

Halal Certification Obligations for MSMEs: Analysis of Legal Supervision and Compliance Strategy in Kopen Village, Teras District, Boyolali Regency

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ABSTRACT

This study examines the laws and regulations governing halal certification obligations, analyzes compliance strategies and challenges faced by MSMEs in fulfilling halal certification obligations, and analyzes internal and external factors that hinder the fulfillment of these obligations. This research is a qualitative descriptive study with an empirical legal approach. Data collection methods were conducted through interviews and documentation. Data analysis was conducted using Soerjono Soekanto's theory of legal effectiveness using the Miles & Huberman interactive model. This research was conducted in a village that has never been studied before, taking two perspectives simultaneously: the authorized institution and the MSME actors. This study aims to empirically analyze the effectiveness of law enforcement regarding halal certification obligations for MSMEs in Kopen Village, Boyolali Regency. As a center of the shrimp rind industry, Kopen Village faces unique challenges between state administrative obligations and traditional economic practices. Using Soerjono Soekanto's theory of legal effectiveness and the Miles & Huberman model, this study reveals that the main obstacle lies not in regulations, but rather in the community's legal culture, which prioritizes social trust and limited digital resources. Field findings indicate that the uncertainty of the raw material supply chain from collectors is a critical point hindering certification. The government responded to this reality by postponing the obligation until October 2026 to provide space for more inclusive technical preparation and education. The results of the study indicate that there are laws and regulations governing the halal certification obligation, as well as compliance strategies and challenges faced by MSMEs in the process of fulfilling compliance, both internal and external factors. The results also indicate that these factors are influenced by the relationship between law, law enforcement, facilities or means, and society.

Keywords: Certification; halal; regulations; laws.

INTRODUCTION

Indonesia is one of the countries with the largest Muslim population in the world. Based on real-time data from the Global Muslim Population in 2025, the number of Muslims was recorded at 244,712,756 out of a total of 281,279,031 people (Sugiyanto, 2025). As a percentage, this figure reaches 87% of the total population in Indonesia. Therefore, in line with this, fulfilling the rights of Muslim consumers is crucial. The state has an obligation to ensure the fulfillment of Muslim consumer rights, including the right to consume halal products. Therefore, the government passed Law Number 33 of 2014 concerning Halal Product Guarantees, which stipulates that every product entering, circulating, and traded in Indonesian territory must have a halal certificate. This regulation demonstrates the state's commitment to providing legal certainty for consumers and strengthening the consumer protection system, especially for Muslim consumers. According to Alviadi & Ramli (2021), halal certification is a form of recognition of a product's halal status, intended to ensure that the product's processing is carried out in accordance with Islamic law, from the raw materials used, through the production process, to its distribution. This obligation covers food, beverages, medicines, cosmetics, chemical products, biological products, and consumer goods.

Law enforcement regarding Halal Product Assurance (JPH) in Indonesia often experiences a gap between what is written in the regulations (law on books) and what occurs in society (law in action). Since the enactment of Law (UU) Number 33 of 2014 concerning the mandatory Halal Product Assurance, it has become a major challenge for Micro, Small, and Medium Enterprises (MSMEs), especially in rural areas with limited resources and digital literacy. This study explores this phenomenon empirically in Kopen Village, Teras District, Boyolali Regency, known as a center for the home industry of *rambak* crackers and garment factories.

Through an empirical approach, the focus of this research is no longer merely interpreting legal articles, but rather observing how business actors behave, the effectiveness of field assistance by Halal Product Process Assistants (P3H), and the sociological-technical obstacles that make compliance with halal certification still less than optimal.

Article 4 of Law Number 33 of 2014 concerning Halal Product Assurance explains that the state requires businesses to apply for halal certification for products distributed to the public. In line with this law, halal certification is an important instrument in ensuring the safety, comfort, and legal certainty of products distributed domestically. Furthermore, halal certification also

serves as a form of consumer protection, especially for Muslim consumers, to prevent them from consuming products that do not comply with Islamic law. The existence of this regulation also reflects the active role of the state in guaranteeing consumer rights and creating a fair and responsible business climate. Furthermore, the implementation of mandatory halal certification is expected to increase the competitiveness of national products, both in the domestic and international markets, considering the large number of consumers who require the existence of halal products. With clear and detailed regulations, businesses obtain definite legal guidelines in carrying out their production activities, thereby minimizing the potential for legal violations in trade.

The implementation of the Halal Product Assurance Law is further strengthened by the enactment of derivative regulations, namely Government Regulation Number 42 of 2024 concerning the Implementation of the Halal Product Assurance Sector, which replaces Government Regulation Number 39 of 2021. This regulation discusses in more detail the certification application mechanism, business actors' obligations, supervision, and exceptions for non-halal products. This regulation was passed with the aim of ensuring business actors have legal awareness and compliance to ensure halal certification for the products they distribute. The obligation of halal certification is a form of law enforcement to protect Muslim consumers in choosing the products they need. According to Hartini & Malahayatie (2024), halal certification is a formal procedure that falls under the authority of accredited or authorized individuals or institutions to verify products, including in terms of quality, characteristics, attributes, processes, and so on, concerning the entire product. However, in reality, this obligation has not been implemented evenly, especially at the MSME scale. Many MSMEs have not yet applied for halal certification, or are even unaware of the urgency and procedures for halal certification itself. Haikal Hassan, Head of the Halal Product Guarantee Monitoring Agency (BPJBH) mIt states that 64 out of a total of 66 million business actors have not yet registered for halal certification (Mutia, 2024). This phenomenon also occurs among MSMEs in Kopen Village, Teras District, Boyolali Regency. This raises questions about the effectiveness of legal oversight at the village level, the extent of community compliance with laws and regulations, and the factors that hinder business actors from fulfilling these obligations. Therefore, legal oversight of halal certification obligations and community compliance strategies at the village level are important to examine in depth.

Kopen Village is sociologically characterized as a productive rural community with the highest population density in Teras District. This area relies not only on agriculture but has transformed into a vibrant cottage industry ecosystem.

Demographic and Employment Data shows that, based on 2024 population data, Kopen Village is inhabited by 3,871 people, consisting of 1,939 men and 1,932 women. The population structure is dominated by the productive age group (15-64 years), which reaches 68.92% of the total population. This abundance of productive-age human resources presents significant potential for MSME development, but also requires improvements in the quality of technical skills and digital literacy to address new regulations. The following table shows the social and human resource indicators:

Table 1 Social and Human Resources Indicators

No.	Social Indicators	Empirical Facts in Kopen Village
1	Industrial Center	Center for Rambak Production and Garment Industry
2	Population Density	The highest in Teras District with the largest number of RW (7RW)
3	Business Characteristics	The average age of the business is 14 years, indicating the sustainability of family businesses that have been passed down from generation to generation.
4	Level of education	The majority of junior high school/high school graduates, which influences the speed of adoption of the SIHALAL digital system

Based on this background, the researcher intends to conduct a study entitled "Halal Certification Obligations for MSMEs: Analysis of Legal Supervision and Compliance Strategies in Kopen Village, Teras District, Boyolali Regency". This study aims to analyze how legal supervision of halal certification obligations is implemented in Kopen Village, as well as what compliance strategies are carried out by MSMEs to fulfill these obligations. In addition, this study can analyze the extent of MSMEs' understanding of the regulations on halal certification obligations, as well as what obstacles they face in the process of fulfilling these obligations. This study is expected to provide an overview of the factors causing the low level of compliance with halal certification obligations for MSMEs in Kopen Village, as well as evaluate the effectiveness of legal supervision of these provisions. In addition, this study also examines in more depth the role of local governments, village officials, and related agencies such as DPMPSTP (Investment

and One-Stop Integrated Services Agency) in providing guidance, socialization, and supervision to MSMEs at the village level.

In this study, we used at least 10 sources, representing MSMEs and officials authorized to handle such cases. Furthermore, the author also used journal articles related to the research. The agency used to compile this paper is the Investment and One-Stop Integrated Services Agency (DPMPTSP).

METHOD/IDEA

This research is a type of qualitative descriptive research with an empirical legal approach with Soerjono Soekanto's theory as its analytical tool. Suganda (2022) argues that empirical legal research is conducted by examining the law in reality or facts that occur in the field objectively through interviews or observations. Audina et al. (2026) also reveals that law cannot be understood simply as a regulatory text (law in books), but it must also be seen from the reality that occurs in the field, related to how the law works and is interpreted in the wider community (law in action). Therefore, this approach is relevant to be applied in research regarding the obligation of halal certification for MSMEs.

The qualitative descriptive research method is an approach that aims to describe, summarize, and explain a phenomenon as it is without any treatment or manipulation of the research subjects. In journal writing, this method is often used to explore complex social phenomena or human behavior through data in the form of words, not numbers. Here are the main characteristics:

1. Phenomenological Focus: Researchers attempt to understand the meaning behind events based on the participant's (informant's) point of view.
2. Key Instrument: The researcher acts as the main instrument in data collection through observation, in-depth interviews, and documentation.
3. Inductive Analysis: Data collected in the field is processed, categorized, and interpreted to build certain patterns or themes without starting from a rigid hypothesis.
4. Descriptive Narrative: The research results are presented in the form of a rich narrative description (thick description) to provide a complete picture of the research context.

In addition to the points above, qualitative descriptive methods in scientific articles play a crucial role in bridging field realities with existing theories. Using this method allows researchers to capture emotional nuances, culture, and social dynamics that are often missed by quantitative

statistical analysis. In the discussion section of a journal, qualitative data serves as empirical evidence that strengthens the researcher's argument. The analysis process typically involves data reduction, data presentation, and drawing conclusions that are validated through triangulation techniques (source, technique, or time) to maintain the objectivity and credibility of the findings. With this approach, research results not only answer the question "what" happened but also provide a comprehensive picture of "how" a process occurs in its natural environment. This is what makes qualitative descriptive methods so effective for dissecting contemporary issues that are dynamic and situational.

Through this approach, researchers not only examine the legal regulations governing halal certification obligations but also examine how these regulations are viewed, interpreted, and implemented by MSMEs. This research took place in Kopen Village, Teras District, Boyolali Regency. This location was chosen because the majority of MSMEs, 70% of whom have not yet obtained halal certification. The village itself consists of 11 hamlets. Within each hamlet, there are many diverse MSMEs, but all are dominated by the *rambak* (shrimp) business. Rambak is a food product, so halal certification for this product is crucial to guarantee the rights of Muslim consumers. Therefore, this village is a relevant location for research.

Data collection was conducted through interviews and literature review. In-depth interviews were conducted with MSMEs and the DPMPTSP (Investment and One-Stop Integrated Services Agency) as sources. The DPMPTSP was chosen because it serves as a facilitator for all business-related permits in Boyolali Regency. The data collection process began with a search for data on the number of food MSMEs that have not yet obtained halal certification in the Kopen Village area, followed by the selection of sources using the purposive sampling. The criteria for the longest business establishment. Interviews were conducted by submitting a list of questions to informants, namely MSMEs and the DPMPTSP. Meanwhile, literature review was conducted by reviewing laws and government regulations related to halal certification obligations. Literature review was conducted through relevant books, journal articles, and the internet.

In this study, we used at least 10 informants, representing MSMEs and officials authorized to handle such cases. Furthermore, the author also used journal articles related to the research. The agency used to compile this paper was the Investment and One-Stop Integrated Services Agency (DPMPTSP) due to its easy access for conducting integrated interviews. The researcher also attempted to interview the Ministry of Religious Affairs of Boyolali Regency,

but in practice encountered several unresolved obstacles. The author then interviewed 10 informants due to the validity of the data presented.

This research data was analyzed using Soerjono Soekanto's theory of legal effectiveness. Soerjono Soekanto stated that law enforcement is influenced by five factors:

1. Law
2. Law enforcer
3. Facilities or means
4. Public
5. Culture

Through this theory, researchers can analyze the challenges and obstacles faced by MSMEs in fulfilling halal certification obligations. The work steps in this study used the Miles & Huberman interactive model, which includes data reduction, classification, data presentation, and conclusion drawing. Data reduction was carried out by sorting interview results. Data irrelevant to the research topic was separated and not analyzed. Data classification was carried out by categorizing data based on interview results. Data were classified based on similarities in strategies or obstacles. Next, the data were presented descriptively to comprehensively explain the findings in the field. Based on these findings, researchers drew conclusions related to the research results.

The following is an analysis of the effectiveness of law enforcement (Soerjono Soekanto's Theory) as a tool for analyzing halal certification law enforcement in Kopen Village which can be assessed from five main factors:

1. Legal Factors: Existence of a scheme self-declares regulatory simplification, but the technical requirements for integrating NIB and SIHALAL are still too complicated for rural standards.
2. Law Enforcement Factors: The performance of the P3H and the Halal Task Force of the Boyolali Ministry of Religion has been optimal in socialization, but limited personnel hinder outreach to remote villages.
3. Facilities Factors: Digitalization (SIHALAL) is not yet supported by digital literacy that is evenly distributed among the people of Kopen Village.
4. Community Factors: Low legal awareness and high belief in traditional religious norms result in low administrative compliance.

5. Cultural Factors: The “trust your neighbor” culture eliminates the need for formal labels from state institutions.

Then there is another thing that is the basis for this research, namely a sociological analysis of legal culture and community beliefs, namely:

1. Sociologically, there is a phenomenon of "Consumer Permissiveness" in Kopen Village. Businesses and consumers tend to rely on social trust rather than administrative evidence (certificates).
2. Sharia-compliant vs. Administrative Halal: Business owners believe that as long as they are Muslim and carry out production processes in the "normal" manner (according to customary law), their products are automatically halal. They don't see the urgency of a physical label issued by the state.
3. Consumer Attitudes: Local residents around Teras and Boyolali generally don't complain about the lack of a halal label on Kopen's pork rind products because they know the business owner's reputation as a fellow religious villager. This means that halal certification isn't considered a pressing concern by business owners.
4. Tax Perception: There is a sociological concern that by registering business legality (NIB and Halal), their businesses will be more easily monitored by tax authorities, which for micro-businesses is considered a threat to small profit margins.

RESULTS AND DISCUSSION

1. Geography of Kopen Village and MSMEs

Kopen Village, located in Teras District, Boyolali Regency, has unique characteristics as a highly productive rural community. Geographically, the village's flat topography supports industrial and agricultural activities. The village serves not only as an administrative unit but also as a vibrant home industry ecosystem (Miswanto et al., 2025). Understanding the population profile is key to analyzing legal compliance behavior. The population density in Kopen Village reflects the significant human resource potential to support the MSME sector. The population structure, dominated by people of productive age, provides an opportunity to accelerate digitalization in the halal certification process, although barriers to digital literacy remain among senior business owners.

Kopen Village is widely known as a production center for two main commodities: pork rind crackers and shorts. The pork rind industry, in particular, holds significant significance in halal certification studies because its primary raw material is animal skin, a material with a highly sensitive halal certification threshold. In addition to the processing industry, Kopen Village boasts abundant water resources, such as Umbul Beji, which is utilized for drinking water and food processing. The presence of three rivers as drainage and irrigation systems also supports the agricultural sector, which encompasses over 120 hectares of rice fields. Thus, Kopen Village's economy rests on the foundations of agriculture and the processing industry, both of which require legal certainty regarding product quality standards and halal certification.

The obligation to comply with halal certification is primarily regulated Law Number 33 of 2014 concerning Halal Product Guarantee (JPH Law), which was then strengthened by the enactment of the Job Creation Law Number 11 of 2020, which facilitated halal certification, including a self-declaration scheme for Micro, Small, and Medium Enterprises (MSMEs). Government Regulation (PP) Number 39 of 2021 concerning the Implementation of Halal Product Assurance, which was then replaced by Government Regulation Number 42 of 2024 concerning the Implementation of the Halal Product Assurance Sector since October 2024. Law Number 33 of 2014 concerning Halal Product GuaranteeThe Halal Product Certification Law (UU JPH) regulates the obligation to certify every product distributed in Indonesia. Article 1, paragraph 1, states, "Products are goods and/or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetically engineered products, and consumer goods used, utilized, or utilized by the public." This law was created with the aim of providing certainty about halal products for the public, particularly the Muslim community.Law Number 33 of 2014 concerning Halal Product GuaranteeTechnically refined in Government Regulation No. 42 of 2024 concerning the Implementation of Halal Product Assurance. This government regulation regulates the Halal Product Process (PPH), which includes determining the production location, equipment, and materials used, which must be clean, hygienic, free from impurities, and not mixed with non-halal materials.(Law (UU) Number 6 of 2023 concerning the Stipulation of Government Regulation in Lieu of Law Number 2 of 2022 concerning Job Creation to Become Law, 2023). This regulation also discusses the procedures for applying for halal certification for micro and

small businesses through self-declaration. According to Shanti and Rahmawati (2023), self-declare is a halal status declaration issued by business actors themselves. This scheme simplifies the halal certification application process by reducing procedural requirements and exempting applicants from administrative fees. This scheme simplifies the halal certification application process for businesses, waiving administrative fees. Furthermore, Government Regulation Number 42 of 2024 also regulates technical supervision and inspections, as well as the types of sanctions imposed on businesses that violate the regulations.

The implementation of Halal Product Assurance (JPH) in Indonesia has entered a new, transformative phase with a paradigm shift from a voluntary system to a mandatory legal obligation (Khairawati et al., 2025; Priantina & Sopian, 2023). This transformation formally began with the ratification of Law Number 33 of 2014 concerning Halal Product Guarantee (UU JPH), which stipulates that all products entering, circulating, and traded within Indonesia must be halal certified. This policy is a manifestation of the state's responsibility to protect its citizens, particularly Muslim consumers, and is also a strategic step to strengthen the competitiveness of national industry in the global market. However, in its implementation, this mandatory policy faces various complexities when it comes to social realities at the grassroots level, particularly in the Micro, Small, and Medium Enterprises (MSMEs) sector in rural areas such as Kopen Village, Teras District, Boyolali Regency.

Analysis of the law enforcement of halal certification obligations requires a comprehensive dual approach. (Hidayati & Primadhany, 2021) The focus is directed at how legal norms enshrined in legislation are implemented by state institutions through administrative and supervisory mechanisms. Meanwhile, sociologically, attention is focused on how society and businesses respond to, interpret, and internalize these regulations into their daily economic activities (Hidayati & Primadhany, 2021; Sakti et al., 2025). Kopen Village is a highly relevant research location due to its status as a center for home industries, particularly the *rambak* and garment industries, which are strongly linked to the halal aspects of raw materials and production processes.

Based on an interview with DPMPTSP, the application for halal certification in Boyolali Regency begins with a search for the NIB (Business Identification Number) and the creation of a halal statement self-declared to be submitted to the Ministry of Religious Affairs. After that, MSMEs can obtain halal certification. DPMPTSP acts as a companion for MSMEs

in registering for halal certification.*online* via the web (Sakti et al., 2025). According to the DPMPTSP, in accordance with laws and regulations, MSMEs that have not registered for halal certification may be subject to sanctions and supervision by the authorities. Compliance strategies for halal certification include:

- a. Utilization of the Free Halal Certification Program (Self-Declare): Utilizing facilities from the government (BPJPH/Diskuk) for low-risk products that use guaranteed halal raw materials, which simplifies the administrative process.
- b. Implementation of the Halal Product Assurance System (SJPH): Building production consistency, starting from purchasing raw materials, processing, storage, to packaging to ensure halal certification is maintained.
- c. Registration through the Halal Information System (SIHALAL): Carry out independent online registration through the SIHALAL system for time efficiency and process transparency.
- d. Education and Mentoring: Attending training and mentoring from halal product process (PPH) mentors to understand the technical and administrative requirements.
- e. Branding and Marketing: Making halal certification a marketing tool (branding) to increase consumer trust and competitiveness in domestic and international markets.

However, in reality, many MSMEs in Kopen Village still have not received halal certification for their products. The Ministry of Trade and Industry (DPMPTSP), as the authorized agency, has conducted outreach regarding the issuance of NIBs and halal declarations, as well as providing direct assistance to MSMEs applying for halal certification for their products (Kurniawati & Pertiwi, 2026; Wardo & Samsuri, 2020). The DPMPTSP also collaborates with sub-district and village governments to facilitate outreach activities related to halal certification. The agency believes that the biggest challenge in fulfilling halal certification is the low level of awareness among business actors regarding the importance of the halal certification obligation.

Based on interviews with Kopen Village officials in charge of related matters, the author found data which we present in the following table:

Table 2 Map of Number of Business Actors

No .	Business Cluster	Presentati on	Amoun t
1	Rambak UKM	27%	26
2	Rice Mill	22%	23
3	Convection	3%	6
4	Food SMEs	19%	17
5	Buildings and Furniture	7%	9
6	Others	12%	12

The table above shows the types of businesses in Kopen Village, Teras District, Boyolali Regency. The table describes the majority of small and medium enterprises (SMEs) operating in Kopen, followed by rice milling, garment manufacturing, food SMEs, construction and furniture, and others.

Based on interviews with MSME actors in Kopen village, most of them said that they still do not understand the procedures for applying for halal certification, including the scheme. Self-declare allows businesses to process applications independently without incurring any costs. Several businesses also revealed that they had been approached directly by a third party offering to apply for halal certification, requiring the submission of photos of their business location and production site, an ID card, and their personal data. Market traders also received the same offer. The party stated that the halal certificate would be issued after the requirements were met. However, there has been no updated information regarding the halal certification application process. In this regard, the compliance strategy employed by MSMEs in Kopen Village was to accept the offer and quickly submit the requirements. This demonstrates the MSMEs' commitment and willingness to ensure their products receive halal certification. MSMEs also ensure that their production sites, business locations, tools, and raw materials are clean and free from non-halal components. The author's data indicates that most businesses have not yet applied for halal certification with the relevant agencies, as presented below:

Table 3 Percentage of MSMEs with Halal Certification

No .	Business Cluster	Halal Certificate Presentati on	Amoun t
1	Rambak UKM	20/100%	5/26
2	Rice Mill	32/100%	11/23
3	Convection	-	0/6

4	Food SMEs	0/100%	0/17
5	Buildings and Furniture	-	0/9
6	Others	12/100%	3/12

The table above shows that the data obtained by the author, measured through the number and percentage of business units that have halal certificates and those that do not have halal certificates, is quite unequal. The data description is that only 5 of the 26 units of the SME *rambak* have processed and have halal certificates to guarantee their products, followed by 11 of the 23 units of rice mills, and the highlight is the food SMEs consisting of food stalls and small restaurants located in the middle of residential areas do not have halal certificates and process them. This is based on the sense of trust that the food stalls and the food served are halal, considering that the cook is also a Muslim.

Based on interviews, it was also discovered that business owners in Kopen Village have no plans to re-register their products for halal certification. This is due to the perception that the halal certification application process will be complicated and burdensome. Several business owners also expressed concerns about unresponsive and slow certification officers. Interviews also indicated that all business owners interviewed in this study are aware of the existing regulations regarding halal certification (Ramadan, 2025). One source stated that halal certification is a crucial instrument in trade to ensure consumer safety. However, all sources were unaware of the authorized institution responsible for processing halal certification, from application to issuance. These business owners were also unaware of the procedures for halal certification registration. According to statements made during interviews, outreach at the village level had never been conducted. However, they reported that outreach had been conducted directly by authorities who visited businesses to offer assistance in applying for halal certification by gathering the requirements mentioned above.

The results of the interviews showed that the internal factors inhibiting the fulfillment of halal certification were the low level of awareness of MSME actors regarding the importance of submitting halal certification, limited information regarding the authorized institutions in the halal certification submission process, ignorance regarding the new scheme for submitting halal certification which can be done online, the assumption that the certification application process will be complicated, as well as concerns about the possibility of certification officers being unresponsive and slow (Fatmawati & Hasibuan, 2022). Externally, the high percentage of

MSMEs in Kopen Village that have not yet registered for halal certification is influenced by poor supervision and outreach from authorized institutions. The outreach efforts have not yet reached MSMEs at the village level evenly (Ministry of Finance, 2025). Supervision of products that have not yet received halal certification has also not been carried out. This has resulted in information regarding regulations and procedures for applying for halal certification not being disseminated evenly to the public, particularly to MSMEs (Pujilestari & Rahmawati, 2023). The lack of effective supervision of MSMEs also influences business actors' perceptions regarding the importance of these regulations (Audina et al., 2026; Huda & Santoso, 2022). The lack of supervision causes business actors to tend to trivialize regulations regarding halal certification obligations (Atmari, 2025). Based on Soerjono Soekanto's theory on legal effectiveness, the large number of business actors in Kopen Village who have not yet registered for halal certification is influenced by the relationship between the law, law enforcement, facilities, and the community. This is related to limited information regarding legal regulations, unequal law enforcement oversight, ineffective socialization facilities, and public awareness of the importance of legal compliance. An interesting focus in this research is:

1. Performance and Challenges of P3H Companions in Boyolali

Halal Product Process Assistants (P3H) are at the forefront of accelerating certification through the self-declaration scheme. However, their role in the field faces significant challenges.

- a. Facilitator Ratio: The number of P3H in Boyolali Regency is disproportionate to the thousands of MSMEs they need to support. This often delays the field Verification and Validation (Verval) process.
- b. Operational Constraints: Mentors must visit MSME locations in person to photograph the production process and materials. Challenges arise when products are seasonal or made to order, so when the mentors arrive, there are no product samples available for validation.
- c. Ethical Issues: Reports were found of certain facilitators charging MSMEs for the SEHATI program, which should be free, which seriously damages business actors' trust in government programs.

2. Technical and Sociological Constraints in Implementation in Kopen Village

Field research in Boyolali revealed several specific obstacles faced by MSMEs in fulfilling halal certification obligations. These obstacles are multidimensional, encompassing technical, managerial, and sociological aspects.

3. Administrative and Digital Challenges

The all-digital halal certification process is often considered "complicated" by rural businesses. Applying for a Halal Business Permit (NIB) through the OSS RBA (Online Business Registration) system (Inilah.com, 2026) requires a technical understanding of business risk categories (Inilah.com, 2026). Many shrimp (*rambak*) industry players in Kopen operate seasonal or order-based businesses, making it difficult for them to provide product samples when P3H (Food and Beverage Supervisor) assistants visit for verification and validation.

Furthermore, the unethical practice of certain facilitators charging MSMEs for a supposedly free program (SEHATI) sets a bad precedent and undermines public trust in the halal product assurance system. An active email address and an Android phone are essential requirements, which older entrepreneurs often lack, often resulting in the registration process being stalled.

4. Production Conditions and Hygiene Standards

A review of the "Sejahtera" Women's Farmers Group (KWT) in Kopen Village found that the processed food production process is still very rudimentary, using manual equipment (Sugiyanto, 2026). Suboptimal product quality and a lack of health insurance hinder compliance with SJPH criteria. Hygiene and Sanitation: Production locations integrated with household kitchens increase the risk of cross-contamination with non-halal or unclean ingredients.

5. Availability of Raw Materials

Pork skin craftsmen often buy skin from local slaughterhouses who do not have a Halal Slaughterer Certificate (Juleha), so the halal status of the raw materials is difficult to prove administratively.

6. Waste Management

The lack of understanding regarding environmentally friendly waste management is also noted in the standards for good and healthy products.

7. Sociological Perceptions of Halal Labels

Many MSMEs in Kopen believe that halal certification is only necessary if their products are sold in large supermarkets or exported. For sales in traditional markets around Boyolali and Klaten, they feel social recognition is sufficient. There's an assumption that halal certification registration will be followed by stricter tax obligations, so many choose to remain under the radar of state administration. Changing this mindset requires an educational approach that emphasizes that halal certification is an investment in increasing consumer trust and product added value, not simply a bureaucratic burden.

Other findings indicate that law enforcement at the grassroots level remains very low. Implementation of mandatory halal certification in Kopen Village faces systemic and behavioral obstacles. Although the government has administratively launched the Free Halal Certification (SEHATI) program, the reality on the ground shows low participation rates, due to several factors:

1. Technical Constraints and Raw Material Supply Chain

One of the crucial findings in this empirical research is the difficulty faced by shrimp rind entrepreneurs in ensuring the traceability of raw materials.

- a. Raw Material Sourcing: Most *rambak* artisans in Kopen source their raw materials from collectors or traditional markets, not directly from halal-certified production houses or factories. This is critical because the halal nature of the raw materials is crucially determined by the sharia-compliant production process.
- b. Limitations of Halal Certification in Production Houses: In the Boyolali region, the availability of certified raw materials remains very limited. Without upstream certification, downstream MSMEs face administrative difficulties when registering with the SIHALAL application.
- c. Production Facilities: Observations at the "Sejahtera" Women Farmers Group (KWT) in Kopen show that the production tools used are still manual and simple, which has an impact on low efficiency and product hygiene.

2. Barriers to Digitalization and Administration (OSS & SIHALAL)

The halal certification system, which is now entirely digital, is a burden for micro-businesses who are technologically illiterate.

- a. Internet Access and Devices: Many older generation business owners in Kopen do not have Android phones or have difficulty operating an active email, which is an absolute requirement for registration.
- b. NIB Issues: Processing of Business Identification Numbers (NIB) through the OSS RBA system often results in incompatibility between the Indonesian Standard Classification of Business Fields (KBLI) and the halal products being submitted.
- c. Bad Experience: Cases were found where business actors had been assisted by KKN students to register, but the process was not completed and there was no follow-up information, resulting in trauma or reluctance to try again.

From these obstacles and findings, it is known that many factors influence the low number of halal certification participants in Kopen village.

Law Enforcement Analysis: A Lawrence M. Friedman Perspective

Law enforcement cannot be measured solely by the text of the law. According to Lawrence M. Friedman, the effectiveness of a legal system depends on the synergy between three components: legal structure, legal substance, and legal culture.

1. Legal Structure

The structural component refers to the institutions and officials tasked with enforcing the law. In the context of halal certification in Boyolali, this structure involves the Halal Task Force of the Ministry of Religious Affairs Office of Boyolali Regency, the Halal Inspection Institution (LPH), and the Halal Product Process Facilitators (P3H). P3H plays a crucial role as a bridge between the government and MSMEs in Kopen Village. They are tasked with conducting field verification to ensure that materials and production processes comply with halal standards. However, the effectiveness of P3H in the field is often hampered by the disproportionate number of facilitators to the number of MSMEs, as well as the challenges of conducting verification in remote locations. Furthermore, coordination between the district-level Halal Task Force and village officials in Kopen needs to be strengthened to ensure accurate communication of information regarding the Free Halal Certification (SEHATI) program to rambak artisans.

2. Legal Substance

Legal substance relates to applicable rules or norms. The JPH Law and Government Regulation 39/2021 provide a clear framework of obligations, but rapidly changing regulatory dynamics often create uncertainty for MSMEs. A concrete example is the government's decision to postpone the deadline for halal certification for MSMEs from October 17, 2024, to October 2026. Legally, this postponement aims to provide time for the government and businesses to make more thorough preparations, particularly regarding Business Identification Number (NIB) registration and data synchronization with the Online Single Submission (OSS) system. However, from a law enforcement perspective, this postponement could be perceived as a softening of sanctions, potentially reducing the urgency for businesses to immediately process certification.

3. Legal Culture

Legal culture is the most difficult component to intervene in because it is related to community values, beliefs, and attitudes toward the law. In Kopen Village, there is a deep-rooted perception that "halal" is a personal and communal religious matter, not a state administrative matter. Residents and businesses tend to rely on social trust in their economic transactions. Because business owners are fellow villagers known for their religious observance, consumers assume that their products are definitely halal without needing to see the official BPJPH label. This gap between "halal according to sharia" (in belief) and "halal administratively" (in documentary evidence) is a major sociological challenge to law enforcement in rural areas.

Final Results and Findings

1. The effectiveness of self-declare in the village scope

In recent years, the government has begun adopting self-declaration mechanisms as an effort to simplify bureaucracy. At the village level, this instrument is frequently used in various contexts, from micro-entrepreneur registration (NIB), poverty status for social assistance, to meeting sanitation standards. Theoretically, self-declaration is based on the principles of trust and absolute individual responsibility. However, when applied to village ecosystems

with strong power relations and limited literacy, its effectiveness has sparked significant debate. Procedurally, self-declaration has proven highly effective in accelerating administrative coverage. In remote villages, this mechanism cuts through lengthy bureaucratic chains. Communities no longer have to wait for multiple verifications from village officials or relevant agencies to initiate legal or economic processes. This speed is crucial for increasing citizen participation in development programs.

However, this administrative effectiveness is often inversely proportional to the accuracy of data in the field. Qualitative research has uncovered a "moral hazard" phenomenon where applicants tend to manipulate information to gain material benefits, such as social assistance. Here, self-declaration becomes a loophole for inaccurate targeting because data validation relies solely on the honesty of research subjects without any immediate oversight mechanisms. The communal social structure of villages presents a unique obstacle to the effectiveness of self-declaration. Village officials often feel hesitant (*pekewuh*) to refute the self-declaration of residents with social influence or close relatives. As a result, the oversight function inherent in local authorities is blunted. Self-declarations are no longer objective legal instruments, but merely formalities that legitimize the interests of certain groups. Furthermore, gaps in legal literacy at the village level mean that many residents do not understand the legal consequences of the Statement of Absolute Responsibility (SPTJM). Many residents sign self-declaration documents without realizing that there is a threat of criminal penalties if the information provided is not in accordance with the facts. This indicates that the effectiveness of this instrument remains superficial because it has not been accompanied by adequate legal education.

The effectiveness of self-declaration relies heavily on a post-audit or post-statement verification mechanism. At the village level, this function is often absent. Limited personnel and budgets mean that field verification is rarely conducted. Without strict sanctions or random inspections, the self-declaration mechanism will simply become a pile of administrative paperwork that does not reflect empirical reality. From a qualitative perspective, the success of this

instrument in villages requires a supporting system in the form of public information transparency. If other residents do not have access to monitor who self-declares (for example, in determining poverty status), social control will be ineffective.

Overall, self-declaration is effective in improving time efficiency and accessibility of public services in villages, but fails to ensure data integrity and distributive justice. This mechanism is not fully effective if implemented alone without systemic data integration and strengthened community-based oversight. To achieve true effectiveness, villages require a combination of trust and technology-based verification that is easily accessible to grassroots communities.

2. Policy considerations regarding the condition of small MSMEs in villages

The Halal Product Guarantee Law (UU JPH), which was later strengthened by the Job Creation Law and related Government Regulations, descriptively demonstrates a paradigm shift from rigid bureaucracy to inclusive services, particularly for Micro and Small Enterprises (MSEs) in rural areas. Considerations regarding the condition of MSEs in villages encompass three main pillars: financial accessibility, simplified procedures, and community-based mentoring.

a. Financial Accessibility: Free Certification Program (Sehati)

One of the main obstacles for MSEs in villages is limited capital. The government recognizes that regular certification costs often pose a disproportionate burden for small food vendors or rural home industries. Therefore, the JPH Law mandates a zero-fee scheme for MSEs through the Free Halal Certificate (Sehati) program. This policy ensures that economic status and geographic location in remote areas are no longer barriers for villagers to obtain legal recognition for the halal status of their products.

b. Self-Declare Mechanism for Low-Risk Products

Technically, this policy takes into account the operational conditions of village MSEs, which generally process simple and natural raw materials. Through a self-declaration mechanism, businesses avoid the need for complex and expensive laboratory audits as long as their products fall into

the low-risk category (such as cassava chips, traditional herbal medicine, or local snacks). This reflects the state's recognition of local wisdom and the abundance of natural raw materials in rural ecosystems, making the certification process more relevant to the realities of production at the grassroots level.

c. Halal Product Process Assistance (P3H)

The digital and administrative literacy gap in villages is bridged through the presence of Halal Product Processing Assistants (P3H). This policy does not leave MSMEs alone in their struggle with the Halal Information System (SIHALAL) application. Instead, the government facilitates community organizations, universities, and religious institutions to deploy assistants directly to villages. These assistants serve as curators and educators, assisting with data input, thus overcoming technical barriers caused by limited technology in rural areas.

d. Strengthening Local Competitiveness

Strategically, the Halal Product Assurance Law positions certification not as a burden, but as a tool for empowering the village economy. With halal certification, village-specific products now have a "passport" to penetrate modern retail markets and digital platforms. This is a form of policy support aimed at ensuring that the village economy is not only communally self-sufficient but also competitive in national and global supply chains without losing its Islamic identity.

3. Gap in Regulation and Implementation of the JPH Law and PP

An analysis of the gap between the Halal Product Assurance (JPH) regulation and its implementation on the ground, particularly for grassroots businesses, reveals a complex dynamic between legal ambition and sociological reality (Pribadi & Fitriana, 2022). Although the JPH Law and its derivative Government Regulations (PP) were designed for inclusivity, there are several crucial points where the regulation clashes with practical constraints.

a. Digital and Administrative Literacy Gap

Current regulations require the entire registration process to be conducted electronically (SIHALAL). Administratively, this represents a significant leap towards efficiency. However, in practice, a digital divide has emerged. Many rural MSMEs are unfamiliar with digital data entry procedures, uploading legal documents (such as NIB), or understanding the halal product processing (PPH) process. Consequently, regulations intended to simplify the process have instead become technical barriers requiring intensive support, often disproportionate to the number of business owners.

b. Formality vs Substance in *Self-Declare*

The self-declaration mechanism is a breakthrough to expedite the certification of low-risk products. However, implementation gaps exist regarding the honesty of subject matter. Regulations assume business actors are fully aware of the critical points of halal material certification. In reality, due to the pursuit of free certificate quantity targets, the mentoring process is sometimes rushed. There is a risk that certificates are formally issued, but business actors' understanding of cross-contamination or the use of questionable additives has not yet been fully internalized.

c. Uneven Distribution of LPH and Halal Auditor Infrastructure

The Halal Inspection Agency (LPH) Law mandates the existence of Halal Audit Institutions (LPH) and halal auditors as the frontline verification process. Disparities arise when LPHs remain concentrated in large cities or the Java region. For businesses outside Java or remote areas, the logistical costs of hiring auditors (if not self-declared) remain a high burden. This creates unequal access to halal legal certainty across regions in Indonesia.

d. Inter-Agency Data Synchronization

JPH implementation involves a broad ecosystem, from BPJPH (Indonesian Food and Drug Authority), MUI (Indonesian Ulema Council) (fatwa issuance body), to relevant ministries. Data communication barriers often occur, causing certificate issuance times to exceed the stipulated timeframe (SLA). This uncertainty often makes businesses hesitate to begin the certification process, especially those with limited time.

e. Post-Market Surveillance

The JPH regulation emphasizes the obligation to maintain consistent halal certification after the certificate is issued. However, the field oversight mechanism (surveillance audits) is not as robust as the initial registration process. With millions of products now certified, the government faces a significant challenge in monitoring whether businesses are consistently using the same ingredients or switching to other ingredients for cost-effective production without reporting.

The gap isn't in legislative intent, but rather in the capacity of the supporting ecosystem. The regulations are already very progressive, but their implementation requires strengthening grassroots education, equitable distribution of halal infrastructure, and stringent post-certification oversight to ensure the "Halal" label maintains both its sacredness and its economic value.

CLOSING

A. Conclusion

Based on an empirical study in Kopen Village, law enforcement of halal certification obligations has not been effective. This is evidenced by the lack of awareness among business actors to manage halal certification, on the other hand, it is also due to the gap between modern digital regulations and the reality of traditional household industries. The main obstacle lies not in the intention of business actors to produce halal goods, but rather in administrative complexity, limited access to certified raw materials (cowhide from slaughterhouses), and a legal culture that prioritizes social trust over formal legality. The postponement period until 2026 must be used empirically to strengthen the role of P3H in door-to-door technical assistance, simplify the synchronization of NIB-SIHALAL data, and most importantly, integrate halal certification with local economic development programs that provide tangible benefits (such as access to capital and markets) for MSMEs in rural areas. Then, this program is considered effective if the majority of business actors are aware of the need to manage halal certification to guarantee their products for public consumption. As a center of the *rambak* industry, Kopen Village faces unique challenges between state administrative obligations and traditional economic practices. This study aims to examine the laws and regulations governing halal certification obligations, analyze MSMEs' compliance strategies and challenges faced in

fulfilling halal certification obligations, and analyze internal and external factors that hinder the fulfillment of these obligations. This study is a qualitative descriptive study with an empirical approach. Primary data were collected from interviews with DPMPTSP and MSMEs in Kopen Village who have not yet registered for halal certification. Secondary data were obtained from a literature review of relevant sources. Data analysis was carried out using Soerjono Soekanto's legal effectiveness theory with the working steps of the Miles & Huberman interactive model. Based on empirical analysis in Kopen Village, Teras District, it can be concluded that law enforcement of halal certification obligations for MSMEs has not been effective due to a gap between modern digital regulations and the sociological realities of traditional home industries. This ineffectiveness is influenced by interrelated obstacles, namely:

- 1. Compliance Strategy:** MSMEs in Kopen Village generally have good intentions to comply by maintaining production hygiene and ensuring raw materials are halal according to Islamic law. However, this compliance is only substantive and has not yet reached administrative (formal legal) compliance due to limited access and literacy.
- 2. Barriers to Legal Effectiveness (Based on Soerjono Soekanto's Theory):**
 - a. Legal Factors & Facilities: Schemes self-declare (SIHALAL) and NIB integration is considered too complicated, the process online, and less friendly to digital literacy in rural communities.
 - b. Law Enforcement Factors: The limited ratio of Halal Product Process Companions (P3H) means that supervision, assistance, and outreach from authorized agencies (Ministry of Religion and DPMPTSP) have not been evenly distributed to the grassroots level.
 - c. Societal & Cultural Factors: There is a phenomenon of consumer permissiveness where society and business actors prioritize social trust (trust between neighbors) and traditional religious beliefs compared to the legality of state-issued certificates. Furthermore, sociological concerns have arisen among MSMEs that registering permits will trigger tax monitoring.

B. Suggestions

1. **For the Government and Related Agencies (BPJPH & DPMPTSP):** The postponement period for the obligation to halal certification for MSMEs until 2026 must be utilized to strengthen the role of P3H in providing technical assistance door-to-door. The government also needs to simplify the NIB-SIHALAL data synchronization system to make it more accessible to rural businesses.
2. **Holistic Approach:** Promotion of halal certification should not simply involve threats of administrative sanctions. The government needs to integrate halal certification with local economic development programs that provide tangible incentives, such as easier access to capital and market expansion, so that MSMEs feel the urgency and benefits of this legality.

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