

Branding and Marketing Opportunities for SME Halal Industry Products: An Insight Consumer Perception in South Sulawesi

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ABSTRACT

This study aims to analyze consumer perception of halal products from MSME actors in South Sulawesi and formulate effective branding and marketing strategies in the context of the local halal industry. With a qualitative approach through literature studies, this study found that halal labels are not only understood as a guarantee of sharia, but also a symbol of quality, cleanliness, and social ethics. Consumers, especially millennials and Gen Z, show a high preference for halal brands with strong religious narratives and an active digital presence. Although market opportunities are wide open, challenges in the form of low branding literacy and limited access to technology still limit the potential of halal MSMEs. Strategic recommendations include strengthening digital branding, collaboration with community actors, and simplifying the halal certification process to increase the competitiveness of MSMEs in the national halal industry ecosystem.

INTRODUCTION

Micro, Small, and Medium Enterprises (MSMEs) are the main pillars in Indonesia's economic structure, including in South Sulawesi Province. The latest data shows that by 2024, the number of MSMEs in this province will reach 1,801,842 business units, consisting of 1,651,273 micro enterprises, 145,882 small enterprises, and 4,687 medium enterprises. The food and beverage sector plays a significant role in supporting regional economic resilience and job creation for local communities.

In the context of the majority Muslim community of South Sulawesi, the issue of halal is not only about adherence to religious principles, but also part of the strategy of creating added product value. Research shows that halal labels have a significant influence on consumer awareness, which directly impacts their purchase intent (Wahyuninsi et al., 2024). Consumers are increasingly selective in choosing products, not only because of taste and quality, but also because of the guarantee of halal, safety, and production ethics.

This phenomenon is reflected in the development of halal culinary destinations in South Sulawesi, such as the Lego-Lego area in Makassar City, which was designated as a Halal, Safe, and Healthy (KHAS) Culinary Zone. This area reflects the collaborative spirit between business actors and local governments in integrating halal values into local branding. Unfortunately, the status of the KHAS zone cannot be maintained in the long term due to the challenges of the sustainability of the halal ecosystem at the local level (kabarmakassar.com, 2024; Gate, 2024).

Although halal certification from the Indonesian Ulema Council (MUI) is available and even facilitated by the government through free programs such as the one launched by the South Sulawesi Provincial Government in 2022 for around 350 SMEs (KUMKM Business Portal, 2024), the participation of MSMEs in this scheme is still limited. Many business actors consider the halal certification process to be expensive, complicated, and require administrative knowledge that they do not yet have (Ilham & As'ad, 2024; Wahyuninsi et al., 2024). This condition shows that there is a gap in understanding and implementation capacity among MSME actors regarding the urgency of halal labels as a strategic marketing tool.

On the other hand, young consumers such as millennials and Gen Z are showing increasing attention to the halalness of products, including in non-food categories such as cosmetics. Recent studies show that halal symbols significantly increase the buying interest of generation Z, indicating that a brand image based on halal values is increasingly becoming a new standard in consumer behavior (UMN Knowledge Center, 2024). However, many MSMEs in South Sulawesi have not optimized the use of digital media as a marketing channel. The lack of digital literacy, technological capacity, and lack of mentoring cause MSMEs to be limited in reaching the wider digital market (Sulselpos, 2024; UIR Press Journal, 2024).

In fact, on a national and global scale, Indonesia has great ambitions to become the center of the world's halal industry. To achieve this vision, the involvement of MSMEs as local economic actors is very necessary. However,

until now, the contribution of MSMEs to the national halal ecosystem is still constrained by weak branding capabilities, limited digital promotion, and lack of integrated training in sharia-based brand management (Ilyas & Syamsuri, 2024; South Sulawesi Province, 2024).

Research by Mulyadi et al. (2023) revealed that strong halal branding has great potential in attracting Muslim tourists to South Sulawesi. However, this potential has not been balanced by the readiness of MSME actors in designing marketing strategies that are in accordance with sharia values and consumer preferences. Most of the previous studies still focused on quantitative aspects and have not touched the dimension of consumer perception in depth through a qualitative approach, even though the factors of value, belief, and consumer expectations are central aspects in forming loyalty to halal brands.

Although the issue of branding and marketing of MSME halal products has been a concern in various previous studies, most of the studies are still quantitative and focus on technical aspects such as the effectiveness of promotions, the influence of halal labels on purchase intent, or the role of social media in increasing sales. These studies tend to ignore the deeper dimensions of consumer perception, particularly those related to the symbolic value, brand spirituality, and cultural significance of halal labels. In addition, there has not been much research that specifically explores the local context of South Sulawesi which has a rich Islamic culture and a distinctive social structure of the community. In fact, the locality factor is very influential on the way consumers build the meaning of halalness of products, especially among the younger generation. Therefore, a qualitative study is needed that places consumer perception as the center of analysis while exploring the potential of halal branding and marketing strategies based on values, local narratives, and digital approaches that are relevant to the characteristics of regional MSMEs.

The results of this study are expected to be able to make a theoretical contribution to the development of local value-based halal branding literature and offer practical recommendations that can be implemented by MSME actors and local governments in designing marketing strategies that are responsive to the needs and preferences of the Muslim market. Thus, this research also supports strengthening Indonesia's position as a major player in the global halal industry value chain through an inclusive approach from the grassroots.

THEORETICAL REVIEW

In the realm of the halal industry, especially those driven by the Micro, Small, and Medium Enterprises (MSMEs) sector, branding strategies play a strategic role that is not only limited to visual marketing activities, but also a means of communicating the values embedded in products. Branding in the context of a halal product reflects more than just a name or logo; It is a representation of integrity, honesty, and compliance with sharia principles that are the basis of Muslim consumer belief. Asmara and Arissaputra (2025) emphasize that modern Muslim consumers not only judge product quality from functional advantages, but also from the alignment between brand values and religious values that they adhere.

In addition, consumer perception is an important variable in determining the effectiveness of halal branding. Based on perception theory, individuals will interpret stimuli based on the cultural framework and beliefs they have internalized. Halal labels, as one of the visual stimuli, provide a strong signal of trust for consumers in determining their consumption choices. Silalahi (2024) shows that in Indonesia, halal logos are one of the main determining factors in purchasing decisions, because they are associated with sharia certainty, cleanliness, and producer responsibility.

In expanding this dimension, perceived value theory explains that consumers evaluate the benefits of products against the costs they incur. Halal products in this case offer not only functional benefits but also psychological and spiritual benefits that increase the value of consumer perception. Margarena and Setiawan (2022) found that the perception of the economic benefits of halal certification also influences the decision of MSME actors to adopt the scheme, indicating a correlation between the value of perception and innovation adoption behavior in the context of the halal industry.

In examining the motivation of consumer behavior, the Theory of Planned Behavior (TPB) provides the basis that the intention to buy halal products is formed by attitudes, social norms, and perceptions of behavior control. Consumers buy not only out of personal awareness, but also because of social pressure and the availability of easily accessible products. Astuti et al. (2023) stated that religious factors and social norms of the community greatly influence the preference for halal products from MSMEs, especially in Muslim-majority communities such as in South Sulawesi.

Meanwhile, Islamic branding theory integrates Islamic values into the overall narrative and visualization of the brand, from communication to product design. Sugiharto and Santoso (2025) emphasized that brands that adopt Islamic branding are not only aesthetically appealing, but also build emotional and spiritual closeness with consumers. In this context, branding is a way of da'wah that reflects Islamic values through consumption experiences.

Green marketing as an ethical approach in marketing also has an important slice with halal branding. Modern Muslim consumers tend to look for products that are not only legally religiously halal, but also environmentally and socially ethical. Kurniawan and Lismayasari (2020) show that digital narratives that combine elements of halal and environmental seekers have their own appeal, especially in the era of value-conscious consumers.

However, the reality on the ground shows that many MSMEs face challenges in adopting innovations such as halal certification and digital branding strategies. Rogers' theory of innovation adoption explains that acceptance of an innovation depends on the perception of benefits, conformity with the values adhered to, and its complexity. Abdul et al. (2013) underlined that limited access to information and technology is still the main obstacle in the optimization of halal branding by MSME actors in Indonesia.

From the entire theoretical construction above, an integrative model can be built that connects three main elements: halal branding, consumer perception, and customer loyalty. Maulana and Siradjuddin (2025) emphasized that strong

and consistent halal branding can form a positive perception that leads to consumer loyalty to local products. This is the key desire for MSMEs in facing competition and building a highly competitive halal market.

Thus, the synergy between branding theory, consumer perception, perceived value, and social norms forms a solid theoretical framework to understand the dynamics of halal product marketing by MSMEs. This framework is not only academically relevant, but also applicable in the context of sustainable and inclusive halal ecosystem development in Indonesia.

METHODOLOGY

Provide a clear and shortened version of your methods in conducting the research, the population and sample, and means of data analysis.

RESULTS

Consumer Perception of MSME Halal Products in South Sulawesi

Consumer perception of MSME halal products in South Sulawesi is a crucial aspect that affects the success of marketing and the formation of loyalty to brands. Muslim consumers in this region, as in most parts of Indonesia, have a high sensitivity to halal issues that are not only based on sharia, but also on the symbolic and social values inherent in halal labels. In this context, perception is not singular or linear, but is formed through a combination of religious knowledge, consumption experience, and brand image built by MSME actors.

One of the main factors that shape this perception is the existence of official halal labels. Labels from authoritative institutions such as the Indonesian Ulema Council (MUI) are seen as an authentic guarantee of compliance with halal standards. The Silalahi study (2024) confirms that Indonesian consumers, including in South Sulawesi, place high trust in products that include halal certification from nationally recognized authorities. On the other hand, MSME products that have not been certified, even though they are claimed to be halal verbally, tend to cause doubts among consumers, which has an impact on low purchase intensity.

However, halal certification is not the only indicator on which consumer assessments are based. Research by Wahyuningsi et al. (2024) found that consumers also consider the visual communication aspects and consistency of halal identity displayed by MSME products. The absence of a halal logo, a mismatch between the packaging and the product narrative, or the absence of clear information regarding raw materials, creates ambiguity that is detrimental to the overall perception of the brand. Therefore, halal branding must include visual, verbal, and symbolic dimensions in harmony.

In addition, the perception of product quality also forms a halal image in the eyes of consumers. This implies that consumers do not judge halalness in the narrow space of religious law alone, but also from the superiority of taste, cleanliness of the production process, and the final appearance of the product. Products that are served carelessly, even though they are halal in substance, are still considered inappropriate because they do not reflect the value of ihsan

(perfection) in service and presentation. Therefore, the perception of halal often intersects with the perception of the professionalism of the producer.

In the perspective of cultural semiotics, halal is also understood as a symbol of social responsibility and business ethics. Most Muslim consumers, as shown in the research of Asmara & Arissaputra (2025), consider buying halal products from local MSMEs as a form of support for the people's economy, community empowerment, and environmental desires. This means that the decision to buy halal products is not solely due to normative compliance, but also because of concern for broader societal values.

This phenomenon becomes increasingly complex when associated with the influence of social media and the flow of digitalization. Younger generation consumers, especially millennials and Gen Z in cities like Makassar, form halal perceptions not only from labels, but also from digital narratives built through social media. They tend to check reviews, online reputation, and visual content before deciding to buy. Therefore, the image of halal needs to be instilled not only physically in the packaging, but also virtually in the digital platforms where consumers build perceptions.

Interestingly, this perception is also dynamic and situational. Under certain conditions, such as religious events, the month of Ramadan, or halal exhibitions, sensitivity to halal products increases significantly. MSMEs that are able to adjust their communication strategies according to this momentum tend to get a more positive response. Therefore, understanding the context of time and space is very important in forming an effective and adaptive halal perception.

Ultimately, consumer perception of MSME halal products is not only a matter of trust in halal, but reflects a deeper relationship between producers and consumers that is built on the basis of shared values. MSMEs in South Sulawesi have a great opportunity to strengthen their halal image by paying attention to the integration of product quality, religious symbols, local cultural narratives, and communication strategies that are responsive to today's consumer expectations.

MSME Halal Product Branding Opportunities

Branding Consumer perception of MSME halal products in South Sulawesi is not only influenced by halal aspects alone, but is a complex social construct that involves beliefs, experiences, religious values, and symbolic representations of products. In culturally strong Muslim societies such as those in Makassar, Gowa, and Maros, halal is seen as an integral part of religious identity, so products that do not clearly convey a halal message are likely to be ignored by consumers, regardless of quality or price. This emphasizes that halal branding is a vital element in shaping the initial perception of products, especially for MSME actors who are building a trust market (Silalahi, 2024).

Halal labels from official institutions such as the Indonesian Ulema Council (MUI) are still the main benchmark for many consumers in identifying the halalness of a product. Research by Masudin et al. (2024) shows that Muslim consumers in Indonesia place halal logos in the main hierarchy of purchase decisions, even exceeding ingredient composition information in some cases. In South Sulawesi, this is becoming increasingly important due to the trend of

increasing sharia awareness among the younger generation, who are now more religious and have reduced consumption of food, beverage, and cosmetic products.

However, consumer perception is not necessarily formed only through the presence of halal labels. Consistent brand communication, clean packaging, and the delivery of ethical values through digital promotion are important elements in shaping consumer trust. Research by Asmara & Arissaputra (2025) reveals that most consumers find brands that reflect Islamic values aesthetically and narratively (e.g. the use of Islamic names or local symbols synchronized with religious values) more convincing than products without narratives. Branding is a vehicle to convey that the product is halal in substance and socially valuable.

In addition to the symbolic and narrative aspects, the perception of product quality also plays a key role. Halal MSME products that appear with makeshift packaging and unprofessional service often cause ambiguity in the minds of consumers. This indicates that the perception of halal is often hampered by the perception of professionalism and hygiene. In a study by Abdul et al. (2013), MSME actors who fail to display professionalism in handling products tend to be considered not serious about maintaining the halalness of their products. Muslim consumers expect not only halal substances, but also *thayyib* (good and clean production processes).

This phenomenon is reinforced by *perceived* value theory, which states that consumers' purchasing decisions are not only based on functional aspects, but also on the symbolic, emotional, and social benefits inherent in the product. In this context, MSME halal products packaged with the narrative of people's economic empowerment or based on local wisdom will provide psychological added value for consumers. Margarena and Setiawan (2022) even found that consumers' perceptions of the social benefits of buying local halal products were stronger than perceptions of prices.

Social media is increasingly dominant in shaping this perception, especially for millennials and Gen Z. They not only read the labels on the packaging, but also judge the halalness of the way manufacturers communicate in the digital world. A study by Kurniawan & Lismayasari (2020) highlights that young consumers tend to examine the authenticity and ethical value of a brand from social media posts, online reviews, and visual narratives. This means that halal perception is now also shaped by *the digital footprint* of brands, which require MSME actors to strengthen their presence in cyberspace.

Interestingly, research by Maulana & Siradjuddin (2025) shows that consumer trust in MSME halal products increases significantly at religious moments such as Ramadan, Eid al-Adha, or religious community activities. This shows that halal perception is dynamic and can be improved by strengthening the socio-religious context through time- and event-based promotions. MSME actors who are able to adjust their marketing strategies to religious momentum tend to get greater attention and consumer loyalty.

Halal perception is also cross-segment and not limited to Muslim consumers. In big cities like Makassar, non-Muslim consumers are also showing interest in halal products because budgets are cleaner, ethical, and healthier. This

opens up opportunities for MSMEs to expand market coverage by positioning halal products as universal quality products. This is supported by the results of research by Anwar & Sarip (2024), which states that halal certification is often associated with high quality standards even among non-Muslim consumers.

However, challenges remain. Many MSMEs do not have access or understanding of branding strategies that are in accordance with halal values. The lack of optimal use of digital technology and weak brand narratives are obstacles in building positive perceptions among consumers. Therefore, local governments, halal certification bodies, and sharia-based business incubators are very important in assisting MSMEs in building strong and credible consumer perceptions (Wahyuningsi et al., 2024).

Overall, consumer perception of MSME halal products in South Sulawesi is the result of an interaction between religious identity, symbolic beliefs, social values, and expectations for product quality. By building halal brands that are visually consistent, ethical, and narrative, and aligning them with local values and responsive digital approaches, MSME players will not only expand their markets, but also contribute to strengthening the national halal economy from the grassroots.

Marketing Opportunities for MSME Halal Products

The marketing of MSME halal products in Indonesia, especially in South Sulawesi, has a huge opportunity in line with increasing public awareness of the importance of consuming products that are not only safe and quality, but also in accordance with sharia principles. The development of information technology and digital media opens up wide marketing access for MSMEs, especially through social media platforms such as Instagram, TikTok, and Facebook which are now the main arena of interaction between Muslim producers and consumers. MSME actors can use these features to display the narrative of halal products visually and interactively, strengthening consumer trust in halal and product quality (Silalahi, 2024).

Halal special e-commerce platforms such as *Halal Plaza*, *Halal Market*, to the *Tokopedia Salam* and *Shopee Halal* features also expand access to halal product distribution. On this platform, products are not only marketed commercially but also through a value approach. Penadan *Shopee Halal* also expands access to halal product distribution. On this platform, products are not only marketed commercially but also through a value approach. Research by Maulana & Siradjuddin (2025) shows that consumers in South Sulawesi respond positively to the promotion of halal products that combine religious values and local culture, especially if they are conveyed by community leaders or *influencers* who have religious legitimacy. Community-based approaches have proven to be more effective than conventional advertising methods because they build an emotional and spiritual connection with the audience.

In addition to Muslim consumers, halal products are now also receiving attention from non-Muslim consumer groups, especially in urban areas such as Makassar. Halal products are associated with higher standards of cleanliness, safety, and ethics, making them a universal symbol of quality. In a study by Silalahi

(2024), it was stated that as many as 36% of non-Muslim consumers in major Indonesian cities buy products with halal labels for hygiene and health reasons. This shows that halal positioning does not need to be limited to religious labels, but can be a symbol of a healthy and ethical lifestyle.

This opportunity is in line with the global trend of halal lifestyle that integrates halal in aspects of contemporary lifestyle, ranging from food-beverage consumption, cosmetics, fashion, to digital lifestyle. Therefore, MSME actors need to take advantage of a lifestyle-based marketing strategy that not only highlights halal labels, but also communicates the values of cleanliness, environmental concern, and social justice carried by the halal concept itself (Asmara & Arissaputra, 2025).

However, the main challenge that is still faced is the low digital literacy among MSME actors, especially those in semi-urban and rural areas. Many MSME actors do not understand the importance of building brand narratives through social media or have not been able to produce attractive and relevant visual content. Margarena & Setiawan (2022) underline the need for structured training on halal digital branding which includes the creation of Islamic visual content, ethical copywriting, and the use of *halal value-based* search engine optimization (SEO).

Institutional support is very important in this regard. Local governments, LPPOM MUI, and sharia business incubators can collaborate to organize digital-based halal marketing training and incubation. In addition, the involvement of Islamic financial institutions in financing, digital promotion, and integration with halal e-commerce platforms is a strategic solution to strengthen the halal marketing ecosystem. This is in line with the findings of Anwar & Sarip (2024) which emphasizes the importance of synergy between business actors, regulators, and technology providers in expanding the MSME halal market.

No less important, the use of *local endorsers* or local religious leaders as part of a marketing strategy can increase the credibility of MSME halal products. The use of figures such as local ustaz, young da'i, or digital da'wah actors can provide *a social proof* effect on halal claims and empower community aspects in promoting products. This strategy has proven to be effective especially in areas with strong socio-religious structures, such as Parepare, Gowa, and Bone (Maulana & Siradjuddin, 2025).

Thus, the marketing opportunities for MSME halal products are very wide open through digital, community, and value approaches, ensuring that business actors are able to respond to market needs that not only demand halal products formally, but also halal in image, narrative, and value. The transformation from a traditional promotional approach to a high-value digital halal marketing ecosystem is an important step for MSMEs to contribute to an inclusive and globally competitive national halal economy.

SWOT Analysis of Branding and Marketing of MSME Halal Products

Table. 1 SWOT Analysis of Branding and Marketing of MSME Halal Products

Aspects	Fill
Strengths	Support for local culture and the majority of the Muslim population; the potential for a strong halal narrative; A loyal consumer base.
Weaknesses	Low digital literacy and branding; the cost of halal certification is considered expensive; human resource limitations.
Opportunities	Global trends of the halal industry; the growth of the Gen Z and millennial market; support for government programs and digitalization.
Threats	Competition with more professional non-halal products; the unclear implementation of halal zones in the regions; negative perception of MSMEs that are not certified.

SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis is an approach strategy used to understand the position of a business entity in the internal and external environment. In the context of halal MSMEs in South Sulawesi, their main strength lies in their ability to integrate local and religious values into the products offered. Products such as Bugis-Makassar specialties, traditional herbal medicines, and handicrafts can be positioned as representations of local spiritual and cultural values. Branding that combines local wisdom and sharia principles can be a strong differentiating factor in a competitive market (Asmara & Arissaputra, 2025).

However, the main weakness that still hinders the halal competitiveness of MSMEs is the lack of understanding of modern branding and digital marketing. Most MSME actors still use conventional approaches and do not understand how to build a cohesive halal brand identity through digital channels. There are still many business actors who do not understand the importance of *brand identity*, visual storytelling, and the consistency of halal narratives on social media and marketplaces. This is in line with the findings of Wahyuninsi et al. (2024) which highlight the low literacy of sharia branding among MSME actors in the culinary sector.

From the external side, the opportunities available are quite significant. Regulatory support such as Presidential Regulation No. 33 of 2020 concerning Halal Product Certification, as well as the national campaign of the National Movement of Proud of Made in Indonesia (Gernas BBI) which encourages local halal products, are ecosystem policies that support the growth of halal MSMEs. In addition, public awareness of halal consumption also continues to increase. A study by Masudin et al. (2024) shows that the Muslim millennial generation in Indonesia is increasingly choosing halal products that are not only compliant but also sharia that pays attention to ethics, desires, and locality.

In addition to regulations, there are also market opportunities from the halal tourism segment and non-Muslim consumers who like halal products for health and hygiene reasons. Halal tourism that is being developed by local governments – for example in Toraja Muslim or the Lego-Lego Makassar area –

can become a potential market for local halal MSME products. Research by Maulana & Siradjuddin (2025) shows that efforts that integrate the promotion of halal products with the narrative of local destinations tend to attract more attention to domestic Muslim tourists.

Although these opportunities are promising, threats also need to be considered. One of the main challenges is competition with industrial-scale halal products that already have large capital and a national distribution network. These industrial products often dominate the market through massive promotions and competitive prices. Local halal MSMEs, which are limited in access to capital and logistics, are often unable to compete in terms of volume and market visibility (Anwar & Sarip, 2024).

Another threat that is no less serious is the circulation of products with false halal claims or not officially certified. This causes an erosion of public trust in halal labels in general, including products from MSME actors that have been properly certified. When consumers no longer trust halal claims, MSME products that have invested in halal certification will also be affected. Therefore, supervision and education of consumers and business actors are very important (Silalahi, 2024).

Fluctuations in local raw material prices are also a real threat to business continuity. Typical ingredients such as spices, sea fish, or local agricultural products are highly dependent on the season and supply chain. This price instability makes it difficult for MSMEs to maintain price consistency and product quality, which has an impact on consumer perception and market loyalty. A partnership strategy with local farmers or sharia cooperatives is needed so that the halal supply chain can be maintained in a stable and sustainable manner (Margarena & Setiawan, 2022).

To optimize existing strengths and opportunities while anticipating emerging weaknesses and threats, halal MSMEs in South Sulawesi require a holistic strategic approach. This approach includes increasing digital branding capacity, easy and affordable halal certification, as well as strategic partnerships with the government, halal marketplaces, zakat institutions, and Islamic financial institutions. This synergy will help MSMEs not only survive, but also develop as an integral part of the national and global halal economic ecosystem.

CONCLUSIONS AND RECOMMENDATIONS

This study confirms that consumer perception of MSME halal products in South Sulawesi is formed by a combination of religious beliefs, product quality, brand identity, and digital narratives communicated through social media. The halal label is not only seen as a guarantee of compliance with sharia principles, but also a symbol of ethics, cleanliness, and social responsibility. Consumers, especially millennials and Gen Z, tend to respond positively to halal products that feature a strong narrative of Islamic values, service professionalism, and adaptive visual communication strategies.

Although opportunities to strengthen halal image through digitalization and halal lifestyles are increasingly open, MSMEs still face serious obstacles such as low branding literacy, limited access to technology, halal certification costs, and lack of institutional support in terms of training and mentoring. The SWOT

analysis shows that strengthening the halal competitiveness of MSMEs requires a cross-sectoral collaborative approach that integrates local wisdom, digital marketing strategies, and strengthening product quality.

Recommendations that can be proposed from the results of this study include:

1. Local governments and related agencies need to expand halal branding digital literacy training programs to include Islamic narrative creation, visual design, and social media management.
2. Halal certification needs to be simplified in terms of cost, process, and information, so that it can be accessed by more MSME actors.
3. It is necessary to build strategic synergy between MSMEs, local religious influencers, halal e-commerce, and Islamic financial institutions to expand the marketing of products in an inclusive and high-value manner.
4. The halal narrative needs to be designed not only in a religious context, but also within the framework of universal values: ethics, health, hygiene, and environmental sustainability.
5. Marketing based on religious momentum (such as Ramadan and Eid al-Adha) should be optimized as a value-based seasonal promotional strategy.

FURTHER STUDY

The limitation of this research lies in the qualitative approach based on literature studies that does not involve empirical data directly from MSME actors and consumers. Therefore, further research is recommended to adopt a mixed-method approach with in-depth surveys and interviews, particularly to further explore the perception of the younger generation of Muslims towards halal branding, as well as the effectiveness of digital media in shaping consumer loyalty to local halal MSME brands.

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