

## Introduction To The Concept Of Halal For Ayam Geprek Business Operators In Andamui Village, Curug Serang District, Banten

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### Abstract

**Purpose:** This study aims to introduce the concept of halal to Ayam Geprek business operators in Andamui Village, Curug District, Serang City, Banten, and to assess the improvement in their understanding after receiving educational activities. The background of the study lies in Indonesia's strong potential for halal industry development, contrasted with the relatively low level of halal literacy among micro-businesses.

**Method:** A descriptive qualitative method with a participatory educational approach was employed. Data were collected through field observations, interviews, and the administration of pre-test and post-test. Educational sessions were conducted directly with three business owners who served as the main respondents in this activity.

**Practical Applications:** The educational intervention supports the enhancement of halal literacy among micro-business operators, especially in understanding halal principles, recognizing the importance of halal certification, and strengthening religious awareness and motivation in applying halal practices. This activity demonstrates the relevance of continuous guidance to help develop a stronger halal industry ecosystem at the MSME level.

**Conclusion:** The results showed an average increase of 20–30% in understanding after the educational program. Two of the three businesses already possessed halal certification, while one was still in the application process. Overall, face-to-face education proved effective in improving knowledge and awareness regarding the application of halal principles among Ayam Geprek business operators.



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## **Introduction**

Indonesia has strategic potential in the development of the halal industry given that its population is predominantly Muslim. Based on 2020 data, of Indonesia's total population of 273 million, around 229 million are Muslim, making Indonesia the largest market for halal products globally. This condition is also reflected in the high level of consumption of halal products, which in 2017 reached more than 218 billion US dollars. This high demand further emphasizes the urgency of strengthening the national halal industry ecosystem (Supandi dkk., 2021). Etymologically, the term halal comes from the Arabic word hallala, which means something that is permitted or not prohibited according to Islamic law. From a fiqh perspective, halal covers categories of actions and products that can be consumed, used, or performed by a Muslim. The concept of halal is also inseparable from the principle of thayyib, which emphasizes aspects of cleanliness, safety, and quality. Thus, a product is called halalan thayyiban if it meets the provisions of Sharia law as well as good quality standards in its entire production process (Lubis, 2022).

The strengthening of halal assurance in Indonesia was established through Law Number 33 of 2014 concerning Halal Product Assurance. This regulation aims to provide protection to Muslim consumers regarding the clarity of the halal status of products on the market. The implementation of this law is supported by the establishment of the Halal Product Guarantee Agency (BPJPH), which has full authority over the registration, certification, and supervision of halal products. This policy demonstrates the government's commitment to ensuring that food, beverage, cosmetic, and pharmaceutical products meet halal standards (Burhanuddin & Riyanto, 2022). The halal certification procedure is carried out through a number of stages of inspection by auditors who are competent in their field. Auditors assess every aspect related to raw materials, production facilities, and processing. If all requirements are declared to be in accordance with sharia provisions and established standards, then the business operator is entitled to obtain a halal certificate as legal proof of the halal status of their products (Samsuri and Wardo, 2020).

Although the implementation of the halal assurance system in Indonesia has shown significant progress, its implementation still faces various challenges. The low level of halal literacy among the public and business operators is a major obstacle to the application of halal standards. In addition, the number of accredited Halal Inspection Agencies (LPH) is still insufficient to serve the certification needs evenly across all regions. Therefore, intensive and continuous education and socialization efforts are needed to increase public understanding of the importance of the halal status of the products they consume (Zulfikri & Zainullah, 2024). Business actors are individuals or business entities that can be legal entities or non-legal entities, which carry out economic activities within the territory of the Republic of Indonesia based on applicable regulations. They can operate independently or collaborate through an agreement in order to manage business activities in various economic sectors. A sole proprietorship is a type of business entity owned and operated by a single individual without the involvement of other owners in capital ownership. This type of business has complete freedom in decision-making and management information system management without direct intervention from external parties, such as the government or other investors. Most sole proprietorships in Indonesia are engaged in the Micro, Small, and Medium Enterprises (MSME) sector, which has an important contribution to economic growth, job creation, and the economic empowerment of local communities (Fiqri, 2024).

Products that meet halal criteria are products that have undergone verification in accordance with Islamic law and principles. Therefore, certainty regarding the halal status of a product is a crucial aspect that must be fulfilled, especially for Muslim consumers who consider halal to be the main standard in choosing food. The halal certification and labeling process not only serves as an information tool for consumers, but also as a form of protection that requires optimal supervision from the government, especially for food products that are widely consumed by the public (Supriyadi & Asih, 2020).

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Halal Product Guarantee (JPH) is a form of legal certification of the halal status of a product, as evidenced by a halal certificate issued by the Halal Product Guarantee Agency (BPJPH) based on applicable fatwa decisions. In the context of marketing, consumer satisfaction levels are an important indicator of a business's success. Increased satisfaction has the potential to drive transaction growth in the short and long term, while consumer dissatisfaction can have a negative impact on business continuity (Pradewi dkk., 2023). All food and beverage products on the market must meet safety and halal standards in accordance with regulations. Therefore, businesses are encouraged to provide special marks or labels on products that do not yet meet the provisions of the Halal Product Guarantee Law, either by including them on the packaging or in the list of ingredients. This mechanism aims to ensure that consumers, especially those of the Islamic faith, are protected from products that do not comply with sharia principles. In business practice, business operators are required to be able to build consumer safety and trust through the application of the *halalan thayyiban* principle, which covers aspects of cleanliness, safety, and suitability for consumption (Pratama & Yusman 2024).

Ayam geprek is a popular dish made from chicken coated in flour mixed with eggs, then fried until crispy and golden brown. After frying, the chicken is slowly crushed using a pestle so that the seasoning can be absorbed more easily. Next, the chicken is coated with a chili paste made from a mixture of chilies, onions, and other complementary spices to give it a distinctive spicy and savory flavor. This dish is popular among various groups of people because of its delicious taste, practical serving process, and variations in spiciness that can be adjusted to consumer tastes. Ayam geprek has also undergone developments in its presentation, such as the addition of cheese, fresh vegetables, and various other toppings as a form of modern culinary innovation (Sundari et al, 2022). Andamui Village is a residential area located in Sukawana Subdistrict, Curug District, Serang City, Banten, known for its high population density and proximity to educational centers, particularly for students of the Sultan Maulana Hasanuddin State Islamic University of Banten. This area has developed into an urban area with various small-scale community economic activities such as boarding houses, food stalls, and home businesses that support the livelihoods of residents (Sihabbudin & Ariana, 2025). This study was conducted to analyze the understanding of fried chicken business operators regarding the importance of business management in accordance with Islamic law, as well as to measure the increase in halal literacy after the dissemination of information.

## Method

The interviews and educational sessions were held on Thursday, October 23, 2025, from 11:00 a.m. until completion. This activity took place in Andamui Village, Sukawana Subdistrict, Curug District, Serang City, Banten. The interviews were conducted directly with three Ayam Geprek business owners in the area as part of an activity to introduce the concept of halal.

*Figure 1.* Research locations N1, N2, and N3 in Andamui Village, Curug District, Serang City, Banten.



Source: Author's Work, 2025.

The tools used in these interviews and educational activities included stationery and cameras/mobile phones for documentation purposes. The materials used consisted of interview permission request letters, pre-test and post-test questions, and educational materials provided to fried chicken business owners as respondents in this activity. This activity was carried out in several stages, namely preparation, implementation, and evaluation. The preparation stage included the preparation of educational materials and the provision of pre-test and post-test questions. The implementation stage was carried out by providing face-to-face education and conducting direct interviews with business owners at each shop. The final stage was evaluation, which aimed to assess the improvement in business owners' understanding of the concept of halal through post-tests, and the activity was concluded with photo documentation as evidence of the program's implementation.

## Result

This study was conducted on three Ayam Geprek businesses operating in Andamui Village, Curug District, Serang City, Banten Province. The study aimed to identify the level of understanding, awareness, and readiness of culinary business operators in implementing halal principles in the food production process. Data collection was conducted through in-depth interviews, direct observation at the business location, and pre-tests and post-tests as instruments to assess changes in business operators' knowledge before and after receiving education about halal. Based on the pre-test results presented in Table 1, the three informants (N1, N2, and N3) indicated that they already had basic knowledge about the concept of halal. In general, they understand that halal means something that is permitted according to Islamic law. All respondents also stated that they had ensured that the main ingredients used, such as sauce, soy sauce, and flour, had halal labels. However, the level of awareness of the importance of halal certification as an official guarantee for consumers still varies. Of the three respondents, only two had halal certificates, while the other was still in the process of applying.

*Table 1.* Results of Business Owners' Understanding of the Halal Concept Before and After the Halal Education Program (Pre-test and Post-test)

No	Pre-test	Percentage Score		
		N1	N2	N3
1.	Understanding the meaning of halal in the fried chicken business	10	20	10
2.	Ensuring Halal Labels on Ingredients	20	20	20
3.	Understanding Halal Certification Requirements for Businesses	20	10	20
4.	Already has a Halal Certificate for Business	0	20	10
5.	Aware of the benefits of Halal Certification for Business	20	20	20
Post-test (%)		+30	+10	+20
Total Score (%)		100	100	100

Note: N1 = Ela's Ayam Geprek, N2 = Umina's Ayam Geprek, N3 = D'Fresto's Ayam Geprek.  
Source: Author's Work, 2025.

At this stage, the first respondent (N1) or owner of Ayam Geprek Ela explained that his party was aware of the halal certification requirement, but did not yet have it due to the complicated administrative process and the long time required. The second respondent (N2)

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from Ayam Geprek Umina has had a halal certificate since 2024 as a form of compliance with regulations and product assurance to consumers. Meanwhile, the third respondent (N3) from Ayam Geprek D'Fresto also has a halal certificate, but the document has not been displayed at the place of business. All three respondents understand that having a halal certificate can provide important benefits for business continuity, including increasing consumer safety, strengthening market confidence, and becoming a valuable competitive differentiator among other culinary products.

After receiving halal education, the post-test results showed a significant increase in understanding among all respondents. Based on follow-up interviews, all business actors expanded their understanding of halal, not only in terms of permissible ingredients, but also in terms of processes, hygiene, and certification administration. Respondent N1 assessed that halal covers all stages of production, from raw materials, processing methods, storage, to distribution, which must be in accordance with Islamic values. N2 interpreted halal in a more technical sense, including the slaughter of chickens in accordance with Islamic law and the selection of additives that are guaranteed to be halal. Meanwhile, N3 associates halal with safety and health aspects, where halal products are guaranteed to be clean, safe, and not harmful to consumers.

A comparison between pre-test and post-test results shows a clear improvement in every aspect of the assessment. Halal understanding scores increased by 30% in N1, 10% in N2, and 20% in N3. All three respondents achieved a total score of 100% after the education program. This improvement reflects the effectiveness of the halal education program in increasing the awareness and knowledge of business actors regarding the application of halal principles in the culinary business. This also indicates that this type of education not only adds to theoretical knowledge, but also changes the way business actors view their moral and spiritual responsibilities in ensuring the halal status of their products.

## **Discussion**

Based on the results of the study, it can be concluded that before receiving education, most Ayam Geprek business owners in Andamui Village already had a basic understanding of the concept of halal, but it was still limited to the general understanding that halal is "permissible for consumption according to Islam." After the educational activities, their understanding developed to become more comprehensive, covering aspects of raw materials, production processes, and compliance with halal certification regulations. This change shows that halal education plays an important role in shaping a deeper awareness of business operators' responsibilities towards Muslim consumers.

The results of this study also show that educational activities not only increase knowledge, but also shape attitudes and concrete actions. Before the education was conducted, business owners were more knowledgeable about halal from a consumption perspective, whereas after the education they began to understand the importance of halal standards in the production system. Two out of three businesses already have halal certification, and the other is in the process of applying for it. This indicates a transition from passive knowledge to active awareness of the importance of applying halal principles in business activities.

These findings are in line with the research by Bangun dkk. (2024), which states that socialization and halal certification training activities for culinary MSME actors in Tangerang significantly increased participants' understanding of religious aspects, hygiene, and product safety. Direct and interactive training has been proven to motivate business actors to immediately certify their products. A similar pattern was also observed among business actors in Andamui Village, who showed an increased interest in continuing the certification process after receiving education. These results are also reinforced by research conducted by Meirahmawati, Shodiqin, and Nur (2025), which highlights the role of religiosity and halal awareness in shaping the behavior of MSME actors. In the context of this study, religious

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values proved to be a strong moral foundation for fried chicken business owners in Andamui Village. They understand that running a halal business is not only an administrative obligation, but also a form of worship and moral responsibility to the community. This high level of religiosity is a major driving factor that strengthens halal awareness, especially in ensuring that ingredients, processes, and end products remain in accordance with Islamic law.

From a regulatory perspective, the increased awareness among business actors in Andamui Village is in line with national legal provisions as stipulated in Law Number 33 of 2014 concerning Halal Product Guarantee and Government Regulation Number 39 of 2021 concerning the Implementation of Halal Product Guarantee. These regulations stipulate that all food, beverage, and processed products circulating in Indonesia must obtain halal certification. This provision is not only intended to protect Muslim consumers, but also to encourage improvements in product quality and competitiveness on a national and international scale.

Therefore, the halal education program implemented in Andamui Village can be interpreted as a strategic effort to support the implementation of national policies at the community level. These educational activities also reflect concrete efforts to strengthen the halal economic ecosystem at the MSME level. Increased understanding and awareness among business actors not only has an impact on consumer confidence, but can also expand the market and strengthen the image of halal-based culinary businesses. According to the interview results, business actors stated that after participating in the education program, they felt more confident and had a greater sense of moral responsibility in maintaining the halal status of their products. This shows a real change in behavior that is in line with the main objective of the halal product assurance program.

Thus, the results of this study indicate that halal education has proven effective in increasing the awareness, knowledge, and motivation of fried chicken business actors in the Andamui Village Halal Business Incubator. This education not only provides technical understanding of ingredients and production processes but also reinforces religious values and business ethics. In line with the findings of Bangun dkk. (2024) and Meirahmawati dkk. (2025), such educational activities have the potential to become a model for the development of sharia- based culinary MSMEs and support the sustainable development of the halal economy in Indonesia.

## **Conclusion**

The halal education activities for ayam geprek business owners in Andamui Village had a positive impact on increasing their understanding of the importance of halal products. All business owners experienced an increase in their understanding scores after receiving socialization and assistance. Therefore, continuous efforts are needed from the government and halal institutions to continue expanding halal literacy, especially among MSME owners, in order to increase consumer safety and trust.

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