



Legal Harmonization in Indonesia's Halal Certification Ecosystem: Socio-Educational and Socio-Religious Perspectives on Consumer Protection

Jacobus Jopie Gillalo^{1*}

Universitas Djuanda,
Indonesia

Nova Monaya²

Universitas Djuanda,
Indonesia

Radif Khotamir Rusli²

Universitas Djuanda,
Indonesia

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Abstract

Background of study: Indonesia's shift from voluntary and sectoral halal certification toward a mandatory statutory framework has changed the distribution of authority, compliance obligations, and consumer-protection mechanisms within the national halal ecosystem. The transition also creates practical questions for MSMEs and for institutions connecting state regulation with religious legitimacy.

Aims and scope of paper: This article analyzes legal harmonization in Indonesia's halal certification system through the combined perspectives of Socio-Educational Law and Socio-Religious Law. It focuses on legal certainty, consumer protection, MSME compliance, institutional coordination, and the role of religious authority.

Methods: The study uses normative juridical research supported by qualitative document analysis. The analysis draws on primary legal materials governing halal product assurance and peer-reviewed literature on certification, consumer trust, MSMEs, institutional governance, traceability, and halal supply chains. No human participants or primary field data were involved.

Result: The analysis indicates that the current framework strengthens the statutory basis of halal assurance while redistributing functions among BPJPH, halal examination actors, and recognized fatwa institutions. The self-declare pathway may reduce procedural barriers for eligible micro and small enterprises, but its credibility still depends on facilitation, verification, traceability, and clear institutional responsibility. Consumer protection therefore rests on more than mandatory labeling; it also depends on accessible information and religiously credible determination.

Conclusion: Legal harmonization is most coherent when legal authority, compliance education, religious legitimacy, and consumer-facing transparency operate as connected elements. The combined perspective clarifies why procedural simplification must be balanced with oversight and why institutional coordination remains central to Indonesia's mandatory halal assurance system.

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INTRODUCTION/PENDAHULUAN

Halal certification in Indonesia sits at the intersection of religious observance, consumer assurance, and public regulation. For Muslim consumers, the halal status of a product concerns conformity with Islamic norms, while in market transactions certification also functions as an institutional signal that supports confidence in product claims (Rahman et al., 2024; Koc et al., 2024). Studies of halal traceability similarly show that trust depends not only on the presence of a label but also on the credibility and transparency of the system behind it (Dashti et al., 2024; Susanty et al., 2025). The broader halal literature therefore treats certification as both a normative requirement and a governance mechanism linking producers, regulators, certifying actors, and consumers (Tieman & Hassan, 2015; Ramli et al., 2023). This dual function becomes especially relevant when a certification regime moves from voluntary participation toward a legally mandated framework. Indonesia provides a particularly useful setting for examining how that transition reshapes legal certainty, institutional authority, and compliance responsibilities.

* Corresponding author:

Jacobus Jopie Gillalo, Universitas Djuanda, INDONESIA
jopie.gilalo@unida.ac.id

Indonesia's Halal Product Assurance Law created a statutory basis for mandatory halal certification and reallocated key administrative functions within the national halal assurance system (Republic of Indonesia, 2014). The legal framework was subsequently amended through the Job Creation reforms and is currently implemented under Law No. 33 of 2014 as amended by Law No. 6 of 2023, together with Government Regulation No. 42 of 2024 (Republic of Indonesia, 2023, 2024a). The institutional setting also changed in 2024 when BPJPH was established as a non-ministerial government agency responsible to the President through the minister responsible for religious affairs (Republic of Indonesia, 2024b). These changes distinguish the current framework from the earlier arrangement in which LPPOM MUI and MUI occupied a more central position in certification administration. Research on Indonesia and comparative halal systems confirms that this transition involves both regulatory standardization and continuing interaction between state institutions and religious authority (Karyani et al., 2024; Hulwati et al., 2025; Mansoor, 2026; Zhang et al., 2026). The legal issue is therefore not simply whether certification is mandatory, but how administrative authority, religious determination, and consumer protection are coordinated within the revised system.

The transition also creates practical consequences for micro, small, and medium enterprises (MSMEs), which often operate with more limited administrative, financial, and technical resources than larger firms. Recent studies in Indonesia and Malaysia show that halal knowledge, government support, compatibility with business practices, and market pressure are associated with MSMEs' intention to obtain certification (Fianto et al., 2026). Indonesian research further identifies barriers related to documentation, production processes, facilitation, and regulatory understanding in the self-declare pathway (Sucipto et al., 2026; Muhibbin et al., 2026). The current legal framework responds to these differences by providing a self-declare mechanism for eligible micro and small enterprises rather than applying an identical certification pathway to every business actor. Evidence from halal supply-chain studies suggests that assistance, governance quality, and operational readiness remain relevant even when procedural access is simplified (Kristanto & Kurniawati, 2025; Syamsurizal et al., 2026). The central compliance problem is thus how to reduce unnecessary barriers without weakening verification, traceability, or the credibility of the halal guarantee.

Consumer protection adds another layer to this regulatory problem because legal certainty depends on both formal rules and the reliability of services that translate those rules into practice. Indonesian consumers and regulators have expressed strong interest in transparent certification information and traceability mechanisms, particularly when digital systems can help verify the authenticity of halal status (Karyani et al., 2024; Susanty et al., 2025). At the service level, a large Indonesian study found that access to certification information, service requirements, and complaint handling were among the attributes where user expectations deserved close policy attention (Fauziah et al., 2025). Other research links transparent halal business practices and supply-chain information with consumer trust, while also cautioning that certification alone does not automatically produce trust when communication and governance are weak (Razak et al., 2026; Dashti et al., 2024). These findings suggest that consumer sovereignty in the halal market is meaningful only when consumers can rely on understandable, verifiable, and institutionally credible information. Accordingly, the effectiveness of mandatory certification should be assessed not only through formal legal coverage but also through the accessibility and legitimacy of the institutional arrangements that support it.

Existing scholarship has examined many components of this ecosystem, but the literature is distributed across separate analytical traditions. Halal industry studies discuss ecosystem development, competitiveness, and the organizational conditions that support halal-oriented business performance (Almunawar et al., 2025; Usmanova et al., 2022; Susiang et al., 2026). Supply-chain research emphasizes traceability, technological integration, and the management of halal integrity across production and distribution processes (Bachtiar et al., 2024; Masudin et al., 2026; Lahmar & Al Qaruty, 2026). Digital studies extend this discussion to information systems and financial technologies that may strengthen transparency but also introduce questions of access and institutional capability (Karyani et al., 2024; Nuhic-Meskovic et al., 2026). At the firm level, studies of certification adoption show that regulatory support and business knowledge shape how MSMEs respond to formal halal requirements (Fianto et al., 2026; Muhibbin et al., 2026). This body of work offers substantial evidence on individual parts of the halal assurance system, yet it does not by itself

explain how legal authority, education-oriented compliance support, and religious legitimacy interact within one regulatory arrangement.

A second strand of research addresses institutional legitimacy, stakeholder knowledge, and the relation between religious norms and formal governance. Comparative work shows that halal certification may operate simultaneously as a religious obligation, a market strategy, and a regulatory device, so the authority of certification cannot be reduced to administrative procedure alone (Abu-Hussin et al., 2026; Mansoor, 2026). Research on Indonesian SMEs also indicates that policy acceptance and implementation depend on how business actors understand certification requirements and experience the supporting institutions (Darmalaksana, 2025; Shari et al., 2026). Studies of moral obligation and social support further suggest that compliance-related behavior can be reinforced by knowledge networks and normative expectations beyond the state itself (Anwar et al., 2026). In Indonesia, educational and religious institutions can therefore be analytically relevant as intermediaries that translate formal regulation into socially intelligible practices (Amalia, 2025; Zuhdi et al., 2025). Institutional hybridity research also cautions that overlapping prescriptions may create coordination problems when responsibilities are not clearly aligned (Cossey et al., 2025). The research gap lies in integrating these insights to explain halal certification as a legal harmonization process in which socio-educational mechanisms and socio-religious legitimacy jointly shape the implementation of consumer protection.

This study analyzes the harmonization of halal certification law in Indonesia through the combined perspectives of Socio-Educational Law and Socio-Religious Law, while keeping the analysis within the limits of documentary evidence. It asks how the mandatory certification framework changes consumer protection and legal certainty compared with the previous arrangement. It then examines which socio-educational mechanisms are relevant to MSME compliance and how the self-declare pathway addresses differentiated business capacity. A third question concerns how religious authority and socio-religious institutions contribute to the legitimacy of state-mandated certification, while a fourth examines the roles of BPJPH, MUI, the Halal Product Fatwa Committee, educational institutions, and other intermediaries in implementation. The final question considers how the two analytical perspectives can be integrated to interpret the effectiveness and limits of the current legal framework. The study contributes a document-based framework for understanding halal certification not as a single administrative procedure, but as an institutional arrangement that connects legal certainty, compliance learning, religious legitimacy, and consumer assurance.

METHOD

Research Design

This study employed a normative juridical design supported by qualitative document analysis. The design was selected because the research questions concern the structure, interpretation, and harmonization of legal rules governing halal certification rather than the measurement of individual attitudes or behavior. The study therefore examined positive law, institutional arrangements, and published evidence concerning implementation without treating the literature as primary empirical data. No survey, interview, experiment, or direct observation was conducted. For this reason, the manuscript does not claim an empirical socio-legal design, a distinction that is important when combining legal analysis with evidence from social research (Blackham, 2022).

Study Context and Unit of Analysis

The unit of analysis was Indonesia's halal product assurance framework, with particular attention to the transition from the earlier certification arrangement to the statutory system centered on BPJPH. The legal materials included Law No. 33 of 2014 on Halal Product Assurance, its amendment through Law No. 6 of 2023, Government Regulation No. 42 of 2024, Presidential Regulation No. 153 of 2024, and BPJPH Regulation No. 7 of 2025 (BPJPH, 2025; Republic of Indonesia, 2014, 2023, 2024a, 2024b). No field location, participant population, sample, or sampling technique was applicable because the study did not recruit human participants. The analysis also used peer-reviewed scholarship to interpret how the legal framework relates to MSME compliance, consumer protection, religious legitimacy, institutional coordination, traceability, and digital service delivery. The revised manuscript does not state a fixed number of screened articles because the original study materials do not provide a verifiable screening record.

Document Analysis Protocol

The analytical instrument was a document-analysis protocol used to organize the materials around the concepts already defined by the research questions. The protocol focused on legal rules, institutional actors, certification pathways, consumer-protection functions, socio-educational mechanisms, socio-religious legitimacy, and implementation constraints. Primary legal materials were read for binding provisions and institutional responsibilities, while journal articles were used to contextualize implementation and compare the Indonesian framework with findings reported in related halal research. Because this was not a psychometric study, instrument validity and reliability statistics were not applicable. No claim is made that the document protocol underwent a separate expert-validation procedure because such evidence was not available in the original manuscript.

Data Collection Procedure

Data collection proceeded through the identification and review of the legal materials governing halal product assurance and the scholarly literature already assembled for the study. Sources were retained when they directly informed at least one research question concerning regulatory transition, consumer protection, MSME compliance, institutional authority, socio-educational support, socio-religious legitimacy, or halal-system implementation. The revised reference base prioritizes peer-reviewed international journal articles, particularly recent studies published from 2021 to 2026, while older sources are used only where they provide relevant conceptual background. The review did not apply a PRISMA-style systematic-search protocol because database strings, duplicate-removal records, exclusion counts, and screening logs were not available. Figure 1 summarizes the analytical procedure that can be supported by the documented method.

Data Analysis

The materials were analyzed qualitatively using deductive legal reasoning and thematic interpretation. First, the legal documents were compared to identify changes in legal basis, institutional authority, certification pathways, and implementation timing. Second, the scholarly literature was organized according to the research questions and used to interpret recurring issues involving MSME readiness, consumer trust, traceability, education and facilitation, religious authority, and regulatory coordination. Third, the two analytical lenses were applied to distinguish socio-educational mechanisms, such as information, guidance, facilitation, and institutional learning, from socio-religious mechanisms involving the legitimacy of halal determination and the relationship between state and religious authority. The final synthesis compared points of convergence and tension across these themes and limited conclusions to what could be supported by legal documents and published evidence.

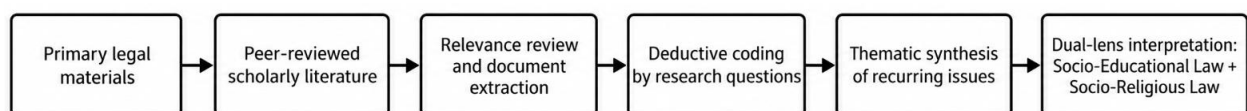


Figure 1. Analytical procedure of the study.

RESULTS AND DISCUSSION

Results: Regulatory and Institutional Patterns in Indonesia's Halal Certification Framework

The first result of the document analysis concerns the legal and institutional transition of halal certification. Law No. 33 of 2014 established halal product assurance as a statutory responsibility, while subsequent reforms through Law No. 6 of 2023 and Government Regulation No. 42 of 2024 refined the certification framework and its implementation (Republic of Indonesia, 2014, 2023, 2024a). The current arrangement places BPJPH at the center of halal assurance administration, and Presidential Regulation No. 153 of 2024 defines BPJPH as a non-ministerial government agency responsible to the President through the minister responsible for religious affairs (Republic of Indonesia, 2024b). This differs from the earlier arrangement in which LPPOM MUI and MUI performed a more integrated certification function. The change does not remove religious authority from the system; rather, it separates administrative certification functions from halal determination and creates formal pathways for cooperation among BPJPH, examination or facilitation actors, and recognized fatwa institutions. This pattern is consistent with studies that describe Indonesian halal

governance as a hybrid arrangement linking statutory authority and religious legitimacy (Karyani et al., 2024; Hulwati et al., 2025; Mansoor, 2026).

Table 1. Comparison of the earlier and current halal certification frameworks

No	Aspect	Earlier arrangement	Current statutory framework
1	Legal basis	Sectoral rules and MUI-centered certification practice	Law No. 33/2014 as amended by Law No. 6/2023; Government Regulation No. 42/2024
2	Certification character	Predominantly voluntary or sector-specific	Mandatory through phased implementation by product category and business scale
3	Administrative authority	LPPOM MUI/MUI held a central certification role	BPJPH administers halal product assurance as a non-ministerial government agency
4	Product examination	LPPOM MUI examination within the MUI-centered system	Halal Inspection Agency for the regular route; PPH assistance and verification for eligible self-declare applications
5	Halal determination	MUI fatwa process	Recognized MUI bodies for the regular route and the Halal Product Fatwa Committee for self-declare and specified statutory cases
6	MSME pathway	No statutory self-declare pathway	Self-declare available to eligible micro and small enterprises under defined conditions
7	Consumer protection	Religious and market assurance with more limited statutory enforcement	Statutory halal assurance, labeling obligations, differentiated procedures, and enforcement mechanisms
8	Implementation timing	No national mandatory timetable comparable to the current scheme	Phased schedule; food and beverage obligations for micro and small enterprises extend to 17 October 2026 under Government Regulation No. 42/2024

Note. Synthesized from Law No. 33 of 2014 as amended by Law No. 6 of 2023, Government Regulation No. 42 of 2024, Presidential Regulation No. 153 of 2024, BPJPH Regulation No. 7 of 2025, and supporting scholarly literature.

The second result concerns the differentiation of certification pathways. Under the current framework, the regular route involves halal examination by a recognized Halal Inspection Agency, followed by a halal determination process and issuance of the certificate through BPJPH, while eligible micro and small enterprises may use a self-declare pathway subject to statutory requirements and facilitation (Republic of Indonesia, 2024a; BPJPH, 2025). The self-declare mechanism should therefore not be understood as unilateral self-certification by a business actor. It depends on a declaration by the enterprise, assistance and verification of the halal product process, a formal halal determination, and subsequent certification by BPJPH. Recent research describes this pathway as an access-oriented mechanism for micro and small enterprises but also identifies concerns about documentation, oversight, technical readiness, and the credibility of implementation (Sucipto et al., 2026; Muhibbin et al., 2026). The differentiated model is therefore designed to reduce procedural burden without removing institutional verification.

The third result relates to the protective function of the certification system. Mandatory certification creates a clearer legal basis for distinguishing certified halal products from products that do not meet or are not subject to halal requirements, but the literature indicates that consumer assurance also depends on the quality of certification information and the credibility of the institutions that manage it. Studies of halal traceability report that transparent product information can strengthen confidence in halal claims, while Indonesian research shows consumer interest in accessible digital verification and reliable certification services (Dashti et al., 2024; Karyani et al., 2024; Susanty et al., 2025). Service-quality evidence also indicates that clarity of requirements, access to information, and complaint mechanisms matter to users of halal certification services (Fauziah et al., 2025). These findings suggest that legal certainty is created not only by a mandatory rule but also by the institutional capacity to communicate, verify, and enforce that rule in ways that consumers and businesses can understand.

The fourth result concerns implementation capacity, especially among MSMEs. The literature reviewed in this study repeatedly associates certification behavior with knowledge, government support, administrative readiness, and the ability to integrate halal requirements into routine business processes (Fianto et al., 2026; Darmalaksana, 2025). Studies of Indonesian MSMEs also identify barriers involving documentation, process requirements, and the practical use of the self-declare mechanism, while supply-chain research emphasizes the value of assistance and transparent operational standards (Muhibbin et al., 2026; Syamsurizal et al., 2026). The legal framework

addresses part of this problem through differentiated pathways, yet simplification does not eliminate the need for business actors to understand material status, production processes, traceability, and record keeping. From the Socio-Educational Law perspective, this makes information, facilitation, and compliance learning part of implementation rather than merely supplementary outreach. The same result has a socio-religious dimension because simplified procedures must still lead to a halal determination that retains religious credibility.

Discussion

The documentary findings indicate that Indonesia's halal certification reform is better understood as a redistribution of regulatory functions than as a simple replacement of religious authority by state authority. The current framework places BPJPH at the center of administration while preserving formal roles for religious determination through recognized fatwa institutions and the Halal Product Fatwa Committee. This arrangement is consistent with legal-pluralist accounts in which state and religious norms coexist through institutional coordination rather than through complete separation (Mansoor, 2026; Zuhdi et al., 2025). Comparative work on Indonesia and Malaysia likewise shows that halal governance depends on how legal standards, certifying authority, and religious legitimacy are connected in practice (Hulwati et al., 2025; Zhang et al., 2026). From the perspective of institutional hybridity, however, multiple sources of authority can also create ambiguity when administrative and normative responsibilities are not clearly communicated (Cossey et al., 2025). The Indonesian model therefore appears to strengthen formal legal certainty while simultaneously increasing the need for precise coordination among institutions whose authority rests on different legal and religious foundations.

The findings also suggest that consumer protection cannot be reduced to the existence of a mandatory certificate. Certification can provide a formal basis for assurance, but its protective value depends on whether consumers can trust the authenticity, traceability, and institutional credibility of the information attached to a product. Research on halal traceability in Muslim markets supports this interpretation by linking transparency and information integrity with consumer confidence (Dashti et al., 2024; Susanty et al., 2025). Indonesian evidence on blockchain-based certification similarly shows that consumers value accessible mechanisms for checking halal information, while service-quality research points to the importance of clear requirements, accessible information, and effective complaint channels (Karyani et al., 2024; Fauziah et al., 2025). Studies of halal purchasing behavior outside Indonesia also show that trust in halal products and certification-related institutions is not automatically equivalent, which cautions against assuming that formal certification alone determines consumer confidence (Koc et al., 2024). Consumer protection within the current framework should therefore be interpreted as a combination of legal obligation, credible verification, usable information, and mechanisms through which consumers can assess or challenge product claims.

For MSMEs, the self-declare pathway represents an attempt to differentiate regulatory procedure according to business capacity and product risk rather than requiring every enterprise to follow the same route. The reviewed literature consistently identifies knowledge, administrative readiness, government support, and business capability as factors associated with certification adoption among smaller firms (Fianto et al., 2026; Muhibbin et al., 2026). Sucipto et al. (2026) similarly show that the Indonesian self-declare mechanism can lower access barriers but requires credible oversight and appropriate limits if it is to maintain consumer trust. This point is reinforced by research on halal supply-chain performance, which associates effective implementation with governance, assistance, and transparency rather than with procedural simplification alone (Syamsurizal et al., 2026). Studies of Indonesian halal MSMEs also connect certification and supply-chain resilience with competitive performance, indicating that compliance can create business value when it is integrated into operational practice (Kristanto & Kurniawati, 2025). The socio-educational implication is that simplification should be paired with practical guidance and verification, because easier entry into the certification system does not remove the need to understand halal materials, production processes, documentation, and traceability.

The Socio-Educational Law perspective helps explain why legal compliance depends partly on how regulatory knowledge is produced, communicated, and translated into routines that business actors can actually follow. The original legal mandate may be clear at the statutory level, yet MSMEs can still experience uncertainty when service requirements, documentation, or procedural

responsibilities are difficult to understand. Darmalaksana (2025) identifies policy acceptance and implementation issues among Indonesian SMEs, while Fauziah et al. (2025) show that access to information and the performance of certification services remain relevant to users' evaluations. Knowledge also appears in recent halal MSME research as a mechanism connecting stakeholder influence with organizational practices (Shari et al., 2026), and moral or social support can reinforce the willingness of enterprises to adopt halal-oriented strategies (Anwar et al., 2026). In this sense, education is not an auxiliary activity added after regulation; it is one of the mechanisms through which the rule becomes practically intelligible. The integrated framework therefore extends a purely command-and-control view of certification by treating guidance, facilitation, and institutional learning as part of the legal implementation environment.

The Socio-Religious Law perspective adds a different but complementary dimension because halal status derives its legitimacy from Islamic normative reasoning rather than from state administration alone. Halal production and consumption are embedded in ethical and religious understandings that extend beyond technical labeling, as reflected in studies of Islamic ethical choices and halal integrity (Rahman et al., 2024; Tieman & Hassan, 2015). Comparative research also shows that halal certification can carry religious, political, and market meanings at the same time, making the relationship between state authority and religious expertise central to institutional legitimacy (Abu-Hussin et al., 2026; Mansoor, 2026). In Indonesia, the continuing involvement of MUI and the creation of a Halal Product Fatwa Committee indicate that mandatory certification has not eliminated the need for a recognized religious determination process. Educational and religious organizations may further help translate this normative dimension for communities and small businesses, although the present study does not provide field data to measure the effectiveness of such intermediaries (Amalia, 2025). The key implication is that legal harmonization requires institutional procedures that are both legally valid and religiously credible to the communities whose consumption practices the system is intended to protect.

Digitalization creates another point where legal certainty, education, and religious assurance intersect. Traceability frameworks can strengthen the visibility of halal processes across supply chains, but their usefulness depends on data quality, interoperability, user understanding, and institutional responsibility for verification (Bachtiar et al., 2024; Susanty et al., 2025). Research on blockchain applications in Indonesian halal supply chains presents technology as a possible tool for improving traceability and information integrity, while also identifying organizational and implementation barriers (Masudin et al., 2026). Broader reviews of technology in halal supply chains similarly emphasize risk mitigation rather than treating digital systems as self-executing solutions (Lahmar & Al Qaruty, 2026). The rapid development of Islamic financial technology also illustrates how digital adoption raises governance and literacy questions alongside efficiency gains (Nuhic-Meskovic et al., 2026). For halal certification, digital platforms can therefore support consumer verification and administrative access, but they cannot substitute for clear legal responsibility, competent facilitation, or credible halal determination. A socio-educational reading of digitalization consequently focuses on usability and literacy, while a socio-religious reading focuses on whether digital records remain connected to legitimate processes of halal verification.

The findings further place Indonesia's domestic reforms within a broader halal market in which certification affects competitiveness, supply-chain coordination, and cross-border recognition. Studies of halal business ecosystems show that firms operate through networks of regulators, suppliers, certifiers, and market actors rather than as isolated compliance units (Almunawar et al., 2025). Research on halal SMEs outside Indonesia similarly finds that stakeholder credibility and supply-chain orientation are associated with firm performance, suggesting that trust among organizations can have operational as well as normative value (Usmanova et al., 2022). Indonesian evidence links halal integrity and competitive intelligence with the implementation of halal-oriented business strategies, while supply-chain studies emphasize the role of traceability in sustaining product integrity (Susiang et al., 2026; Bachtiar et al., 2024). Comparative certification research also indicates that differences in national frameworks can complicate recognition and trade even when countries share the objective of assuring halal products (Zhang et al., 2026; Mansoor, 2026). Legal harmonization should therefore not be interpreted only as internal consistency among Indonesian rules; it also involves maintaining a credible domestic system that can interact with international halal standards and recognition arrangements. This broader perspective strengthens

the practical case for regulatory clarity because uncertainty inside the certification ecosystem can affect both domestic consumer assurance and the external credibility of Indonesian halal products.

Taken together, the analysis positions Socio-Educational Law and Socio-Religious Law as complementary lenses for interpreting the same regulatory system rather than as separate policy agendas. The first lens explains how legal mandates become understandable and practicable through information, facilitation, organizational learning, and differentiated compliance support. The second explains why the legitimacy of halal certification also depends on the continuing relationship between positive law and recognized Islamic normative authority. Their intersection is visible in the self-declare pathway, institutional cooperation, digital verification, and consumer-facing assurance, all of which require both procedural accessibility and credible halal determination. This integrated reading extends previous studies that focus primarily on adoption, supply-chain performance, technology, or religious legitimacy by showing how these issues converge within legal implementation. Because the study is based on legal documents and published literature rather than primary field evidence, the framework should be interpreted as an analytical synthesis rather than proof that the current system has achieved full effectiveness (Blackham, 2022). Its contribution lies in identifying where harmonization is most likely to succeed or fail: at the interfaces between legal authority, regulatory learning, religious legitimacy, and the practical capacity of businesses and consumers to use the system.

Implications

The analysis has three practical implications. First, regulatory reform should be evaluated through the coordination of functions among BPJPH, inspection and facilitation actors, MUI or other recognized fatwa institutions, and the Halal Product Fatwa Committee rather than through institutional authority in isolation. Second, MSME-oriented policy should combine procedural simplification with clear guidance, accessible services, and credible verification because the self-declare pathway is effective only when reduced administrative burden does not weaken halal integrity. Third, consumer protection policy should treat traceability, service transparency, and complaint access as part of legal certainty, particularly as certification services become increasingly digital. These implications are consistent with evidence that halal ecosystem performance depends on stakeholder coordination, supply-chain credibility, and transparent information (Almunawar et al., 2025; Usmanova et al., 2022; Susiang et al., 2026).

Limitations

This study is limited by its documentary design. It does not include interviews with BPJPH, MUI, the Halal Product Fatwa Committee, halal facilitators, MSME owners, or consumers, so it cannot determine how these actors experience the current system in daily practice. The analysis also cannot estimate compliance rates, processing delays, certification costs, consumer behavior, or the causal effects of educational initiatives because no primary dataset was available. In addition, the original manuscript did not provide a verifiable systematic-review log containing database searches, exclusion counts, or screening decisions; the revised study therefore avoids claims about a fixed systematic corpus. The conclusions should consequently be read as a normative and interpretive synthesis of the legal framework and published evidence, not as an empirical evaluation of the effectiveness of every component of the halal assurance system.

Suggestions

Future research should test the analytical framework with primary evidence from the institutions and business actors involved in halal certification. Multi-site qualitative studies could examine how MSMEs understand the distinction between regular and self-declare pathways, how facilitators translate legal requirements into business practice, and how religious determination is perceived by different stakeholders. Quantitative research could assess service accessibility, processing experience, consumer trust, and the relationship between certification literacy and compliance outcomes. Comparative studies with other halal governance systems would also help determine which features of Indonesia's institutional arrangement are context-specific and which may be transferable. Such research would provide the empirical evidence needed to evaluate the mechanisms identified in this document-based study.

CONCLUSION

Indonesia's halal certification reform has created a stronger statutory structure for consumer assurance while redistributing administrative, verification, and religious-determination functions across a more differentiated institutional system. The analysis indicates that legal harmonization cannot be assessed only by the existence of mandatory certification; it also depends on whether business actors can understand and use the available pathways, whether verification remains credible, and whether halal determination retains religious legitimacy. The Socio-Educational Law perspective explains the role of information, facilitation, and compliance learning in translating legal obligations into practice, whereas the Socio-Religious Law perspective clarifies why state administration must remain connected to recognized Islamic normative authority. Their integration provides a more precise account of the self-declare mechanism, institutional coordination, digital traceability, and consumer protection than either perspective alone. Within the limits of a document-based design, the study therefore identifies legal authority, regulatory learning, religious legitimacy, and transparent verification as interdependent conditions for a coherent halal certification ecosystem in Indonesia.

AUTHOR CONTRIBUTIONS STATEMENT

JJG led the conceptualization of the study, developed the legal and analytical framework, reviewed the principal statutory materials, and prepared the initial manuscript draft. JJG also coordinated the integration of the Socio-Educational Law and Socio-Religious Law perspectives and revised the legal argument concerning institutional harmonization.

NM organized the scholarly literature, supported the thematic analysis of MSME compliance, consumer protection, and implementation mechanisms, and contributed to the synthesis of evidence across the reviewed studies. NM also reviewed the consistency between the research questions, findings, and discussion.

RKR conducted the critical legal review of the certification framework, strengthened the analysis of institutional roles and the self-declare mechanism, and contributed to the final revision of the discussion, implications, and conclusion. All authors reviewed and approved the final manuscript.

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