



Implementation of Halal Certification through a-Self Declare Scheme in Micro and Small Enterprises: An Empirical Study in the Bandung City

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Abstract

The study aims to examine the implementation of Government Regulation No. 39 of 2021 in the halal certification process through the self-declaration scheme by MSEs in the city of Bandung. This research aligns with the upcoming requirement for halal certification of food and beverage products, including those produced by Micro and Small Enterprises, which will become mandatory in October 2026. The study also draws upon the Halal Product Assurance Law, the theory of *maqāṣid al-sharī'ah*, and sharia principles relevant to the implementation of halal certification under the self-declaration scheme. This study adopts an empirical juridical approach, focusing on both the examination of prevailing legal provisions and their practical application in the field. A descriptive-analytical method is employed to present the findings systematically and interpret them within the framework of Sharia Economic Law. The data used are qualitative in nature, collected through interviews with relevant stakeholders, analysis of official documents, and literature reviews that strengthen the theoretical foundation of this research. The findings indicate that the implementation of halal certification through the self-declaration scheme by MSEs in Bandung is in accordance with Government Regulation No. 39 of 2021 on the Implementation of Halal Product Assurance. However, several obstacles were identified, particularly the lack of Business Identification Numbers (NIB) among many MSEs and the difficulties they encounter when accessing the SIHALAL system. Despite these inhibiting factors, the presence of Halal Companions plays a significant role in assisting MSEs in completing the halal certification process through self-declaration. The most important supporting factor in the implementation of halal certification under the self-declaration scheme is the awareness among MSE actors of the importance of halal certification. Thus, the implementation of halal certification through the self-declaration scheme is consistent with *maqāṣid al-sharī'ah*, the fundamental objectives of Islamic law in promoting human welfare. The principle of *maṣlahah* in this context serves not merely as a legal justification, but as the core spirit of the policy. Furthermore, the self-declaration scheme also embodies elements of moral and spiritual education for business actors, encouraging not only business competence but also integrity and religious consciousness. In addition, the self-declaration scheme upholds the principle of documentation, as it promotes transparency and provides legal certainty for both business actors and Muslim consumers.

Keywords: Halal Certification, Self Declare, Small and Micro Enterprises, Bandung City

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INTRODUCTION

In 2014, Indonesia issued Law Number 33 of 2014 concerning Halal Product Assurance (JPH) to ensure that all products entered, circulated, and traded in Indonesian territory were halal certified (Azza et al., 2025). This law was established to address the increasing need of the Indonesian people to choose products that are safe and in accordance with Islamic law (Agustin et al., 2025).

Based on the previous research, the Halal Product Assurance Law has influenced the growing awareness among Indonesian society regarding the significance of consuming halal-certified products (Khairunnisa & Wahyuni, 2020). Therefore, There has been a growing awareness of the significance of safety and security in food and beverage consumption. To ensure halal, people prefer products that have halal labels.

The government formed the Halal Product Assurance Agency (BPJPH) as an institution responsible for overseeing the enforcement of the Halal Product Assurance Law (Faridah, 2019). The responsibilities of BPJPH include granting halal certification and labels, managing the registration of overseas halal products, and monitoring the enforcement of Halal Product Assurance (Sya'bani, 2024).

The government seeks to strengthen public confidence in products circulating in the domestic market (Zahra et al., 2025). Moreover, the enforcement of halal certification policies is intended to enhance the competitive value of business operators engaged in producing and distributing halal goods (Sukri, 2021). To guarantee compliance, the state also establishes strict legal consequences for business entities that distribute uncertified products to the public (Saviera, 2024). These measures clearly demonstrate the government's strong commitment to implementing the Halal Product Assurance framework.

The Government categorizes business actors into three product groups: First, food and beverage products; second, raw material products, food additives, and auxiliary materials for food and beverage products; and third, slaughter products and slaughter services (Farhan, 2018). For food and beverage products, the Government requires halal certification by October 17, 2024, but it was then postponed to October 2026.

In order to reinforce the implementation of halal certification, the government issued Government Regulation No. 39 of 2021 concerning the administration of the Halal Product Assurance sector (Rohman & Sudiro, 2023). This regulation outlines several key provisions, including the mechanism for halal product assurance, the partition of facilities and equipment used in halal and non-halal processing, the establishment, accreditation, and monitoring of Halal Inspection Bodies, the use of halal labels and disclosure of non-halal information, oversight of halal product hygiene standards, as well as simplified certification procedures for micro and small enterprises.

Government Regulation No. 39 of 2021 provides the legal foundation for a free halal certification program for Micro and Small Enterprises, implemented through a simplified self-declaration scheme (Nasution et al., 2023). Therefore, the author wants to know how MSMEs are implementing halal self-declaration certification, considering that halal self-declaration certification does not go through the halal certification process in general.

The author chose to conduct the research in the city of Bandung. According to demographic data, the majority of Bandung's population is Muslim. Bandung is also known as the city with the most diverse culinary offerings in West Java. In addition, it is a popular tourist destination with various culinary products that are highly favored by Muslim tourists. Therefore, halal certification

for food and beverage products in Bandung is particularly important.

According to data released by the Bandung City Office of Culture and Tourism, the number of tourist visits, both domestic and foreign, in 2024 reached 8,554,688 (Tourism, 2025). Meanwhile, the number of MSMEs in the city of Bandung exceeded 10,000 in 2024. It is estimated that around 50% of them are MSMEs in the field of food and beverage products. Meanwhile, according to DISDAGIN, the number of MSMEs that have been certified halal in the city of Bandung was approximately 800 in 2024.

Halal certification provides advantages not only for consumers but also for producers. In the current era of globalization and intense competition, certified halal products generally enjoy higher demand in both domestic and international markets (Tempo.co, n.d.). For instance, entrepreneurs in Bandung can improve their product competitiveness and broaden their consumer base through halal certification. This certification guarantees that goods distributed to the public have undergone rigorous monitoring and evaluation, thereby safeguarding consumers from potential use of ingredients that conflict with Islamic principles. Consequently, it offers assurance and comfort for consumers in their consumption practices.

Halal certification in Indonesia is divided into two main mechanisms: regular certification and self-declaration. These two types of certification hold a significant function in guaranteeing that products distributed in the market comply with halal standards set by the government. However, each of these mechanisms has different characteristics and procedures, depending on the scale of the effort and the level of complexity of the product being produced.

Regular halal certification is usually applied by large companies or business actors who produce goods with more diverse and complex raw materials. In this mechanism, the certification process is carried out through strict supervision by the Halal Inspection Agency (LPH), appointed by the Halal Product Assurance Agency (BPJPH) (Halal Product Assurance Agency (BPJPH), n.d.).

Every product that undergoes halal certification will be thoroughly examined, starting from its raw materials, production processes, and the facilities where production takes place (Rahmawati & Hasan, 2024). In addition, halal audits conducted in the field aim to ensure that the entire production chain complies with halal standards (Hartini & Malahayati, 2024). Although this process requires more time and incurs higher costs, it results in comprehensive certification, which is essential for large companies with complex products (Halal, 2025).

Halal certification through self-declaration is a mechanism specifically designed to support the convenience of micro and small enterprises (Kamaruzaman, 2023). That mechanism provides flexibility for MSEs to declare that their products are halal without having to go through a long and complicated regular certification process. However, although the self-declaration scheme is simpler, it does not mean that business actors can freely claim the halal status of their products without a proper basis (Amelia, 2025).

According to Government Regulation No. 39 of 2021, products that can use this self-declare mechanism are simpler products, with raw materials that are clearly halal, such as plant-based ingredients or products that do not involve animal elements that require more in-depth inspection (Fitri & Mardiah, 2023). In addition, MSEs must still maintain adequate halal supporting documents and report product halal claims to BPJPH.

Thus, regular halal certification and self-declared halal certification have the same goal, which is to ensure halal products, but with an approach that is tailored to the scale and complexity of the business. For MSMEs, self-declaration is a more practical and affordable solution, whereas for large companies or products with more complex materials, regular certification is a more appropriate option (Ali, 2023).

The program is a new mechanism of the Free Halal Certification (Sehati) program (Pardiansyah et al., 2022). This program is expected to be an acceleration program for 10 million free halal certification quotas and also

a program for facing the first stage of halal certification obligations (Trisista et al., 2024). Of course, this program is designed to help small and medium enterprises (MSEs) in providing ease of the certification process, providing a shorter submission period, better service quality in ensuring halal product standards, and providing free services because the government has borne it through subsidies allocated to various institutions concerned (Halal Product Assurance Agency, 2025).

Government Regulation No. 39 of 2021 provides guidance on how the self-declaration must be implemented in accordance with the halal standards set by the government (Ernawati & Itmam, 2024). This regulation makes it clear that self-declaration is not only a personal claim, but must be supported by strong documentary evidence, covering aspects like the origin of halal-certified raw materials and production procedures conducted in accordance with sharia (Hidalgo, 2024). In addition, the Government Regulation also emphasizes that although MSEs can carry out self-declaration, products that are declared halal remain under government supervision, in this case through the Halal Product Assurance Agency (BPJPH) (Mulia et al., 2013).

Thus, in the implementation of halal certification through the self-declaration scheme by MSEs, even though they are declared independently, MSEs must still follow the established procedures, so that consumers obtain certainty that the products they consume are genuinely halal and comply with established standards (Aji & Mandasari, 2025).

Many parties, including MSE actors, often misunderstand self-declaration in the context of halal certification. Often, people think that self-declaration means stating that a product is halal without a clear process or rules. Self-declaration also has certain standards to ensure the halalness of a product. One of them is the production process, which must be in accordance with the standards stipulated in the regulation (Ashibly, 2025).

Syu'aibi conducted a study on the phenomenology of halal self-declaration certification in Pasuruan City in 2023.

According to his findings, good understanding, experience, and intensive assistance from halal product companions can increase the awareness of business actors in carrying out halal certification through the self-declaration scheme (Syu'aibi, 2023). However, according to Auburn (2023), her research conducted in the same year explains that halal certification through the self-declaration scheme may violate the principles of *maqāṣid al-sharī'ah* because the scheme does not involve a review process by a halal auditor. As a result, there remains a possibility that non-halal ingredients are used or that the production process does not meet halal standards. Auburn (2023) also notes that the self-declaration scheme raises doubts regarding the certainty of the halal status of a product.

Therefore, the authors aim to examine the implementation of halal certification through the self-declaration scheme by MSEs in Bandung City, specifically whether it complies with the provisions of Government Regulation No. 39 of 2021, and how it aligns with sharia principles in providing legal certainty for Muslim consumers in Indonesia. This study is expected to provide an overview for Muslim consumers, demonstrating that the clarity of halal certification through the self-declaration scheme should no longer be in doubt. Instead, it is intended to offer certainty and fairness for Muslim consumers.

RESEARCH METHODS

This research applies the empirical juridical method (Arikunto, 2016), utilizing a juridical perspective that interprets law as a set of norms (*das sollen*) to address the issues under study. The analysis relies on both primary and secondary legal sources, encompassing written and unwritten regulations. At the same time, the empirical dimension views law as a social, cultural, and practical reality, supported by field-based primary data. Hence, the empirical juridical approach integrates secondary legal materials with empirical findings, allowing the problems to be examined more comprehensively. The research design adopted is qualitative in nature.

Qualitative data is descriptive, unstructured, and usually in the form of words or words from the community or observed behavior that is dynamic, subjective, and can be interpreted. The data collection technique was carried out through an interview with the Secretary of the Halal Center of UIN Sunan Gunung Djati Bandung to obtain data on MSEs that have carried out halal certification through the self-declare scheme.

Furthermore, the author conducted interviews with the participation of two entrepreneurs who obtained halal certification via self-declaration scheme to obtain information on how MSME business actors in the city of Bandung carry out halal self-declaration certification. In addition, the author also conducts documentation studies and literature studies on references related to halal certification. After the data is collected, the author conducts data analysis through data collection, data examination, data classification, and conclusion.

RESULTS AND DISCUSSION

Implementation of Self-Declare according to Government Regulation Number 39 of 2021 concerning the Implementation of Halal Product Assurance

The self-declare mechanism is explained in detail in Articles 139 and 140 of Government Regulation Number 39 of 2021. Article 139 states that business actors from the MSE category can apply for a halal certificate through the self-declaration route without having to go through an examination by the Halal Inspection Agency (LPH). However, this scheme does not apply to all types of products. Only certain products that are designated by BPJPH as non-risky products or this route allows the submission of products made from ingredients that have been confirmed halal. The goal is to simplify the certification process for products that, in terms of substance and production process, can be ensured not to contain haram or unclean elements.

This article shows the government's attention to small business actors who often experience obstacles when they want to apply for halal certification, either due to ignorance

of procedures, limited costs, or inability to meet the administrative requirements needed in the regular scheme. Through the self-declare policy, MSEs are given the space to declare themselves that the products they produce are halal, as long as they meet the criteria and conditions that the competent authorities have officially set.

Article 140 explains substantively the conditions that must be met by MSE actors in order to be able to use the self-declaration mechanism. Among the conditions in question are the possession of a Business Identification Number (NIB) is obligatory to validate business legality, alongside the requirement that production inputs be certified as halal. In addition, The process of product creation carried out must also be relatively simple, in the sense that it is easy to trace and ensure that it does not use substances or methods that are contrary to the principles of halal. Business actors are also required to follow technical guidance or training organized by BPJPH or other related institutions as a form of capacity building to understand halal principles.

Furthermore, MSE actors must also express their willingness to be supervised by BPJPH after the halal certificate is issued. That is important as a form of control so that business actors remain consistent in complying with halal principles in each production process, even though certification is obtained through the self-declaration route. Thus, although the procedure is simpler, accountability and transparency are maintained. BPJPH is given the authority to conduct periodic supervision, including if there are reports from the public regarding potential violations in the implementation of halal product guarantees.

The provisions in Articles 139 and 140 show that the government not only encourages the implementation of halal certification as a whole, but also pays attention to the real conditions in the field, especially the challenges faced by MSE actors. The self-declaration mechanism is a form of state facilitation that supports the growth of micro and small businesses so that they can continue to compete in the market with products that have added value in the form of halal

guarantees. Alternatively, MSE actors are required to be responsible in declaring the halalness of their products honestly and with integrity.

Even though they have been given convenience, business actors are still obliged to understand the applicable regulations. Unfortunately, in practice, there are still many MSE actors who are not aware that this self-declaration mechanism has a strong legal basis, namely Government Regulation Number 39 of 2021. Most of them do not know the procedures, stages, and conditions that must be met to apply for halal certification independently. That indicates that there is an information gap that needs to be bridged through massive education and socialization from the government or related institutions. Without an adequate understanding, the convenience provided through the self-declare scheme risks not being utilized optimally, and can even cause incompatibility between practices in the field and the provisions of applicable regulations.

Overall, Government Regulation Number 39 of 2021, especially Articles 139 and 140, provides a strong legal basis for implementing halal certification through independent statements. That is a strategic step by the government in creating an inclusive, efficient, but still credible halal product assurance system. The implementation of this policy will depend heavily on collaboration among the government, entrepreneurs, and society in realizing a resilient and reliable national halal ecosystem.

Implementation of Halal Certification through the Self-Declare Scheme by PIMAZA MSEs in the City of Bandung

Based on an interview conducted by the authors with one of the MSE owners, Sri Mustikawarni, whose business, Pimaza, is located in Cinangka Harja Housing, Pasirjati District, Ujung Berung, Bandung City, West Java, and produces ready-to-eat fried banana products, it was obtained that the MSE had completed halal certification through the Self-Declare mechanism. Pimaza holds Halal Certificate Number ID32110002096580223.

The self-declaration process followed by the MSE is as follows:

First, in 2023, business actors will get information from fellow business actors and get direct assistance from Halal assistance (P3H) UIN Bandung. Second, Business Actors submit a number of requirements to the Halal Companion, in the form of: Identity Card, Business Identification Number, Halal Self-Declare Certification Registration Form, Pimaza's Halal Product Assurance Statement, and Production Process Flow Diagram. Third, submission of an application to BPJPH sent by the Halal Information System (SIHALAL) by the companion. Fourth, the issuance of certifications that are directly issued by BPJPH is only 14 working days, and it will be down on May 6, 2023.

Based on the information obtained from respondents (PIMAZA) regarding the implementation of halal certification through the self-declaration scheme, the author examined its compliance with the provisions stipulated in Government Regulation (PP) No. 39 of 2021, Article 79, concerning the Implementation of the Halal Product Assurance Sector. The results of this analysis are presented in the following table.

Table 1. Compliance of PIMAZA's Self-Declaration with PP No. 39/2021

No	Government Regulation (PP) Number 39 Article 79 of 2021 concerning the Implementation of the Halal Product Assurance Sector provides for the implementation of the provisions for MSEs who want to apply for halal certification through the self-declaration mechanism	Remarks
1	The product is not risky and does not use ingredients that have been confirmed to be non-halal.	Appropriate
2	Production processes that are ensured to be halal and simple: The production process should be simple and not use complex techniques such as radiation, genetic engineering, or ozonisation.	Appropriate
3	Have a maximum annual sales result (turnover) of IDR 500 million and a maximum of IDR 2 billion: Proven by an independent statement from the business actor.	Appropriate
4	Have a Business Identification Number (NIB), as the official identity of the business actor.	Appropriate
5	Have a location and place for halal product processing equipment (PPH) separate from non-halal products to avoid cross-contamination between them.	Appropriate

6	Have or do not have a distribution permit (PIRT/MD/UMOT/UKOT), Sanitation Hygiene Certificate (SLHS), or other industrial permits: Depends on the type of product produced.	Inappropriate
7	Have outlets and/or production facilities at most one location: Demonstrate the scale of a micro or small business.	Appropriate
8	Actively have been in production for one year prior to the application for halal certification: Demonstrate consistency in production.	Appropriate
9	The products produced must be goods, not services. The self-declaration mechanism does not apply to restaurants, canteens, catering services, and similar businesses.	Appropriate
10	The ingredients used have been confirmed to be halal: Proven by a halal certificate or included in the list of ingredients that are exempt from the obligation of halal certification.	Appropriate
11	No use of hazardous materials: Ensure product safety for consumers.	Appropriate
12	Has been verified for halal by the halal product process assistant: The companion must be trained and appointed by BPJPH.	Inappropriate
13	The type of product does not contain animal elements from slaughter, except from producers or slaughterhouses that have been certified halal: To ensure the halalness of the source of animal ingredients.	Appropriate
14	Using production equipment with simple technology or manually and/or semi-automatically: This shows a small and simple scale of effort.	Appropriate
15	The product preservation process does not use radiation techniques, genetic engineering, ozone, or a combination of several preservation methods (hurdle technology) to maintain the halal and simplicity of the production process.	Inappropriate
16	Complete the halal certification application document using the online business actor declaration mechanism through SIHALAL, the official platform for halal certification applications.	Appropriate

From the results of implementing halal certification through the self-declaration mechanism by one of the MSEs in Bandung, it can be seen that under Law No. 20 of 2008, micro and small enterprises are defined as independent productive economic entities managed by individuals or independent business entities that do not function as subsidiaries or branches of larger corporations, and possess a maximum net worth of Rp500,000,000.00 (excluding land and buildings of business premises) (BPJPH, 2024). Within this framework, Pimaza falls into the category of Micro and Small Enterprises, thereby qualifying to secure halal certification via the self-declaration mechanism.

A Business Actor Statement (Self-Declaration) refers to a formal declaration made by micro and small enterprises (MSEs) concerning the halal validity of their products. In line with PMA Regulation No. 20 of 2021 on halal certification for MSEs, such statements must adhere to halal standards and minimally contain several essential components (Sharia, n.d.):

First, entrepreneurs are mandated to present a written pledge or contract affirming the halal integrity of the raw materials, finished products, and the halal product process (PPH). Second, the declaration must be accompanied by the presence of a PPH companion as part of the compliance mechanism. Moreover, the implementation of self-declaration by micro and small enterprises (MSEs) is legally supported by Government Regulation No. 39 of 2021 on the Implementation of the Halal Product Assurance Sector.

In articles 79 to 83, it is stated that micro and small business actors can apply for halal certification through the mechanism of self-declaration, with the following conditions: *First*, the product must be safe from potential risks and manufactured with ingredients officially recognized as halal. *Second*, the production process is carried out. *Third*, business actors must have an understanding of and commitment to product halalness. In this case, Pimaza has met the requirements for conducting halal self-declaration certification.

The halal certification process by self-declaring, with the self-declare mechanism of the role of the Halal Companion, is crucial. Business Actors must be accompanied by a halal companion who has been registered and has a Decree from BPJPH. In this case, Pimaza MSEs have been accompanied by Halal Companions. Thus, Government Regulation Number 39 of 2021 has been implemented by the Bandung City MSEs, in this case, Pimaza MSEs.

Factors Inhibiting and Supporting the Implementation of Halal Certification through the Self-Declare Scheme by Bandung City MSEs

In every implementation of a rule, there must be supporting and inhibiting factors. In the implementation of halal self-declaration certification by Bandung City MSEs, several inhibiting factors were found, including the following: First, the majority of MSMEs do not have a Business Identification Number (NIB). Based on the interview that the author conducted with one of the MSMEs owned by business actors, the requirement document is a mandatory document that business actors must own. It is also one of the obstacles for business actors and makes them reluctant to carry out halal certification on the products that they produce.

Second, difficulties in accessing SIHALAL. In addition to the problem of creating NIB, business actors also find it difficult to create a SIHALAL account, considering that not all business actors understand digitalisation today. SIHALAL is a web-based application used to implement halal product assurance in Indonesia. SIHALAL is BPJPH's commitment to carry out halal certification services submitted by business actors digitally. The business actor said, "SIHALAL is a digital application, as a business actor who is unfamiliar with this application certainly faces its own challenge in starting halal certification".

However, even though there are inhibiting factors, the existence of a Halal Companion can resolve these inhibiting factors. Therefore, the existence of Halal Companions is a supporting factor in implementing halal certification through the self-declare scheme in the city of Bandung.

The results of interviews with Business Actors revealed that with a PPH companion, Business Actors find it easier to prepare the required documents. One of them is that business actors are assisted in making NIBs, where there are still many MSEs that do not have an NIB. In fact, NIB is one of the important requirements in implementing halal certification (Shasa, 2025).

In addition, Halal Companions also assist business actors in accessing SIHALAL. This application aims to make it easier for business actors to manage halal certificates. With this application, managing halal certificates becomes cheaper and easier. So, for this problem, the role of companions is the solution. Business actors say (Shasa, 2025) "The creation of a halal account can be delegated to the PPH companion; it is very helpful in the early stages."

A key factor supporting the implementation of halal certification through the self-declare scheme is the level of awareness among MSEs to voluntarily undertake the certification process. In this context, self-declaration serves as a mechanism that enables MSE business actors to confirm the halal status of their products without undergoing complex certification procedures or incurring high costs. This program not only fosters greater awareness and understanding among MSEs regarding the significance of halal certification but also provides financial relief by reducing the expenses associated with the certification process.

Analysis of *Sharia Maqashid* in the Implementation of Halal Certification through the Self-Declare Scheme

The implementation of the self-declare mechanism in halal certification for MSEs in the city of Bandung can be analysed through the *maqāṣid al-syarī'ah* approach, namely the basic goals to be achieved by Islamic sharia in maintaining human welfare. According to al-Ghazālī and reinforced by Jasser Auda, *maqāṣid* is divided into five main points, namely:

First, Ḥifẓ al-Dīn (Maintaining Religion), Halal certification is an important instrument in maintaining the sanctity of Islamic teachings, especially in the aspect of Muslim consumption and lifestyle in accordance with the sharia. In *maqāṣid al-sharī'ah*, *ḥifẓ al-dīn* includes all forms of efforts to protect Muslims from violations of the Shari'a, including the consumption of haram goods or *syubhat*. The self-declaration mechanism provides easier access for MSE

actors to fulfil sharia obligations in their products, thereby encouraging the formation of a wider halal ecosystem. This facility, if carried out responsibly, can strengthen religious awareness in carrying out the commands of Allah SWT regarding the halalness of food and beverages (Dusuki & Bouheraoua, 2011).

Second, Hifz al-Māl. In the economic context, *hifz al-māl* means to protect property from losses, fraud, and transactions that are detrimental or illegal according to sharia. Halal certification through a self-declaration mechanism makes it easier for MSEs to streamline certification costs while increasing consumer confidence. For entrepreneurs, this is a form of protection for halal businesses and assets. Meanwhile, for consumers, a reliable halal guarantee will protect them from deceptive trade practices, including the potential for wasting property on products that turn out not to be in accordance with sharia. According to Dusuki & Bouheraoua (2011), *hifz al-māl* includes protection from economic damage as well as ensuring fair and transparent transactions in muamalah activities.

Third, Hifz al-Nafs (Safeguarding the Soul), Food and beverage products that are not halal, or that are contaminated with harmful substances, not only damage the spiritual dimension, but also endanger the health and safety of human souls. Therefore, *hifz al-nafs* in this context emphasises the importance of a system of supervision and honesty in the process of self-declaration, so that the community is not harmed physically or spiritually. Ensuring the halalness of products through accurate and responsible processes helps prevent the risk of consuming ingredients that harm the body. As Chapra affirms, *maqāṣid* aims to shape the innate and inner well-being of man, including the protection of life (*nafs*) from the danger of consuming illegal or toxic substances (Dusuki & Bouheraoua, 2011).

Fourth, Hifz al-'Aql (Maintaining Reason), MSME actors are required to use common sense and intellectual integrity in declaring the halalness of their products. They not only carry out administrative duties, but

also participate in moral and spiritual movements based on sharia science and awareness. So, self-declared, it is not just a bureaucratic process, but part of education and improving the cognitive quality and religiosity of business actors. In addition, this approach encourages the increase of halal literacy in the community.

The government, through BPJPH, MUI, and other supporting institutions, plays a role as a facilitator who guides and ensures that the intellect of MSE actors is not only used for worldly interests but is also directed to support the economic system in accordance with Islamic principles. Thus, the implementation of halal certification through self-declaration is not only a form of regulatory ease, but also an instrument of protection and empowerment of the people's intellect in building a fair, transparent, and responsible economic system according to the perspective of Sharia Economic Law (Mustaqim, 2023).

Fifth, Hifz al-Nasl (Safeguarding Descendants). In this principle explains that MSEs are given greater responsibility to guarantee that their products fully comply with halal standards. That is where the role of *Hifz al-Nasl* lies: society, including families and future generations, must be protected from the possibility of consuming haram or *syubhat* (doubtful) products. When MSEs consciously and responsibly apply for halal certification independently, they contribute directly to the protection of the *nasl*, because they are at the forefront of maintaining that the products circulating in the community support the growth and development of a generation that is clean from elements that are contrary to sharia (Subaki, 2023).

Analysis of Sharia Principles in the Implementation of Halal Certification through the Self-Declare Scheme

a. Principles of Maslahah

The principle of maslahah in Islamic law refers to the benefits that are the main purpose of any application of sharia law. Maslahah is the basis for establishing laws that have no explicit reference in the Qur'an or Hadith, but have values that are in

accordance with the spirit of sharia, which is to bring benefits and prevent loss or damage to humanity. In Sharia Economic Law, this principle is an important foundation for realising an economic system that is fair, sustainable, and provides the greatest benefits to society, both individually and collectively.

The principles of Sharia Economic Law always emphasise the principle of *maslahah*, and in carrying out *muamalah* activities related to human beings, they must be carried out with consideration of bringing goodness (*maslahah*) and avoiding all *madhahartan* (*dar al mafasid wa jalb al masalih*). That must be done so that the goals of sharia (*maqashid al-shari'ah*) are always maintained and achieved. In addition, the principle of *maslahah* can be seen in the way this policy encourages economic inclusivity. By providing convenience for MSEs, which are the backbone of the local economy, this regulation also strengthens the foundation of the people's economy in accordance with Islamic values.

The benefit of sharia is to achieve benefits and avoid *madharatan* to maintain the goals of sharia (preserving the soul, religion, intellect, offspring, and property). In other words, the benefit is an effort to achieve benefits and reject *madhaharatan* for the sake of the worldly interests of humans and the hereafter (Jalil, 2013). In *fiqh muamalah*, halal certification is included from *AlMaslahah ai-Dharuriyyah*, which is the benefits that are closely related to the basic needs of humanity in this world and the hereafter. If halal certification with a self-declared mechanism is not maintained or does not reach its goal, it will pose a threat to the *Maqashid Syariah*. That is to maintain religion because in Islam, the halalness of a product is a very important thing, and the process must be in accordance with applicable regulations.

Equitable distribution of opportunities and strengthening the economy of the ummah through the empowerment of the small sector are part of *maslahah 'ammah*—the common good that is the main goal of the implementation of sharia in a socio-economic context. Thus, the principle of *maslahah* in the

context of implementing halal certification through self-declaration is not just a legal justification, but is the main spirit of the policy. It reflects the government's efforts to realise policies that are oriented towards great benefits for the people, encourage the active participation of MSEs in the halal economy, and protect consumers and the community at large within the framework of the values of Sharia Economic Law.

b. Trust Principle

The principle of trust in Islam is a fundamental value that reflects responsibility, honesty, and integrity in every aspect of life, including economic activities. *Amanah* means to assume a duty or entrust with full trust and not betray that trust. In the context of *muamalah*, this principle teaches that every individual involved in economic activities must run their business honestly and transparently and not abuse the trust given to them, both by fellow humans and by Allah SWT.

From the standpoint of Sharia Economic Law, this trust must be responded to with the full implementation of the mandate by business actors. They are responsible not only for the certification body but also for the wider community as consumers, as well as for Allah SWT as the owner of sharia. When MSE actors declare their products halal, then the statement is a promise that must be kept and accounted for. If the principle of trust is violated, then not only will public trust collapse, but the value of business blessings can also be lost.

Furthermore, the system self-declared that it is actually a form of moral and spiritual education for business actors. He encouraged the birth of economic actors who were not only smart in business but also had high integrity and religious awareness. With the mandate, MSE actors are expected not only to comply with administrative procedures, but also to maintain the quality and halalness of products for the good of the people and the preservation of sharia values in economic practice (Salehah, 2018).

c. Written Principles

The written principle in the context of Islamic law, especially in *muamalah* activities

or economic transactions, refers to the importance of clearly and transparently recording all forms of agreements, agreements, or acknowledgements of responsibility. The basis of this principle can be found in the Qur'anic surah Al-Baqarah verse 282, which is the longest verse in the Qur'an and specifically emphasises the importance of recording debts and other forms of transactions in writing to avoid disputes in the future. This principle shows that Islam highly values the documentation aspect as a form of protection for all parties involved, as well as a means of accountability and legal clarity.

The written principle in this context is not only an administrative formality, but also a form of legal and moral accountability. With a written statement, the business actor declares consciously and provably that he has understood and fulfilled the requirements of halal. That is in line with the written principles in Islam, which emphasise the importance of evidence and recording as a safeguard of justice and as a means of avoiding uncertainty or manipulation in economic activities.

Furthermore, from the perspective of Sharia Economic Law, the written recording creates transparency and provides legal certainty for both business actors and consumers. A self-declared halal certificate or document is written evidence that shows that MSME actors run their businesses in accordance with sharia principles. That is not only a form of compliance with state regulations, but also a form of respect for sharia principles that demand openness, clarity, and responsibility in every transaction or statement that has an impact on the wider community (Arpiati & Yuniartik, 2025).

CONCLUSION

The application of halal certification via the self-declaration mechanism by Bandung City MSEs is in accordance with Government Regulation Number 39 of 2021. In addition, self-declaration is not solely an administrative simplification, but also a form of implementation of substantive sharia values, because it is in accordance with the principles of *sharia maqashid*, as it fulfils the elements

of benefit, the principle of trust, and written principles. The relevance of these principles to this policy shows that halal certification is not just a formal compliance, but an instrument of strengthening Islamic business ethics that integrates spiritual, social, and economic aspects. If carried out correctly by MSE actors, self-declaration not only increases productivity and competitiveness but also strengthens the halal economic system based on the values of justice, honesty, and sustainability according to Sharia Economic Law. Therefore, this study can break the results of previous research that halal certification through self-declaration does not provide legal certainty. Based on this research, halal certification through the self-declare scheme not only advances MSE business actors but also provides security for Muslim consumers.

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