

Halal Food as Da'wah on Tempe Entrepreneurship in Patipi Pasir, Teluk Patipi District, Fakfak Society, West Papua, Indonesia

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Ikrima Laila Sabela*

Universitas Islam Negeri (UIN)
Walisongo Semarang
E-mail: ikrimalaila02@gmail.com

Ariana Suryorini

Universitas Islam Negeri (UIN)
Walisongo Semarang
E-mail: arianasuryorini@walisongo.ac.id

Lukmanul Hakim

Universitas Islam Negeri (UIN)
Walisongo Semarang
E-mail: lhakim@walisongo.ac.id

Dedy Susanto

Universitas Islam Negeri (UIN)
Walisongo Semarang
E-mail: dedysusanto@walisongo.ac.id

*) *Corresponding Author*

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ABSTRACT

Purpose – The aim of this research is to examine people's understanding of the concept of halal food and analyze the impact of tempeh training as a means of da'wah in Patipi Pasir, Patipi Bay, Fakfak Regency, West Papua

Method – This research uses qualitative method with a descriptive approach. The subjects in this study are residents in Patipi Pasir, Teluk Patipi District, Fakfak Regency, West Papua, Indonesia. Data collection techniques are carried out through in-depth interviews, field observations and documentation studies. Then data analysis uses the Miles and Huberman interactive analysis model which includes three main stages, namely data reduction, data presentation, and drawing conclusions

Findings – The research results show that public understanding still focuses on normative aspects of sharia, without being accompanied by a comprehensive understanding of halalness in terms of materials, production processes and distribution. The lack of religious education is the cause of low halal literacy. Tempeh training has been proven to be effective in improving skills, encouraging food independence, and strengthening awareness of the importance of consuming halal products among the Patipi Pasir community. Da'wah integration and economic empowerment through local food is a potential strategy in building a halal lifestyle for the Patipi Pasir community. People who initially rarely consumed tempeh because access to the city was not easy have now started making tempeh independently. This is a good first step to create food independence for the Patipi Pasir community. Apart from being able to consume it every day, tempeh is also guaranteed to be halal. Food that is guaranteed to be halal can increase spiritual awareness, especially for the people of Patipi Pasir, Teluk Patipi, Fakfak Regency, West Papua.

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INTRODUCTION

Demand for halal products continues to increase globally, especially in the food and beverage sector, in line with the development of halal guarantee systems in various countries (Pratiko et al., 2021). This condition makes a country with a majority Muslim population, such as Indonesia, have great potential in developing a halal lifestyle, especially in the food sector. Report *State of the Global Islamic Economy 2025* shows that Muslim community spending on halal products will reach 2.43 trillion USD in 2023 and is projected to increase to 3.63 trillion USD in 2028, supported by the growth of the world's Muslim population. However, in certain areas such as Patipi Pasir, limited access to food products is a challenge in itself, so local wisdom-based alternatives are needed that can be produced independently by the community.

In this context, one concrete form of efforts to develop local halal food is the processing of tempeh as a soy-based product which not only has high nutritional value, but also has the potential to become a medium for internalizing halal values in everyday life. As a traditional Indonesian food, tempeh is basically classified as halal in terms of substances, but in practice its production still requires attention to process, hygiene and processing aspects to comply with principles *halalan thayyiban* (Read, 2021; Coal, 2024). Therefore, tempeh entrepreneurship initiatives as part of da'wah *halal food* to become a strategic alternative that not only supports food independence, but also strengthens public awareness of the importance of halal consumption as part of the Islamic lifestyle (Susanto, 2023).

In Islam, halal is something that is permitted according to Islamic law. Meanwhile, haram is something that is prohibited according to Islamic law. Halal can also be interpreted as something that is good, appropriate and meets the criteria of Islamic law (A. A. Awirya et al., 2024). Broadly speaking, halal is defined as anything that is not absolutely prohibited by religion. Meanwhile, according to several hadith scholars, halal is everything that is permitted by Allah SWT. in His book. The discussion about halal is very broad, so a deeper understanding of the concept of halal is needed. For example, food can be called halal if it is processed using halal ingredients, such as raw materials and halal additives. Apart from that, the production process also needs to follow sharia rules. In other words, halal food must be considered from the start of supply, processing, storage, packaging, control and transportation, everything must be in accordance with applicable law (B. Read, 2021).

Halal criteria are divided into three, halal based on the substance, halal based on the process, and halal way to get it. Almost all types of halal food are consumed, apart from things that are prohibited by Allah SWT. such as carrion, blood, pigs and animals that die without slaughter according to Islamic law. Meanwhile, something is considered halal by process if the method of slaughter is in accordance with Islamic teachings. Such as slaughtering animals in the name of Allah, and slaughtering animals not for the purpose of offering. Animal meat that is processed using equipment together with non-halal ingredients, or contaminated with non-halal substances, then the meat is not halal to consume. How to get it is no less important. Something

that is obtained in an unlawful way will affect a person's spirituality. Eating food that is not halal can make his life uneasy, full of violence, and his worship difficult for Allah SWT to accept. (Ardiani Aniqoh & Hanastiana, 2020).

The concept of halal food that meets the principles *halalan thayyiban* not only does it have a theological dimension, but it also opens up practical space in strengthening the people's economy. (Ibdalsyah, Hasanah, et al., 2022) emphasize that halal food is seen as more hygienic, nutritious and safe for health, while (Nurrachmi, 2017b) notes that developed countries such as Japan, England and Australia are starting to exploit the potential of the halal industry as a new economic source outside the automotive and electronics sectors. In this context, preaching based on economic empowerment has strong relevance because it integrates spiritual and material aspects in people's lives. This approach allows people not only to understand Islamic teachings normatively, but also to implement them in productive activities such as halal food production and consumption. Through economic activities based on halal principles, values such as honesty, cleanliness, responsibility and blessings can be internalized directly in social practices (Ibdalsyah, Rosyadi, et al., 2022).

Furthermore, economic empowerment through the halal food sector also has strategic potential in reaching a wider community, including non-Muslims. This is due to the increasing perception that halal products are synonymous with quality, hygiene and food safety. This phenomenon has driven the growth of the halal industry globally, even in developed countries such as Japan, England and Australia which are starting to develop this sector as part of their economic strategy (Nurrachmi, 2017a). Thus, da'wah through economic empowerment not only contributes to strengthening religiosity, but also to increasing the economic competitiveness of society.

In practice, various forms of preaching economic empowerment have shown success, one of which is through the development of local halal-based food businesses. Activities such as training in food production, strengthening entrepreneurial skills, and mentoring small businesses have proven to be able to increase the economic independence of the community while raising awareness of the importance of halal consumption. Therefore, the development of tempeh entrepreneurship in Patipi Pasir can be understood as part of a transformative da'wah strategy that integrates Islamic values with efforts to empower the community's economy sustainably (Ardiani Aniqoh & Hanastiana, 2020).

Research that has been conducted previously states that religiosity greatly influences people's mindset in determining purchases of halal food products (Nizar, Ratnasari, et al., 2024). The birth of Law no. 33 of 2014 concerning Halal Product Guarantees requires every product in circulation to have halal certification. However, the implementation of the Act has not been effective especially in remote areas. Such as research conducted by Syamsul and Kuliahsari in Tanama Village, Fakfak Regency, West Papua. The research results show that understanding halal

is only limited to the substance and minimal attention to aspects of the slaughter procedure. This limited understanding is triggered by several factors, namely religious education, socialization from religious institutions, and limited access to information (M. A. Syamsul & Kuliahsari, 2025). Based on this, researchers raised the topic of halal food as da'wah through training in making tempeh. This research aims to find out how far people understand the concept of halal food. Apart from that, it also aims to find out the impact of tempe training as a da'wah medium in increasing Islamic awareness of the people of Patipi Pasir, Teluk Patipi, Fakfak Regency, West Papua, Indonesia.

Da'wah etymologically means an invitation or call to goodness, and in the Islamic context, da'wah functions to invite humans to live life according to the Shari'a (Humeda, 2024). (E. Octaviana, 2020) explains that da'wah is an effort to change things for the better, both towards oneself and society. In practice, there are three methods including: *da'wah bil p* can be interpreted as da'wah carried out through real actions and can be felt directly by society, *bil-lisan da'wah* carried out orally through religious tausiyah, and *bil-qalam da'wah* namely utilizing media through writing such as books, magazines, etc..

Concept *da'wah bil-hal* becomes very relevant in the context of developing the halal industry, especially in efforts to empower the community's economy based on Islamic values. *Da'wah bil-hal* it is a form of da'wah that is realized through concrete actions, behavior and daily life practices that directly reflect Islamic teachings. Different from *bil-lisan da'wah* which emphasizes verbal delivery, *da'wah bil-hal* focuses more on examples and the implementation of values, so that the message of da'wah can be felt concretely by society (Oktaviana, 2020). According to (Humeda, 2024), preaching bil-hal can be done through good service to consumers, discipline in the production process, and consistency in maintaining product quality and halalness. Thus, economic activity is not only profit-oriented, but also becomes a means of worship and a medium for social transformation.

Furthermore, bil-hal da'wah has the advantage of building collective public awareness because it is applicative and contextual. People not only receive the message of da'wah theoretically, but also see and feel its benefits directly in everyday life. In the context of a society with limited access to information, this approach is made more effective because Islamic values are transmitted through practical experience, not just discourse. Therefore, bil-hal da'wah is able to bridge the gap between normative understanding and religious practice, while strengthening the internalization of Islamic values in social and economic activities of society (Fitriana, 2022).

Meanwhile, conditions The halal industry in Indonesia is predicted to continue to grow and have a positive impact on society and the national economy, support from the government, industry players and the community to strengthen this sector through regulation, human resource development, increasing production and expanding global market access. (Hadjri et al., 2023; Warto & Arif, 2020)

The Indonesian government has also strengthened the aspect of da'wah through legal policies, one of which is the issuance of Law Number 33 of 2014 concerning Halal Product Guarantees (UU JPH). This law requires every product circulating in Indonesia to have halal certification. However, research (A. Syamsul & Kuliahsari, 2025) in Tanama Village, Fakfak Regency, West Papua, it shows that the implementation of the law is still not optimal. Public understanding of halal is still limited to substance, while procedural aspects such as slaughter procedures are often ignored. This is due to limitations in religious education, lack of socialization of religious institutions, and minimal access to information.

This condition shows the important role of bil-hal da'wah in increasing public awareness about halal. In the context of this research, training activities in making tempeh have become an effective medium for preaching. Through such training, people acquire not only economic skills, but also a deep understanding of the halal value of products and principles *halalan thayiban*. This kind of training is a means of preaching that is applicable and contextual combining spiritual, economic and social values which has the potential to increase people's Islamic awareness, especially in remote areas such as Patipi District, Patipi Bay, Fakfak Regency, West Papua.

METHOD

This research uses qualitative method with a descriptive approach, with the aim of understanding social phenomena in depth through interpretation of the meaning, values and behavior of society. The descriptive approach focuses on trying to systematically, factually and accurately describe how people understand the concept of halal food and how tempeh making training activities can be a means *da'wah bil-hal* in the midst of the Patipi Pasir community. This approach is not intended to test hypotheses, but to describe social reality as it really is, based on people's experiences and views directly (Sugiyono, 2021). Thus, this research emphasizes understanding the subjective meaning and interpretation of society that arises from the process of social interaction and da'wah activities based on real practices (Creswell, 2016).

The subjects in this study are residents in Patipi Pasir, Teluk Patipi District, Fakfak Regency, West Papua, Indonesia. Location selection is done intentionally (*purposive*), taking into account that the majority of people in this region are Muslim, but still have limitations in knowledge and access to information regarding halal products. This condition makes the Patipi Pasir community relevant to study in the context of increasing halal awareness through training-based da'wah activities. In this research there were six informants, consisting of religious figures, traders and several residents who had participated in tempeh making training activities. Determination of informants using techniques *purposive sampling*, namely selecting informants based on the consideration that they understand, experience and are directly involved in research activities (Moleong, 2019).

Data collection techniques are carried out through in-depth interviews, field observations and documentation studies. In-depth interviews were conducted with six informants with the aim of exploring their understanding, experience and views regarding the concept of halal food as well as training in making tempeh as a means of da'wah. Interviews were conducted in a semi-

structured manner to allow space for informants to express views openly. Field observation it was carried out to observe people's behavior during training and after, especially in terms of changes in consumption patterns and the level of awareness of halal food. Meanwhile documentation study used to strengthen findings through secondary data such as activity photos, field notes, articles, and literature relevant to the research topic. A combination of these three techniques was carried out so that the data obtained were valid and complementary (Miles et al., 2014).

This research uses data consisting of primary data and secondary data. Primary data is obtained from interviews and observations in the field, while secondary data is obtained from written sources such as scientific journals, books, activity reports and relevant documents. The purpose of using this data is to strengthen the validity of the findings and provide a more comprehensive picture of the phenomenon being studied.

Then data analysis uses the Miles and Huberman interactive analysis model which includes three main stages, namely data reduction, data presentation, and drawing conclusions. First, data reduction is carried out by selecting relevant data, identifying main themes, and grouping data based on categories that suit the research focus, such as people's understanding of halal, bil-hal da'wah practices, and the impact of training on people's Islamic awareness. Second, data presentation this is done in the form of narrative descriptions and tables that describe the findings comprehensively and logically, accompanied by direct quotations from interviews and observations. Third, conclusion done in a way inductive, namely by drawing general patterns and meanings from empirical data without overgeneralizing. Conclusions continue to be developed throughout the research process until the data is considered saturated (*data saturation*) and no new information was found (Miles et al., 2014).

Through these stages, this research is expected to be able to provide a deep understanding of how da'wah values can be realized through real actions (*da'wab bil-hal*) in community life, especially through training activities in making halal tempeh. Apart from that, this research is also expected to show how halal awareness is formed and developed among Muslim communities in remote areas such as Patipi Pasir, as well as how simple activities such as training in making tempeh can be an educational, spiritual and social means of strengthening the Islamic values of local communities.

RESULTS AND DISCUSSION

Understanding Halal Food

Islam encourages its followers to develop knowledge in order to realize rahmatan lil 'alamin religion which brings mercy to the universe. Even though religion has limits in reasoning, it remains an ideology based on values, in contrast to philosophy and science which are free and unlimited. (Kurnia et al, 2021) The human body needs food and drink every day as its main needs, both as growth nutrition and energy intake. Energy is needed to do work and worship.. For Muslims, the principles of halal and haram are obligations that reflect obedience to Allah SWT. Food that consumption must be clearly halal, because what is haram has a bad impact in this world and the hereafter. Islam commands its followers to consume halal and thoyyib food, namely nutritious, safe, clean and of good quality. Halality is determined from the material, process, source and how to obtain it (Mulyati et al, 2023). Several verses in the Qur'an regarding the command to

consume food include:

1. QS. Al Baqarah verse 168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ
“O people, eat some (food) on earth that is halal and good and do not follow the steps of Satan.
Indeed, he is a real enemy to you”.

2. QS. Al Baqarah verse 172

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ
“O you who believe, eat what is good that We have given you and thank Allah if you really only
worship Him”.

Based on the two verses mentioned, it can be concluded that humans are commanded to choose halal and good food (*thayyib*). The term ‘food’ in Arabic is called ‘*ta'am*’ is listed 48 times in the Qur'an, and includes all types of food and drinks that are suitable for consumption. Halal food refers to the types of food that are permitted in Islamic law, because basically all food is halal unless it is expressly prohibited by the Koran and hadith.

This indicates that consuming halal food can affect spirituality and peace of mind. Meanwhile, in verse 172, Allah juxtaposes the command to eat good food with the command to be grateful. This indicates that good food influences the formation of character and soul (Lajnah Pentashihan Mushaf Al-Qur'an et al., 2013). Previous research shows that when choosing food, Islam not only looks at the halal legal side, but also considers good and useful aspects (*thayyib*) from the food consumed. Eating haram food can have a negative impact on a Muslim's spirituality, body health and behavior. Existence halal certificates and a better understanding of halal food are very important to protect people in choosing food amidst the rapid development of the food industry today (Pearl of Zahra et al., 2025).

Understanding the Halal Concept of the Patipi Pasir Community

Eating halal food is one part of your lifestyle. Apart from implementing the rules of Islamic law, awareness of consuming halal food also has a good impact on body health. *Halal life style* this has also been done by the majority of the Patipi Pasir community. The majority of the Patipi Pasir community is Muslim with a total population of 408 people. In Islamic religious teachings, the concept of halal has been explained by both scholars and experts in science. Halal is not just about the substance but also includes other aspects such as raw materials, additional substances, processing and the process of obtaining it. According to Mr H. Yunus as a local religious figure, Islamic teachings teach that halal food is all types of food and drinks that are allowed to be consumed by Muslims in accordance with the provisions of the Shari'a. Halal is not only about the food ingredients, but also how to obtain it and how to process it. For example, the way to get these items is not by stealing. In Islam, maintaining halal food is part of maintaining the purity of the soul and body, because what we consume will affect our daily worship and morals.

The halal awareness of the Patipi Pasir people is formed through simple but meaningful spiritual and social experiences. For most residents, consuming halal food is not only a religious obligation, but also a form of respect for the values of cleanliness, honesty and blessings in everyday life. This is in line with views (Nasrullah, 2019), which states that people's religious practices can strengthen spiritual identity when carried out consistently in daily activities. Public halal awareness is also influenced by the role of religious and family figures who provide examples through consumption behavior in accordance with the Shari'a. In this context, religious figures such as H. Yunus is a moral and spiritual reference for residents, because the da'wah carried out is of a nature *bill-thing*, namely through real examples in life. Therefore, halal awareness in Patipi Pasir does not only originate from doctrinal understanding, but also from the habituation of Islamic values in simple but sustainable social life (Nasrullah, 2019)(Fadhilah, 2020)

Apart from spiritual factors, the halal understanding of the Patipi Pasir community is also influenced by local knowledge, economic and cultural factors. In everyday life, people associate halal food with cleanliness and health, not solely with fiqh laws. This view shows the internalization of Islamic values which are contextual to the reality of coastal community life. (Abdullah & Zaini, 2021) in his study, he asserted that people's religious awareness is not only built through lectures or formal teaching, but also through social interactions that shape religious behavior. In Patipi Pasir, social interaction in religious activities such as recitation and community service are important media in instilling halal and tayyib values. Thus, the halal understanding of the Patipi Pasir community reflects a balance between religious awareness, practical needs, and cultural values that grow naturally in everyday life.

“For me personally, consuming halal food is very important in everyday life. As a Muslim, I believe that halal food is not only a matter of religious rules, but is also directly related to blessings and body health. So choosing halal food has become part of our daily lifestyle and worship. By ensuring that the food we consume is halal, our hearts will also become calmer and worship will feel more solemn,” (interview with Mrs. Jamilah, 2025).



(Documentation 1 ; Grandma Jamilah)



(Documentation 2; H.Yunus)



(Documentation 3; Tempeh Making Training)

Some other informants only know the concept of halal in general. Their understanding of halal is limited to the commands of the Shari'a that must be carried out by Muslims. This matter shows that the knowledge of the Patipi Pasir people about consuming halal food is not completely even because they only understand that halal food comes from its substance. Considering that halal food is not only food that is halal in substance, but also pays attention to other aspects such as how to get it and processing it.

Tempe Training as a Media for Empowerment Da'wah

Da'wah is essentially a process of internalizing and applying Islamic values and teachings in all aspects of life, both in the personal, family and social realms. The main goal is to form an ideal society (khairu ymmah) that lives in physical and mental well-being and achieves happiness in this world and the hereafter. Organizing da'wah, both individually and collectively through various institutions, requires careful planning starting from setting targets, aiming forms of

activities, to systematic implementation. (Susanto, 2014)

Halal food is no longer an important need for Muslims alone, but is also a need for non-Muslims because it has benefits for the health of the human body. Awareness of consuming halal food arises because they consider halal food to be safer, cleaner, higher quality and more nutritious. Eating halal food can be used as a medium for preaching. Eating halal food can help people in terms of spiritual awareness. In line with research that has been conducted which states that halal food education has an impact on awareness of consuming food according to Islamic law (Khair & Dewi, 2024).

Tempeh is a soy-based food made through a fermentation process. Tempeh is included in foods that are halal in substance, but tempeh can change its halal if it is contaminated in the manufacturing process by substances that are not halal. The Patipi Pasir people rarely consume tempeh because their residence is far from urban areas. Road access to the city is one of the factors that people rarely consume tempeh. Some of them are only once a week when there is a need in the city. So they use this to shop for ingredients including tempeh.

One way to improve practical skills is through training. Training is an effort to improve a person's skills and abilities through learning and training as well as how to change behavior or attitudes to achieve an organization or company (Thoaha, 1991). Thus, tempeh making training was held in Patipi Pasir Village to improve the skills, capabilities and economy of the community.

Training in making halal tempeh is a real manifestation of the application of da'wah *bill-thing* in the midst of the Patipi Pasir community. Da'wah through this training does not only function as productive economic activities, but also as a means of internalizing Islamic values in everyday life. According (Khoiriyah & Azizah, 2021), da'wah based on economic empowerment is able to foster stronger spiritual awareness because people learn to practice Islamic teachings in real contexts. Through this activity, people not only understand halalness from the aspect of substances, but also from the aspect of processes and ways of obtaining them. The process of making halal tempeh teaches the values of discipline, honesty and responsibility as part of Islamic business ethics. Thus, halal tempeh training in Patipi Pasir can be understood as a form of transformative da'wah that combines economic, social and spiritual aspects in one unified religious activity (Fitriana, 2022).

'In my opinion, the people of Patipi Bay in general have begun to realize the importance of halalness in food, including tempeh. Tempeh is a very popular food and is often consumed every day, so ensuring halalness is very important. However, there is still no buying and selling tempeh here, if there is one you

have to go to town first to buy it. Many residents are now more careful in choosing tempeh products, ensuring that raw materials such as yeast and soybeans are not mixed with haram or unclean elements. Moreover, there are still many dogs roaming around here even though this village is predominantly Muslim”, (interview with Mr H. Jonah, 2025).

This tempeh making training is one of the first steps to create food independence for the Patipi Pasir community, as well as a place for preaching about the importance of consuming halal food. This training received an extraordinary response from various groups. This is proven by the results of research interviews with several Patipi Pasir people. One of them has tried to remake tempeh at home.

“Thank God, from yesterday's training in making halal tempeh, my mother tried to make it again, and thank God it became halal tempeh. So now mothers and families can eat halal tempeh. When we want to eat it, we don't need to go far to buy it in the city”, (interview with Grandma Jamilah Garamatan, 2025).

“As a trader, I see that this training in making halal tempeh opens up huge business opportunities. This is the first tempeh making training in the Teluk Patipi District, especially Patipi Pasir Village. We are very grateful for this training because apart from being able to make tempeh, we also understand how to ensure the ingredients and processes are in accordance with Islamic law”, (interview with Grandma Fatma Iba, 2025).

The habit of consuming food that is guaranteed to be halal can influence people's perspective on effectiveness in carrying out worship. Apart from that, it can also be a reminder to always consume halal food in everyday life.

“Of course, consuming tempeh that is guaranteed to be halal can be a very effective way to influence people's perspective in carrying out their worship. In Islam, halal food is not only about physicality, but also about cleanliness of the heart and the blessings of life. When people get used to choosing halal food such as tempeh with a clear process and ingredients in accordance with the Shari'a, it will form a spiritual awareness that every aspect of life, including food, is part of worship. This too it is a reminder that maintaining halal consumption is a form of obedience to Allah. So, halal tempeh is not just food, but also a means of education and strengthening Islamic values in everyday life. And personally, I also hope that yesterday's training in making halal tempeh can have a positive impact on the community”, (interview with Mr H. Jonah, 2025).

Spiritual awareness is formed, one of which is from what we consume. Eating halal food is a form of obedience to Allah. This training in making halal tempeh is a form of education to strengthen the Islamic values of the Patipi Pasir community. Apart from that, it is also a form of hope in realizing food independence that is guaranteed halal for the people of Patipi Pasir.

As for the benefits of da'wah through the concept of halal food in Patipi Pasir Village, it is hoped that tempeh making training will be a means to balance the goodness of life in this world

and the hereafter. Society, especially trainees, is encouraged to become economically independent individuals, while still upholding Islamic values in every aspect of life. Thus, training in making tempeh as part of developing halal food is not only a means of economic improvement, but also a real medium for da'wah, where Islamic values can be spread through practices that are guaranteed to be halal, clean and nutritious. (Amalia Zakiyah et al, 2022)

CONCLUSION

People still lack understanding of the concept of halal food because they only understand halal food from its substance. This shows that the knowledge of the Patipi Pasir people about consuming halal food is not completely even. Although some of them have understood the concept of halal in more depth. This limited knowledge is caused by the lack of socialization, education and activities related to halal food. Tempeh making training has had a significant impact on the people of Patipi Pasir. People who initially rarely consumed tempeh because access to the city was not easy have now started making tempeh independently. This is a good first step to create food independence for the Patipi Pasir community. Apart from being able to consume it every day, tempeh is also guaranteed to be halal. Food that is guaranteed to be halal can increase spiritual awareness, especially for the Patipi Pasir community.

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