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Empowering Halal-Certified Local Processed Products to Enhance the Competitiveness of MSMEs: A Community-Based Approach in Wiyung, Surabaya

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Abstract

In the digital era, integrating Islamic values with business practices has become crucial for inclusive and ethical economic growth. This study aims to empower local micro, small, and medium enterprises (MSMEs) in Wiyung, Surabaya, through the development of halal-certified processed food products. The program involved training and mentoring sessions focused on halal production, certification procedures, digital marketing strategies, and product branding. Using a pre-test and post-test method involving 25 women entrepreneurs from the local PKK group, the study observed a 50% increase in participants' understanding of halal standards. The results confirm that enhancing halal literacy and digital capability improves the competitiveness and sustainability of local MSMEs. This model can serve as a replicable framework for promoting halal economy and ESG values at the grassroots level.

Keywords:

*Halal Certification, MSMEs, ESG,
Digital Marketing, Islamic
Economy, Community
Empowerment*

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Introduction

The global halal economy has experienced rapid growth, creating new opportunities for Muslim-majority communities to compete in ethical markets. Yet, many MSMEs in Indonesia lack awareness and resources to fulfill halal standards (Dwikiwibowo & Iqbal, 2025). Integrating Islamic values into sustainable business models becomes imperative in advancing ESG (Environmental, Social, Governance) principles, as halal now symbolizes not only faith-based compliance but also global ethical assurance (Syahril & Nugroho, 2024). Community service and knowledge-transfer programs in finance and management have been shown to significantly strengthen small entrepreneurs' resilience and efficiency, especially when incorporating digital tools for bookkeeping and marketing (Hidayah et al., 2022). This paper presents a community-based intervention to support MSMEs in Wiyung Brantas Permai, Surabaya, in developing halal-certified processed food products that align with sharia and market requirements.

In recent years, the halal industry has transcended its religious origins to become a universal symbol of quality, hygiene, and ethical assurance—factors increasingly demanded by global consumers (Masruroh, 2024). Indonesia, as the world's largest Muslim-majority country, holds a strategic advantage in this sector, yet the vast potential remains underutilized due to limited halal literacy and accessibility to certification pathways among grassroots entrepreneurs (Gunawan & Gunawan, 2025). Women-led MSMEs, in particular, face challenges in navigating bureaucratic processes and adopting digital tools needed to reach broader markets (Harahap, 2025; Irawan, 2025). Community engagement frameworks have emphasized that inclusive participation—such as in peri-urban food production and women farmer cooperatives—can elevate women's role in economic resilience while enhancing food security (Adji, 2025).

Recognizing these gaps, there is a pressing need to design empowerment models that are not only rooted in Islamic economic principles but also integrate contemporary business strategies such as digital marketing, branding, and ESG values (Hadi, 2025). The resilience of MSMEs also depends on addressing structural and market barriers, as shown in Bangkalan where halal-certified MSMEs still struggled due to low awareness and limited marketing opportunities (Yulianto, 2025). Evidence from higher education studies further shows that citizenship competence and entrepreneurial effectiveness grow when community members are actively engaged in sustainable, value-driven initiatives (Bastida, 2023). This study responds to that need through a participatory action research framework that combines education, mentorship, and community engagement to promote inclusive and sustainable halal entrepreneurship (Shah, 2025). As emphasized in recent discourse, effective stakeholder dialogues and collaborations are key to ensuring community projects achieve equity and long-term sustainability (Yatmo et al., 2025). The outcomes of this research aim to serve as a blueprint for other communities seeking to bridge traditional values and modern economic practices, particularly as Indonesia accelerates halal certification growth through digitalization initiatives (Halal Times, 2024).

Method of Study

This study adopted a Participatory Action Research (PAR) framework over a 5-month period (February to July 2025) as part of a structured community engagement program. The participatory nature of this research emphasized co-learning and empowerment, positioning the

participants not merely as beneficiaries but as active agents of change. The program was collaboratively designed with the PKK Wiyung Brantas Permai community in Surabaya, focusing on 25 women entrepreneurs engaged in local food processing.

The methodology comprised several sequential phases:

a. Needs Assessment and Module Design

The program began with a field survey and informal interviews to identify participants' knowledge gaps in halal production, certification procedures, and digital marketing. This formative input was used to tailor the training module covering halal standards, certification processes, branding, and packaging.

b. Face-to-Face Training

A two-day intensive training was conducted, consisting of:

- i. Lectures on halal-thayyib principles and relevant legal frameworks (MUI, BPJPH, UU JPH No. 33/2014),
- ii. Demonstrations of halal-compliant production techniques,
- iii. Simulated completion of halal certification forms,
- iv. Hands-on design of halal-compliant packaging and labeling.

c. Digital Marketing Coaching

Participants received a focused session on utilizing social media platforms (Instagram, Facebook, TikTok) for halal product marketing. Practical content creation techniques and basic photography for promotion were included.

d. Integrated One-Day Workshop

A final workshop was held featuring collaboration between trainers, participants, and representatives from halal certification institutions. The workshop provided real-time feedback on participants' product packaging and readiness for certification.

e. Ongoing Assistance Post-training support was facilitated through:

- i. A dedicated WhatsApp group for consultation and peer discussion,
- ii. Distribution of printed and digital learning materials (PDFs, PowerPoint slides, templates),
- iii. Follow-up mentoring for halal certification applications.

f. Evaluation

To assess the program's effectiveness, a mixed-method evaluation was employed:

- i. Pre-Test and Post-Test: Knowledge acquisition was measured quantitatively through standardized tests administered before and after the training.
- ii. Practical Assessment: Participants were evaluated on their ability to apply halal production standards and develop compliant packaging.
- iii. Participant Feedback: Qualitative data was gathered via satisfaction questionnaires to assess perceived usefulness, engagement, and areas for improvement.
- iv. Success Indicator: A minimum increase of 20% in post-test scores was established as a benchmark for learning effectiveness. In addition, completion of practical tasks and consistent attendance (minimum 80%) were required to be considered a successful participant.

Results and Discussion

Program Implementation Overview

The Community Engagement Program (Pengabdian kepada Masyarakat / PKM) was implemented from February to July 2025 in collaboration with PKK Wiyung Brantas Permai. The core objective was to enhance the capacity of local micro, small, and medium enterprises (MSMEs), particularly women-led home industries, in producing halal-certified processed food products and improving product competitiveness through packaging and branding.

Although only one physical (offline) training session was conducted, training materials were distributed in stages through digital documents (PDF), printed manuals, and guided self-

learning via WhatsApp group discussions. The activities followed the proposed timeline and included multiple aspects of halal product development, certification, and digital marketing.

Visual Documentation of Activities



Source: Personal documentation.

Figure 1. Women's religious gathering during the session

The picture shows women sitting together on the carpeted floor during a religious study session, with food offerings placed in front of them.

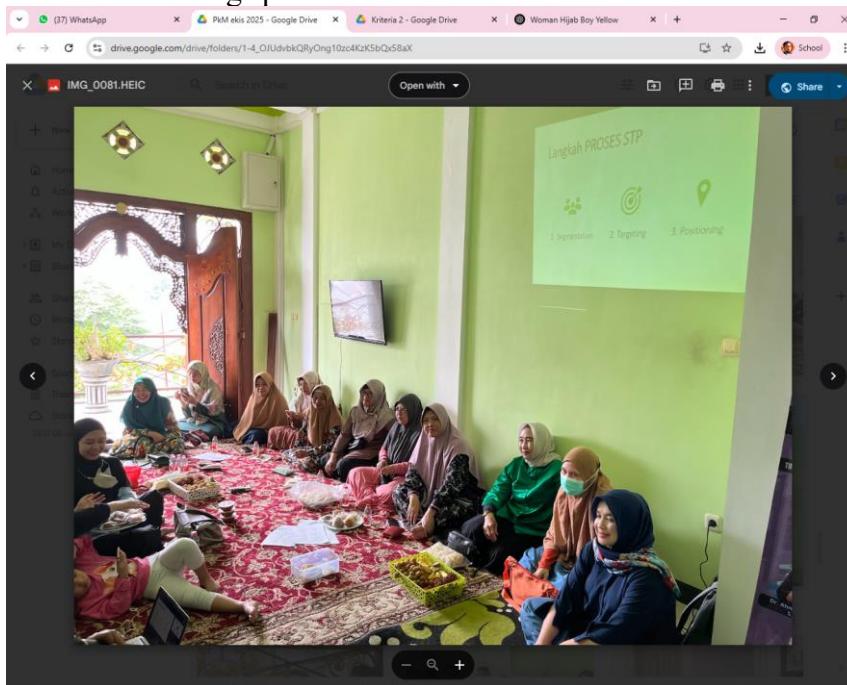
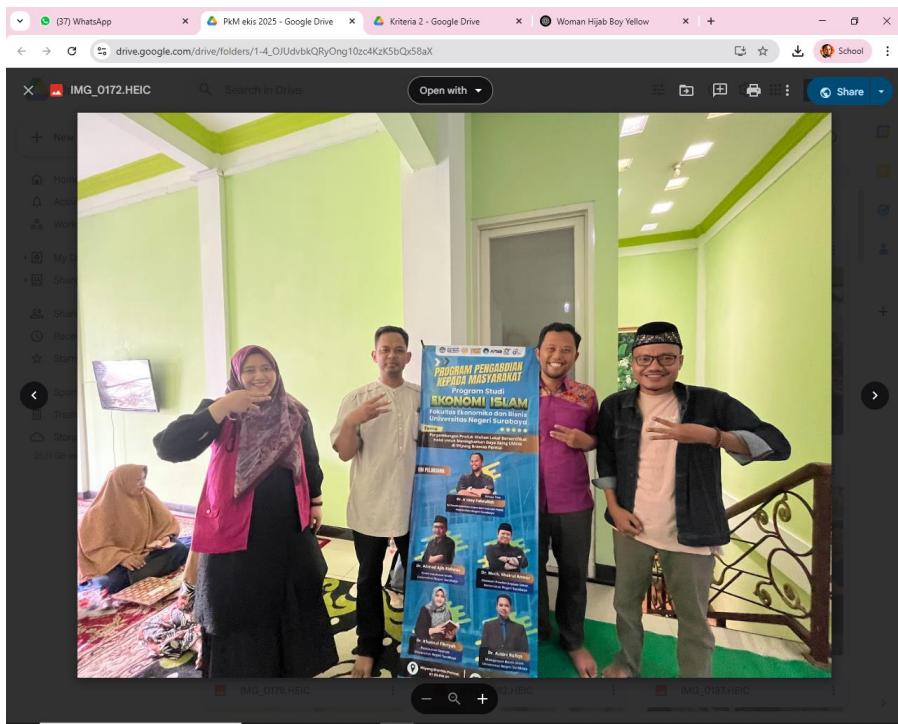


Figure 2. Training session on halal production and certification

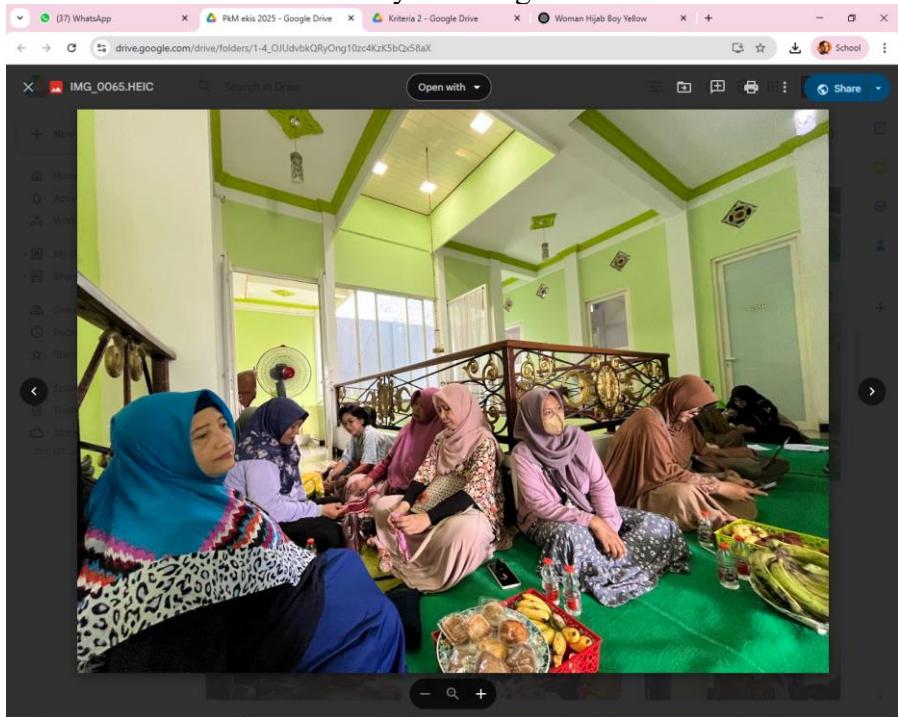
Participants listen to trainers explaining halal-thayyib principles and relevant legal frameworks during the workshop.



Source: Personal documentation.

Figure 3. Team mate documentation with the x banner

All members of the community service gather to become evidence of the session



Source: Personal documentation.

Figure 4. Women enthusiastically participating in the event.

They actively engaged in completing both the pre-test and post-test, while also showing strong involvement during the interactive question-and-answer session led by the trainers. Their participation reflected not only their curiosity but also their commitment to understanding the materials presented throughout the workshop.

Pre test and post test Activities

DAFTAR HADIR PESERTA
PENGABDIAN KEPADA MASYARAKAT
UNIVERSITAS NEGERI SURABAYA

No.	Nama	Tandatangan
1	AV Adam	
2.	Fibri (Fader)	
3	ENDANG (KADER)	
4	Munung (Fader)	
5.	Zentri (Fader)	
6.	Burunggi (Ariyan)	
7.	B. ARIEF	
8.	B. ANDRI	
9.	B. RUS	
10	B. Eddy S	
11	B. Anbol	
12	B. SYA	
13	B. Yanto	
14	B. Herdi	
15.	B. Arik	
16.	Bu. Eti Putrius	
17	Sonya Chansoul M (Fader)	
18	NANA	

DAFTAR HADIR PESERTA
PENGABDIAN KEPADA MASYARAKAT
UNIVERSITAS NEGERI SURABAYA

Pre-Test

Nama: B. Egi S
Produk yang dijual (jika ada):

1. Apa yang dimaksud dengan halal dalam konteks produk makanan?
 - a. Produk yang memenuhi standar lingkungan
 - b. Produk yang memenuhi hukum dan pedoman Islam
 - c. Produk yang bersifat vegan
 - d. Produk yang tidak mengandung bahan pengawet
2. Meningkatkan halal penting untuk bisnis?
 - A. Hanya merupakan persyaratan hukum
 - B. Membutuhkan kultakan umur simpan produk
 - C. Menjamin produk aman untuk dikonsumsi oleh semua kalangan
 - D. Menjamin produk memenuhi hukum di etam, meningkatkan kepercayaan di kalangan konsumen Muslim
3. Mana yang BUKAN merupakan komponen utama dalam produksi halal?
 - A. Menggunakan bahan yang sudah terjamin halal
 - B. Menghindari kontaminasi dengan bahan non-halal
 - C. Mengikuti metode memasak yang tidak sesuai dengan Islam
 - D. Menjaga kebersihan dalam proses produksi
4. Menurut hadis riwayat Ibnu Majah, ilmu yang nananya dilupakkan dan dicabut dari umat paling awal adalah.....
 - a. ilmu mawaris
 - b. ilmu hukum
 - c. ilmu syariah
 - d. ilmu nahu
5. Apa yang dimaksud dengan "Asobah" dalam ilmu waris Islam
 - a. Ahli waris yang ditentukan bagiannya
 - b. Ahli waris yang sudah meninggal
 - c. Ahli waris yang berpidanah agama
 - d. Ahli waris yang tidak ditentukan bagiannya
6. Salat satu nukun dalam perwarihan adalah.....
 - a. Harta Karun
 - b. Ahli waris
 - c. Tanah negara
 - d. Uang rakyat
7. Salat satu produk digital Bank Syariah adalah:
 - a. Mobile banking
 - b. Aplikasi pame
 - c. Aplikasi Memasak
 - d. Tidak ada jawaban yang benar
8. Salat satu cara memilih fintech lading yang baik adalah:
 - a. Terdaftar dalam OJK
 - b. sesuai hukum Nurni
 - c. lengkap yang terkenal
 - d. tidak ada jawaban yang benar
9. Skimming adalah:
 - a. Pengambilan uang
 - b. virus komputer
 - c. Kehilangan dengan cara mencuri data kartu debit atau kartu kredit untuk membuat data di rekening
 - d. Tidak ada jawaban yang benar
10. Dibawah ini merupakan unsur-unsur dari sebuah branding, kecuali :
 - a. Nama merek
 - b. Suara (lagu tematik)
 - c. Maskot produk
 - d. Kompetitor
11. Apa saja unsur yang harus ada di dalam kemasan ?
 - a. Logo Halal
 - b. Daftar bahan
 - c. Isi berat/benih
 - d. Jawaban benar semua
12. Apa saja kriteria kemasan/packaging yang baik ?
 - a. Jelas dan informatif
 - b. Menarik perhatian
 - c. Rumah Ingkungan
 - d. Jawaban benar semua

**Instrumen Persepsi Peserta
Pengabdian Kepada Masyarakat (PKM)**

Nama : NANA
 Alamat : YUNUNG RT 2 RW 5
 Umur : 49 Tahun

Pertanyaan:

1. Setelah mengikuti kegiatan PKM, bahwa kemandirian Bapak/Ibu untuk memberikan persepsi terhadap pelaksanaan Workshop
2. Bapak/Ibu tentu pada kriteria persepsi yang sama
3. Maka/tidaknya konsep dan dasar dari pelaksanaan kegiatan PKM ke depan

Aspek Persepsi Pelayanan Panitia PKM	Indikator	Kriteria			Sangat Tidak Puan
		Sangat Puan	Puas	Cukup	
	1. Kondisi tempat/tinggal	✓			
	2. Kondisi sarana/prasarana	✓			
	3. Kesiapan dan ketepatan instruktur	✓			
	4. Penyebarluasan materi dalam bentuk	✓			
	5. Layanan pangan				
Kejelasan Penyampaian Materi oleh instruktur	6. Kejelasan dalam penyampaian oleh instruktur	✓	Jelas	Cukup	Kurang Jelas
	7. Sistematis Penyampaian Materi	✓	Sistematis	Cukup	Kurang Sistematis
Pengembangan Materi yang diampunkan	8. Pengembangan materi yang disampaikan dalam kegiatan PKM	✓	Penting Penting	Cukup	Kurang Penting
	9. Kegiatan PKM sesuai/mu- nerit dengan tujuan yang di- dapat	✓	Setuju	Biasa Saja	Kurang Setuju
Keterwujudan kegiatan	10. Kesiapan dan ketepatan kegiatan PKM inti, apakah mudah berkenaan untuk mengaplikasikan pengabdian kegiatan tersebut sejalan?	✓	Ya ragu ragu	Tidak	

Komentar umum:
SANGAT PENGAMALAN

Saran: **LEMBAR UHS LAGI MEMPERBAIKI EDUKASI**

Peserta kegiatan PKM

Post-Test Nama: Mansik Produk yang dijelaskan ada: <ul style="list-style-type: none"> 13. Apa yang dimaksud dengan halal dalam konteks produk makanan? B. Produk yang memenuhi standar lingkungan C. Produk yang berbasis uang D. Produk yang tidak menggunakan bahan pertanian 14. Mengapa sertifikasi halal penting untuk bisnis? <ul style="list-style-type: none"> A. Hanya merupakan persyaratan hukum B. Menghindari pengangguran unsur-s unsur produk semasa kalseng C. Mengamini produk memenuhi hukum di Islam, meningkatkan kepercayaan di kalangan konsumen Muslim 15. Mana yang bukan merupakan komponen utama dalam sertifikasi halal? <ul style="list-style-type: none"> A. Mengurangkan bahan yang sudah terjamin halal B. Menghindari kontaminasi dengan bahan non-halal C. Mengikuti metode memasak yang tidak sesuai dengan Islam D. Mengingkat keberhasilan dalam proses produksi 16. Menurut hadis riwayat Ibnu Majah, ilmu yang nonnya dilupakan dan dicabut dari umat paling awal adalah <ul style="list-style-type: none"> E. Ilmu mawaris F. Ilmu hukum G. Ilmu syariah H. Ilmu nahlwi 17. Apa yang dimaksud dengan "Asbabah" dalam ilmu waris Islam <ul style="list-style-type: none"> A. Ahli waris yang ditentukan bagiannya B. Ahli waris yang sudah meninggal C. Ahli waris yang berpindah agama D. Ahli waris yang tidak ditentukan bagiannya 18. Salah satu rukun dalam pewarisan adalah <ul style="list-style-type: none"> E. Harta Karun F. Ahli waris G. Tanah negara H. Uang rakyat 		Instrumen Persepsi Peserta Pengabdian Kepada Masyarakat (PKM) Nama: Mansik Alamat: Teratai Selatan Samarinda Umur: 57 th. Petunjuk: <ol style="list-style-type: none"> Setelah mengikuti kegiatan PKM, jadikan bantuan bagi diri untuk merakamkan pasoppi terhadap pohosaiin Workshop Beri tanda centang pada kriteria persepsi yang sesuai Memberi centang keterangan dan saran untuk penilaian kegiatan PKM ke depan <table border="1"> <thead> <tr> <th rowspan="2">Aspek Persepsi</th> <th rowspan="2">Indikator</th> <th colspan="4">Kriteria</th> </tr> <tr> <th>Sangat Paus</th> <th>Paus</th> <th>Cukup</th> <th>Tidak Paus</th> </tr> </thead> <tbody> <tr> <td rowspan="3">Pelayanan dan Interaksi PKM</td> <td>1. Kondisi ramah tamah</td> <td><input checked="" type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> <tr> <td>2. Kesiapan dan Pengaruh</td> <td><input checked="" type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> <tr> <td>3. 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Output of Activities

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Summary of Activities and Outputs

No	Activity	Timeframe	Immediate Output
1	Coordination and initial preparation	February 2025	Needs assessment, training module development
2	Distribution of halal production materials	March 2025	Guidelines for halal ingredients and procedures (PDF & printed modules)
3	In-person Integrated Training Session	19 April 2025	One-day intensive workshop: halal production, certification, and branding
4	Self-guided digital marketing training	May 2025	Social media marketing guidebook and digital flyer templates
5	Informal mentoring on packaging and branding	June–July 2025	Packaging label revisions, proper halal logo placement, and product information

Measured Impact on Participants

To assess the effectiveness of the program, pre-test and post-test evaluations were conducted with participants. Results showed a significant improvement in understanding halal production and marketing strategies. Below are parts of participants grade:

Participant	Pre-Test (Correct/12)	Post-Test (Correct/12)	Remarks
Sandy	4	6	Improved by 2 points
Manisih	7	10	Significant improvement
Nana	6	9	More accurate responses
Dwi Tianti	7	11	Near perfect understanding

Average Scores:

Pre-Test Average: 6.0

Post-Test Average: 9.0

Improvement: +3 points (50% increase)

These results indicate that the training was effective in increasing both knowledge and awareness regarding halal standards among participants.

Challenges and Solutions

Despite the overall success, several challenges were encountered during the implementation:

Challenge	Solution
Lack of knowledge about OJK and Halal Bodies	Provided additional explanation and real-life simulation during training
Digital literacy gaps among participants	One-on-one mentoring by student facilitators during digital marketing phase
Limited packaging design skills	Ready-to-use label templates were distributed for ease of use

Sustainability Plan and Follow-Up

To ensure long-term impact, the following follow-up activities are planned:

Activity	Timeline	Expected Output
Finalizing scientific article	August 2025	Journal publication
Preparing IP submission	August 2025	Copyright registration of the halal training module
Writing public education articles	September 2025	Online or printed media publication
Formation of local halal community group	Oct–Dec 2025	Neighborhood-based halal business group
Assisting official halal certification	December 2025	At least 1 MSME registered with BPJPH through a certified LPH

Additionally, collaboration with local stakeholders (e.g., municipal offices, LPHs) and periodic mentoring will be organized to maintain momentum and ensure the sustainability of the program.

4. Conclusion

The findings demonstrate that structured halal training enhances MSMEs' capabilities to meet both Islamic and market standards. By supporting local economies with faith-based and ESG-oriented strategies, the model contributes to a more inclusive halal ecosystem. Future programs may incorporate AI-driven tools for halal traceability and digital sales optimization.

Furthermore, the participatory and empowering nature of this intervention has proven effective in fostering self-reliance among women entrepreneurs, encouraging them to adopt best practices in halal production and branding. The use of both face-to-face and digital methods has allowed the training to be accessible and scalable, ensuring broader reach and long-term sustainability. The increase in post-test scores reflects not only improved knowledge but also heightened confidence in navigating halal certification systems.

This initiative also opens opportunities for policy makers and educational institutions to replicate similar programs in other regions, especially those with high concentrations of informal food businesses. By linking religious values with modern business standards, this model strengthens the social fabric while enhancing economic competitiveness. Moving forward, a collaborative approach involving government, academia, certification bodies, and community leaders is essential in realizing the vision of Indonesia as a global halal hub.

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