

## A MAQASID AL-SYARI'AH BASED EVALUATION OF LOCAL GOVERNMENT INTERVENTIONS IN HALAL CERTIFICATION IMPLEMENTATION: EVIDENCE FROM SUMENEP

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### ABSTRACT

The expiration of the phased implementation of mandatory halal certification on 17 October 2024 marked a transition from a facilitative to an enforcement-oriented policy phase, creating significant implementation pressures for local governments and micro and small enterprises facing legal, market, and administrative risks. While previous studies have examined halal certification from normative legal and governance perspectives, limited research integrates empirical public policy analysis with a *maqasid al-syari'ah* framework to evaluate local government interventions during this post-transition period. Using a qualitative policy analysis approach, this study identifies six local intervention strategies: structured multi-stakeholder coordination; optimization of the self-declare assistance scheme; targeted digital literacy and social media outreach; affirmative programs for remote villages; development of a regional Halal Hub ecosystem; and preventive regulatory socialization for the 2026 mandatory phase. Empirically, 4,053 halal certificates were issued by January 2026, 3,933 through the self-declare scheme, with over 90% of assisted MSMEs completing registration on time. These results indicate that proactive facilitation and adaptive local governance significantly reduced non-compliance risks during the transition. From a *maqasid al-syari'ah* perspective, the interventions operationalize multidimensional protection: religion (*hifz al-din*), life (*hifz al-nafs*), wealth (*hifz al-mal*), intellect (*hifz al-'aql*), and lineage (*hifz al-nasl*). Conceptually, this study proposes a *maqasid*-based evaluation model linking Islamic normative principles with measurable governance indicators. Theoretically and practically, it positions *maqasid* as an applied analytical framework and provides evidence-based guidance for adaptive and sustainability-oriented halal governance.

**Keywords:** halal certification; *maqasid al-syari'ah*; public policy; local government intervention; MSMEs.

### ABSTRAK

Berakhirnya masa implementasi bertahap sertifikasi halal wajib pada 17 Oktober 2024 menandai pergeseran dari pendekatan fasilitatif menuju fase penegakan, yang menimbulkan tekanan implementasi bagi pemerintah daerah serta usaha mikro dan kecil yang menghadapi risiko hukum, eksklusi pasar, dan beban administratif. Meskipun penelitian sebelumnya telah membahas sertifikasi halal dari perspektif hukum normatif dan tata kelola administratif, kajian yang mengintegrasikan analisis kebijakan publik empiris dengan kerangka *maqasid al-syari'ah* untuk mengevaluasi intervensi pemerintah daerah pada fase pasca-transisi masih terbatas. Melalui pendekatan analisis kebijakan kualitatif, penelitian ini mengidentifikasi enam strategi intervensi lokal: koordinasi multipihak yang terstruktur; optimalisasi skema pendampingan self-declare; penguatan literasi digital dan kampanye media sosial; program afirmatif bagi desa terpencil; pengembangan ekosistem Halal Hub regional; serta sosialisasi preventif menjelang perluasan kewajiban tahun 2026. Secara empiris, hingga Januari 2026 telah diterbitkan 4.053 sertifikat halal, dengan 3.933 melalui skema self-declare, dan lebih dari 90% UMKM binaan menyelesaikan pendaftaran tepat waktu. Hasil ini menunjukkan bahwa fasilitasi proaktif dan adaptasi tata kelola lokal secara signifikan menekan risiko ketidakpatuhan pada masa transisi. Dalam perspektif *maqasid al-syari'ah*, intervensi tersebut merepresentasikan perlindungan agama (*hifz al-din*), jiwa (*hifz al-nafs*), harta (*hifz al-mal*), akal (*hifz al-'aql*), dan keturunan (*hifz al-nasl*). Secara konseptual, penelitian ini menawarkan model evaluasi berbasis *maqasid* yang menghubungkan prinsip normatif Islam dengan indikator kinerja tata kelola yang terukur.

**Kata Kunci:** sertifikasi halal; *maqasid al-syari'ah*; kebijakan publik; intervensi pemerintah daerah; UMKM

## INTRODUCTION

The global halal economy has experienced robust growth, driven by increasing demand for halal products across food, beverage, tourism, and other sectors (Hidayat & Witta, 2024; Syari et.al, 2025). This expansion is not merely economic; it is closely associated with governance quality, regulatory compliance, and institutional support mechanisms that enable Micro, Small, and Medium Enterprises (MSMEs) to obtain halal certification and participate effectively in domestic and international value chains (Hidayat & Witta, 2024; Syafawi & Hasanah, 2023). Despite its considerable potential, evidence from national and regional studies indicates that many MSMEs continue to struggle with certification processes, limiting their competitiveness and ability to capitalize on emerging market opportunities (Muhromin, 2025; Rahayu et al., 2023). In response to this global momentum, the Indonesian government has prioritized the development of a national halal ecosystem to meet growing domestic and international demand (Yulia et al., 2024). This ecosystem integrates production systems, infrastructure, institutional support, and human resources to strengthen the halal industry (Nursita et al., 2024). In 2023, the Halal Product Guarantee Agency (BPJPH) targeted certification for one million MSMEs as a strategic initiative to enhance Indonesia's global halal competitiveness. Halal certification plays a central role in fostering consumer confidence and ensuring compliance with religious norms, aligning with *maqasid al-syarī'ah* principles that promote societal welfare (*masalih*) (Malau & Svinarky, 2020; Syafrida, 2016).

In Indonesia, halal certification constitutes a cornerstone of economic inclusion and consumer protection. The Halal Product Guarantee Law (Law No. 33 of 2014) and Government Regulation No. 39/2021 mandate certification for food, beverage, slaughtering services, and related products, thereby strengthening legal certainty and market credibility (Nuraeni et al., 2025). Law No. 33 of 2014 (UU JPH) assigns the state responsibility for protecting citizens from non-halal products (Adiwijaya, 2019), while consumers' purchasing decisions are frequently shaped by religious considerations, making certification essential for public reassurance (Aisyah, 2015). However, implementation challenges remain significant. In remote coastal and rural areas, cultural, social, and religious factors complicate engagement with formal certification mechanisms (Himmah et al.; Romadhoni et al., 2024), revealing a persistent gap between formal regulatory frameworks and practical outcomes and underscoring the need for adaptive and context-sensitive governance strategies.

A growing body of empirical research has examined regulatory implementation, institutional procedures, and economic impacts of halal certification (Zain et al., 2024; Rofiah et al., 2024; Nurdiansyah, 2023; Ilham, 2022; Gunawan et al., 2021; Budiman, 2020), as well as halal labeling and consumer assurance (Syafitri et al., 2022; Lubis, 2021), and MSME welfare and competitiveness (Mursadad et al., 2024; Tahliani & Renaldi, 2023; Wanto & Samsuri, 2020). Findings remain nuanced and context-dependent. Akbar and Rohman (2023) report no statistically significant causal relationship between certification and firm performance despite observable differences, whereas Arifin (2020) emphasizes certification's role in ensuring legal certainty and regulatory protection amid procedural constraints. Aslikhah et al. (2024) highlight heterogeneous entrepreneurial perceptions affecting certification uptake, while Azis et al. (2023) identify positive linkages between halal labeling, consumer trust, and business welfare. Additional studies underscore the importance of normative Islamic principles in shaping halal governance. Research identifies weaknesses in legal protection despite existing regulations (Masri et al., 2025), demonstrates how procedural mechanisms influence compliance and commercial performance (Supriyadi et al., 2024), and illustrates the intersection of local culture, religious norms, and state regulation in halal implementation (Suaidi et al., 2025). Foundational and applied scholarship further supports the relevance of *maqasid al-syari'ah* for contemporary legal interpretation and policy evaluation (Tajrid, 2021; Hamzah et al., 2022; Maswanto & Yudha, 2021; Safitri et al., 2025; Umar et al., 2025).

Despite these extensive contributions, a significant research gap persists. Existing studies tend to either emphasize normative *maqasid* frameworks or focus on administrative and procedural challenges, with limited analytical integration between empirical policy performance and *maqasid*-oriented evaluation. In particular, the operationalization of *maqasid* principles in local governance practices following the post-phasing of mandatory halal certification in October 2024 has not been systematically examined. Most studies stop at identifying regulatory constraints or affirming normative ideals, without critically assessing how local interventions translate *maqasid* principles into measurable governance outcomes. This leaves an analytical gap concerning the effectiveness, coherence, and practical impact of halal policy implementation at the subnational level, especially in remote regions characterized by strong religious adherence and geographical constraints.

At its core, the central problem addressed in this study is the persistent disconnect between the normative objectives of halal certification policy, grounded in *maqasid al-syari'ah*

and formal regulatory mandates, and the empirical realities of its implementation at the local level. While the regulatory framework aspires to ensure consumer protection, MSMEs competitiveness, and societal welfare, it remains unclear how and to what extent local government interventions effectively operationalize these objectives in practice, particularly in remote and socio-culturally distinctive regions.

Addressing this problem, the present study aims to construct and apply a *maqasid*-based evaluative framework to assess the effectiveness of local government interventions in facilitating halal certification compliance among MSMEs. Focusing on a strategically selected region with a devout Muslim population, remote geographical characteristics, and active government initiatives, such as Halal Hub programs, MSMEs mentoring, and digital literacy campaigns, this research evaluates how normative Islamic principles are translated into practical governance mechanisms and assesses their implications for consumer protection, MSME competitiveness, and societal welfare. The novelty of this research lies in its integrative approach, combining empirical assessment of local government interventions with normative *maqasid al-syari'ah* principles. Conceptually, it proposes a *maqasid*-based model for evaluating halal policy implementation. Theoretically, it contributes to Islamic public policy studies by positioning *maqasid* as a practical analytical framework rather than solely a normative reference. Practically, it offers actionable guidance for designing adaptive, inclusive, and sustainability-oriented halal governance systems.

The urgency of this study is therefore concentrated on resolving the widening gap between regulatory intent and implementation outcomes at a critical post-mandatory certification phase. Strengthening evaluative mechanisms is essential not only for ensuring consumer protection and religious compliance, but also for safeguarding MSME competitiveness and advancing broader societal welfare within Indonesia's evolving halal governance landscape.

## RESEARCH METHOD

This study employs a descriptive qualitative approach. Qualitative research is a type of inquiry where data collection and analysis do not rely on statistical procedures, as the data are not in numerical or computational form (Abdullah & Saebani, 2014). The descriptive qualitative method was chosen to explore the synergy-based halal mentoring model and the role of halal volunteers, as they impact the welfare of business actors from the perspective of *maqasid shari'a*. A qualitative approach is methodologically justified by the study's focus on

meaning-making, value internalization, and educational praxis, which cannot be adequately captured through quantitative indicators (Benuf & Azhar, 2020; Abdussamad, 2021). This study adopts a qualitative socio-legal research design, combining normative legal analysis with empirical investigation to examine government intervention in post-phasing mandatory halal certification compliance and to construct an evaluative framework based on *maqasid al-syari'ah*. The socio-legal approach enables integration of statutory and policy analysis with field observations, stakeholder narratives, and institutional practices (Creswell, 2014).

The research was conducted in Sumenep Regency, East Java, Indonesia, considering its active implementation of halal certification acceleration programs, mentoring initiatives, and local governance strategies in strengthening MSME compliance. The study took place from July to November 2025, allowing sufficient time for in-depth field engagement, iterative data collection, and thematic validation. The population of this study comprises stakeholders involved in halal certification implementation and mentoring activities in Sumenep Regency. These include local government officials responsible for halal policy implementation, halal process facilitators, halal volunteers, MSME actors undergoing certification processes, and institutional representatives engaged in halal ecosystem development. Sampling was conducted using purposive sampling, selecting informants based on their relevance, expertise, and direct involvement in halal certification and mentoring processes. Key informants can be seen in table 1.

**Table 1: Key Informants**

<b>Informant Category</b>	<b>Involments</b>
Local Government Officials (Dinas / Kepala Seksi)	Provide insights into government policies, strategies, and decision-making processes regarding post-phasing halal certification compliance in Sumenep Regency.
Bakorwil IV (Regional Coordinator)	Explain regional coordination mechanisms among the four Madura districts, facilitate implementation, and identify inter-district challenges and solutions for MSME compliance.
Halal Product Facilitators / Mentors	Share field-level experiences assisting MSMEs, describe practical challenges, evaluate the effectiveness of government interventions, and provide guidance on compliance and <i>maqasid al syari'ah</i> alignment.
Micro and Small Enterprise Actors (MSMEs)	Describe firsthand experiences and responses to halal certification obligations, report operational and administrative challenges, and provide perspectives on the impact of government interventions on business sustainability.

Data collection combined multiple complementary sources to ensure triangulation and enhance validity. Primary data were gathered through in-depth, semi-structured interviews with purposively selected key informants. The use of semi-structured interviews enabled the exploration of policy interpretations, perceptions of challenges and strategies,

experiences of mentoring synergy, and emergent themes aligned with the study's normative and empirical objectives. In addition, Focus Group Discussions (FGDs) were conducted to elicit collective insights on intervention and mentoring models and to cross-validate individual interview data, particularly regarding institutional practices such as the optimization of the self-declare scheme, Halal Hub ecosystem strengthening, capacity-building activities, infrastructure standardization for halal slaughterhouses, and the collaborative role of halal volunteers in facilitating compliance and business sustainability. Secondary data were sourced from official government documents, local regulatory texts, certification records, program reports, meeting minutes, mentoring activity documentation, and relevant scholarly literature. These materials provided contextual and documentary support for evaluating both mentoring practices and government action against legal and ethical benchmarks rooted in *maqasid al-syari'ah*.

Data analysis followed a deductive thematic approach anchored in the *maqasid al-syari'ah* framework, operationalized through systematic coding and categorization into key objective domains such as protection of religion (*hifz al-din*), life (*hifz al-nafs*), and wealth (*hifz al-mal*). Themes were iteratively refined to generate explanatory patterns concerning synergy-based halal mentoring, volunteer engagement, and institutional intervention. The analysis captured both facilitative–preventive dimensions (capacity building, awareness enhancement, compliance assistance) and structural–institutional dimensions (regulatory enforcement, policy coordination, and ecosystem strengthening). Thematically clustered findings were interpreted in relation to regulatory compliance outcomes, legal certainty, MSMEs economic sustainability, welfare enhancement, and alignment with the ethical objectives embedded in *maqasid al-syari'ah*. This methodological strategy ensures comprehensive integration of normative theoretical insights with empirical observations, supporting a robust analysis of public policy effectiveness and mentoring praxis within a culturally and legally complex context.

## FINDINGS AND DISCUSSION

### Implementation Strategies of Sumenep Regency in Accelerating Halal Certification

**Multi-stakeholder collaboration** constitutes the primary foundation of the halal certification acceleration strategy in Sumenep Regency. The complexity of the certification process, encompassing administrative, technical, and cultural aspects, renders partial approaches ineffective. Therefore, the local government developed a synergistic network

involving religious institutions, community organizations, and technical agencies, including the Nahdlatul Ulama Halal Task Force (Satgas Halal). This collaboration not only accelerates administrative procedures but also strengthens the social legitimacy of the halal certification program among MSME actors.

Interviews with local government officials (related agencies) confirmed that the government emphasizes an anticipatory and persuasive approach. One informant stated:

*“We do not wait for violations to occur. Anticipatory and persuasive approaches are key, with accelerated socialization, technical mentoring, and multi-stakeholder collaboration to prevent MSMEs from experiencing regulatory shock.”* (Local Government Interview, 2025).

Coordination is also conducted at the regional level by Bakorwil IV, ensuring policy synchronization across Madurese districts to prevent implementation disparities. Regional coordination forums serve as platforms for sharing best practices, mapping local constraints, and formulating collective strategic steps. This collaborative approach affirms *hifz al-din* (protection of religion), as the halal integrity of products is preserved through social legitimacy, thus protecting the religious practices of the community systematically. Supporting data indicate that multi-stakeholder collaboration significantly increased the number of certification applications, with Sumenep recording 4,053 halal certificates by January 2026, 3,933 of which were issued through the self-declare scheme.

**Optimization of mentoring** constitutes the second crucial strategy, particularly for MSMEs with limited administrative literacy and capital. Mentoring is conducted comprehensively, ranging from facilitation of Business Identification Numbers (NIBs), management of PIRT, to mentoring for halal certification processes, including the government-facilitated free self-declare scheme. The primary objective of mentoring is not merely to complete administrative procedures, but to improve production quality and business actors’ awareness of the importance of halal assurance.

According to interviews with halal product facilitators:

*“Facilitators are not merely technicians, but also educators. We explain the importance of halal product assurance, selection of raw materials, hygienic production processes, and the documentation required for halal audits. Many MSMEs initially did not understand the procedures, but after being guided, they became more open and confident”.* (Halal Product Facilitator Interview, 2025).

Findings indicate that mentoring directly contributes to *hifz al-nafs* (protection of life) through hygiene education and product quality control, as well as *hifz al-māl* (protection of wealth) by reducing administrative sanctions and enhancing MSME competitiveness in local

and national markets. Supporting data show that MSMEs receiving intensive mentoring tend to complete certification processes more quickly and maintain compliance sustainably.

In the digital era, **strengthening social** media serves as an effective instrument for expanding the reach of information and halal literacy. Sumenep Regency utilizes digital media to disseminate flyers, educational content, and certification procedures, enabling MSMEs across regions, including islands, to access information rapidly and efficiently.

Bakorwil IV emphasized that social media allows two-way interaction:

*“Digital platforms allow MSMEs to ask directly about challenges they face, creating communication that strengthens trust in the halal certification program.”* (Bakorwil IV, Interview, 2025).

Findings indicate that strengthening social media is not merely information dissemination, but also contributes to *hifz al-'aql* (protection of intellect), as business actors are provided with sufficient understanding to rationally assess that halal certification is a long-term investment rather than merely an administrative burden. Supporting data show that dissemination of educational content via social media increased MSME participation by 35% in island regions compared to the previous year.

**Special Measures for Remote Villages**, the geographic characteristics of Sumenep Regency, which include both mainland and islands, require affirmative approaches for remote villages. The local government collaborates with PKK Mobilization Teams to collect data on superior products in each sub-district and prioritize halal certification mentoring. Village coordinators and sub-district communication groups are employed to schedule socialization, collect documents, and facilitate certification applications.

Local government officials stated:

*“Network-based approaches have proven effective in fostering collective awareness. Remote villages are not left behind in halal certification, ensuring equitable service distribution.”* (Local Government Interview, 2025)

The findings show that this strategy strengthens wealth protection and distributive justice, ensuring all community layers have equal access to halal certification and economic opportunities. Field data indicate that previously underserved villages now achieved certification for over 70% of their MSMEs, demonstrating the success of the affirmative approach.

**The Halal Hub** is a strategic initiative by Sumenep Regency to establish an integrated halal economic ecosystem. The Halal Hub serves as a coordination center among

business actors, certification bodies, halal facilitators, Islamic financial institutions, and marketing networks. Its objective is to enhance MSME competitiveness through integrated services encompassing the entire halal production chain. The Halal Hub functions not merely as a service center but institutionalizes halal governance at the regional level. Through continuous coordination between the local government, halal facilitators, business actors, and marketing networks, the Halal Hub establishes a sustainable institutional structure rather than a temporary program. Accordingly, halal values are embedded in the local economic system as collective standards, not merely regulatory compliance.

Bakorwil IV stated:

*“The Halal Hub is not only for certification but builds a system supporting MSME growth from production to marketing.”* (Bakorwil IV Interview, 2025).

The findings confirm that the Halal Hub supports *hifz al-din*, *hifz al-nafs*, and *hifz al-mal*. Product halal integrity is ensured, hygienic production standards are enforced, and market access is expanded. Supporting data indicate a 25% increase in local and regional MSME market penetration following the Halal Hub initiative, reinforcing the government’s long-term orientation toward sustainable halal economic development.

**Intensive Socialization Ahead of Mandatory Halal 2026**, Ahead of the mandatory halal certification in October 2026, the government conducted intensive socialization at three strategic points with high concentrations of business actors. Materials included self-declare mechanisms, registration procedures, and product mentoring processes. Activities also served as dialogue forums to identify challenges such as digital literacy, raw material documentation, and financing. Although the initial phase of mandatory halal certification ended in October 2024, the local government considered 2025–2026 a consolidation and compliance-expansion period before full implementation in specific sectors. Therefore, pre-2026 socialization was positioned as a preventive strategy to ensure readiness of uncertified business actors.

*“Preventive socialization demonstrates the principle of dar’u al-mafāsīd muqaddam ‘alā jalb al-masalib. We do not wait for violations but educate the community to prevent practices contrary to Sharia.”*(Local Government Interview, 2025)

Findings indicate that this approach aligns with *maqasid al-syarī’ah* principles by prioritizing collective welfare and preventing social and economic harms. Field data show that over 90% of MSMEs participating in socialization successfully completed self-declare

registration on time, demonstrating the effectiveness of preventive interventions. Integratively, these six strategies demonstrate that the Sumenep Regency Government's intervention extends beyond mere normative compliance with national regulations, instead shaping an operational *maqasid al-syari'ah*-based public policy design. This model illustrates a shift from enforcement-oriented policy toward *maslahah*-oriented governance, wherein regulations are positioned as instruments to realize collective welfare in a systematic and sustainable manner.

### ***Maqasid al-syari'ah* Analysis of the Sumenep Regency Intervention Model**

The intervention model of the Sumenep Regency Government in accelerating halal certification can be understood not merely as a technocratic implementation of Law No. 33 of 2014 and Government Regulation No. 39 of 2021, but also as a public policy with a *maqasid al-syari'ah* orientation, aimed at realizing public welfare through the protection of fundamental human values. Research findings indicate that this intervention is conducted through a systemic strategy comprising multi-stakeholder collaboration, mentoring optimization, digital literacy enhancement, affirmative measures for remote areas, development of a Halal Hub, and preventive socialization ahead of the mandatory halal certification. Analysis of these six dimensions employs the classical *al-daruriyyat al-kebams* framework, encompassing the protection of religion, life, wealth, intellect, and progeny.

Local government interventions facilitating halal certification signify the state's role as a guardian of public religious space. Collaboration with the Nahdlatul Ulama Halal Task Force (Satgas Halal) demonstrates that religious protection is implemented through socio-cultural approaches. Sumenep, as a region with a strong religious base, requires strategies that are not solely administrative but grounded in moral legitimacy and community trust. From the *maqasid* perspective, effective policy is one that considers the community's 'urf (social context).

The establishment of a Halal Hub can also be interpreted as the institutionalization of Sharia values within the local economic system. Halal integrity is no longer understood as a private matter but becomes a collective standard in regional economic governance. This represents a shift from an individual-centered approach to a structural approach in safeguarding religion. Furthermore, preventive socialization ahead of the mandatory halal certification in 2026 exemplifies the principle of *dar'u al-mafasid muqaddam 'ala jalb al-masalib* (preventing harm takes precedence over acquiring benefits). The local government does not

wait for violations to occur but educates the community to avoid practices contrary to Sharia. A halal facilitator emphasized:

*"We always prioritize education before law enforcement. Many MSMEs were initially hesitant, but after mentoring, they understood that halal is important not only for business but also as part of daily worship."* (Halal Product Facilitator Interview, 2025).

In *maqasid*, safeguarding life entails preventing all forms of harm (*darar*). Products with unclear origins or production processes pose potential risks to consumers. By expanding halal certification, the local government indirectly broadens public health protection. Continuous education for MSMEs also fosters a culture of responsible production, building awareness that compliance with halal standards is not merely to avoid legal sanctions but to protect consumers as fellow human beings. Halal certification interventions in Sumenep can thus be categorized as protective social policies.

The local government ensures that MSMEs do not face the burdens of cost and bureaucracy alone, demonstrating advocacy for economically vulnerable groups. The Halal Hub as a halal economic ecosystem reinforces a long-term orientation in protecting community wealth. By expanding marketing networks and improving product standards, MSMEs have greater opportunities to increase income and strengthen family economic stability. Affirmative strategies for remote villages highlight the distributive justice dimension; wealth protection should not be concentrated in specific groups. Equal access to certification, including for island regions, demonstrates a commitment to equitable distribution of welfare. Field data indicate that previously underserved remote villages now achieve certification for over 70% of local MSMEs, reflecting the success of this strategy.

Strengthening social media and halal literacy contributes significantly to the protection of intellect. *Maqasid* encompasses not only material aspects but also the enhancement of the community's intellectual capacity. Digital education, informative flyers, interactive dialogues, and the establishment of village operators create spaces for collective learning. Business actors are encouraged to rationally understand regulations, procedures, and the benefits of halal certification, shielding them from misinformation or unfounded fears. Protection of intellect also entails promoting rational decision-making in economic activities. With adequate information, business actors assess halal certification as a long-term investment rather than a temporary burden. In this context, the local government functions as an enlightenment actor, not merely a regulator.

Halal product assurance directly impacts family consumption quality and the health of future generations. MSMEs educated in halal production standards tend to sustain these practices over time. A culture of proper production is transmitted within family business practices, meaning that halal certification policies contribute to social sustainability and generational quality.

When these dimensions are integrated, the Sumenep Regency intervention model exemplifies a *maqasid al-syari'ah*-based public policy character. Religious protection is implemented through the certification system; life protection through production safety standards; wealth protection through enhanced economic competitiveness; intellect protection through digital literacy; and generational protection through sustainable consumption guarantees. The policy demonstrates a balance between preventive and persuasive approaches. Intensive socialization prior to enforcement reflects an educational, rather than repressive, orientation. This aligns with the principle that Sharia objectives aim to generate collective welfare (*jalb al-masalih*), rather than merely imposing sanctions. The Sumenep intervention model can be categorized as a form of *siyasah shar'iyah* at the local level, government policy formulated to realize Sharia objectives within a specific social context. The intervention moves beyond legal formalities toward structural transformation of the local economy and society. Sumenep's success is measured not only by the increase in halal certificate quantity but by the quality of policy design that integrates regulation, empowerment, education, and equitable access into a single sustainable welfare framework. This model can be replicated by other regions as a best practice for implementing *maqasid al-syari'ah* in contemporary public policy.

### **Governance Risk Analysis: Policy Risk Mitigation**

In the context of accelerating halal certification, policy implementation success is inevitably intertwined with governance-related risks that are both structural and operational. These risks include policy inconsistency, legal compliance challenges, uneven service distribution, intervention effectiveness, and system sustainability. Sumenep Regency has adopted systematic and preventive strategies to mitigate these risks, ensuring that governance supports both regulatory compliance and broader societal welfare.

Policy Inconsistency Risks arise when national regulations are interpreted or applied differently at the regional level, creating uncertainty for business actors. To mitigate this, regional coordination mechanisms, including Bakorwil IV forums and best-practice sharing

platforms, have been established. These mechanisms promote uniform interpretation and implementation of halal certification policies across Madurese districts, minimizing regulatory discrepancies and potential conflicts.

Legal Compliance Risks primarily concern micro, small, and medium enterprises (MSMEs) that may lack the administrative literacy or resources to navigate the certification process. Preventive mitigation measures include intensive mentoring, documentation support, and proactive socialization, particularly through the self-declare mechanism. This anticipatory approach ensures that business actors are prepared ahead of the mandatory certification phase, reducing exposure to administrative sanctions and enhancing regulatory certainty.

Uneven Service Distribution Risks are especially relevant for geographically remote areas and islands, which could otherwise be underserved. Affirmative strategies involving PKK mobilization teams, village coordinators, and local communication networks ensure that all sub-districts receive equitable access to mentoring and certification services. This approach not only guarantees service coverage but also upholds distributive justice and safeguards economic welfare across communities.

Intervention Effectiveness Risks relate to the possibility that socialization and educational efforts fail to achieve adequate comprehension among business actors, thereby limiting participation and compliance. The Sumenep government leverages digital platforms, two-way communication via social media, and community dialogues to enhance understanding, foster rational decision-making, and build trust in the certification program. Consequently, socialization functions as a tool not only for information dissemination but also for intellectual empowerment, ensuring that halal certification is recognized as a strategic, long-term investment rather than a mere administrative obligation.

System Sustainability Risks concern the potential discontinuity of interventions once initial programs conclude. The establishment of the Halal Hub as an integrated halal economic ecosystem addresses this risk. Beyond serving as a service center, the Halal Hub institutionalizes halal governance at the regional level, embedding halal values into the local economic system. It ensures the long-term protection of religious observance, public health, and economic well-being while simultaneously strengthening local institutional capacity. Sumenep Regency's approach demonstrates that governance risk mitigation extends beyond regulatory compliance. It is proactive, preventive, and oriented toward inclusive economic empowerment, equitable service delivery, and collective protection. These measures align

closely with *maqasid al-syari'ah principles*, where public policy serves not merely as a regulatory instrument but as a means of promoting societal welfare (*maslahah 'āmmah*) through the integrated protection of religion, life, wealth, intellect, and progeny.

## DISCUSSION

The findings of this study reveal that local government interventions in Sumenep represent a comprehensive, multi-layered public policy strategy that moves beyond mere regulatory enforcement to proactive facilitation. By integrating multi-stakeholder collaboration, structured guidance, digital literacy enhancement, affirmative measures for remote villages, and the development of regional Halal Hubs, the interventions not only address administrative compliance but also embed ethical and developmental support, operationalizing *maqasid al-syari'ah* principles to protect religion (*hifẓ al-dīn*), life (*hifẓ al-nafs*), wealth (*hifẓ al-māl*), intellect (*hifẓ al-'aql*), and lineage (*hifẓ al-nasl*). Empirically, these strategies facilitated the issuance of 4,053 halal certificates by January 2026, of which 3,933 were processed via self-declare, ensuring timely registration for over 90% of participating MSMEs. This multidimensional facilitation transforms the perception of halal certification from a bureaucratic burden into a developmental opportunity, directly addressing barriers identified in previous research, such as limited legal awareness, administrative complexity, and low readiness among small enterprises (Tahlani & Renaldi, 2023; Tuhuteru & Iqbal, 2024; Vintya & Kushidayati, 2025).

In contrast to prior studies that primarily conceptualize the government as a regulator emphasizing compliance (Daulay & Zulham, 2025), this study demonstrates that proactive, ethically guided interventions can enhance both adherence and empowerment. The Halal Hub ecosystem exemplifies a systems-based approach, linking certification offices with production facilities, financial services, and market access, thereby reducing transaction costs and providing a replicable model for holistic halal governance (Sudarto & Arifin, 2025). While earlier scholarship has explored the theoretical and historical foundations of *maqasid al-syari'ah* in Islamic economic law (Syufa'at, 2013; Tajrid, 2021), these studies lacked applied, policy-level implementation. The present research fills this gap by translating normative principles into measurable outcomes, extending insights on legal and ethical compliance (Vintya & Kushidayati, 2025) and MSME readiness (Tuhuteru & Iqbal, 2024).

Comparisons with other empirical studies further illustrate the value of integrative facilitation. (Azhar et al., 2025) emphasize that halal certification strengthens marketing

strategies and consumer trust in the food sector, while (Bahrudin et al., 2025) highlight determinants such as religiosity, consumer awareness, and perceived regulatory complexity that influence MSMEs' decisions to pursue certification. Similarly, (Camelia et al., 2024) demonstrate that halal certification enhances operational transparency and product quality among MSMEs in Bekasi. This study confirms these economic and market benefits but advances them by embedding certification within a structured, multi-agency intervention framework that operationalizes *maqasid* principles, ensuring sustainable adoption of halal practices while fostering community engagement and equitable market access.

This study also converges with (Hidayat, et al., 2024), who adopt a normative *maqasid*-based lens to evaluate district-level interventions in Pamekasan and Sumenep. While their work highlights the ethical and religious imperatives of compliance, the present research extends it by providing empirical evidence of intervention effectiveness, demonstrating measurable outcomes through multi-stakeholder collaboration, self-declare facilitation, digital literacy, and affirmative outreach. By bridging theoretical foundations with applied governance, this study illustrates how halal certification can simultaneously advance regulatory compliance, economic empowerment, ethical adherence, and community welfare. The findings offer a replicable, evidence-based model for adaptive, inclusive, and sustainable halal governance that can inform policy design at both regional and national levels.

By integrating ethical principles, administrative facilitation, and digital literacy within a single multi-dimensional framework, this study demonstrates that halal certification can simultaneously enhance regulatory compliance, consumer trust, economic empowerment, and community welfare. Theoretically, it contributes to Islamic public policy literature by offering a replicable model of *maqasid*-informed governance, illustrating how ethical and legal principles can be operationalized into measurable outcomes. Practically, the findings provide guidance for policymakers seeking to scale such interventions, emphasizing the importance of structured coordination, technology-enabled facilitation, and affirmative measures to reduce inequities. Furthermore, the research highlights the necessity of continuous evaluation of socio-cultural and logistical variables to ensure sustainability, suggesting that adaptive, context-sensitive approaches are essential for extending these interventions beyond Sumenep to other regional and national settings.

## CONCLUSION

This study examined the intervention model of Sumenep Regency in responding to the final phase of mandatory halal certification, analyzed through *maqasid al-shari'ah*. Findings reveal a comprehensive strategy integrating regulatory compliance with public welfare, including multiparty collaboration, MSME mentoring, digital literacy initiatives, targeted outreach to remote villages, the establishment of a Halal Hub, and proactive pre-enforcement socialization. These interventions significantly increased halal certification uptake, strengthened the local halal ecosystem, and enhanced public trust. From a *maqasid* perspective, the model addresses five core objectives: protection of religion (*hifz al-din*) via structured certification and community engagement; protection of life (*hifz al-nafs*) through hygienic production and halal slaughterhouse standards; protection of wealth (*hifz al-mal*) by supporting MSME sustainability and market access; protection of intellect (*hifz al-'aql*) via education and digital literacy; and protection of future generations (*hifz al-nasl*) through long-term food safety and continuity of halal practices. This integration demonstrates that local governance can move beyond enforcement toward holistic, welfare-oriented policy aligned with Islamic ethical principles.

The study contributes theoretically by positioning *maqasid al-shari'ah* as an evaluative framework for local public policy and practically by offering replicable strategies for subnational governments. Limitations include a small number of informants and focus on a single regency. Future research could involve comparative studies across regions, assess intervention sustainability, and incorporate quantitative measures of market and social impact. For recommendations, Local governments should institutionalize multiparty collaboration and mentoring programs to ensure continuous MSME support, expand digital literacy and socialization campaigns to reach underserved areas, and strengthen the Halal Hub ecosystem as a central coordinating mechanism. Policy makers are encouraged to integrate *maqasid al-shari'ah* principles in all stages of halal governance to balance enforcement with public welfare. Continuous monitoring and evaluation of intervention outcomes are essential to enhance policy effectiveness and sustainability.

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