuliner di Palangka Raya,” *Palangka Law Review* (2021).

¹⁹ Jasser Auda, “A Maqasidi Approach to Contemporary Application of The Shari‘ah,” *INTELLECTUAL DISCOURSE* 19, no. 2 (2011); Landy T. Abdurrahman, “Pendekatan Maqāṣid al-syāfi‘ah

The effectiveness of such regulations, however, depends not only on their legal formulation but also on the level of compliance among business actors who are subject to them. Legal compliance theory is therefore important to explain why business operators either obey or ignore applicable rules.²⁰ Tyler explains that obedience to the law can be driven by instrumental motives based on fear of sanctions and by normative motives grounded in a belief that the law is legitimate, fair, and worthy of obedience. In the setting of MSMEs, compliance is often more strongly influenced by perceived economic benefits and social pressure, such as consumer expectations and peer practices, than by the formal threat of legal sanctions.²¹

Halal regulation also has direct implications for business management. For MSMEs, possession of a halal certificate can serve as a form of quality improvement and a means to strengthen competitiveness. Halal certification may increase consumer trust, open access to modern retail channels and export markets, and create added value for products that compete in crowded market spaces. In this sense, halal regulation can be understood as a potential instrument of economic empowerment and capacity building, rather than merely a legal obligation. This perspective becomes important in encouraging MSMEs actors to view certification as an investment in business development, not simply as administrative paperwork.²² At the same time, many MSMEs operators still do not fully appreciate the importance of these regulations. Various factors point to low levels of legal literacy, limited socialization by government agencies, restricted financial resources, and weak access to information as major obstacles in the implementation of halal regulations. Government initiatives have attempted to address these barriers, for example through a self-declare scheme that allows micro enterprises to obtain halal certification without direct costs by means of a simplified system managed by BPJPH, yet uptake of this facility remains low and indicates shortcomings in outreach and technical assistance, especially in rural areas. A sociological approach to law can deepen understanding of these dynamics, since law interacts continuously with the social context in which it operates.²³ Nonet and Selznick argue that law does not stand as an isolated structure but is shaped by the values, expectations, and power relations within society.²⁴ In the case of halal regulation, public legal awareness, local culture, and patterns of interaction between sellers and buyers become crucial factors in determining whether regulatory objectives are realized. Where consumers actively request halal products and are aware of their rights as Muslim consumers, business actors are more likely to feel both moral and practical pressure to comply with halal provisions, and only under such conditions does the normative intention of halal certification align with the sociological realities of market practice.

Kontemporer dalam Perilaku Ekonomi,” *An-Nawa: Jurnal Studi Islam* 1, no. 1 (2019), <https://doi.org/10.37758/annawa.v1i2.139>.

²⁰ Syamsarina, S. et al., “Kesadaran Hukum dan Kepatuhan Hukum: Analisis Faktor yang Mempengaruhi,” *Jurnal Selat* 10, no. 1 (2022): 81–90.

²¹ Tyler, Tom R., *Why People Obey the Law*, edisi kedua (Princeton: Princeton University Press, 2006).

²² Dewi Rahmawati, “Persepsi Konsumen Urban terhadap Label Halal pada Produk Makanan,” *Jurnal Ekonomi Syariah* 7, no. 2 (2019): 101–112.

²³ Masitah, Puspita, E. A., & Wiriani, E., “Analisis Hukum Ekonomi Syariah terhadap Sertifikasi Halal Gratis melalui Mekanisme Self-Declare,” *Jurnal EMT Kita* 8, no. 4 (2024): 1665–1688.

²⁴ Nonet, Philip, & Selznick, Philip. *Law and Society in Transition: Toward Responsive Law* (New York: Harper & Row, 1978).

From Regulation to Market Ethics: Legal Awareness, Halal Compliance, and *Maqāṣid al-Shari‘ah* in Rural MSME Practices

Legal awareness constitutes an important dimension of legal studies because it reflects the extent to which individuals or groups understand, value, and follow applicable laws.²⁵ Soerjono Soekanto explains legal awareness as a value that lives within society regarding law itself, which includes legal knowledge, understanding of the content of rules, attitudes toward legal norms, and patterns of behaviour in relation to law. A certain threshold of legal awareness becomes a key precondition for an orderly social life and for consistent compliance with regulations. Among business actors, including MSMEs actors under the guidance of *Kementerian Koperasi dan Usaha Kecil dan Menengah* (Ministry of Cooperatives and Small and Medium Enterprises), legal awareness strongly influences whether regulatory obligations such as halal certification are taken seriously or ignored in daily practice.²⁶

Formation of legal awareness usually occurs through education, social interaction, and direct encounters with legal institutions and procedures. Higher levels of education and better access to legal information generally support the development of stronger awareness. Many MSMEs owners in village settings come from secondary or lower educational backgrounds so legal information is not always easy to obtain or to digest. This situation gives central importance to the role of government bodies and related institutions in building awareness through socialization, training, and legal aid programs that are adapted to the realities of small businesses. Perceptions of justice, clarity, and benefit also influence awareness. When a rule is experienced as unfair, ambiguous, or unhelpful, the willingness to internalize and respect it becomes weak. In the case of halal certification, MSMEs actors may feel that compliance does not directly increase their income, particularly when customers seldom question the halal status of uncertified products. Such perceptions can slow the growth of genuine legal awareness regarding halal obligations. From the perspective of *Maqāṣid al-Shari‘ah* (higher objectives of Islamic law) as articulated by scholars such as Mohammad Hashim Kamali, this low level of awareness and internalization indicates that *tahdhib al-fard* (ethical refinement of the individual) and *akhlāq* (Islamic moral disposition) as prerequisites for realizing *maṣlahah* (public interest and communal welfare) in economic life have not yet been adequately fostered among many small business actors.²⁷

Legal compliance refers to the actual conduct of individuals or groups when confronted with binding rules. Tyler distinguishes between instrumental compliance, which is motivated by fear of sanctions, and normative compliance, which is grounded in the belief that law is legitimate, fair, and worthy of obedience.²⁸ Small business owners often adopt a pragmatic stance, complying when there is visible supervision or a credible threat of sanctions, yet becoming negligent when external pressure is absent. Perceived legitimacy of regulation plays a crucial role in this process. When business actors feel that rules are formulated fairly and enforced consistently, they are more inclined to comply even without coercion. When regulations are experienced as complicated, costly, or confusing, levels of

²⁵ Unisara, U. et al., “Kesadaran Hukum Pelaku Usaha Mikro dan Kecil Produk Makanan dalam Melaksanakan Sertifikasi Halal melalui Self Declare,” *Muamalat: Jurnal Kajian Hukum Ekonomi Syariah** (2024).

²⁶ Soerjono Soekanto, *Kesadaran Hukum dan Kepatuhan Hukum* (Jakarta: Rajawali Pers, 1982).

²⁷ Mohammad Hashim Kamali, “MAQĀṢID AL-SHARI‘AH: THE OBJECTIVES OF ISLAMIC LAW,” *Islamic Studies* 38, no. 2 (1999): 193–208; Mohammad Hashim Kamali, *Actualization (Taf‘il) of The Higher Purposes (Maqāṣid) of Shariah* (International Institute of Islamic Thought, 2020).

²⁸ Tyler, Tom R., *Why People Obey the Law*, edisi kedua (Princeton: Princeton University Press, 2006).

compliance tend to remain low. In the field of halal certification, many MSMEs actors perceive the process as administratively complex and financially burdensome, which reinforces reluctance to comply. Social and cultural environments further shape compliance. Where communities emphasize obedience to religious and state rules, business actors feel a stronger moral and social obligation to follow halal provisions. In more permissive environments that do not demand compliance, violations are easily seen as normal. Interactions between sellers and buyers in local communities such as Mejobo Village, Mejobo District, Kudus, Central Java, influence these patterns, especially when consumers rarely request proof of halal status.²⁹

External factors relating to state capacity also exert considerable influence on legal compliance. Weak oversight, limited inspections, and mild sanctions create a sense that legal obligations can be neglected without serious consequence. Many UMKM actors only begin to comply after warnings or threats of license revocation, which indicates that compliance produced solely by external pressure is fragile and unlikely to endure unless reinforced by internal awareness. Lawrence Friedman's theory of legal behavior helps explain this dynamic by emphasizing three components of a legal system, namely legal structure, legal substance, and legal culture. Legal structure refers to institutions that formulate and enforce rules, legal substance to the content and design of norms, and legal culture to the values and attitudes of society toward law.³⁰ Success of halal certification regulations depends on a workable alignment of these three elements. Rules must be clear, institutions such as BPJPH and MUI (Indonesian Council of Ulama) must be able to implement them effectively, and the surrounding legal culture must support the idea that halal legality is integral to responsible business conduct.

Processes that build legal awareness and compliance rarely produce immediate results. Change emerges gradually through continuous education, accumulated experience, and repeated interaction between business actors and legal authorities. Efforts to strengthen compliance with halal certification among MSMEs therefore cannot rely solely on repressive strategies. Educational and participatory approaches are needed, involving community leaders, religious counsellors, extension workers, and relevant agencies in order to cultivate a shared sense of responsibility.³¹ By employing the theoretical lenses of legal awareness and legal compliance, this study examines how far fried chicken MSMEs in Mejobo recognize the importance of halal certification and whether their behavior reflects voluntary adherence or responses to external pressure. Insights from this analysis are expected to inform strategies that aim at more sustainable patterns of compliance and more effective consumer protection within the halal economy framework.

Another challenge involves weak enforcement of halal regulations at local levels of government. Direct supervision, structured guidance, and legal mentoring for small businesses remain limited. In the absence of real inspections or concrete sanctions, many business actors feel secure despite clear non-compliance with halal certification obligations.

²⁹ Winarto, "Sertifikasi Halal dalam Produk UMKM dalam Meningkatkan Kepercayaan Konsumen," *Harmoni Sosial Jurnal Pengabdian dan Solidaritas Masyarakat*(2024): 1–16

³⁰ Lawrence M. Friedman, *The Legal System: A Social Science Perspective* (New York: Russell Sage Foundation, 1975).

³¹ Rahmanita. Faktor-faktor yang Mempengaruhi Minat UMKM dalam Melakukan Sertifikasi Halal... FAKTOR-FAKTOR YANG MEMPENGARUHI MINAT UMKM DALAM MELAKUKAN SERTIFIKASI HALAL (STUDI KASUS: WARUNG NASI DI SEKITAR UNIVERSITAS SILIWANGI), In *INTERNATIONAL JOURNAL MATHLA'UL ANWAR OF HALAL ISSUES* (Vol. 3, Issue 2).

Such conditions encourage a dismissive attitude toward legal rules because authorities do not appear to insist on obedience. Legal norms in this setting do not yet carry strong coercive force in the eyes of many micro and small entrepreneurs. Non-compliance carries tangible risks for business continuity, especially as full implementation of mandatory halal certification takes effect from 17 October 2024, when non-compliant businesses may face administrative sanctions in the form of warnings, fines, or revocation of distribution permits. Loss of consumer trust represents another risk, particularly among Muslim buyers who are increasingly selective and more conscious of halal guarantees. Over time, businesses that remain outside halal regulatory frameworks will struggle to compete in formal markets that require complete legality, including halal status.

Risks generated by non-compliance underline the need to prioritize awareness and legal obedience regarding halal regulations within micro business development agendas. Local governments are positioned to collaborate with BPJH, MUI, and other technical agencies in conducting outreach at sub district and village level.³² Community based approaches through business associations, religious forums, or neighborhood groups tend to resonate more effectively because they are closer to local culture and social networks. Intensive training and mentoring by *Pendamping Proses Produk Halal*, PPH (halal product process assistants) can help business actors understand requirements and procedures and build the capacity to process certification independently.

Building a culture of legal awareness among small business actors demands a sustained and well-structured strategy. Legal consciousness and compliance need to become part of broader educational processes involving government agencies, community leaders, academics, and local media.³³ Halal certification in this regard intersects with business ethics and social responsibility, not only with formal legal and religious requirements. Consumer trust is closely linked to these aspects. In predominantly Muslim societies such as Indonesia, halal status is tied to conviction and comfort in consumption.³⁴ Products without halal certification may generate doubt and damage business reputation among consumers with higher levels of halal literacy. Rahmawati's research on urban consumers indicates that Muslim buyers who are well informed about halal issues tend to avoid products without official halal labels even when such products are traditionally perceived as halal.³⁵ MSMEs that delay adaptation to halal regulations risk losing growing segments of consumers who prioritize strong halal guarantees.

Implications of these dynamics extend to Indonesia's ambition to develop a robust national halal industry ecosystem. Government policy envisions Indonesia as a global halal industry hub, with UMKM as one of the key pillars in the halal supply chain. Persistence of

³² Rafiki, "Impact, Perception and Challenges Due to Halal Certification"; Sang Ayu Putu Rahayu et al., "Halal Certification Imperatives for MSMEs: Navigating Sustainability, Consumer Confidence, and Policy Compliance (Case of Kenteng, Bandungan, Indonesia)," *Indonesian Journal of Advocacy and Legal Services* 5, no. 2 (2023): 143–60, <https://doi.org/10.15294/ijals.v5i2.72426>.

³³ Rahayu et al., "Halal Certification Imperatives for MSMEs."

³⁴ Emma Atmawati, "Halal Certification and Consumer Protection: Legal Review of the Marshmallow Pork-Gelatin Case: Sertifikasi Halal Dan Upaya Perlindungan Konsumen: Tinjauan Hukum Atas Kasus Marshmallow Berbahan Gelatin Babi," *Az-Zarqa': Jurnal Hukum Bisnis Islam* 16, no. 2 (2025): 253–75, <https://doi.org/10.14421/az-zarqa.v16.i2.4188>; A. Sofi Marzuki et al., "Legal Compliance of Broiler Poultry Operators in Halal Certification: Regulation and Social Awareness: Kepatuhan Hukum Pelaku Usaha Ayam Potong Terhadap Sertifikasi Halal: Regulasi Dan Kesadaran Sosial," *Az-Zarqa': Jurnal Hukum Bisnis Islam* 16, no. 2 (2025): 137–51, <https://doi.org/10.14421/az-zarqa.v16.i2.1608>.

³⁵ Rahmawati, Pengaruh Label Halal Terhadap Kepercayaan Konsumen Muslim di Kota Surabaya, *Jurnal Manajemen dan Bisnis*:2019), hlm.77-78.

low awareness and weak legal compliance among micro businesses will obstruct movement toward that goal. Reports by *Komite Nasional Ekonomi dan Keuangan Syariah*, KNEKS (National Committee for Sharia Economics and Finance) stress that success of the national halal ecosystem depends heavily on the readiness of MSMEs to meet halal standards and compete globally. This connection implies that awareness and legal compliance in halal matters serve not only local interests but also form a component of national sharia economic development.³⁶ The situation provides input for the design of future MSMEs development models that are more contextual, participatory, and sustained so that government programs move beyond one way socialization and respond meaningfully to concrete needs in the field. Support from non-governmental actors such as *pesantren* (Islamic boarding schools), syariah cooperatives, and universities can help bridge gaps between policy and implementation. Strengthening awareness and legal compliance regarding halal standards ideally becomes integrated into a broader framework of inclusive and collaborative empowerment for UMKM.³⁷

Islamic legal theory offers a broader evaluative lens for understanding halal certification and legal compliance among MSMEs actors than can be obtained from positive law and sociological approaches alone. *Maqāṣid al-Shari‘ah* (higher objectives of Islamic law) in the sense articulated by Mohammad Hashim Kamali provide a framework that links legal rules, ethical conduct, and social outcomes to a unifying orientation toward *maslahah* (public interest and communal welfare) and the removal of *haraj* (undue hardship). Kamali explains *maqaṣid* as the overarching purposes that underlie detailed *ahkām* (legal rulings) and that manifest in values such as *rahmah* (mercy), *‘adl* (justice), and *ta‘awun* (social cooperation), which are realized through the preservation of essential interests at the levels of *darūriyyāt*, *hajīyyāt*, and *taḥsīniyyāt*.³⁸ Classical formulations identify five *darūriyyāt*, namely *hifz al-dīn*, *hifz al-nafs*, *hifz al-‘aql*, *hifz al-nasl*, and *hifz al-māl*, and Kamali argues that contemporary applications can extend these to encompass new areas of economic and social life while remaining faithful to *Uṣūl al-Fiqh*.³⁹

Within this structure, *fiqh mu‘āmalāt* (Islamic law of commercial transactions) occupies a strategic place as the branch of *fiqh* that operationalizes *Maqāṣid* in the field of economic activity. Rules that prohibit *ribā* (usury), *gharar* (excessive uncertainty), and *tadlīs* (fraudulent misrepresentation), and that demand *amānah* (trustworthiness) and *ṣidq* (truthfulness) in contracts serve to protect the wealth, dignity, and welfare of parties to transactions, and thereby to uphold *hifz al-māl* and *hifz al-dīn* in everyday market practice. Kamali underlines that *Maqāṣid* are not meant to replace *fiqh* but to guide its interpretation and development, so that new regulatory instruments can be evaluated according to their

³⁶ Komite Nasional Ekonomi dan Keuangan Syariah (KNEKS), *Laporan Tahunan KNEKS 2023* (Jakarta: KNEKS, 2023).

³⁷ Ulan Pitriyani, “Maṣlaḥah-Based Appraisal of Consignment Contracts: Micro, Small, and Medium Enterprises (MSME) in Pekanbaru,” *Az-Zarqa’: Jurnal Hukum Bisnis Islam* 17, no. 1 (2025): 22–39, <https://doi.org/10.14421/az-zarqa.v17.i1.4422>; Muhammad Anwar Fathoni et al., “Unlocking Barriers and Strategies of Halal Certification for Micro and Small Enterprises in Indonesia: Analytic Network Process Approach,” *Problems and Perspectives in Management* 23, no. 1 (2025): 169–80, [https://doi.org/10.21511/ppm.23\(1\).2025.13](https://doi.org/10.21511/ppm.23(1).2025.13).

³⁸ Kamali, “MAQĀṢID AL-SHARI‘AH: THE OBJECTIVES OF ISLAMIC LAW.”

³⁹ Kamali, “MAQĀṢID AL-SHARI‘AH: THE OBJECTIVES OF ISLAMIC LAW”; Kamali, *Actualization (Taf‘il) of The Higher Purposes (Maqāṣid) of Shariah*.

capacity to realize justice, remove hardship, and promote human flourishing.⁴⁰ In the context of *Undang Undang Jaminan Produk Halal* (Halal Product Guarantee Law) and its implementing regulations, sertifikasi halal (halal certification) can be read as a contemporary *wasilah* (instrument) through which the state, together with MUI (Indonesian Council of Ulama) and BPJH (Halal Product Assurance Organizing Agency), seeks to protect religious practice and economic interests of Muslim consumers by ensuring that goods in the market conform to *halal* and *tayyib* standards.

Business ethics in Islamic perspective, grounded in *akhlāq* (Islamic moral disposition) and *Fiqh Mu'amalāt*, reinforces these objectives by requiring that producers and traders respect both the explicit rights of consumers and the implicit trust embedded in market exchanges. Honest labelling, clarity regarding ingredients and production processes, and avoidance of practices that generate doubt or deception all contribute to the preservation of *hifz al-din*, since they allow Muslims to perform acts of consumption as part of their *'ibādah* (worship), and to *hifz al-mal*, since they protect consumers from financial and health risks associated with doubtful products.⁴¹ When MSMEs actors claim that the use of ingredients commonly perceived as halal is sufficient, without attention to cross contamination, storage, or supply chain integrity, their practice falls short of the level of transparency and assurance expected by *Fiqh Mu'amalāt* and *Maqāṣid* oriented ethics. Legal provisions concerning halal certification offer a structured way to document and verify these dimensions so that consumer confidence is not based solely on informal assumptions but on documented processes assessed by recognized institutions.⁴²

Findings from Mejobo Village reveal a pattern in which many fried chicken MSMEs rely on traditional assumptions regarding the halal status of raw materials, while paying limited attention to the broader procedural requirements of halal certification and to the legal framework that governs product assurance. Perceptions that certification is complicated, expensive, and of limited benefit lead some business owners to treat it as a burdensome administrative requirement rather than as part of their responsibility to safeguard consumers and to align their economic activity with shariah principles. Viewed through the lens of *Maqāṣid al-Shari'ah*, this situation indicates that the normative vision embedded in *Undang-Undang Jaminan Produk Halal* (Halal Product Assurance Law) has not yet been fully translated into internalised commitments at the level of individual ethics and business culture. Kamali notes that actualization of *Maqāṣid* presupposes *tahdhib al-fard*, in which individuals develop a sense of accountability before God and society that informs their approach to law and morality.⁴³ Low levels of legal literacy, weak perception of benefit, and the absence of strong social expectation regarding halal legality in local markets mean that *Maqāṣid* such as *hifz al-din* and *hifz al-mal* remain only partially implemented in the daily operations of these MSMEs.

⁴⁰ Kamali, *Actualization (Taf'īl) of The Higher Purposes (Maqāṣid) of Shariah*; Maisyarah Rahmi Hasan and Mohd Syahiran Abd Latif, "Towards a Holistic Halal Certification Self-Declare System: An Analysis of Maqasid al-Shari'ah-Based Approaches in Indonesia and Malaysia," *Mazhabib* 23, no. 1 (2024): 41–78, <https://doi.org/10.21093/mj.v23i1.6529>.

⁴¹ Abbas J. Ali and Abdulrahman Al-Aali, "Marketing and Ethics: What Islamic Ethics Have Contributed and the Challenges Ahead," *Journal of Business Ethics* 129, no. 4 (2015): 833–45, <https://doi.org/10.1007/s10551-014-2131-x>.

⁴² Lutfi, "Critical Review of Halal Industry Policy in Indonesia."

⁴³ Kamali, "MAQĀṢID AL-SHARĪ'AH: THE OBJECTIVES OF ISLAMIC LAW"; Yudhi Achmad Bashori et al., "MAQASID SHARIAH-BASED DIGITAL ECONOMY MODEL: INTEGRATION, SUSTAINABILITY AND TRANSFORMATION," *Malaysian Journal of Syariah and Law* 12, no. 2 (2024): 405–25, <https://doi.org/10.33102/mjsl.vol12no2.647>.

From this perspective, programs such as *Sertifikasi Halal Gratis*, SEHATI (free halal certification program for MSMEs) and the self-declare scheme can be analyzed as attempts to create suitable *wasā'il* (instruments) for *taf'īl al-maqāṣid* (actualization of higher objectives) in the field of small business. Simplification of procedures and removal of direct financial costs for micro enterprises correspond to the *Maqāṣid* principle of *raf' al-haraj* (alleviation of hardship) and to the requirement that law should not impose burdens that undermine its own aims. Kamali's argument that *Maqāṣid* must inform both the design of legal rules and their implementation suggests that halal policies need to be evaluated not only on the basis of formal obligations but also in terms of accessibility, clarity, and the extent to which they actively facilitate compliance among actors with limited resources.⁴⁴ Low uptake of the SEHATI facility among MSMEs in rural areas such as Mejobo indicates that, as currently implemented, the *wasā'il* (instruments) provided by the state and related institutions have not yet functioned optimally as vehicles for *maṣlahah* (public interest and communal welfare). Gaps in socialization, limited accompaniment by Pendamping Proses Produk Halal, PPH (halal product process assistants), and the persistence of perceptions that legal procedures are distant from everyday business realities all weaken the connection between regulatory intent and practical outcomes in local markets.

An evaluative reading that combines legal awareness theory, as previously discussed, with *Maqāṣid al-Shari'ah* therefore allows a more nuanced understanding of halal compliance among MSMEs. On the one hand, *Undang-Undang Jaminan Produk Halal* (Halal Product Assurance Law) and related regulations articulate a clear commitment to protect consumers and to support business actors who align their activities with syariah principles. On the other hand, empirical evidence from Mejobo shows that without robust efforts to cultivate *akhlāq* based business ethics, strengthen legal literacy, and design instruments that genuinely lower entry barriers for small enterprises, *Maqāṣid* remain only partially realized. *Fiqh Mu'amalāt* in this setting does not operate solely through abstract doctrines but through concrete practices such as accurate labelling, traceable supply chains, and responsible participation in certification schemes. When MSMEs embrace halal certification as an element of their *amanah* toward consumers and as a means to bring their business activities within the orbit of *Maqāṣid al-Shari'ah*, legal compliance acquires a deeper meaning that connects individual conduct, market structures, and the broader project of building a credible and just halal economy.⁴⁵

Legal awareness of fried chicken MSMEs business actors in Mejobo Village provides a concrete picture of how regulatory frameworks and ethical expectations are received at the micro level. Empirical findings gathered through interviews indicate that business owners occupy different positions on the spectrum of legal understanding, yet some already articulate a relatively sophisticated view of halal certification. One fried chicken business owner, Ms. Melisa, expressed that halal certification is very important because it increases the trust of Muslim consumers, demonstrates her commitment to product quality and safety, and opens wider market opportunities.⁴⁶ This statement shows that she perceives halal certification simultaneously as a religious responsibility and as a strategic business instrument. Law in this perspective is not only an obligation that must be obeyed, but also a mechanism that can

⁴⁴ Kamali, *Actualization (Taf'īl) of The Higher Purposes (Maqāṣid) of Shariah*.

⁴⁵ Muhammad Shahrul Ifwat Ishak and Nur Syahirah Mohammad Nasir, "Maqasid Al-Shari'ah in Islamic Finance: Harmonizing Theory and Reality," *The Journal of Muamalat and Islamic Finance Research*, June 1, 2021, 108–19, <https://doi.org/10.33102/jmifr.v1i1.334>.

⁴⁶ Interview with one of the MSME entrepreneurs

strengthen credibility and competitiveness in a halal conscious market. Such an attitude corresponds with Soerjono Soekanto's conception of legal awareness as a composite of knowledge, comprehension, evaluative attitude, and behavioral orientation toward law, since the business owner not only knows the rule but also recognises its substantive benefits.

Evidence from Mejobo also reveals that legal awareness develops through continuous interaction between business actors and their social environment. When asked whether consumers inquire about the halal status of fried chicken products, business owners report that Muslim customers, especially those who pay close attention to food quality and religious compliance, often ask about halal guarantees. This pattern indicates that legal awareness among business actors does not grow in isolation, but is influenced by normative expectations within the community. Social pressure from consumers who care about halal becomes a source of legitimacy for halal rules and encourages business actors to pay more attention to legal requirements. Tyler's account of legal compliance emphasises that willingness to obey law often rests on perceptions of legitimacy and community endorsement rather than solely on fear of sanctions, and the Mejobo data illustrate such normative dynamics in a village food market. When consumers actively question halal status, business actors are pushed to seek information about procedures, to consider registration for certification, and to treat halal legality as part of their professional responsibility.⁴⁷

This interaction between consumer expectations and business responses contributes to the formation of a local legal culture that values halal assurance as more than an administrative symbol. Within the Muslim majority community of Mejobo, demand for clearly and reliably halal food has raised awareness that labelling and certification express moral commitment and professional standards. Business actors who link halal certification to consumer trust and access to modern retail channels display a forward-looking orientation in their legal thinking. Law is perceived as an opportunity to build reputation and to prepare for integration into broader value chains, including supermarkets and digital platforms that require formal legality. At the same time, a gap remains between awareness and concrete legal compliance. Several business operators acknowledge that halal certification is important, yet have not taken practical steps to obtain it. Reasons mentioned include concerns about cost, assumptions that procedures are complicated, limited familiarity with digital applications such as SiHalal, and the perception that enforcement at village level remains weak. This disconnection between cognitive awareness and behavioral compliance echoes broader theoretical claims that legal awareness does not automatically translate into legal obedience without adequate support and facilitation.⁴⁸

Regulatory initiatives such as free halal certification under self-declare schemes are intended to bridge this gap, yet interviews suggest that information about these programs has not reached all eligible business actors in Mejobo. Some owners who express strong appreciation of the importance of halal legality still do not know the details of registration procedures or the role of *Pendamping Proses Produk Halal*, PPH (halal product process assistants), who can accompany them. Legal awareness in such cases becomes a form of social capital that has not yet been fully mobilized. If accompanied by affirmative policies and targeted assistance, this awareness can be converted into higher levels of formal compliance. Local governments and related agencies can identify MSME actors who already

⁴⁷ Tyler, Tom R., *Why People Obey the Law*, edisi kedua (Princeton: Princeton University Press, 2006).

⁴⁸ Yolanda, C. (n.d.). *PERAN USAHA MIKRO, KECIL DAN MENENGAH (UMKM) DALAM PENGEMBANGAN EKONOMI INDONESIA*.

show a high degree of legal consciousness and position them as peer educators or role models for other business owners in their neighborhoods. Community participation from critical consumers who consistently request halal guarantees also reinforces the normative environment in favor of compliance and strengthens the social foundations of halal regulation.⁴⁹

Interviews further indicate that business owners' legal awareness is shaped by multiple influences beyond government messages. Pressure from consumers, perceived competition with other businesses that already hold halal certificates, and aspirations to enter formal markets together construct a sense that halal legality is becoming a prerequisite for future business growth. A number of owners mention that supermarkets and institutional buyers demand documented halal status, which signals that failure to adapt may produce exclusion from profitable market segments. At the cognitive level, fried chicken business actors in Mejobo have begun to internalize the idea that halal certification is associated with future opportunities and business sustainability. The next challenge lies in transforming this cognitive awareness into consistent legal compliance expressed in concrete actions such as applying for certification and maintaining procedures required by halal standards.

Viewed through the lens of *Maqasid al-Shari'ah* and *Fiqh Mu'amalat* as discussed earlier, these empirical findings have several implications. Expressions of concern for consumer trust, commitment to product quality, and desire to avoid doubt in matters of halal status resonate with the values of *amānah* and *ṣidq* that underpin halal business ethics and contribute to the protection of *hifz al-din* and *hifz al-mal* in everyday transactions.⁵⁰ At the same time, hesitation to complete certification processes and reliance on informal assumptions about halal ingredients indicate that *maqasid* such as *maṣlahah* for consumers and fairness in market exchange are only partially realized. Where legal awareness remains primarily cognitive and has not yet matured into stable patterns of compliant behavior, the higher objectives of shariah in the field of halal food trade remain vulnerable to practical limitations of knowledge, institutional support, and socio-economic capacity. Integration between legal awareness efforts, regulatory facilitation, and ethical formation is therefore required if halal certification is to function as an effective instrument for aligning local business practice with the objectives of Islamic business law.⁵¹

Legal Norms, Social Practice, and *Maqasid* in Islamic Business Law

Legal regulation of halal certification in Indonesia has been designed as a formal mechanism to protect Muslim consumers and to organize business responsibility, as explained in the preceding section on halal certification regulations. Normative commitments expressed in *Undang-Undang Jaminan Produk Halal* (Halal Product Assurance Law) and its implementing regulations show a clear intention to guarantee legal certainty, transparency, and consumer protection, while policy instruments such as free certification and self-declare schemes are meant to ease access for MSMEs actors. Earlier discussion on *Maqasid al Shari'ah* and *Fiqh Mu'amalat* shows that such arrangements can be interpreted as contemporary instruments for safeguarding *hifz al-din* and *hifz al-mal* and for promoting *maṣlahah*, provided that they genuinely reduce hardship and support just and trustworthy economic activity as emphasized

⁴⁹ Rahayu et al., "Halal Certification Imperatives for MSMEs."

⁵⁰ Hasan and Abd Latif, "Towards a Holistic Halal Certification Self-Declare System."

⁵¹ E. Solehudin et al., "Transformation of Shariah Economic Justice: Ethical and Utility Perspectives in the Framework of Maqashid Shariah," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 1 (2024): 101–15, Scopus, <https://doi.org/10.30631/alrisalah.v24i1.1467>.

by Kamali.⁵² Normative structure and philosophical orientation therefore already point in the direction of an Islamic business law framework that seeks to harmonise state law, consumer rights, and ethical market practice.

Empirical findings from fried chicken UMKM in Mejobo Village offer a grounded view of how these legal norms are received and negotiated in daily business. Interview data show that some business owners, such as Ms. Melisa, already articulate legal awareness that aligns with both legal theory and Islamic ethical principles. Her statement that halal certification strengthens consumer trust, signals commitment to product quality and safety, and opens wider market opportunities reflects the elements of legal awareness described by Soerjono Soekanto, namely knowledge of rules, understanding of their content, evaluative attitude, and readiness to act. At the same time, not all business actors with this level of awareness have proceeded to obtain formal certification. Perceptions that procedures are complex, experiences of weak enforcement at village level, and assumptions that business can continue without legal adjustment create a gap between awareness and compliance. Tyler's distinction between instrumental and normative compliance helps to read this situation, since many actors still orient their obedience to law toward external supervision and sanctions rather than toward stable conviction that halal regulations are legitimate, beneficial, and deserving of voluntary adherence.

Social practices in local markets further complicate the realization of regulatory and *Maqasid*-oriented aims. Business owners report that a segment of consumers, particularly Muslims who pay careful attention to halal issues, do ask about halal status, and this behavior generates normative pressure to consider certification. Other consumers focus primarily on taste, price, and service, and do not consistently demand formal proof of halal status. Legal culture in Mejobo therefore contains elements that support halal legality but has not yet consolidated into a strong and uniform expectation that every food business must be certified. From the perspective of *Maqasid al-Shari'ah* and *Fiqh Mu'amalat*, this mixed pattern indicates that values such as *amānah* and *ṣidq* in commercial dealings are recognized in principle but are not yet fully translated into stable institutional practices. Kamali's insistence that actualisation of *Maqasid* presupposes *tahdhīb al-fard* and the cultivation of *akhlāq* is reflected here in the tension between ethical aspiration and incomplete legal adjustment. Law and institutions may articulate *maṣlahah*, yet their transformative effect depends on the depth of ethical internalization among business actors and on the expectations expressed by consumers.⁵³

Policy instruments such as Sertifikasi Halal Gratis SEHATI and the self-declare mechanism occupy a strategic position within this configuration. These programs are designed, as previously described, to remove direct financial barriers and to simplify procedures for micro and small enterprises. In principle such measures correspond to the *Maqasid* requirement that law should alleviate undue hardship and not close the door to legitimate economic participation. Empirical indications from Mejobo show that information about these facilities has not reached all eligible MSMEs and that assistance from *Pendamping Proses Produk Halal*, PPH (halal product process assistants) has been uneven. Owners who value halal legality still report uncertainty about how to register, limited familiarity with digital

⁵² Kamali, *Actualization (Taj'īl) of The Higher Purposes (Maqāṣid) of Shariah*; Hasan and Abd Latif, "Towards a Holistic Halal Certification Self-Declare System."

⁵³ Dedi Sunardi et al., "Legal Awareness of Micro and Small Enterprise Operators Regarding Halal Certification: A Maslaha Perspective," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (2024): 23–45, <https://doi.org/10.18326/ijtihad.v24i1.23-45>.

platforms, and minimal contact with supporting institutions. By a *Maqāṣid* oriented standpoint, these shortcomings suggest that the available instruments have not yet become effective *wasā'il* (instruments) for *taf'īl al-maqāṣid* (the actualization of *Maqāṣid*), because their design and communication have not sufficiently matched the concrete capacities and circumstances of village-based business actors. Law that aspires to realize *maṣlahah* and to protect *hifz al-dīn* and *hifz al-māl* requires institutional arrangements that are not only formally accessible but also practically reachable for those who are expected to comply.⁵⁴

Islamic business law provides criteria for assessing the degree of alignment between legal norms, social practice, and the higher objectives of shariah in this setting. *Fiqh Mu'āmalāt* emphasizes truthful information, clarity in contracts, and protection from deception and uncertainty, all of which are directly relevant to halal certification as a mechanism that assures consumers about the status of products they purchase.⁵⁵ When fried chicken UMKM rely mainly on informal assumptions regarding the halal character of raw materials and postpone engagement with the certification system, the protective function envisaged by Islamic commercial law remains only partly realized. Interview evidence also shows, however, that some business actors are moving toward a more *Maqāṣid*-oriented understanding of their role, viewing halal legality as an investment in long term reputation and as a condition for entering formal markets and public procurement. Integration between legal norms, social behavior, and *Maqāṣid*-oriented reasoning in Mejobo therefore depends on simultaneous strengthening of three elements that have been analyzed in the previous sections, namely a regulatory framework that embodies *maṣlahah* and reduces unnecessary burdens, a pattern of legal awareness and compliance in which business actors see halal obligations as both ethical and beneficial, and an institutional environment that supports *Fiqh Mu'āmalāt* values through effective guidance, supervision, and facilitation.

Conclusion

Findings from this study show that halal certification for fried chicken business actors in Mejobo sits at the intersection of a relatively advanced legal normative framework, uneven patterns of legal awareness and compliance, and an Islamic business law discourse that is increasingly informed by *Maqāṣid al-Shari'ah* and *Fiqh Mu'āmalāt*. *Undang-Undang Jaminan Produk Halal* (Halal Product Assurance Law) together with its implementing regulations has formally positioned halal certification as a mandatory legal mechanism to protect Muslim consumers and to structure business responsibility, and government programs such as free certification and self-declare schemes are normatively designed to reduce barriers for MSMEs business actors. Empirical data from Mejobo indicate that some owners, represented by figures such as Ms. Melisa, already understand halal certification as both a religious obligation and a strategic business asset that strengthens consumer trust and opens access to wider markets, in line with theories of legal awareness and with values of *amanah* and *ṣidq* in *Fiqh Mu'āmalāt*. At the same time, a significant gap persists between this level of

⁵⁴ Risyawati Mohamed Ismail et al., "Enhancing Consumer Trust through Sharia-Compliant System Quality in Halal e-Commerce Platforms: A Case Study," *International Journal of Innovative Research and Scientific Studies* 8, no. 4 (2025): 1439–48, <https://doi.org/10.53894/ijirss.v8i4.8096>.

⁵⁵ Fitri Amalia, "Etika Bisnis Islam: Konsep Dan Implementasi Pada Pelaku Usaha Kecil," *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah* 6, no. 1 (2014): 133–42, <https://doi.org/10.15408/aiq.v6i1.1373>; Ali and Al-Aali, "Marketing and Ethics."

awareness and concrete compliance, largely due to perceptions of procedural complexity, limited socialization, weak local enforcement, and a legal culture in which consumer demand for visible halal proof is still inconsistent. When read through the Maqāṣid-oriented framework of Hashim Kamali, these findings suggest that efforts to protect *hifz al-din* and *hifz al-māl* through halal regulation have only been partially actualized at village level, because *wasā'il* (instruments) such as SEHATI and self-declare have not yet fully matched the capacities and lived realities of small businesses.

Research design in this article carries several limitations that need to be acknowledged. Fieldwork focuses on fried chicken enterprises in a single village and relies on qualitative data from a limited number of respondents, so the patterns identified cannot be generalized automatically to all sectors or regions. Analysis of Maqāṣid al-Shari‘ah is grounded mainly in the work of Kamali and does not compare alternative Maqāṣid theories or different approaches to Fiqh Mu‘āmalāt, and institutional perspectives from BPJPH, MUI, or local government officials are not explored in the same depth as the voices of business actors. Future research may therefore extend this study through comparative work across different districts or provinces, using mixed methods that combine qualitative interviews with survey-based measurement of legal awareness and compliance among MSMEs actors in diverse halal sensitive sectors. Further inquiry could also examine more closely how digital platforms such as SiHalal are actually used by micro entrepreneurs, how local religious authorities and *pesantren* shape halal legal culture, and how different readings of Maqāṣid al-Shari‘ah might inform the design of regulatory instruments that are both doctrinally sound and socially workable within the broader development of Islamic Business Law in Indonesia.

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