

Protecting Consumers and Ensuring Halal Integrity for Pekalongan MSMEs: A *Maqāṣid* and Sharia Economic Law Approach

Asep Suraya Maulana¹, Teti Hadiati², Hendri Hermawan Adinugraha^{3*},
Muhammad Sani Mukhtar⁴, Bekim Maksuti⁵

^{1,2,3}Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

⁴Kaduna State University, Nigeria

⁵University of Tetova, North Macedonia

*Corresponding Author: hendri.hermawan@uingusdur.ac.id

|| Received : 31-03-2026 || Accepted: 21-06-2026 || Published: 22-06-2026

Abstract

This research examines consumer protection and halal assurance practices among Micro, Small, and Medium Enterprises (MSMEs) in Pekalongan from the perspectives of Islamic economic law and *maqāṣid al-shari'ah*. It aims to analyze how far existing practices align with regulatory mandates and the higher objectives of Islamic law. The research employs a qualitative case study approach, drawing on in-depth interviews, field observations, and document analysis involving MSME actors, regulators, religious authorities, and consumers. The findings reveal that implementation of halal assurance remains uneven: only a minority of MSMEs hold formal certification, while others rely on self-declaration or unverified halal claims. This condition weakens consumer protection, particularly regarding the right to accurate and trustworthy information. From the standpoint of Islamic economic law, such practices indicate the persistence of *gharar* and *tadlis*, which undermine transactional justice. The study further demonstrates that the principles of *maqāṣid al-shari'ah*, particularly the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), and wealth (*ḥifẓ al-māl*), provide a comprehensive framework for evaluating halal assurance. Halal certification not only safeguards religious observance but also ensures product safety, transparency, and economic fairness. However, structural challenges, including limited literacy, financial constraints, and bureaucratic complexity, hinder optimal implementation. The study concludes that strengthening halal literacy, improving regulatory support, and fostering an inclusive halal ecosystem are essential to realizing substantive consumer protection and aligning MSME practices with the objectives of Islamic law.

[Penelitian ini mengkaji perlindungan konsumen dan praktik jaminan halal di kalangan Usaha Mikro, Kecil, dan Menengah (UMKM) di Pekalongan dari perspektif hukum ekonomi Islam dan *maqāṣid al-shari'ah*. Penelitian ini bertujuan untuk menganalisis sejauh mana praktik yang ada selaras dengan ketentuan regulasi serta tujuan luhur hukum Islam. Penelitian ini menggunakan pendekatan studi kasus kualitatif, dengan mengandalkan wawancara mendalam, observasi lapangan, dan analisis dokumen yang melibatkan pelaku UMKM, regulator, otoritas keagamaan, serta konsumen. Temuan menunjukkan bahwa implementasi jaminan halal masih tidak merata, dengan hanya sebagian kecil UMKM yang memiliki sertifikasi formal, sementara yang lain mengandalkan deklarasi sendiri atau klaim halal yang tidak terverifikasi. Kondisi ini melemahkan perlindungan konsumen, terutama terkait hak atas informasi yang akurat dan

dapat diandalkan. Dari sudut pandang hukum ekonomi Islam, praktik-praktik tersebut menandakan persistennya gharar dan tadlīs yang merusak keadilan dalam transaksi. Studi ini juga menunjukkan bahwa prinsip-prinsip maqāṣid al-sharī'ah, khususnya perlindungan agama (ḥifẓ al-dīn), kehidupan (ḥifẓ al-nafs), akal (ḥifẓ al-'aql), dan harta (ḥifẓ al-māl), menyediakan kerangka kerja yang komprehensif untuk mengevaluasi jaminan halal. Sertifikasi halal tidak hanya melindungi ketaatan agama tetapi juga memastikan keamanan produk, transparansi, dan keadilan ekonomi. Namun, tantangan struktural, termasuk rendahnya literasi, kendala keuangan, dan kompleksitas birokrasi, menghambat implementasi yang optimal. Studi ini menyimpulkan bahwa memperkuat literasi halal, meningkatkan dukungan regulasi, dan menumbuhkan ekosistem halal yang inklusif sangat penting untuk mewujudkan perlindungan konsumen yang substantif serta menyelaraskan praktik UMKM dengan tujuan hukum Islam.

Keywords: halal assurance, consumer protection, maqasid al-Shariah, MSMEs, Islamic economic law.

How to Cite: Maulana, A. S. ., Hadiati, T. ., Adinugraha, H. H., Mukhtar, M. S. ., & Maksuti, B. . (2026). Protecting Consumers and Ensuring Halal Integrity for Pekalongan MSMEs: A Maqashid and Sharia Economic Law Approach . *Jurnal Mediasas: Media Ilmu Syari'ah Dan Ahwal Al-Syakhsiyah*, 9(2), 204–216. <https://doi.org/10.58824/mediasas.v9i2.537>



Copyright © 2026 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

The development of Micro, Small, and Medium Enterprises (MSMEs) in Indonesia is increasingly significant as the backbone of the national economy. According to data from the Ministry of Cooperatives and SMEs, the MSME sector accounts for more than 60% of Indonesia's Gross Domestic Product (GDP). It employs up to 97% of the national labor force (Adinugraha et al., 2025). In Pekalongan City, which is known as the city of batik and the center of the textile trade in Central Java, MSMEs play a strategic role in driving the local economy. However, behind this growth, there are fundamental issues that have not been fully answered, namely the guarantee of halalness of MSME products and the protection of the rights of Muslim consumers, as the majority of the Indonesian population.

Indonesia, as a country with the largest Muslim population in the world, has a huge need for halal products. Law Number 33 of 2014 concerning Halal Product Assurance (JPH) has mandated halal certification obligations for business actors who produce and distribute products in Indonesian territory, including food products, beverages, medicines, cosmetics, and other consumer goods. This provision is gradually enforced, including for MSMEs, with a deadline set by the government through the Halal Product Assurance Agency (BPJPH) (Effendi et al., 2024). Although this regulation already exists, its implementation at the MSME level still faces various challenges, ranging from limited resources and a lack of awareness among business actors to insufficient support from local governments (Hartanto et al., 2023). This condition has direct implications for the weak protection of consumers, especially Muslim consumers who are entitled to certainty about the halalness of the products they consume.

Consumer protection from the perspective of Sharia economic law is not merely a technical administrative issue; it also encompasses the ethical, moral, and spiritual dimensions rooted in Islamic values. Islam, through the concepts of *ḥifẓ al-nafs* (protection of the soul) and *ḥifẓ al-dīn* (protection of religion), which are integral parts of *Maqāṣid al-sharī'ah*, obliges its people to consume something halal and thayyib (Ayumiati et al., 2024). *Maqāṣid al-Shariah* provides the

ethical foundation by protecting life and religion. It requires consumer protection, halal certification, and MSME compliance to ensure the production of safe, trustworthy, and Sharia-compliant products. Thus, ensuring the halal status of products is not only a positive legal obligation but also a manifestation of Sharia values that must be realized in daily economic practices. When MSMEs fail to meet halal standards, not only are consumer rights violated, but the basic principles of muamalah, which ensure fairness, honesty, and transparency in economic transactions, are also violated.

Several researchers have conducted academic studies on consumer protection and halal product assurance in Indonesia. The implementation of the Halal Product Assurance Law from an Islamic law perspective, and concluded that the regulation still needs refinement in its supervision mechanisms (Asmawi & Lutfiadi, 2026). Meanwhile, Noor (2025) examined the influence of halal labeling on the purchasing decisions of Muslim consumers in Central Java and found a significant positive correlation between the existence of halal labels and the level of consumer trust. Meanwhile, Anggrayni (2025) analyze the challenges of halal certification for MSMEs in the digital era and highlight the importance of an inclusive halal ecosystem for small-scale business actors. These studies provide an important foundation for further research, but there are still academic gaps that need to be addressed.

The research gap that is the main concern in this article is the lack of studies that simultaneously integrate the perspectives of Sharia economic law and *Maqāṣid al-sharī'ah* to analyze consumer protection and halal assurance of MSME products in a specific local context, namely the city of Pekalongan. Previous studies are generally at the macro level and have not examined the dimensions of maqashid values, which can serve as a comprehensive analytical framework for measuring the extent to which local MSME practices meet consumer protection standards in accordance with Sharia principles (Vintya Sari & Kushidayati, 2025). In addition, there has been no research specifically examining Pekalongan as a case study, even though this city has unique characteristics as a center for MSMEs in the creative industry, with a majority Muslim population that is very concerned about the halal aspects of products (Surur et al., 2024).

Based on the research background and gaps, this article identifies two main problems. First, how is the implementation of consumer protection and halal assurance of MSME products in Pekalongan City reviewed from the perspective of Sharia economic law? Second, what is the relevance and application of *Maqāṣid al-sharī'ah* as an analytical framework in evaluating consumer protection practices and halal assurance of MSME products in Pekalongan City?

The novelty of this research lies in the use of the *Maqāṣid al-sharī'ah* analysis framework, integrated with Sharia economic law, to comprehensively and contextually examine consumer protection and halal assurance for MSME products. This approach allows for an analysis that is not only normative-judicial in nature but also rooted in the fundamental values of Islam, which are the spirit of all muamalah activities. This article also presents Pekalongan as a subject of study that has not been widely explored in the academic literature on Sharia economic law, thereby making a meaningful empirical contribution to the advancement of science.

This research is highlighted by the current state of halal compliance among MSMEs in Pekalongan City. Based on observations of 18 local businesses, only five have obtained an official BPJPH halal certificate, resulting in a halal compliance rate of just 27.8%. More than 70% of the businesses rely on self-declarations or unverified halal claims rather than fully verified certification. These findings indicate weak consumer protection and underscore the need for a comprehensive analysis of the implementation of halal assurance. The urgency of this research cannot be ignored. With the expanding scope of halal certification obligations for MSMEs mandated by regulations, an in-depth study is needed to provide Sharia-based policy recommendations for local governments, BPJPH, and other stakeholders. In addition, this research is expected to make a theoretical contribution to the development of the concept of

Sharia economic law, responsive to the dynamics of the MSME sector in Indonesia. This article employs normative juridical research methods, including conceptual and legislative approaches, and is enriched by an analysis of relevant literature. The discussion will be organized systematically, including a review of Sharia economic legal theory and Sharia Maqashid, analysis of halal product assurance regulations, implementation studies in Pekalongan City, and strategic recommendations for stakeholders.

METHOD

This research employs a qualitative case study approach developed by Theng et al. (2009) Moreover, grounded in a strong normative framework. This design was chosen for its ability to critically evaluate contemporary real-life phenomena against established legal and ethical standards. The normative case study approach is considered the most relevant for addressing this research problem, as the complex and multidimensional issue of consumer protection and halal assurance for MSME products in Pekalongan City must be rigorously analyzed not merely as empirical habits, but primarily through the binding norms of Sharia economic law and positive regulations

This research uses two main data sources: primary and secondary data. Primary data were obtained through in-depth interviews with informants purposively selected (purposive sampling) based on their knowledge relevance and direct involvement with the research problem. The research informants consist of 24 individuals (N=24), including MSME actors in Pekalongan City who have and do not have halal certification, officers of the Halal Product Assurance Agency (BPJPH) at the regional level, representatives of the Indonesian Ulema Council (MUI) of Pekalongan City, Muslim consumers as protected parties, as well as academics and practitioners of Sharia economic law. The principle of data saturation determined the number of informants: data collection stopped when the information obtained reached a saturation point and no longer yielded significant new findings. In addition to interviews, the researcher conducted direct observations of production and marketing practices across 18 business units (N=18) and reviewed official documents related to halal certification and business licensing.

Secondary data were obtained from literature studies, including laws and regulations, especially Law Number 33 of 2014 concerning Halal Product Assurance and its derivative regulations; Sharia economic law literature; jurisprudence books on muamalah; and scientific journals and official government reports relevant to the research topic. This literature study provides a normative and theoretical framework for the analysis of field data.

Data analysis was carried out in three simultaneous, iterative stages, as outlined in the interactive model of Miles et al. (2021): data condensation, data display, and drawing and verifying conclusions. The data collected were analyzed using two main analytical frameworks: the Sharia economic legal framework, which refers to the principles of muamalah, and the Sharia Maqashid framework developed by al-Ghazali and expanded by al-Syatibi, particularly regarding *hifz al-nafs* and *hifz al-din* as the normative foundation for Muslim consumer protection. This research applied source triangulation and triangulation methods to ensure data validity. Source triangulation involves comparing data from multiple informants with different backgrounds, while method triangulation involves confirming interview results through observation and document analysis. The entire research process was conducted in Pekalongan City, Central Java, during the predetermined research period, while upholding ethical principles, including informed consent and confidentiality of identity.

RESULTS AND DISCUSSION

Ensuring Halal Product Standards for MSMEs in Pekalongan: Empirical Realities and the Protection of Consumer Rights

The practice of ensuring halal product assurance for MSMEs in Pekalongan City remains suboptimal. Based on data obtained from in-depth interviews and field observations of MSME actors in food, beverage, and processed product production centers in Pekalongan City, there are three categories of halal assurance practices found in the field, namely MSMEs that already have an official halal certificate from the Halal Product Assurance Agency (BPJPH), MSMEs that use a self-declare mechanism or independent statements, as well as MSMEs that only rely on unilateral claims without any basis for verification (Nasrudin & Rahmatullah, 2026).

The first group, namely MSMEs that already have an official halal certificate, is a minority group among all business actors studied. Business actors in this group generally have carried out a well-documented production process, used halal-verified raw materials, and consistently implemented the Halal Product Assurance System (SJPH). This finding aligns with Jamaluddin and Haq (2026), who stated that MSMEs with better access to capital and information networks tend to be more proactive in fulfilling halal certification obligations.

The second group is MSME actors who utilize the self-declared halal certification mechanism under Article 26 of Law No. 33/2014, and Government Regulation No. 39/2021, and largely lack an adequate understanding of the required procedures. Despite the mechanism's design to simplify halal declarations for low-risk ingredient products per BPJPH guidelines, findings indicate that implementation across most MSMEs falls significantly short of regulatory standards, exposing a critical gap between policy intent and ground-level compliance.

The third and most worrying group is MSME actors who only put the "halal" label on their products without going through any verification process, either independently or through the authorized institutions. This practice not only violates positive legal provisions but also directly infringes on consumers' basic rights. These findings reinforce Raja et al. (2025), which identified the prevalence of unilateral halal claims among micro-scale MSMEs in Indonesia.

The practice of ensuring the halal quality of MSME products in the field reveals a significant gap between empirical reality and the applicable legal mandate. Law Number 8 of 1999 concerning Consumer Protection expressly mandates that consumers have the right to obtain true, clear, and honest information about the conditions and guarantees of goods being traded, as stipulated in Article 4, letter c. When MSMEs make halal claims without a valid basis, there is a violation of the right to correct information, which is also a form of fraud (*tadlis*) from the perspective of Islamic muamalah (Muthoifin et al., 2024).

Law Number 33 of 2014 concerning Halal Product Assurance has stipulated, in stages, halal certification obligations for products circulating and traded in Indonesia. Article 4 of the regulation emphasizes that products entering, circulating within, and traded within Indonesian territory must be halal-certified. This obligation also applies to MSMEs, with support for facilities and convenience through a self-declaration mechanism and assistance from halal supervisors. However, field findings show that the socialization of this regulation has not reached all levels of MSME actors in Pekalongan equally, resulting in many business actors being unaware of the legal obligations that bind them. This condition is in line with the findings of Marlina et al. (2025), who emphasized that the resistance of business actors does not solely cause the weakness in the implementation of

halal regulations at the MSME level, but is also due to inadequate socialization and weak law enforcement mechanisms by the authorities.

This research has identified three main groups of obstacles faced by MSME actors in Pekalongan City in the halal assurance process. The first obstacle is economic: the limited cost of obtaining halal certification. Although the government has provided a free halal certification program (*Sehati*) for MSMEs through BPJPH, micro-business actors still incur indirect costs, including document management, adjustments to production processes, and opportunity costs during certification. Limited working capital leads most MSME actors to prioritize business continuity over fulfilling certification obligations.

The second obstacle concerns the low halal literacy among MSME actors. Many business actors do not fully understand the differences among official halal certification, self-declaration mechanisms, and unilateral halal claims. This lack of understanding encourages some MSME actors to take shortcuts by listing halal labels without a legitimate process, which ultimately harms consumers and tarnishes market trust. This finding aligns with Rahayu et al. (2023), who found that low halal literacy among business actors is negatively correlated with compliance with halal product assurance regulations.

The third obstacle is bureaucratic: the complexity of the procedure and the length of the certification process, which MSME actors perceive as structural obstacles. Although BPJPH has carried out service reforms, the lingering perception of the lengthy bureaucracy still colors the views of most of the business actors interviewed. These bureaucratic barriers directly affect the low rate of MSME compliance with halal certification obligations, thereby weakening the overall consumer protection system. This condition emphasizes the urgency of reforming the governance of halal certification services that are more adaptive and responsive to the characteristics of MSMEs, as recommended by Wibowo et al. (2024), so that the protection of Muslim consumers in Pekalongan City can be realized substantively and not just normatively.

A Sharia Economic Law Review of Production and Transaction Mechanisms among MSMEs in Pekalongan

The production and transaction mechanisms of MSMEs in Pekalongan City show significant variations in compliance with Sharia standards, including halal raw materials, processing practices, and buying and selling practices observed in the field. Based on the results of in-depth interviews with 24 informants consisting of MSME actors, Muslim consumers, academics of Sharia economic law, and Pekalongan City BPJPH officers, as well as direct observation of 18 business units engaged in the processed food, beverage, and packaged products sectors, it was obtained that the majority of MSME actors have not fully understood and implemented the concept of *halalan thayyiban* integral to its production process. Production and transaction mechanisms among Pekalongan MSMEs vary considerably across business ventures and types of business, spanning processed food, beverages, and packaged products, with each demonstrating distinct levels of Sharia compliance. Of 18 observed units, only 27.8% held verified halal certification, 38.9% relied on self-declaration, and 33.3% operated without any verifiable halal basis. This uneven compliance landscape reflects both structural barriers and a persistent religiosity-compliance gap, in which high religious awareness fails to translate into adherence to *halalan thayyiban* standards in transactional practices.

Table 1. Halal Assurance and Sharia Compliance Status of MSMEs in Pekalongan

No	MSME Categories	Number of Units	Percentage	Status Halal	Basic Shariah Compliance
1	BPJPH Certified	5	27,8%	Verified	Height
2	Self-declared	7	38,9%	Partial	Medium

3	Unilateral Claims	6	33,3%	Not Verified	Low
Total		18	100%		

Source: Primary Data, Field Observation, 2026

Table 1 shows a worrying trend: more than 70% of MSME actors in Pekalongan City have not met the full, verified halal *thayyiban* standards. From the perspective of raw materials, observations of the production process found that some MSME actors still use food additives (BTP) with unclear halal status, such as synthetic flavors, food coloring, and preservatives, for which the halal source has not been confirmed with suppliers. One of the informants of MSME actors at the Landungsari processed food center stated: “We buy ingredients from the market, the important thing is to have a brand. Regarding the halal-haram, we think it is definitely halal because it is sold freely” (Interview, Informant A, October 2025). This statement reflects the widespread erroneous assumption among MSME actors that the availability of products in the market automatically guarantees their halal, even though the rules of fiqh affirm that *al-asblu fi al-muamalat al-ibabah batta yadulla al-dalil ‘ala al-tabrim* (the origin of muamalah is permissible until there is a forbidden evidence) does not mean denying the obligation of active verification of the halal status of the materials used (Hidayat, 2023).

From a transactional perspective, this research also found a pattern: the buying and selling practices between MSME actors and consumers in Pekalongan still contain elements of information non-transparency. Observations of product labeling practices show that 9 of 18 business units studied include halal symbols or text on packaging without a valid certification basis. This condition directly gives rise to what in muamalah jurisprudence is called *tadlis* (fraud through concealment of information), which can render the sale-and-purchase contract invalid (Syahputri et al., 2023).

The data findings can be explained in terms of two interrelated dimensions of Sharia analysis. First, from the aspect of halal *thayyiban*, this concept in the Qur’an, Surah Al-Baqarah, verse 168, and Surah Al-Maidah, verse 88, is an integral commandment: a product must not only be legally halal but also good, safe, healthy, and of high quality (*thayyib*) for consumers. In the context of Pekalongan MSMEs, this *thayyib* dimension is often overlooked. The results of an interview with an academic of Sharia economic law from UIN K.H. Abdurrahman Wahid Pekalongan emphasized: “Many MSMEs have not realized that *thayyib* is not just not containing haram ingredients. *Thayyib* also includes aspects of hygiene, food safety, and the feasibility of the production process as a whole” (Interview, Informant B, October 2025). Thus, products that use halal ingredients but are produced in unhygienic conditions, with contaminated equipment, or without adequate food safety standards still do not meet the halal *thayyiban* standards enshrined in Islam.

The incompatibility of the production and transaction mechanisms of Pekalongan MSMEs with the principles of Sharia economic law is not a stand-alone problem but the result of a series of causalities that are both structural and cultural. Structurally, the absence of a comprehensive halal ecosystem at the local level is the root of the main problem. MSMEs in Pekalongan lack adequate access to information on the halal status of raw materials from upstream suppliers, so the halal supply chain, a prerequisite for meeting halal *thayyiban* standards, cannot be established systematically. Tieman et al. (2020) emphasized that the integrity of halal products is highly dependent on the integrity of the halal supply chain, from raw materials through the final product to the consumer. That failure at any point in the chain can jeopardize the product’s overall halal status.

Culturally, there is a religiosity-compliance gap phenomenon, which is the gap between the high religious awareness of MSME actors as Muslims and their low compliance with Sharia norms in business practices. This phenomenon is confirmed by observations showing that almost all MSME actors interviewed admitted they understood

the obligation to consume and produce halal food but did not translate this into concrete actions, such as verifying raw materials and managing certification. This is in line with the findings of Yudha et al. (2024), who identified that religiosity is not always linearly correlated with compliance with halal standards in business practices. In the perspective of the principles of Sharia transactions, this condition shows the weak implementation of the three pillars of muamalah that should be the basis of every transaction, namely *shiddiq* (honesty in providing product information to consumers), *‘adl* (fairness in fulfilling the consumer’s rights to products that are in accordance with his claims), and transparency as a manifestation of the prohibition of *gharar* (ambiguity) in the sale and purchase contract (Ibrahim, 2025).

The findings of this research can be further interpreted within the framework of the theory of *fiqh al-muamalat* and supported by several relevant prior studies. From the perspective of consumer *khiyar* rights, this research found that the mechanisms of *khiyar al-‘ayb* (voting rights for product defects) and *khiyar al-tadlis* (voting rights for fraud) that consumers can invoke when products do not comply with their halal claims are ineffective in practice. This is due to information asymmetry between producers and consumers, where consumers lack the technical capacity to verify the halal status of the products they buy. Consumers can only rely on labels and claims made by business actors, which, as explained, often lack a legitimate basis. Ibn Qudamah (1997) in *Al-Mughni* explains that *khiyar al-tadlis* gives the buyer the right to cancel the contract when it is proven that the seller is hiding information that substantially affects the purchase decision, and false halal claims fall into this category (Khairatun Hisan et al., 2025). These findings strengthen the argument of Marlina et al. (2025) states that the weakness in enforcing consumer rights in the context of halal products in Indonesia is not only due to weak regulations but also to the lack of accessible redress mechanisms for consumers. Thus, strengthening halal literacy among MSME actors and empowering consumers to access product information transparently are two strategic steps that must be carried out simultaneously to create a muamalah ecosystem that truly aligns with the principles of Sharia economic law.

Actualizing *Maqāṣid Al-Sharī’ah* Values to Establish a Halal MSME Ecosystem in Pekalongan

The actualization of the values of *maqāṣid al-syarī’ah* in the MSME halal ecosystem in Pekalongan not only takes place at the normative level but has also begun to be internalized in production, distribution, and consumption practices. Field findings indicate that MSME actors are increasingly aware of religion, though they still face limited technical knowledge and structural support. Based on observations at several batik, culinary, and processed-product MSME centers, the researcher noted that some business actors have adopted halal principles not only as an administrative obligation but also as a form of moral and spiritual responsibility.

An informant of culinary MSME actors stated, “*We not only want to get a halal label, but also ensure that the entire process is completely in accordance with Sharia, from the raw materials to the processing method*” (Interview, 2026). This statement indicates a paradigm shift from mere formal obedience to substantive awareness. However, the observation results also show an inequality between MSMEs that have been certified halal and those that have not, especially in halal literacy and access to the certification process.

In the context of *ḥifẓ al-dīn* (safeguarding religion), this research found that MSMEs’ implementation of halal product assurance in Pekalongan serves as an instrument of protection for Muslim consumers in carrying out their religious teachings. Halal products are understood not only as economic commodities but also as integral parts of religious

practices. This aligns with findings from consumer interviews, which stated, “*We feel calmer and more confident when buying products that are clearly halal, because it is part of our worship*” (Interview, 2026). Thus, the halal ecosystem serves as a social mechanism that maintains the integrity of the community’s religious practices.

Furthermore, from the perspectives of *ḥifẓ al-nafs* (safeguarding the soul) and *ḥifẓ al-’aql* (safeguarding reason), this research identifies that halal and tahayyib product guarantees protect consumers’ physical and mental health. Observations of the production process show that MSMEs that have implemented halal standards tend to pay greater attention to cleanliness, food safety, and the use of safe raw materials. An MSME actor said, “*We are now more selective in choosing ingredients, not only halal, but also must be safe and of high quality*” (Interview, 2026). These findings show that the concept of halal has evolved into a comprehensive quality standard.

Within the framework of *ḥifẓ al-māl* (safeguarding property), this research found that halal certification helps prevent adverse economic practices for both consumers and business actors. Halal certification increases transparency and trust in transactions, thereby reducing the potential for *gharar* (ambiguity) and *tadlis* (fraud). One of the informants from the MSME assistance institution stated, “*With halal certification, consumers do not hesitate, and business actors are also protected from potential legal disputes*” (Interview, 2026). In addition, halal certification also opens up wider market access, thereby increasing the competitiveness of MSMEs.

Table 2. Analysis of Maqāṣid Al-Sharī’ah Actualization in Pekalongan’s MSME Halal Ecosystem

Maqāṣid Al-Sharī’ah Dimension	Empirical Findings in MSME Practices	Implications and Theoretical Meanings
Ḥifẓ al-Dīn (Safeguarding Religion)	Halal product assurance protects Muslim consumers as they practice their religious teachings. Consumers feel calmer buying halal products, viewing them as a part of worship rather than mere economic commodities.	Manifests as <i>taḥqīq al-’ubūdiyyah</i> (actualization of servitude to Allah). The halal ecosystem acts as a social mechanism that integrates religious values with economic activities and maintains the community’s religious integrity.
Ḥifẓ al-Nafs & Ḥifẓ al-’Aql (Safeguarding Soul & Reason)	Implementation of halal standards protects consumers’ physical and mental health. MSMEs show increased selectivity for raw materials and greater attention to cleanliness and food safety.	Aligns with the concept of <i>halālan ṭayyiban</i> , shifting the halal paradigm toward a comprehensive quality standard encompassing health, hygiene, and environmental sustainability.
Ḥifẓ al-Māl (Safeguarding Property)	Halal certification increases transaction transparency and trust, directly reducing the potential for <i>gharar</i> (ambiguity) and <i>tadlis</i> (fraud). It also protects actors from legal disputes and broadens market access.	Acts as an economic protection instrument that ensures fairness and accountability. It creates a reliable business ecosystem and adds significant economic value and competitiveness to MSMEs.
Holistic Implementation Challenges (Structural & Ecosystem)	MSMEs face barriers such as limited halal literacy, certification costs, and a lack of adequate mentoring. There is an inequality between certified and uncertified businesses.	Achieving optimal <i>maqāṣid</i> requires structural support and synergy among local governments, certification bodies, and MSME communities to build an inclusive and sustainable halal ecosystem.

Source: Primary Data, Field Observation, 2026

Table 2 shows that the actualization of the *maqāṣid al-syarī’ah* values in the MSME halal ecosystem in Pekalongan reflects the integration of the normative and practical

dimensions of Islamic law. From the perspective of the theory of *maqāṣid* developed by al-Syāṭibī, the main purpose of the Sharia is لتحقيق مصالح العباد (realizing human benefit) (Azis et al., 2024). The findings of this research confirm that halal implementation not only functions as a legal instrument but also as a mechanism for achieving holistic benefits.

In the context of *ḥijz al-dīn*, the practice of halal assurance by MSMEs can be understood as a form of *taḥqīq al-'ubūdiyyah* (actualization of servitude to Allah). This shows that halal economics is not separate from the spiritual dimension, but rather becomes part of the expression of faith. The Islamic economic system should be oriented towards moral and spiritual values rather than solely towards economic efficiency. (Muttaqin et al., 2023) Therefore, the existence of a halal ecosystem in Pekalongan reflects an integrative effort between religious values and economic activities.

Based on the perspectives of *ḥijz al-nafs* and *ḥijz al-'aql*, the findings of this research align with the concept of *halālan ṭayyiban*, which emphasizes aspects of safety and product quality. According to Shah Mohd Salleh et al. (2025) The principle of *ṭayyib* encompasses health, hygiene, and environmental sustainability. Thus, the implementation of halal standards by MSMEs not only protects consumers from health risks but also contributes to the development of a sustainable production system. This is evident in the increased awareness among MSME actors of the importance of sanitation and of raw material quality. Meanwhile, within the framework of *ḥijz al-māl*, halal certification serves as an economic protection instrument that prevents harmful practices. Umami and Ghofur (2022) emphasized that the protection of property in Islam includes aspects of fairness and transparency in transactions. The findings of this research show that halal certification increases the accountability of business actors, thereby creating a fairer and more reliable business ecosystem. In addition, halal certification also provides significant economic added value for MSMEs.

The elaboration of the findings with theory shows that the actualization of *maqāṣid al-syarī'ah* in the MSME halal ecosystem in Pekalongan is not only conceptual but also realized in practice. However, this research also identified implementation challenges, including limitations in halal literacy, certification costs, and a lack of mentoring. This suggests that the actualization of *maqāṣid* requires adequate structural support, including government policies and the role of companion institutions. The findings of this research are supported by prior research showing that halal certification positively impacts consumer confidence and MSME performance. Research by Mukhroji et al. (2023) shows that halal labels significantly increase Muslim consumers' purchase intention. Meanwhile, a study by Maulana et al. (2026) confirms that the halal industry has significant potential to drive value-based economic growth. In the Indonesian context, research by Nasrudin and Rahmatullah (2026) shows that MSMEs with halal certification tend to be more competitive in the market. Furthermore, research by Riyadi et al. (2026) revealed that halal awareness is influenced not only by religious factors but also by social and economic factors. These findings are in line with the results of this research, which shows that the motivation of MSME actors in adopting halal is not only spiritual, but also economic. Thus, the halal ecosystem in Pekalongan can be understood as the result of interactions among religious values, economic interests, and social dynamics.

The results of the observation also show that key actors, including local governments, certification bodies, and the MSME community, strongly influence the successful implementation of *maqāṣid al-syarī'ah* in the halal ecosystem. The synergy between these actors is an important factor in creating an inclusive and sustainable halal ecosystem. Without integrated support, it will be difficult to achieve optimal results in the

actualization of *maqāṣid*. This research confirms that the actualization of *the maqāṣid al-syari'ah values within the halal MSME ecosystem* in Pekalongan is a dynamic and multidimensional process. Halal implementation serves not only as a religious obligation but also as a benefit-oriented economic development strategy. By integrating the values of *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, and *ḥifẓ al-māl*, the halal ecosystem can serve as a model for sustainable and equitable economic development. However, this research also underscores the importance of strengthening halal literacy, simplifying the certification process, and increasing the capacity of MSME actors. Without systematic intervention, the great potential of the halal ecosystem will not be optimally actualized. Therefore, a holistic and collaborative approach is needed to ensure that the values of *maqāṣid al-syari'ah* are truly embodied in daily economic practices.

CONCLUSION

This research reveals a critical and unexpected phenomenon: a religiosity-compliance gap among MSME actors in Pekalongan. Despite possessing high religious awareness as Muslims, these business owners demonstrate low compliance with Sharia norms in their daily operations. Empirical evidence shows that over 70% of MSMEs fail to meet comprehensive and verified *halalan thayyiban* standards. Many practitioners falsely assume that raw materials sourced from the market are inherently halal, leading them to neglect active verification. Furthermore, a concerning practice involves the unauthorized use of halal labels on packaging without legitimate certification. This constitutes *tadlis* (fraudulent concealment), which directly undermines consumer rights.

This research contributes significantly to the field by innovating an integrated framework that combines *Maqāṣid al-shari'ah* with Sharia Economic Law to evaluate consumer protection within a local context. This interdisciplinary approach proves that halal certification is not merely a formal administrative or legal obligation; rather, it is a vital manifestation of protecting religion, life, intellect, and property (*al-daruriyyat al-khamsah*). This framework emphasizes the halal ecosystem as a robust mechanism for achieving holistic and sustainable human welfare (*maslahah*). Despite these insights, the study has limitations due to its exclusive focus on Pekalongan. The data collection was confined to 24 informants and observations across 18 business units. Consequently, the small sample size and narrow geographic scope prevent these findings from being generalized nationally. Future research should employ quantitative methods with larger sample sizes and broader geographic coverage. Additionally, further studies are needed to evaluate the effectiveness of local government policy interventions in addressing the halal literacy gap and the financial barriers to certification for micro-scale enterprises.

REFERENCES

- Adinugraha, H. H., Rahmawati, F., Shulthoni, M., & Sain, Z. H. (2025). Digital Transformation Strategy for Implementing Halal Management: A Case Study of the MSME Industry in Pakistan. *Jurnal Al-Qalam*, 31(1), 146–161. <https://jurnalalqalam.or.id/index.php/Alqalam/article/view/1623/815>
- Anggrayni, B. S. (2025). Analysis of Opportunities and Challenges of Halal Product Certification for MSMEs in Sidoarjo Regency. *Journal of Halal Lifestyle and Sustainability*, 1(1). <https://doi.org/10.21070/jhls.v1i1.5>
- Asmawi, M., & Lutfiadi, A. (2026). Challenges Implementing Indonesia's Halal Product Guarantee Law for MSMEs: Legal Readiness Review. *Jurnal Halal Center (JHC)*, 1(1), 115–142. <https://doi.org/https://doi.org/10.28918/jhc.v1i1.14222>
- Ayumiati, Fahlevi, H., Yusuf, M. Y., & Abdullah, S. (2024). Budget Management of the Aceh Government: An Analysis of the Maqāṣid al-shari'ah Approach. *Samarah*, 8(1).

<https://doi.org/10.22373/sjhc.v8i1.19886>

- Azis, M. I., Eril, E., Taqiyuddin BN, A. M., Salam, A., & Arief, A. (2024). Maqāṣid Al-Shari'ah Theory By Imam Al-Syātibī. *Anayasa: Journal of Legal Studies*, 2(1). <https://doi.org/10.61397/ays.v2i1.191>
- Effendi, B., Fikri, M. K., Adinugraha, H. H., Susminingsih, & Furqon, A. (2024). Preparation for the Implementation of Mandatory Halal Regulations for Food and Beverage Products in Indonesia. *Revista Juridica*, 1(23), 341–365.
- Hartanto, S., Suparyanto, T., & Azwar. (2023). Islamic Finance Practices in Micro, Small, and Medium Enterprises in Indonesia: A Systematic Literature Review. *Millah: Journal of Religious Studies*, 22(2). <https://doi.org/10.20885/millah.vol22.iss2.art6>
- Hidayat, H. (2023). The Use and Strength of the 'al-Asl fi al-Mu'amalah al-Ibahah Method In the DSN-MUI Fatwa in Indonesia. *International Journal of Islamic Thought and Humanities*, 2(1). <https://doi.org/10.54298/ijth.v2i1.69>
- Ibrahim, H. M. (2025). The Methodology Followed by Sheikh Yūsuf al-Qaraḍāwī in his Fatwas. *Journal of College of Sharia and Islamic Studies*, 43(1). <https://doi.org/10.29117/jcsis.2025.0402>
- Jamaluddin, & Haq, A. Al. (2026). Survival and Adaptation Strategies of Small Industries to Meet HAS 23000 Standards. *Jurnal Halal Center (JHC)*, 1(1), 1–14. <https://doi.org/https://doi.org/10.28918/vscn0f18>
- Khairatun Hisan, Dzulkifli Hadi Imawan, & Haqqiya, H. (2025). Analysis of Ibn Qudāmah's Comparative Fiqh Methodology in al-Mugnī and Its Relevance for Contemporary Ijtihad. *Mazahibuna*. <https://doi.org/10.24252/mazahibuna.vi.54759>
- Marliana, B. F., Rokhim, A., & Farahwati. (2025). The Urgency Of Halal Certification In Ensuring Legal Certainty For Muslim Consumers. *Awang Long Law Review*, 7(2). <https://doi.org/10.56301/awl.v7i2.1562>
- Marlina, T., Umar, J., Budiayanti, S., Aufiya, Z. G., Ika Putri, D., & Wahyudin, H. (2025). The Effectiveness of Halal Certification Regulations for MSME Operators in Consumer Protection Efforts. *Jurnal Legis*, 2(5). <https://doi.org/10.62885/legisci.v2i5.652>
- Maulana, A. S., Anas, A., & Izza, M. (2026). Legal Certainty within Indonesia's Halal Industry Regulatory Framework. *Jurnal Halal Center (JHC)*, 1(1), 88–101. <https://doi.org/https://doi.org/10.28918/jhc.v1i1.14183>
- Miles, M. B., Huberman, A. M., University, J. S., & Data. (2021). Qualitative Data Analysis: A Methods Sourcebook. In *Learning Sciences Research for Teaching*.
- Mukhrojji, Anisa, & Teguh Ferdiansah. (2023). The Influence of Halal Awareness of Halal Labels and Sub-Cultures on the Purchase Decision of MSME Products in Bumiayu. *Proceeding of International Conference on Islamic Economics, Islamic Banking, Zakah and Waqf*, 1. <https://doi.org/10.24090/icibzawa.v1i.740>
- Muthoifin, M., Amelia, I., & Eprahim Ali, A. B. (2024). Islamic accounting: Ethics and contextualization of recording in Muamalah transactions. In *Multidisciplinary Reviews* (Vol. 7, Issue 8). <https://doi.org/10.31893/multirev.2024132>
- Muttaqin, A. A., Samsudin, M. A., Salleh, A. D., & Ahmad, A. A. (2023). The Relationship of Disaster to the Islamic Economic System: An Analysis on Aspect of Maqāsid Shari'ah Framework. *Samarah*, 7(1). <https://doi.org/10.22373/sjhc.v7i1.16014>
- Nasrudin, M., & Rahmatullah. (2026). Navigating Barriers to Self-Declared Halal Certification among Culinary MSMEs in Banten. *Jurnal Halal Center (JHC)*, 1(1), 43–55. <https://doi.org/https://doi.org/10.28918/jhc.v1i1.14306>
- Noor, N. (2025). A closer look at halal brand image: systematic review and future directions. In *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-06-2024->

0259

- Rahayu, S. A. P., Niravita, A., Anitasari, R. F., & Kamal, U. (2023). Halal Certification Imperatives for MSMEs: Navigating Sustainability, Consumer Confidence, and Policy Compliance (Case of Kenteng, Bandung, Indonesia). *Indonesian Journal of Advocacy and Legal Services*, 5(2). <https://doi.org/10.15294/ijals.v5i2.72426>
- Raja, M., Kurlillah, A., Astina, C., Zuhlilmi, Z., & Fazal Ahmed, O. A. (2025). Self-declare halal certification in kota Langsa: Empowering MSMEs for quality consumption. *International Journal of Halal Industry*, 1(2). <https://doi.org/10.20885/ijhi.vol1.iss2.art1>
- Riyadi, A., Surur, A. T., & Nasarruddin, R. Bin. (2026). Contemporary Da'wah Strategies to Promote Halal Awareness Among Generation Z in Indonesia. *Jurnal Halal Center (JHC)*, 1(1), 72–87. <https://doi.org/https://doi.org/10.28918/jhc.v1i1.14243>
- Shah Mohd Salleh, M. N., Meerangani, K. A., Abdul Hamid, M. F., Hashim, S. N. I., & Wahab, N. A. A. (2025). The Principle of Al-Tayyib in the Local Wisdom of Malay Community's Food Culture. *International Journal of Research and Innovation in Social Science*, IX(IV). <https://doi.org/10.47772/ijriss.2025.90400148>
- Surur, A. T., Shulthoni, M., & Adinugraha, H. H. (2024). Islamic Economic Practices in Indonesia: Essence or Symbol in a Muslim-Majority Country in the World. *Dialogue and Universalism*, 34(2), 239–264. <https://doi.org/https://doi.org/10.5840/du202434234>
- Syahputri, E. F., Abdullah, M. W., Haddade, A. W., & Arif, W. (2023). Disclose Tadlis Practice of Muslim Traders in Traditional Market. *Technium: Romanian Journal of Applied Sciences and Technology*, 7. <https://doi.org/10.47577/technium.v7i.8161>
- Theng, Y. L., Foo, S., Goh, D., & Na, J. C. (2009). Handbook of research on digital libraries: Design, development, and impact. In *Handbook of Research on Digital Libraries: Design, Development, and Impact*. <https://doi.org/10.4018/978-1-59904-879-6>
- Tieman, M., Zakaria, Z., Sulaiman, A., & Ramli, S. Q. (2020). Halal procurement strategy in the food industry: a focus group discussion. *International Journal of Islamic Marketing and Branding*, 5(3). <https://doi.org/10.1504/ijimb.2020.113143>
- Umami, U., & Ghofur, A. (2022). Human Rights in Maqāṣid al-Sharī'ah al-Āmmah: A Perspective of Ibn 'Āshūr. *Al-Ahkam*, 32(1). <https://doi.org/10.21580/ahkam.2022.32.1.9306>
- Vintya sari, D. Y., & Kushidayati, L. (2025). Halal Certification, Legal Awareness, and Maqasid al Shari'ah among Fried Chicken MSMEs in Indonesia. *Az-Zarqa': Jurnal Hukum Bisnis Islam*, 17(2). <https://doi.org/10.14421/az-zarqa.v17.i2.4546>
- Wibowo, D. E., Prematura, A. M., Aditya, A., Maulana, J., Kunantiyorini, A., Taufik, T., Suryani, S., & Soeharto, A. (2024). The Implementation of the Indonesian Council of Ulama (MUI) Halal Certification to Msme Products to Realize Consumer Protection. *KnE Social Sciences*. <https://doi.org/10.18502/kss.v9i24.16866>
- Yudha, A. T. R. C., Huda, N., Maksum, Sherawali, & Wijayanti, I. (2024). The Moderating Effect of Religiosity on Fashion Uniqueness and Consciousness in Halal Fashion Purchase. *Indonesian Journal of Halal Research*, 6(2). <https://doi.org/10.15575/ijhar.v6i2.34614>