HALAL CERTIFICATION WITH THE SELF DECLARE SCHEME PERSPECTIVE MAQASHID SYARIAH AL-SYATIBI

Alif Mujiyana Eka Bella*
UIN Sunan Ampel Surabaya
*Corresponding author: alifbellaa@gmail.com

ABSTRACT

Muslim consumers are very concerned about the halalness of a product that is in accordance with Islamic law standards and product safety that is in accordance with health standards. So that the government increases the competitiveness of halal products in Indonesia, one of which is through halal certification with a self-declared scheme which can be easily accessed by business actors. This research aims to examine the halal certification of self declared schemes in the perspective of Al-Syatibi maqashid sharia. This research is a type of qualitative library research (literature review) conducted by collecting data and information from various sources contained in the library. The results of this study indicate that halal certification with a self-declaration scheme is a primary need (*dharuriyyat* need) which is oriented towards safeguarding 5 aspects of benefit, namely safeguarding religion, soul, mind, offspring, and property.

Keywords: Halal Certification, Self Declare, Maqashid Sharia, Al-Syatibi

INTRODUCTION

Indonesia has always been known as a country that has abundant natural wealth, Indonesia is also known as a country that has a large population and the largest population is Muslim. Based on this, as one of the countries in Asia, Indonesia has great potential as a producer of halal products. Muslim consumers tend to really pay attention to the halal and safety of a product that is in accordance with Islamic sharia standards and in accordance with health standards. These two things must receive full attention from producers (Fauzia et al., 2021). One of the government's ways of developing the halal ecosystem in Indonesia is by increasing the competitiveness of halal products. The support provided by the government in order to increase the competitiveness of halal products in Indonesia is through support for halal certification with a self-declare scheme, this scheme can be accessed easily by business actors (Sitti & Musyfika, 2021).

The existence of halal food or drink products can be seen from the presence of a halal certificate and a halal label listed on the product packaging. To find out whether a product is halal or haram, consumers can find out directly just by using the halal label on the packaging. The sign of a halal label is of course that it is difficult for people to determine whether the composition of the ingredients used and the process of making the product is halal or haram. Providing a halal label makes it easier for consumers to choose and decide on the products they will consume. Although the halal label is only one aspect of the overall product monitoring system (Mustakim et al., 2022).

In order to guarantee safety and fulfill the rights of consumers, especially Muslim consumers, in consuming halal products, BPJPH (Halal Product Guarantee Organizing Agency) has issued a halal certification program and has been approved by the Indonesian Ulema Council after passing a very strict identification and qualification process. The main focus of the halal certificate or halal label is to help consumers choose products with full confidence, by providing reliable information regarding the halalness of the goods to be purchased and consumed (Warto & Samsuri, 2020).

Applying for halal certification for a product involves requesting a permit and evaluating the food product by an institution that has the authority to issue halal certificates. A halal certificate issued by the government is a requirement to obtain permission to add a halal label to product packaging. The

importance of the halal label is not only limited to the halal aspect, but is also a source of awareness for Muslim consumers about product safety, health and cleanliness. This certification process involves the Indonesian Ulema Council, demonstrating the involvement of religious experts in ensuring product compliance with Islamic principles. Overall, halal certification plays a crucial role in building Muslim consumers' awareness and confidence in the products they consume (Maksudi et al., 2023).

If a product can be confirmed as halal and meets the quality standards set, the absolute step that must be fulfilled is through certification. Through the halal certification process, a product is tested and evaluated scientifically using the latest methods and cutting-edge technology. Through the certification process, products are scientifically tested and evaluated using the latest methods and the latest technology (Widyaningsih, 2023). These steps ensure the safety of a product for consumption, and the fulfillment of established product quality requirements. The halal certification process, as explained by LPPOM MUI, involves a series of inspections that cover the stages of the production process. This aims to verify that a company's raw materials, production processes and halal guarantee system comply with applicable standards (Eka & Lathoif, 2021).

Halal certification issued by the MUI is an official assessment given to business actors or producers in the form of a written fatwa stating that the products issued by the company are in accordance with halal principles in Islam and are suitable for consumption by Muslims (Sari, 2019). Halal certification is also a requirement to obtain a halal label which will later be affixed to the product packaging. All of this is done with the aim of protecting and maintaining the rights of Muslim consumers to be able to obtain and consume products that comply with Islamic religious principles (Faridah, 2019).
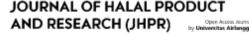
Halal certification using the Self-Declare method refers to actions where micro and small business actors independently declare the halal status of their products. Although Self-Declare gives business actors the authority to declare the halalness of their own products, this process is regulated by a number of mechanisms (Ashfia, 2022). Business actors who take advantage of the Self-Declare scheme must fulfill a number of requirements, including assistance from a registered Halal Product Processing Assistant (PPH), and involve a halal determination process by the MUI Fatwa Commission. It is important to note that Self-Declare does not give unlimited freedom to business actors to arbitrarily declare their products halal. There are special requirements, such as assistance by a registered PPH, which aims to ensure that the halal statements submitted by business actors can be thoroughly checked and verified. PPH assistance is provided by Islamic community organizations, legally recognized Islamic religious institutions, or universities. This creates a structured system to ensure that the Self-Declare scheme is implemented in accordance with the provisions that have been set (Habibi, 2022).

In halal certification through the Self-Declare route for micro and small businesses, there are several criteria that must be met. This includes the absence of risk in the product, the use of materials that have been verified as halal, verification of the production process, and simplicity of the production process. In connection with the use of materials whose halal verification has been verified, business actors must be able to provide evidence in the form of halal certificate documents or ensure that the materials are included in the list of materials that are exempt from the obligation to be certified halal in accordance with Decree of the Minister of Religion Number 1360 of 2021. Materials included in this list are not requires a halal certificate (Pardiansyah et al., 2022).

According to Syatibi's perspective, Maqasid Syariah refers to the unity of Islamic law in its essence, especially the unity in the objectives of the law. Al-Syatibi firmly stated that the main purpose behind establishing Allah's laws is to achieve the welfare of human life, both in this world and the afterlife. In line with the views of previous scholars, Al-Syatibi groups the levels and priorities of welfare into three, namely daruriyat (primary needs), hajiyyat (tertiary needs), and Tahsiniyat (secondary needs) (Al-Syatibi, 2006). With this division, Al-Syatibi teaches that in making decisions and designing policies, it is important to understand the level of priority of these benefits. Daruriyat has the highest priority, followed by hajiyyat, and Tahsiniyat. This principle provides a basis for making wiser and more proportional decisions in achieving prosperity and sharia goals.

Through the hard efforts made by the Halal Product Guarantee Organizing Agency (BPJPH) as a government institution, the implementation of the Free Halal Certificate (SEHATI) or self-declaration program for Medium and Small Enterprises (UMK) is expected to be able to address the problem of the lack of halal certificates for food products. This program provides a new solution by providing a different halal label to food and beverage producers who do not yet have halal certification. To obtain a free halal

certificate, MSEs only need to fulfill fairly simple requirements, namely having a Business Permit (NIB) from the OSS institution (Mahmud, 2023).

This research aims to explore "Halal Certification Using the Self-Declare Scheme from the Maqashid Syariah Al-Syatibi Perspective" with a focus on the application of the self-declare scheme in halal certification. Researchers will conduct an in-depth review regarding halal certification with the self-declare scheme, and analyze it from the perspective of Maqashid Syariah Al-Syatibi. This includes a deeper understanding of how the self-declare scheme can be understood and applied within the maqashid sharia framework, providing a broader Islamic dimension in the context of halal certification.

METHODOLOGY

The approach method used in this research is a qualitative approach method. This type of approach is used to answer questions or problems that require in-depth and comprehensive understanding in the context of interrelated dimensions of space and time(Moleong, 2006). This type of research is categorized as library research, because the emphasis of this article focuses on the availability of adequate literature material and the ability to collect information relevant to the research theme. Literature study involves a series of related processes, such as collecting data from literary sources, reading, taking notes, and processing various relevant references available (Sugiyono, 2011).

The analytical method that will be used in this research is the descriptive analysis method. This analytical method is applied to evaluate data or information that has been collected by developing a structured knowledge compilation flow, related to the research theme. The data analysis process in this research involves evaluating data starting from general knowledge, with the aim of finding more specific conclusions. The initial stage of this research will present all data related to halal certification through a self-declare scheme and then summarize the views of al-Syatibi's maqashid sharia in a conclusion.

RESULT
Biography of Al-Syatibi

Imam Syatibi, whose full name is Abu al-Qasim ibn Firruh ibn Khalaf ibn Ahmad al-Syatibi al-Andalusi al-Ru'aini al-Darir, was born at the end of 538 AH in the city of Syatibiyah, which is now part of Andalusia (Spain modern). Even though he was born blind, Allah replaced him with extraordinary clarity of intuition and intelligence of thinking. Therefore, Imam Syatibi did not show movements that are generally seen in blind people. He is known as an intelligent individual and has a broad understanding in various fields of science. Apart from his expertise in the science of qira'at, he was also proficient in Arabic, grammar (nahwu), literature, and memorized many hadiths. In everyday life, Imam Syatibi is known as a figure who is ascetic (not attached to wealth), quiet, always maintains cleanliness, and only speaks when it is really important, especially in the context of knowledge (Dahabi, 1997).

Imam Syatibi began his education by memorizing and studying the Koran from Abi Abdullih ibn Abi 'As. After that, he continued his education by traveling to the city of Balansia in Andalusia, where he studied with Abu al-Hasan ibn Hudail. From Ibn Humaid, Imam Syatibi heard several works such as "al-Kafi" by Ibn Syuraih, "al-Kitab" by Subawaih, "al-Kamil" by Mubarrad, and "Adab" by Ibn Qutaibah. After feeling that he had gained enough knowledge in his country of birth, Imam Syatibi went to Mecca via the Alexandria route to carry out the Hajj pilgrimage. In Alexandria, he listened to the hadith of Abi Tahir al-Salafi. Because of his fame, al-Qadi al-Fadil welcomed and appointed Imam Syatibi as a professor in the field of qira'at at Madrasah al-Qadi in the Mulukia area, Cairo city. This is a form of appreciation for his knowledge (Al-Daim, 2009).

Imam Syatibi's scientific works can be divided into two groups. First, works that have never been published and published, and second, works that have been published and published. The unpublished works of Imam Asyatibi are Buku Al-Majalis, Syarah Al-Khulashah, Unwan Al-Ittifaq Fi'ilm Al-Isytiqaq, Ashul An-Nahw, Fatawa Al-Syathibi. Meanwhile, al-Syatbi's published works are Al-Muwafaqat Fi Usul Al – Syariah, Al-I'tisham, Al Ifadat Wa Al-Irsyadat. Of all Imam Syatibi's works, two of the most famous today are Al-Muwafaqat and Al-I'tisham. Other works are known only through historical records. Al-Muwafaqat Fi Ushul Al-Syariah is Imam Syatibi's monumental work in the field of Islamic jurisprudence, which includes theological concepts and his Islamic jurisprudence regarding Mashlahah. This book has been widely used by modern scholars, making a positive contribution to the

184

formation of a modernist-style conception of Islamic law, especially in the concept of Maslahah. The essential elements for modernist legal concepts are often taken from the thoughts of Imam Syatibi (Kurniawan & Hudafi, 2021).

Halal Certification Mechanism With Self Declare Scheme

A halal certificate is an official recognition regarding the halalness of a product issued by BPJPH (Halal Product Guarantee Organizing Agency), based on the fatwa of the Indonesian Ulema Council (MUI). Self-declaration refers to a statement given by business actors, especially micro and small business actors, which is based on halal standards that have been set by the Halal Product Guarantee Organizing Agency (BPJPH). In the self-declare scheme, at a minimum there must be a halal certification standard which includes a statement from the business actor, in the form of an agreement or pledge, which includes the halalness of the product and materials used, as well as the Halal Product Process (PPH) accompanied by a PPH companion. Meanwhile, the general criteria for self-declaration are:

    a. The product proposed is not risky or in other words the product uses ingredients that can be guaranteed to be halal.

    b. It must be ensured that the production process is carried out using a simple process and is guaranteed to be halal (Hidayat, 2023).

In order to ensure the halalness of the products produced, the production process requires assistance by a Halal Product Process Assistant (PPH). This assistance aims to verify and validate the halal statements submitted by business actors. The PPH assistance process is carried out by Islamic community organizations or Islamic religious institutions that have legal entities, or universities. The flow of applying for halal certification using the self-declare scheme can be seen in the image below:

Figure 1. Self-declare Halal Certification Flow (Lutfika et al., 2023)

Furthermore, Micro and Small Enterprises (UMK) who apply for halal certification through the self-declare scheme must fulfill a number of requirements, namely:

    a. Business actors must have a Business Identification Number (NIB)

    b. Proceeds from sales of the proposed product are not more than Rp. 500,000,000 (five hundred million rupiah) within one year, which in this case is proven through an independent statement.

    c. In carrying out the production process, business actors must have a place and production tools that are separate from places and tools that are not halal.

    d. Business actors must have or not have a distribution permit such as PIRT/MD/UMOT/UKOT, and for food or beverage products with a shelf life of less than 7 days they must have a Sanitation Hygiene Certificate (SLHS). Apart from that, other industrial permits must come from the department. or competent agency.

    e. Business actors can only have an outlet or production facility in a maximum of one location, and must be actively producing for at least one year before applying for halal certification.

    f. Production output must be in the form of goods, not services, and not come from restaurant, canteen, catering service, food stall or restaurant activities.

    g. Uses ingredients that have been confirmed to be halal, namely ingredients that can be proven through a halal certificate or are included in the list of ingredients that are

exempt from the obligation to be certified halal in accordance with Decree of the Minister of Religion Number 1360 of 2021.

(Maesyaroh, Martiana Andri, 2022)

The general requirements that must be fulfilled by business actors who apply for halal certification through the self-declaration route are:

a. Do not use materials that can be dangerous as regulated in the Decree of the Head of BPJPH (Halal Product Guarantee Organizing Agency) BPJPH Number 33 of 2022.
b. Has gone through a verification process by a halal product process assistant.
c. Products or product groups that wish to be certified halal do not contain animal meat ingredients that have elements of slaughter, unless the meat ingredients come from slaughterhouses or producers that have obtained halal certification.
d. The production equipment used is simple technology or is operated manually (not a factory).
e. The products produced in the preservation process do not use irradiation techniques, use of ozonation, genetic engineering, and a combination of several preservation methods (hurdle technology).
f. Ready to complete and complete the halal certification application documents by following the online self-declaration procedure via the Halal Information System (SIHALAL).

(Kemenag, 2022)

The required documents that need to be prepared by micro and small businesses applying for halal certification through the self-declare scheme are:

a. Application letter for halal certification registration.
b. An agreement or pledge that includes a statement of halal products and materials used in the Halal Product Process (PPH).
c. Business actor identity data that can be accounted for and proven through the Business Identification Number (NIB).
d. Halal supervisor documents, including KTP, curriculum vitae, and halal supervisor appointment letter.
e. Complete list of products and materials used in the production process.
f. Documents related to product management, purchasing, receiving, material storage, packaging, finished product storage, and distribution.
g. Halal Product Guarantee System (SJPH) manual template that is filled in comprehensively.
h. Document of willingness to be accompanied by a Halal Product Process (PPH) companion.
i. Latest photos during the production process.

(Muslim, 2024)

If all documents have been collected and complete, the next step is to send these documents via SIHALAL (halal information system). For micro and small businesses that use the self-declare scheme, the following are the steps in the halal certification process:

a. Entrepreneurs send required documents via the Halal Information System (SIHALAL).
b. Data is verified and validated by PPH assistants.
c. PPH Facilitator provides recommendations on the results of data verification and validation.
d. The Halal Product Guarantee Organizing Agency (BPJPH) verifies, issues a Document Receipt Letter (STTD), and if the criteria are met BPJPH forwards the application for a halal certificate to the Indonesian Ulema Council (MUI). MSEs are notified by BPJPH to apply for a halal certificate.
e. Based on the determination of product halal by the MUI, BPJPH issues a halal certificate.

(Maidah & Hammam, 2022)

With the determination and issuance of halal certification by the Indonesian Ulema Council (MUI), business actors who use the self-declare scheme have successfully passed all stages in the halal certification process and received a valid halal certificate. This certificate is proof that their

186

products have met strict halal standards. More than just a sign of formality, this halal certificate is also a guarantee of product quality in accordance with Islamic religious principles. Through the halal certification process, Muslim consumers are given confidence and assurance that the products they consume are completely halal in accordance with Islamic religious guidelines.

DISCUSSION

Halal certification issued by the MUI is an official assessment given to business actors or producers in the form of a written fatwa stating that the products issued by the company are in accordance with halal principles in Islam and are suitable for consumption by Muslims. Halal certification is also a requirement to obtain a halal label which will later be affixed to the product packaging. All of this is done with the aim of protecting and maintaining the rights of Muslim consumers to be able to obtain and consume products that comply with Islamic religious principles(Faridah, 2019). Indonesia is a country where the majority of the population is Muslim, of course it is very important to have halal certification, not only for business actors but also consumers.

In Syatibi's view related to maqashid sharia, he refers to the unity of Islamic law from its basis and objectives, especially the objectives of that law. According to Al-Syatibi, the main purpose of Allah in establishing his laws is to provide prosperity for human life both in this world and in the afterlife. Similar to previous scholars, Al-Syatibi also classified the order and level of the priority scale of benefits into three ranking orders, namely daruriyat, hajiyyat, and Tahsiniyat (Al-Syatibi, 2006). Below is a discussion regarding Halal Certification with the Self-Declare Scheme from the Maqashid Syariah Al-Syatibi Perspective:

a. Dharuriyat Needs (Primary Needs)

Dharma needs (primary needs) are fundamental and essential needs for the survival and sustainability of society. Dharuriyat involves very crucial aspects and cannot be ignored. Not fulfilling these needs can threaten the security of humanity, both in this world and the afterlife. Al-Syatibi identified five aspects included in these basic needs, namely maintaining religion, soul, mind, offspring and property.

1) Maintaining Religion

Maintenance of religion (Hifz ad-Din) in halal certification with a self-declaration scheme, when viewed from the perspective of Maqashid Syariah al-Syatibi, focuses on compliance with Islamic religious principles in the production and distribution process of halal products. In the self-declaration scheme, on the principle of maintaining religion, it requires producers to ensure that every production step is carried out in accordance with Islamic laws governing ingredients, production processes and distribution. Integrity and halalness are the foundations of maintaining this religion. Manufacturers who follow the self-declare scheme must demonstrate high levels of honesty and transparency in declaring that their products comply with halal standards. This includes strict checks on the materials used and the production processes implemented.

The self-declare scheme also encourages fraud prevention through effective audit and monitoring mechanisms. This process involves a thorough check of ingredients, production facilities and related documentation. The aim is to ensure that the halal claims made truly reflect reality. Furthermore, religious maintenance in this scheme includes meeting the needs of Muslim consumers and not containing haram goods. Manufacturers need to ensure that the products they produce meet the expectations and needs of Muslim consumers, while ensuring that the ingredients used do not contain items that are prohibited by sharia.

Not only that, producers and consumers are given a deeper understanding of sharia principles and how important it is to maintain religion in the production and consumption process. Thus, maintaining religion in halal certification with a self-declare scheme is not just a statement of claim, but a full commitment to Islamic religious values, high business ethics, and moral responsibility in ensuring that every product produced complies with established halal standards. determined by sharia.

2) Nurturing the Soul

187

Caring for the soul is an effort to maintain the safety and security of the individual's soul. This includes efforts to protect human life from threats and dangers that could endanger the safety of individuals and society. Caring for the soul (Hifz an-Nafs) involves deep attention to the health and safety aspects of halal products. This point of view not only includes the physical dimension, but also reflects concern for the welfare of Muslim consumers. In the perspective of maqashid Syariah al-Syatibi, maintaining the soul in the self-declare scheme requires a holistic approach that ensures that each stage of production and distribution not only meets halal standards, but also protects consumer health.

First of all, the self-declare scheme demands the application of sharia principles in the health context. Halal products produced must be free from ingredients that can harm consumers' health, in line with Islamic religious values which emphasize the importance of protecting the soul as a trust from Allah. Integrity in the self-declaration process is also the main determinant of soul maintenance. Manufacturers must be willing to honestly disclose all ingredients used, ensuring that there are no elements detrimental to health hidden in production. This involves precision in every step, from the selection of raw materials to the storage and distribution process.

The strict audit and supervision within the self-declare scheme is a reflection of the desire to protect consumer lives. This process helps ensure that the health standards set by the Islamic religion are properly maintained, and every halal product on the market is safe to consume. Maintaining product quality and cleanliness is an integral part of this principle. The self-declare scheme ensures that every product consumed by Muslims meets expected standards of quality and hygiene, safeguarding the soul from the risk of contamination or nutritional deficiencies.

More than just a halal label, certification with a self-declare scheme frees consumers' souls from doubts and worries regarding health aspects. With upheld integrity and awareness of moral responsibility, producers in this scheme not only ensure halal products, but also maintain the preservation of life as the main priority in every step of the production journey. So, with every bite of the halal product consumed, there can be loud prayers full of gratitude for the grace and care of the soul given by Allah.

3) Maintaining Reason

Reason is a gift that distinguishes humans from other creatures of God. The ability to think is a manifestation of the existence of this mind. In the Islamic context, reason is considered a gift from Allah that needs to be guarded and used wisely.

A healthy and well-functioning mind makes it possible to make wise decisions, live life with full awareness, and be able to contribute positively to society. Public welfare requires protection of human reason or thoughts. In the view of Maqashid Syariah al-Syatibi, maintaining reason in the self-declaration scheme requires an intelligent and ethical approach. Manufacturers must ensure that their production practices not only comply with sharia principles, but also maintain a balance of business sense and ethics.

Honesty and transparency are the basis of maintaining reason. The self-declare scheme requires that manufacturers be honest in declaring that their products meet halal standards and do not engage in production practices that are detrimental to reason. Openness regarding the materials used, production methods and business practices is the main key. The audit and supervision process implemented in the self-declare scheme is an effective tool to ensure that every production step is in accordance with reason and ethics. Sustainability, efficiency and compliance with prudent norms are the focus of good production management.

The importance of consumer understanding in maintaining resourcefulness is also highlighted. The self-declare scheme encourages manufacturers to better understand the values and preferences of Muslim consumers, ensuring that the products produced are not only halal, but also meet consumers' reasonable expectations. Education and awareness also play a key role in the maintenance of

188

reason. Producers in this self-declare scheme need to continue to hone their knowledge of sharia principles and ethical values in business. Awareness of the impact of every business decision is also integrated into every aspect of production.

Thus, in every step of the production and distribution journey, maintaining sense in halal certification with the self-declare scheme creates an intelligent and wise trail. Producers become important actors in caring for reason, running their business with integrity and wisdom that reflects an awareness of moral responsibility in maintaining the care of reason as an inseparable part of a halal and dignified business process.

4) Caring for Offspring

In Islam, caring for offspring does not only involve physical responsibility in providing offspring, but also moral and spiritual responsibility in nurturing and educating the next generation. Maqashid Syariah al-Syatibi's view provides enlightenment on how the maintenance of offspring can be realized through this self-declaration scheme. Manufacturers are not only expected to produce halal goods, but also to consider the long-term impact of each production decision on the environment and sustainability.

The self-declare scheme is an important milestone in promoting sustainable and environmentally friendly production practices. Manufacturers who choose this path are committed to not only maintaining the sustainability of their business, but also to preserving nature and providing a good legacy for future generations. The self-declare process includes a thorough assessment of the environmental impact of each production step. Manufacturers strive to minimize waste, reduce carbon footprints, and consider natural resources in every business decision. The selection of sustainable raw materials and environmentally friendly production methods is an integral part of this aspect.
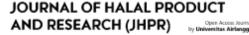
The importance of caring for offspring in the self-declare scheme also includes aspects of education and environmental awareness. Manufacturers strive to empower their staff with knowledge of environmental impacts and sustainability values, creating a culture that maintains environmental sustainability not just as a responsibility, but as a valuable legacy for future generations. With integrity and commitment to sustainable values, producers in the self-declare scheme build a narrative that is not only about halal production, but also about building a good legacy for future generations. This is a reminder that every decision and action in production not only affects today, but also shapes a sustainable and just future for the descendants who will inherit this earth. Thus, the maintenance of offspring in halal certification with a self-declare scheme creates a positive footprint carved into the ground, giving the message that sustainability is a valuable heritage that must be maintained and passed on to future generations.

5) Maintaining Assets

The view of Maqashid Syariah al-Syatibi provides strong direction in achieving wealth maintenance in accordance with Islamic principles. The self-declare scheme is a way in which producers are not only responsible for maintaining the halalness of their products but also for economic aspects involving property and finances. The self-declare scheme becomes a kind of stage where producers display their integrity in safeguarding the wealth and assets they own. Honesty in stating that the product meets halal standards is the first step in maintaining this property. In every self-declaration process, manufacturers are committed to transparently revealing the truth, ensuring that every halal claim made is an accurate reflection of reality.

Strict internal audits and multi-layered supervision are the main tools in maintaining property maintenance. Producers are not only given the responsibility to look after their company's finances but also to ensure that every aspect of production is carried out efficiently and in accordance with Islamic economic principles. Business sustainability is an important theme. Manufacturers in the self-declare scheme not only look at their business today, but also plan and invest to maintain the continuity of their

189

business. This aspect involves prudent risk management and financial policies that support sustainable growth.

In addition, the self-declare scheme encourages inclusivity and equality in the maintenance of assets. Small and medium producers have a greater opportunity to obtain halal certification without burdening them with certification costs. This creates a fairer and more equitable business environment, where every producer has the opportunity to safeguard and improve their assets.

Maintaining assets in halal certification with a self-declare scheme creates a picture of how integrity and wisdom can shape not only halal products but also sustainability and success in managing assets and wealth. This story teaches that maintaining halal and economic sustainability can become a harmonious unity, forming a positive footprint that reflects sharia values.

Thus, the self-declare scheme can be considered a Dharuriyat need (Primary Need) because the self-declare scheme fulfills the five aspects of benefit within the Maqashid Sharia framework which include the maintenance of religion, soul, mind, lineage and property. So halal certification with a self-declare scheme must be a primary need for producers and consumers, especially Muslims, because Muslims are prohibited from eating or consuming anything that is haram. However, it is important to remember that the implementation of the self-declaration scheme must be carried out carefully and pay attention to effective control so that the maintenance of benefits can be guaranteed.

b. Hajiyyat Needs (Secondary Needs)

Hajiyyat needs are urgent interests or benefits, even though they are not essential like daruriyyat. Hajiyyat covers the necessities necessary to ensure the comfort and safety of the community. These needs refer to secondary needs which, if not met, will not threaten safety, but will cause difficulties. Examples include residence, education, and employment. Even though it is not as vital as daruriyyat, fulfilling hajiyyat is still necessary to maintain community welfare(Al-Syatibi, 2006).
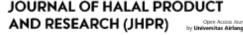
Halal certification through the self-declare scheme, when viewed from the perspective of hajiyat needs (secondary needs), aims to facilitate every law in Islam without burdening individuals with difficulties. Islamic Sharia enforces all regulations without causing excessive burdens. Therefore, the Shari'a allows the production of various goods originating in accordance with the provisions of the Shari'a. In the context of halal certification through the self-declare scheme, aspects of hajiyat (secondary) needs include improving product quality, faster distribution and easier implementation. The self-declare scheme can be considered as an effort to fulfill secondary needs by facilitating producers to implement the product certification process more efficiently and without excessive difficulty.

c. Tahsiniyat Needs (Tertiary Needs)

Tahsiniyat needs, which are also known as tertiary needs, are needs that enhance or sweeten people's lives. This needs category refers to aspects that are complementary or complementary. Non-fulfillment of these needs is not threatening and does not cause significant difficulties. Tahsiniyat includes complementary needs, as explained by Syatibi, which involve obedience to customs, avoiding undesirable things, and beautifying oneself with beauty that is in accordance with norms and morals. Even though it is not essential, Tahsiniyat provides added value to people's lives and fulfills psychological and social needs(Al-Syatibi, 2006).

Halal certification through the self-declare scheme, if viewed from the perspective of Tahsiniyat needs (tertiary needs), is a simple method for realizing product halal certification. This certification functions as a complement to make it easier for consumers to recognize halal products and as a preventive measure against potential unwanted problems. In the context of halal certification, tertiary needs are related to marketing aspects, such as improving brand image or attracting more consumers. Because by seeing products that are halal certified and labeled halal, consumers no longer need to doubt the halalness of the

products they are going to consume. However, the self-declare scheme focuses more on fulfilling primary and secondary needs, although it can also contribute to this aspect.

Thus, halal certification with the self-declare scheme in Al-Syatibi's maqashid sharia emphasizes the fulfillment of primary and secondary needs. Although halal certification with a self-declare scheme can also provide additional benefits such as ease of implementation, the self-declare scheme is primarily designed to meet basic halal standards and provide a more efficient alternative, especially for small and medium scale producers. However, the halal certification program with the self-declare scheme also has challenges that may be faced, namely the potential for abuse or dishonesty on the part of the producer. Therefore, strict control mechanisms need to be implemented to prevent potential violations or errors in self-declaration. This includes careful documentation checks, direct supervision of the production process, and involvement of independent third parties when necessary.

It is important to remember that self-declaration schemes, while providing flexibility and cost efficiency, are not always a suitable option for all manufacturers or industry sectors. Some sectors or products may require more stringent regular certification to ensure full compliance with halal standards set by sharia authorities. Thus, while recognizing the potential benefits of self-declaration schemes, manufacturers and related parties need to strike a balance between efficiency and compliance, and always be ready to face and overcome challenges that may arise. Risk awareness and vigilance are the keys to ensuring that the self-declare scheme truly provides maximum benefits in maintaining benefits, halalness and sustainability.

CONCLUSION

In Al Syatibi's maqashid sharia there are three priority scales of benefits, namely dharuriyyat needs (primary needs), hajiyyat (secondary needs), Tahsiniyat (tertiary needs). According to Al-Syatibi, there are five things that fall into the category of dharuriyyat needs, namely maintaining religion, soul, reason, offspring, and maintaining wealth. In essence, the self-declare scheme can be considered a Dharuriyat need (Primary Need) because the self-declare scheme fulfills the five aspects of benefit within the maqashid sharia framework which includes the maintenance of religion, soul, mind, lineage and property. So halal certification for a product is considered a primary need for Muslims because Muslims are prohibited from eating or consuming anything that is haram. Therefore, the existence of halal certification is important as a guarantee that the product meets hlal standards. In the context of halal certification, the self-declare scheme, in hajiyat (secondary) needs, involves elements of improving product quality, speed of distribution and ease of implementation. The self-declare scheme can be considered as fulfilling a secondary need as it facilitates faster and easier implementation for manufacturers. Halal certification with the self-declare scheme in the Al-Syatibi maqashid sharia emphasizes the fulfillment of primary and secondary needs. Although halal certification with a self-declare scheme can also provide additional benefits such as ease of implementation, the self-declare scheme is primarily designed to meet basic halal standards and provide a more efficient alternative, especially for small and medium scale producers.

REFERENCES

Al-Daim, M. A. (2009). al-Nufuhat al-Ilahiyah fi Sharh Matn al-Syatbiyyah. Dar Al-Manar.

Al-Syatibi. (2006). Al-Muafaqat Fi Ushulal-Syariah (S. A. Diraj (ed.)). Dar Al Hadist.

Ashfia, T. (2022). Legal Objectives in Regulating Self-Declare in Halal Certification for MSEs. Journal Of Comprehensive Science, 1.

Dahabi, S. al-D. A. A. al. (1997). Tabaqat Al-Qurra'. Markaz Malik Faisal.

Eka, R., & Lathoif, G. M. (2021). Halal Product Certification in the Perspective of Maslahah Mursalah. Scientific Journal of Islamic Economics, 7(1).

Faridah. (2019). Halal Certification in Indonesia: History, Development, and Implementation. Journal of Halal Product and Research, 2.

Fauzia, Koeswinarno, Atieqoh, S., Abidin, Z., & Mulyono, A. (2021). Halal Awareness Survey. Litbangdiklat Press.

191

Habibi, N. A. (2022). Practical Guide to Successful Halal Certification Volume 1. Nasya Expanding Management.

Hidayat, T. (2023). PPH (Halal Product Process) Companion Guidebook. National Committee for Sharia Economics and Finance.

Ministry of Religious Affairs. (2022). This is the requirement to register for free halal certification under the Self Declare category. https://kemenag.go.id/read/ini-syarat-daftar-sertifikasi-halal-gratis-kategori-self-declare-kvlva,

Kurniawan, A., & Hudafi, H. (2021). The Maqashid Sharia Concept of Imam Ash-Syatibi in the Book of Al-Muwafaqat. Al Mabsut, 15(1), 29-38.

Lutfika, E., Amalia, L., Mardiah, Desinthya, N. P., Lubis, B., Tsurayya, E. A., & Fathan, R. Al. (2023). PPH (Halal Product Process) Companion Guidebook. National Committee for Sharia Economics and Finance.

Maesyaroh, Martiana Andri, A. P. (2022). Assistance for MSME Halal Certification through 'Halal Self-Declare': Study at Aflaha Mart, Pleret Pondok Pesantren Muhammadiyah, Yogyakarta. Martabe, 5, 2309-2318.

Mahmud, M. D. Bin. (2023). Supporting Halal Product Process (Self Declare) In Application For Halal Certification Of Small Micro Business Products The efforts of the Indonesian government in realising the mandate of the 1945 Constitution of the Republic of Indonesia continue to be intensified. consumers in s. AL- MULK: Journal of Community Service, 1(1), 1-11.

Maidah, A., & Hammam. (2022). Maqasidus Sharia Review of Halal Certification with Self Declare Scheme (Study in Aconk Shrimp Crackers Business, Dsn. Junganyar Pesisir, Kec. Socah, Kab. Bangkalan). SNPM Unusa, 536-551. https://snpm.unusa.ac.id

Maksudi, Bahrudin, & Nasruddin. (2023). Factors Influencing Halal Certification in Efforts to Fulfill Consumer Satisfaction. Scientific Journal of Islamic Economics, 9(01), 825-840.

Moleong, L. (2006). Qualitative Research Methodology (Revised Edition). Teenage Rosda Karya.

Muslim, H. C. C. (2024). Getting to know Self Declare in MSE Halal Certification. https://halalcenter.id/blog/details/strategi-pelaku-umk-lolos-sertifikasi-halal-gratis/11

Mustakim, Z., Setiawan, O., Chalim, A., & Maulana, M. R. (2022). Socialisation of Halal Certification for Umkm in Sidayu District, Gresik Regency. DedikasiMU: Journal of Community Service, 4(2), 221. https://doi.org/10.30587/dedikasimu.v4i2.3995

Pardiansyah, E., Abduh, M., & Najmudin. (2022). Socialisation and Assistance for Free Halal Certification (Sehati) with Self-Declare Scheme for Micro Business Actors in Domas Village. Indonesian Journal of Community Service and Development, 1(2), 101-110. https://doi.org/10.56303/jppmi.v1i2.39

Sari, D. I. (2019). Legal Protection of Halal Labeling of Food Products According to the Law. Repertorium: Scientific Journal of Kenotariatan Law, 7(1), 1. https://doi.org/10.28946/rpt.v7i1.264

Sitti, N., & Musyfika, I. (2021). Obligation to Register Halal Certification at the Halal Product Guarantee Agency; Maqāṣid al-Sharī'ah Perspective. Shautuna: Student Scientific Journal of Comparative Mazhab and Law, 2(2), 449-462. http://journal.uin-alauddin.ac.id/index.php/shautuna/article/view/18842

Sugiyono. (2011). Quantitative, Qualitative, and R&D Research Methods (Cet XIII). Alfabeta.

Warto, & Samsuri. (2020). Halal Certification and its Implications for the Halal Product Business in Indonesia. Al Maal: Journal of Islamic Economics and Banking, 2(1), 98. https://doi.org/10.31000/almaal.v2i1.2803

Widyaningsih, D. A. (2023). Halal Certification from the Perspective of Maqashid Syariah. Journal of Sharia Economic Law, 4(1), 61-72.