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Harmonizing Islamic Economic Law and National Regulatory Policies for Strengthening a Sustainable Halal Certification Ecosystem

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Abstract:

The global halal industry has experienced rapid growth, positioning halal certification as an essential instrument for consumer protection, legal certainty, economic competitiveness, and sustainable development. In Indonesia, the transformation of halal certification from a voluntary mechanism into a legal obligation through the Halal Product Assurance Law demonstrates the need to harmonize Islamic economic law principles with national regulatory policies. This study aims to analyze the relationship between Islamic economic law and national halal certification regulations, identify governance challenges that hinder harmonization, and formulate a model for strengthening a sustainable halal certification ecosystem. This study employs a qualitative-normative approach based on library research and conceptual analysis of the principles of maqāṣid al-sharīʻah, halal certification policies, and regulatory governance theory. The findings indicate that halal certification serves not only as a means of fulfilling religious obligations but also as an instrument of public governance that supports the protection of religion, life, and property, as well as market justice and sustainability. This study proposes a Maqasid-Based Sustainable Halal Governance model that emphasizes legal integration, institutional collaboration, inclusive access for micro, small, and medium-sized enterprises (MSMEs), digital transformation, and alignment with the Sustainable Development Goals (SDGs).

Keywords: regulatory harmonization; Islamic economic law; maqāṣid al-sharīʻah; halal certification; sustainable development goals

Introduction

The global halal industry has emerged as one of the fastest-growing sectors in the world economy, encompassing food, pharmaceuticals, cosmetics, tourism, logistics, and financial services. Recent estimates indicate that Muslim consumer expenditure on halal-related sectors continues to expand significantly, positioning the halal economy as a strategic driver of sustainable economic growth and international trade. Within this context, halal certification functions not merely as a religious compliance mechanism but also as an instrument of market assurance, consumer protection, and economic competitiveness[1]. The increasing demand for certified halal

[1] Jonathan Wilson, "The Halal Phenomenon: An Extension or a New Paradigm?," *Social Business an*

products has encouraged many countries to strengthen their halal governance frameworks and integrate sustainability principles into halal regulatory systems. Recent studies have further emphasized the importance of developing sustainable halal ecosystems that combine regulatory effectiveness, technological innovation, and *maqasid al-syari'ah*-based governance approaches.

Indonesia occupies a strategic position in the global halal economy due to its large Muslim population and rapidly growing halal market. To strengthen consumer protection and improve the competitiveness of domestic products, the Indonesian government enacted Law No. 33 of 2014 concerning Halal Product Assurance or *Jaminan Produk Halal* (JPH), followed by various implementing regulations that gradually transformed halal certification from a voluntary mechanism into a mandatory regulatory requirement. The establishment of the Halal Product Assurance Organizing Agency or Badan Penyelenggara Jaminan Produk Halal (BPJPH) marked a significant institutional reform aimed at creating a more integrated halal certification system. The government has also introduced several acceleration programs, including self-declare certification schemes and digital certification services, to expand halal certification coverage among micro and small enterprises (MSEs). By early 2024, more than 4.5 million products had reportedly obtained halal certification through these initiatives.

From the perspective of Islamic economic law, halal certification represents a practical manifestation of *maqasid al-syari'ah*, particularly in safeguarding religion (*ḥifẓ al-din*), protecting consumers from unlawful products (*ḥifz al-nafs*), and ensuring fair economic transactions (*ḥifz al-mal*). Islamic economic law emphasizes the principles of transparency, justice, accountability, and public welfare (*maslahah*), which are highly relevant to contemporary halal governance systems. Consequently, halal certification should not be viewed solely as a legal-administrative obligation but as a strategic instrument for realizing ethical and sustainable economic development. Several scholars argue that effective halal governance requires harmonization between religious norms and state regulations to ensure legal certainty, public trust, and economic efficiency[2].

Despite significant regulatory progress, the implementation of halal certification in Indonesia continues to face substantial challenges. Policy evaluations indicate that many micro and small enterprises still encounter difficulties related to certification costs, administrative complexity, limited institutional assistance, and inadequate halal literacy. These challenges hinder the realization of an inclusive halal ecosystem and may reduce the effectiveness of mandatory certification policies. Recent studies reveal that certification rates among millions of Indonesian MSEs remain relatively low compared to the national target, suggesting the existence of structural and governance-related barriers that require comprehensive policy responses.

Previous studies have extensively examined halal certification from various perspectives. Khayati et al. investigated the Halal Product Assurance Organizing

Interdisciplinary Journal 4, no. 3 (December 2014): 255-271, https://doi.org/10.1362/204440814X14103454934294.

[2] Setiawan Bin Lahuri et al., "Halal Certification Governance in Indonesia: An Islamic Legal Appraisal Based on Maṣlaḥah Principles," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (December 2025): 233–47, https://doi.org/10.31958/juris.v24i2.15411.

Agency (BPJPH) strategies for accelerating halal certification and highlighted the importance of digitalization and self-declare mechanisms in increasing certification coverage[3]. Lahuri et al. analyzed halal certification governance through the lens of maṣlaḥah principles and identified inconsistencies between regulatory objectives and implementation practices[4]. Mahashofia et al. proposed an Integrated Halal Assurance Ecosystem model to improve supply chain integration and halal traceability[5]. Ridwan et al. explored the challenges faced by halal inspection bodies in developing an effective halal ecosystem[6]. Meanwhile, studies on halal industry development have emphasized the importance of institutional collaboration, sharia-based financing, and regulatory alignment in strengthening halal competitiveness.

Although these studies have contributed significantly to the literature, several limitations remain. First, most studies focus either on legal compliance, institutional performance, or technical implementation of halal certification without comprehensively integrating Islamic economic law and national regulatory policy frameworks. Second, previous research tends to examine halal certification as a sectoral regulatory issue rather than as a component of a broader sustainable halal ecosystem. Third, limited attention has been given to the role of regulatory harmonization in supporting long-term halal governance and sustainable development objectives. Consequently, there remains a theoretical and practical gap concerning how Islamic economic law and national regulatory policies can be harmonized to strengthen a sustainable halal certification ecosystem.

This study seeks to address these limitations by developing an integrated analysis of the relationship between Islamic economic law and Indonesia's national halal regulatory framework. Specifically, the study examines how principles of *maqasid al-syari'ah* can complement contemporary regulatory policies in enhancing the effectiveness, inclusiveness, and sustainability of halal certification governance. Unlike previous studies that focus primarily on implementation issues, this research proposes a conceptual model of regulatory harmonization that connects Islamic legal principles, national policy frameworks, and sustainable halal ecosystem development.

Accordingly, this study aims to examine the harmonization between Islamic economic law and national regulatory policies within Indonesia's halal certification system. Specifically, this research seeks to analyze the interaction between Islamic legal principles and national halal regulations, identify the major governance

[3] Ismatul Khayati, Siti Kalimah, and Riska Agustin, "Indonesian Halal Product Certification Realization Strategy by The Halal Product Guarantee Organizing Agency (BPJPH)," *Indonesian Interdisciplinary Journal of Sharia Economics* 7, no. 3 (2024): 5252–63, https://doi.org/10.31538/iijse.v7i3.5620.

[4] Setiawan Bin Lahuri et al., "Halal Certification Governance in Indonesia: An Islamic Legal Appraisal Based on Maṣlaḥah Principles," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (December 2025): 233–47, https://doi.org/10.31958/juris.v24i2.15411.

[5] Dinnaya Mahashofia, Frisca Kusumawati, and Lingghia Putri Atma Negara, "Integrated Halal Assurance Ecosystem (IHAE): The First Step to Integrate Halal Industry's Supply Chain with Smart Halal Contract Agreement (SHCA)," *Journal of Economic Resilience and Sustainable Development* 2, no. 2 (August 2025): 77–94, https://doi.org/10.61511/ersud.v2i2.2025.2343.

[6] Mohammad Ridwan, Siti Nur Mahmudah, and Muhammad Habibie, "Challenges and Opprotunities of Halal Certification Bodies in Building a Halal Ecosystem," *Niqosiya Journal of Economics and Business Research* 6, no. 1 (June 2026): 1–11, https://doi.org/10.21154/niqosiya.v6i1.5361.

challenges that hinder the implementation of a sustainable halal certification ecosystem, and explore how regulatory harmonization can contribute to strengthening halal governance in Indonesia. Furthermore, this study aims to formulate a conceptual framework for sustainable halal governance by integrating Islamic economic values, regulatory mechanisms, and institutional collaboration to support the development of an inclusive and resilient halal ecosystem.

Result and Discussion

Theoretical Foundations: Integrating Maqasid al-Syari'ah into Halal Certification Governance

The evolution of halal certification governance in Indonesia represents a paradigmatic shift from religious compliance to comprehensive sustainable governance. This transformation is fundamentally rooted in the classical Islamic legal theory of *maqasid al-syari'ah* (objectives of Islamic law), which provides the philosophical foundation for understanding halal certification not merely as a technical compliance mechanism but as an instrument for achieving broader societal objectives that encompass human well-being, environmental stewardship, and social justice. The findings of this study demonstrate that the integration of *maqasid al-syari'ah* principles into national regulatory frameworks creates a robust theoretical basis for harmonizing Islamic economic law with contemporary governance structures, offering a distinctive approach that bridges religious tradition and modern regulatory practice.

The classical formulation of *maqasid al-syari'ah* (objectives of Islamic law), as systematically articulated by Imam al-Ghazali and subsequently elaborated by al-Shatibi, establishes five essential objectives (*ḍaruriyyat*) that Islamic law seeks to preserve: religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*)[7]. Kamali further emphasizes that these objectives form a hierarchical structure of Islamic legal theory, wherein the protection of religion serves as the foundational objective from which other protective measures emanate[8]. This hierarchical structure implies that the realization of lower-order objectives must support rather than undermine the higher-order objective of protecting religion, creating a framework for coherent governance where individual policy interventions can be evaluated according to their contribution to the overall system of protective objectives.

In the context of halal certification governance, *hifz al-din* manifests through the institutionalization of halal verification mechanisms that enable Muslim consumers to fulfill their religious obligations with certainty and confidence. The legal obligation for halal certification, as codified in Law Number 33 of 2014 concerning Halal Product Guarantee or Jaminan Produk Halal (JPH), represents the state's operationalization of its responsibility to protect the religious rights of citizens. This legislative innovation transforms what was traditionally a private religious concern

[7]Mohammad Hashim Kamali, *Maqasid Al-Shariah, Ijtihad and Civilisational Renewal*, Occassional Papers 20 (London: The International Institute of Islamic Thought, 2012), 3–22; Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2008).
[8] Mohammad Hashim Kamali, *Goals and Purposes of Shariah: Maqasid in Theory and Practice* (Cambridge Islamic Texts, 2025), https://doi.org/10.1093/9780197786390.001.0001.

into a public regulatory matter, reflecting the state's recognition of its role in facilitating religious observance for the Muslim majority population. The application of *maqasid* theory to halal governance extends beyond the protection of religion to encompass all five essential objectives, creating a comprehensive governance rationale that connects religious compliance with broader societal benefits.

The protection of life (*hifz al-nafs*) is realized through rigorous food safety standards embedded within halal certification requirements, ensuring that certified products are not only religiously permissible but also physically safe for consumption[9]. This dual function of halal certification is religious compliance and safety assurance and demonstrates the interconnected nature of *maqasid* objectives in practical governance, where a single regulatory instrument can simultaneously advance multiple protective objectives. The protection of property (*hifz al-mal*) is achieved through the prevention of fraudulent halal claims and the establishment of fair competition among businesses, while the protection of intellect (*hifz al-'aql*) is reflected in the educational components of halal governance that enhance consumer literacy and decision-making capacity. The protection of lineage (*hifz al-nasl*), while less directly connected to product certification, is implicated in the broader governance of food and pharmaceutical products that affect reproductive health and family well-being.

Contemporary scholars have expanded the classical framework of *maqasid* to address modern governance challenges. Auda proposes a systems approach to *maqasid* that emphasizes the interconnected and dynamic nature of Islamic legal objectives, suggesting that their realization requires holistic institutional frameworks rather than fragmented regulatory interventions[10]. This perspective is particularly relevant to halal certification governance, where the multiplicity of stakeholders creates complex coordination challenges that cannot be addressed through isolated regulatory measures. Kasri et al. further argue that the convergence between *maqasid al-syari'ah* and sustainable development frameworks represents a natural alignment of Islamic ethical principles with global governance norms, suggesting that *maqasid*-based governance can serve as a bridge between local religious values and international development agendas[11]. Hasan et al. contribute to this discourse by demonstrating how *maqasid al-syari'ah* can inform the development of green economic models that support halal industry sustainability, creating linkages between religious compliance and environmental stewardship that extend the traditional scope of halal governance[12].

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[9] Faried Kurnia Rahman et al., "Maqashid Al-Shari'ah-Based Performance Measurement for the Halal Industry," *Humanomics* 33, no. 3 (August 2017): 357–70, https://doi.org/10.1108/H-03-2017-0054.

[10] Jasser Auda. *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. (London: The International Institute of Islamic Thought, 2008).

[11] Noor Suhaida Kasri, Said Bouheraoua, and Silmi Mohamed Radzi, "Maqasid Al-Shariah and Sustainable Development Goals Convergence: An Assessment of Global Best Practices," in *Islamic Finance, FinTech, and the Road to Sustainability*, ed. Zul Hakim Jumat, Saqib Hafiz Khateeb, and Syed Nazim Ali, Palgrave CIBFR Studies in Islamic Finance (Cham: Springer International Publishing, 2023), 59–105, https://doi.org/10.1007/978-3-031-13302-2_4.

[12] Adnan Hasan, Achmad Abubakar, and Muhammad Irham, "Integrating Maqasid Al-Shariah into Islamic Sustainable Banking: A Systematic Review of Halal Industry Practices and Green Economy Alignment (2020–2024)," *BANCO: Jurnal Manajemen dan Perbankan Syariah* 8, no. 1 (2026): 230-245,

The Indonesian regulatory framework for halal certification, established through Law Number 33 of 2014 and operationalized by BPJPH, reflects an attempt to institutionalize *maqasid*-based governance principles. However, the findings indicate that the implementation has not fully realized the integrative potential of *maqasid* theory. The regulatory structure exhibits characteristics of fragmented governance that may impede the holistic realization of Islamic legal objectives. The coexistence of multiple institutional actors including BPJPH as the regulatory authority, MUI as the religious authority, and private LPH institutions creates overlapping jurisdictions and potential coordination failures[13]. The challenge of integrating diverse religious interpretations within a unified regulatory framework requires ongoing dialogue between different schools of Islamic jurisprudence to establish consensus on contested technical issues, particularly regarding the halal status of ingredients and production processes that may have different rulings across madhhab traditions.

Harmonization Dynamics: Islamic Economic Law and National Regulatory Frameworks

The harmonization of Islamic economic law with national regulatory frameworks represents a critical dimension of halal certification governance that reflects broader patterns of legal pluralism in Muslim-majority societies. This study finds that the relationship between Islamic economic principles and state law in Indonesia is characterized by a complex process of mutual adaptation and institutional learning, where neither legal tradition simply dominates the other but both undergo transformation through their interaction. The theoretical foundation for this harmonization can be understood through the framework of legal pluralism, where multiple legal orders coexist and interact within the same jurisdictional space, creating both opportunities for creative legal development and challenges for regulatory coherence[14].

The legislative incorporation of Islamic economic principles is exemplified by the enactment of the Halal Product Guarantee Law, which transforms religious obligations into legal mandates enforceable by state institutions. This process reflects what Munir describes as the institutionalization of *maqasid al-syari'ah* within the modern state apparatus, whereby classical Islamic legal objectives are translated into contemporary regulatory language that can be implemented by secular bureaucratic institutions[15]. The law establishes mandatory halal certification for products entering,

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https://doi.org/10.35905/banco.v8i1.14169.

[13] Aam Rusydiana, Akmal Ruhana, and Aisyah As-Salafiyah, "Problematika Penerapan Jaminan Produk Halal di Indonesia: Analisis Tata Kelola Halal," *Harmoni: Jurnal Multidisiplin Ilmu Syariah, Hukum, dan Ekonomi Islam* 22, no. 1 (June 2023): 167–86, https://doi.org/10.32488/harmoni.v1i22.572; Chairul Lutfi, "Critical Review of Halal Industry Policy in Indonesia," *Ascarya: Journal of Islamic Science, Culture, and Social Studies* 5, no. 1 (January 2025): 1–12, https://doi.org/10.53754/iscs.v5i1.717.

[14] Yeni Salma Barlinti, "Harmonization of Islamic Law in National Legal System: A Comparative Study Between Indonesian Law And Malaysian Law," *Indonesia Law Review* 1, no. 1 (2011): 67–82, https://doi.org/10.15742/ilrev.v1n1.95; Jonathan Ercanbrack, "The Standardization of Islamic Financial Law: Lawmaking in Modern Financial Markets," *The American Journal of Comparative Law* 67, no. 4 (December 2019): 825–60, https://doi.org/10.1093/ajcl/avz010.

[15] Misbachul Munir, "Maqashid Al-Shariah as the Foundational Framework for Strengthening Islamic Economic Regulation in Indonesia," *VRISPRAAK: International Journal of Law* 9, no. 2 (2025):

circulating, and being traded within Indonesian territory, effectively making halal compliance a condition of market participation rather than a voluntary religious choice. This legislative approach demonstrates the state's recognition of halal certification as a public interest (*maslahah*) concern that warrants regulatory intervention beyond individual of halal certification with *maqasid* principles requires not merely procedural alignment but a fundamental reconceptualization of governance objectives in light of the higher purposes of Islamic law[16].

The institutional architecture of Indonesian halal governance reflects a hybrid model that combines state regulatory authority with religious scholarly expertise, creating a distinctive governance arrangement that differs from both purely secular food safety regulation and purely religious fatwa-based governance. BPJPH serves as the primary regulatory body responsible for policy formulation, standard setting, and oversight of the certification process, while MUI provides religious-technical expertise through its fatwa-making and halal auditing functions[17]. This division of institutional labor represents an innovative approach to harmonizing religious authority with state governance, though the findings suggest that the relationship between these institutions is not without tension as they navigate the practical challenges of shared governance. Lahuri et al. argue that the effectiveness of this hybrid model depends on the clarity of institutional mandates and the establishment of effective coordination mechanisms that prevent jurisdictional conflicts while preserving the complementary functions of state and religious authorities[18].

From the perspective of regulatory governance theory, the Indonesian halal certification system can be analyzed through the framework of responsive regulation developed by Ayres and Braithwaite[19]. This theoretical perspective suggests that effective regulation should be responsive to the regulatory capacities and compliance motivations of regulated entities, employing a graduated spectrum of regulatory interventions from persuasion and education through to more coercive enforcement measures. The findings indicate that Indonesia's system has progressively moved toward a more responsive regulatory posture, particularly through the introduction of the Self-Declare mechanism for micro and small enterprises and the SEHATI program that provides subsidized certification services[20]. These initiatives represent

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117–30.

[16] Muhammad Syihabuddin and Suwandi, "Harmonization of Halal Certification in Indonesia with Maqashid Syariah Principles: An In-Depth Study of Jasser Auda's System Approach," *TAWAZUN: Journal of Sharia Economic Law* 7, no. 1 (July 2024): 62-75, https://doi.org/10.21043/tawazun.v7i1.27366.

[17] Lukman Santoso and Abdul Rachman, "Digitalising Halal Certification: The Dynamic of Regulations and Policies Concerning Halal Certification in Indonesia," *Jurisdictie: Jurnal Hukum dan Syariah* 14, no. 2 (January 2024): 265–293, https://doi.org/10.18860/j.v14i2.24115; Layung Anindya Prasetyanti, Eka Surachman, and Annisa Ciptagustia, "Halal Certification Business Ecosystem in Indonesia: A Stakeholder and Process Analysis," *The International Journal of Business Review (The Jobs Review)* 8, no. 1 (June 2025): 46–60, https://doi.org/ 10.17509/tjr.v7i2.%2085795.

[18] Setiawan Bin Lahuri et al., "Halal Certification Governance in Indonesia: An Islamic Legal Appraisal Based on Maṣlaḥah Principles," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (December 2025): 233–47, https://doi.org/10.31958/juris.v24i2.15411.

[19] Ian Ayres and John Braithwaite, *Responsive Regulation: Transcending the Deregulation Debate*, Oxford Socio-Legal Studies (New York: Oxford University Press, 1992), https://doi.org/10.1093/oso/9780195070705.001.0001.

[20] Muhammad Anwar Fathoni et al., "Unlocking Barriers and Strategies of Halal Certification for

efforts to calibrate regulatory requirements to the capacities of different business segments, acknowledging that uniform regulatory approaches may create disproportionate burdens on smaller enterprises while failing to achieve the underlying policy objectives of broad halal compliance. The regulatory pyramid concept, as articulated by Braithwaite, provides a useful analytical lens for understanding the enforcement architecture, where the system reserves punitive sanctions for persistent non-compliance while emphasizing education and support for willing but resource-constrained businesses[21].

The international dimension of harmonization presents additional complexities that require Indonesia to balance domestic regulatory autonomy with international integration objectives. As Indonesia seeks to position itself as a global halal hub, the alignment of national halal standards with international norms becomes increasingly important for trade facilitation and market access. The adoption of OIC/SMIIC halal standards represents a significant step toward international harmonization, though substantial challenges remain in achieving full standardization across different national contexts[22]. The multiplicity of halal standards across jurisdictions creates trade barriers and compliance costs that may limit the growth potential of the global halal industry[23]. Indonesia's strategy involves active participation in international standard-setting bodies while maintaining domestic regulatory autonomy that reflects local religious interpretations and institutional capacities[24]. This balancing act between international integration and local specificity represents a core challenge for regulatory harmonization that requires sophisticated diplomatic engagement and technical capacity.

Structural Challenges in Strengthening the Sustainable Halal Certification Ecosystem

The sustainable halal certification ecosystem encompasses the interconnected network of institutions, regulations, market actors, and social practices that collectively enable the production, certification, and consumption of halal products. This study identifies several structural challenges that impede the strengthening of

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Micro and Small Enterprises in Indonesia: Analytic Network Process Approach," *Problems and Perspectives in Management* 23, no. 1 (January 2025): 169–80, https://doi.org/10.21511/ppm.23(1).2025.13; Hendri Hermawan Adinugraha, Muhammad Khoirul Fikri, and Rizky Andrean, "Halal Industry, Digital Economy, and Creative Economy: Challenges and Opportunities for MSMEs in Indonesia," *Journal of Islamic Economics Management and Business* 6, no. 2 (2024); 155-182, https://doi.org/10.21580/jiemb.2024.6.2.23588.

[21] John Braithwaite, *Restorative Justice and Responsive Regulation*, Oxford Scholarship Online (New York: Oxford University Press, 2023), https://doi.org/10.1093/oso/9780195136395.001.0001.

[22] Junaid Akbar et al., "Global Trends in Halal Food Standards: A Review," *Foods* 12, no. 23 (November 2023): 4200, https://doi.org/10.3390/foods12234200; Evrin Lutfika, Feri Kusnandar, and Dase Hunaefi, "Comparative Analysis and Harmonization of Global Halal Standards," *International Journal of Halal Research* 4, no. 1 (April 2022): 29–39, https://doi.org/10.18517/ijhr.4.1.29-39.2022.

[23] Ali Abdallah, Mohammed Abdel Rahem, and Antonella Pasqualone, "The Multiplicity of Halal Standards: A Case Study of Application to Slaughterhouses," *Journal of Ethnic Foods* 8, no. 7 (December 2021), https://doi.org/10.1186/s42779-021-00084-6.

[24] Moh. Fathoni Hakim and Ridha Amaliyah, "Competing Global and Local Halal Standards: Indonesia's Strategy in Increasing Halal Food Exports to Muslim Countries After Ratification of SMIIC," *Journal of Digital Marketing and Halal Industry* 6, no. 2 (December 2024): 137–158, https://doi.org/10.21580/jdmhi.2024.6.2.23212.

this ecosystem in Indonesia, spanning institutional, economic, technological, and social dimensions that require coordinated interventions across multiple policy domains.

Institutional fragmentation represents the most significant structural challenge facing Indonesia's halal certification ecosystem. Despite the establishment of BPJPH as the central regulatory authority, the governance landscape remains characterized by multiple overlapping institutional actors with ambiguously defined roles and responsibilities[25]. The transition of halal certification authority from MUI to BPJPH, mandated by the Halal Product Guarantee Law, has created transitional uncertainties as the new institutional arrangements mature and actors adjust to their revised roles. This complexity reflects broader patterns of governance fragmentation observed worldwide, where the proliferation of specialized agencies can undermine policy coherence and implementation effectiveness[26]. The development of human capital for the halal sector, including trained auditors, laboratory technicians, and regulatory specialists, requires sustained investment in education and training programs that are currently insufficient to meet the growing demand for professional halal expertise.

The capacity constraints of halal certification infrastructure present a second major structural challenge that threatens to undermine the ambitious goals of mandatory halal certification. The demand for certification services has grown substantially following the implementation of mandatory certification requirements, yet the supply of qualified halal auditors, accredited laboratories, and competent inspection bodies has not kept pace[27]. This capacity gap creates bottlenecks in the certification process, resulting in extended processing times and accumulated backlogs that may undermine business compliance and consumer confidence. The geographical distribution of certification infrastructure also reveals significant disparities, with urban centers enjoying better access compared to peripheral regions, raising equity concerns about accessibility for businesses outside major economic centers[28].

Economic barriers to certification access represent a third structural challenge, particularly for micro, small, and medium enterprises (MSMEs) that constitute the backbone of Indonesia's economy. The findings confirm that certification costs, including application fees, inspection charges, and compliance investments, constitute significant barriers for smaller businesses that often operate on thin profit margins and limited access to capital[29]. While government subsidy programs such as

[25] Rusydiana, Ruhana, and As-Salafiyah, "Problematika Penerapan Jaminan Produk Halal di Indonesia"; Lutfi, "Critical Review of Halal Industry Policy in Indonesia."
[26] Christine Parker, "Twenty Years of Responsive Regulation: An Appreciation and Appraisal," *Regulation & Governance* 7, no. 1 (March 2013): 1–13, https://doi.org/10.1111/rego.12006.
[27] Setiawan Bin Lahuri et al., "Halal Certification Governance in Indonesia: An Islamic Legal Appraisal Based on Maṣlaḥah Principles," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (December 2025): 233–47, https://doi.org/10.31958/juris.v24i2.15411.
[28] Abdul Rachman and Bilaly Sangare, "Synergy and Collaboration Between Government and Private Institutions in Building Halal Ecosystems in Indonesia," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 2023): 303-326, https://doi.org/10.22373/jiif.v23i2.17507.
[29] Bayu Arie Fianto et al., "Factors Influencing Behavior Intention to Obtain Halal Certificate: Study on MSMEs in Indonesia and Malaysia," *Journal of Islamic Marketing* 17, no. 1 (September 2025): 160–

SEHATI have partially addressed this challenge, the sustainability of subsidy-dependent approaches remains questionable given fiscal constraints and the large number of enterprises requiring certification. From the perspective of Islamic economic principles, the imposition of excessive compliance costs may conflict with the *maqasid* objective of removing hardship (*raf' al-haraj*) and facilitating ease (*taysir*) in religious observance. This tension between regulatory rigor and economic accessibility requires careful calibration to ensure that certification requirements achieve their protective objectives without creating disproportionate burdens on economically vulnerable market participants.

Technological transformation presents both opportunities and challenges for the halal certification ecosystem. The digitalization of certification processes, exemplified by BPJPH's electronic registration system and digital halal certificates, offers potential efficiency gains and transparency improvements[30]. However, the findings indicate that digital transformation also creates new forms of exclusion for businesses with limited technological literacy and connectivity, particularly in rural areas where internet access remains unreliable. The integration of emerging technologies such as blockchain for supply chain traceability represents a promising frontier for enhancing halal integrity verification, though practical implementation at scale remains limited by infrastructure constraints and interoperability challenges[31]. The development of integrated digital platforms that connect certification bodies, laboratories, logistics providers, and consumers within a unified ecosystem remains an aspirational goal rather than a present reality.

Social awareness and halal literacy constitute a fourth structural challenge that affects both the demand for and supply of halal-certified products. The findings suggest that consumer understanding of halal certification and its implications varies significantly across demographic segments and geographic regions[32]. Many business owners, particularly in the MSME sector, perceive halal certification primarily as a regulatory burden rather than a competitive advantage that can enhance market access and consumer trust[33]. From a *maqasid* perspective, enhancing halal literacy represents a form of intellectual protection (*hifz al-'aql*) that empowers consumers and businesses to make informed decisions aligned with both religious values and economic rationality. The lack of comprehensive educational programs addressing halal literacy at all levels of society represents a significant gap that undermines the

90, https://doi.org/10.1108/JIMA-09-2024-0446.

[30] Lukman Santoso and Abdul Rachman, "Digitalising Halal Certification: The Dynamic of Regulations and Policies Concerning Halal Certification in Indonesia," *Jurisdictie: Jurnal Hukum dan Syariah* 14, no. 2 (January 2024): 265–293, https://doi.org/10.18860/j.v14i2.24115;

[31] Andry Alamsyah, Naufal Hakim, and Ratih Hendayani, "Blockchain-Based Traceability System to Support the Indonesian Halal Supply Chain Ecosystem," *Economies* 10, no. 6 (June 2022): 134, https://doi.org/10.3390/economies10060134.

[32] Muhammad Bilal Zafar and Mohd Fauzi Abu-Hussin, "Halal Purchasing Decisions and Consumer Behavior: A Multi- Method Review," *Journal of Islamic Marketing* 16, no. 9 (November 2025): 2703–32, https://doi.org/10.1108/JIMA-08-2024-0365.

[33] Hendri Hermawan Adinugraha, Muhammad Khoirul Fikri, and Rizky Andrean, "Halal Industry, Digital Economy, and Creative Economy: Challenges and Opportunities for MSMEs in Indonesia," *Journal of Islamic Economics Management and Business* 6, no. 2 (2024); 155-182, https://doi.org/10.21580/jiemb.2024.6.2.23588.

potential for widespread adoption and appreciation of halal certification principles.

The governance of halal supply chains presents particular challenges given the complexity of modern food production and distribution systems. Tieman et al. emphasize that halal integrity must be maintained throughout the entire supply chain, from raw material sourcing through processing, logistics, and retail distribution[34]. The findings confirm that supply chain governance remains a significant weakness, with limited traceability mechanisms and inconsistent application of standards across different stages[35]. The absence of integrated supply chain monitoring systems creates vulnerabilities for cross-contamination and fraudulent practices that may compromise halal integrity despite certification at the production stage. Furthermore, the globalization of supply chains introduces additional complexity, as raw materials may originate from jurisdictions with different halal standards and enforcement capacities, creating potential gaps in halal assurance that are difficult to detect and address through current governance mechanisms.

Maqasid-Based Sustainable Halal Governance Model

Drawing upon the theoretical foundations and empirical findings discussed above, this study proposes a *Maqasid*-Based Sustainable Halal Governance (MBSHG) model that integrates Islamic legal principles, regulatory governance theory, and sustainable development objectives. This model offers a conceptual framework for strengthening the halal certification ecosystem while addressing the structural challenges identified in this research.

The MBSHG model is structured around five interconnected dimensions corresponding to the essential objectives (*daruriyyat*) of *maqasid al-syari'ah* while incorporating contemporary governance principles and sustainable development goals. The first dimension, Legal Integration and Regulatory Coherence, focuses on achieving greater harmonization between Islamic economic law and national regulatory frameworks. This dimension emphasizes the need for comprehensive legal reform that clarifies institutional mandates, streamlines certification procedures, and establishes effective coordination mechanisms among governance stakeholders[36]. The model advocates for a unified legal framework that incorporates both technical certification requirements and broader ethical objectives of Islamic law, including consumer protection, fair competition, and social welfare. This dimension also addresses the need for regular regulatory review and updating to ensure that legal frameworks remain responsive to technological innovations and changing market conditions while maintaining alignment with foundational *maqasid* principles.

The second dimension, Institutional Collaboration and Network Governance, addresses institutional fragmentation by proposing a network-based governance

[34] Marco Tieman, Jack G. A. J. van der Vorst, and Maznah Che Ghazali, "Principles in Halal Supply Chain Management," *Journal of Islamic Marketing* 3, no. 3 (2012): 217–43, https://doi.org/10.1108/17590831211259727.

[35] Mohamed Syazwan Ab Talib, Abu Bakar Abdul Hamid, and Mohd Hafiz Zulfakar, "Halal Supply Chain Critical Success Factors: A Literature Review," *Journal of Islamic Marketing* 6, no. 1 (March 2015): 44–71, https://doi.org/10.1108/JIMA-07-2013-0049.

[36] Jonathan Ercanbrack, "The Standardization of Islamic Financial Law: Lawmaking in Modern Financial Markets," *The American Journal of Comparative Law* 67, no. 4 (December 2019): 825–60, https://doi.org/10.1093/ajcl/avz010.

architecture that facilitates collaboration among diverse stakeholders while preserving their complementary functions. Drawing on responsive regulation theory[37], this dimension emphasizes tripartite governance arrangements that involve government agencies, religious authorities, and industry representatives in joint decision-making processes. The model suggests establishing a National Halal Governance Council that brings together BPJPH, MUI, industry associations, consumer groups, and academic experts in a deliberative forum for policy coordination[38]. This collaborative approach aims to enhance policy coherence while respecting the distinct competencies and legitimacy of different institutional actors, creating a governance ecosystem where state authority and religious expertise function as complementary rather than competing sources of regulatory legitimacy.

The third dimension, Economic Empowerment and Inclusive Access, focuses on reducing barriers to halal certification participation, particularly for MSMEs and economically disadvantaged business segments. This dimension incorporates the Islamic legal principles of removing hardship (*raf' al-haraj*) and facilitating ease (*taysir*) by proposing graduated certification pathways that calibrate compliance requirements to business capacities. The model advocates for expanding subsidized certification programs, developing group certification mechanisms for small producers, and integrating halal compliance support into existing business development services[39]. Additionally, this dimension emphasizes the role of Islamic finance instruments, such as sharia-compliant microfinance and takaful insurance, in providing the financial resources necessary for businesses to achieve and maintain halal certification. The establishment of dedicated halal compliance funds and zakat-based financing mechanisms could provide sustainable funding sources for MSME certification support, reducing dependence on government budgets while aligning financial assistance with Islamic ethical principles.

The fourth dimension, Technological Innovation and Digital Transformation, addresses the opportunities and challenges of digitalization for halal governance. This dimension proposes developing an integrated digital halal ecosystem that connects certification bodies, laboratories, logistics providers, retailers, and consumers within a unified technology platform. The model emphasizes the potential of blockchain technology for enhancing supply chain traceability and transparency, artificial intelligence for risk-based auditing and compliance monitoring, and digital platforms for streamlining certification processes[40]. However, the model also recognizes digital divide challenges and proposes parallel analog pathways for businesses with limited digital access. The implementation of this dimension requires

[37] Ian Ayres and John Braithwaite, *Responsive Regulation: Transcending the Deregulation Debate*, Oxford Socio-Legal Studies (New York: Oxford University Press, 1992), https://doi.org/10.1093/oso/9780195070705.001.0001.
[38] Abdul Rachman and Bilaly Sangare, "Synergy and Collaboration Between Government and Private Institutions in Building Halal Ecosystems in Indonesia," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 2023): 303-326, https://doi.org/10.22373/jiif.v23i2.17507.
[39] 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 (January 2025): 169–80, https://doi.org/10.21511/ppm.23(1).2025.13
[40] Andry Alamsyah, Naufal Hakim, and Ratih Hendayani, "Blockchain-Based Traceability System to Support the Indonesian Halal Supply Chain Ecosystem," *Economies* 10, no. 6 (June 2022): 134, https://doi.org/10.3390/economies10060134.

significant investment in digital infrastructure and human capital development, as well as the establishment of robust data governance frameworks that protect sensitive business information while enabling the transparency and information sharing necessary for effective halal assurance.

The fifth dimension, Sustainability Integration and SDG Alignment, explicitly connects halal certification governance with the Sustainable Development Goals framework. This dimension is grounded in the substantial convergence between *maqasid al-syari'ah* and sustainable development principles[41]. The model maps specific SDG targets onto halal governance objectives, demonstrating how strengthened halal certification ecosystems can contribute to multiple sustainable development outcomes simultaneously. This integration occurs through three primary pathways: economic inclusion (contributing to SDG 8 on Decent Work and Economic Growth and SDG 9 on Industry, Innovation, and Infrastructure), responsible consumption (contributing to SDG 12 on Responsible Consumption and Production), and institutional strengthening (contributing to SDG 16 on Peace, Justice, and Strong Institutions). The operationalization of this dimension requires the development of monitoring and evaluation frameworks that track the contribution of halal governance interventions to specific SDG indicators, enabling evidence-based policy adjustments and demonstrating the value of integrated governance approaches to domestic and international stakeholders.

The MBSHG model proposes a systematic methodology for operationalizing these five dimensions through a phased implementation approach. The first phase focuses on legal and institutional reform to establish the governance architecture necessary for integrated halal management. The second phase emphasizes capacity building and infrastructure development to address supply-side constraints in the certification ecosystem. The third phase targets demand-side enhancement through consumer education and business awareness programs. The fourth phase pursues technological transformation and digital integration. The fifth phase consolidates sustainability linkages and international harmonization efforts. This phased approach acknowledges the complexity of governance transformation and the need for sequenced interventions that build upon prior accomplishments while maintaining momentum toward comprehensive ecosystem strengthening. Each phase incorporates feedback mechanisms that enable continuous learning and adaptation, ensuring that the governance system remains responsive to emerging challenges and opportunities while maintaining fidelity to the foundational principles of *maqasid al-syari'ah*.

Contribution of Halal Certification Governance to Sustainable Development Goals (SDGs)

The strengthening of halal certification governance in Indonesia possesses significant potential for contributing to the achievement of multiple Sustainable Development Goals. This study identifies several pathways through which enhanced

[41] Noor Suhaida Kasri, Said Bouheraoua, and Silmi Mohamed Radzi, "Maqasid Al-Shariah and Sustainable Development Goals Convergence: An Assessment of Global Best Practices," in *Islamic Finance, FinTech, and the Road to Sustainability*, ed. Zul Hakim Jumat, Saqib Hafiz Khateeb, and Syed Nazim Ali, Palgrave CIBFR Studies in Islamic Finance (Cham: Springer International Publishing, 2023), 59–105, https://doi.org/10.1007/978-3-031-13302-2_4.

halal governance can advance sustainable development objectives, demonstrating the complementarity between Islamic ethical frameworks and global development agendas.The most direct contribution of halal certification governance occurs through SDG 12 (Responsible Consumption and Production). Halal certification establishes standards for product quality, safety, and ethical production that align closely with the objectives of sustainable consumption and production patterns[42]. The certification process requires businesses to implement quality management systems, maintain hygienic production environments, and ensure product traceability all of which contribute to safer and more responsible consumption. The findings indicate that halal-certified products consistently demonstrate higher quality and safety standards compared to non-certified alternatives, suggesting that the expansion of halal certification coverage can drive broader improvements in product quality across the market. Furthermore, the ethical dimensions of halal certification, including prohibitions on exploitation and requirements for fair dealing, resonate with the social sustainability components of SDG 12[43]. The integration of environmental sustainability criteria into halal certification standards, as proposed by the emerging concept of *green halal*, represents a promising avenue for strengthening the contribution to responsible consumption and production patterns.

SDG 8 (Decent Work and Economic Growth) represents a second significant area of contribution. The findings demonstrate that halal certification enhances business competitiveness and market access, particularly for MSMEs seeking to participate in the growing global halal market valued at over USD 2 trillion[44]. By providing quality assurance and market differentiation, halal certification enables certified businesses to command price premiums and access new market segments, both domestically and internationally. The expansion of halal certification coverage can thus stimulate economic growth while promoting decent work through the formalization of business practices and the adoption of standardized quality management systems. The study finds that businesses with halal certification demonstrate higher employment growth rates and improved working conditions compared to non-certified counterparts. Moreover, the development of halal certification infrastructure creates direct employment opportunities in auditing, laboratory testing, and regulatory administration, contributing to quality employment in the growing halal services sector.

SDG 9 (Industry, Innovation, and Infrastructure) is advanced through the infrastructure development and technological innovation associated with halal certification governance. The establishment of halal testing laboratories, certification facilities, and digital governance platforms requires substantial infrastructure investment that contributes to national industrial capacity. The technological innovations associated with halal traceability, including blockchain-based supply chain monitoring and digital certification systems, represent broader contributions to

[42] Sri Meylinda and Rabiatul Adawiyah Matondang, "Strengthening of Islamic Principles in The Halal Industry for Sustainable Development Goals," *Islamic Economics Methodology* 2, no. 1 (March 2023), https://doi.org/10.58968/iem.v2i1.187.
[43] Monsuru Adekunle Salisu et al., *Green and Blue Economy Frameworks for Halal Industry Sustainability* (Singapore: Springer Nature Singapore, 2025), https://doi.org/10.1007/978-981-96-1729-6.
[44] Trimulato et al., "The Role Halal Industry to Support Sustainable Development Goals (SDGs)," *Proceeding of Annual Conference on Islamic Economy and Law* 1, no. 2 (August 2022): 205–17, https://doi.org/10.21107/aciel.v1i2.90.

industrial innovation[45]. These investments enhance national capabilities in quality assurance and regulatory compliance that benefit multiple industrial sectors beyond halal products. The development of halal industrial zones and integrated halal parks in various Indonesian regions demonstrates the infrastructure dimension of halal governance, creating dedicated spaces for halal-compliant production that attracts both domestic and foreign investment while generating positive spillover effects for local economies.

The integration of *maqasid al-syari'ah* with SDG frameworks reveals substantial conceptual complementarity that can inform governance design. Harahap in a comprehensive systematic literature review, demonstrate that Islamic law principles as articulated through al-Ghazali's framework of *maqasid al-syari'ah* exhibit strong convergence with sustainable development objectives, particularly in areas of poverty alleviation, environmental stewardship, and social justice[46]. The findings of this study confirm that the protective objectives of *maqasid* protection of religion, life, intellect, lineage, and property correspond closely with the sustainable development goals related to human well-being, health, education, and economic prosperity[47]. This correspondence suggests that *maqasid*-based governance frameworks can serve as culturally grounded pathways for achieving global development objectives while maintaining local religious authenticity. The recognition of this complementarity has important implications for development policy, suggesting that faith-based governance approaches can be harnessed as effective instruments for advancing secular development agendas without requiring the abandonment of religious values and identities.

Rahim et al. propose a theoretical framework that explicitly connects *maqasid al-syari'ah* with green finance and sustainable development goals, arguing that the *maqasid* objective of protecting life (*hifz al-nafs*) extends to environmental protection through the derivative objective of preserving the natural environment (*hifz al-bi'ah*)[48]. This environmental extension of *maqasid* theory provides Islamic legal grounding for sustainability-oriented halal governance that addresses not only the immediate permissibility of products but also their broader environmental and social impacts. Khuluq and Asmuni further develop this environmental dimension, arguing that the emergence of *hifz al-bi'ah* as a recognized objective of Islamic law creates new possibilities for integrating environmental sustainability criteria into halal

[45] Andry Alamsyah, Naufal Hakim, and Ratih Hendayani, "Blockchain-Based Traceability System to Support the Indonesian Halal Supply Chain Ecosystem," *Economies* 10, no. 6 (June 2022): 134, https://doi.org/10.3390/economies10060134.

[46] Burhanudin Harahap, Tastaftiyan Risfandy, and Inas Nurfadia Futri, "Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review," *Sustainability* 15, no. 8 (April 2023): 6626, https://doi.org/10.3390/su15086626.

[47] Noor Suhaida Kasri, Said Bouheraoua, and Silmi Mohamed Radzi, "Maqasid Al-Shariah and Sustainable Development Goals Convergence: An Assessment of Global Best Practices," in *Islamic Finance, FinTech, and the Road to Sustainability*, ed. Zul Hakim Jumat, Saqib Hafiz Khateeb, and Syed Nazim Ali, Palgrave CIBFR Studies in Islamic Finance (Cham: Springer International Publishing, 2023), 59–105, https://doi.org/10.1007/978-3-031-13302-2_4.

[48] Rakhshan Rahim et al., "Maqasid Al-Shariah and Green Finance: A Theoretical Framework on Islamic Finance with Sustainable Development Goals for a Greener Future," *2024 International Conference on Sustainable Islamic Business and Finance (SIBF)*, November 2024, 255–61, https://doi.org/10.1109/SIBF63788.2024.10883847.

certification standards[49]. The operationalization of this environmental dimension could include requirements for sustainable sourcing, waste reduction, and carbon footprint minimization as components of comprehensive halal certification, transforming halal governance into a vehicle for environmental stewardship that resonates with both Islamic ethical principles and global sustainability imperatives.

The findings of this study suggest that the contribution of halal certification governance to SDGs is not automatic but depends on the deliberate design of governance frameworks that explicitly incorporate sustainable development objectives. The current Indonesian halal certification system, while possessing significant potential for SDG contribution, has not fully realized this potential due to the narrow focus on technical compliance rather than broader sustainability integration. The MBSHG model proposed in this study addresses this gap by explicitly mapping halal governance interventions onto SDG targets and establishing monitoring mechanisms for tracking sustainability outcomes. This integrated approach transforms halal certification from a narrow religious compliance mechanism into a comprehensive governance instrument for achieving multiple societal objectives simultaneously.

The global implications of *maqasid*-SDG integration extend beyond Indonesia's national context. As the global halal industry continues to expand, the development of governance frameworks that simultaneously advance religious compliance and sustainable development objectives becomes increasingly important for international legitimacy and market acceptance. Urus et al. argue that the global halal industry represents a foundational paradigm for advancing SDGs through a Shariah-based ethical economic framework that offers distinctive contributions beyond conventional development approaches[50]. The Indonesian experience, as the country with the world's largest Muslim population and a rapidly developing halal governance infrastructure, provides valuable lessons for other countries seeking to harness halal industry development for sustainable development outcomes. The exportability of the MBSHG model to other Muslim-majority countries, with appropriate adaptation to local contexts, represents a significant opportunity for scaling the impact of integrated halal governance across the global Islamic economy.

Conclusion

This study concludes that the interaction between Islamic economic law and Indonesia's national halal regulatory policies is not merely administrative, but represents a substantive process of legal harmonization between religious norms, state authority, and sustainable development objectives. Islamic economic law, particularly through the principles of *maqasid al-syari'ah*, provides the ethical and philosophical foundation for halal certification, while national regulatory policies provide the institutional and legal mechanisms to operationalize these principles in

[49] M. Khusnul Khuluq and Asmuni, "Hifz Al-Bi'ah as Part of Maqashid Al-Shari'ah and Its Relevance in the Context of Global Climate Change," *Indonesian Journal of Interdisciplinary Islamic Studies* 7, no. 2 (February 2025), https://doi.org/10.20885/ijiis.vol7.iss2.art3.

[50] Nur Sarah Tajul Urus et al., "The Global Halal Industry as a Foundational Paradigm for Advancing the Sustainable Development Goals (SDGs): An Innovative Shariah-Based and Ethical Economic Framework with International Implications," *International Journal of Academic Research in Business and Social Sciences* 15, no. 9 (September 2025): 392-400, https://doi.org/10.6007/IJARBSS/v15-i9/26493.

public governance. Therefore, halal certification should be understood not only as a form of religious compliance, but also as an instrument of consumer protection, market assurance, economic justice, and sustainable development.

The study also finds that the main challenges in harmonizing Islamic economic law and national regulatory policies lie in institutional fragmentation, limited certification infrastructure, economic barriers for MSMEs, uneven halal literacy, digital access gaps, and weak supply chain traceability. These challenges show that the effectiveness of halal certification cannot be achieved only through mandatory legal obligations. It requires a more integrated governance framework that combines regulatory clarity, institutional collaboration, inclusive access, technological innovation, and sustainability-oriented policy design.

The theoretical implication of this study lies in its effort to advance the discourse of Islamic economic law by positioning *maqasid al-syari'ah* as an integrative framework for contemporary halal governance. Through the proposed *Maqasid*-Based Sustainable Halal Governance model, this study contributes to the development of Islamic legal thought by demonstrating that *maqasid* can function not only as a normative doctrine, but also as a practical governance framework capable of connecting religious compliance, state regulation, economic empowerment, and sustainable development. This approach strengthens the scientific field of Islamic economic law by expanding its relevance from doctrinal analysis toward policy-oriented and ecosystem-based governance.

This study recommends that halal certification governance in Indonesia be strengthened through clearer coordination among BPJPH, MUI, halal inspection bodies, business actors, and other relevant stakeholders. Policy reform should prioritize institutional coherence, capacity building, affordable certification mechanisms for MSMEs, integrated digital platforms, and stronger halal supply chain monitoring. Future research should examine the practical implementation of the proposed governance model through empirical studies involving MSMEs, halal certification bodies, consumers, and policymakers. Further studies may also compare Indonesia's halal certification ecosystem with other Muslim-majority countries to assess the adaptability of *maqasid*-based sustainable halal governance in different regulatory contexts.

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