



# **Adaptation Strategies Of Non-Muslim Msmes To Halal Certification Regulations In Manado City: The Perspective Of Maqasid Al-Syari'ah**

**Muhammad Sukri<sup>1</sup>, Lomba Sultan<sup>2</sup>, Muammar Muh. Bakry<sup>3</sup>, Abdul Wahid Haddade<sup>4</sup>**

<sup>1</sup> Institut Agama Islam Negeri Manado, <sup>2,3,4</sup> Universitas Islam Negeri Alauddin Makassar

<sup>1\*</sup> [muhammad.sukri@iain-manado.ac.id](mailto:muhammad.sukri@iain-manado.ac.id)

---

## **Abstract**

This study discusses the adaptation strategies of non-Muslim MSMEs to halal certification regulations in Manado City from the perspective of Maqasid al-Syari'ah. This is a qualitative study. The research design is field research. The informants in this study consisted of MUI officials in North Sulawesi Province and non-Muslim MSME actors in Manado City. The results of this study indicate that: Non-Muslim SME actors have demonstrated a high level of adaptation to halal certification regulations through gradual and pragmatic strategies. They began by improving hygiene, recording raw materials, and participating in training and capacity-building programs. These strategies reflect that the actors do not reject the regulations but require an approach tailored to their capacities. In many cases, halal certification is even positioned as a branding tool and a means of market expansion, rather than merely legal compliance. This adaptation also reflects the success of a values-based approach rooted in the principles of maqasid, where regulations are accepted as meaningful and beneficial ethical business practices. Through a dialogic and contextual approach, non-Muslim SME operators have successfully transformed halal certification into an opportunity rather than a threat to their identity.

**Keywords:** Non-Muslim Msmes; Halal Certification; Manado City

---

## **INTRODUCTION**

Overall, the challenges faced by non-Muslim MSMEs in obtaining halal certification require an integrative and comprehensive approach. These efforts include improving human resource capacity, policy support from the government, multi-stakeholder collaboration, and innovative and sustainable strategies. (Wulandari and Pradesyah 2023) Researchers believe that if all these strategies are implemented synergistically, non-Muslim MSMEs will not only be able to meet halal requirements but also gain significant competitive advantages in both domestic and global markets. (Gemilang, Masnita, and Kurniawati 2024)

This study is important as an effort to fill the gap in literature on halal certification for non-Muslim MSMEs, particularly in Manado. So far, attention to this issue has been very limited, as most studies have focused on Muslim businesses. Therefore, this study aims to provide a more comprehensive understanding of the challenges and opportunities faced by non-Muslim SMEs in the context of halal certification. It is hoped that the findings of this study will enrich the literature and contribute to the development of Islamic law and Islamic economics discourse in Indonesia.

In addition to providing academic contributions, this research is also practically relevant in addressing contemporary issues faced by non-Muslim MSMEs. In the era of globalization, halal certification is becoming increasingly important as consumers are more selective in choosing products based on halal principles. By understanding the existing challenges and opportunities, this research is expected to produce applicable and effective solutions. The results of this study are also expected to provide input for the government and certification agencies in formulating more inclusive policies that support the sustainable development of non-Muslim MSMEs, which will then be measured from the perspective of Maqāṣid Al-Syari'ah. Given the role of Maqasid Al-Syariah in adapting Islamic law to contemporary issues not covered by explicit textual evidence (nash) or analogy (qiyas), and its role in applying Islamic law to appropriate legal objects. (Amin 2022)

Islam is a comprehensive religion. In line with this, there are many rules and laws established by Allah for His servants. These rules and laws exist as guidelines so that Muslims do not stray from the right path. These laws and rules are conveyed through the Quran and hadith via the Messenger of Allah.

That is why the Quran and hadith are also referred to as the sources and foundations of Islam. From these two sources, scholars developed Islamic law and sought answers to issues facing Islamic society, particularly those related

to muamalah. To facilitate the work of scholars, a concept known as Maqasid al-Syariah was developed. (Saende, Sultan, and Syatar 2023)

Analysis using the maqāsid al-syarī'ah approach means examining the aspects of benefit contained in these actions. The science of maqāsid al-syarī'ah is one of the most urgent areas of Islamic scholarship, yet it is still rarely understood by Muslims. (Nur Afni A. et al. 2022)

Maqasid al-syari'ah is an integrated concept in the value system that encompasses the vision and mission of Islam. The objectives of sharia include three dimensions of maqashid. The maqashid referred to here include three main things: dharuriyat, hajiyyat, and tahsinat. This classification is based on the level of necessity and priority. The order of priority becomes evident when the benefits of each level compete with one another. Conceptually, dharuriyat occupies the first position, followed by hajiyyat, and finally tahsinat. (Bakry 2019)

## METHOD

This type of research is qualitative research. The research design is field research. The informants for this study consisted of MUI officials in North Sulawesi Province and non-Muslim MSME actors in Manado City.

## RESULTS AND DISCUSSION

### Adaptation Strategies of Non-Muslim MSMEs to Halal Certification Regulations in Manado City: The Perspective of Maqasid al-Syariah

In the social context of Manado, a city known for its religious diversity and commitment to interfaith tolerance, non-Muslim SMEs are faced with the reality of a national halal certification policy implemented through Law No. 33 of 2014. Although this policy initially sparked various perceptions and concerns, particularly due to its perceived religiously exclusive nature, in practice, non-Muslim business operators have demonstrated a relatively adaptive and pragmatic response. The adaptation strategies they have implemented are not merely aimed at fulfilling legal obligations but also serve as a form of social adjustment and business ethics in a market that increasingly demands product quality, safety, and transparency of information.

The shift in perception regarding the meaning of halal certification has become the initial foundation for adaptation. Many SME operators who previously believed that halal certification was only important for Muslims are now beginning to understand that it also directly impacts trust and market expansion. As Linda Wungow, a cakalang abon business operator, explained: "We thought it was only for Muslim businesses. Now we're starting to realize that it's also important if we want to grow our business." ("Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Linda Wungow-Manado 25 Februari 2025.," n.d.) This awareness is the gateway to transforming the values and attitudes of MSME actors towards halal policies.

The principles of cleanliness, traceability of raw materials, and honesty of information—which are at the core of the halal product assurance system—have become common practice in the daily operations of non-Muslim MSMEs. Meike Rumangit said, "We clean our kitchens, but we never thought about halal in a formal way. We already maintain cleanliness, now we just need official recognition." ("Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Meike Rumangit-Manado 25 Februari 2025.," n.d.) This shows that the values of maqāsid al-syarī'ah, such as *hifz al-nafs* (preserving life) and *hifz al-māl* (preserving property), have actually been internalized in MSME practices, even though they have not been formalized through certification.

However, limited information and complicated procedures are challenges that hinder administrative adaptation. Many business actors complain about the lack of direct assistance and the dominance of bureaucratic approaches. Margareta Panto, a light snack business actor, said, "We don't know the procedures, we're afraid it will be complicated. We run the business ourselves, we don't have staff to help with the paperwork." ("Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Margareta Panto-Manado 25 Februari 2025.," n.d.) This fear highlights the importance of a collaborative and contextual approach to ensure that regulations do not create new structural barriers for micro-businesses.

In facing these challenges, some actors have adopted a gradual strategy. They start by improving hygiene systems and raw material documentation, and then seek basic information on certification procedures. Daniel Worang said, "If we can get free assistance, we will definitely participate. But it shouldn't be too bureaucratic. If there is guidance, we will try it." ("Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Daniel Worang-Manado 25 Februari 2025.," n.d.) This strategy shows that MSME players do not reject regulations, but require a more adaptive approach to the capacity and conditions of micro businesses.

Another approach that has developed is the internalization of halal values as part of business ethics. Patricia Wagiu, a food stall manager, said, "If it is mandatory for everyone, then we must also comply. However, we have not received any official notification. If all businesses are required to comply, then we must also comply if we want to

progress.” (“Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Patricia Wagi-Manado 25 Februari 2025.” n.d.) Here, it can be seen that ethical aspects and social responsibility are beginning to dominate business actors' perspectives on halal certification, not merely due to legal pressure.

Symbolic strategies also appear in the form of clean and transparent production practices, but without explicitly using halal symbols. This is done to bridge the identity sensitivity between non-Muslim producers and Muslim consumers. Imelda Tumbelaka, a pastry entrepreneur, said, “We maintain honesty; all we need is proof of halal certification.” (“Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Imelda Tumbelaka-Manado 25 Februari 2025.” n.d.) This strategy demonstrates a high level of symbolic awareness and cultural sensitivity in the adaptation process.

In terms of external support, facilitation programs by local governments or related institutions serve as important catalysts for business actors. Ruth Pandjaitan said, “We took advantage of the free program, and it turned out to be a good move.” (“Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Ruth Pandjaitan -Manado 25 Februari 2025.” n.d.) The participation of MSME actors in this subsidized program is not due to coercion, but rather their motivation to increase access to formal markets such as souvenir shops and modern retailers.

Improvements in quality and efficiency are also part of the motivation for adaptation. Patricia Grace states, “Halal does require us to be more organized in production, so quality improves.” (“Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Patricia Grace-Manado 25 Februari 2025.” n.d.) This shows that MSME actors are able to convert regulations into instruments for managerial strengthening, especially in terms of documentation of materials and work procedures.

Technical adaptation strategies can be seen in MSMEs that have begun to develop SOPs, organize material logistics, and improve production infrastructure. Ricardo Karinda said, “We now have additional selling points. Several modern stores have requested halal labels.” (“Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Ricardo A. E. Karinda-Manado 25 Februari 2025.” n.d.) Here, halal certification is not only a legal tool, but also a competency standard for advancing within a broader business ecosystem.

Tessa Chaterina added that after becoming certified, she could participate in national exhibitions and be invited by government agencies. “Now we can participate in exhibitions outside the city and be invited by government agencies.” (“Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Tessa A. Olvin Chaterina -Manado 25 Februari 2025.” n.d.) Thus, halal becomes a passport to reach a wider and more official market, not merely administrative legality.

Halal branding is also used strategically by some players. Ronny Rumawas said, “The halal logo is a symbol of trust. Many buyers ask about it before purchasing.” (“Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Ronny Rumawas-Manado 25 Februari 2025.” n.d.) This shows that the market does not only evaluate products based on taste and price, but also on the reliability of the production process.

Informal support ecosystems are also part of the adaptation strategy. Training forums, community discussions, and interfaith collaboration serve as platforms for exchanging information and experiences. Elsje Sumangkut said, “Our products are becoming more competitive because they can be sold on major platforms such as ShopeeFood.” (“Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Elsje Crestine Sumangkut-Manado 25 Februari 2025.” n.d.) Adaptation here occurs socially and collectively.

The authorities have also begun to reformulate their approach to make it more inclusive. KH. Muyassir Arif from the North Sulawesi MUI Fatwa Commission emphasized: “Halal is an ‘ethical standard’. So it is not just a legal label, but a way of safeguarding trust, production ethics, and information transparency.” (“Hasil Wawancara Dengan Ketua Komisi Fatwa Majelis Ulama Indonesia Provinsi Sulawesi Utara-KH. Muyassir Arif -Manado 25 Februari 2025.” n.d.) This approach makes it easier for non-Muslims to accept and practice halal principles without feeling alienated from their identity.

A similar sentiment was expressed by KH. Ahmad Junaedy: “If non-Muslim perpetrators maintain the ingredients, SOPs, and transparency, then they are already participating in maqasid even if they are not aware of it.” (“Hasil Wawancara Dengan Anggota Komisi Fatwa Majelis Ulama Indonesia Provinsi Sulawesi Utara-KH. Ahmad Junaedy-Manado 25 Februari 2025.” n.d.) This confirms that the values of maqāsid al-syarī‘ah are universal ethical values that can be practiced by anyone without changing their beliefs.

Thus, the adaptation strategies of non-Muslim MSMEs to halal certification policies in Manado City are multidimensional—technical, symbolic, administrative, social, and ethical. The success of this adaptation depends on the synergy between business actors, the government, facilitators, and the community. Within the framework of maqāsid, this process reflects the preservation of safety, integrity, and sustainability of businesses, while strengthening public trust in a pluralistic social space. Halal, in this context, is no longer a boundary of identity but a bridge for collaboration toward more dignified and competitive business governance.

## CONCLUSION

Non-Muslim MSME actors have demonstrated a high level of adaptability to halal certification regulations through gradual and pragmatic strategies. They began by improving hygiene, recording raw materials, and participating in training and mentoring programs. This strategy reflects that actors do not reject regulations but rather need an approach that suits their capacity. In many cases, halal certification is even positioned as a branding tool and a means of market expansion, rather than merely legal compliance. This adaptation also reflects the success of a values-based approach rooted in the maqasid principles, where regulations are accepted as a form of ethical business practice that is both meaningful and beneficial. Through a dialogic and contextual approach, non-Muslim SME operators have successfully transformed halal certification into an opportunity rather than a threat to their identity.

## REFERENCES

- Amin, Abd. Rauf Muhammad. 2022. *Esai-Esai Maqasid Al-Syariah*. I. Depok: PT RajaGrafindo Persada.
- Bakry, Muammar M. 2019. "Asas Prioritas Dalam Al-Maqashid Al-Syar'iah." *Al-Azhar Islamic Law Review* 1 (1). <https://www.ejournal.staialazhar.ac.id/index.php/ailrev/article/view/4>.
- Gemilang, Annisa Rahma, Yolanda Masnita, and Kurniawati Kurniawati. 2024. "Pendekatan Teori Motivasi Dalam Niat Mengadopsi Praktik Halal Pada Kesadaran UMKM." *Jurnal Manajemen Dan Bisnis Indonesia* 10 (2): 280–99.
- "Hasil Wawancara Dengan Anggota Komisi Fatwa Majelis Ulama Indonesia Provinsi Sulawesi Utara-KH. Ahmad Junaedy-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Ketua Komisi Fatwa Majelis Ulama Indonesia Provinsi Sulawesi Utara-KH. Muyassir Arif - Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Daniel Worang-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Elsje Crestine Sumangkut-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Imelda Tumbelaka-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Linda Wungow-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Margareta Panto-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Meike Rumangit-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Patricia Grace-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Patricia Wagiu-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Ricardo A. E. Karinda-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Ronny Rumawas-Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Ruth Pandjaitan -Manado 25 Februari 2025." n.d.
- "Hasil Wawancara Dengan Pelaku UMKM Non Muslim-Tessa A. Olvin Chaterina -Manado 25 Februari 2025." n.d.
- Nur Afni A., Kasjim Salenda, Abdul Wahid Haddade, and Arfan Arfan. 2022. "Penggunaan Mayat Sebagai Pupuk Perspektif Maqāsid Al-Syarī'ah." *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam* 8 (2): 211–34. <https://doi.org/10.36701/nukhbah.v8i2.568>.
- Saende, Zubair Rahman, Lomba Sultan, and Abdul Syatar. 2023. "Ijtihad Ulama Dalam Merumuskan Metode Memahami Maqāsid Al-Syarī'ah." *Indonesian Journal of Shariah and Justice* 3 (1): 73–94.
- Wulandari, Puput, and Riyan Pradesyah. 2023. "Ekosistem Perbankan Syariah Dalam Mendukung Indonesia Menjadi Trend Setter Industri Halal." *Jurnal Tabarru': Islamic Banking and Finance* 6 (2): 387–96.