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The Role of The Halal Value Chain in Strengthening Family Economic Resilience: Empirical Evidence from Micro and Small Enterprises in Rural West Java

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Abstract: Halal micro and small enterprises (MSEs) support rural production and household economic stability. The Halal Value Chain (HVC), which includes sharia-compliant production, distribution, certification, and product traceability, can help businesses remain sustainable. This study examines how HVC practices among halal MSEs in six West Java villages contribute to the economic resilience of entrepreneurial households. It views HVC as both a source of competitiveness and a way to uphold maqāṣid al-sharīʿah and Indonesia's halal product regulations. The study uses a qualitative multiple-case design. Data were collected from 42 informants through interviews, participatory observation, and document analysis. The analysis combines business resources, sustainable livelihoods, resilience, and Islamic economic law.The findings identify three types of rural halal ecosystems: mobilization, embedded-market, and program-intensive. These ecosystems shape how quickly and strongly HVC affects businesses and households. The study also proposes a halal-based resilience spiral model, which describes how trust can lead to broader socioeconomic change. The findings show that stronger business capabilities, sharia compliance, and household economic resilience reinforce one another. The study offers insights to guide policies for developing the rural halal economy.

Abstrak: UMK halal berperan penting dalam kegiatan produksi dan menjaga kestabilan ekonomi rumah tangga perdesaan. Rantai Nilai Halal (Halal Value Chain/HVC), yang mencakup produksi sesuai syariah, distribusi, sertifikasi, dan ketertelusuran produk, dapat mendukung keberlanjutan usaha. Penelitian ini mengkaji bagaimana penerapan HVC oleh UMK halal di enam desa di Jawa Barat berkontribusi terhadap ketahanan ekonomi rumah tangga wirausaha. HVC dipahami sebagai pendorong daya saing sekaligus bentuk penerapan maqāṣid al-syarīʿah dan kepatuhan terhadap peraturan jaminan produk halal di Indonesia. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus majemuk. Data dikumpulkan dari 42 informan melalui wawancara, observasi partisipatif, dan analisis dokumen. Analisis menggabungkan perspektif sumber daya usaha, mata pencaharian berkelanjutan, resiliensi, dan hukum ekonomi syariah. Hasil penelitian mengidentifikasi tiga jenis ekosistem halal perdesaan: mobilisasi, pasar tertanam, dan intensif program. Jenis ekosistem tersebut memengaruhi kecepatan dan besarnya dampak HVC. Penelitian ini juga mengajukan model spiral resiliensi berbasis halal yang menjelaskan proses dari terbentuknya kepercayaan hingga perubahan sosial ekonomi rumah tangga. Temuan menunjukkan bahwa kemampuan usaha, kepatuhan syariah, dan ketahanan ekonomi saling memperkuat. Hasil penelitian ini dapat menjadi dasar bagi penyusunan kebijakan pengembangan ekonomi halal perdesaan.

Keywords:
Halal value chain; Halal MSMEs; Family economic resilience; Sustainable livelihood

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Introduction

Halal micro and small enterprises (MSEs) are a vital component of the Indonesian economy, linking inclusive economic development with the shariah values that animate everyday life in the world's largest Muslim community. In aggregate terms, micro, small, and medium enterprises (MSMEs) contribute more than 60 percent of Gross Domestic Product and absorb approximately 97 percent of the national workforce (Santosa, 2025), making them an irreplaceable backbone of Indonesia's economic structure. Yet behind this impressive macro-level contribution lies a micro-level reality that has rarely been explored with sufficient depth. Most rural MSEs do not operate purely as autonomous business units; rather, they function as household livelihood strategies, in which the health of the enterprise and the welfare of the household are two sides of the same coin (Nirmalasari et al., 2024; Tumiwa et al., 2023). Neglecting this household dimension in studies of MSE performance creates a significant academic gap, and this gap is the starting point for the present study.

The growth of the global halal economy has both broadened opportunities and raised expectations for halal MSEs in Indonesia. The State of the Global Islamic Economy Report 2023/2024 records that global consumption of halal products exceeds USD 2 trillion annually, spanning food, cosmetics, fashion, tourism, and Islamic finance (Standard, 2023). Within this landscape, the Halal Value Chain (HVC) has evolved from a mere certification procedure into a comprehensive business management paradigm. Tieman (2018, 2020) defines HVC as the end-to-end integration of shariah principles across every stage of business activity—from sourcing halal raw materials and maintaining contamination-free production processes to transparent logistics management and verifiable traceability systems. HVC thus treats halal integrity not as an attribute of the finished product alone, but as a process quality that must be safeguarded at every node of the value chain (Ali et al., 2017; Takhim et al., 2025). This reframing shifts the reference standard from "halal product" to "halal production system"—a capability transformation that promises far more meaningful business and social consequences for rural MSEs. Read from the perspective of sharia economic law, this end-to-end conception of HVC is inseparable from the normative architecture of Islamic law itself: it operationalizes *maqāṣid al-sharī'ah*—particularly *hifẓ al-māl* (the protection of property and wealth) and *hifẓ al-nafs* (the protection of life, through food safety)—while every transaction along the chain, from raw-material procurement to distribution, is simultaneously an *akad* (contract) whose validity depends on the fulfilment of its *rukūn* (pillars) and *shurūṭ* (conditions) under *fiqh muʿāmalah*. HVC is therefore not merely a supply chain management technique but a juridical-economic system through which shariah compliance is enacted in daily economic practice.

A substantial body of reputable empirical research has confirmed the positive correlation between HVC/Halal Supply Chain Management (HSCM) implementation and MSME performance. Nur Azizah et al. (2025), in a national-scale study involving 925 MSMEs across 32 provinces published in the International Journal of Islamic and Middle Eastern Finance and Management, demonstrate that halal certification functions as a strategic resource that generates superior business outcomes, with operational performance shown to mediate the relationship between certification and financial performance. Akhiroh et al. (2025) apply a Balanced Scorecard approach to 130 fried-chicken MSMEs and find that consumer trust constitutes the critical juncture that unlocks the entire downstream value chain. Tumiwa et al. (2023), in Uncertain Supply Chain Management, validate that HSCM, halal certification, and traceability simultaneously exert significant positive effects on MSME performance. Rajendran et al. (2024), drawing on the Malaysian context in the Journal of Islamic Marketing, find that documented halal supply chain integrity opens access to premium distribution networks with higher margins. Meanwhile, Harsanto et al. (2024), in Cogent Business & Management, show that HVC elements and the policy environment—encompassing digitalization, government support, financing, and regulation—exert a greater impact on halal business performance than R&D investment, shifting the paradigm from "halal compliance" toward "systemic HVC capability" as the true determinant of competitiveness.

However, most of these studies share the same epistemological limitation: they stop at business performance without tracing where that performance ultimately flows. A closely related limitation, and the one most consequential for the present study, is that this body of work rarely asks whether the HVC practices it measures actually satisfy the normative parameters of Islamic law itself—*maqāṣid al-sharī'ah, akad* conformity, Islamic business ethics, and sharia consumer protection—treating "halal" merely as a certified label rather than as a juridical category to be substantively examined. Donna et al. (2025) caution that halal certification is not a sufficient condition on its own—it requires complementary factors such as packaging quality, product consistency, and active marketing strategy. Andespa et al. (2024) document that in West Sumatra, transportation costs and time lost during the certification process are more deterministic barriers to HVC adoption than low halal literacy. This finding implies the need for decentralized certification services. Fauzan and Sudrajat (2025) show that personal ethical-religious motivation more consistently drives halal compliance than economic incentives, particularly among women entrepreneurs. Semić et al. (2023) affirm that integrating halal requirements with quality management systems such as HACCP constitutes the minimum condition for objectively verifiable integrity. Khairawati et al. (2025) identify certification cost and limited administrative capacity as the principal barriers facing MSMEs. Wijaya et al. (2023), in Cogent Business & Management, demonstrate that IT capability and organizational learning significantly enhance the performance of halal food MSMEs—adding a dynamic-capability dimension that has rarely been integrated into rural HVC studies.

From the perspective of household economic resilience, the literature offers a highly relevant framework that has seldom been connected to the halal ecosystem. Barrett and Constas—as cited by Cisse (2015) and Do et al. (2025)—define resilience as a household's capacity to withstand shocks and structural stressors, emphasizing long-term welfare trajectories. Sunarti (2013), writing in the Indonesian context, defines family resilience as a dynamic condition encompassing tenacity, toughness, and the capacity to build family capability sustainably. Rudiarto and Elisa (2025), in a study of 101 farming households across 18 villages in Grobogan, find that the financial dimension is both most vulnerable to shocks and the fastest to recover when households have strong formal economic networks—an empirical precedent directly relevant to the present study. Kuipers and de Jong (2023), in Regional Environmental Change, show that Indonesian household resilience strategies are highly context-dependent rather than universal, so uniform intervention approaches are bound to fail. Do et al. (2025), in Climate and Development, add an intergenerational dimension: households with more resilient livelihoods consistently exhibit lower out-migration rates and higher investment in human capital. Waharini and Purwantini (2018), in Muqtasid, on the halal food industry development model in Indonesia, and Zailani et al. (2022), in the British Food Journal, on halal orientation strategy, both provide a partial bridge between the halal and resilience literatures—yet both continue to operate at the enterprise level rather than the household level.

Mapping the Halal Value Chain and Household Resilience Literature

To situate the present study more precisely, it is useful to map the surrounding literature into five thematic clusters, each of which converges toward—but stops short of—the household-level inquiry this study undertakes. The first cluster concerns halal certification as a strategic resource for competitive advantage. Fianto et al. (2019) apply a Resource-Based View lens to the Indonesian halal food supply chain and show that certification, when combined with distinctive logistics capability, generates a defensible market position; Ismail et al. (2022) extend this by demonstrating that HVC integration strengthens SME performance most strongly when moderated by government support, a proposition later echoed in this study's typology of ecosystem types. Ilham et al. (2023), studying risoles (spring-roll) MSEs in Samarinda, and Fahriani (2024), examining the effect of halal supply chains on food-production performance, both confirm

that halal validation functions as an added-value mechanism at the micro-enterprise level—though neither traces this value beyond the enterprise's balance sheet.

The second cluster addresses supply chain resilience and risk under disruption. Hafsi and Bouchriha (2022) document how halal food SMEs navigated supply shocks during the COVID-19 pandemic, finding that certified enterprises with diversified supplier networks recovered faster—a pattern that resonates closely with the oil-price-shock narrative uncovered in Ciseeng-Tajur Halang in the present study. Zhang et al. (2020), in a longitudinal study of rural household income in China, show that income resilience is jointly determined by asset diversification and access to formal market networks, offering a comparative non-Muslim-majority benchmark against which the halal-specific mechanisms identified here can be contrasted. Erviana et al. (2024) add a consumer-trust dimension, showing that halal certification measurably elevates Muslim consumer confidence in Indonesian SMEs—directly reinforcing Transmission Pathway I identified in Section C.4 below.

The third cluster concerns government policy architecture and MSME facilitation programs. Sidebang et al. (2025) evaluate the effect of government policy on MSME development in Indonesia and find that policy effectiveness is highly contingent on implementation consistency at the sub-national level; Kalbarini et al. (2023) document a community-based entrepreneurship seminar in Kalimas Village, West Kalimantan, that succeeded in optimizing local halal-industry potential through participatory capacity building—a model structurally analogous to the SEHATI and Wajib Halal Oktober programs examined in this study. Ningsih et al. (2022), in a study of halal literacy's role in encouraging certification adoption among rural MSMEs, find that literacy alone is an insufficient predictor of adoption speed, a finding this study's data corroborate and extend by foregrounding geographic accessibility as an equally decisive variable.

The fourth cluster links the halal economy explicitly to rural and tourism-based livelihoods. Yusuf et al. (2022) examine halal ecosystem development for rural micro-enterprises in West Java and offer policy insights that anticipate several of this study's typological findings. However, they do not articulate a resilience mechanism. Maesaroh et al. (2023) apply a value-chain approach to halal food MSME competitiveness in West Java and identify distribution-channel access as the binding constraint—a proposition that this study's Transmission Pathway II empirically substantiates through the BUMDes-aggregator model in Kaduela. Mosha (2011), in a comparative case from Tanzania's Ngorongoro Conservation Area, demonstrates that nature-tourism-based livelihoods generate household welfare gains only when local communities retain agency over distribution channels. This insight foreshadows the "embedded market" ecosystem typology proposed in this paper.

The fifth cluster concerns human capital and organizational learning as underlying capability. Alsufyev and Zavyalova (2013), though situated outside the halal economy, offer a foundational overview of human resource development practices and innovation diffusion that helps frame why simple technical training—such as smartphone-based stock management in Mekarpawitan—can constitute a generational capability leap for rural entrepreneurs. Rofi (2016), in a longitudinal livelihood study of traditional weavers in Sukoharjo, Central Java, demonstrates that livelihood resilience among rural artisans accumulates gradually across production cycles rather than emerging from a single certification event. This temporal insight directly informs the spiral (rather than linear) structure of the conceptual model advanced in this study.

Taken together, these five clusters reveal a literature that is empirically rich at the enterprise level yet persistently silent at the household level, methodologically dominated by quantitative cross-sectional designs that cannot capture process and mechanism, and geographically concentrated in urban or semi-urban settings that do not reflect the ecosystem diversity of rural Muslim-majority villages. This study is positioned at this confluence of gaps.

Sharia Economic Law Dimensions of the Halal Value Chain

A further, and arguably more fundamental, gap concerns the normative-legal reading of HVC itself. The literature reviewed above—both the performance-oriented cluster and the resilience-oriented cluster—almost uniformly treats "halal" as a certified attribute verified by a state agency, rather than as a category of Islamic law (*fiqh*) requiring substantive juridical analysis. Four bodies of sharia economic law scholarship are directly relevant yet remain unintegrated into the rural HVC literature. First, *maqāṣid al-sharī'ah* theory (Auda, 2008; Chapra, 2008; Dusuki & Bouheraoua, 2011) provides the normative framework for evaluating HVC practices. It asks whether certification, traceability, and formalized distribution genuinely advance the protection of *māl* (property), *nafs* (life), and *dīn* (religion), or whether these mechanisms function merely as market signals disconnected from the higher objectives of the sharia. Second, *fiqh mu'āmalah* provides the contractual criteria for assessing these practices, including the essential elements (*arkān*) and conditions (*shurūṭ*) of valid contracts, as well as the prohibition of *gharar* (excessive uncertainty) and *ribā* (usury or prohibited interest). These criteria are particularly relevant to the informal, trust-based procurement arrangements. The BUMDes aggregation model examined, in particular, appears to share the structural features of *akad wakālah bi al-ujrah* (agency contract for a fee), raising questions about its conformity with sharia principles that have yet to be systematically examined.

Third, Islamic business ethics (*akhlāq al-tijārah*)—the principles of *ṣidq* (honesty), *amānah* (trustworthiness), and *ihsān* (excellence in conduct) (Beekun & Badawi, 2005)—offer a normative language for the "care ethics" that female entrepreneurs in this study repeatedly invoked, but which the mainstream HVC literature frames only as a behavioral or gender variable rather than as a manifestation of Islamic ethical obligation. Fourth, Indonesia's positive halal-regulation regime—Law No. 33 of 2014 on Halal Product Assurance and its implementing Government Regulation No. 39 of 2021—operationalizes sharia consumer protection (*ḥimāyah al-mustahlik*) by making certification a legal guarantee of the Muslim consumer's right to consume halal goods, a right-based dimension that is conceptually distinct from, and analytically before, the competitiveness function on which most HVC studies focus.

This study, therefore, treats sharia economic law not as an ornamental addition but as a parallel analytical lens running alongside RBV, SLF, and Resilience Theory: HVC practices are examined both as economic capabilities and as juridical enactments of *maqāṣid al-sharī'ah*, *akad* conformity, Islamic business ethics, and sharia consumer protection, as elaborated in the methodology and discussion sections below.

Based on the preceding literature review, this study identifies four interrelated research gaps that establish its scholarly significance and urgency. First, an analytical gap persists between the enterprise and household levels. Most studies on halal value chains (HVCs) and halal supply chain management (HSCM) focus on business performance without examining how enterprise-level achievements translate into household welfare and family economic resilience. Second, the literature has a contextual gap, as it predominantly examines urban and semi-urban micro and small enterprises (MSEs). Rural MSEs, characterized by limited access to halal certification, the predominance of women entrepreneurs, community-based trust networks, and linkages to the tourism sector, remain significantly unexplored. Third, a theoretical gap concerns the lack of an integrated analytical framework combining the Resource-Based View (RBV), the Sustainable Livelihood Framework (SLF), and resilience theory to explain how HVC studies align with the substantive principles of Islamic economic law, particularly *maqāṣid al-sharī'ah*, contractual conformity, Islamic business ethics, and consumer protection under sharia principles. Consequently, the juridical dimensions of HVC implementation and their implication for rural economic resilience remain insufficiently theorized.

To address these gaps, this study asks: How do HVC practices adopted by halal MSEs in rural West Java contribute to family economic resilience, to what extent do these practices conform to the principles of Islamic economic law, and what contextual factors shape the effectiveness of this relationship?

Research Methodology

This study employs a qualitative approach with a multiple-case study design, as conceptualized by Yin (2018). This choice arises from a specific epistemological need: the research question concerns "how" HVC contributes to family resilience—not the magnitude of statistical correlation—and therefore requires a method that captures process, mechanism, and context in depth (Creswell & Poth, 2018). A multiple-case design was selected because it allows for logical replication: when the same pattern emerges across contextually distinct cases, confidence in analytical generalization increases substantially (Yin, 2018). The six research villages function as replicated cases, enabling systematic comparison of how variation in halal ecosystems produces differences in HVC implementation and its impact on family economies.

The research was conducted at six purposively selected locations in West Java Province: Cibadak Village (Ciampea Sub-district, Bogor), Benteng Toursim Village (Ciampea Sub-district, Bogor), the Ciseeng–Tajur Halang area (Bogor), Kasomalang Kulon Tourism Village (Kasomalang Sub-district, Subang), Kaduela Tourism Village (Pasawahan Sub-district, Kuningan), and Mekarpawitan Village (Paseh Sub-district, Bandung). The selection of West Java rests on three considerations: (1) it has the highest concentration of halal MSMEs outside Jakarta; (2) the diversity of available halal ecosystems provides rich contextual variation for comparative analysis; and (3) active government halal-certification programs—SEHATI and Wajib Halal Oktober (WHO)—create ideal field conditions. Case-selection criteria included entrepreneurs who were certified or in the process of certification, involvement in government or academic mentoring programs, and observable market access. The primary unit of analysis is the household of the halal MSE operator, with units of observation including business owners, family members, certification facilitators, village officials, distributors, and consumers.

Informants were selected through purposive and snowball sampling. Purposive sampling in the first wave selected informants meeting specific criteria: certified entrepreneurs or those undergoing halal certification, with at least two years of operational experience, whose enterprise served as a genuine primary household income source. Snowball sampling then extended the reach to secondary informants recommended by key informants. In total, the study involved 42 informants distributed across the six locations, with 18 families forming an in-depth interview sub-sample (three families per location) for household economic resilience analysis. This number satisfies the principle of theoretical saturation as articulated by Strauss and Corbin (1998): the addition of informants was halted once no new themes emerged from the data.

Data were collected through three complementary and mutually validating techniques. First, semi-structured in-depth interviews of 60–120 minutes per session, guided by a protocol covering the dimensions of HVC practice (procurement, production, certification, distribution), impact on business performance, and implications for family economy; two key informants were interviewed twice with a six-month interval to capture partial longitudinal dynamics. Second, participatory field observation over one to three days per location, covering production processes, raw material management, interaction with buyers, and household context—to verify consistency between interview narratives and actual practice. Third, document analysis encompassing BPJPH halal certificates, production and financial records, mentoring program documents, regional regulations, and visual documentation of production facilities. Together, these three techniques enabled source triangulation, strengthening internal validity.

Because this study positions HVC not only as a business-performance object but also as an object of sharia economic law analysis, the interview and document protocols were deliberately extended beyond conventional HSCM indicators. In addition to eliciting narratives about procurement, certification, and distribution, informants were also asked to reflect on the reasoning behind their sourcing choices, the terms on which they transacted with suppliers, distributors, and BUMDes aggregators, and the values that guided their conduct toward customers—material later analyzed against sharia-law parameters rather than treated only as management data.

Data analysis followed an inductive-deductive thematic analysis procedure (Braun & Clarke, 2006): verbatim transcription of interviews, repeated reading for data familiarization, initial coding using NVivo software, inductive grouping of codes into themes and sub-themes, followed by interpretation within the deductive RBV–SLF–Resilience Theory framework. Alongside this economic-managerial coding frame, a parallel deductive coding layer grounded in sharia economic law was applied to the same corpus, using four analytical parameters: (1) *maqāṣid al-sharī'ah* conformity, in which each HVC practice was assessed against its contribution to *ḥifẓ al-māl* (protection of property), *ḥifẓ al-nafs* (protection of life, via food safety), and *ḥifẓ al-dīn* (protection of religious observance); (2) *akad* (contract) conformity, in which procurement, distribution, and BUMDes-aggregation arrangements were examined against the *rukūn* (pillars) and *shurūṭ* (conditions) of *fiqh muʿāmalah*, including the presence or absence of *gharar* (excessive uncertainty) and *ribā* (usury), and the applicability of *akad wakālah bi al-ujrah* to the BUMDes model; (3) Islamic business ethics (*akhlāq al-tijārah*), operationalized through the indicators of *ṣidq* (honesty), *amānah* (trustworthiness), and *ihsān* (excellence in conduct) (Beekun & Badawi, 2005); and (4) sharia consumer protection (*ḥimāyah al-mustahlik*), assessed against the obligations established under Law No. 33 of 2014 on Halal Product Assurance and its implementing Government Regulation No. 39 of 2021. A researcher with a background in Islamic economic law independently cross-checked coding under this sharia-law layer to reduce interpretive bias. Its results are integrated with the RBV–SLF–Resilience Theory findings. The validity of findings was strengthened through: (1) method triangulation—convergence among interviews, observation, and documents; (2) member checking, by returning preliminary findings to six key informants; (3) transferability, through thick description of cases; and (4) dependability, through an audit trail documenting the analytical process. The inherent limitation of qualitative studies—the impossibility of statistical generalization—was addressed through analytical generalization in Yin's (2018) sense: generalization not to a population, but to theory, strengthened through empirical findings drawn from diverse case contexts.

Result and Discussion

An Integrated Theoretical Framework: RBV, SLF, and Resilience Theory

Before presenting the empirical findings, this study foregrounds the integration of three theoretical frameworks that operate hierarchically and recursively. The Resource-Based View (RBV)—pioneered by Barney (1991) and developed within the HVC context by Harsanto et al. (2024)—explains the process at the enterprise level: how HVC capabilities that meet the VRIN criteria (Valuable, Rare, Inimitable, Non-substitutable) build competitive advantage for rural halal MSEs. From an RBV perspective, halal certification is not merely a license; it is a strategic asset that grants access to exclusive market segments unreachable by uncertified competitors (Khairawati et al., 2025; Nur Azizah et al., 2025).

The Sustainable Livelihood Framework (SLF)—formulated by DFID (1999) and operationalized by Chambers and Conway (1992)—bridges the enterprise and family levels by explaining how improved business performance translates into a stronger household capital portfolio (financial, human, social, physical, and natural). SLF reframes the question from "is the business more profitable?" to "is the family more resilient to uncertainty?"—a question far more relevant to the agenda of inclusive rural development (Kuipers & de Jong, 2023; Rofi, 2016). Resilience Theory (Sunarti, 2013; Do et al., 2025) completes the framework with a dynamic perspective on households' capacity to absorb shocks and sustain their welfare trajectory. These three frameworks are not parallel and independent but hierarchical: RBV → SLF → Resilience Theory, with a recursive feedback loop that generates a "halal-based resilience spiral"—the original conceptual model proposed by this study (see Figure 1).

It is important to clarify at the outset that this economic-managerial framework runs alongside, not in place of, a sharia economic law lens. Whereas RBV, SLF, and Resilience Theory

explain how HVC generates competitive advantage and household welfare, they say nothing about whether the underlying practices are themselves shariah-compliant. The findings section therefore reads the same empirical material a second time through the parameters of maqāṣid al-sharī'ah, akad conformity, Islamic business ethics, and sharia consumer protection, so the economic mechanism and its juridical legitimacy are established jointly rather than the latter being assumed from the former.

Figure 1.
Conceptual Model: Integration of RBV–SLF–Resilience Theory in the Halal-Based Resilience Spiral

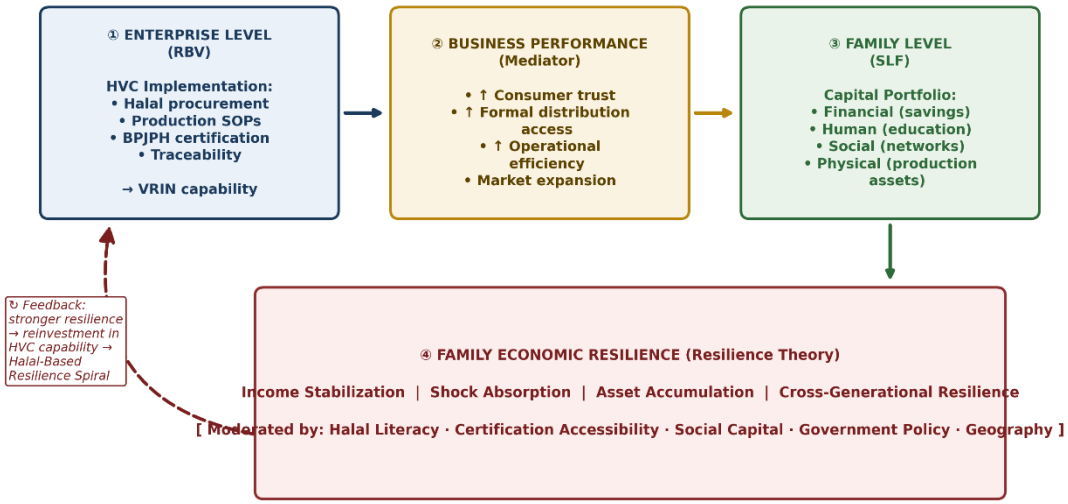


Figure 1 illustrates the proposed analytical framework, in which enterprise-level HVC implementation (10 influences family economic resilience through a sequence of interconnected mechanisms. First, HVC implementation enhances business performance (2), particularly by strengthening consumer trust, expanding access to formal distribution channels, and improving operational efficiency. These improvements, in turn, shape the household's portfolio of economic resources and livelihood assets (3), ultimately contributing to family economic resilience across generations. The relationships within this framework are moderated by five contextual factors: halal literacy, accessibility of certification, social capital, government policy, and geographical conditions. Beyond this sequential process, the framework incorporates a recursive feedback loop through which strengthened family resilience can be reinvested in enterprise capabilities, reinforcing HVC implementation and generating a halal-based resilience spiral. This dynamic perspective distinguishes the study's contribution from the predominantly linear models in the existing literature by conceptualizing the relationship between HVC practices and family economic resilience as an iterative process of capability development, resource accumulation, and resilience enhancement.

Typology of Rural Halal Ecosystems and the HVC Implementation Landscape

From a cross-case reading of the six locations mentioned above, the researchers identify an original typology of three types of rural halal ecosystems, based on the dominant market-integration mechanism. Type I—the Mobilization Ecosystem (Cibadak, Mekarpawitan)—is driven primarily by top-down government programs that promote collective formalization through RW (neighborhood) structures and the West Java Diskuk SEHATI program, yet market access must still be pursued independently. With at least 22 enterprises in Cibadak—mostly producing *risol* (spring rolls), tofu, and *cireng*—and collective mobilization in Mekarpawitan through RW-based data collection, both villages represent "nascent ecosystems" at a critical transformation threshold.

Type II—the Embedded-Market Ecosystem (Wisata Benteng, Kaduela, Kasomalang Kulon)—features tourism or village-owned enterprise (BUMDes) infrastructure that has already created a ready-made market, so halal certification functions as a quality signal that reinforces trust within an existing market.

Wisata Benteng, with its halal agrotourism identity; Kaduela, with its BUMDes integrating distribution to the Talaga Remis tourism ticket booths; and Kasomalang Kulon, strategically positioned on the Subang–Sariater tourism corridor, represent the most efficient "embedded market" model. Type III—the Program-Intensive Ecosystem (Ciseeng–Tajur Halang)—benefits from SEHATI subsidies from the Bogor Regency Government together with BPJPH and sustained mentoring, creating optimal conditions for HVC adoption, while simultaneously raising questions about post-program sustainability. This typology—absent from prior HVC literature—carries a crucial analytical implication: the relationship between HVC and family resilience must always be read within its ecosystem context, since the efficient point of policy intervention differs significantly across the three types.

Table 1 summarizes the defining characteristics of the three ecosystem types identified in this study.

Table 1.
Typology of Rural Halal Ecosystems

Dimension	**Type I – Mobilization**	**Type II – Embedded-Market**	**Type III – Program-Intensive**
Villages	Cibadak, Mekarpawitan	Wisata Benteng, Kaduela, Kasomalang Kulon	Ciseeng–Tajur Halang
Dominant driver	Top-down government program (SEHATI, RW structure)	Tourism / BUMDes infrastructure	SEHATI subsidy + BPJPH + sustained mentoring
Role of certification	Trust-building instrument built from zero	Quality signal reinforcing an existing market	Enabler of optimal, program-supported adoption
Market access	Must be developed post-certification independently	Already available (embedded in tourism flow)	Built through program facilitation
Dominant products	Risol, tofu, cireng	Agrotourism snacks, rengginang, pineapple chips	Diverse processed foods
Pace of resilience formation	Slower; requires sustained mentoring	Fastest; rapid income stabilization	Optimal during program; sustainability risk after program ends

The Dialectic of HVC Implementation: From Informal Trust to Formal Capability

Field findings across the six locations reveal a reality far more layered than the conceptualization of HVC found in the mainstream literature. At the kitchen and production-stall level, what emerges is not a "halal value chain system" in the technical sense, but a series of production habits embedded in the rhythm of Muslim family life. A tofu-processing entrepreneur in Cibadak explained, "I've bought soybeans from Pak Haji Umar for more than ten years; I already know he's an honest man. His goods are guaranteed." Similar testimony echoes in Mekarpawitan,

where raw-material procurement networks operate almost entirely within a one-village radius, governed by kinship-based trust and the weekly majelis taklim (religious study circle).

This finding surfaces two competing arguments in the literature. Tieman (2018, 2020) argues firmly that without an independently verified traceability system, halal claims stand on a fragile foundation. Semić et al. (2023) reinforce this by documenting the failure of informal trust in the European food industry, where periodic audits uncovered deviations that personal trust systems never detected. Ali et al. (2017), by contrast, open a more nuanced space: within homogeneous and cohesive Muslim communities, social trust embedded in kinship networks can function as an effective assurance mechanism as long as the social ecosystem remains intimate. This debate is not merely academic—it carries direct policy implications regarding whether government programs should replace social trust with formal systems, or gradually formalize it. Read through *fiqh muʿāmalah,* the informal procurement relationship described by the Cibadak entrepreneur already satisfies several substantive conditions of a valid akad—clear subject matter, mutually understood price, and the absence of *gharar*—even without written documentation; what certification subsequently adds is not shariah validity per se, but verifiability before third parties.

Field data from Kasomalang Kulon and Kaduela provide the strongest answer. At both locations, intensive mentoring programs—from the Subang Ministry of Religious Affairs through the Wajib Halal Oktober (WHO) program and from LP3H IAIN/UIN Syekh Nurjati Cirebon—did not replace social trust but formalized it through documentation. A pineapple-chip entrepreneur in Kasomalang recounted: "I used to know my product was halal, but I couldn't prove it to others. Now there's a certificate; people don't need to trust me first before buying—they see the certificate and trust it immediately." This process is what economic sociology calls "the formalization of trust"—the transformation of informal social capital into an asset that can be verified and communicated to consumers who don't know the producer personally. From an RBV perspective, this process converts community trust (social capital) into a strategic VRIN capability that can be accumulated and sustained (Barney, 1991; Harsanto et al., 2024). Nur Azizah et al. (2025) validate this narrative quantitatively across 925 MSMEs: halal certification functions as a catalyst for internal capability transformation.

The disparity in HVC implementation levels across the six locations also reveals a variable that has received insufficient attention: geography and certification-access infrastructure. Entrepreneurs in Cibadak and the Ciseeng area, relatively close to central Bogor, show faster formalization than those in Kasomalang or parts of Mekarpawitan, which require more than two hours' travel to the BPJPH office. Andespa et al. (2024) document an identical pattern in West Sumatra: transportation cost is a more deterministic barrier than low halal literacy. The SEHATI program in Ciseeng–Tajur Halang, which brings certification services directly to the community, represents the most appropriate policy response to this geographic challenge. A gender dimension also emerges consistently: more than two-thirds of the entrepreneurs interviewed are women, and they demonstrate higher compliance consistency. A spring roll entrepreneur in Cibadak explained: "When we cook it ourselves, we know [what's in it]. It's the same as cooking for your own children—you can't be careless." This care-ethics logic is largely absent from corporate-based HVC literature. Yet, it proves to be the most effective driver of compliance at the rural MSE level (Fauzan & Sudrajat, 2025). In sharia terms, this "care ethics" is better named than merely described: it is a lived expression of *ihsān*—excellence in conduct performed as though under constant divine observation—and, together with the informants' repeated invocation of honesty toward buyers or *ṣidq*, the ethical pairing that Islamic business ethics identifies as the foundation of trustworthy trade (Beekun & Badawi, 2005). This reframing matters analytically because it shows that compliance in this setting is driven less by external enforcement than by internalized sharia-based moral obligation.

Transmission Mechanisms from HVC to Business Performance

Cross-case data from the six locations produce a far more nuanced picture of the transmission mechanisms linking HVC to business performance. Three transmission pathways operate differently depending on ecosystem type, yet all three consistently appear across every case studied.

Pathway I: Formalization of Consumer Trust. In embedded-market ecosystems (Benteng, Kaduela, Kasomalang), consumer trust is already structurally established through the tourism context, where visitors arrive primed to seek an "authentic experience," and the halal label confirms an existing expectation. Conversely, in mobilization ecosystems (Cibadak, Mekarpawitan), the halal label must work much harder to build trust from zero. A food distributor from Bandung partnering with Mekarpawitan MSEs stated: "Since the BPJPH certificate appeared on the packaging, I no longer need to explain much to retail stores. They immediately know it's a product that can be stocked."

In Cibadak, a risol entrepreneur admitted that in the first year after obtaining certification, sales barely changed—until packaging assistance from the Ministry of Trade and marketing through community WhatsApp groups activated the latent potential of the halal signal. This confirms Donna et al.'s (2025) argument that halal certification is not a sufficient condition and requires complementary factors, while adding a contextual dimension: market-ecosystem readiness determines how quickly consumers can "read" the halal signal. Akhiroh et al. (2025) quantitatively confirm that the customer perspective is the critical juncture that unlocks the entire subsequent value chain, while Erviana et al. (2024) similarly show that certification measurably elevates Muslim consumer confidence—both findings squarely consistent with the pattern observed here.

Pathway II: Penetration of Formal Distribution. BPJPH halal certification functions as a required access condition for retail chains, hospitals, institutional catering, and food exporters. In Kasomalang Kulon, the strategic position on the Subang–Sariater tourism corridor means certification directly opens doors to Muslim-friendly restaurants: "We tried offering our products before, but they asked for documentation first. Once we had the certificate, we closed a deal within a week." In Kaduela, this pathway is even shorter: the BUMDes acts as an aggregator, collecting certified MSME products and selling them at tourism ticket booths, eliminating the need for individual entrepreneurs to negotiate distribution on their own.

This BUMDes arrangement structurally resembles an *akad wakālah bi al-ujrah*, in which the BUMDes acts as agent (*wakīl*) for the entrepreneurs (*muwakkil*) in return for a fee. This construction appears sharia-compliant in substance, though it has not previously been documented or named as such in the HVC literature. This MSME–BUMDes collaboration model empirically validates Rajendran et al.'s (2024) proposition that documented halal supply chain integrity opens access to premium distribution networks—though here, the "premium" derives from collective distribution efficiency. Maesaroh et al. (2023) similarly identify distribution-channel access as the binding constraint on halal food MSME competitiveness in West Java, a constraint this study shows can be resolved through cooperative aggregation. From an RBV perspective, halal certification meets the VRIN criteria: it is valuable (opening exclusive market segments), rare (most competitors lack it), difficult to imitate in the short term (requiring wholesale production-system transformation), and non-substitutable (consumers who prioritize halal assurance accept no substitute).

Pathway III: Internal Efficiency through Process Standardization. The halal certification process compels entrepreneurs to document production SOPs and calculate raw-material balances accurately for the first time. In Ciseeng–Tajur Halang, a processed-food entrepreneur experienced a moment of revelation: "When I made records for the auditor, I discovered that the cooking oil wasted every month was worth almost one million rupiah. I immediately fixed how I fried." In Mekarpawitan, technical training from the West Java Diskuk taught smartphone-based stock management—a capability that felt, for most entrepreneurs, like a generational leap. Harsanto et al. (2024) identify that digital-technology-based efficiency has a greater impact on business

performance than R&D investment—a proposition confirmed here even in the form of the simplest digital technology. Wijaya et al. (2023) reinforce this by demonstrating that IT capability and organizational learning significantly enhance halal food MSME performance, adding a relevant dynamic-capability dimension; Alsufyev and Zavyalova's (2013) broader framing of human-resource innovation diffusion helps explain why such modest technical interventions can carry outsized capability effects in rural settings.

Cross-location comparison offers the strongest answer to the question of causality versus correlation in the HVC–performance relationship. In Kaduela, halal certification demonstrates a directly perceptible causal effect because the BUMDes creates an institutional gating mechanism: uncertified entrepreneurs cannot sell through the tourism ticket booths. This is not correlation—it is institutionally proven causation. In Cibadak, the causal effect is slower but still real: two informants interviewed six months apart both reported meaningful turnover increases following the combination of certification and marketing assistance, from an initially stagnant baseline. This data supports the hypothesis that HVC causally affects performance, though its speed and magnitude are strongly determined by ecosystem type.

HVC and Family Economic Resilience

When the researchers shifted attention from the production kitchen to the family living room at night, a picture emerged that has never before entered HVC research reports. In Kaduela, a mother running a cassava-snack stall told her story while showing a photograph of her child in university uniform: "I used to think university was impossible for my child. Now, alhamdulillah, from selling at the tourism ticket booth, we can save money." In Kasomalang Kulon, a young pineapple-chip entrepreneur who had previously planned to migrate to Bandung abandoned that plan after his business began regularly supplying tourism restaurants. In Ciseeng, a mother who used to borrow from neighbors before Eid can now save money every month since her regular supply contract began. These narratives—understood within the SLF framework (DFID, 1999) as the conversion of capital portfolios into meaningful livelihood outcomes—are empirical evidence that research on the halal-based economy remains incomplete until it reaches the household level.

This study identifies three concrete dimensions of family economic resilience consistently affected by HVC implementation. Dimension I—Income Stabilization and Predictability (SLF Financial Capital Component): In embedded-market ecosystems (Benteng, Kaduela, Kasomalang), recurring weekly supply contracts dramatically transform income patterns. Ibu Tati, a halal rengginang (rice cracker) entrepreneur in Kasomalang, said: "I used to feel anxious every end of month. Now there are standing weekly orders so that I can sleep more peacefully." This psychological calm is what Sunarti (2013) terms psychological resilience—a form of capital that escapes conventional economic measurement yet strongly determines the quality of long-term family decision-making. In mobilization ecosystems, stabilization is slower and depends on how quickly families build formal distribution networks after certification.

Dimension II—Accumulation of Productive Assets and Cross-Generational Human Capital (SLF Physical and Human Capital): Of the 18 families in the in-depth interview sub-sample, 13 reported significant investment within two years of HVC formalization: purchases of new production equipment (mixers, sealers, large-capacity freezers), renovation of production space to hygienic standards, opening of independent outlets, and investment in children's education. Nine of these 13 families reported at least one child advancing to an educational level previously unimaginable. In Kaduela, a phenomenon of "canceled migration" emerged: three young men who had planned to work in Bekasi-area factories chose to remain in the village after seeing their parents generate stable income from a halal business connected to the tourism market. Do et al. (2025) document a similar connection between livelihood resilience and intergenerational migration decisions in Southeast Asia, where more resilient households consistently show lower out-

migration and higher human-capital investment. HVC, when operating within the right ecosystem, serves as an instrument for retaining rural youth.

Dimension III—Shock Absorption Capacity (Resilience Theory Component): The most illustrative case comes from a comparison of two entrepreneur groups in Ciseeng–Tajur Halang during the cooking-oil price crisis of mid-2022: uncertified entrepreneurs were forced to halt production due to bulk-oil supply uncertainty. In contrast, certified entrepreneurs using labeled halal cooking oil from official suppliers could access more stable alternative supply channels through halal distributor networks and held stronger bargaining positions for price negotiation. In Kasomalang, when pineapple prices spiked due to drought, entrepreneurs connected to the WHO network could access alternative raw-material supply information more quickly through the Ministry of Religious Affairs coordination group. Rudiarto and Elisa (2025) document that the financial dimension is the fastest to be affected by shocks, yet also the fastest to recover when households possess a strong formal economic network as a buffer—a mechanism precisely confirmed in the field. Hafsi and Bouchriha's (2022) COVID-19-era findings on certified SME resilience through supplier diversification offer a directly parallel international precedent.

It is important to acknowledge a counter-pattern honestly. In Benteng village, one case reveals the vulnerability of the embedded-market model: when the tourist site was quiet for two months due to extreme rainy-season conditions, entrepreneurs entirely dependent on tourist traffic experienced an acute income crisis—while those who had developed dual distribution channels (tourists plus regular social-media consumers) proved far more stable. In Cibadak, a risol entrepreneur lost his sole distributor's contract for two months, a harsh lesson about the danger of single-channel dependency. Kuipers and de Jong (2023) caution that genuine resilience requires diversifying livelihood strategies. Zhang et al.'s (2020) longitudinal Chinese evidence similarly finds that asset and channel diversification, not certification alone, best predicts income resilience—a comparative finding consistent with the Benteng and Cibadak counter-cases. Of the six locations, Mekarpawitan demonstrates the most balanced model: the Diskuk program's promotion of multi-channel marketing—exhibitions, local retail, and MSME digitalization in parallel—produces the most distribution-diversified entrepreneurs.

Toward the Halal-Based Resilience Spiral: A Synthesis

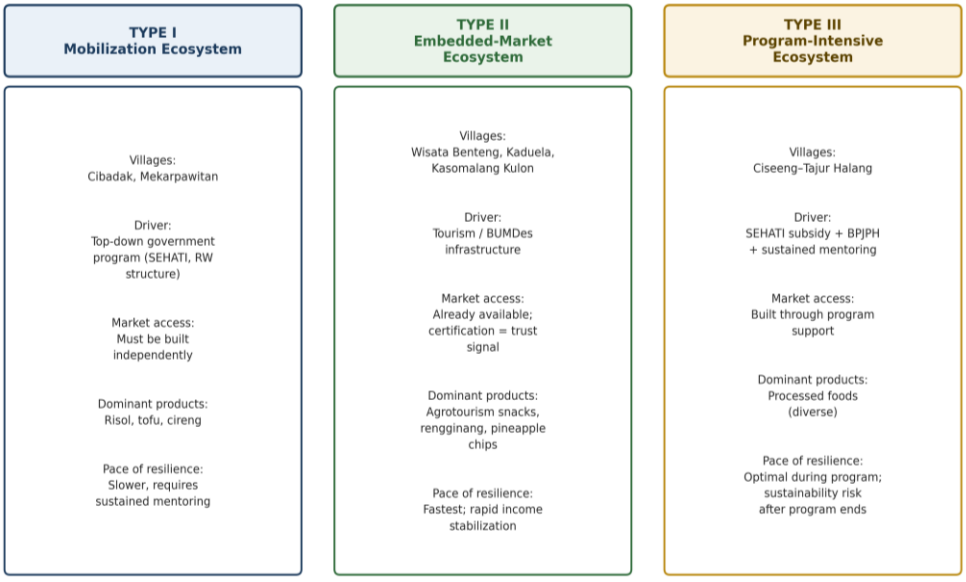
From the overall pattern documented across the six locations, the researchers propose the conceptual model of a "halal-based resilience spiral": (1) formalization of trust through certification—informal social capital becomes a verified asset (RBV: VRIN asset); (2) penetration into formal distribution or embedded markets—verified trust becomes more stable income (SLF: financial capital); (3) income stabilization—formation of savings and investment decisions (SLF: financial and physical capital); (4) productive investment—increased production capacity and human capital (SLF: human capital); and (5) strengthening of the family's socioeconomic position—new opportunities within the community (Resilience Theory: transformative). Embedded-market ecosystems dramatically accelerate rounds two and three, while mobilization ecosystems require longer mentoring to reach the same momentum. The key policy implication is that rural HVC development programs must be designed contextually by ecosystem type, because the efficient point of intervention differs significantly across the three identified types.

Table 2 synthesizes the three transmission pathways, their dominant ecosystem context, and their corresponding SLF capital and resilience outcomes, offering a consolidated empirical map of the mechanisms.

Table 2.
Transmission Pathways, Ecosystem Context, and Resilience Outcomes

Transmission Pathway	Core Mechanism	Dominant Ecosystem Context	SLF Capital / Resilience Outcome
I. Formalization of Consumer Trust	Certificate substitutes for personal familiarity, converting social trust into a verifiable signal	Strongest in embedded-market; slowest in mobilization ecosystems	Financial capital → income stabilization
II. Penetration of Formal Distribution	Certification satisfies retail/institutional access requirements; BUMDes aggregation lowers transaction cost.	Strongest in embedded-market (Kaduela); emerging in mobilization ecosystems	Financial & physical capital → asset accumulation
III. Internal Efficiency via Standardization	SOP documentation reveals waste and enables digital stock management	Present across all three ecosystem types	Human capital → productive investment, cross-generational resilience

Figure 2.
Typology of Rural Halal Ecosystems in West Java



Sharia Economic Law Analysis of HVC Implementation

The findings presented are re-examined through the four sharia-based normative parameters established in the methodology. This second analytical reading assesses both the economic mechanisms underpinning HVC practices and their juridical legitimacy, treating the latter as a question to be critically examined rather than an assumption.

The first is *maqāṣid al-sharī'ah* conformity. Across all six locations, HVC implementation demonstrably serves *ḥifẓ al-māl*: certification-linked SOP documentation repeatedly exposed and corrected wasteful practice—as in the Ciseeng entrepreneur who discovered nearly one million rupiah in monthly cooking-oil waste—thereby protecting household wealth from avoidable loss.

It equally serves *hifẓ al-nafs*: BPJPH certification requires contamination-free processing and verified raw-material sourcing, functions that directly safeguard consumer and producer health and life, consistent with Chapra's (2008) reading of *maqāṣid* as the protection of essential human welfare rather than growth for its own sake. Evidence on *hifẓ al-dīn* is more nuanced. In program-intensive and mobilization ecosystems, informants frequently and spontaneously cited religious motivation—particularly the desire to ensure that their livelihoods were earned through unequivocally halal means—as a key reason for pursuing certification. By contrast, in embedded-market ecosystems, certification was more commonly framed first as a market signal and only secondarily in religious terms. This variation suggests that, although the *maqāṣid* objective of *hifẓ al-dīn* remains present across ecosystem types, its prominence is not uniform and may become less pronounced as HVC practices increasingly serve commercial objectives.

The second is *akad* (contract) conformity. The informal procurement networks built on kinship trust and reinforced through the *majelis taklim* satisfy the substantive *rukūn* and *shurūṭ* of a valid sale contract (*akad bay'*) even prior to formalization: identified contracting parties, a clear object of sale, and a mutually agreed price, transacted without *gharar* given the parties' intimate knowledge of one another. Certification therefore does not create sharia validity ex nihilo; it adds an evidentiary layer—verifiability before third parties who lack the contracting parties' personal knowledge—which is a question of proof (*ithbāt*), not of validity (*ṣiḥḥah*). The BUMDes-aggregation model observed in Kaduela merits particular attention: the BUMDes collects and sells MSME products at tourism ticket booths in exchange for a margin or fee, a structure that corresponds closely to *akad wakālah bi al-ujrah* (a paid agency contract), provided the fee is clearly disclosed and mutually agreed ex ante. Within the data collected, no informant reported non-disclosure or dispute over this fee, suggesting the arrangement operates, in substance, within the bounds of a valid *wakālah* contract—though a full determination would require the fee structure to be examined directly by qualified sharia legal opinion, which lies beyond the scope of this study's interview-based method.

Islamic business ethics (*akhlāq al-tijārah*). The "care ethics" articulated by women entrepreneurs in Cibadak and elsewhere—"it's the same as cooking for your own children"—is here read as a lived enactment of *ihsān*. At the same time, the recurring emphasis on transparent, honest dealing with buyers and suppliers corresponds to *ṣidq* and *amānah* (Beekun & Badawi, 2005). This matters analytically because it indicates that compliance behavior at the rural MSE level is driven substantially by internalized religious-ethical obligation rather than solely by fear of audit or desire for market access—a motivational structure largely invisible to RBV- or SLF-based analysis alone, and consistent with Fauzan and Sudrajat's (2025) finding that ethical-religious motivation outweighs economic incentive among women entrepreneurs specifically.

The third is sharia consumer protection (*ḥimāyah al-mustahlik*). Under Law No. 33 of 2014 on Halal Product Assurance and Government Regulation No. 39 of 2021, halal certification is not merely a competitive asset for the producer but a codified guarantee of the Muslim consumer's legal right to certainty regarding the lawfulness of what they consume. Viewed this way, the "formalization of trust" is also the fulfillment of a statutory consumer-protection obligation: the certificate discharges the producer's legal duty to the consumer, regardless of any competitive advantage it may confer. This reframes the central finding of this study—that HVC strengthens family economic resilience—as a case in which economic benefit and legal compliance mutually reinforce rather than compete, which is precisely the condition *maqāṣid al-sharī'ah* theory anticipates when Islamic law and economic activity are properly aligned (Auda, 2008).

Taken together, this sharia-law reading does not contradict the RBV–SLF–resilience theory; rather, it establishes that the halal-based resilience spiral is, at each of its five rounds, also a spiral of increasing sharia conformity—from informally valid but unverifiable akad, to certified and legally guaranteed consumer protection, to internalized business ethics that sustain compliance beyond the life of any single mentoring program. This constitutes the study's principal contribution to sharia economic law: demonstrating empirically that rural HVC practice can be evaluated and

substantially validated against the normative categories of Islamic law itself, rather than assessed only by the economic returns it generates.

Conclusion

This study successfully answers its research question through four theoretically and empirically significant findings. First, this study identifies an original typology of three types of rural halal ecosystems—mobilization, embedded-market, and program-intensive—not found in prior HVC literature. This typology carries a crucial analytical implication: researchers cannot study or intervene on the relationship between HVC and family resilience in a contextual vacuum. From an RBV perspective, identical HVC capabilities generate different competitive advantages depending on the ecosystem type in which the enterprise operates.

Second, this study reveals that HVC's influence on family economic resilience operates through three distinct causal pathways—consumer trust, formal distribution penetration, and internal efficiency—whose speed and magnitude are determined by ecosystem type. From an SLF perspective, the success of these three pathways affects three dimensions of resilience: income stabilization and predictability (financial capital), accumulation of productive assets and cross-generational human capital (physical and human capital), and shock absorption capacity (Resilience Theory). The phenomenon of "canceled migration" in Kaduela shows that HVC, within the right ecosystem, can become an instrument for retaining rural youth—a contribution that extends beyond individual economic gain.

Third, the conceptual model of the "halal-based resilience spiral" proposed by this study offers an original theoretical contribution by integrating RBV, SLF, and Resilience Theory hierarchically and recursively. This model differs fundamentally from the linear models dominant in the literature: it depicts a progressive process from the formalization of trust to household socioeconomic transformation, with feedback that generates increasingly strong momentum over time.

Fourth, and central to this study's contribution to sharia economic law, the sharia-law analysis presented demonstrates that HVC implementation in rural West Java is not merely a competitiveness instrument but a substantive expression of compliance with Islamic law: it advances the *maqāṣid al-sharī'ah* of protecting property and life, rests on procurement and distribution relationships that satisfy the pillars and conditions of valid *akad*—including a BUMDes-aggregation model that structurally resembles akad *wakālah bi al-ujrah*—is sustained by internalized Islamic business ethics of honesty, trustworthiness, and excellence in conduct, and fulfils the statutory sharia consumer protection guaranteed under Indonesia's Halal Product Assurance Law. The halal-based resilience spiral is therefore properly understood as a spiral of joint economic and sharia maturation, in which increasing family economic resilience and increasing conformity with sharia economic law reinforce one another rather than operating as separate outcomes.

In practical terms, this study recommends: (1) differentiation of programs based on ecosystem typology—interventions in mobilization ecosystems must prioritize post-certification market-access development, not merely certification facilitation; (2) decentralization of certification services down to the sub-district level to address geographic barriers shown to be more deterministic than literacy barriers; (3) strengthening of the BUMDes–halal-MSE model, as successfully demonstrated in Kaduela, including formal review of its *akad wakālah bi al-ujrah* structure by competent sharia authorities to place the model on unambiguous juridical footing, as the best-practice model for rural ecosystems; and (4) integration of marketing mentoring and digitalization as a mandatory package accompanying halal certification, rather than as a separate program. (5) Integration of *maqāṣid al-sharī'ah* literacy and akad-conformity training into government halal-mentoring curricula (SEHATI, Wajib Halal Oktober), so that entrepreneurs and facilitators alike are equipped to recognize and articulate the sharia-legal—not only commercial—significance of the certification they pursue.

Further research is encouraged to develop quantitative measurement instruments that validate these qualitative findings at a broader scale, to explore regional variation in HVC implementation beyond West Java, to subject the akad structures identified in this study—particularly the BUMDes *wakālah bi al-ujrah* model—to formal sharia legal opinion (fatwa or academic *fiqh* review), and to test the halal-based resilience spiral model through longitudinal designs capable of measuring the progress of each spiral round temporally.

Declaration of Generative AI

This manuscript received limited assistan-ce from an AI-based language tool (Grammarly and ChatGPT) for language refinement and grammar checking. The authors critically reviewed and fi-nalized all content and accept full responsibility for the published work. No AI tools were used in data analysis or the interpretation of findings.

Declaration of Competing Interest

The authors report no known competing financial interests or personal relationships that could have influenced the work presented in this paper.

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