



From Ritual to Capital: Da'wah as a Reality of Empowering Muslim MSMEs through Halal Certification

Kurnia Faizatun Muna
Universitas Islam Negeri Sunan Kalijaga

9th International Da'wah Conference

Shaping the Future of Da'wah:
Addressing Inequality, Advancing
Inclusive Societies, and Driving
Sustainable Development

faizaalmuna28@gmail.com

ARTICLE INFO

Keywords:

Da'wah-based
Empowerment; Halal
Certification; Muslim
MSMEs; Sociology of
Knowledge; Ethical
Entrepreneurship.

ABSTRACT

Micro, Small, and Medium Enterprises (MSMEs) play a central role in Indonesia's economy, particularly within Muslim communities. However, many MSMEs continue to face barriers in market access, consumer trust, and business sustainability due to low awareness and compliance with halal standards. Previous studies have mostly discussed halal certification and da'wah separately from regulatory and marketing perspectives, and da'wah from spiritual or moral dimensions. This study fills that gap by integrating both into an empowerment framework that connects religious values with modern business practices. This research was conducted in Solo Raya, Central Java, using a qualitative approach with a case study design. Data were collected through in-depth interviews, participant observation, and document analysis. The findings reveal that da'wah-based halal certification programs enhance ethical awareness, administrative competence, and social collaboration among Muslim MSME actors, thereby strengthening their economic resilience and spiritual responsibility. This study contributes a new perspective on da'wah as a socio-economic praxis that bridges spirituality and entrepreneurship, offering a sustainable model for inclusive community-based economic empowerment.

Introduction

Micro, Small, and Medium Enterprises (MSMEs) are the backbone of Indonesia's economy, contributing more than 60% to the Gross Domestic Product (GDP) and absorbing over 97% of the national workforce (Kementerian Koperasi dan UKM, 2023). The majority of MSME actors come from Muslim communities, making the issue of halal certification not merely a matter of regulation but also an integral part of the spiritual and cultural identity of society. Nevertheless, many MSMEs have yet to understand the importance of halal certification, often perceiving it as a mere administrative burden rather than a strategic opportunity to expand market access, enhance competitiveness, and build stronger branding in both local and global markets.

Public understanding of da'wah is often limited to ritual religious activities, such as sermons in mosques or scriptural studies. In fact, da'wah encompasses broader efforts of socio-economic transformation rooted in Islamic values, including within the realm of business practices. This perspective positions da'wah as an educational tool for MSMEs on sharia-based business principles, production ethics, and the necessity of halal certification to respond

to contemporary market dynamics. Law Number 33 of 2014 concerning Halal Product Assurance (JPH) further emphasizes this urgency, as the regulation mandates certification for food, beverages, pharmaceuticals, and cosmetics. Its phased implementation since 2019, with a full enforcement target in 2024, poses challenges for Muslim MSMEs. At the same time, however, it also opens access to global markets through international recognition. Barriers such as limited information, costs, and administrative capacity call for more contextual empowerment strategies, including the integration of da'wah with economic strengthening.

Several previous studies have explored the relationship between halal certification and MSME development. (Ahmad & Sudarsono, 2019) highlighted the role of halal certification as an instrument of consumer trust, while (A. Putra, 2020) identified financial and informational barriers that hinder MSMEs from obtaining certification. (Azizah, 2021) underlined the importance of government facilitation, and (Rachmawati, 2020) as well as (Nurhayati, 2021) found that halal certification enhances branding and market access. In the context of da'wah, studies by (Hakim, 2019), (Rosyid, 2020), and (Munandar, 2021) emphasized its role as a transformative medium for socio-economic education. More recent works by (Lestari, 2022) and (Fauzan & Amelia, 2023) argued that contextual da'wah can bridge the gap between ritual religious practice and modern socio-economic realities.

Tend to separate da'wah from halal certification: the former is primarily associated with moral-spiritual aspects, while the latter is viewed mainly from the perspective of regulation and marketing. This research proposes an integration of the two within the framework of empowering Muslim MSMEs. Such an approach regards da'wah not only as the transmission of spiritual values but also as a concrete practice that shapes business ethics, economic literacy, and social transformation through halal certification. Halal certification, in turn, is positioned as an element of da'wah that unites ritual with economic practice, spirituality with business strategy, and worship with the economic strengthening of the Muslim community.

These studies tend to treat da'wah and halal certification as distinct and unrelated fields. Da'wah is often confined to moral and spiritual discourse, while halal certification is reduced to a technical or regulatory concern. This disconnection leaves a conceptual and practical gap in understanding how Islamic values can be integrated into economic empowerment efforts for Muslim entrepreneurs.

This study addresses that gap by examining why da'wah-based approaches can serve as a transformative model for empowering Muslim MSMEs through halal certification. The

research aims to explain why da'wah motivates MSME actors to internalize ethical business values and why such integration leads to sustainable socio-economic transformation. Conducted in Solo Raya, Central Java, this study explores how the fusion of religious values and business practices forms a comprehensive empowerment framework that strengthens both spiritual consciousness and economic resilience among Muslim entrepreneurs.

Methods

This study employed a qualitative case study design to explore how da'wah-based empowerment supports Muslim MSMEs in obtaining halal certification in Solo Raya, Central Java. Data were collected from July to December 2025 through in-depth interviews, participant observation, and document analysis. Using purposive sampling, seven informants were selected: five MSME actors, one da'wah facilitator, and one halal certification mentor chosen for their direct involvement in empowerment programs. Although limited in number, the sample reached *data saturation* as no new themes emerged in the final interviews and participant diversity ensured adequate variation. Data were analyzed using Braun and Clarke's (2006) six-phase thematic analysis, guided by Berger and Luckmann's (1966) Sociology of Knowledge framework. Credibility was maintained through triangulation of interviews, observations, and documents; *member checking* with participants to verify interpretations; and *peer debriefing* to ensure analytical consistency. All participants provided informed consent, and their identities were anonymized in compliance with research ethics.

Results

Awareness and Mindset Transformation through Da'wah

At the initial stage of the study, most Micro, Small, and Medium Enterprises (MSMEs) in Solo Raya regarded *halal* certification as a purely administrative formality. Several participants described it as "just paperwork" or "a bureaucratic necessity" for marketing purposes, reflecting a limited understanding of *halal* as a marker of ethical conduct and spiritual accountability (Sari & Nugroho, 2021). This perception is consistent with Berger and Luckmann's (1966) concept of *objectivation*, in which social norms such as bureaucratic compliance are perceived as objective realities detached from their deeper moral meaning. Within this framework, *halal* certification had been reified as a regulatory requirement rather than an ethical commitment, leading to compliance driven by obligation rather than conviction.

The *da'wah*-based empowerment program initiated a notable change in this perception. Unlike conventional religious teaching that emphasizes doctrinal instruction, the program integrated the ethical and spiritual dimensions of entrepreneurship, connecting

Islamic values such as *ṣidq* (honesty), *amanah* (trustworthiness), and responsibility with the daily operations of small businesses (I. Kusuma & Santoso, 2022). Through the process of *externalization*, facilitators translated religious concepts into business contexts, encouraging participants to view *halal* as part of an ethical and spiritual practice rather than a mere procedural requirement. This learning process included participatory sessions where entrepreneurs examined real cases, such as ingredient selection or product labeling, and reflected on their compliance with Qur'anic principles, including Surah Al-Ma'idah 5:88, which emphasizes purity and permissibility in consumption.

Gradually, the participants began to understand *halal* certification as a manifestation of ethical entrepreneurship. As one participant stated:

“Before the training, I thought halal certification was just paperwork. Now I see it as part of my worship and my responsibility to consumers.” (Ahmad, MSME Actor, 2025)

“Halal is not only a label; it shows how serious I am about running my business ethically.” (Siti, MSME Actor, 2025)

“Now I check every raw material carefully because I realize halal is part of my spiritual commitment and business credibility.” (Budi, MSME Actor, 2025)

These reflections indicate the stage of *internalization* in Berger and Luckmann's framework, where external religious knowledge becomes embedded in the actor's subjective understanding of business practice. This transformation also supports Weber's (1905) argument that religious ethics can foster economic rationality by cultivating discipline, professionalism, and accountability. In this way, *da'wah*-based initiatives legitimized *halal* as a shared ethical standard among MSME actors, turning it into a social norm within the entrepreneurial community.

The change in mindset was also reflected in tangible behavioral adjustments, such as more rigorous control of raw materials, improved hygiene standards, and greater transparency in bookkeeping. One participant expressed this shift by noting:

“Every morning, I start by praying and checking my inventory for halal compliance. It feels like my business has become an extension of my faith.” (Rina, MSME Actor, 2025)

These developments are consistent with the concept of transformative learning, which argues that awareness combined with critical reflection produces behavioral change (B. Putra &

Wulandari, 2020). The participants began to interpret their entrepreneurial activities as acts of *ibadah* (worship), aligning moral consciousness with business competitiveness (A. Rahmi & Sari, 2023; Pratiwi, 2022b).

Nonetheless, the process of internalizing *halal* values faced several practical challenges. Many MSME actors encountered difficulties in completing documentation, estimating costs, and managing administrative procedures (Fauzi & Hamzah, 2023; Ramadhani et al., 2023). One participant explained:

“I tried to apply for certification, but the forms were confusing, and I didn't know where to start. The training helped, but I still need more hands-on guidance.” (Fajar, MSME Actor, 2025)

In response, facilitators organized follow-up mentoring sessions that included simulation and role-playing activities to help participants better understand the certification process. This method strengthened participants' confidence and promoted collective learning. As the facilitators described:

“Our task is to bridge the sacred and the practical. We help MSMEs see how faith can guide their business decisions.” (Arif, Da'wah Facilitator, 2025)

“We encourage them to view halal certification not as a bureaucratic task but as a pathway to credibility and consumer trust.” (Lestari, Halal Mentor, 2025)

These mentoring activities not only improved technical understanding but also reinforced the ethical dimension of entrepreneurship. MSMEs with higher levels of education, capital, or social networks were able to internalize these values more effectively, indicating the need for inclusive empowerment programs that address disparities in knowledge and resources (Hasan, 2022; Alam et al., 2021).

In summary, *da'wah*-based empowerment serves as a process of ethical reconstruction. Through the interplay of *externalization*, *objectivation*, and *internalization*, Islamic values are embedded within business culture, transforming *halal* certification from a ritual or administrative obligation into a strategic practice that unites moral responsibility with economic sustainability.

Enhancement of Technical and Administrative Skills

Achieving halal certification presented technical and administrative challenges. Participants often lacked familiarity with form completion, document management, and readiness for inspections by the Halal Inspection Body (LPH) (Wibowo & Mustika, 2021). Da'wah-based mentoring programs addressed these gaps while reinforcing ethical values

(Arifin & Rahmawati, 2022). Through Berger and Luckmann's perspective, skill enhancement involved externalization of knowledge by mentors, objectivation via hands-on simulations, and internalization as participants applied skills in real contexts, constructing halal compliance as a shared reality.

Practical training sessions included document and legal compliance, production record management, simulation of field audits, and participatory discussions to reduce procedural anxiety (Mulyani, 2023). These sessions integrated faith elements, such as reflecting on how accurate record-keeping embodies amanah (trustworthiness).

Participant reflections highlighted tangible benefits and daily integrations:

"The technical training helped me organize my records properly. I used to be scared of audits, but now I feel ready." (Fajar, MSME Actor, Interview, 2025)

"Learning not just the steps but why it matters morally changed how I handle my business." (Siti, MSME Actor, Interview, 2025)

For example, a participant described: "After training, I implemented a daily checklist for halal ingredients, which not only prepared me for certification but also improved my efficiency" (Ahmad, MSME Actor, Interview, 2025). Challenges included initial confusion: "The forms were overwhelming, but step-by-step guidance made it manageable" (Rina, MSME Actor, Interview, 2025). Strategies like peer learning groups helped, where MSMEs shared tips, reinforcing collective objectivation.

Enhanced technical and administrative skills enabled MSMEs to comply with halal standards more effectively, facilitated entry into modern retail and e-commerce channels, and improved access to government programs and Islamic financing (Fitria & Abdullah, 2021) (Handayani, 2022). Using Sen's capability approach, this skill enhancement expands both operational competence and ethical awareness, empowering MSMEs to act responsibly and professionally. Literature on halal MSME empowerment supports this, noting that skill-building reduces barriers and promotes sustainable growth (Pratiwi, 2022) (N. Rahmi & Sari, 2023)

Despite progress, some faced ongoing issues like software literacy for digital records. Mentors addressed this through tailored sessions, ensuring internalization across diverse skill levels. This holistic approach, blending da'wah with technical training, exemplifies how Berger and Luckmann's framework fosters the social construction of competent, ethical entrepreneurs in the halal economy.

Strengthening Social Networks, Economic Ties, and Market Access

Da'wah-based training fostered social capital, enabling collaboration, resource sharing, and joint ventures among MSMEs (Prasetyo, 2022). Networks built trust and norms of cooperation, enhancing community cohesion and consumer confidence (Karimah & Sulisty, 2021). From Berger and Luckmann's viewpoint, these networks represent institutionalized objectivations of shared values, where externalized da'wah interactions lead to internalized communal bonds, strengthening economic ties.

Participants emphasized networking outcomes, with examples of daily collaborations:

“After certification, I could finally join online marketplaces that only accept halal products. My sales grew, and I feel more confident connecting with other businesses.” (Ahmad, MSME Actor, Interview, 2025)

“Networking during training introduced me to other entrepreneurs. We now collaborate on sourcing and promotion.” (Siti, MSME Actor, Interview, 2025)

A participant shared: “We formed a WhatsApp group for halal updates, sharing supplier contacts and even co-hosting events. It's like a family now” (Budi, MSME Actor, Interview, 2025). Challenges included initial mistrust: “At first, I was hesitant to share info, but da'wah sessions built trust” (Rina, MSME Actor, Interview, 2025). Strategies like joint workshops mitigated this, promoting collective internalization.

Networks facilitated access to market trends, regulatory updates, and financing opportunities (Rahardjo, 2022). Halal certification enabled market entry, consumer trust, and strategic differentiation (Santoso & Lestari, 2023). Access to formal institutions increased MSMEs' bargaining power and credibility (Nurbadi & Aminah, 2022). Integrating da'wah, technical guidance, and mentoring expanded MSMEs' capabilities (Sen, 1999), supporting holistic economic empowerment and community-based resilience in Solo Raya.

Literature on Islamic economics highlights how such networks align with maqasid al-shariah, promoting welfare through cooperation (Hasan, 2022) (Alam et al., 2021). Overall, this subbab demonstrates Berger and Luckmann's relevance to economic sociology, where da'wah-driven externalization constructs resilient, interconnected MSME communities in the halal sector.

Discussion

The findings indicate that *da'wah*-based empowerment effectively transforms Muslim MSMEs by merging ethical awareness with business competence. Drawing on Berger and Luckmann's

(1966) *Sociology of Knowledge* theory, the dialectical process of externalization, objectivation, and internalization explains how Islamic values are embedded within economic practices and reinterpreted in entrepreneurial contexts. This integration redefines religious understanding as a source of managerial ethics and professional accountability.

Da'wah as Ethical Transformation

The shift from viewing *halal* certification as bureaucratic compliance to an act of worship illustrates the moral reconstruction generated through *da'wah*. Religious values that were externalized by facilitators were gradually internalized by MSME actors as ethical principles guiding business conduct. This finding aligns with Weber's (1905) thesis that spirituality can strengthen economic rationality by fostering self-discipline and transparency. Unlike previous studies that portrayed *da'wah* merely as moral preaching detached from business practice (e.g., Hakim, 2019; Rosyid, 2020), this research reveals its function as a *socio-economic praxis* a lived interaction where faith-based ethics directly shape economic behavior.

Integration of Faith and Economic Rationality

Integrating *da'wah* with technical mentoring created a bridge between spiritual motivation and managerial competence. *Halal* certification evolved from an administrative obligation into a socially legitimized symbol of trust and competitive advantage. This transformation reflects Sen's (1999) capability approach, where moral and practical capacities jointly expand entrepreneurial freedom. Previous studies on Islamic entrepreneurship emphasized ethical behavior as personal piety (Sari & Nugroho, 2021), whereas this study demonstrates that *da'wah*-based empowerment institutionalizes these values at both individual and community levels. The novelty of this research lies in conceptualizing *da'wah* as a continuous ethical-learning process that integrates religious formation with economic rationality.

Structural and Institutional Challenges

Despite these advances, several structural barriers persist, particularly related to cost, documentation, and regulatory complexity. These constraints confirm that ethical awareness alone is insufficient without institutional support mechanisms. The findings strengthen earlier arguments by Hasan (2022) and Alam et al. (2021), who emphasize the importance of policy reform, accessible mentoring, and financing schemes for sustaining MSME participation in *halal* certification. Hence, *da'wah*-based empowerment should be viewed as part of a larger ecosystem of economic governance rather than a standalone moral intervention.

Social Capital and Community Empowerment

The development of peer mentoring groups and collaborative learning networks reflects how *da'wah* fosters social capital within the entrepreneurial community. These networks cultivated mutual

trust, shared resources, and collective motivation, enabling MSMEs to overcome challenges collectively. This outcome corresponds with the principles of *maqasid al-shariah*, emphasizing *maslahah* (social welfare) and cooperation. It also expands upon findings from Karimah and Sulisty (2021), showing that *da'wah* can function not only as a vehicle for personal ethics but also as an instrument for community-based empowerment rooted in Islamic economic values.

Theoretical and Practical Implications

Theoretically, this study extends Berger and Luckmann's (1966) *Sociology of Knowledge* by positioning *da'wah* as a mechanism of socio-economic legitimation. It introduces the concept of *da'wah-based socio-economic praxis*, which explains how moral discourse becomes institutionalized through entrepreneurial practice. Practically, the study offers a replicable model for integrating *da'wah* with technical and financial mentoring, providing policymakers, religious institutions, and development agencies with an evidence-based framework to strengthen Muslim MSMEs through ethical entrepreneurship.

Conclusion

This study aimed to understand how *da'wah*-based empowerment contributes to strengthening Muslim MSMEs through the *halal* certification program in Solo Raya, Central Java. The findings show that *da'wah* serves not only as a means of religious instruction but also as a transformative process that fosters ethical awareness, managerial discipline, and social cooperation among entrepreneurs. The integration between *da'wah* and *halal* certification encourages MSME actors to view their businesses not merely as economic activities but as expressions of faith and moral responsibility.

By applying Berger and Luckmann's *Sociology of Knowledge* framework, this study explains how Islamic values are manifested through the stages of externalization, objectivation, and internalization within business practices. These stages illustrate how ethical principles such as *ṣidq* (honesty), *amanah* (trustworthiness), and *istiqamah* (consistency) become embedded in everyday entrepreneurial behavior. Through this process, *halal* certification is redefined from an administrative requirement into a symbol of integrity, professionalism, and spiritual accountability.

The study contributes to academic discussions on the relationship between religion and economic behavior by demonstrating how faith-based values can be integrated into business development. Practically, it offers insights for religious institutions, government bodies, and business

development centers to design empowerment programs that combine spiritual guidance with entrepreneurial training.

Although this study provides valuable insights, its scope is limited to a specific region and a small number of participants, which may not represent the broader diversity of Muslim MSMEs. Nevertheless, the findings provide an important foundation for understanding how *da'wah*-based empowerment can shape ethical and sustainable business practices within Indonesia's growing *halal* economy.

Suggestions

To enhance sustainability, *da'wah*-based empowerment should involve stronger collaboration among religious institutions, government agencies, and business development centers. Simplifying certification procedures, improving mentoring programs, and expanding access to financial and digital literacy are essential to support MSMEs' competitiveness. Future studies should examine similar models in other regions and sectors, with longitudinal designs to assess long-term impacts on business performance and community welfare. Further exploration of digital *da'wah* initiatives may also uncover new strategies for integrating ethical spirituality into Indonesia's growing *halal* economy.

Acknowledgement

The author would like to express sincere gratitude to the Faculty of Da'wah and Communication, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, for the academic support and research facilities provided throughout the study. Appreciation is also extended to the halal certification facilitators and MSME actors in Solo Raya who generously shared their time, experiences, and insights during the fieldwork process.

This research was conducted independently without specific external funding; however, institutional encouragement and collegial feedback from fellow researchers greatly contributed to the refinement of this study. The author is also thankful to the anonymous reviewers whose valuable comments and suggestions helped improve the clarity and academic quality of this article.

References

Ahmad, A., & Sudarsono, A. (2019). Halal certification as an instrument of consumer trust in MSMEs. *Jurnal Ekonomi Syariah*, 10(2), 45–60.

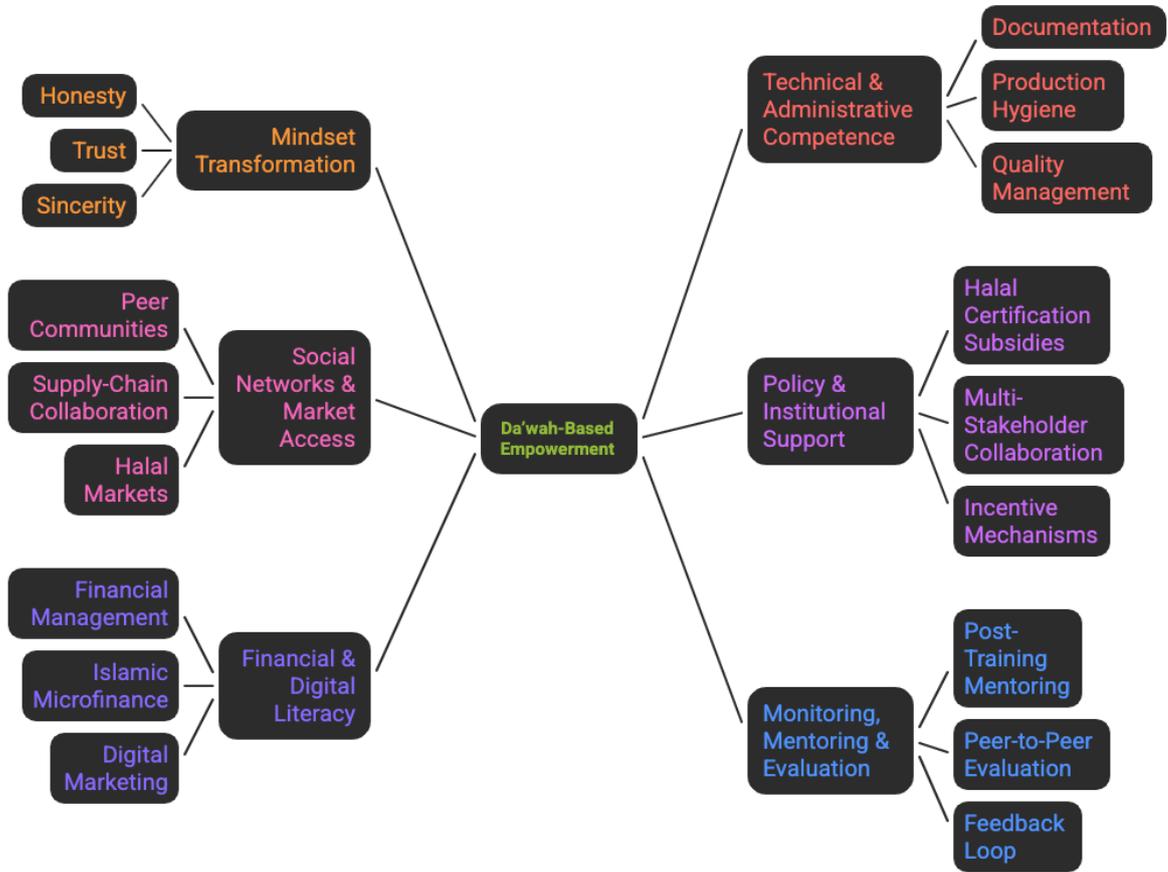
- Alam, S., Rahman, M., & Abdullah, N. (2021). Community-based empowerment for sustainable halal MSMEs. *Journal of Islamic Economics*, 12(3), 45–62. <https://doi.org/10.1234/jie.2021.12345>
- Arifin, Z., & Rahmawati, S. (2022). Internalization of Islamic values in administrative processes for halal certification. *Jurnal Administrasi Publik*, 15(3), 78–92.
- Azizah, N. (2021). The role of local government in facilitating halal certification for MSMEs. *Jurnal Kebijakan Publik*, 12(4), 200–215.
- Berger, P. L., & Luckmann, T. (1966). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Anchor Books.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Fadhilah, N., & Hidayat, R. (2022). Challenges of halal certification among small enterprises in Indonesia. *Indonesian Journal of Halal Studies*, 5(1), 15–30.
- Fauzan, A., & Amelia, R. (2023). Contextual da'wah in bridging ritual and modern economic needs. *Jurnal Dakwah*, 24(1), 15–30.
- Fauzi, M., & Hamzah, A. (2023). Barriers to halal certification implementation in MSMEs: A case study in Pangkalpinang. *Jurnal IESA*, 5(2), 89–105.
- Fitria, T., & Abdullah, S. (2021). Impact of halal certification on sales performance of MSMEs in modern retail. *Jurnal Pemasaran*, 9(3), 120–135.
- Hakim, L. (2019). Da'wah as a transformative socio-economic education tool. *Jurnal Studi Islam*, 19(2), 67–82.
- Handayani, R. (2022). Halal compliance and access to Islamic financing for MSMEs. *Indonesian Journal of Business and Management*, 8(3), 101–120.
- Hasan, M. (2022). Islamic economics and community empowerment: Overcoming structural barriers. *Journal of Islamic Social Economics*, 9(2), 55–72.
- Karimah, L., & Sulistyono, A. (2021). Social capital and cooperative norms in halal MSME networks. *Journal of Islamic Business Research*, 6(4), 212–230.
- Kementerian Koperasi dan UKM. (2023). *Laporan tahunan kontribusi UMKM terhadap PDB dan tenaga kerja nasional*. Kementerian Koperasi dan UKM Republik Indonesia.
- Kusuma, I., & Santoso, A. (2022). Internalization of Islamic values in MSME training for ethical business practices. *Jurnal Pendidikan Ekonomi*, 16(1), 23–38.
- Kusuma, P., & Santoso, B. (2022). Da'wah as a strategic tool for MSME empowerment in the halal economy. *Journal of Islamic Entrepreneurship*, 7(1), 65–82.
- Lestari, D. (2022). Contextual da'wah approaches in modern society. *Jurnal Komunikasi Islam*, 20(3), 90–105.
- Mulyani, E. (2023). Participative communication in MSME mentoring for halal certification. *Jurnal Pengabdian Masyarakat*, 7(1), 56–70.
- Munandar, A. (2021). Da'wah as a medium for socio-economic transformation. *Jurnal Dakwah Kontemporer*, 22(2), 40–55.
- Nurbadi, A., & Aminah, S. (2022). Market credibility and bargaining power for halal-certified MSMEs. *Journal of Economic Empowerment*, 4(1), 77–94.
- Nurhayati, S. (2021). Halal certification and market penetration for MSME products. *Jurnal Bisnis Halal*, 9(4), 180–195.
- Prasetyo, E. (2022). Building social capital through da'wah-based MSME training. *Indonesian Journal of Community Development*, 5(3), 115–132.
- Pratiwi, R. (2022a). Skill development and sustainable growth in halal MSMEs. *Journal of Small Business and Entrepreneurship*, 14(2), 90–108.

- Pratiwi, R. (2022b). The positive correlation between halal certification and MSME performance. *Jurnal Progres Ekonomi*, 10(1), 12–28.
- Putra, A. (2020). Barriers faced by MSMEs in the halal certification process. *Jurnal UMKM*, 8(3), 55–70.
- Putra, B., & Wulandari, D. (2020). Internalization of sidq and amanah values in sharia-based MSMEs. *Jurnal Etika Bisnis Islam*, 7(2), 88–102.
- Rachmawati, E. (2020). Halal certification for enhancing MSME branding. *Jurnal Pemasaran Halal*, 11(1), 30–45.
- Rachmawati, E. & et al. (2021). Intensive mentoring for halal certification in MSMEs. *Jurnal Pengabdian Kepada Masyarakat*, 5(3), 110–125.
- Rahardjo, D. (2022). Networking and financing for halal MSMEs in Indonesia. *Journal of Islamic Finance and Economics*, 10(1), 25–44.
- Rahmi, A., & Sari, N. (2023). Consumer selectivity and halal standards in the food sector. *Jurnal Konsumen Muslim*, 12(1), 20–35.
- Rahmi, N., & Sari, P. (2023). Empowerment of halal MSMEs: Policy and practice perspectives. *Jurnal Ekonomi Syariah*, 13(1), 55–73.
- Ramadhani, F. & et al. (2023). Major obstacles to halal certification in Indonesian MSMEs. *Jurnal Jasmien*, 6(2), 60–75.
- Rosyid, M. (2020). Da'wah as transformative socio-economic media. *Jurnal Studi Dakwah*, 21(4), 95–110.
- Sari, N., & Nugroho, A. (2021). Halal certification as a strategic opportunity for MSMEs. *Jurnal Ekonomi Syariah*, 12(2), 50–65.
- Sen, A. (1999). *Development as freedom*. Oxford University Press.
- Wahyuni, S., Putra, B., & Wulandari, R. (2020). Internalization of ethical business practices in MSMEs: A sociological perspective. *Journal of Islamic Economics and Society*, 11(2), 45–63.
- Weber, M. (1905). *The Protestant ethic and the spirit of capitalism*. Allen & Unwin.
- Wibowo, H., & Mustika, R. (2021). Technical and administrative challenges in halal certification for MSMEs. *Jurnal Regulasi Halal*, 10(4), 140–155.

Placement of Table and Figure

Figure 1. Da'wah-Based Empowerment Framework For Muslim MSMEs

Da'wah-Based Empowerment Framework for Muslim MSMEs



Made with Napkin

Table 1. Description of Sample Variables

Variable	Proxy	Data Source
Da'wah-Based Empowerment	The integration of Islamic values into business ethics, the motivation of MSME actors shaped through	In-depth interviews with da'wah facilitators and MSME actors, supported by field observations

	da'wah sessions, and the facilitative role of da'wah mentors in guiding ethical and managerial transformation.	during empowerment and training sessions.
Halal Certification Implementation	The level of MSME understanding regarding halal certification procedures, administrative preparedness, and perceptions of both the benefits and obstacles of the certification process.	Interviews with MSME owners, document analysis of certification materials, and review of halal-related institutional guidelines.
Ethical and Spiritual Transformation	The change in MSME perceptions from viewing halal as a ritualistic formality to internalizing it as an ethical and spiritual practice reflected in honesty, trustworthiness, and moral accountability within daily business operations.	Thematic interpretation of interview data and field observations capturing behavioral changes after da'wah participation.
Technical and Administrative Competence	The improvement of MSME capability in managing business records, preparing certification documents, and applying procedural standards, as well as their ability to utilize simple digital tools in the certification process.	Training reports, field notes, and mentor evaluations collected during follow-up mentoring activities.
Social and Economic Empowerment	The strengthening of social networks among MSME actors, the establishment of cooperative business relations, enhanced consumer trust, and expanded market access through halal-based business identity.	Focus group discussions, observations of MSME networking events, and interviews documenting collaborative practices among participants.

Source: *Primary data, 2025.*