

Legal Compliance of Halal Certified Businesses Towards Environmentally Friendly Business Management from the Maqasid Syariah Perspective

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Abstract

This study analyzes the relationship between legal compliance of halal-certified business actors and the implementation of environmentally friendly business practices in Pekalongan. Halal certification, as regulated in Law Number 33 of 2014 concerning Halal Product Assurance, is not only oriented towards sharia compliance but also embodies the principle of halalan ṭayyiban, which emphasizes the values of goodness, cleanliness, and sustainability in the production process. This study uses a juridical-empirical approach with qualitative methods through observation, interviews, and documentation of micro, small, and medium enterprises (MSMEs) in Kajen District, Pekalongan Regency. The research results show that most business actors have maintained the halal substance of their products, but have not fully fulfilled administrative obligations such as reporting changes in raw materials, halal labeling, and certificate renewal. This low level of compliance is due to a lack of outreach, weak supervision, and limited legal knowledge among business actors. Furthermore, the principle of ṭayyiban has strong relevance to environmentally friendly business practices through the implementation of hygienic production processes, the use of sustainable raw materials, and responsible waste management. This study recommends the integration of environmental indicators into the halal audit system so that halal certification becomes not only a formal compliance instrument but also a means to economic and ecological sustainability. Therefore, legal compliance with halal certification is a strategic step towards realizing an inclusive, competitive, and environmentally conscious sharia economy.

Keywords: legal compliance, halal certification, MSMEs, environment

Introduction

Compliance with halal certification for businesses in Indonesia not only reflects adherence to sharia standards but also holds significant potential to support sustainable and environmentally friendly business practices. The principle of halalan ṭayyiban, which underpins halal certification, emphasizes that a product's halal status is determined not only by its substance but also by its sound, clean, and ethical production process (Erwaedy, A., Pardiman, P., Syahril, S., & Andiriyanto, 2021). Thus, the concept of ṭayyiban contains values of moral and ecological responsibility that encourage business actors to consider the environmental impact in every production activity (Erwaedy, A., Pardiman, P., Syahril, S., & Andiriyanto, 2021).

Waste management is one of the most pressing environmental issues in Indonesia. According to data from the Pekalongan Regency Environmental Agency (DLH) in 2023, total waste production in the regency reached approximately 340 tons per day, with plastic comprising approximately 25%, or approximately 85 tons per day. Of this total, a 2023 survey by the DLH and the UMKM Agency found that approximately 15–18% of plastic waste originates from MSME activities. This means that MSMEs contribute approximately 12–15 tons of plastic waste per day. In Pekalongan Regency itself, waste production continues to increase annually. In 2024, Pekalongan Regency generated 147,078.06 tons of waste, with the Final Waste Disposal Site (TPA) located in Bojong Larang Hamlet, Linggo Asri Village, covering an area of 4.54 hectares. Although this production figure is still relatively low compared to other regions in Central Java, anticipatory measures are still necessary due to rapid population growth and urbanization in Pekalongan Regency (Admin PTSP, 2025).

Table 1. Contribution of the MSME Sector to Plastic Waste

MSME sector	Number of Business Units	Estimated Contribution of Plastic Waste	Percentage of Total Regency Plastic
Food & drink	±37.000	±7 tons/day	8%
Batik & textiles	±25.000	±3 tons/day	3,5%
Small trade & services	±22.000	±2,5 tons/day	3%
Others (crafts, cosmetics, etc.)	±8.000	±1,5 tons/day	1,5%
Total	±92.000	±14 tons/day	16%

Islam views nature as God's creation that must be cared for. Some of Islam's ethical principles related to the environment include trust and caliphate, the prohibition of facade (damage), the principle of not harming (La Dharar wa La Dharar), and avoiding israf (excessiveness). Excessive consumption, the use of single-use plastics, and waste of resources are among the israf behaviors condemned by the Quran. Pekalongan Regency's contribution to plastic waste from food and beverages is approximately 7 tons per day. When MSMEs litter, burn plastic, or produce excessive waste, these actions contradict the mandate to protect the earth.

Despite the potential synergy between halal certification and environmental sustainability, implementation on the ground remains challenging. Existing regulations do not explicitly integrate environmental standards into the mandatory criteria for halal certification (Rahman, M. M., Razimi, M. S. A., Ariffin, A. S., & Hashim, 2024a). This condition creates a gap between the broad philosophical framework of halalan tayyiban and the implementation of Law Number 33 of 2014 concerning Halal Product Guarantee which still tends to emphasize formalistic aspects (Hidarya, I., & Badrudin, 2024).

This study aims to analyze how legal compliance with halal certification can be harmonized with environmentally friendly business practices based on the principles of Maqāsid Syariah. Specifically, this study will evaluate the extent to which Halal Product Assurance regulations, particularly Law Number 33 of 2014, have accommodated the environmental sustainability dimension and how these are implemented by the Halal Product Assurance Organizing Agency in the audit and supervision process (Latif, Y., & Sambas, 2025) (Rahma, A. R., & Phahlevy, 2024).

Furthermore, this research will also examine regulatory factors such as business awareness, market pressure, and managerial ethics that influence the implementation of environmentally friendly business practices in the halal sector. The research context focuses on Kajen District, Pekalongan Regency, where 20 MSMEs received halal certification through the Free Halal Certification (SEHATI) program in January 2024. This program aims to support the implementation of the mandatory halal certification requirement that has been in place since October 2019 (Sholihah, A., & Setiawan, 2022).

However, monitoring by the Halal Task Force Team of the Ministry of Religious Affairs of Pekalongan Regency (October 2024) showed that many business actors still do not understand and comply with further legal obligations, such as reporting changes in raw materials, maintaining the Halal Product Assurance System (SJPH), and periodically renewing certificates. This indicates that even though halal certification is mandatory (Fitriani, A., Alwi, M. M., Dawud, M., & Fanani, 2023) there are still obstacles in understanding and implementing post-certification compliance among MSMEs. The causal factors include lack of socialization, weak supervision, and limited human resources (Tuhuteru, A. D., & Iqbal, 2024).

Field observations indicate that at least five businesses in Kajen District have not yet fulfilled their post-certification obligations. This situation highlights a gap between legal norms and the reality of implementation on the ground. Minimal oversight, weak legal sanctions, and business actors' poor understanding of certification obligations are key factors influencing this level of compliance. This is despite the fact that Law Number 33 of 2014 changed the nature of halal certification from voluntary to mandatory, including for MSMEs (Gunawan, S., Juwari, J., Apamarta, H. W., Darmawan, R. M. A., & Rakhmawati, 2021) (Atsiriyyah, A., & Fitriyanti, 2023).

This gap hinders the achievement of the overall objectives of halal certification, particularly in integrating environmental sustainability aspects as contained in the principles of *ṭayyiban* (Tuhuteru, A. D., & Iqbal, 2024). Therefore, this study seeks to identify effective regulatory mechanisms to bridge this gap, encourage comprehensive legal compliance, and ensure that halal certification becomes an instrument towards ecologically responsible business practices (Suriyani, I., Karjoko, L., & Handayani, 2023).

This study proposes the need to integrate environmental sustainability indicators into the halal audit system by considering the perspective of Maqāsid Syariah, particularly the values of *Hifẓ al-Bī'ah* (environmental preservation) and *Hifẓ al-Māl* (property/economic preservation). Thus, this research is expected to strengthen the understanding that legal compliance with halal certification is not

merely ritualistic, but also oriented towards economic and environmental sustainability.

Previous research has focused largely on the response of MSMEs to the obligation of halal certification (Atsiriyah, A., & Fitriyanti, 2023) (Rukoyah, A. F., & Ayu, 2023). However, not many have explicitly examined the integration of halal legal compliance with environmentally friendly business practices. Several studies have highlighted that MSMEs welcome halal certification because it can increase consumer trust and market competitiveness. However, public awareness of policy changes and the overall benefits of certification still needs to be optimized (Atsiriyah, A., & Fitriyanti, 2023) (Illiyina, I., & Kriswibowo, 2022). Other research highlights problems in the implementation of halal certification, such as limited guarantees of halal raw material supplies and a lack of human resource capacity for halal guarantees, which has an impact on low awareness of business actors to participate actively (Nasori, N., Asih, R., Baqiya, M. A., & Rubiyanto, 2022). This phenomenon underscores the need to increase awareness and comprehensive understanding among business actors regarding all aspects of halal certification (Fitriani, A., Alwi, M. M., Dawud, M., & Fanani, 2023).

Existing studies also show that although BPJPH has made efforts to improve halal product assurance, there are still challenges in ensuring its effectiveness, especially for MSMEs that have limited resources and understanding of the Halal Assurance System (Gustiana, 2023) (Wahyuni, H. C., & Handayani, 2022). Inhibiting factors such as lack of socialization, low awareness of the law among producers, as well as cost constraints and access to information on halal raw materials, also complicate MSME compliance with halal assurance standards (Diyah, N. E., Riyanti, A., & Karim, 2022). Although halal certification in Indonesia has shifted from voluntary to mandatory according to Law Number 33 of 2014, the effectiveness of this regulation in encouraging environmentally friendly practices still requires further exploration (Supriyadi, S., Aulia, R., Nubahai, L., Rahman, R. A., & Mohamed, 2024) (Marasabessy, 2022).

Therefore, this study argues that a review of the halal regulatory framework is necessary to explicitly integrate environmental parameters to ensure the holistic implementation of the *halalan tayyiban* principle (Ahyani et al., 2023) (Rahma, A. R., & Phahlevy, 2024) (Diyah, N. E., Riyanti, A., & Karim, 2022). This is important considering that halal certification, which is mandated by regulations in Indonesia, should cover not only the halal aspects of the product but also the goodness and sustainability of the production process (Pratama, 20). This approach is in line with *Maqāṣid Syariah* which emphasizes environmental protection (*Hifẓ al-Bī'ah*) as an integral part of the objectives of sharia (Ahyani et al., 2023) (Ahyani, H., Putra, H. M., Muharir, M., Mutmainah, N., & Prakasa, 2023). Theoretically, the concept of *Hifẓ al-Bī'ah* in *Maqāṣid Syariah* provides a strong ethical and legal basis for incorporating environmental considerations into the halal certification framework, so that it does not only limit the scope to the consumption aspect alone (Dewi, T. S. K., & Sa'adah, 2024).

This requires the development of more comprehensive halal audit criteria, covering the environmental impacts of the entire product life cycle, from raw material procurement to distribution and waste disposal (Muharni, Y., Ridwan, A.,

Athoilah, M. A., Rakhmawan, I., & Santoso, 2024). This integration will ensure that halal compliance is not limited to the formal sharia dimension but also promotes a deep ecological responsibility, in line with the principles of sustainability. This approach will strengthen the legitimacy and relevance of halal certification as an instrument supporting sustainable development and the overall well-being of the Muslim community (Fachrudin, F., Suretno, S., Muslim, M., Kohar, A., & Mailana, 2023). Thus, this research is expected to provide a significant contribution in formulating more holistic policies and encourage collective awareness among stakeholders to implement environmentally friendly halal practices (Purnamasari, 2015) (Santoso, S., Alfarisah, S., Fatmawati, A. A., & Ubaidillah, 2021).

Compliance can be defined as an attitude of submission and obedience to certain rules or parties. Generally, compliance reflects a person's willingness to follow and comply with applicable provisions or authorities. In a legal context, compliance refers to a legal subject's willingness to fulfill obligations stipulated in applicable laws and regulations or legal norms, either voluntarily or under the threat of sanctions (Apriyani, M. D., & Cahyono, 2025). According to Soerjono Soekanto, legal compliance indicators can be divided into 3 main categories, namely legal awareness, legal compliance, and law enforcement (Abduh, M., & Bastian, 2024).

In modern legal studies, there are several main theories that explain the motivation of business actors to comply or avoid compliance.

1. Instrumental Compliance Theory (Rational Choice Theory)

Business actors are seen as rational, so that compliance or non-compliance is determined by profit and loss calculations

Table 2. Instrumental Compliance Theory

Why obey?	Why disobey?
Fear of sanctions (fines, permit revocation, audit)	Compliance costs are too high (halal audits, wastewater treatment plant costs, environmentally friendly packaging)
Want to avoid economic losses	Low oversight (high chance of breaking)
Want to get incentives (subsidies, government facilities, ease of permits)	There are no strict sanctions in the field
Assuming compliance provides reputational benefits	MSMEs feel that compliance hinders business continuity

2. Normative Compliance Theory

Business actors comply because they feel the rules are morally right, not because they are afraid of sanctions.

Table 3. Normative Compliance Theory

Why obey?	Why disobey?
Ethical belief: protecting the environment is a moral responsibility.	Low ethical awareness
Religious values: Islam forbids destroying the earth, throwing waste carelessly, israf, and facade	Legal and religious literacy does not extend to environmental and sustainability issues.
The awareness that the law supports the public good (maslahah)	Business actors view the law as merely an administrative procedure, not a moral obligation.

Legal awareness involves an individual's or entity's understanding of legal norms, while legal compliance reflects behavior that is in accordance with these provisions, and law enforcement relates to the implementation and sanctions for violations (Abduh, M., & Bastian, 2024). In the context of halal compliance, these indicators can be expanded to include a deep understanding of the principles of halalan tayyiban which focuses not only on ritualistic aspects but also on the ethics of production and environmental impact (Rahman, M. M., Razimi, M. S. A., Ariffin, A. S., & Hashim, 2024b).

Compliance with the aspects of tayyiban requires business actors to ensure that the entire process, from production to distribution, is carried out hygienically, safely and sustainably, which intrinsically includes consideration of environmental impacts (Raheema, 2018). This concept of legal compliance also involves an understanding of the ethical and sociological implications of every action, which encourages business actors to not only avoid prohibited things, but also actively do good that provides broad benefits to society and the environment (Hutahayan, B., Nainggolan, B., & Tobing, 2022). Integration between halal legal compliance with environmentally friendly business practices is essential to realizing comprehensive sustainability in the halal product assurance system in Indonesia, in line with the universal values contained in Maqāsid Syariah (Waluyo, 2020).

Methods

This research uses an empirical legal approach, one that views law not only as written norms but also as concrete social behavior in society. Thus, law is understood as a social phenomenon that can be observed and analyzed empirically. This approach allows researchers to observe how legal provisions regarding halal product assurance are actually implemented by business actors in the field.

The research method used is qualitative-empirical, with the aim of gaining an in-depth understanding of the implementation of halal certification laws and their relationship to environmentally friendly business practices. This approach was chosen because it comprehensively depicts the interaction between formal regulations and the social practices of business actors (Febrimayanti, 2020). In

addition, this method is also relevant to analyze the effectiveness of environmental law enforcement in the context of halal product assurance policies (Setha, 2024).

The data in this study were obtained through three main techniques, namely observation, in-depth interviews, and documentation.

1. Observations were conducted to directly observe the practices of halal-certified MSMEs in carrying out their legal obligations and environmental legal obligations and environmental responsibilities.
2. In depth interviews were conducted using purposive sampling, which involves deliberately selecting informants based on specific criteria. The informants consisted of MSMEs in Kajen District, Pekalongan Regency, who had obtained halal certification from the Halal Product Guarantee Agency (BPJPH) and were still actively operating their businesses.
3. Documentation is used to obtain secondary data, in the form of relevant laws and regulations (especially Law Number 33 of 2014 concerning Halal Product Guarantee and its derivative regulations), BPJPH activity reports, and relevant previous research result.

Kajen District was chosen as a location because it is one of the areas actively implementing the free halal certification program (SEHATI), allowing researchers to directly observe the dynamics of legal compliance and business practices. The informant selection criteria ensured that informants had relevant empirical experience in the implementation of the Halal Product Assurance System (SJPB) and the application of halal principles in daily business activities (Bima, M., Alim, M. N., & Adnan, 2025).

Data analysis was conducted using the Miles and Huberman triangulation model, combining observations, interviews, and documentation to enhance the validity of the findings. The analysis steps included data reduction, data presentation, and conclusion drawing. This triangulation approach ensured accurate and credible interpretation of the results.

Through this method, research is expected to formulate a more integrative regulatory model between sharia and environmental sustainability. Thus, an empirical legal approach not only captures the compliance behavior of business actors but also provides constructive recommendations for improving halal product assurance policies to align them with the Maqāsid Sharia principles, which emphasize the benefit and preservation of the environment (Hifz al-Bī'ah).

Results

The halal certification program for MSMEs in Kajen District, Pekalongan Regency, has become a crucial tool in strengthening the competitiveness of local products and enhancing business sustainability. In line with the implementation of Law No. 33 of 2014 concerning Halal Product Assurance, all food and beverage products will be required to be halal certified starting October 2024. This policy aims not only to comply with legal requirements but also to strengthen consumer trust and expand the market for MSMEs.

In 2023 and 2024, the Kajen Fair will be a key platform for the promotion and marketing of MSME products. The event attracts tens of thousands of visitors

and generates billions of rupiah in revenue. Data shows that the 2023 Kajen Fair generated approximately Rp 7.8 billion in revenue, while in 2024, this figure increased to approximately Rp 7.9 billion with over 81,000 visitors. Furthermore, capacity building for MSMEs is being undertaken through training and collaboration with the private sector, such as joint training with Indomaret and halal center training. These programs encourage MSMEs to ensure their products not only meet local market standards but also compete in broader markets, including entering modern markets and achieving halal certification.

Halal certification activities in Kajen District are actively underway through various mentoring programs. One such activity was held at the Gejlig Village Hall in December 2023, where 30 MSMEs received technical guidance on halal certification procedures. The mentoring was provided by GenBI students from UIN K.H. Abdurrahman Wahid Pekalongan and the Halal Center of UIN K.H. Abdurrahman Wahid Pekalongan. Businesses were assisted with administrative processes, from obtaining a Business Identification Number (NIB) through the OSS system to online registration through the Si-Halal application.

A similar program was implemented in Werdi Village through a Community Service Program (KKN) by students from UIN Gusdur Pekalongan. The program successfully assisted 11 MSMEs from data collection to administrative document preparation. The products proposed varied, including salted eggs, dumplings, ground coffee, and herbal medicine. This direct assistance proved to be a breeze for businesses that had previously encountered technical difficulties in the halal certification registration process.

In addition to certification activities, the local government, along with the Ministry of Religious Affairs of Pekalongan Regency, is targeting thousands of MSMEs to be halal certified by the end of 2024. Multi-stakeholder collaboration between the government, universities, and the community is crucial in accelerating halal certification. This community-based mentoring model addresses the primary challenges faced by MSMEs, namely limited legal knowledge and technical resources.

This initiative received support from the local government, particularly the Ministry of Religious Affairs of Pekalongan Regency, which targets tens of thousands of MSMEs to be halal certified by the end of 2024. Through collaboration between the government, universities, student communities, and the community, the halal certification program in Kajen District can be more focused. The on-site mentoring model addresses the main challenges faced by MSMEs, namely limited understanding and technical difficulties in the registration process. Thus, this initiative not only accelerates the certification process but also builds a solid foundation for a more competitive and regulatory-compliant MSME ecosystem (Ahmadiyah, A. S., Sarno, R., Anggraini, R., Ariyani, N. F., Munif, A., & Hidayati, 2022) (Pradewi, G. I., Chailani, M. I., & Arifah, 2024) (Widiati, S., Subagja, F. A., Setianingrum, H. N., Suwarno, E. G., Sitompul, G. L., Tasmu, T., Putri, F. E., Puspitasari, W., Fadilah, A., Rizqullah, A. R., Sumardi, D., & Pratama, 2023).

However, observations indicate that some business actors have not yet fulfilled their post-certification administrative obligations, such as reporting changes in raw materials, certificate renewals, and halal labeling on packaging. This

situation indicates that business actors' level of legal compliance is still partial: they have maintained the halal substance of their products, but have not fully fulfilled the administrative obligations stipulated in the regulations.

Table 4. compliance data for MSMEs in Pekalongan Regency

No	Compliance Category	Number of MSMEs	Percentage	Information
1	High compliance (comply with halal regulations, sort waste, reduce plastic, participate in audits)	3	13%	Generally medium-sized MSMEs, large culinary.
2	Moderate compliance (partially compliant, not yet consistent)	6	30%	Compliant due to economic & social factors, not yet ethically strong
3	Non-compliant (not yet taking care of halal, not processing waste, throwing plastic carelessly)	11	57%	Dominant micro MSMEs and household businesses

MSMEs' legal compliance is largely determined by cost, market pressure, and business capacity, rather than by Sharia awareness or environmental ethical imperatives. This also indicates that Hifz al-Bī'ah (Islamic Law) has not been firmly integrated into business behavior, and formal regulations (such as the JPH Law) have not yet been able to elevate environmental issues as a mandatory part of the halal compliance process.

Discussion

a. Level of Legal Compliance of Halal Business Actors

Legal compliance of business actors is measured based on three main indicators, namely compliance, identification (recognition of legal norms), and internalization (appreciation of legal values) (Santoso, S., Alfarisah, S., Fatmawati, A. A., & Ubaidillah, 2021) (Rohmanuddin, T. N., Sulistijono, S., Susanti, D., Abdul, F., Nurdiansyah, H., & Ramadhani, 2023).

The research results show that the majority of business actors only reach the compliance stage, namely merely fulfilling formal obligations in the halal certification process, without full awareness of the underlying ethical and ecological values. Limited legal knowledge, weak supervision, and a lack of outreach contribute to the low level of internalization of the halal principles of *ṭayyiban*. This aligns with the findings of Rahman et al. (2024) that understanding the concept of *ṭayyiban*, which encompasses aspects of cleanliness, safety, and sustainability, is still not an integral part of business actors' awareness in Indonesia.

The Halal Product Assurance Law (UU JPH) regulates halal through a legal-formal approach: halal raw materials, halal production processes, halal facilities, and halal audits. However, its regulatory structure lacks explicit obligations regarding plastic reduction, production waste limitations, liquid waste treatment, clean energy, environmentally friendly production, or eco-halal standards. This means that a product's halal status is only narrowly understood, limited to the absence of impure or haram elements. Sustainability is not yet a requirement. Yet, from a sharia perspective, "halal" is insufficient without "tayyib," and "tayyib" encompasses goodness for humans, health, and the environment.

b. Halal Certification and the Principles of Halalan Ṭayyiban in an Environmental Context

The principle of ṭayyiban is strongly relevant to the concepts of sustainability and environmental preservation. The implementation of hygienic production processes, the use of environmentally friendly raw materials, and responsible waste management are manifestations of the principle of ṭayyiban in business practices (Raheema, 2018). The findings of this study indicate that several MSMEs in Kajen have begun implementing simple environmentally friendly practices, such as the use of recyclable packaging and processing food waste into animal feed.

While these steps are not yet standardized, they demonstrate the potential for integrating environmental aspects into the halal assurance system. This integration is crucial so that halal certification becomes more than just a formal symbol of compliance, but also serves as an instrument of sustainable development that aligns with the Maqāṣid Sharia values, particularly the principle of Hifz al-Bī'ah (environmental preservation).

c. Factors Influencing Compliance

Several factors that influence the level of legal compliance of business actors include:

1) Socialization and Education Factors

The lack of information on post-certification obligations has resulted in a low level of understanding among business actors regarding the halal product assurance system.

2) Supervision and Sanction Factors

Weak oversight from BPJPH and local governments means that business actors do not feel the legal urgency to renew certificates or report changes in raw materials.

3) Economic Factors and Resources

Limited capital and access to information are the main obstacles for MSMEs to maintain sustainable administrative compliance.

d. Integration of Sustainability in Halal Audit System

To achieve environmentally conscious business practices, a more comprehensive halal audit model is needed, incorporating sustainability indicators. This model includes assessments of the use of environmentally friendly raw materials, energy efficiency, and waste management. This integration of indicators aligns with the principles of Maqāṣid Sharia,

specifically environmental protection (Hifz al-Bī'ah) and property protection (Hifz al-Māl) (Ahyani et al., 2023). In addition, the use of digital technology and Sharia FinTech can be a supporting instrument in increasing transparency and compliance of halal MSMEs. A study (Alfarizi, M., & Ngatindriatun, 2022) shows that the adoption of Sharia FinTech has a positive impact on the sustainability of halal MSME businesses by increasing financial literacy and management efficiency.

e. Policy Implications

The research concludes that strengthening legal compliance among halal-certified businesses is not sufficient through normative regulations alone. It also requires policies that encourage ongoing education, integrated supervision, and incentives for businesses implementing environmentally friendly practices. The government, BPJPH (Indonesian Food and Beverage Supervisory Agency), and higher education institutions need to collaborate in developing a coaching and supervision model that adapts to the needs of MSMEs. This way, legal compliance with halal certification can transform from a mere formal obligation into a moral and ecological commitment, ultimately supporting the creation of an inclusive, competitive, and sustainable halal business ecosystem.

Conclusion

This study confirms that legal compliance of halal-certified business actors in Indonesia is still partial, namely only covering the fulfillment of substantive aspects of product halalness but not fully encompassing administrative obligations such as reporting, labeling, and certificate renewal. The main factors causing low compliance are minimal socialization, weak supervision, and limited legal knowledge among MSME actors. The principle of halalan tayyiban which is the basis of halal certification has strong relevance to the concept of sustainability and environmental preservation. Therefore, the implementation of halal certification should not only be viewed as ritual or administrative compliance, but also as an instrument of sustainable development based on the values of Maqāsid Sharia, especially Hifz al-Bī'ah (environmental preservation) and Hifz al-Māl (property preservation).

To strengthen this implementation, an integrative regulatory model is needed that mandates the inclusion of environmental indicators in the halal audit system. This integration will ensure that halal certification promotes environmentally responsible business practices while increasing national economic competitiveness. The government, BPJPH (Indonesian Halal Product and Service Agency), and higher education institutions need to collaborate to strengthen outreach, provide incentives for businesses implementing environmentally friendly practices, and develop a digital-based monitoring system. With these steps, halal certification can transform into a strategic instrument for realizing an inclusive, competitive, and sustainable sharia economy.

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