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Compliance of Culinary Business Operators with Halal Certification Regulations: A Study of Street Food Vendors in Somba Opu District, Gowa Regency

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Halal Certification, Compliance, Street Food Vendors, Halal Product Assurance System (SJPH), Islamic Economics, BPJPH.

Abstract

This study aims to analyze the compliance of culinary business operators with halal certification regulations among street food vendors in Somba Opu District, Gowa Regency. The research focuses on the effectiveness of government literacy and educational inclusion programs, the level of vendors' understanding and access to certification obligations, the implementation of compliance throughout the production–distribution–sales chain, and the supporting and inhibiting factors affecting compliance. This study employs a qualitative approach using a phenomenological method. Data were collected through in-depth interviews, non-participant observations, and documentation involving ten street food vendors and three key informants from the Halal Product Assurance Organizing Agency (BPJPH). Data analysis was conducted using the interactive model developed by Miles and Huberman. The findings indicate that the level of compliance remains low, both administratively and substantively. Literacy and inclusion programs, such as the Free Halal Certification Program (SEHATI) and the SIHALAL digital system, have not yet optimally reached their target groups due to digital literacy gaps, limited direct technical assistance, and perceptions of procedural complexity. Vendors' understanding of halal certification remains normative and intuitive and has not yet met the procedural accountability standards required by the Halal Product Assurance System (SJPH). The main supporting factors include religious awareness, market pressure, and affirmative government programs, while the inhibiting factors consist of limited digital infrastructure, bureaucratic complexity, and regulatory uncertainty. This study concludes that improving compliance requires a shift from a compliance-driven approach toward an enablement-driven approach through procedural simplification, strengthened field assistance, and the development of inclusive service designs. Such an approach is consistent with the Islamic principles of taysir (facilitation) and maqashid al-shariah (the objectives of Islamic law).

INTRODUCTION

The transformation of halal product assurance regulations in Indonesia reached a strategic turning point with the enactment of Law Number 33 of 2014 on Halal Product Assurance (JPH

Law) and the operationalization of the Halal Product Assurance Organizing Agency (BPJPH). This regulation mandates halal certification for all products entering, circulating, and traded within Indonesia, including micro and informal business sectors such as street food vendors.(Suriyani, 2024) As the backbone of the local economy, street vendors play a vital role in providing affordable food, creating employment opportunities, and supporting the economic stability of lower- and middle-income communities. In Somba Opu District, Gowa Regency, culinary street-vendor activities have grown rapidly alongside population mobility and increasing market demand, with businesses predominantly operating on a micro scale, relying on limited capital and simple management systems. However, empirical evidence indicates that the rate of halal certification ownership among street vendors remains very low, reflecting a significant gap between normative-regulatory obligations and the operational capacities of micro-enterprises.(Abror & Hilabi, 2022)

This gap raises fundamental questions regarding how business actors perceive, interpret, and implement halal certification regulations in their daily practices. Preliminary data suggest that most street vendors possess strong religious awareness regarding the halal status of their products; however, this understanding has not yet extended to the technical and procedural requirements mandated by the Halal Product Assurance System. Structural barriers such as limited digital literacy, perceptions of bureaucratic complexity, inadequate direct assistance, and the assumption that certification is only relevant for large-scale businesses further exacerbate low levels of administrative compliance. Although the digital transformation of services through the SIHALAL system aims to improve efficiency, it may inadvertently create mechanisms of exclusion for business actors with limited technological capabilities. This condition highlights that compliance with halal certification requirements cannot be separated from the effectiveness of literacy programs, inclusive access strategies, and the socio-economic context surrounding micro-enterprises.(Widiarty, 2024)

Previous studies have generally focused on quantitative measurements of variables such as awareness, religiosity, and government support. However, there remains a lack of research exploring subjective experiences, substantive implementation barriers, and compliance dynamics through a phenomenological perspective. Understanding the meaning of compliance from the viewpoint of business actors themselves is crucial for formulating adaptive policies that go beyond a purely top-down approach. Based on this background, this study aims to: (1) analyze the effectiveness of government literacy and educational inclusion programs in promoting halal certification compliance; (2) map the level of understanding and access of street vendors regarding halal certification obligations; (3) identify forms of compliance implementation in production, distribution, and sales activities; and (4) examine the supporting and inhibiting factors affecting compliance at the grassroots level. Theoretically, the findings are expected to enrich studies on policy implementation within the informal sector and Islamic economics. Practically, the results may serve as a reference for BPJPH and local governments in designing certification strategies that are inclusive, participatory, and aligned with the principles of taysir (facilitation) and maqashid al-shariah.(Mustaqim, 2023)

METHODS

This study employed a qualitative approach with a phenomenological design to explore the subjective meanings and lived experiences of street food vendors in understanding and interpreting compliance with halal certification requirements. The research site was purposively selected in Somba Opu District, Gowa Regency, which serves as a center of informal economic activities characterized by a high concentration of culinary street vendors and a strong socio-religious environment.(Palinkas et al., 2016)

The research informants consisted of ten culinary business operators (fried chicken, geprek chicken, grilled chicken, crispy chicken, rica-rica chicken, lalapan, and penyet vendors) with business experience ranging from three to eight years, as well as three officials from the Halal Product Assurance Organizing Agency (BPJPH) of Gowa Regency, including halal facilitators and supervisors. Data were collected through semi-structured in-depth interviews, non-participant observations conducted at business locations, and documentation studies related to business licensing and government programs. Data analysis adopted the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing/verification. Data validity was ensured through source and method triangulation by comparing information obtained from informants, field observation results, and official documents. The study was conducted during the period from November 2025 to January 2026..(Sarib & Rasak, 2022)

RESULTS AND DISCUSSION

The Effectiveness of Halal Certification Literacy Programs and Access Inclusion

The implementation of halal certification policy at the grassroots level cannot be separated from the effectiveness of literacy programs and the inclusiveness of service designs provided by the state. Based on field findings, literacy and educational inclusion programs implemented by the government through the Halal Product Assurance Organizing Agency (BPJPH) and the network of Halal Product Process Assistants (P3H) in Somba Opu District have demonstrated significant structural initiatives. However, their effectiveness remains constrained by gaps in information dissemination, users' adaptive capacities, and procedural rigidity.(Suriyani, 2024)

Affirmative programs such as the Free Halal Certification Program (SEHATI) and the digitalization of the registration system through SIHALAL were conceptually designed to eliminate financial barriers and expand access to certification services. Nevertheless, field realities reveal that these policies have not yet fully reached or empowered street food vendors equitably. From a literacy perspective, vendors' understanding of halal products remains largely normative and intuitive. Most informants acknowledged that they understood halal principles as a religious obligation; however, this understanding had not extended to the technical and procedural requirements mandated by the Halal Product Assurance System.(Nasrudin, 2026)

Mrs. Ramlah, a fried chicken vendor, stated:

"In principle, we already understand that halal compliance is obligatory and that the ingredients we use are safe. However, regarding the certification procedures, we have never really been reached. No one has explained in detail where to start, what documents need to be prepared, or how the halal assurance system should be implemented in a business as small as ours."

This statement confirms the existence of a cognitive discrepancy between religious awareness and regulatory literacy. Vendors understand halal as a moral value but have not yet comprehended it as a framework of accountability requiring documentation, supply chain verification, and procedural audits. From the perspective of George C. Edward III's (1980) policy implementation

theory, this condition reflects weaknesses in the communication dimension, particularly regarding clarity and consistency. Policy information has not been translated into contextual operational guidelines; consequently, messages concerning the urgency and mechanisms of halal certification remain at the level of general awareness without being converted into technical understanding.(Roid et al., 2025)

From the inclusion perspective, the transformation of certification services into a digital platform through SIHALAL has inadvertently created a mechanism of structural exclusion for business actors with limited technological literacy. Mrs. Yati, a honey-grilled chicken vendor, explained:

"Everything is now online, but for people like us who are not familiar with digital applications, it becomes a barrier. We struggle to enter data, fear making mistakes, and there is no assistant to guide us step by step. Without technical support, our intention to obtain certification is often abandoned because we are afraid of wasting time and money."

This finding indicates that the modernization of public services, although intended to improve efficiency and transparency, risks widening inequalities if not accompanied by inclusive assistance strategies and alternative access options. Within Edward III's framework, this reflects limitations in the resources dimension, particularly regarding users' technical capacities and the availability of policy brokers at the grassroots level.(Widiarty, 2024)

The Level of Vendors' Understanding and Inclusion Regarding Certification Obligations

The level of understanding and inclusion of street vendors regarding halal certification obligations demonstrates a transitional pattern that is characteristic of the informal sector. Research findings revealed that, among the ten informants interviewed, only three exhibited a high level of awareness regarding the importance of halal certification, and only one informant had ever attempted to obtain certification independently. These findings indicate that normative awareness of product halalness has not automatically been translated into regulatory compliance behavior.(Nasrudin, 2026)

Vendors' understanding of the halal concept continues to rely heavily on personal beliefs, inherited practices, and trust in informal supply chains. Mrs. Ramlah emphasized that halal assurance is sufficiently based on the purity of ingredients and good intentions in the preparation process:

"For me, the most important thing is that the source of the chicken meat is clearly halal, not mixed with any doubtful ingredients, and that the preparation process follows religious teachings. As long as those aspects are maintained, I believe that is sufficient. What matters is our good intention, the safety of the ingredients used, and the absence of any prohibited elements in the food. That has become my moral responsibility as a seller, and I believe it is more important than merely possessing a piece of paper."

A similar view was expressed by Mr. Arman, a fried smashed chicken (ayam geprek) vendor, who stated that trust in traditional market suppliers serves as the basis for his business's halal claims. These statements confirm that, for most street vendors, halalness is perceived as a moral obligation that can be adequately guaranteed through personal integrity without requiring formal verification through regulatory mechanisms.

From a public policy perspective, this finding demonstrates a discrepancy between the practical logic embraced by micro-enterprise actors and the regulatory logic that requires documentation, verification, and procedural accountability. This gap in understanding can be

analyzed through Edward III's policy implementation theory. First, from the perspective of information transmission, messages concerning the urgency and mechanisms of halal certification have not been effectively communicated to the target group. Second, in terms of clarity, vendors do not fully understand the distinction between "personal halal claims" and "regulatory halal certification." Third, from the dimension of consistency, messages regarding certification obligations have not been delivered continuously and systematically.(Roid et al., 2025)

From the perspective of Islamic economics, this condition also reflects the need to strengthen the principle of tawassuq (fair and transparent intermediation). Islam emphasizes not only the halal status of the substance itself ('ainiyah) but also the halalness of the process (kaifiyah), which must be accountable and verifiable. As stated in the Islamic legal maxim al-yaqin la yuzalu bi al-shakk (certainty cannot be removed by doubt), halal certification functions as an instrument for transforming subjective belief into objective certainty that can be verified by an independent third party.(Mustaqim, 2023)

Compliance Implementation in the Production, Distribution, and Sales Chain The implementation of compliance with halal certification regulations among street food vendors in production, distribution, and sales activities remains largely partial and symbolic. Within the framework of the Halal Product Assurance System (SJPH), compliance is not limited to obtaining a halal certificate but also encompasses substantive compliance in the form of awareness, understanding, and the application of halal principles throughout the entire business chain SJPH standards require supply chain traceability, cross-contamination prevention protocols, production process documentation, and periodic verification of suppliers.(Purwanto, 2025) However, implementation at the micro-business level remains heavily dependent on personal trust and undocumented inherited practices. Mrs. Ramlah explained that the selection of chicken suppliers relies entirely on long-term relationships with traditional market vendors, without verification of slaughtering documentation:

"We always buy chicken from regular suppliers at the traditional market whom we have known for years. However, if we were asked to provide slaughter certificates or documentation from slaughterhouses, we have never requested them. We replace our cooking oil every two days, and we buy seasonings in small quantities from retailers. None of these activities are documented. We rely on experience and honesty rather than paperwork."

Mr. Arman added that supporting ingredients often represent critical control points:

"We use soy sauce, chili sauce, marinade seasonings, and sometimes flavor enhancers. We choose brands that are familiar to us, but we do not always check halal logos or request certificates from distributors. Sometimes we purchase products in small quantities without their original packaging, making it difficult to trace their origins."

These findings demonstrate that critical aspects of halal production such as equipment segregation, used-oil management, and process documentation have not yet become part of vendors' procedural awareness. Consequently, the integrity of halal products may be compromised despite good intentions on the part of business operators. SJPH standards also include protocols for storage, transportation, handling, and presentation to prevent cross-contamination with non-halal or impure products.(Zabiedy et al., 2019) Within the context of street food vendors, distribution practices remain largely pragmatic and dependent on daily operational habits. Mrs. Ramlah explained that raw chicken and finished products are stored without any special segregation:

"We store raw chicken in ordinary plastic containers, sometimes on the same shelf as seasonings or other ingredients. We do not have dedicated refrigeration units due to limited electricity and financial resources. We realize there may be risks of exposure to dust or contaminants, but because our selling space is small, it is difficult to separate everything completely."
Mr. Arman highlighted transportation challenges:
"We collect chicken from the market early in the morning and transport it on motorcycles using ordinary baskets. Sometimes raw chicken is placed together with other ingredients. There are no sealed containers or special separators. As for documentation or distribution records, we have never maintained them."

These findings indicate that informal distribution chains often overlook precautionary principles aimed at preventing contamination. From the perspective of Islamic economics, distribution practices that meet halal standards represent an integral manifestation of the principles of halalan tayyiban and amanah (trustworthiness). The Islamic legal maxims ad-dhararu yuzal (harm must be eliminated) and al-yaqin la yuzalu bi al-shakk (certainty cannot be removed by doubt) are highly relevant in this context, as distribution protocols function as instruments of ihtiyath (prudence) to eliminate consumer uncertainty.(Noor & Makanan, 2022)

SJPH standards require transparency of information, honest communication regarding the halal status of products, non-misleading presentation, and mechanisms for handling consumer complaints. Among street food vendors, however, sales practices remain largely reactive and dependent on personal interactions. Mrs. Ramlah stated:
"If customers ask whether the chicken is halal, we confidently answer yes. However, we never proactively inform customers about the halal status of our products or display written information. We rely on verbal trust rather than documented evidence."

This statement confirms that critical aspects of halal sales namely clear communication, information transparency, and documentation of consumer responses have not yet become part of vendors' procedural awareness. From the perspective of Islamic economics, sales practices that comply with halal standards represent an integral manifestation of the principles of shiddiq (truthfulness) and bayyinah (clarity) in commercial transactions (muamalah). Qur'an Surah Al-Baqarah verse 42 emphasizes the prohibition against concealing or obscuring truthful information from consumers. Therefore, transparency regarding halal status should not merely be understood as a regulatory obligation but also as an ethical and religious responsibility in business conduct.

Dinamika Faktor Pendukung dan Penghambat Kepatuhan

The analysis of factors supporting and inhibiting compliance reveals a dynamic interplay between normative-religious motivations and structural-operational barriers. Empirically, several supporting factors were identified as significantly strengthening vendors' intentions and willingness to comply with halal certification obligations.(Roid et al., 2025)

First, deeply rooted religious awareness serves as the primary foundation of normative compliance. Mrs. Ramlah stated:
"Selling halal food is not merely about complying with government regulations; it is a religious obligation that we have upheld for a long time. If our intentions are good and the ingredients we use are clearly halal, we feel at peace and confident that our business is blessed."

This statement confirms that a positive disposition toward the policy has already been established cognitively and spiritually, which, within Edward III's policy implementation framework, reflects a conducive disposition dimension.

Second, market dynamics and increasing consumer literacy have created external pressures that encourage faster compliance.
Mr. Arman explained:.

In the past, customers rarely asked about certification. Nowadays, more people are concerned about it, especially young people and young families. They do not just ask whether the food is halal; they also want to see proof."

This phenomenon indicates that compliance is no longer driven solely by top-down regulations but also by market-demand mechanisms that require transparency and objective evidence

Third, affirmative government programs such as the Free Halal Certification Program (SEHATI) and the Halal Product Process Assistant (P3H) network provide a facilitative framework that theoretically reduces financial and administrative barriers.

On the other hand, the implementation of halal certification also faces multidimensional inhibiting factors.
"Everything now has to be done through applications. We do not understand how to fill out the forms, complete the verification process, or upload documents. If there is no one guiding us directly, we are afraid of making mistakes and wasting our time."

Second, the lack of continuous direct assistance exacerbates implementation challenges. Mr. Faisal explained:
"If someone came to our stall, explained the process step by step, and helped prepare the required documents, we would certainly participate. However, so far, the information has been limited to posters and general announcements."

Third, perceptions regarding procedural complexity, limited operating time, and concerns about hidden costs serve as both psychological and operational barriers. Fourth, regulatory ambiguity concerning compliance deadlines and the lack of clarity regarding the self-declare mechanism create institutional uncertainty, thereby weakening the perceived urgency of compliance.

The interaction between supporting and inhibiting factors reveals a critical implementation paradox: while normative and market-driven willingness to comply is relatively high, structural and technical barriers prevent the realization of actual compliance behavior. This condition confirms that halal certification compliance among street food vendors is not primarily a matter of policy rejection but rather a matter of implementation feasibility. From the perspective of Edward III's implementation theory, a multidimensional misalignment exists: positive disposition is not translated into action due to weak communication, limited resources, rigid bureaucratic structures, and an external environment that is not yet fully supportive

From the perspective of Islamic economics, the structural barriers that hinder micro-enterprises' access to halal certification can also be analyzed through the principles of justice and the prohibition against concealing the truth. Qur'an Surah An-Nisa verse 29 emphasizes that lawful trade must be based on mutual consent (taradin), which arises from transparency and clarity of information. When micro-business operators are not adequately facilitated in obtaining halal certification due to structural barriers, consumers are likewise deprived of their right to obtain certainty regarding the halal status of the products they purchase.

Dynamics of Supporting and Inhibiting Factors of Compliance

The analysis of supporting and inhibiting factors of compliance reveals a dynamic interplay between normative-religious motivations and structural-operational barriers. Empirically, several supporting factors significantly strengthen vendors' intentions and willingness to comply with halal certification obligations.

First, deeply rooted religious awareness serves as the primary foundation of normative compliance. Mrs. Ramlah stated:

"Selling halal food is not merely a matter of complying with government regulations; it is a religious obligation that we have upheld for a long time. When our intentions are sincere and the ingredients we use are clearly halal, we feel at peace and confident that our business is blessed."

This statement confirms that a positive disposition toward the policy has been established both cognitively and spiritually, which, according to Edward III's implementation theory, reflects a conducive disposition dimension.

Second, market dynamics and increasing consumer literacy create external pressures that accelerate compliance. Mr. Arman explained:

In the past, customers rarely asked about certification. Now, more people care about it, especially young people and young families. They do not just ask whether the food is halal; they also want to see proof.

"This phenomenon indicates that compliance is no longer driven solely by top-down regulations but also by market-demand mechanisms that require transparency and objective evidence.

Third, the existence of affirmative government programs such as the Free Halal Certification Program (SEHATI) and the Halal Product Process Assistant (P3H) network provides a facilitative framework that theoretically reduces financial and administrative barriers. On the other hand, the implementation of halal certification also faces multidimensional inhibiting factors.

First, the digital literacy gap and the complexity of the online registration system constitute major operational barriers. Mrs. Yati stated:

"Everything now has to be done through an application. We do not understand how to fill in the forms, complete the verification process, or upload documents. Without direct guidance, we are afraid of making mistakes and ultimately wasting our time."

Second, the lack of continuous direct assistance exacerbates implementation barriers. Mr. Faisal explained:

"If someone came to our stall, explained the process step by step, and helped us prepare the required documents, we would certainly participate. However, so far, the information has been limited to posters or general announcements."

Third, perceptions of procedural complexity, limited operational time, and concerns about hidden costs constitute psychological and operational barriers.

Fourth, regulatory ambiguity regarding compliance deadlines and the lack of clarity surrounding the self-declare mechanism create institutional uncertainty, thereby weakening the perceived urgency of compliance.

The interaction between supporting and inhibiting factors reveals a critical implementation paradox: while normative and market-driven willingness to comply is high, structural and technical barriers hinder the realization of compliance actions. This condition confirms that halal certification compliance among street food vendors is not primarily a matter of policy rejection but rather a matter of implementation feasibility. From the perspective of Edward III's implementation theory, a multidimensional misalignment exists: positive disposition is not

translated into action due to weak communication, limited resources, rigid bureaucratic structures, and an external environment that has not yet become fully supportive.(Kasanah & Riset, 2024)

From the perspective of Islamic economics, the structural barriers that hinder micro-enterprises' access to halal certification can also be analyzed through the principles of justice and the prohibition against concealing the truth. Qur'an Surah An-Nisa, verse 29, emphasizes that lawful trade must be based on mutual consent *aradin*, which arises from transparency and clarity of information. When micro-business operators are not adequately facilitated in obtaining halal certification due to structural barriers, consumers are likewise deprived of their right to obtain certainty regarding the halal status of the products they purchase.

Synthesis of Findings: Theoretical and Policy Implications

The synthesis of empirical findings, theoretical analysis, and normative perspectives reveals that the success of halal certification compliance among street food vendors in Somba Opu District largely depends on the ability of the policy system to bridge the gap between normative intentions and operational capacities. Supporting factors such as deeply rooted religious awareness, increasingly critical market pressures, and the availability of affirmative government programs have established a strong foundation for compliance. However, inhibiting factors including digital literacy gaps, the absence of continuous direct assistance, perceptions of procedural complexity, undifferentiated service designs, and regulatory uncertainty remain structural barriers that hinder the conversion of awareness into concrete action.

From a theoretical perspective, this study contributes to a broader understanding of regulatory compliance within the informal sector. The findings suggest that the compliance-driven model commonly found in public policy literature is insufficient for capturing the complexity of halal certification compliance among micro-enterprises. This study proposes a paradigm shift toward an enablement-driven approach, in which the state functions not only as a regulator but also as a facilitator that ensures halal certification obligations are accessible, understandable, and achievable for all business actors without jeopardizing their economic sustainability.

The integration of Edward III's implementation theory, Kelman's compliance framework, and the principles of Islamic economics *aysir, 'adl, hifzh al-mal, and maqashid al-shariah* provides a comprehensive analytical framework for understanding halal compliance as the product of interactions among internal dispositions, institutional capacities, policy architecture, and socio-economic contexts.

Several policy implications can be formulated from these findings: (1) simplifying the self-declare process through periodic verification based on business groups and low-risk categories; (2) providing hybrid registration options (both digital and face-to-face) at the village and market levels to reduce digital exclusion; (3) strengthening the role of Halal Product Process Assistants (P3H) through continuous and contextual door-to-door assistance; (4) developing simplified guidelines for halal production, distribution, and communication practices for micro-enterprises without compromising the principle of ihtiyath (prudence); and (5) integrating halal certification initiatives into existing MSME ecosystems, such as traders' cooperatives, Islamic economic forums, and market associations, in order to create institutional synergy.

This approach is consistent with the principles of *maqashid al-shariah*, which emphasize justice, transparency, and inclusiveness in halal economic governance. Halal certification should function as an instrument of empowerment and competitiveness enhancement rather than as an exclusionary filter that widens disparities between formal and informal enterprises. Only through

inclusive, realistic, and Islamic value-oriented strategies can halal certification compliance be transformed into a driving force for a fair, transparent, and sustainable halal economy.

CONCLUSION

Based on the findings and discussion, it can be concluded that the level of compliance among street food vendors in Somba Opu District, Gowa Regency, with halal certification regulations remains relatively low, both administratively and substantively. Normatively, business operators possess strong religious awareness regarding the obligation to consume and sell halal food. However, this understanding has not yet been internalized into the regulatory compliance required under the Halal Product Assurance System (SJPH). This gap is reflected in the limited ownership of official halal certificates, the absence of documented supply chain protocols, and the lack of standardized cross-contamination prevention systems. Government literacy and inclusion programs implemented through the Halal Product Assurance Organizing Agency (BPJPH), such as the Free Halal Certification Program (SEHATI) and the digitalization of the SIHALAL system, have conceptually provided a facilitative framework. Nevertheless, their implementation in practice remains constrained by low levels of digital and administrative literacy, insufficient direct technical assistance, and perceptions of procedural complexity that are not yet adaptive to the operational capacities of micro-enterprises.

The dynamics of compliance at the micro-business level are shaped by the interaction between overlapping supporting and inhibiting factors. Deeply rooted religious awareness, increasing consumer demand for halal transparency, and the availability of affirmative government programs serve as the primary drivers of compliance intentions. Conversely, structural barriers such as technological literacy gaps, limited operational time, regulatory uncertainty, and the absence of continuous assistance create mechanisms of exclusion that prevent the transformation of awareness into concrete action. Theoretically, these findings shift the compliance paradigm from a compliance-driven approach based on formal obligations and sanctions toward an enablement-driven approach that emphasizes empowerment, procedural simplification, and access facilitation. From the perspective of Islamic economics, this condition is consistent with the principles of taysir (facilitation) and raf' al-haraj (the removal of hardship), whereby the state, as ulil amri (legitimate authority), is responsible for providing an inclusive policy infrastructure that enables religious obligations to be fulfilled without undermining the economic sustainability of micro-enterprises.

Based on these conclusions, several strategic recommendations can be formulated to improve the effectiveness of halal certification implementation within the informal sector. For local governments and BPJPH, it is necessary to simplify the registration process by providing hybrid service options (both digital and face-to-face), strengthen the role of Halal Product Process Assistants (P3H) in delivering continuous direct assistance, and develop simplified operational guidelines for micro-businesses that are easy to adopt without compromising precautionary principles. For business operators, it is recommended that they begin implementing basic record-keeping practices, ensure the traceability of raw materials from trusted suppliers, and take advantage of available affirmative programs as a long-term investment in enhancing competitiveness and consumer trust. At the same time, communities and consumers should be encouraged to act as agents of social oversight (hisbah) by actively demanding transparency regarding halal status, thereby creating constructive market pressure that accelerates business compliance.

For future research, scholars are encouraged to test these findings through quantitative approaches to measure the impact of halal certification ownership on business performance variables such as revenue growth, business sustainability, and consumer loyalty. Future studies may also expand the scope to other informal business sectors or examine collaborative halal assistance models involving synergies among local governments, Islamic financial institutions, market associations, and academic institutions. Such research is expected to produce more measurable, adaptive, and sustainable policy implementation models, ensuring that halal certification functions not only as a regulatory instrument but also as a driving force for an inclusive, transparent, and equitable halal economy.

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