

## ***Az-Zaitun Sharia People's Market as a Grassroots Model of Halal Education in Indonesia: A Systems-Based Maqashid Perspective***

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### **ABSTRACT**

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*This study examines the Az-Zaitun Sharia People's Market in Surabaya as a grassroots model of halal education through the lens of Jasser Auda's systems-based maqashid framework. Using a qualitative socio-legal case study, data were collected from field observations, an interview with the market manager, previous empirical studies, and halal regulatory documents. The findings indicate that the market promotes halal education by integrating halal commodities, honest transactions, accurate weighing, cleanliness, smoke-free norms, and ethical pricing into everyday trading practices. However, several challenges remain, including selective halal certification, inconsistent sanitation, limited compliance with smoke-free regulations, inadequate metrology supervision, and weak institutional collaboration with halal authorities. The study concludes that community-based halal education is most effective when local cultural practices are integrated with formal halal governance, thereby strengthening participatory halal assurance and fostering sustainable Islamic educational values within public economic spaces.*

**Keywords:** *Islamic Education; Halal Education; Community-Based Education; Maqashid Al-Shariah; Halal Assurance*

### **ABSTRAK**

Penelitian ini mengkaji Pasar Rakyat Syariah Az-Zaitun di Surabaya sebagai model pendidikan halal berbasis masyarakat melalui perspektif kerangka maqashid sistemik Jasser Auda. Penelitian ini menggunakan pendekatan studi kasus sosio-legal kualitatif. Data dikumpulkan melalui observasi lapangan, wawancara dengan pengelola pasar, kajian terhadap penelitian empiris terdahulu, serta dokumen regulasi halal. Hasil penelitian menunjukkan bahwa pasar tersebut mengembangkan pendidikan halal melalui penerapan komoditas halal, kejujuran dalam bertransaksi, ketepatan timbangan, kebersihan, penerapan kawasan bebas asap rokok, serta etika penetapan harga dalam praktik perdagangan sehari-hari. Namun demikian, masih terdapat sejumlah tantangan, meliputi penerapan sertifikasi halal yang belum menyeluruh, sanitasi yang belum konsisten, kepatuhan yang masih terbatas terhadap aturan kawasan bebas asap rokok, pengawasan metrologi yang belum memadai, serta lemahnya kolaborasi kelembagaan dengan otoritas halal. Penelitian ini menyimpulkan bahwa pendidikan halal berbasis masyarakat akan lebih efektif apabila praktik budaya lokal diintegrasikan dengan tata kelola halal formal, sehingga

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dapat memperkuat jaminan halal partisipatif serta mendorong pengembangan nilai-nilai pendidikan Islam yang berkelanjutan dalam ruang-ruang ekonomi publik.

**Kata-kata Kunci:** Pendidikan Islam; Pendidikan Halal; Pendidikan Berbasis Masyarakat; Maqashid Al-Syariah; Jaminan Halal

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## 1. INTRODUCTION

The implementation of Law Number 33 of 2014 concerning Halal Product Assurance (HPA) represents a fundamental transformation in the governance of halal products in Indonesia. Halal assurance is no longer positioned merely as an ethical-religious preference voluntarily embraced by Muslim producers and consumers, but as a public legal obligation guaranteed and supervised by the state (Hartati, 2019). This transformation gained greater urgency after the issuance of Government Regulation Number 42 of 2024, which regulates the gradual enforcement of halal certification, including the extension of the mandatory halal deadline for micro and small enterprises (MSEs), food and beverage products, slaughter products, and slaughtering services until 17 October 2026 (Menteri Sekretaris Negara RI, 2024). Consequently, halal assurance must be understood not only as a matter of religious identity, but also as a regulatory agenda that directly affects market governance, consumer protection, food safety, public health, and the everyday economy of small traders.

The urgency of halal assurance in Indonesia is strengthened by the rapid expansion of the national halal certification ecosystem. BPJPH reported that, as of 21 November 2025, Indonesia had issued approximately 3 million halal certificates covering more than 10.3 million certified products (Table 1). This achievement was supported by 116 Halal Inspection Agencies (LPH), 339 Halal Product Process Assistance Institutions (LP3H), 107,089 PPH assistants, 25,369 trained halal supervisors, and 3,255 halal slaughterers (Badan Penyelenggara Jaminan Produk Halal (BPJPH), 2025). These figures indicate that Indonesia has developed an increasingly extensive formal halal infrastructure. Nevertheless, the growth of certification institutions does not automatically guarantee the effective internalization of halal values at the grassroots level, especially in traditional people's markets where most transactions remain informal, face-to-face, and based on social trust rather than formal documentary verification.

People's markets occupy a highly strategic position in this context. The 2024 People's Market Directory compiled by Statistics Indonesia records 17,443 people's markets throughout Indonesia (Table 1). Of this number, 16,842 markets were recorded as active, consisting of 15,217 markets with managers and 1,625 markets without managers, in addition to 601 markets identified outside the initial prelist of the the updated Market Directory (Badan Pusat Statistik, 2024). The scale of this infrastructure shows that people's markets are not marginal economic spaces; they are central nodes in

the distribution of daily food commodities such as meat, poultry, fish, vegetables, spices, and household necessities. Therefore, any weakness in halal governance at the market level may compromise the integrity of halal assurance that has been maintained upstream in slaughterhouses, producers, and distribution chains. To illustrate the urgency of strengthening halal assurance in Indonesia's people's markets, [Table 1](#) summarizes key empirical indicators related to market infrastructure, the national halal certification ecosystem, regulatory developments, and market standardization. These indicators provide the contextual foundation for understanding why people's markets deserve greater attention as community-based spaces for halal education.

[Table 1.](#) Empirical Indicators of the Urgency of Halal Assurance in Indonesian People's Markets

| Indicator                              | Empirical finding                                                                                                                                                     | Analytical implication for HPA education                                                                                                          |
|----------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| Scale of people's markets              | 17,443 people's markets in 2024; 16,842 active markets; 15,217 with managers; 1,625 without managers.                                                                 | Halal assurance must reach daily grassroots distribution spaces, not only factories and packaged products.                                        |
| Basic market facilities                | 71.79% of people's markets had toilets and 62.25% had parking facilities in 2024.                                                                                     | Uneven sanitation and comfort facilities show that halalan thayyiban education must include hygiene, cleanliness, waste, and consumer protection. |
| National halal certification ecosystem | By 21 November 2025, BPJPH had issued around 3 million halal certificates covering 10.3 million products, supported by 116 LPH, 339 LP3H, and 107,089 PPH assistants. | Formal certification capacity is growing, but it needs locally embedded educational channels inside people's markets.                             |
| Mandatory halal deadline               | PP No. 42/2024 extends the halal certification deadline for MSE food, beverage, slaughter products, and slaughtering services until 17 October 2026.                  | People's markets are strategic sites for accelerating literacy, mentoring, and collective certification before mandatory enforcement.             |
| Market standardization                 | BSN lists the SNI 8152 series on people's markets as a valid standard reference.                                                                                      | Market standardization should be synchronized with HPA requirements on wet-zone governance and halal/non-halal separation.                        |

*Source: Compiled from Statistics Indonesia/BPS (2024), BPJPH (2025), Government Regulation No. 42 of 2024, and BSN SNI catalogue.*

The empirical vulnerability of people's markets is also visible in their facility conditions. BPS data ([Table 1](#)) indicate that only 71.79 percent of people's markets had toilets in 2024 and 62.25 percent had parking facilities ([Badan Pusat Statistik, 2024](#)). Although these indicators do not directly measure halal compliance, they reveal the uneven quality of basic market infrastructure, sanitation, and consumer comfort. From the perspective of the halalan tayyiban principle, halal assurance cannot be reduced to the permissibility of products alone, but must include hygiene, cleanliness, handling procedures, separation between halal and non-halal materials, access to clean water, waste management, and reliable information on the origin of slaughtered products.

These conditions expose a governance gap between the normative mandate of Article 21 of the HPA Law, the technical logic of market standardization under the SNI 8152 series on people's markets, and the actual socio-spatial realities of wet-market zones (Oetomo, 2019; Badan Standardisasi Nasional, 2025).

The problem of halal implementation in people's markets is therefore not merely technical-administrative, but also educational and cultural. In many traditional markets, traders and consumers often rely on interpersonal trust, religious identity, long-standing relationships, and local reputation to determine whether a product is halal. Such trust-based mechanisms are sociologically important, but they are not sufficient to ensure formal halal traceability in a mandatory certification regime. Many micro traders perceive halal certification as complicated, costly, time-consuming, and digitally inaccessible. As a result, a gap emerges between law in the books and law in action: the state formulates a comprehensive halal certification system, while market communities continue to operate through habitual, informal, and locally embedded practices (Muhamad, 2020; Rokhmawati et al., 2025).

Previous studies have contributed significantly to the discourse on halal literacy, halal education, and halal governance. Studies on halal literacy and halal awareness generally show that Muslim consumers and small entrepreneurs require continuous education to understand halal not only as a label, but also as a system of ethical consumption, hygiene, and religious responsibility (Adiba & Amir, 2024; Rokhmawati et al., 2025; Wahidatul 'ailah, 2019). Research on halal education and certification assistance emphasizes the importance of socialization, mentoring, SiHalal registration, self-declare schemes, and the role of halal centers in facilitating MSE compliance (Irwana et al., 2025; Kamaruzaman, 2023). Meanwhile, studies on community-based halal governance underline the importance of collaboration among state agencies, universities, religious organizations, halal centers, and local actors in building a sustainable halal ecosystem (Arsil et al., 2022). These studies collectively demonstrate that halal assurance is more effective when formal regulation is supported by literacy, mentoring, institutional collaboration, and community participation.

However, the existing literature still leaves an important analytical space. First, many studies on halal literacy and halal education focus on consumers, culinary MSEs, or formal certification procedures, while the traditional people's market as a daily educational arena remains underexplored. Second, studies on halal governance generally emphasize institutional architecture at the macro level, but pay less attention to how halal norms are negotiated, habituated, and socially reproduced within market communities. Third, previous studies on participatory halal assurance have not sufficiently explained how traders, consumers, market managers, religious figures, halal companions, and state institutions can jointly construct a living halal ecosystem in a concrete market space. Fourth, the existing studies on sharia markets, including Az-

Zaitun Sharia Market, have primarily discussed welfare, Islamic business justice, the founder's role, and market survival strategies (Julietta & Fanani, 2020; Maula, 2020; Mukhiqon, 2014; Setiabakti & Fauzy, 2020; Sriani, 2016), but have not explicitly framed the sharia people's market as a medium of halal product assurance education.

Based on this research map, an important research gap remains. Existing studies have not adequately examined sharia people's markets as grassroots educational institutions for halal product assurance by integrating empirical market issues, community-based halal governance, participatory halal assurance, and Jasser Auda's systems-based maqashid framework. More specifically, there has been limited research that examines how a sharia market operates as a meeting point between bottom-up cultural halal education and top-down regulatory halal governance. This gap is important because the success of mandatory halal certification in Indonesia depends not only on the number of certificates issued by BPJPH, but also on the extent to which halal consciousness is internalized, practiced, monitored, and reproduced in everyday trading spaces.

This study makes three main contributions to the literature. First, this article conceptualizes the Az-Zaitun Sharia Market as a melting pot of halal education, namely a socio-legal space where traders' habitus, Islamic business ethics, community supervision, state regulation, and halal certification programs meet and interact. Second, this study uses Jasser Auda's systems-based maqashid approach to analyze halal assurance not as a fragmented legal-administrative procedure, but as an open, multidimensional, hierarchical, and purpose-oriented system directed toward public welfare. Third, this study develops the idea of participatory halal assurance in people's markets, namely a governance model in which halal integrity is constructed through the active participation of traders, consumers, market managers, halal companions, religious authorities, and state institutions rather than being imposed solely through bureaucratic certification.

Within this framework, the Az-Zaitun Sharia Market in Surabaya becomes a relevant case study. The market emerged from a socioeconomic response to the recurring conflict between informal street vendors and municipal authorities in the Kutisari area. Rather than solving the problem merely through eviction or coercive law enforcement, Prof. Dr. H. Suroso Imam Zadjuli initiated a market model that combined economic inclusion, social order, Islamic business ethics, and moral education for small traders (Islamiyah, 2020; Julietta & Fanani, 2020). The market's internal rules concerning product halal integrity, honesty in transactions, weighing accuracy, environmental cleanliness, smoking prohibition, and fair profit limitation show that halal education can be embedded in daily market practices, not only delivered through formal training or written certification procedures.

Jasser Auda's systems-based maqashid approach is particularly relevant for reading this phenomenon. Auda criticizes rigid and reductionist approaches to Islamic law and proposes a systems approach that emphasizes cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness (Auda, 2008, 2016; Wakhidah, 2025). In the context of halal governance, this framework allows the researcher to see halal assurance as a dynamic interaction between legal norms, market infrastructure, trader behavior, consumer protection, public health, local culture, and welfare objectives. Accordingly, the sharia people's market can be analyzed not merely as an economic institution, but as a living educational system that connects the objectives of sharia with the practical needs of contemporary halal governance.

Against this background, this study seeks to answer the following central question: how does the Az-Zaitun Sharia Market function as a grassroots model of halal product assurance education (Berray, 2019; Nanda, 2023) and how can its governance model be understood through Jasser Auda's systems-based maqashid approach? By answering this question, the article aims to contribute to the development of halal education studies, community-based halal governance, participatory halal assurance, and maqashid-based analysis of Islamic economic institutions in Indonesia.

## 2. METHOD

This study employed a qualitative socio-legal single-case study design with a descriptive, analytical, and critical interpretive orientation. The study is socio-legal because the article does not examine halal product assurance merely as a normative legal text, but investigates how the norms of the Halal Product Assurance Law, Islamic business ethics, and community-based market governance are practiced in a concrete social institution. It is a single-case study because the empirical focus is deliberately limited to the Az-Zaitun Sharia People's Market in Kutisari, Surabaya. This site was purposively selected because it represents a rare community-based sharia market that combines informal trader relocation, internal sharia rules, ethical business education, and grassroots halal awareness. Therefore, the study is not designed as a statistical survey or comparative market evaluation, but as an in-depth analytical reading of a strategically selected case that can illuminate the broader problem of halal education in Indonesian people's markets.

The data used in this study consist of four interrelated categories. Table 2 summarizes the data sources, their status, and their respective roles in the analysis. First, direct empirical data were derived from field observation of Az-Zaitun Market and an interview with Suharyanto (Toni), the market manager, conducted by the author on 12 May 2025 in Kutisari, Surabaya. These data were treated as primary data because they were obtained directly for the purpose of this study. Second, secondary empirical data were drawn from previous studies that specifically investigated Az-Zaitun Market in

Surabaya, including [Mukhiqon \(2014\)](#), [Sriani \(2016\)](#), [Islamiyah \(2020\)](#), [Julieta & Fanani \(2020\)](#), [Setiabakti and Fauzy \(2020\)](#), and [Maula \(2020\)](#). These studies were included because they contain relevant empirical information on the market's history, founder's role, trader welfare, sharia compliance, Islamic business justice, and survival strategies. Third, normative-regulatory data were obtained from the HPA Law, Government Regulation No. 42 of 2024, BPJPH policy materials, the SNI 8152 series on people's markets, and related halal governance documents. Fourth, theoretical data were drawn from Jasser Auda's works on systems-based maqashid and supporting literature on halal literacy, halal education, and community-based halal governance.

The use of previous studies as secondary empirical data was methodologically necessary for three reasons ([Table 2](#)). First, Az-Zaitun Market has been studied in several earlier works from different angles, so those findings provide a cumulative empirical basis that should not be ignored. Second, this article has a different analytical focus: it does not repeat previous discussions on welfare, justice, or the founder's role, but reinterprets those findings within the framework of halal product assurance education and Jasser Auda's systems-based maqashid framework. Third, the combination of direct 2025 field data and earlier empirical studies enables temporal triangulation, allowing the article to distinguish between relatively stable market characteristics and issues that still require institutional strengthening.

**Table 2.** Status, Sources, and Use of Data in This Study

| Data category                                  | Source, location, and year                                                                                                                                                                                                                                                        | Status                     | Function in analysis                                                                                                                    |
|------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| Direct empirical data                          | Az-Zaitun Sharia People's Market, Kutisari, Surabaya; field observation and interview with Suharyanto (Toni), market manager, 12 May 2025.                                                                                                                                        | Primary data               | To verify current governance practices, ethical rules, compliance challenges, and the manager's explanation of market operation.        |
| Secondary empirical data from previous studies | <a href="#">Mukhiqon (2014)</a> , <a href="#">Sriani (2016)</a> , <a href="#">Islamiyah (2020)</a> , <a href="#">Julieta &amp; Fanani (2020)</a> , <a href="#">Setiabakti and Fauzy (2020)</a> , and <a href="#">Maula (2020)</a> , all focusing on Az-Zaitun Market in Surabaya. | Secondary empirical data   | To reconstruct historical development, founder influence, trader welfare, sharia compliance, business justice, and survival strategies. |
| Normative-regulatory data                      | Law No. 33 of 2014 on Halal Product Assurance, PP No. 42/2024, BPJPH policy materials, BPS market statistics, and SNI 8152 series on people's markets.                                                                                                                            | Secondary normative data   | To position the local market case within Indonesia's formal halal certification and people's market governance framework.               |
| Theoretical and conceptual data                | <a href="#">Auda (2007, 2016)</a> , <a href="#">Murtadlo (2021)</a> , and literature on halal literacy, halal education, community-based halal governance, and participatory halal assurance.                                                                                     | Secondary theoretical data | To construct the analytical lens and operationalize the six systems features for interpreting empirical findings.                       |

*Source: Author's methodological construction based on research design and bibliography.*

Figure 1 illustrates the overall analytical workflow, beginning with data organization and ending with the synthesis of empirical findings. The first procedure involved data organization by classifying empirical, regulatory, and theoretical materials according to the research question. The second procedure was empirical mapping, which reconstructed the historical emergence of Az-Zaitun Market, its actors, internal rules, operational practices, and evidence of trader compliance. The third procedure was source triangulation, comparing field observation and interview data with previous empirical studies and regulatory documents. The fourth procedure was coding and reduction, in which data were grouped into the analytical categories of halal commodities, honesty, accurate weighing, cleanliness, smoke-free discipline, certification compliance, welfare support, and governance gaps. The fifth procedure involved a maqashid-based systems interpretation, applying Auda's six features to diagnose how the market functions as a halal education space. The sixth procedure was synthesis, in which empirical findings were separated from normative recommendations so that the discussion did not confuse observed realities with policy prescriptions.

Figure 1 shows that the research proceeded from research design and data classification to empirical mapping, validation, systems analysis, and synthesis. This sequence was important because the article does not apply Auda's theory in a purely deductive manner. Instead, the six systems features are used only after empirical data on the market have been organized and validated. Then, to ensure analytical transparency, the six features of Jasser Auda's systems approach were operationalized into concrete analytical questions and empirical indicators (Table 3). This operationalization prevents the maqashid framework from becoming a general theoretical ornament and allows each feature to be directly connected with field findings on halal education, trader behavior, market governance, and institutional integration.

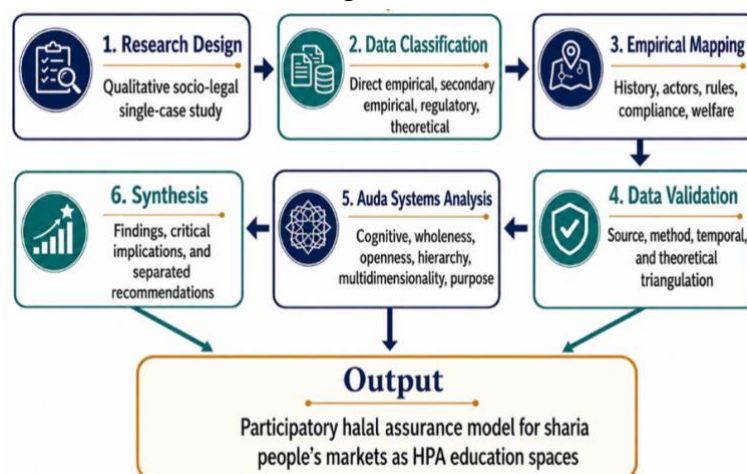


Figure 1. Research Flow Chart

Data validity and credibility were maintained through several strategies. Source triangulation was applied by comparing direct field data with previous studies,

regulatory documents, and theoretical literature. Methodological triangulation was applied by combining observation, interview-based information, document analysis, and literature synthesis. Temporal triangulation was applied by comparing earlier studies from 2014–2024 with the author's 2025 field data, so that the analysis could identify both continuity and change in market governance. Theoretical triangulation was applied by interpreting the empirical findings through Auda's systems-based maqashid framework (Table 3) while still considering the socio-legal distinction between normative rules and actual market practices. In addition, the study used an audit trail by explicitly presenting data sources, analytical categories, operational indicators, and the distinction between findings and recommendations. Credibility was also strengthened through negative case analysis: evidence of weak certification compliance, uneven cleanliness, absence of formal hisbah, and limited metrology supervision was retained in the analysis rather than excluded in order to present the market as a real educational arena with strengths and limitations. To ensure analytical transparency, Table 3 presents the operationalization of Jasser Auda's six systems features into analytical questions, empirical indicators, data sources, and analytical outputs.

**Table 3.** Operationalization of Jasser Auda's Six Systems Features

| Systems feature        | Analytical question                                                                 | Empirical indicators                                                                                                                            | Data examined                                                                   | Analytical output                                                                                         |
|------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|
| Cognitive nature       | How are halal and sharia norms understood, translated, and taught to traders?       | Founder's interpretation, trader understanding, oral socialization, daily ethical instructions, written or unwritten rules.                     | Interview, observation, previous studies on founder role and trader compliance. | Identification of halal education as cognitive habituation rather than merely formal certification.       |
| Wholeness              | How are halalan and thayyiban integrated in market practice?                        | Commodity halal integrity, cleanliness, waste handling, air quality, weighing accuracy, consumer comfort.                                       | Observation, trader compliance data, SNI and HPA documents.                     | Assessment of whether halal assurance is practiced as a holistic ethical-ecological system.               |
| Openness               | How does the market interact with external actors and formal halal institutions?    | Relationship with local government, residents, BPJPH, LP3H, Halal Centers, certification programs, and market authorities.                      | Interview, regulatory documents, halal governance literature.                   | Diagnosis of the gap between community self-regulation and formal halal certification.                    |
| Interrelated hierarchy | How is the local market linked to larger halal supply-chain and regulatory systems? | Suppliers, slaughterhouses, metrology, sanitation services, certification bodies, and market management hierarchy.                              | Regulations, previous studies, field findings.                                  | Explanation of why local halal education cannot secure halal integrity without structural linkage.        |
| Multidimensionality    | How does the market negotiate conflicting values and practical constraints?         | Tension between formal certification and informal trade, Smoke-free regulations and cigarette sales, livelihood protection and consumer rights. | Observation, interview, empirical studies.                                      | Interpretation of halal governance as gradual, contextual, and participatory rather than purely punitive. |
| Purposefulness         | To what extent does the market realize maslahah for traders and consumers?          | Economic inclusion, protection from eviction, affordable rent, consumer trust, halal traceability, sanitation, and supervision.                 | Welfare studies, interview, observation, maqashid literature.                   | Evaluation of partial maslahah alongside remaining certification and governance gaps.                     |

*Source: Author's operationalization of Auda's systems approach for this study.*

### 3. RESULTS AND DISCUSSION

#### a. Historical and Operational Profile of the Az-Zaitun Sharia Market Surabaya

The establishment of the Az-Zaitun Sharia Market in Surabaya can be interpreted not merely as the chronological emergence of a new traditional market, but as a socio-legal intervention in the tension between urban order, informal livelihoods, and Islamic economic ethics. The market was developed on private land belonging to Prof. Dr. H. Suroso Imam Zadjuli on Jalan Kutisari Selatan XIII, Tenggilis Mejoyo District, Surabaya. Its formation began when the Kutisari sub-district administration searched for a non-coercive solution for street vendors from the Krempyeng Market, whose activities were repeatedly disciplined by Satpol PP because they were considered to disturb traffic flow and public order ([Islamiyah, 2020](#); [Suharyanto, 2025](#)). Thus, the market emerged from a concrete urban governance problem rather than from an abstract symbolic project of Islamization.

The sharia label in this case did not function simply as a religious brand. It became a moral technology for reorganizing informal economic activity into a more disciplined, legitimate, and educational market space. Based on an interview with Mr. Toni, the market manager, traders were not only physically relocated but were also introduced to rules concerning halal commodities, honest transactions, accurate weighing, cleanliness, smoke-free areas, fair pricing, and social solidarity. The repeated meetings involving the founder, sub-district officials, traders, and surrounding residents show that the market emerged through negotiation and social consent, not through a purely bureaucratic decree ([Suharyanto, 2025](#)). This makes Az-Zaitun an important example of community-based halal governance because the internalization of halal values began before formal certification became the dominant language of halal policy.

However, the same historical origin also reveals an institutional paradox. On the one hand, the market has a strong moral foundation because its rules were built through the founder's charisma and trader-community consensus. On the other hand, the system remains fragile because its governance relies heavily on personal authority, informal reminders, and moral persuasion. Recent studies on halal certification realization emphasize that the national halal ecosystem increasingly depends on standardized instruments such as SiHalal, SEHATI, halal supervisors, PPH assistants, and institutionalized certification procedures ([Khayati et al., 2024](#); [Shasa et al., 2025](#)). Against this background, Az-Zaitun's strength as a locally embedded moral market simultaneously becomes its weakness when confronted with the formal, auditable, and document-based logic of the national Halal Product Assurance (HPA) regime.

This finding deepens the argument that sharia people's markets cannot be assessed only by asking whether they carry a sharia label. The more important question is whether the label is transformed into daily governance, trader discipline, consumer protection, and institutional accountability. Az-Zaitun has succeeded in transforming

informal traders into a more orderly Islamic business community, but it has not yet fully transformed its moral order into a formal halal assurance infrastructure. Therefore, the historical profile of the market demonstrates both the possibility and the limitation of bottom-up halal education in Indonesian people's markets.

#### **b. Ethical Regulations, Empirical Compliance, and the Gap between Halal Habitus and Formal Certification**

The internal rules of the Az-Zaitun Sharia Market, based on an interview with Mr. Toni, the market manager, consist of six main ethical pillars: commodities must be halal in substance and acquisition; scales and measurements must not be manipulated; traders must avoid deception and disclose product defects; stalls and wet-food areas must be kept clean; smoking is prohibited in the trading area; and prices should remain affordable through modest profit and high turnover (Suharyanto, 2025). Table 4 shows that these rules are not merely written ideals, because several ethical practices are supported by observation and interview evidence. However, compliance is selective and uneven. Halal certification is relatively stronger among meat, fish, and processed-food traders, while clothing traders and several basic-grocery traders do not register because they perceive certification as irrelevant to their commodities. Thus, the sharia rules operate as a living moral culture that has begun to connect with formal certification, but has not yet become a fully audited and comprehensive compliance system.

This distinction is analytically important. In the literature on halal literacy, knowledge and positive attitude do not automatically produce full compliance unless they are supported by procedural capability, accessible mentoring, and institutional facilitation. The data in Table 4 confirm this pattern. Mr. Toni's statement that vulnerable commodities have obtained BPJPH certification indicates that halal awareness has moved beyond informal trust in certain sectors. Yet the refusal or hesitation of some traders to register also shows that halal education must explain not only the legal obligation of certification but also the logic of risk, traceability, cross-contamination, and consumer protection. Recent studies similarly show that halal certification for MSEs is shaped by literacy, NIB ownership, access to SiHalal, and the availability of halal companions (Shasa et al., 2025; Surbakti et al., 2025).

Table 4 consolidates field-based information, interview-based findings, observation notes, and previous empirical studies on Az-Zaitun. Its purpose is not merely descriptive. Table 4 identifies the concrete distance between normative sharia rules and actual market behavior: certification has progressed in high-risk commodities, honesty and fair pricing are supported by trader narratives, but smoke-free discipline, sanitation uniformity, metrology audit, and welfare measurement remain incomplete. Therefore, the subsequent maqashid analysis is grounded in empirical evidence rather than theoretical assertion alone.

**Table 4.** Expanded Empirical Evidence of Trader Compliance and Governance Gaps in Az-Zaitun Sharia Market

| Object of compliance                  | Empirical evidence                                                                                                                                                                                                                                                                                                                                                | Critical interpretation                                                                                                                                                                                                          | Analytical implication                                                                                                        |
|---------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| Halal commodities and formal labels   | Mr. Toni stated that the traders had obtained halal certificates from BPJPH, although not all of them had done so. The meat, fish, and processed-food traders had already obtained halal certification. Meanwhile, clothing traders and some basic-grocery traders did not apply for certification because they did not consider it necessary (Suharyanto, 2025). | Halal awareness has developed well, as the traders possess formal certification from the state, particularly for commodities that are vulnerable to cross-contamination, such as meat and wet food products.                     | The market should be read as a halal education arena, not yet as a fully certified halal retail system.                       |
| Weighing accuracy and fairness        | Informants 3 and 4 were observed not to manipulate scales, while Informant 5 applied the same price to all buyers. One trader used a scale with a legal metrology mark, but not all traders needed weighing instruments (Julieta & Fanani, 2020).                                                                                                                 | Fairness is practiced at the interpersonal level, but it is not yet supported by regular metrology audit or formal market supervision.                                                                                           | Halal education must be connected with legal metrology because fairness in measurement is part of consumer protection.        |
| Honesty and transparency              | Several traders were reported to provide clear information about product quality and to allow defective goods to be returned or exchanged (Julieta & Fanani, 2020; Setiabakti & Fauzy, 2020; Suharyanto, 2025).                                                                                                                                                   | Honesty is embedded in trader-consumer relations, but it remains dependent on personal ethics rather than institutionalized complaint procedures.                                                                                | The market requires simple consumer feedback and complaint mechanisms to convert ethics into accountable service.             |
| Cleanliness and thayyib environment   | Observation found variation: one stall was less tidy with scattered plastic, while others provided trash containers and arranged goods neatly. The manager also noted that cleanliness and smoke-free discipline need continuous reminders (Suharyanto, 2025).                                                                                                    | The thayyib dimension is partially realized. Cleanliness is practiced by many traders, but absence of uniform sanitation control weakens the visual distinctiveness of the sharia market.                                        | Halal education should include waste, water, sanitation, air quality, and stall arrangement, not only product permissibility. |
| Smoke-free rule and health protection | Some traders did not smoke inside the market, while at least one trader sold cigarettes but did not smoke in the trading area (Julieta & Fanani, 2020). The researcher's observation in 2025 showed that parking attendants and several other individuals were smoking within the market area.                                                                    | The implementation of the smoke-free area regulation has not been fully complied with.                                                                                                                                           | A gradual compliance model is needed so that health protection does not become socially punitive for small traders.           |
| Affordable pricing and profit ethics  | Based on the observation, the traders stated: "Alhamdulillah, we are able to make a profit." Mr. Toni also added that the traders certainly earn profits, although at varying levels (Suharyanto, 2025).                                                                                                                                                          | Anti-excessive-profit ethics exists but remains voluntary because there is no transparent price monitoring instrument.                                                                                                           | Market education should include fair pricing literacy and collective norms against exploitative profit-taking.                |
| Welfare support for traders           | Previous research concluded that trader welfare improved through access to livelihood, interest-free support from At-Tiin Islamic Foundation, affordable rent, and leniency for traders facing payment difficulty (Julieta & Fanani, 2020).                                                                                                                       | The claim regarding trader welfare is empirically supported as economic inclusion and livelihood protection, but it should not be overstated as quantitative income growth because systematic income data are not yet available. | Future evaluation should measure income, expenditure, debt reduction, asset accumulation, and household resilience.           |

Source: Synthesized from Mukhiqon (2014), Islamiyah (2020), Julieta & Fanani (2020), Setiabakti and Fauzy (2020), Maula (2020), Suharyanto (2025), Shasa et al. (2025), and Surbakti et al. (2025), Researcher's Observation (2025).

Table 4 demonstrates that the Az-Zaitun Sharia Market has successfully created a moral ecology of halal trade while also revealing several unresolved governance gaps.

The strongest evidence appears in the certification of high-risk commodities, honesty in transactions, modest profit orientation, interpersonal trust, and traders' willingness to maintain cleanliness. The weakest evidence appears not in the total absence of halal concern, but in the incompleteness of formal certification across all relevant commodity categories, limited documented traceability, uneven sanitation control, weak smoke-free enforcement, limited metrology supervision, and the absence of an institutionalized hisbah or halal steward. This distinction is central to the article's argument: Az-Zaitun is an effective space for halal habituation and selective certification awareness, but it still requires institutionalization before it can function as an auditable halal assurance model.

The welfare finding also requires a careful and methodologically modest reading. [Table 4](#) records trader statements that they are able to make profits, and Mr. Toni confirms that traders generally earn profits although at varying levels. This evidence is important because it shows that the market functions as a livelihood space. However, it does not yet prove a measurable increase in welfare in a strict quantitative sense. [Julietta and Fanani \(2020\)](#) also showed that the market contributed to trader welfare through livelihood access, affordable rent, interest-free financial support, and leniency for traders experiencing difficulty in paying rent. Therefore, this article uses the more precise terms economic inclusion and livelihood protection, while recommending future measurement of income, expenditure, debt reduction, asset accumulation, and household resilience ([Fajaruiddin & Elvina, 2025](#)).

#### **c. Welfare, Livelihood Protection, and the Limits of Maqashid-Based Maslahah**

The welfare dimension of Az-Zaitun needs to be examined through a distinction between livelihood protection and comprehensive welfare. [Table 4](#) indicates that traders are able to obtain profit, but at different levels. This finding supports the argument that the market protects former informal traders from repeated eviction, offers an affordable place to trade, and creates a more orderly environment for economic activity. In maqashid terms, this contributes to hifz al-mal because it protects access to income, and to hifz al-nafs because it reduces the vulnerability associated with unstable street-vendor livelihoods. The market also supports hifz al-din because business ethics are linked to daily religious responsibility ([Ma'arif & Firdaus, 2024](#)).

Nevertheless, the available empirical evidence does not yet prove full maqashid-based welfare. A complete welfare claim would require systematic information on monthly income, business capital, savings, debt burden, household education, health expenditure, business continuity, and intergenerational mobility. The statement that traders gain profit should therefore be read as evidence of livelihood continuity, not as proof of comprehensive prosperity. Such caution is important because maqashid analysis must not become a normative celebration that overlooks empirical limitations.

This limitation has broader significance for halal education. [Table 4](#) shows that a market can be religiously meaningful, socially protective, and partially certified while

still being structurally weak in smoke-free discipline, sanitation control, metrology supervision, and documented traceability. If halal education is expected to produce masalah, it must generate not only ethical behavior but also measurable consumer protection, product traceability, clean infrastructure, disciplined public-health practice, and trader resilience. In this sense, the welfare of traders and the protection of consumers cannot be separated. The purpose of halal assurance is not only to certify products, but also to build a fair, hygienic, trustworthy, and sustainable market ecosystem (Miswanto & Fatimah, 2025; Suaidi et al., 2025).

#### d. The Sharia People's Market through Jasser Auda's Maqashid Systems Approach

The six features of Jasser Auda's systems approach are used here as analytical instruments to interpret the findings, not as an independent theoretical exposition. The focus is on how empirical realities in Az-Zaitun reveal the strengths and limitations of halal education when it is practiced through community-based market governance. Table 5 summarizes the interpretation of the empirical findings based on Jasser Auda's six systems features, highlighting their implications for halal product assurance education. This approach is necessary because halal assurance in traditional markets does not involve a single legal variable; it involves trader cognition, cleanliness, supply chain, certification, supervision, pricing ethics, local culture, and welfare goals at the same time (Auda, 2007, 2011, 2016; Baihaqi, 2025).

**Table 5.** Expanded Findings-Oriented Matrix of Jasser Auda's Six Systems Features

| System feature                | Empirical manifestation in Az-Zaitun                                                                                                                           | Critical diagnosis                                                                                                                                           | Implication for HPA education                                                                                                                        |
|-------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Cognitive nature</b>       | Sharia rules are translated into simple daily instructions, and traders of vulnerable commodities understand the need for halal certification.                 | Halal cognition is present but selective: meat, fish, and processed-food traders are certified, while some other traders consider certification unnecessary. | Halal education must expand from moral awareness into risk literacy, traceability literacy, and certification literacy for all relevant commodities. |
| <b>Wholeness</b>              | Halalness is connected with cleanliness, weighing accuracy, smoke-free space, honesty, fair pricing, and certification of high-risk commodities.               | The halalan-thayyiban ideal is visible, but sanitation, waste control, and smoke-free discipline remain uneven.                                              | HPA education must include hygiene, waste, water, air quality, metrology, and consumer comfort, not only product permissibility.                     |
| <b>Openness</b>               | The market has begun to connect with BPJPH certification for several commodities but remains dependent on internal moral governance.                           | Community openness is strong socially, but institutional openness is incomplete and selective across trader categories.                                      | Halal companions and Halal Centers should enter the market through collective assistance and commodity-based mentoring.                              |
| <b>Interrelated hierarchy</b> | The market depends on suppliers, slaughterhouses, metrology systems, sanitation services, BPJPH certification, and market supervision.                         | Local self-regulation and partial certification cannot secure the entire halal chain without structural linkage.                                             | Market education must be linked to RPH/RPU certification, supplier traceability, metrology, sanitation, and formal inspection.                       |
| <b>Multidimensionality</b>    | The market balances formal certification, traders' perception of necessity, smoke-free rules, parking-area behavior, modest profit, and livelihood protection. | The market negotiates values pragmatically, but ambiguity remains when health rules and certification duties are not consistently enforced.                  | Gradual compliance models are needed to protect consumers and public health without extinguishing small livelihoods.                                 |
| <b>Purposefulness</b>         | The market protects traders from eviction, enables profit, forms ethical habits, and certifies vulnerable commodities.                                         | Maslahah is partial because welfare data, certification coverage, smoke-free discipline, sanitation control, and supervision remain incomplete.              | The goal of HPA education must be measurable consumer protection, trader resilience, sanitation, traceability, and welfare evaluation.               |

*Source: Author's synthesis based on Auda (2007, 2016), empirical evidence from Az-Zaitun Market, and recent halal governance literature.*

The cognitive feature (Table 5) appears in the way the founder and market manager translated Islamic economic norms into simple and understandable rules for traders. Halal was not introduced only as a legal document but as daily cognition: sell lawful goods, do not cheat, keep the stall clean, do not smoke in the market, and take reasonable profit. Table 5 shows that this cognition has produced concrete effects: meat, fish, and processed-food traders have obtained halal certification because these commodities are perceived as vulnerable to contamination, while some clothing and basic-grocery traders have not registered because they do not perceive certification as necessary. This indicates that halal cognition is already present but still uneven. It needs to be deepened from commodity-based intuition into a more systematic understanding of risk, traceability, and legal obligation.

The wholeness feature (Table 5) is reflected in the integration between halalan and thayyiban. Az-Zaitun connects halal products with cleanliness, accurate weighing, honesty, air quality, and consumer comfort. Yet Table 4 indicates only partial wholeness. On the one hand, high-risk commodities have been brought closer to formal halal assurance through certification. On the other hand, observation still records scattered waste, the need for continuous reminders about cleanliness, and smoking by parking attendants and several individuals in the market area. Therefore, the market's holistic vision has been internalized as an ethical ideal but has not yet become a uniform operational standard. Recent halal governance discussions similarly emphasize that halal integrity requires supply-chain assurance, sanitation, product handling, public-health discipline, and institutional monitoring, not merely a label (Baihaqi, 2025; BPJPH, 2025).

Az-Zaitun was socially open from its establishment because it emerged through negotiation among the landowner, sub-district bureaucracy, traders, and local residents. Table 5 shows that the market has also begun to open itself toward the national halal regime because several traders already hold BPJPH halal certificates. However, this openness remains selective. It is stronger among meat, fish, and processed-food traders, but weaker among clothing and some basic-grocery traders who do not perceive certification as relevant. In a systems perspective, openness therefore requires more than moral willingness; it requires institutional channels with BPJPH, LP3H, LPH, Halal Centers, metrology offices, and local market authorities. This gap reflects recent self-declare studies showing that halal companions are crucial because many MSE actors face administrative and digital barriers in entering the SiHalal system (Khayati et al., 2024; Shasa et al., 2025).

The interrelated hierarchy feature (Table 5) shows that Az-Zaitun is a micro-market subsystem that cannot secure halal integrity alone. Table 4 makes this hierarchy visible. Meat, fish, and processed-food traders may hold halal certificates, but their halal integrity still depends on suppliers, slaughterhouses, wet-zone handling, weighing

instruments, waste services, smoke-free discipline, and market supervision. The presence of certified commodities therefore does not eliminate the need for a stronger institutional bridge to BPJPH, the Ministry of Religious Affairs, Halal Centers, legal metrology offices, sanitation services, and slaughterhouse certification authorities. Thus, the problem is not merely trader discipline; it is the weak linkage between local moral governance, commodity certification, and the wider halal supply-chain hierarchy.

The multidimensional feature (Table 5) is visible in the management of competing values. Table 5 shows at least three forms of multidimensional negotiation. First, the market encourages halal certification for vulnerable commodities, while some traders outside those categories do not consider certification necessary. Second, the market prohibits smoking to protect public health, yet observation records parking attendants and several individuals smoking in the market area. Third, traders are encouraged to take modest profit, and the interview evidence confirms that they gain profit at varying levels. These findings show that the market negotiates *hifz al-din*, *hifz al-nafs*, *hifz al-mal*, consumer protection, regulatory certainty, and small-trader survival. This negotiation is sociologically realistic, but it can become a permanent ambiguity if not accompanied by gradual compliance pathways.

The purposefulness feature (Table 5) requires evaluation of whether the market actually produces *maslahah*. Overall, Az-Zaitun has achieved partial *maslahah*. It protects livelihoods, enables traders to gain profit, cultivates honesty, encourages fair weighing, and has moved vulnerable commodities toward formal halal certification. However, *maslahah* remains incomplete because certification is not universal, smoke-free rules are not fully obeyed, sanitation control is uneven, metrology audit is limited, welfare data are not systematically measured, and institutional supervision remains weak. In other words, Az-Zaitun has achieved educational and social *maslahah*, and has begun to achieve certification-related *maslahah* in high-risk commodities, but it has not fully achieved regulatory and systemic *maslahah*.

#### **e. Sharia People's Market as a Melting Pot for Halal Product Assurance Education**

The empirical findings indicate that halal education in Az-Zaitun operates through two complementary educational models. Figure 2 conceptualizes the interaction between these models and illustrates how their integration contributes to participatory halal assurance in the market context. The first is an organic-cultural model, where halal values are internalized through personal example, trader habitus, peer reminders, and the moral authority of the founder. The second is a formal-regulatory model, where halal compliance requires certification, document verification, inspection, and institutional supervision. Table 4 shows that the meeting of these two logics is already visible: high-risk traders have obtained BPJPH certification, while daily ethical practices such as honesty, fair pricing, and cleanliness continue to operate through

community habituation. Figure 2 illustrates this convergence. Analytically, the strength of the bottom-up model: the strength of the bottom-up model lies in cultural acceptance, while the strength of the top-down model lies in legal certainty.

The bottom-up model (Figure 2) is effective because it speaks the language of traders' everyday experience. For micro traders, halal education becomes meaningful when it is connected to selling honestly, keeping stalls clean, avoiding fraudulent scales, and maintaining good relations with consumers. However, Table 4 shows that bottom-up education has an inherent limitation: it is difficult to standardize, audit, and reproduce outside the founder's direct influence. Conversely, the top-down model provides legal certainty through BPJPH, LPH, LP3H, Halal Centers, and the SiHalal system, but it becomes effective only when traders understand why certification matters for their specific commodities. Therefore, the challenge is to translate formal certification into a market-based learning process that is concrete, contextual, and easily followed by traders.

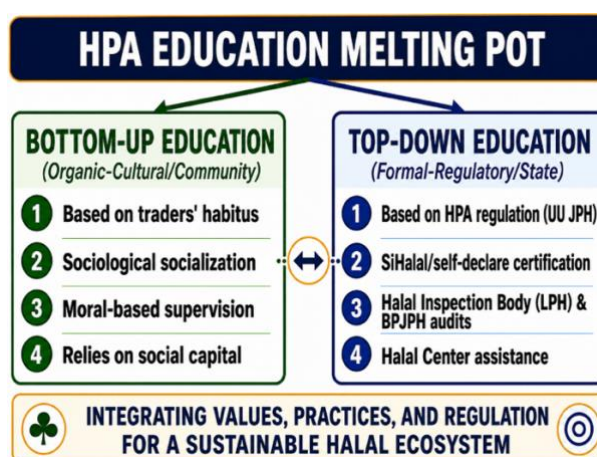


Figure 2. Bottom-Up and Top-Down Model of HPA Education in the Sharia Market

Recent halal literacy research supports this interpretation. Literacy is not only a cognitive variable but also a practical capacity that allows business actors to navigate certification procedures, understand materials, and accept halal as part of market competitiveness (Surbakti et al., 2025). Similarly, studies on halal governance in local cultural contexts show that state regulation becomes more effective when it is mediated through local actors, community institutions, and culturally sensitive supply-chain arrangements (Suaidi et al., 2025). Therefore, the key finding of this article is not that cultural education should replace formal certification, but that certification will be more effective when it is embedded in existing community trust networks.

The convergence of these two models produces what this article calls participatory halal assurance. Table 6 synthesizes the proposed integration between community-based cultural education and formal halal governance into a participatory halal assurance model. In this model, traders are not treated merely as objects of

regulation but as active participants in maintaining halal integrity. Table 6 shows why this model is needed: certified traders, uncertified traders, consumers, parking attendants, market managers, halal companions, religious authorities, universities, and state institutions all influence whether halal values are actually lived in the market. Participatory halal assurance is particularly relevant for people's markets because halal cannot be maintained only through documents; it must also be practiced through routine transactions, product handling, sanitation, smoke-free discipline, fair weighing, and community trust.

Participatory halal assurance (Table 6) also helps explain why a purely punitive approach may be ineffective in traditional markets (Sutoyo et al., 2026). Traders with limited capital and digital access require accompaniment, not only obligation. Market-based halal mentoring can convert oral trust into written traceability, convert moral reminders into SOPs, convert selective certification into broader certification readiness, and convert local religious culture into an accountable halal assurance system. This is where Az-Zaitun contributes to halal education studies: it provides a concrete case of how halal consciousness can be socially reproduced before and alongside administrative formalization.

**Table 6.** Expanded Hybrid Halal Education Model in Az-Zaitun Sharia Market

| Aspect of comparison | Cultural education (bottom-up)                                                     | Formal education (top-down)                                                                        | Required integration                                                                                                               |
|----------------------|------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|
| Basis of authority   | Founder charisma, community consensus, peer control, and trader habitus.           | HPA Law, BPJPH procedures, LPH audit, LP3H assistance, and halal certificate.                      | Transform community trust into documented halal practice, especially for vulnerable commodities.                                   |
| Primary focus        | Ethical behavior: honesty, fair price, cleanliness, non-smoking, and solidarity.   | Administrative validity: product data, material traceability, SJPH documents, certification.       | Connect ethics with traceability, certification, sanitation, smoke-free discipline, and auditability.                              |
| Delivery method      | Personal advice, repeated moral reminders, market rules, and local negotiation.    | SiHalal registration, SEHATI assistance, document verification, field audit, certificate issuance. | Bring digital and administrative procedures into the market through collective mentoring.                                          |
| Strength             | High local acceptance and adaptive capacity among micro traders.                   | Legal certainty, national standardization, and formal consumer protection.                         | Combine acceptance with certainty.                                                                                                 |
| Weakness             | Difficult to audit; dependent on personal ethics and founder-centered supervision. | May trigger resistance when procedures are digitally complex or administratively burdensome.       | Use participatory assistance rather than purely punitive enforcement.                                                              |
| Expected output      | Halal habitus and trader moral discipline.                                         | Halal traceability and legal accountability.                                                       | Participatory halal assurance that integrates halal habitus, selective certification readiness, and accountable market governance. |

Source: Author's synthesis from empirical findings, Shasa et al. (2025), Surbakti et al. (2025), and Suaidi et al. (2025).

#### **f. Analytical Implications Derived from the Findings**

The findings have three main analytical implications. First, the problem of halal assurance in people's markets is not only a lack of certification, but a gap between selective certification, cultural halal habitus, and formal halal traceability. Az-Zaitun shows that high-risk traders can obtain halal certificates while other traders still consider certification unnecessary. It also shows that traders may be honest, religiously motivated, and socially trusted, yet still need standardized documents, supplier records, metrology supervision, smoke-free enforcement, and formal halal certificates where required. Therefore, halal education in traditional markets must be designed as a bridge between habitus, commodity-risk literacy, and documentation.

Second, the weakness of Az-Zaitun is not simply a managerial failure but a systems gap. The market's halal integrity depends on external slaughterhouses, product suppliers, waste management, water access, metrology services, certification agencies, and local government support. This finding confirms Auda's interrelated hierarchy: a micro-market cannot achieve complete *maslahah* when the larger system remains weakly connected. In practical terms, the market needs an institutional interface that links traders with BPJPH, LP3H, Halal Centers, legal metrology offices, and RPH/RPU certification authorities.

Third, the Az-Zaitun case demonstrates that *maqashid* analysis must remain empirical and evaluative. It is not enough to state that a sharia market aims at *maslahah*. The degree of *maslahah* must be examined through evidence: whether traders are protected, whether consumers are informed, whether vulnerable commodities are certified, whether non-certified categories are properly justified, whether products are traceable, whether the environment is clean, whether smoke-free rules are obeyed, and whether supervision is sustainable. The market has achieved social and educational *maslahah* and has begun to achieve certification-related *maslahah* in high-risk commodities, but regulatory and systemic *maslahah* remain incomplete.

#### **4. CONCLUSION**

This study demonstrates that the Az-Zaitun Sharia Market in Surabaya functions as a grassroots model of participatory halal product assurance education. Its contribution lies not only in providing a trading space for former informal traders, but in transforming daily commercial activities into a moral-educational arena where the values of halal commodities, honesty, fair weighing, cleanliness, smoke-free discipline, modest profit, and social solidarity are continuously internalized. The findings further indicate that the market has moved beyond purely informal trust because traders in vulnerable commodity sectors such as meat, fish, and processed foods have obtained BPJPH halal certification. These findings demonstrate that halal education in people's markets can emerge through community habituation while gradually connecting to state

certification. The findings also indicate that Az-Zaitun has achieved only partial implementation of halal product assurance. The market has built a strong halal habitus and has supported livelihood protection for small traders through access to trading space, profit opportunities, affordable rent, interest-free support, and rental leniency. However, it has not yet evolved into a comprehensive halal assurance system. The main limitations include selective and incomplete certification coverage, insufficient documented traceability, absence of an internal hisbah or halal steward, uneven cleanliness control, limited metrology supervision, incomplete smoke-free compliance, and weak institutional linkage with BPJPH, LP3H, Halal Centers, local market authorities, and halal supply-chain actors. Analysis through Jasser Auda's systems-based maqashid approach indicates that Az-Zaitun has achieved educational and social maslahah and has begun to realize certification-related maslahah for high-risk commodities. However, regulatory and systemic maslahah remain incomplete due to uneven certification, sanitation, institutional coordination, traceability, and supervision. The primary contribution of this study is the formulation of the sharia people's market as a participatory halal assurance space. It emerges through the interaction of traders, consumers, market managers, religious figures, halal companions, universities, and state institutions. This model is particularly relevant for Indonesian people's markets because they operate through face-to-face relations, informal trust, and local culture, while simultaneously being required to comply with the mandatory halal certification regime. Practically, these findings suggest that strengthening community-based halal education should be accompanied by closer collaboration among market managers, halal authorities, universities, and local governments to improve certification, supervision, and sustainable halal governance. Overall, these findings demonstrate that community-based halal education can effectively cultivate ethical trading practices but requires stronger institutional support to achieve comprehensive halal product assurance. This study is limited to a single case; therefore, comparative studies across different sharia people's markets are recommended to strengthen the generalizability of the proposed model.

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