

Contemporary Da'wah Integration and Government Policy in the Halal Product Assurance Ecosystem in Indonesia: An Empirical Study of the Role of the Indonesian Ulema Council's Halal Ambassadors as Agents of Social Change

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Abstrac: Underpinning this inquiry is the escalating societal demand for certified halal products, especially within the Micro, Small, and Medium Enterprise (MSME) sector, which continues to encounter multifaceted compliance challenges. This study examines how contemporary da'wah and government regulatory frameworks converge in shaping the halal product assurance ecosystem in Indonesia, with particular emphasis on the Indonesian Ulema Council's (MUI) Halal Ambassadors as catalysts for social transformation. A qualitative empirical research design was employed, integrating field observation, semi-structured in-depth interviews, and systematic document analysis pertaining to halal policy implementation. The study reveals that contemporary da'wah operates as a strategic instrument for socialization, public education, and the cultivation of awareness concerning halal certification. The convergence of da'wah methodology and state regulatory mechanisms demonstrably enhances the effectiveness of halal product assurance implementation, most notably through the mediatory function of Halal Ambassadors who bridge the gap between regulatory institutions and business practitioners. These ambassadors assume roles that extend well beyond information dissemination, they serve simultaneously as facilitators, motivators, and mentors supporting MSMEs throughout the certification process. The study's

implications underscore that the synergistic relationship between da'wah practice and public policy constitutes a strategic governance model capable of accelerating the formation of an inclusive and sustainable halal ecosystem. Accordingly, institutional capacity strengthening for Halal Ambassadors and inter-sectoral collaboration are identified as critical imperatives for optimizing halal policy implementation across Indonesia.

Keywords: Contemporary Da'wah, Halal Policy, Halal Product Assurance, Halal Ambassador, Social Change, MSME

Abstrak: Latar belakang penelitian ini didasarkan pada meningkatnya kebutuhan masyarakat terhadap jaminan kehalalan produk, khususnya di sektor Usaha Mikro, Kecil, dan Menengah (UMKM), yang masih menghadapi berbagai tantangan dalam memenuhi regulasi halal. Penelitian ini bertujuan untuk menganalisis integrasi antara dakwah kontemporer dan kebijakan pemerintah dalam membangun ekosistem jaminan produk halal di Indonesia, dengan fokus pada peran Duta Halal Majelis Ulama Indonesia sebagai agen perubahan sosial. Pendekatan penelitian yang digunakan adalah kualitatif dengan metode studi empiris, melalui observasi lapangan, wawancara mendalam, dan analisis dokumen terkait implementasi kebijakan halal. Hasil penelitian menunjukkan bahwa dakwah kontemporer memiliki peran strategis sebagai instrumen sosialisasi, edukasi, dan transformasi kesadaran masyarakat terhadap pentingnya sertifikasi halal. Integrasi antara pendekatan dakwah dan kebijakan pemerintah terbukti mampu memperkuat efektivitas implementasi jaminan produk halal, terutama melalui peran aktif Duta Halal sebagai mediator antara regulator dan pelaku usaha. Duta Halal tidak hanya berfungsi sebagai penyampai informasi, tetapi juga sebagai fasilitator, motivator, dan pendamping UMKM dalam proses sertifikasi halal. Implikasi dari penelitian ini menegaskan bahwa sinergi antara dakwah dan kebijakan publik merupakan model strategis dalam mempercepat terwujudnya ekosistem halal yang inklusif dan berkelanjutan. Oleh karena itu, diperlukan penguatan kapasitas Duta Halal serta kolaborasi lintas sektor guna mendukung implementasi kebijakan halal secara optimal di Indonesia.

Kata Kunci: Dakwah Kontemporer, Kebijakan Halal, Jaminan Produk Halal, Duta Halal, Perubahan Sosial, UMKM.

INTRODUCTION

Indonesia, as the world's most populous Muslim-majority nation, has positioned halal product assurance among the foremost priorities of its national public policy agenda. The demand for guaranteed halal standards has evolved substantially moving well beyond its origins as a personal theological obligation into a systemic societal requirement that permeates nearly every domain of contemporary life, including food and beverage, cosmetics, pharmaceuticals, financial services, and the tourism sector.¹ Within this context, the construction of a comprehensive, inclusive, and sustainable halal product assurance ecosystem represents not merely a regulatory ambition, but a strategic necessity for Indonesia both to uphold the rights of its domestic Muslim consumers and to fortify the nation's competitive position within an expanding global halal market.²

The regulatory architecture governing halal product assurance in Indonesia has undergone considerable transformation since the enactment of Law Number 33 of 2014 on Halal Product Assurance (JPH Law). This legislation mandates the phased halal certification of all products circulating within Indonesian territory a policy direction that simultaneously strengthens protections for Muslim consumers while introducing new compliance burdens, particularly for MSMEs constrained by limited resources, technical knowledge, and access to certification

¹ Ismail Ismail, "THE CONCEPT OF EDUCATOR PATIENCE IN THE PERSPECTIVE OF ISLAMIC EDUCATION PSYCHOLOGY: ACTIVE AND PASSIVE PATIENCE," *ATA-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM*, 2025, 198-211.

² Yusuf Wibisono, *Membumikan Halal: Perjalanan Sertifikasi Halal Indonesia*, Jakarta: Gramedia Pustaka Utama, 2020, 2020.

infrastructure.³ Paradoxically, MSMEs which constitute the backbone of the national economy and contribute upward of sixty percent of Indonesia's Gross Domestic Product represent the segment most exposed to the structural barriers embedded within halal regulatory compliance.

Amid these implementation challenges, the role of socio-religious institutions most prominently the Indonesian Ulema Council (MUI) has assumed heightened strategic importance. MUI functions not solely as a fatwa authority that delineates halal criteria, but has developed the Halal Ambassador program as a practical instrument for socialization and mentorship one that bridges the normative demands of state regulation and the operational realities faced by business actors in the field. This program constitutes a concrete expression of contemporary da'wah oriented toward broad social transformation, rather than narrowly conceived ritual communication.⁴ Halal Ambassadors operate as agents of social change at the most fundamental nodes of the halal ecosystem: the level of micro and small enterprises, which have historically been most marginalized in national policy design.

Several prior studies have meaningfully advanced understanding of halal dynamics in Indonesia. Jahar (2020) examined the regulatory landscape, institutional actors, and implementation challenges of the halal sector in Indonesia, concluding that institutional fragmentation among the Halal Product Assurance Organizing Body (BPJPH), MUI, and Halal Inspection Bodies (LPH) constitutes a primary structural impediment to

³ M. N. Mashdurohatun, A., & Imanullah, "Implementation of the Halal Product Assurance Law from the Perspective of Muslim Consumer Protection," *Ius Quia Iustum Law Journal*, 28, no. 1 (2021): 1-22.

⁴ Moh. Toriqul Chaer dan Ahmad Nurcholish, "Dakwah Kontemporer Dan Transformasi Sosial Dalam Era Digital," *Jurnal Ilmu Dakwah*, 24, no. 1 (2021): 55-74.

effective enforcement.⁵ Choiriyah and Fauzi (2022) specifically investigated the contribution of Halal Ambassadors to halal certification outreach among MSMEs, finding that their presence meaningfully elevated MSME understanding and participation in certification processes though geographic coverage and mentorship capacity remained constrained.⁶ Wibisono (2020), in a comprehensive historical and sociological account of Indonesia's halal certification journey, concluded that the quality of human capital involved at both regulatory and field facilitation levels is the decisive determinant of ecosystem success.⁷

A review of this prior scholarship reveals three significant research gaps. First, no existing study has produced an integrative analysis linking contemporary da'wah and public policy within the halal ecosystem prevailing research tends to operate within one disciplinary register without synthesizing the two. Second, research on Halal Ambassadors remains limited in scope and predominantly addresses the socialization dimension, without adequately exploring their multidimensional agency as social change actors who encompass motivational, mentorship, and cultural transformation functions. Third, empirical mapping of the actual operational mechanisms through which Halal Ambassadors navigate implementation barriers in practice remains scarce. These gaps collectively provide the academic justification for the originality and significance of the present study.

⁵ Asep Saepudin Jahar, "Dinamika Halal Di Indonesia: Regulasi, Aktor, Dan Tantangan Implementasi," *Jurnal Studi Islamika*, 27, no. 3 (2020): 521-556.

⁶ Nafisah Choiriyah dan Muhamad Fauzi, "Peran Duta Halal Dalam Sosialisasi Sertifikasi Halal Bagi UMKM," *Jurnal Ekonomi Dan Bisnis Islam*, 8, no. 2 (2022): 175-194.

⁷ Wibisono, *Membumikan Halal: Perjalanan Sertifikasi Halal Indonesia*.

Accordingly, this study pursues three primary objectives to analyze the integration of contemporary da'wah and government policy in constructing Indonesia's halal product assurance ecosystem, to identify and describe the multidimensional roles of MUI Halal Ambassadors as agents of social change and to assess the effectiveness of this integrative approach in accelerating halal certification outcomes, particularly within the MSME segment. The study yields dual contributions: theoretically, it develops a conceptual framework for da'wah-public policy integration within halal studies; practically, it generates policy recommendations for MUI, BPJPH, and relevant stakeholders aimed at strengthening Indonesia's halal ecosystem in a more effective and sustainable manner.⁸

This study aims to expand contemporary da'wah scholarship by redefining da'wah not merely as a set of ritual practices but as a transformative and socially engaged force that can intersect with public policy to foster measurable socioeconomic progress. In the Indonesian context, this perspective is particularly relevant as many Muslim business communities continue to face structural barriers such as regulatory and infrastructural limitations in accessing a comprehensive halal ecosystem. By positioning da'wah as both a moral and developmental instrument, this research highlights its potential to support more inclusive economic participation and to help translate the principles of the halal economy into practical and accessible realities.

⁸ Hasanuddin dan Farid Wajdi, "Ekosistem Halal Indonesia: Peluang, Tantangan, Dan Strategi Penguatan," *Jurnal Bisnis Dan Manajemen Syariah* 6, no. 1 (2022): 1-20.

RESEARCH METHODOLOGY

Methods used in this study employs a qualitative approach with an empirical research design, selected as the most appropriate methodology for exploring, in depth and context, the phenomenon of contemporary da'wah and halal policy integration as practiced by MUI Halal Ambassadors in the field. The qualitative paradigm was adopted because the inquiry aims to illuminate the meanings, processes, and social mechanisms underlying the phenomenon under study, rather than to quantify variable relationships through statistical modelling⁹

The research data derives from two primary categories. Primary data were gathered from: ten actively serving MUI Halal Ambassadors operating across the Jakarta Capital Region and adjacent areas; six MSME representatives who had undergone halal certification with accompanying mentorship; three officials from the BPJPH within the Ministry of Religious Affairs of the Republic of Indonesia; and two administrators from LPPOM MUI. Secondary data encompassed BPJPH policy documents, MUI Halal Ambassador operational guidelines, institutional performance reports, relevant academic literature, and national halal regulatory instruments.

Data collection was conducted through three primary methods is participatory observation spanning four months of Halal Ambassador field activities, including MSME mentorship sessions and community socialization events, semi-structured in-depth interviews with all purposively selected informants and document analysis encompassing regulatory instruments, operational guidelines, institutional reports, and

⁹ Achmad Zanbar Soleh, "Sosiologi Perubahan Sosial Berbasis Agen: Relevansi Bagi Studi Dakwah Dan Transformasi Masyarakat," *Jurnal Sosiologi Agama* 15, no. 1 (2021): 35-56.

activity minutes. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, comprising sequential stages of data condensation, data display, and conclusion drawing with verification.¹⁰ Data credibility was assured through source and method triangulation, complemented by member checking with key informants. Fieldwork was conducted in Jakarta and several partner regions of the MUI Halal Ambassador program over the period of February through May 2024.

RESULTS AND DISCUSSION

A. Integration of Contemporary Da'wah within the Halal Product Assurance Policy Framework

The study's principal empirical finding is the identification of a systematic and purposively designed pattern of integration between contemporary da'wah approaches and the state-constructed halal product assurance policy framework.¹¹ This integration did not emerge incidentally; rather, it reflects the outcome of protracted institutional negotiations between MUI as religious authority and BPJPH as the statutory body mandated to operationalize the JPH Law. Within this arrangement, da'wah functions not as a conventional religious ritual but as a mechanism for social transformation capable of reaching societal layers inaccessible to formal policy instruments.¹²

¹⁰ Miswanto Miswanto et al., "Language and Cultural Adaptation of Non-Javanese Students at Mambaus Sholihin Boarding School: Islamic Education Perspective," *Kawanua International Journal of Multicultural Studies* 6, no. 1 (2025): 107–23.

¹¹ Evalinda Evalinda et al., "STRATEGI PENGEMBANGAN MEDIA DAKWAH BERBASIS PENDIDIKAN KESEHATAN," *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 5, no. 1 (2025): 31–42.

¹² Mulyono Dwi Putranto dan Wita Farla Dewi, "Strategi Komunikasi Organisasi Keagamaan Dalam Mendukung Kebijakan Sertifikasi Halal Nasional," *Jurnal Manajemen Dakwah*, 6, no. 2 (2023): 102–122.

Conceptually, contemporary da'wah as understood within this context refers to a systematic and planned effort to improve the conditions of individuals and communities in accordance with Islamic values. Chaer and Nurcholish (2021) characterize contemporary da'wah as inherently context-responsive not merely conveying normative religious messages but actively engaging with the social, economic, and legal challenges confronting Muslim communities.¹³ In the halal product assurance context, da'wah as practiced by MUI Halal Ambassadors assumes highly tangible forms: educating stakeholders about the urgency of halal certification, accompanying administrative processes, facilitating access to relevant institutions, and building MSME capacity to meet halal compliance standards.

Field data demonstrate that BPJPH has formally acknowledged and leveraged MUI's da'wah networks as the soft power infrastructure of halal policy. This is evidenced by several structured collaboration mechanisms: first, the designation of Halal Ambassadors as official community-level partners for BPJPH policy socialization; second, their inclusion in the Integrated Halal Certification Facilitation Teams tasked with guiding MSMEs through the self-declare halal process; and third, the joint development of training modules by BPJPH and LPPOM MUI that embed da'wah methodology within the delivery of regulatory content.¹⁴ These mechanisms suggest that the state has embraced a hybrid governance model in halal policy implementation, wherein non-

¹³ Nurcholish, "Dakwah Kontemporer Dan Transformasi Sosial Dalam Era Digital."

¹⁴ Ministry of Religious Affairs of the Republic of Indonesia., *Performance Report of the Halal Product Assurance Organizing Body (BPJPH) 2022*, BPJPH, 2023.

state religious authorities are entrusted to occupy spaces that formal bureaucracy cannot effectively reach.

Viewed through a public policy analysis lens, this integration reflects the co-production model of public service delivery, in which service users and third-party actors actively participate alongside government in generating public value. In the halal context, MUI Halal Ambassadors function as co-production partners who bring social capital, community trust, and value-based communication competencies that the bureaucratic apparatus does not inherently possess.¹⁵ This model has proven more effective than the top-down approaches that have historically dominated Indonesian public policy implementation, precisely because it addresses contextual and cultural needs that differ significantly across regions.

Furthermore, analysis of policy documents and interviews with BPJPH officials reveals that this da'wah-policy integration has tangible effects on certification target achievement. BPJPH data for 2022 indicate that Halal Ambassador-based facilitation programs contributed to a significant increase exceeding forty percent compared to the preceding year in MSME applications for halal certification in regions with active Halal Ambassadors.¹⁶ This performance metric affirms that contemporary da'wah, when systematically integrated with public policy, exerts a multiplier effect far exceeding its capacity as a religious communication instrument alone.

¹⁵ Ahmad Irfan et al., "Optimizing Cyber Media as an Islamic Education and Da'wah Tool: A Case Study of Majelis Ulama Indonesia (MUI) DKI Jakarta," *Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2026): 42–50.

¹⁶ Indonesia., *Performance Report of the Halal Product Assurance Organizing Body (BPJPH) 2022*.

This finding resonates with Umar's (2021) argument that a robust halal ecosystem must be built upon the foundational synergy of religious authority, state policy, and active civil society engagement.¹⁷ Without the involvement of non-state actors who command moral legitimacy and community trust, halal policy implementation will perpetually encounter cultural resistance that regulatory enforcement alone cannot resolve. MUI's Halal Ambassadors, in this regard, occupy that critical space bringing to the halal policy interface a face that is humanistic, grounded, and religiously authoritative.

B. The Multidimensional Role of MUI Halal Ambassadors as Agents of Social Change

The second major finding of this study and perhaps its most original contribution is the identification of a role complexity for MUI Halal Ambassadors that far exceeds what prior literature has acknowledged. Whereas earlier research has largely positioned Halal Ambassadors as policy communicators or information disseminators, empirical data from this study reveal that they perform at least five complementary roles: educator, facilitator, motivator, mediator, and community advocate.¹⁸

In their capacity as educators, Halal Ambassadors are responsible for delivering accurate, comprehensive, and accessible information covering all dimensions of halal product assurance from the theological foundations of halal status, through regulatory requirements and

¹⁷ Nasarudin Umar, *Islam Nusantara Dan Ekosistem Halal Global*, Jakarta: Elex Media Komputindo, 2021.

¹⁸ Fathul Aminudin Aziz, "Manajemen Komunikasi Dakwah Dalam Penguatan Kesadaran Halal Masyarakat," *Jurnal Komunikasi Islam*, 12, no. 1 (2022): 1–24.

certification application procedures, to the economic benefits accruing from certified halal status.¹⁹ Field observation reveals that this educational role is not discharged through formal lectures alone, but through highly contextual and adaptive communicative approaches.²⁰ Halal Ambassadors skillfully deploy everyday language, analogies drawn from the lived experience of business practitioners, and concrete case examples drawn from fellow MSMEs that have successfully attained certification (Aziz, 2022). This grounded pedagogical approach has proven substantially more effective in elevating MSME understanding and awareness than formal communication based on regulatory texts.²¹

As facilitators, Halal Ambassadors perform a critical function in helping MSMEs navigate the procedural complexity of the halal certification process. Interview findings indicate that the primary barrier for most MSME operators is not an inability to meet substantive halal standards, but rather difficulty comprehending and completing administrative requirements perceived as convoluted and burdensome. Halal Ambassadors address this barrier by directly accompanying MSMEs through each stage from completion, document compilation, and verification of internal halal assurance systems.²² This facilitative

¹⁹ Irfan et al., "Optimizing Cyber Media as an Islamic Education and Da'wah Tool: A Case Study of Majelis Ulama Indonesia (MUI) DKI Jakarta."

²⁰ Ismail Ismail and Moh Wardi Moh Wardi, "Transforming Elementary School Students' Science Literacy through Scratch-Based E-Modules Integrated with Islamic Value," *International Journal of Elementary Education* 9, no. 2 (2025): 237-47.

²¹ Aziz, "Manajemen Komunikasi Dakwah Dalam Penguatan Kesadaran Halal Masyarakat."

²² Bustanul Arifin dan Adhi Nugroho, "Halal Value Chain Dan Pemberdayaan UMKM: Perspektif Ekonomi Syariah," *Jurnal Ekonomi Islam*, 13, no. 2 (2022): 89-110.

function transforms the certification process from an exhausting and bewildering experience into a structured, comprehensible journey and in many cases, into an empowering one.

As motivators, Halal Ambassadors cultivate and sustain both intrinsic and extrinsic motivation among MSME operators to persevere through a certification process that demands considerable time, energy, and financial resources. This motivation is constructed through a dual narrative that weaves together dimensions of faith and economic pragmatism. From a faith perspective, Ambassadors remind participants that guaranteeing product halal status constitutes a Muslim entrepreneur's responsibility before consumers, society, and God. From an economic standpoint, they present data and success stories illustrating the revenue growth and market expansion experienced by halal-certified MSMEs, including access to modern retail and large distribution networks that require halal certification as a precondition for partnership. This integration of religious imperative and economic rationality generates substantially more durable and resilient motivation than approaches anchored in a single dimension.

In their mediatory capacity, Halal Ambassadors serve as an indispensable communication bridge between regulatory authorities who operate in the language of law and formal administration and MSME practitioners, who operate in the language of practical commerce and everyday life. Without mediators capable of translating policy discourse into community-accessible language, even substantively sound policies risk implementation failure because target populations

cannot interpret them.²³ MUI Halal Ambassadors, trained in da'wah communication across diverse social registers, possess this translation capacity as a natural competency. They discern when to invoke Quranic authority, when to deploy economic data, and when to employ personal narrative to convey the same essential message to varying audiences.

Finally, in their advocacy role, Halal Ambassadors actively champion the interests of MSMEs before regulatory institutions and related bodies. Several Ambassador informants reported functioning as vocal conduits for MSME aspirations regarding procedural and regulatory barriers, channeling these concerns through appropriate institutional pathways within MUI and BPJPH. This advocacy function positions Halal Ambassadors not merely as instruments of regulatory extension, but as genuine community representatives.²⁴ The duality of this role simultaneously serving as government partner and community advocate constitutes Halal Ambassadors' principal source of legitimacy: they are simultaneously trusted by the state and trusted by the community.

A sociological analysis of these multidimensional roles indicates that Halal Ambassadors function as social brokers or bridging agents who occupy the interstice between formal institutional systems and informal community networks. Social change theory holds that the most effective agents of change are those who can operate across two culturally and structurally distinct systems, translating between them without

²³ Dewi, "Strategi Komunikasi Organisasi Keagamaan Dalam Mendukung Kebijakan Sertifikasi Halal Nasional."

²⁴ Ahmad Atabik dan Mudhofir Abdullah, "Sertifikasi Halal Sebagai Instrumen Perlindungan Konsumen Dan Pemberdayaan Usaha Kecil," *Jurnal Ilmu Syari'ah Dan Hukum*, 55, no. 2 (2021): 211-234.

forfeiting the trust of either. MUI Halal Ambassadors by virtue of the social capital accumulated through da'wah tradition and the institutional authority of MUI have successfully established themselves in precisely this strategic brokerage position.

This finding enriches social change agent theory by introducing religiosity as a variable that amplifies the effectiveness of change agents in Muslim community contexts. Aziz (2022) observes that effective da'wah communication is contingent not only on message clarity and communicator skill, but also on the moral standing and religious legitimacy that the communicator commands.²⁵ MUI Halal Ambassadors possess this religious legitimacy as their primary asset enabling their messages to be received and trusted more readily by MSME communities whose relatively high religiosity inclines them to assign significant moral weight to recommendations from figures perceived as holding religious authority.

C. Implementation Challenges and Strategies for Strengthening the Da'wah-Based Halal Ecosystem

The third major finding of this study is a comprehensive mapping of the challenges encountered in implementing the da'wah-based halal ecosystem, alongside an identification of the adaptive strategies developed by MUI Halal Ambassadors in response to those challenges. Understanding this challenge landscape is essential because it provides a more realistic and candid portrait of the complexity inherent in Halal

²⁵ Aziz, "Manajemen Komunikasi Dakwah Dalam Penguatan Kesadaran Halal Masyarakat."

Ambassador work, while simultaneously furnishing an empirical basis for formulating more targeted policy recommendations.²⁶

The most prevalent challenge is the low halal literacy prevailing among the majority of MSME operators. Although most Muslim MSME practitioners acknowledge the importance of product halal status from a faith perspective, their understanding of the technical and regulatory dimensions of halal compliance such as supply chain management for raw materials, production process requirements, and internal halal assurance systems remains markedly limited. Aji (2023) found that the gap between belief in the importance of halal and knowledge of how to operationalize it within business practice constitutes one of the most significant structural barriers to accelerating MSME halal certification in Indonesia.²⁷ Halal Ambassadors respond to this challenge by developing simplified educational modules calibrated to the average comprehension levels of MSME operators, incorporating visual media, infographics, and digital content that are more accessible than formal regulatory texts.

A second challenge is the economic constraints facing MSMEs, particularly indirect costs associated with the certification process and production system adjustments. Although the government has provided free certification through the self-declare scheme for certain product categories, many MSMEs continue to bear indirect costs in the form of time diverted from productive activities, consultation expenses,

²⁶ Wajdi, "Ekosistem Halal Indonesia: Peluang, Tantangan, Dan Strategi Penguatan."

²⁷ Rizqon Halal Syah Aji, "Halal Literacy Dan Perilaku Konsumsi Muslim: Studi Pada Generasi Milenial Di Indonesia," *Jurnal Ekonomi Dan Keuangan Islam*, 9, no. 1 (2023): 45-68.

and capital investment required to bring production facilities into halal standards compliance.²⁸ Halal Ambassadors address this constraint by developing a group mentorship model in which MSMEs producing similar product types are guided collectively, generating time efficiencies and creating opportunities for knowledge-sharing across enterprises. This collective mentorship model simultaneously fosters a peer-learning ecosystem that reinforces participant motivation and resilience throughout the certification journey.²⁹

A third challenge is the fragmented institutional coordination among BPJPH, MUI, LPH, and relevant regional government departments, which frequently generates confusion and uncertainty for MSMEs. Field data identified cases of inconsistent information across agencies regarding certification requirements, procedures, and timelines inconsistencies that ultimately produced frustration and eroded MSME motivation to complete the process.³⁰ Halal Ambassadors, by virtue of their networks spanning multiple institutions, perform a critical function in clarifying these inconsistencies and constructing a coherent policy narrative for MSME communities. This institutional navigation competency is a critical differentiator between effective and ineffective Halal Ambassadors.³¹

A fourth challenge is the insufficiency in both the number and capacity of Halal Ambassadors relative to the scale of demand across

²⁸ Nugroho, "Halal Value Chain Dan Pemberdayaan UMKM: Perspektif Ekonomi Syariah."

²⁹ Fauzi, "Peran Duta Halal Dalam Sosialisasi Sertifikasi Halal Bagi UMKM."

³⁰ Lembaga Pengkajian Pangan, Obat-Obatan, Dan Kosmetika Majelis Ulama Indonesia (LPPOM MUI), *Panduan Umum Sistem Jaminan Halal* (Jakarta: LPPOM MUI, 2021).

³¹ Fauzi, "Peran Duta Halal Dalam Sosialisasi Sertifikasi Halal Bagi UMKM."

Indonesia's MSME population. Data from LPPOM MUI indicate that the number of currently active Halal Ambassadors remains substantially inadequate to serve the millions of MSME operators dispersed across the archipelago.³² In response, several Ambassadors have developed a multiplier effect strategy through which community-level cadres designated Community Halal Cadres are trained to deliver foundational education at the neighborhood and cooperative group levels. This approach adapts classical da'wah models within a training pyramid framework that enables significant scale amplification without requiring proportional increases in the number of formal Ambassadors.³³

In confronting these challenges, the study identifies three adaptive strategies that have proven effective among MUI Halal Ambassadors. The first is a need-based da'wah approach, in which Ambassadors begin from the actual needs and real challenges of MSME practitioners rather than from a top-down information agenda. This approach generates substantially higher relevance and resonance because MSMEs perceive that Ambassadors genuinely understand and prioritize their concerns. The second strategy is the active utilization of digital platforms to extend the reach of halal da'wah beyond the physical capacity constraints of individual Ambassadors. WhatsApp groups, Instagram, and YouTube are employed to disseminate halal education content, respond to practitioner queries, and cultivate virtual communities of mutually supportive halal business actors.

³² Pangan, *Obat-Obatan, Dan Kosmetika Majelis Ulama Indonesia (LPPOM MUI), Panduan Umum Sistem Jaminan Halal*.

³³ Siti Nuri Nurhaidah and Nabila Lubis, "The Role of Cyber-Creation in Da'wah for the Development of Urban Muslim Communities," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 9, no. 2 (2025): 259–80.

The third strategy is the construction of a community-based halal ecosystem in which Ambassadors attend not only to individual certification outcomes but also to building a broader support ecosystem encompassing certified halal raw material suppliers, halal business communities, and market networks that give preferential access to certified halal products. This ecosystem model addresses one of the central paradoxes of halal implementation that individual certification is of limited value if the supporting supply chain does not simultaneously meet halal standards. By constructing an integrated community ecosystem, Halal Ambassadors create conditions under which halal compliance operates systemically rather than as an attribute of individual products.³⁴

A comprehensive analysis of these three sets of findings produces a theoretical proposition that represents a substantive scholarly contribution: the integration of contemporary da'wah and public policy generates a halal governance model that is more effective than purely regulatory approaches, because it mobilizes dimensions of human motivation and social trust that formal policy instruments cannot access namely, faith-based intrinsic motivation, community trust grounded in religious authority, and the cultural transformation of business practice through Islamic values.³⁵ This proposition resonates with Atabik and Abdullah's (2021) argument that halal certification is not reducible to an administrative and regulatory matter, but constitutes a dimension of a

³⁴ Abdullah, "Sertifikasi Halal Sebagai Instrumen Perlindungan Konsumen Dan Pemberdayaan Usaha Kecil."

³⁵ Siti Nuri Nurhaidah et al., "Peran Strategis Dakwah MUI DKI Jakarta Dalam Pengembangan Masyarakat Islam," *Jurnal At-Taghyir: Jurnal Dakwah Dan Pengembangan Masyarakat Desa* 8, no. 1 (2025): 41-66.

broader social transformation project aimed at fostering a Muslim society that is both halal-conscious and economically responsible.³⁶

The findings further reveal that mapping the spectrum of challenges in implementing a da'wah-based halal ecosystem is not merely descriptive, but analytically significant in uncovering the structural and operational realities faced in the field. This mapping demonstrates that the work of Halal Ambassadors extends far beyond simple outreach or awareness campaigns, as it involves navigating complex intersections between religious understanding, regulatory frameworks, and socioeconomic limitations. By systematically identifying issues such as low halal literacy among MSME actors, financial and time-related constraints, fragmented institutional coordination, and the limited number of trained facilitators, this study provides a grounded and evidence-based foundation for policy refinement. More importantly, it highlights that the gap between normative commitment to halal principles and the practical capacity to implement them remains one of the most pressing challenges in accelerating the development of an inclusive halal ecosystem in Indonesia.

In response to these multilayered challenges, the adaptive strategies employed by MUI Halal Ambassadors illustrate a pragmatic and context-sensitive model of da'wah that is both flexible and solution-oriented. Approaches such as simplifying educational content, utilizing digital platforms to expand outreach, fostering peer-based mentorship among MSMEs, and developing community-level support systems

³⁶ Abdullah, "Sertifikasi Halal Sebagai Instrumen Perlindungan Konsumen Dan Pemberdayaan Usaha Kecil."

reflect an understanding that effective halal transformation requires more than regulatory compliance—it requires cultural and behavioral change. Additionally, the emphasis on building an integrated, community-based halal ecosystem underscores the importance of collective alignment across supply chains rather than isolated certification efforts. Taken together, these strategies suggest that the integration of da'wah principles with policy implementation can generate a more holistic governance model, one that leverages social trust, shared values, and intrinsic motivation to achieve sustainable and scalable impact within the halal economy.

CONCLUSION

This study concludes that the integration of contemporary da'wah and government policy within Indonesia's halal product assurance ecosystem constitutes a governance model that demonstrably outperforms regulatory approaches operating in isolation. MUI Halal Ambassadors, as the concrete embodiment of this integration, perform roles of far greater complexity than mere information conveyance: they function simultaneously as educators, facilitators, motivators, mediators, and advocates for the MSME community. Their effectiveness is grounded in the convergence of religious trust-based social capital, adaptive da'wah communication competencies, and the institutional legitimacy of MUI an organization recognized by both state and society.

On a practical level, this study advances three urgent policy recommendations: first, systematic and sustained capacity building for

Halal Ambassadors through structured training in communication, digital literacy, and regulatory mastery; second, the formal recognition and geographic expansion of the Halal Ambassador program across all Indonesian provinces, supported by adequate budgetary allocation from BPJPH and MUI; and third, the development of data-driven monitoring and evaluation systems capable of measuring the concrete impact of Halal Ambassadors on MSME halal certification outcomes in an accountable and transparent manner. Through the pursuit of these measures, Indonesia's aspiration for an inclusive, sustainable, and globally competitive halal ecosystem can be realized in a more systematic and strategically planned manner.

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