



## **Omah Halal Activation as an Effort to Strengthen the Halal Ecosystem in Ngronggo Village, Kediri City**

**Ropingi el Ishaq<sup>1</sup>, Aziza Anggi Maiyanti<sup>2\*</sup>, Nurlaili Adkhi Rizfa Faiza<sup>3</sup>, Muhammad Fikri Alan<sup>4</sup>, Uswatu Khittotin<sup>5</sup>**

<sup>123456</sup>Universitas Islam Negeri Syekh Wasil Kediri

e-mail correspondence\*: [azizaanggimaiyanti@uinkediri.ac.id](mailto:azizaanggimaiyanti@uinkediri.ac.id)

| History Article                                                                                                                                        | Abstract                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
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| Received: 16 May 2026<br>Revised: 10 June 2026<br>Accepted: 12 July 2026                                                                               | This community service aims to activate Omah Halal as an effort to strengthen the community-based halal ecosystem in Ngronggo Village, Kediri City. The service activities are carried out with an Asset-Based Community Development (ABCD) approach that emphasizes the mapping and optimization of local assets, including MSME actors, village institutions, human resources, and academic support. The stages of service include discovery, dream, design, and destiny which are implemented through halal socialization activities, training of Omah Halal managers and Halal Product Process Companions (PPH), as well as halal certification assistance for MSMEs both through self-declare (SEHATI) and regular schemes. The results of the service show that the activation of Omah Halal is able to function as a halal certification service center, halal incubation house, and community halal literacy center. In addition to increasing literacy and access to halal certification for MSMEs, Omah Halal also acts as a cross-sector collaboration node that encourages active community participation and the formation of a sustainable halal living culture at the village level. |
| <b>Keyword</b><br>National Education Standards (SNP), Christian Theological Senior High School (SMTK), Accreditation, Educational Quality, Case Study; |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |

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### **INTRODUCTION**

The development of the halal industry in Indonesia is increasingly showing its strategic significance (Hartomi Maulana, 2023), not only in the religious realm, but also as a driving force for a value-based economy (Ferry Khusnul Mubarak and Muhammad Khoirul Imam, 2020). As a country with the largest Muslim population in the world, Indonesia has great potential in building a comprehensive, inclusive, and sustainable halal ecosystem (Muhamad Wildan Fawa'id, Nurlaili Adkhi Rizfa Faiza, and Amnisuhailah Abarahan, 2023). However, strengthening the halal ecosystem at the micro level, especially in sub-districts and villages, still faces various structural and cultural challenges. One of the areas that reflects this problem is Ngronggo Village, Kediri City. Ngronggo Village has diverse asset potential, both in terms of human resources, MSME community, public facilities, and local institutional support. There are a number of culinary, food service, and religious business actors that are routinely carried out by religious communities. In fact, Ngronggo Village has been proclaimed as one of the areas directed towards the development of Halal Tourism Villages. However, the use of these assets is still not optimally integrated within the framework of developing a complete halal ecosystem.

The main challenges faced include the lack of integration of halal programs in regional development planning, so that halal issues tend to stand alone and are not connected to cross-sector programs. In addition, the level of halal literacy of the community, including MSME actors, is still relatively low, both in terms of understanding regulations, the certification process, and the urgency of ensuring halal products for consumers. Another problem that emerged was the lack of optimal implementation of the halal certification process, which was caused by a lack of assistance, limited information, and administrative constraints. In fact, the availability of halal-certified Poultry Slaughterhouses/Slaughterhouses in the Ngronggo area does not yet exist, which makes it difficult for business actors to obtain halal meat raw materials that are guaranteed to be halal.

In this context, community service with the Asset-Based Community Development (ABCD) approach is very relevant. The ABCD approach allows the identification, mobilization, and strengthening of local assets as a starting point for the development of programs oriented towards community self-reliance. One of the key strategies is the activation of "Omah Halal" as an education, mentoring, and collaboration center in strengthening the halal ecosystem in Ngronggo Village. Omah Halal Ngronggo is the first halal product consultation center in Kediri City located in Ngronggo Village, the result of a collaboration between the Kediri City Government and IAIN Kediri (antaranews.com,2025) This place is a forum to provide halal product consulting services to MSMEs in Kediri City, especially related to the halal certification process. "Omah Halal" is expected to be a driving node that facilitates halal literacy, certification information centers, and networks between business actors, community leaders, and the government (Kediri City Government [Kedirikota.go.id](http://Kedirikota.go.id)).

The need for this intervention is increasingly urgent considering the absence of an implementation model that successfully integrates an asset-based community development approach with the strengthening of the local halal ecosystem. Therefore, there is an important gap in the literature and field practice, namely the lack of transformative approaches that build a halal ecosystem from the bottom *up* by empowering the potential of the community in a participatory manner. Departing from the *Asset-Based Community Development* (ABCD) approach, the intervention in Ngronggo Village does not start from the point of weakness, but from the potential and strength of the existing community. With a combination of social readiness, economic potential, government support, and the need for concrete intervention, Ngronggo Village is a very relevant and strategic location choice to be used as an object of service in the development of a community-based halal ecosystem. By activating Omah Halal as an education and collaboration center, this service is expected to be able to encourage the formation of a sustainable halal ecosystem, strengthen local institutions, and prepare Ngronggo to become a community-based halal village model that can be replicated in other regions.

## METHOD

This research and service method uses ABCD (Asset Based Community Development) with a qualitative approach. The ABCD method is a method that prioritizes the empowerment of assets and potentials that have been owned by the community. Through the ABCD method, it is hoped that the community as participants can be more active in order to achieve optimal empowerment of community assets and potential. The main objectives of this service program include various strategic groups that have a significant role in the development and strengthening of community-based halal ecosystems. As for the ABCD method, there are four cycles, which include:

### 1. Discovery

This discovery stage was carried out by carrying out a social reflection program with participants, namely the head of the village, the head of the hamlet, the prospective manager of Omah Halal, and several business actors of Ngronggo Village. This activity contains several activities, namely:

- a. Giving permission to the Head of Ngronggo Village by visiting the village hall to get a permit to carry out service activities.
- b. Conducting permits as well as deliberations with the local Village Head regarding the plan to implement community service activities in the local village.
- c. Observation to Halal Omah and Business Actors (PU) in Ngronggo to conduct communication/interviews with PU and the community with the aim of obtaining information about the potential and problems faced by the local village community.

### 2. Dream

The second stage is the formulation of collective dreams (dreams), which describe the ideal future expected by society based on the forces that have been identified. In this service, the dream of the people of Ngronggo is the realization of Ngronggo Halal Village as an independent, structured, and sustainable sharia economy-based area. Omah Halal is expected to become an active halal literacy and consultation center, becoming a model for other villages in Kediri City. The community imagines the existence of local MSMEs that have been halal certified, networked with Islamic financial institutions, and have a wide market, as well as the creation of a halal living culture that is integrated into the daily lives of residents. This dream is not only symbolic, but also a roadmap for social and economic transformation that will be achieved together.

### 3. Design

The third stage is real action design, which is formulating strategic and collaborative steps to realize the agreed dreams. In this service, the design stage involves the preparation of the Omah Halal activation program which includes:

- a. Training and registration of Halal Product Process Companions for prospective Halal Omah managers
- b. Assistance in the halal assurance system/halal product certification for Business Actors
- c. Implementation of halal education for the general public

### 4. *Destiny*

The final stage in the ABCD approach is the implementation and strengthening of sustainability (destiny). At this stage, the community and service partners begin to carry out the program that has been designed, as well as develop a sustainability system through institutional and network strengthening. The activation of Omah Halal as a halal consultation center is a concrete step from this stage, with the start of MSME assistance, the implementation of halal training, and integration with the SEHATI or regular certification system. At the same time, relations with Islamic finance institutions are facilitated to answer business capital needs. Strengthening the human resources of Omah Halal managers is also carried out through special training so that the program does not depend on external parties. Thus, *the destiny* stage not only realizes the results of the design, but also ensures that the halal ecosystem can continue to grow, adapt, and be owned by the local community in a sustainable manne.

## RESULTS AND DISCUSSION

### A. Omah Halal Activation

The activation of Halal Omah is part of the construction of Ngronggo Halal Village. The activation of Omah Halal is developed with the ABCD (*Asset Based Community Development*) model with the following stages:

#### 1. Discovery

The discovery stage is the beginning of this service activity. The discovery stage will be carried out on April 08 – April 12, 2025 with data collection on the potential in Ngronggo Village from an economic perspective. The following are the results of the potential data collection. The data was obtained based on data collection in the field involving village officials and Nawasena MSME associations.

Table 4.1 List of Business Actors in Ngronggo Village

| No.      | Type           | Quantity |
|----------|----------------|----------|
| 1        | Food           | 172      |
| 2        | Drinks         | 36       |
| 3        | Slaughterhouse | 4        |
| 4        | Miscellaneous  | 30       |
| QUANTITY |                | 242      |



Figure 4.1 Potential of Ngronggo Village

## 2. Dream

At this stage, the service carried out coordination steps regarding the government in Ngronggo Village related to the Ngronggo Halal Village program. The first coordination was carried out on April 16, 2025 which was attended by the Kediri City District, the Ngronggo Village Head, the Chairman of the Nawasena MSMEs of Ngronggo Village. This meeting discussed the potential of Ngronggo Village and Ngronggo Village Hope to improve the economy from all the potentials possessed by Ngronggo, one of which is from the potential of MSMEs in Ngronggo Village. The Ngronggo Village Head stated that the potential of Ngronggo Village to become a more advanced and pilot village in the economic field is very possible, so he asked the Service to help increase the competitiveness of Ngronggo Village. Based on the findings obtained by the devotees at the previous stage, the devotees proposed to Ngronggo village to initiate Ngronggo Village to become the First Halal Village in Kediri. This Halal Village scheme was very well received by the Ngronggo Village Head and the Head of the Kota District, Kediri City.

Following up on the formation of the initiation of the ngronggo halal village, the service team proposed a large framework of the ngronggo halal village which includes various activities to activate the potential of ngronggo village. One of the activations of Ngronggo village that was first touched was the activation of the halal omah where this halal omah will be a place for training, services and consultation not only related to halal but also other economic fields. The activation of this halal Omah will be launched at the same time as the event that will be carried out by the Kediri City District, namely the 2025 Halal Festival which will be held at NSAC Ngronggo Village.



Figure 4.2. Coordination with Ngronggo Village Government

### 3. Design

After coordination with the Nawasena Ngronggo Village and MSME apparatus, the service coordinator coordinated with the team to design halal omah activation activities so that the planning for activation was obtained as follows:

Table 4.2 Halal House Activation Activities

| No. | Activity Name                                                                             | Activities                                                                                                                                                | Date              |
|-----|-------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| 1   | Coordination of the Service Team                                                          | a. Designing halal house launching activities.<br>b. Designing Training for Halal Omah Managers and PPPH Companions from the Ngronggo youth organization. | 19 April 2025     |
| 2   | Coordination with Ngronggo Village                                                        | Submission of halal housing activation plan                                                                                                               | 24 April 2025     |
| 3   | Coordination with the team from Ngronggo Village                                          | Layout of the room of Halal House                                                                                                                         | 30 April 2025     |
| 4   | Halal Omah Interior Work by the Service Team                                              | Interior Preparation of Halal House Room                                                                                                                  | 2-3 May 2025      |
| 5   | Launching Halal House                                                                     | Launching by the Mayor of Kediri and the Rector of UIN Syekh Wasil Kediri                                                                                 | 3 May 2025        |
| 6   | Training of Halal Omah Managers and PPPH Companions from the Ngronggo youth organization. | A Collection of Essays on the Role of Dna in the Construction of a Nursing Home                                                                           | 16 – 17 July 2025 |
| 7   | Monitoring of the Housing Authority                                                       | Monitoring of Services at Halal Housing by the Service Team                                                                                               | August 22, 2025   |

### 4. Destiny

#### a) Coordination with Ngronggo Village



Figure 4.4 Submission of halal housing activation plan

On April 24, 2025, the team coordinated with the Ngronggo Village team regarding the halal omah activation plan where the halal omah launching process will be carried out at the same time as the 2025 halal festival activities and will be inaugurated by the Mayor of Kediri and the Rector of UIN Syekh

Wasil Kediri. The halal house will be in the form of a physical room in NSAC which will later be managed by the Ngronggo youth organization. Omah Halal is not only physical but there will be training for managers, training for halal product process companions, halal certification services and monitoring of halal omah services.



Figure 4.5 Designing the Layout of the Halal House

The Omah Halal room is located at NSAC (Ngronggo Sport Art Center). This room is provided by the Ngronggo village government, but for the layout and interior of the room, sharing is provided between the devotees and the village. This Halal Omah will later be fully operationalized by Ngronggo Village by utilizing Karang Taruna

b) Halal Omah Interior Work by the Service Team



Figure 4.6 Interior of Halal House

The interior work of Omah Halal was done jointly between the service team and the Ngronggo village for 2 days, this room will be a service and consultation room related to administration needed by Ngronggo MSMEs. This room measures 2 m x 3 m. Furniture such as sofas, tables, chairs and fans were prepared by Ngronggo Village, while other equipment such

as halal omah banners, registration flow banners, halal omah identities and others were prepared by the service team.

c) Launching Omah Halal



Figure 4.7 Launching Halal Omah at the 2025 Halal Festival event

The launching of Omah Halal was carried out in conjunction with the 2025 Halal Festival program organized by Kota District, Kediri City. In 2025 this activity will be carried out at NSAC so that it will be used by the devotees and the Ngronggo village to launch and inaugurate the halal omah with the signing of the halal omah inscription by the Mayor of Kediri and the rector of UIN Syekh Wasil Kediri.

d) Training of Omah Halal Managers and PPPH Companions from the Ngronggo Karang Taruna



Figure 4.8 Training of Halal House Managers and PPPH Companions

On July 16-17, 2025, the service team conducted training on halal product process companions with resource persons from the Halal Center of UIN Syekh Wasil Kediri. This training was conducted with the following rundown.

e) Monitoring of the Housing Authority



Figure 4.9 Monitoring of Halal Housing Services

Monitoring of halal omah services is carried out to halal product process companions from youth organizations. Based on preliminary data of business actors in Ngronggo village, there are still 68 business actors that have been validated, with 47 business actors having issued halal certificates and there are still 21 business actors who are still in the process of submitting to date.

## B. The Role of Omah Halal

Omah Halal plays a strategic role as a community-based halal certification service center that bridges the administrative needs of MSME actors with the national halal regulatory system. Based on the results of the service in Ngronggo Village, the activation of Omah Halal was able to overcome the main obstacles for MSMEs, such as low regulatory literacy and the complexity of halal certification procedures. The presence of Omah Halal as a *one-stop service* shortens the distance between MSMEs and certification bodies, while increasing access to self-declare (SEHATI) and regular certification schemes. These findings are in line with the research of Gunawan et al. (2022) and Ulfin et al. (2022) who emphasized that local mentoring centers have proven to be effective in increasing the participation of MSMEs in the halal certification process.

In addition to administrative functions, Omah Halal acts as a halal incubation house that focuses on increasing the capacity of local human resources. The results of the service show that the training of Halal Product Process Companions (PPH) for Halal Omah managers and youth organizations is able to build community independence in overseeing the fulfillment of the Halal Product Assurance System (SJPH). This approach places the community as the driving subject, not just the recipient of the program. This kind of incubation model is supported by the findings of Rafianti et al. (2022) who state that applicative and sustainable assistance is more impactful than one-way socialization. The role of Omah Halal is also seen as a center for halal literacy and education for the community, not limited to business actors, but includes consumers, community leaders, and local institutions. Halal education carried out through training, consultation, and public activities encourages the formation of collective awareness of the importance of the principle of *halalan tayyiban* in daily life. In this context, Omah Halal functions as an agent of social change that builds a sustainable halal living culture. This is in line with Harashta (2020) who emphasizes that strengthening the halal ecosystem requires the transformation of social values, not just regulatory compliance.

Furthermore, Omah Halal plays a role as a node to strengthen the local halal ecosystem through the integration of key actors, such as village governments, universities, MSMEs, and Islamic financial institutions. The results of the service show that Omah Halal is able to facilitate cross-sector networks that previously ran separately. This synergy is important to build a complete halal ecosystem, as stated by Talib et al. (2016) that the halal ecosystem can only function optimally if supported by simultaneous regulative, institutional, and social collaboration.

From an empowerment perspective, Omah Halal is a concrete form of implementing the Asset-Based Community Development (ABCD) approach. The activation of Omah Halal does not start from the lack of the community, but from the assets that have been owned, such as active MSMEs,

institutional support from the village, and academic partners. This approach has been proven to increase the public's sense of ownership towards halal programs. These findings reinforce the arguments of Mathie and Cunningham (2003) and Kretzmann and McKnight (1993) that asset-based development produces more sustainable change than the top-down approach.

Thus, based on the results of service and literature support, Omah Halal can be positioned as a model of halal community empowerment that is integrative, participatory, and replicative. Its role is not only limited to certification services, but also as a center for incubation, education, networking, and socio-economic transformation based on sharia values. The Omah Halal Ngronggo model has the potential to be replicated in other regions as a community-based Halal Village development strategy, while contributing to strengthening the national halal industry and achieving sustainable development goals (SDGs).

## CONCLUSION

Based on the results of the implementation of community service with the Asset-Based Community Development (ABCD) approach in Ngronggo Village, it can be concluded that the activation of Omah Halal Ngronggo is an effective strategy in strengthening the community-based halal ecosystem. Through mapping and optimizing local assets, Omah Halal has succeeded in functioning as a halal certification service center, halal incubation house, and community halal literacy and education center. The assistance provided is able to increase the halal literacy of MSME actors, expand access to halal certification both through self-declare (SEHATI) and regular schemes, and strengthen the capacity of local human resources through training of managers and Halal Product Process Assistants (PPH).

In addition, this service shows that Omah Halal acts as a node driving cross-sector collaboration between the village government, universities, MSMEs, and the community. The asset-based approach applied fosters a sense of ownership and active participation of the community, thereby supporting the sustainability of the program and the formation of a halal living culture at the village level. Thus, Omah Halal Ngronggo can be positioned as a model for empowering halal communities that are integrative, participatory, and replicative, which has the potential to be developed in other regions in the context of strengthening Halal Villages and sustainable sharia economic development.

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