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Integrating Halal Certification and Lifestyle Awareness: Maqasid al-Shari'ah Insights from Indonesia and Malaysia

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Abstract

Indonesia and Malaysia have emerged as key drivers of the Southeast Asian halal ecosystem, representing two complementary models of halal governance. This study employs a qualitative-comparative approach by examining Indonesia's Law No. 33 of 2014 as amended by Law No. 6 of 2023 on Halal Product Assurance and Malaysia's Trade Descriptions Act 2011, complemented by field interviews with micro, small, and medium enterprises (MSMEs), communities, and related government agencies. The analysis focuses on three key dimensions: (1) the legal and institutional frameworks of halal certification, (2) strategies for accelerating certification and enhancing MSME inclusivity, and (3) the role of education in fostering halal lifestyle awareness. Findings reveal that Indonesia excels in administrative acceleration and digitalization through self-declare, the SEHATI program, and the SiHalal Online platform, while Malaysia maintains international credibility through JAKIM and HDC's multi-layered governance and the Digital Halal Hub 2025 initiative. In the educational dimension, Malaysia integrates halal awareness into formal curricula, whereas in Indonesia, religious and legal consciousness grows through fiqh al-da'wah based community assistance and training programs.

Abstrak

Indonesia dan Malaysia menjadi dua negara utama dalam pembangunan ekosistem halal Asia Tenggara dengan karakter kebijakan yang berbeda namun saling melengkapi. Penelitian ini menggunakan pendekatan kualitatif-komparatif melalui telaah regulasi Undang-Undang No. 33 Tahun 2014 jo. UU No. 6 Tahun 2023 tentang Jaminan Produk Halal di Indonesia dan Trade Descriptions Act 2011 di Malaysia, dilengkapi data lapangan serta wawancara dengan pelaku UMKM, masyarakat, dan lembaga pemerintah. Analisis difokuskan pada tiga dimensi utama: (1) kerangka hukum dan kelembagaan sertifikasi halal, (2) strategi percepatan dan inklusivitas UMKM, serta (3) peran pendidikan dalam membentuk kesadaran hukum halal.Hasil penelitian menunjukkan bahwa Indonesia unggul dalam percepatan sertifikasi dan digitalisasi melalui kebijakan self-declare, program SEHATI, dan platform SiHalal Online, sedangkan Malaysia mempertahankan kualitas dan kredibilitas global melalui sistem berlapis JAKIM dan HDC yang menerapkan Digital Halal Hub 2025. Di sisi pendidikan, Malaysia berhasil mengintegrasikan nilai halal ke dalam kurikulum, sedangkan di Indonesia, kesadaran hukum masyarakat tumbuh melalui program pendampingan dan pelatihan berbasis fiqh al-da'wah.

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INTRODUCTION

The global halal industry has grown rapidly over the past decade. *State of the Global Islamic Economy* 2024/25 reported that consumer spending in the halal sector reached US$2.43 trillion and is expected to increase to US$3.36 trillion by 2028.[1] This sector includes the food, pharmaceutical, cosmetics, fashion, tourism, and media and recreation industries. This dynamic further strengthens the role of the halal industry in the global market. This development demonstrates that the concept of halal is no longer viewed as merely compliance religion ***hifz al-din***, but also promotes sustainability, well-being and ethical consumption in line with values ***maqasid al-shari'ah***.[2]

The strengthening of the halal ecosystem in Indonesia can be seen from the government's commitment to accelerating halal certification for products circulating in the domestic market. The halal paradigm is not merely a fatwa but also a path towards state governance that emphasizes legal certainty, accountability, and social justice. Law No. 33 of 2014 concerning Halal Product Assurance (UU JPH), as strengthened by the amendment to Law No. 6 of 2023, expands the scope of certification to cover businesses ranging from cosmetics and pharmaceuticals to non-consumer products. Five main points are introduced: 1) expanding product coverage; 2) strengthening certification mechanisms; 3) mandatory and transparent labeling; 4) stricter law enforcement mechanisms; and 5) consumer protection through the obligation to provide accurate halal information.

Implementation of policies *self-declare* since 2021, micro and small business actors (MSMEs) have been able to declare the halal status of their products through assistance from a facilitator. The Halal Product Process (PPPH) is certified by the Halal Product Assurance Management Agency (BPJPH). Limited halal auditors, minimal halal literacy in the regions, and uneven post-certification supervision are serious obstacles.[3] Accelerating certification remains an administrative process and is insufficient to guarantee global credibility without the support of halal education and lifestyle awareness. This highlights the importance of striking a balance between the two to create a sustainable and inclusive halal ecosystem.

Different things can be seen in the development of the halal industry in Malaysia which has confirmed its first position as *global halal hub* for more than a decade,[4] as per the SGIE 2024/25 report in *Global Islamic Economy Indicator (GIEI)*. The halal certification system in Malaysia is centralized and run by *Department of Islamic Development Malaysia (JAKIM)* with support *Halal Development of Corporation (HDC)*. The HDC report stated that by 2024, the Malaysian halal market value will increase by 7.7% to RM 146.6 billion, with exports reaching RM 61.2 billion, and halal sector investment reaching RM 16.7 billion.[5] This value is expected to increase to 8.1% by increasing the value of halal exports to RM 63.1 billion.[6] Covering many sectors, ranging from food, beverages, cosmetics, and pharmaceuticals.

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[1] Dinar Standard, *State of the Global Islamic Economy Report 2022/23* (Dubai: DIEDC& Salaam Gateway, 2023).

[2] Firman Setiawan et al., "Towards SDG Sustainable Halal Tourism Development: Integration of Sustainability and Religious Morality," *Journal of Lifestyle and SDGs Review* 5, no. 2 (November 2024): e02893, https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02893.

[3] Retna Gumantia, Nova Septiani Tomayahu, and Ivana Iring Restu Lahay, "Halal Certification Cooperation Between Indonesia and Malaysia: A Legal Analysis of the Principle of Reciprocity," *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan* 12, no. 1 (June 2025): 186–97, https://doi.org/10.32505/qadha.v12i1.11368.

[4] "Malaysia Eyes Halal Exports to Middle East in Bid for New Markets amid US Trade Tensions," https://www.scmp.com/week-asia/economics/article/3311920/malaysia-eyes-halal-exports-middle-east-amid-us-trade-tensions?utm_source=chatgpt.com.

[5] "Industri Halal Malaysia Cecah RM146.6 Bilion, Kekal Sebagai Peneraju Dunia," https://www.bharian.com.my/bisnes/lain-lain/2025/01/1350116/industri-halal-malaysia-cecah-rm1466-bilion-kekal-sebagai-peneraju.

In addition, Malaysia shows superiority in terms of regulation (*Trade Description Act* (TDA) 2011),[6] High levels of institutional governance and business compliance. JAKIM halal certification has undergone rigorous audits, resulting in its logo being recognized by 88 certification bodies from 49 countries.[7] Field findings in May 2025 at JAKIM Kuala Lumpur and street vendor areas indicate that halal policies apply not only to large industries but also to the micro sector. Halal certification is a requirement for business permits, followed by annual reports and periodic inspections every three to four months by halal auditors. Researchers also noted that the majority of business actors understand procedures for maintaining product halalness and separating halal from non-halal products. Both Muslim and non-Muslim consumers in Malaysia have a high level of concern for product safety and halal certification.

The success of the halal system in Malaysia demonstrates that the implementation of formal regulations must be accompanied by the internalization of halal values as life values, starting from the education system, family, and daily practice. Halal is a public moral and cultural identity, not simply an administrative label. A gap in halal literacy is evident in Indonesia, between urban and rural communities, and between large businesses and MSEs. Closing this gap begins with building halal awareness through education, preaching, and community participation. Strong regulatory integration, consistent oversight, and continuous education can improve halal *lifestyle* and support the acceleration of halal certification.

Based on this context, this study aims to analyze the integration between halal certification and halal lifestyle awareness in Indonesia and Malaysia from ***maqasid al-shari'ah*** perspective. This research focuses on three main dimensions: 1) halal certification regulations and institutions; 2) strategies for accelerating certification for MSEs and expanding inclusiveness; and 3) the role of education in fostering halal lifestyle awareness.

METHOD

This research uses a comparative qualitative approach with analysis ***maqasid al shari'ah*** to examine the integration between halal certification and halal lifestyle awareness in Indonesia and Malaysia. Through this approach, the relationship between normative, institutional, and social aspects is examined in depth, thus requiring a descriptive analytical research design. This study aims to understand the dynamics of regulations, acceleration strategies, and the role of education in shaping halal awareness among Muslim communities in Indonesia and Malaysia.

The data in this study are divided into primary and secondary data. Primary data were obtained through interviews and questionnaires distributed to micro, small, and medium enterprises (MSMEs) and consumers, as well as in-depth interviews with halal auditors in Indonesia and Malaysia. The interviews and questionnaires were structured, asking several questions related to the effectiveness of halal certification and the implementation of halal policies *self-declare*, and the level of halal awareness. Secondary data includes legal documents, official reports, and recent academic publications, such as *SGIE Report 2024/2025, BPJPH Annual Report 2024 dan Halal Malaysian Annual Report 2024*. This article also refers to relevant Scopus indexed journals.

Data were analyzed following the Miles and Huberman model, including data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting relevant information (from interviews, questionnaires, and policy documents). The data were then presented narratively, while conclusions were drawn by linking the empirical findings to the

[6] Regulasi ini mencakup *Trade Description (Definition of Halal) Order 2011 dan Trade Description (Certification and Making of Halal) Order 2011.*

[7] Muhammad Abdurrahman Shalahuddin, Khairul Fitroh, and Ruli Margianto, "Studi Komparasi Regulasi Sertifikasi Produk Halal Antara Indonesia Dan Malaysia," *Journal of Fiqh in Contemporary Financial Transactions* 2, no. 1 (May 2024): 20–35, https://doi.org/10.61111/jfcft.v2i1.657.

theoretical framework *maqasid al-shari'ah*. This research also uses a descriptive approach.jurisprudence-maqasidiyyahto measure the extent to which the policy can fulfill the principle of public welfare (*maslahah al-ammah*) and economic justice (*al-'adalah al-iqtisadiyyah*).

RESULT AND DISCUSSION

Halal Acceleration Regulations in Indonesia and Malaysia

The strength of regulations and institutional structures accelerate the development of the halal industry in Indonesia and Malaysia. Halal regulations are not merely an administrative framework, but also a representation of values *maqasid al-shari'ah*. This halal certification obligation is not merely legal compliance, but rather a form of moral, spiritual and social responsibility in modern Islamic economic practices.[8] Synergy between positive law and sharia principles in the guarantee system Halal products guarantee the halalness of products, protect Muslim consumers, and increase national and global halal competitiveness,[9] and maintain the values of public welfare.

Halal regulation is from the perspective of *maqasid al-shari'ah* is a form of protection against religion *hifz al-din* by ensuring that all products meet Islamic halal standards, protection of assets *hifz al-mal* by preventing economic losses due to fraud and unclear product status, as well as protecting lives *hifz al-nafs* by ensuring consumer safety and health. This policy also plays a role in maintaining reason *hifz al-'aql* through halal literacy and caring for descendants *hifz} al-nasl* by ensuring that generations grow up in a healthy and moral ecosystem.

Law Number 33 of 2014 concerning Halal Product Assurance, which was later strengthened by Government Regulation Number 39 of 2021 as the basis for halal regulations in Indonesia, has shifted the paradigm of religious authority towards *state-based halal governance*. The government established the Halal Product Certification Agency (BPJPH) under the Ministry of Religious Affairs, which is responsible for ensuring the halal status of every product in circulation. BPJPH also collaborates with the Halal Inspection Agency (LPH) and the Indonesian Ulema Council (MUI). This robust collaboration fosters governance that combines scientific, religious, and professional elements to ensure the credibility of halal productsl.[10]

The government then made a policy *self-declare halal* in 2021 as a form of acceleration for micro and small business actors.[11] This policy makes it easier for businesses to independently certify their products as halal, with assistance from a PPPH verified by BPJPH. According to the first quarter of 2025, BPJPH reported that 25,509 halal certificates had been issued, covering 162,754 products. This number is expected to continue growing, reaching the national target of 3.5 million by the end of 2025.[12] *Self-declare* it also affirms small businesses so they can integrate into the sharia economic system without cost or bureaucratic barriers. This policy expands public participation,

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[8] Khusniati Rofiah et al., "Legal Awareness of Halal Products Certification among East Java Business Operators and Society," *JURIS (Jurnal Ilmiah Syariah)* 23, no. 1 (June 2024): 55, https://doi.org/10.31958/juris.v23i1.10467.

[9] Mohd Hafiz Zulfakar, Marhani Mohamed Anuar, and Mohamed Syazwan Ab Talib, "Conceptual Framework on Halal Food Supply Chain Integrity Enhancement," *Procedia - Social and Behavioral Sciences* 121 (March 2014): 58–67, https://doi.org/10.1016/j.sbspro.2014.01.1108.

[10] Retna Gumantia, Nova Septiani Tomayahu, and Ivana Iring Restu Lahay, "Halal Certification Cooperation Between Indonesia and Malaysia: A Legal Analysis of the Principle of Reciprocity," *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan* 12, no. 1 (June 2025): 186–97, https://doi.org/10.32505/qadha.v12i1.11368.

[11] Rooza Meilia Anggraini, Anis Hidayatul Imtihanah, and Yudhi Achmad Bashori, "PERLINDUNGAN HAK SPIRITUAL KONSUMEN MUSLIM DALAM PROGRAM SERTIFIKASI HALAL JALUR PERNYATAAN PELAKU USAHA (SELF DECLARE)," *Justicia Islamica* 20, no. 2 (November 2023): 301–20, https://doi.org/10.21154/justicia.v20i2.5003.

[12] "UMKM Terima 25.509 Sertifikat Halal Dan Rp 57,5 Triliun KUR Pada Kuartal I 2025," https://www.liputan6.com/bisnis/read/5996083/umkm-terima-25509-sertifikat-halal-dan-rp-575-triliun-kur-pada-kuartal-i-2025?utm.

but its effectiveness depends heavily on halal literacy and on-the-ground oversight capacity. This policy is a concrete implementation of the principles of ***hifz al-din*** and ***hifz al-mal***, while opening up access to economic justice in line with the principles ***ta'awun 'ala al-birr wa al-taqwa.***

The effectiveness of this policy depends heavily on halal literacy and on-the-ground monitoring capacity. Research in East Java shows that most MSEs do not yet understand the urgency of halal certification, and some experience difficulties administrative documents such as Business Identification Number (NIB) and distribution permit.[13] BPJPH also continues to strive to increase the capacity of halal human resources and digitalize supervision through applications *SiHalal* and online halal certification. Several studies show that administrative acceleration without strengthening supervision can reduce the credibility of the Indonesian halal logo in the global market,[14] this could undermine the values of honesty and accountability in the certification process.

Through Government Regulation Number 39 of 2021, Indonesia plays an active role in international halal diplomacy based on the principle of *reciprocity* (*mutual recognition*). This is manifested in the signing of *Memorandum of Cooperation (MoC)* between BPJPH and JAKIM on May 1, 2023,[15] with the aim of strengthening the mutual recognition of halal certificates in the ASEAN region. This cooperation is a form of safeguarding the interests of global Muslims who are jurisprudence demonstrate the application of values ***ta'awun 'ala al-birr wa al-taqwa*** and principles ***hifz al-nasl,*** by encouraging the creation of a safe, clean and sustainable cross-country halal ecosystem.

The halal certification system in Malaysia has been robust and integrated since the enactment of the Trade Descriptions Act (TDA) 2011, accompanied by two derivative regulations, namely the Trade Descriptions (Definition of Halal) Order 2011 and the Trade Descriptions (Certification and Marking of Halal) Order 2011. This regulation also positions JAKIM as the sole national halal certification authority. JAKIM, together with HDC, develops research, industry promotion, and human resource training. Through the Malaysian Standard MS 1500:2019, the Malaysian halal system emphasizes the perfection of the principles ***halal tayyib*** starting from raw materials, production process, distribution to product marketing.[16] This approach is a form of manifestation of the principle ***hifz al-nafs*** and ***hifz al-mal***, by maintaining the health and purity of economic practices.

JAKIM has recognized 88 foreign halal certification bodies from 49 countries, including Indonesia's BPJPH, and manages more than 132,000 certified products under the Halal Professional Board (HPB) system.[17] According to the Report *Halal Malaysian Annual Report* By 2024, the halal industry's contribution to Malaysia's GDP will grow by 7.7%, reaching RM 146.6

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[13] Khusniati Rofiah et al., "Legal Awareness of Halal Products Certification among East Java Business Operators and Society," *JURIS (Jurnal Ilmiah Syariah)* 23, no. 1 (June 2024): 55, https://doi.org/10.31958/juris.v23i1.10467.

[14] Hakiye Aslan, "The Influence of Halal Awareness, Halal Certificate, Subjective Norms, Perceived Behavioral Control, Attitude and Trust on Purchase Intention of Culinary Products among Muslim Costumers in Turkey," *International Journal of Gastronomy and Food Science* 32 (June 2023): 100726, https://doi.org/10.1016/j.ijgfs.2023.100726; Aries Susanty et al., "Consumer Acceptance of Halal Food Traceability Systems: A Novel Integrated Approach Using Modified UTAUT and DeLone & McLean Models to Promote Sustainable Food Supply Chain Practices," *Cleaner Logistics and Supply Chain* 15 (June 2025): 100226, https://doi.org/10.1016/j.clscn.2025.100226; Mohammad Mominul Islam, Mohamed Syazwan Ab Talib, and Nazlida Muhamad, "Challenges of Halal Standards and Halal Certification for Islamic Marketing," *Muslim Business and Economic Review* 2, no. 1 (July 2023): 105–24, https://doi.org/10.56529/mber.v2i1.156.

[15] "Strategi Indonesia Merebut Pasar Halal Dunia," https://halalmui.org/strategi-indonesia-merebut-pasar-halal-dunia/.

[16] Nur Sarah Tajul Urus et al., "Global Recognition of Halal Certification: A Fundamental, Innovative, and International Paradigm for Ensuring Integrity and Enhancing Competitiveness in the Global Halal Industry," *International Journal of Academic Research in Business and Social Sciences* 15, no. 9 (September 2025): Pages 304-314, https://doi.org/10.6007/IJARBSS/v15-i9/26470.

[17] *Halal MalaysAia Annual Report 2024* (Putrajaya: Ministry of International Trade and Industry Malaysia, 2025).

billion compared to the previous year. The increase in export value of RM 61.2 billion and investment of RM 16.7 billion strengthens Malaysia's position as a global halal market leader. Global market demand is quite high, not only in the food industry but also in the food and beverage industry expanding into halal cosmetics and pharmaceuticals.[18] Centralization of authority and consistent halal standards is a system that ensures uniformity of policy and credibility of the halal logo at the international level.[19] This reflects regulatory stability and the principle of ***hifz al-mal***.

The main challenge facing Malaysia is the inclusivity of small business actors due to the relatively high certification costs and longtime span (around nine to twelve months).[20] JAKIM is taking a solution step by developing a system *MYHALAL 2.0* and expediting certification to 30 days to increase MSME inclusivity.[21] This policy is an effort towards the *principle* ***hifz al-nasl*** and ***hifz al-mal***.

The Indonesian and Malaysian halal systems from a normative perspective have reflected the principles intention. Indonesia stands out in inclusivity and community empowerment ***hifz al-mal*** and ***hifz al-'aql***, while Malaysia places more emphasis on the stability, consistency and reputation of the global halal system ***hifz al-din*** and ***hifz al-nafs***. Both approaches, when synergized into *ASEAN Halal Recognition Arrangement* will build a regional halal ecosystem that is equitable, sustainable and globally competitive.[22]

Thus, the halal certification system in both countries is not only a positive legal and economic orientation, but also an implementation instrument. Shariah goals contemporary. The sustainability of the halal industry depends heavily on the harmonization of legal, institutional, and social aspects. The halal industry is not just about profit, but also about moral and spiritual values and the public good. After understanding the legal and institutional foundations of both countries, it is also important to examine strategies for accelerating halal certification and the inclusiveness of MSEs as practical implementations of these principles.

Strategy to Accelerate MSE Certification, Inclusivity

Indonesia and Malaysia have a significant opportunity to dominate the halal industry, making accelerating halal certification a public policy and an instrument for inclusive and equitable economic development. Some challenges faced by MSEs include high certification costs, lengthy bureaucratic processes, and limited technical knowledge of halal procedures. The strategy implemented in Indonesia through the policy *self-declare* and mentoring *Healthy*. The aim is to reduce costs and expedite the certification process. As previously explained, the number of certified MSMEs will increase by 2025. Through the digitalization of the platform, *SiHalal* and online halal certification, business actors who already have a NIB can access online registration services

[18] Halal Development Corporation (HDC), *Malaysia Halal Industry Master Plan 2030* (Putrajaya: Halal Development Corporation, 2023).
[19] "SGIE 2024_25 Report," n.d.
[20] Asiah Alkharib Shah, Elistina Abu Bakar, and Deviana Yuanitasari, "Halal Certification Motivation, Compliance and the Impact on Performance of Food Industry in Malaysia and Indonesia: A Systematic Literature Review," *UMRAN - Journal of Islamic and Civilizational Studies* 12, no. 2 (June 2025): 15–34, https://doi.org/10.11113/umran2025.12n2.718.
[21] "Jakim to Continue to Improve Halal Certification Process, Says Deputy Minister," https://www.thestar.com.my/news/nation/2024/11/06/jakim-to-continue-to-improve-halal-certification-process-says-deputy-minister?utm_source=chatgpt.com.
[22] Anggito Abimanyu and Ihda Arifin Faiz, "ASEAN Halal Markets Analysis: Regulatory and Harmonization Challenges," *Global Review of Islamic Economics and Business* 11, no. 1 (August 2023): 025–044, https://doi.org/10.14421/grieb.2023.111-02.

through the site *ptsp.halal.go.id*, document verification, inspection and halal determination.[23] This strategy is in line with the principle ***hifz al-mal***. Challenges arise when the increasing number of certified products is not accompanied by substantive oversight, leading to a decline in the credibility of the halal logo in the global market. Weak oversight has the potential to create legal and moral confusion that could threaten the value of halal products ***hifz al-din*** and ***hifz al-'aql***.

Field research conducted by the author in several areas of East Java, shows that of 75 business actors, 50 people have halal certificates, 13 are in the process and 12 people have never applied for them because they are not aware of the program *Sehati* and consider the product *"it's definitely halal"* In perspective ***maqasid***, the importance of increasing halal literacy ***hifz al-'aql*** through socialization and assistance to form substantive legal awareness.[24] Policy *self-declare* is the form *permission* (sharia dispensation) for small business actors, as per the rules ***al-masyaqqah tajlib al-taysir*** (difficulties demand convenience), accompanied by legal and moral supervision to ensure that the products produced are halal and ***tayyib***. LPH must increase the number of auditors and the implementation of *traceability system* to trace raw materials to distribution. Without proper oversight, the program *self-declare* can potentially cause corruption which is contrary to the objectives of sharia.

In contrast, Malaysia has a centralized halal policy with strict oversight by JAKIM and HDC, ensuring every verification process meets international standards. The credibility of the Malaysian Halal logo is recognized globally and serves as a benchmark for other countries, despite the relatively lengthy bureaucracy. For several priority sectors, JAKIM has introduced digitalization of the process through an app *MyHALAL* and *MyHALAL Ingredients Platform,* and expanding mentoring programs.[25] Program *Digital Halal Hub 2025* and *Halal Fast Track Programme* starting to be implemented to accelerate certification for MSMEs through a verification system and AI-based training for halal auditors.[26] This innovation supports the protection of the mind ***hifz al-'aql*** through technology-based efficiency, as well as protecting assets ***hifz al-mal*** and soul ***hifz al-nafs*** through halal quality assurance.

The concept of certification policy in Indonesia is *bottom-up* which is oriented towards social and economic inclusivity, in contrast to Malaysia which is *top-down* focused on strengthening credibility and compliance with global standards. In perspective ***maqasid al-shari'ah***, both models have contributed to the principle ***hifz al din, hifz al-mal***, and ***hifz al-nafs***.[27] In the context of fiqhiyyah, public policy should not only pursue efficiency economic development but must ensure the sustainability of spiritual values and production ethics. Accelerating halal certification without increasing public literacy and awareness could threaten these goals ***h}ifz al-'aql*** and ***h}ifz} al-nasl***.

Long-term policy strategies in Indonesia and Malaysia must include digital integration *end to end* for the entire certification process, competency certification for halal assistants, transparency in *post certification surveillance* and support for sharia financing for MSMEs. However, the success of accelerating certification will not be sustainable without systematic, halal-oriented awareness and education ***maqasid al-shari'ah***.

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[23] "Sertifikasi Halal Kini Semudah Klik Dari Rumah, Begini Langkah-Langkahnya," https://indonesia.go.id/kategori/kesehatan/9435/sertifikasi-halal-kini-semudah-klik-dari-rumah-begini-langkah-langkahnya?lang=1&utm.

[24] Rofiah et al., "Legal Awareness of Halal Products Certification among East Java Business Operators and Society," June 2024; Kementerian Agama RI, *BPJPH, Laporan Kinerja BPJPH 2024* (Jakarta: BPJPH, 2024).

[25] Halal Development Corporation (HDC), *Malaysia Halal Training Module: Internal Halal Committee* (Kuala Lumpur: HDC Academy, 2022); "Jakim to Continue to Improve Halal Certification Process, Says Deputy Minister."

[26] "Malaysia Seeks to Lift Halal Development by Forming a World Council," https://www.businesstoday.com.my/2025/09/18/malaysia-seeks-to-lift-halal-development-by-forming-a-world-council/.

[27] A. Jajang W. Mahri et al., "HALAL CERTIFICATION STRATEGY IN THE DEVELOPMENT OF SMALL AND MEDIUM INDUSTRIES," *Jurnal Ekonomi Dan Bisnis Islam (Journal of Islamic Economics and Business)* 10, no. 2 (November 2024): 340–68, https://doi.org/10.20473/jebis.v10i2.60491.

The Role of Education and Awareness of Halal Lifestyle

The role of education is central in fostering awareness of halal living among business actors and consumers, which can encourage ethical and transparent economic practices *maqasid al shari'ah* enter into an effort to protect reason *hifz al-'aql*, protect the soul *hifz al-nafs* through increasing literacy and protecting property *hifz al-mal* by encouraging ethical and transparent economic practices. Halal education also plays a role in protecting descendants *hifz al-nasl* by ensuring that everyone grows with a healthy, moral and integrity economy.

Integrating halal education at various levels is a structural investment that can strengthen the legitimacy of halal certification. This can align normative understanding with economic practices. Curriculum adjustments are crucial, starting from elementary schools, vocational programs, universities, and even training programs for halal auditors and halal assistants. Awareness of halal law cannot be interpreted simply as administrative compliance, but must be a spiritual reflection aligned with *maqasid al-shari'ah*. Regulatory compliance is a manifestation of *ta'abuddiyah* (spiritual obedience). Every process of halal consumption and production aims to maintain the purity of values, the health of the community, and economic blessings. Halal food plays a vital role in shaping morals and faith.[28] Malaysia has made halal values part of its social culture and national policy. Halal is not just a commercial symbol, but a representation of *mabadi al-akhlaqiyyah* and moral foundations that are part of *fiqh al-mu'amalah*. As God commands in QS. al-Baqarah [2]:168 and QS. *al-Maidah* [5]:4 which emphasizes that consuming halal and good food is a form of gratitude and devotion.

Systematic halal education from an early age plays a vital role in fostering legal and spiritual awareness.[29] Malaysia emphasizes four pillars: Formal education in schools and universities, public campaigns by JAKIM and HDC, professional training for auditors and entrepreneurs, and community mentoring by NGOs. Mentoring is crucial due to the low halal literacy among vulnerable groups (migrant workers and refugees)[30] this could impact the credibility of JAKIM standards and the national halal supply chain. Education is geared toward maintaining moral integrity and socializing the community to shape a generation that is not only law-abiding but also moral.[31] In perspective *maqasid al-shari'ah* this is a form *himayah min al-mafsadah* (prevention of damage) and implementation of protection of religion, soul and mind.

In contrast to Indonesia, the level of awareness of life tends to be pragmatic. The SEHATI program and *self-declare*. BPJPH launched in 2021 has opened up opportunities to accelerate halal certification, as well as challenges. Based on field research in East Java, 63 of 75 business owners have applied for halal certification due to religious values and legal awareness, while the rest have not yet applied due to a lack of outreach. This demonstrates a lack of literacy *maqasidiyyah* and

[28] Khairul Akmaliah Adham et al., "Evolution of the Malaysian Halal Certification System: The Viable System Model as the Diagnostic Framework," *Jurnal Pengurusan* 66 (December 2022): 29–40, https://doi.org/10.17576/pengurusan-2022-66-03; Hawwa Abdul Mokti, Nor 'Azzah Kamri, and Mohd Abd Wahab Fatoni Mohd Balwi, "Halal Food Quality: An Analysis Of Relevant Guidelines And Regulations In Malaysia," *Journal of Fatwa Management and Research* 27, nos. 2-SE (November 2022): 37–55, https://doi.org/10.33102/jfatwa.vol27no2-SE.482.

[29] Nadya Salsabila Haqqoni, Fitria Putri Aprilia, and Indah Nur Maulina, "AWARENESS LEVEL OF HALAL FOOD PRODUCTS AND HEALTHY LIFESTYLES FOR REALIZING SDGs (COMPARATIVE STUDY BEFORE AND WHEN COVID- 19)," *Airlangga International Journal of Islamic Economics and Finance* 3, no. 2 (December 2020): 111, https://doi.org/10.20473/aijief.v3i2.23876; Rista Anggriani et al., "Halal Certification Awareness Perceptions in Indonesian Food SMEs: An Investigation on Understanding, Knowledge, Impact, and Regulations," *Jurnal Ilmiah Teknik Industri*, June 30, 2024, 162–72, https://doi.org/10.23917/jiti.v23i1.4461.

[30] Menurut Persatuan Bangsa-Bangsa (PBB), pelarian ialah seseorang yang terpaksa meninggalkan negara asalnya kerana penganiayaan, peperangan atau keganasan.

[31] Eman Puspita Handayani, Ali Mudlofir, and Yunus Abu Bakar, *Development of Halal Education in Southeast Asia: Bibliometric Analysis*, 5, no. 1 (2023).

fiqhiyyah in the field. A strategy is needed that leads to an educational preaching approach that touches on aspects of faith, morals, and social welfare (***fiqh al-da'wah***).

Examples of the application of culture-based educationjurisprudenceIn Indonesia, these include Islamic boarding schools (Pesantren) and higher education institutions such as UIN Maulana Malik Ibrahim Malang and UIN Kiai Ageng Muhammad Besari Ponorogo. Both universities are actively developing halal mentoring programs that combine fiqh mu'amalah theory with real-world economic practices. UIN Malang has trained more than 300 business owners in processing halal certificates since 2018, and UIN Ponorogo has similarly trained over 250 halal mentors in the past three years. In this context, education serves as a means of community empowerment to achieve the public good.

Ideal halal education emphasizes the importance of adapting the curriculum to the social, linguistic and religious backgrounds of the training participants.[32] In this case, the implementation of halal education must be inclusive and adaptive to social diversity so that it can develop as an instrument of social integration in a pluralistic society, not simply a symbol of religious exclusivity. A high level of halal literacy is directly proportional to legal compliance, stable business ethics, and a reduction in corrupt practices in trade.[33] In perspective ***maqasid al-shari'ah,*** this shows the relationship between the protection of reason ***hifz 'aql*** and property protection ***hifz al-mal*** through self-control and proper consumption ethics.

Efforts to build halal awareness through education also become the foundation for the formation of *ASEAN Halal Ecosystem* which is based on the principles of justice, collaboration, and sustainability. This program is a form of collaborative effort between ASEAN countries to building an integrated halal chain through harmonization of certification standards, digitalization of verification processes, strengthening halal logistics, and developing human resource capacity and financing for MSMEs. This initiative then emphasizes *mutual recognition agreement,* the use of digital technologies such as blockchain and IoT for *traceability* and strengthening the capacity of halal MSMEs.[35] This approach aims to make ASEAN a global halal production and distribution center based on ***maqasid al-shari'ah*** and sustainability principles.

CONCLUSION

This study shows the differences in halal certification systems in Indonesia and Malaysia which complement each other within the framework ***maqasid al-shari'ah***. Indonesia through the program *self-declare,* mentoring *SEHATI* and SiHalaL digitalization emphasizes inclusivity and business actor participation. Substantially implementing the principles ***hifz al-mal*** and ***hifz al-'aql*** by providing administrative convenience and affordable access to financing. However, the effectiveness of this policy still depends on improving halal literacy and strengthening substantive oversight. In contrast, the halal certification model in Malaysia is centralized and professional, based on the Trade Description Act 2011 and under strict supervision by JAKIM and HDC. This model implements the principles of ***hifz al-din*** and system order, by enforcing uniform, credible, and globally recognized halal standards. Essentially, both countries have the same goal, namely maintaining the halal status of products ***hifz al-din***), protecting the well-being of the people ***hifz al-mal*** and create social benefits. However, this will not be achieved without strengthening halal education.

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[32] Muriatul Khusmah Musa and Mohamad Zain Hashim, "Halal Awareness among Muslim Undergraduates at a Malaysian University," *International Journal of Academic Research in Business and Social Sciences* 12, no. 12 (December 2022): Pages 2664-2675, https://doi.org/10.6007/IJARBSS/v12-i12/16059.

[33] Anggriani Et Al., "Halal Certification Awareness Perceptions In Indonesian Food Smes"; Haqqoni, Aprilia, And Maulina, "Awareness Level Of Halal Food Products And Healthy Lifestyles For Realizing Sdgs (Comparative Study Before And When Covid- 19)."

Integration of values jurisprudence and intentionin the national curriculum, from elementary education to higher education, is a manifestation of ***hifz al-'aql*** and ***hifz al-nasl***. Through systematic halal education, halal values are not only understood in normative and technical terms, but are also internalized in consumption ethics, social responsibility, and economic spirituality. Islamic education also plays a role in ***hifz al-nafs***, through strengthening about halal food and products and ***tayyib*** and safe for health and moral awareness. Therefore, the successful acceleration of the halal industry in Indonesia and Malaysia requires synergy between regulations, institutions, and education based on ***maqasid al-shari'ah***. Cross-sector collaboration will strengthen legal certainty, increase public awareness, and build a halal ecosystem.

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