



Moral Obligation, Social Values Creation, and Self Efficacy: Determining Factors for the Success of Madurese Sociopreneurs in Halal Branding of MSMEs

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<https://doi.org/10.15642/elqist.2026.16.1.18-40>.

Abstract:

Background: Despite Indonesia's mandatory Halal Product Assurance policy, halal branding adoption among micro, small, and medium enterprises (MSMEs) remains uneven, particularly in culturally embedded regions such as Madura. Existing studies predominantly explain halal adoption through regulatory and attitudinal frameworks, offering limited insight into the roles of internal ethical motivation and perceived entrepreneurial capability. Anchored in Social Cognitive Theory.

Objective: This study investigates the structural relationships among moral obligation, social value creation, self-efficacy, and the implementation of halal branding. A quantitative cross-sectional survey was conducted across four regencies in Madura.

Methodology: Using the Lemeshow sampling formula to determine a representative sample of MSME actors. Data were collected by the Authors through structured Likert-scale instruments and analyzed using Structural Equation Modeling (SEM). Construct validity and reliability were established before hypothesis testing, and the structural model demonstrated acceptable goodness-of-fit indices.

Findings: The findings reveal that moral obligation and the creation of social value significantly enhance entrepreneurial self-efficacy. All three variables exert positive and significant effects on halal branding implementation, with self-efficacy partially mediating the influence of ethical and social orientation on branding adoption. These results indicate that halal branding is driven not solely by regulatory compliance

but by the interaction between moral conviction, community-oriented value creation, and cognitive confidence.

Conclusion: This study advances halal entrepreneurship literature by integrating ethical motivation and sociopreneurial values within a capability-based behavioral framework, offering empirical insights to strengthen sustainable halal ecosystem development in emerging regional economies.

Keywords: Halal branding adoption; MSMEs; Moral obligation; Social value creation; Self-efficacy; Social Cognitive Theory.

Introduction

MSMEs are one of the largest contributors to Indonesia's Gross Domestic Product (GDP). MSME activities and their development are ongoing issues that must be optimally addressed. MSME development in Indonesia is policy-driven towards the implementation of halal branding, which applies to the halal production process and halal branding on every product produced. The development of sustainable values has become a scientific discussion that contributes to the development of MSMEs and businesses. An increase in the number of MSMEs was seen in 2019 to 65,465,497. MSMEs are the dominant contributors to Indonesia's Gross Domestic Product (GDP).¹ East Java Province MSME data shows that there are approximately 1,125,000 MSMEs spread across the entire Madura region.² In Bangkalan Regency, there are 248,000 MSMEs, in Sampang Regency there are 229,000 MSMEs, in Pamekasan Regency there are 247,000 MSMEs, and in Sumenep Regency there are 401,000 MSMEs. Given this large demographic, the activities of SMEs run by entrepreneurs must also have a sociopreneurial value to ensure the sustainability and growth of SMEs in Madura. It is hoped that this will also serve as an initiative and stimulus to provide access to global competition through the development of the halal industry and halal certification in Indonesia, thereby increasing the likelihood of access to funding.³

It is also a highlight that cannot be excluded in Madura as a society that is famous for religion, of course the development of MSMEs carried out must also be based on halal strategies Branding. According to the Institute for the Assessment of Food, Drugs and Cosmetics MUI (LPPOM MUI), in the Halal Journal entitled "Chasing the Mandatory Halal Deadline 2024", awareness of the importance of halal certification needs to be raised for MSMEs in Indonesia because it will cause an intention to do a halal branding-based business.⁴ With understanding Partnerpreneur Madurese people in the development of halal-based MSMEs Branding, this is also expected to have an impact on the prediction or interest of MSMEs in halal certification. Despite the fact that MSMEs that already have halal certification are still limited because MSMEs' interest in halal certification is still low.⁵ The interest of MSMEs based on the value of religiosity and knowledge of halal regulations is also expected to have an impact on the value of Partnerpreneur.

¹ Kementerian Koperasi & UKM, "Data UMKM," accessed January 19, 2024, https://www.kemendukopukm.go.id/uploads/laporan/1650868533_SANDINGAN_DATA_UMKM_2018-2019.pdf.

² Diskop UKM Jawa Timur, "Infografis Data UMKM," 2019, https://data.diskopukm.jatimprov.go.id/satu_data/.

³ Elfira Maya Adiba and Faizal Amir, "Prediction of MSMEs Interest for Halal Certification: Logistic Regression Approach," *Jurnal Ekonomi Syariah* 8, no. 2 (2023): 18–31, <https://doi.org/10.22219/jes.v8i2.24192>.

⁴ Heryani LPPOM MUI Laboratory Service Manager, "Mengejar Tenggat Mandatory Halal 2024," *Jurnal Halal Is My Life*, no. 157 (2022): 1–44, <https://halalmui.org/wp-content/uploads/2022/09/Jurnal-Halal-157.pdf>; Madha Adi Ivantri et al., "Gold-Based Housing Financing Model: Proposing an Alternative Housing Financing Model for Islamic Bank," *Journal of Islamic Accounting and Business Research* ahead-of-p, no. ahead-of-print (January 2024), <https://doi.org/10.1108/JIABR-12-2023-0414>.

⁵ Maya Adiba and Amir, "Prediction of MSMEs Interest for Halal Certification: Logistic Regression Approach."

The existing literature highlights that the success of sociopreneurs is shaped by a combination of internal psychological factors and external social orientation. Previous studies have identified moral obligation as the main motivating factor that drives ethical entrepreneurial behaviour,⁶ while the creation of social value is considered a distinctive feature that differentiates social entrepreneurs from conventional entrepreneurs.⁷ Meanwhile, self efficacy has been recognised as a key predictor of entrepreneurial performance, decision-making, and persistence in social-oriented ventures.⁸ Although these constructs have been extensively researched, there is still a knowledge gap regarding their integrated influence on halal branding practices, especially in culturally unique communities such as Madurese sociopreneurs.

To address this gap, the present study aims to analyze the determining factors that influence the successful implementation of halal branding among MSMEs led by sociopreneurs in Madura. The general objective is to complement previous studies that reported low levels of halal branding adoption among Madurese MSMEs. The specific objectives are to examine: (H1) the effect of moral obligation on the self efficacy of Madurese sociopreneurs; (H2) the effect of social value creation on self efficacy of Madurese sociopreneurs; (H3) the effect of moral obligation on halal branding implementation; (H4) the effect of social value creation on halal branding implementation; and (H5) the effect of self efficacy on the halal branding implementation by MSMEs. These inquiries are expected to provide a more comprehensive model of sociopreneurial influence in strengthening halal branding.

The adoption of halal branding among MSMEs in Indonesia continues to gain strategic relevance as the halal industry becomes a significant driver of regional and national economic development. However, despite being one of the regions with a strong religious identity, Madura still shows a relatively low level of halal branding implementation among its MSMEs. Existing reports and observations indicate that many sociopreneurs in Madura have not fully aligned their business practices with halal standards due to limited awareness, insufficient entrepreneurial confidence, and an incomplete understanding of halal certification requirements. This gap highlights the need to investigate internal psychological and social factors that may influence the readiness of sociopreneurs to adopt halal branding. Against this backdrop, the present study proposes five hypotheses examining the effects of moral obligation, social value creation, and self efficacy on halal branding implementation among Madurese MSMEs (H1–H5).

The literature shows that moral obligation plays a crucial role in shaping responsible entrepreneurial behavior. In social entrepreneurship, moral obligation reflects the internalized commitment of individuals to act ethically, uphold social norms, and prioritize public welfare. Ajzen's Theory of Planned Behavior identifies personal moral norms as significant predictors of behavioral intention.⁹ Empirical studies also highlight the role of moral obligation in encouraging entrepreneurs to

⁶ Icek Ajzen, "The Theory of Planned Behavior: Frequently Asked Questions," *Human Behavior and Emerging Technologies* 2, no. 4 (2020): 314–24, <https://doi.org/10.1002/hbe2.195>.

⁷ Christina Hertel, "Social Performance and Social Impact in the Context of Social Enterprises — A Holistic Perspective," *Social Performance and Social Impact in the Context of Social Enterprises — A Holistic Perspective*, n.d., 1–50.

⁸ Albert Bandura, *Self Efficacy. The Exercise Of A Control* (W.H.Freeman And Company, 1997).

⁹ Ana Toni Roby Candra Yudha et al., "Maslahah Value Optimization in Exploring Muslim Consumption Behavior: A Study of Impulse Buying on E-wallet Users in East Java, Indonesia," *Journal of Islamic Marketing* ahead-of-print, no. ahead-of-print (January 2025), <https://doi.org/10.1108/JIMA-03-2024-0118>; Ajzen, "The Theory of Planned Behavior: Frequently Asked Questions."

adopt ethical practices, including halal compliance in Muslim-majority markets.¹⁰ This theoretical foundation supports the hypothesis that moral obligation influences both self efficacy (H1) and halal branding implementation (H3). In the context of Madura, moral obligation is further reinforced by strong cultural-religious norms, communal expectations, and social trust, making it a powerful determinant of ethical business decisions.

Another influential factor is social value creation, a core construct in social entrepreneurship that emphasizes the creation of community benefits, social innovation, and collective welfare.¹¹ Sociopreneurs who prioritize social value are more likely to adopt transparent, ethical, and socially responsible business practices, including halal branding.¹² Studies show that the alignment between an entrepreneur's social mission and community needs reinforces sustainable, community-oriented decision-making.¹³ These insights provide the theoretical grounding for examining the effect of social value creation on self efficacy (H2) and halal branding implementation (H4). In Madura, where community cohesion and cultural identity are strong, social value creation becomes a relevant predictor influencing entrepreneurs' branding strategies and market behavior.

The third important component is self-efficacy, which Bandura defines as a person's confidence in their capacity to carry out tasks and accomplish objectives. Self-efficacy is what propels tenacity, creativity, and resilience in entrepreneurship. It helps sociopreneurs to successfully organize resources, form alliances, and carry out social activities.¹⁴ Previous research indicates that moral obligation and social value creation may strengthen self efficacy by giving entrepreneurs a stronger sense of purpose and confidence in realizing their mission.¹⁵ Therefore, self efficacy is hypothesized to affect halal branding implementation directly (H5). Among Madurese sociopreneurs, self efficacy becomes crucial because implementing halal branding requires administrative knowledge, process adjustments, and communication skills. Based on social cognitive theory, self efficacy reflects sociopreneurs' confidence in managing administrative, procedural, and communicative demands required by halal branding and Indonesia's Halal Product Assurance (JPH) framework. Higher self-efficacy enables Madurese

¹⁰ Mohammad Ali Ashraf, "Determinants of Islamic Entrepreneurial Intentions : An Analysis Using SEM," 2019, <https://doi.org/10.1108/JIMA-05-2019-0116>.

¹¹ Hertel, "Social Performance and Social Impact in the Context of Social Enterprises — A Holistic Perspective Social Performance and Social Impact in the Context of Social Enterprises — A Holistic Perspective."

¹² Nur Isnaini, "Konsep Pembentukan Islamic Branding Tinjauan Etika Bisnis Islam," *Jurnal Ekonomika Dan Bisnis Islam* 5, no. 3 (2022): 127–44, <https://journal.unesa.ac.id/index.php/jei>; Abdullah Muhammad Al-Kamal et al., "The Determinant Analysis of Service Quality and Gojek's Matching Algoritm on the Satisfaction of Muslimah Customers in Surabaya," *Jurnal Ekonomi Dan Bisnis Islam | Journal of Islamic Economics and Business* 10, no. 1 SE-Articles (June 2024): 91–114, <https://doi.org/10.20473/jebis.v10i1.47907>; Febiola Bunga Asprila, Andriani Samsuri, and Ana Toni Roby Candra Yudha, "Pengaruh Pembiayaan Mudharabah Pada Nasabah Pemilik UMKM Ditinjau Dari Perubahan Ekonomi" 8, no. 3 (2021): 305–17, <https://doi.org/10.20473/vol8iss20213pp305-317>.

¹³ Jarrod Ormiston et al., "Understanding Value Creation in Social Entrepreneurship : The Importance of Aligning Mission , Strategy and Impact Measurement Understanding Value Creation in Social Entrepreneurship : The Importance of Aligning Mission , Strategy and Impact Measurement," no. December 2013 (2011): 37–41, <https://doi.org/10.1080/19420676.2011.606331>.

¹⁴ Alexander Newman et al., "King ' s Research Portal Entrepreneurial Self-e Ffi Cacy : A Systematic Review of the Literature on Its Theoretical Foundations , Measurement , Antecedents , And," *Journal of Vocational Behavior* 110 (2019): 403–19, <https://doi.org/10.1016/j.jvb.2018.05.012>.

¹⁵ Joyce Koe, Hwee Nga, and Gomathi Shamuganathan, "The Influence of Personality Traits and Demographic Factors on Social Entrepreneurship Start Up Intentions," 2010, 259–82, <https://doi.org/10.1007/s10551-009-0358-8>.

sociopreneurs to translate moral commitment into consistent halal branding implementation, independent of normative or institutional pressures.

Finally, halal branding itself has become central to MSME competitiveness in Indonesia's halal economy landscape. Studies confirm that halal branding enhances consumer trust, differentiates products, and increases market reach, it's confirmed by Sabbar¹⁶ and Purnamawati.¹⁷ However, many MSMEs, especially in rural or traditional areas, still struggle with implementation due to limited literacy, perceived complexity, and low perceived capability.¹⁸ Scholars argue that sociopreneurs with stronger moral foundations, higher social orientation, and greater confidence are more likely to overcome these barriers.¹⁹ Therefore, understanding how moral obligation, social value creation, and self efficacy collectively shape halal branding intentions is essential for strengthening the halal ecosystem in Madura and similar socio-cultural settings.

Halal branding constitutes a critical mechanism for communicating Shariah compliance, ethical integrity, and consumer trust within Islamic markets.²⁰ Despite Indonesia's mandatory Halal Product Assurance (JPH) policy, the level of halal branding adoption among MSMEs in Madura remains relatively low. Existing halal branding and certification studies published in Islamic marketing literature predominantly rely on the Theory of Planned Behavior (TPB) and institutional perspectives, emphasizing attitudes, subjective norms, perceived behavioral control, and regulatory pressure as primary determinants of halal related intention.²¹ While these approaches adequately explain intention formation, they offer limited explanatory power regarding the role of internalized ethical motivation and perceived capability, particularly within sociopreneurial and community-embedded MSME contexts.²²

To address this gap, this study is theoretically anchored in Social Cognitive Theory,²³ which conceptualizes behavior as the outcome of reciprocal interactions among moral cognition, social context, and self-efficacy. Within this framework, moral obligation is modeled as an internalized religious and ethical commitment that directly influences halal branding intention (H1),²⁴ while social value creation, reflecting a sociopreneurial orientation toward community welfare, is expected to further strengthen such intention (H2).²⁵ Extending Social Cognitive Theory, moral obligation and social value creation are also posited as antecedents of self-efficacy (H3–H4), defined as sociopreneurs' confidence in managing halal-related administrative,

¹⁶ Sabbar Dahham Sabbar et al., "Awareness of Halal Branding and Marketing : Consumer Perception in Makassar , Indonesia" 2, no. 2 (2023): 98–124.

¹⁷ Anni Muslimah Purnamawati, "HALAL FASHION : CONSTRUCTION AND POTENTIAL INDUSTRY OF BATIK PAMEKASAN IN DEVELOPMENT OF HALAL INDUSTRY," 2019, www.aciel.trunojoyo.ac.id.

¹⁸ BPJPH Press, "Laporan Kinerja Sertifikasi Halal Nasional" (Jakarta, 2023), <https://bpjph.halal.go.id/detail/catatan-akhir-tahun-2023-bpjph-banyak-mendapatkan-penghargaan-bergengsi>.

¹⁹ Akbar Dwikiwibowo Tuhuteru and Muhammad Iqbal, "Readiness of Micro , Small , and Medium Enterprises (MSMEs) in the Food and Beverage Sector for Halal Certification Implementation : A Case Study in Magelang , Indonesia" 10, no. 2 (2024): 1091–1114.

²⁰ Marco Tieman, "The Application of Halal in Supply Chain Management: In-Depth Interviews," *Journal of Islamic Marketing* 02, no. 02 (2013): 186–95, <https://doi.org/http://dx.doi.org/10.1108/17590831111139893>.

²¹ Ajzen, "The Theory of Planned Behavior: Frequently Asked Questions."

²² Anthony Igwe et al., "Self-Efficacy and Subjective Norms as Moderators in the Networking Competence–Social Entrepreneurial Intentions Link," *SAGE Open* 10, no. 3 (2020), <https://doi.org/10.1177/2158244020934878>.

²³ Bandura, *Self Efficacy. The Exercise Of A Control*.

²⁴ Tieman, "The Application of Halal in Supply Chain Management: In-Depth Interviews."

²⁵ Johanna Mair and Ignasi Marti, "Social Entrepreneurship Research : A Source of Explanation , Prediction , and Delight" 41 (2006): 36–44, <https://doi.org/10.1016/j.jwb.2005.09.002>.

operational, and communicative requirements.²⁶ Consistent with this theoretical logic, self-efficacy is hypothesized to exert a direct positive effect on halal branding intention (H5). Accordingly, this study extends TPB-dominant halal adoption models by explicitly integrating ethical motivation, sociopreneurial value orientation, and cognitive capability within a unified behavioral framework. By doing so, it contributes to Islamic marketing literature by conceptualizing halal branding adoption as a values-driven and capability-mediated behavioral process, rather than solely as a response to regulatory or market pressures.

Based on theoretical arguments and prior empirical findings, this study proposes that moral obligation and social value creation strengthen sociopreneurs' self efficacy, which in turn improves the implementation of halal branding. Sociopreneurs with strong moral commitment are assumed to possess higher confidence and perseverance in ensuring that their business practices align with Islamic ethical standards. Likewise, sociopreneurs focusing on creating social value tend to demonstrate stronger willingness and capability to adopt halal branding as part of their social mission. Therefore, all hypotheses reflect a causal assumption that moral obligation and social value creation directly and indirectly (via self efficacy) influence the success of halal branding among Madurese MSMEs.

Research Method

This study uses a quantitative approach with the aim of proving and analysing the influence of moral obligation, social value creation, and self efficacy on the implementation of halal branding. A quantitative approach was chosen because this study requires testing the relationship between variables through statistical analysis based on numerical data, as recommended in modern quantitative research design.²⁷ This research was conducted throughout Madura Island, covering Bangkalan Regency, Sampang Regency, Pamekasan Regency, and Sumenep Regency. The objects of this research were MSME actors or members of business associations operating in Madura. The population in this study consisted of all MSME actors in the four regencies.

The sampling technique was carried out using the Lemeshow formula, as the population size of MSMEs in this study was not known with certainty. The Lemeshow formula is commonly used in social research to determine a representative sample size when the population does not have a definite number.²⁸ The criteria for respondents include MSMEs that already have halal certification, MSMEs that do not yet have halal certification, and MSMEs that are interested or not interested in obtaining halal certification for their products. Thus, the characteristics of the analysis unit reflect the diversity of MSME conditions related to the implementation of halal branding.

The data in this study consists of primary data. Primary data was obtained by distributing questionnaires to all MSME actors in Madura who met the criteria. The questionnaire was designed using a Likert scale to measure respondents' attitudes and perceptions towards the research variables, in accordance with the standard method of measuring perceptions and attitudes in quantitative research.²⁹ Additional primary data was also collected through interviews with some MSME actors, MSME associations, and relevant agencies, which served as supporting data. Meanwhile,

²⁶ Bandura, *Self Efficacy. The Exercise Of A Control*.

²⁷ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications Inc., 2009).

²⁸ J. Hair, "A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)," 2014, 211–13.

²⁹ Sugiyono, *Statistika Untuk Penelitian* (Bandung: Alfabeta, 2010).

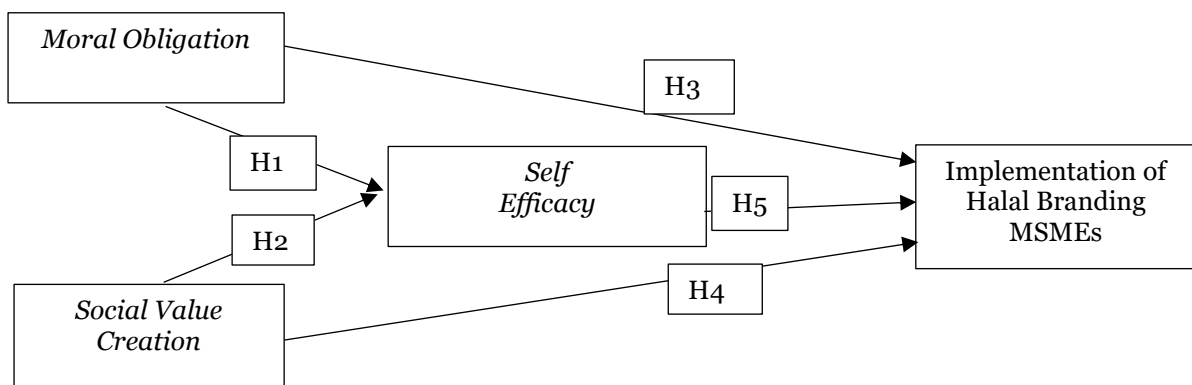
secondary data was obtained from literature studies, agency reports, and official documents related to MSMEs and halal certification in Madura.

Data collection techniques include three methods: 1) Questionnaires, which are used to collect quantitative data on the variables of moral obligation, social value creation, self efficacy, and halal branding implementation; 2) Observation, which is conducted to match the consistency of primary data from questionnaires with secondary data and field documentation.³⁰

Data analysis was conducted in two stages: first, descriptive statistics were used to describe the characteristics of respondents and the distribution of answers; second, Structural Equation Modelling (SEM) techniques were used to test the relationships between variables and direct and indirect effects in accordance with the research model.³¹ SEM was chosen because it is capable of testing multivariate relationship models simultaneously and provides more comprehensive results than conventional statistical techniques.³²

This study consists of four variables, namely moral obligation, social value creation, and self efficacy towards the implementation of halal branding. This results in the following conceptual framework:

Figure 1. Conceptual Framework



Source: Author's illustration, 2025

Meanwhile, the operational explanation of variables in the indicator matrix and questionnaire questions in this study are explained in the following table:

Table 1: Instrument

Variable	Questionnaire Item
Moral Obligation (MO)	MO1: I feel morally obliged to ensure that my business products comply with halal principles.
	MO2: I feel morally responsible for protecting consumer health and satisfaction through lawful business practices.
	MO3: I prefer to conduct business practices that are lawful even if it reduces short-term profits.
	MO4: My business decisions are always considered based on moral and religious values.

³⁰ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2010).

³¹ Joseph Franklin Hair, *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*, 3rd ed. (SAGE Publications Inc., 2022).

³² Hair.

	MO5: Moral pressure from family/community encourages me to implement halal business practices.
Social Value Creation (SVC)	SVC1: One of the main objectives of my business is to provide social benefits for the surrounding community.
	SVC2: My efforts are to develop activities that directly improve community welfare.
	SVC3: I actively collaborate with local organisations to increase the social impact of my business.
	SVC4: The success of my business is measured based on the amount of social benefits generated, not just profits.
	SVC5: I actively design products/services that address the social needs of the local community.
Self Efficacy Sociopreneur (SE)	SE1: I am confident that I can overcome technical and administrative obstacles to implement halal standards for products.
	SE2: I believe I can take the necessary steps to obtain certification or establish halal branding.
	SE3: I am confident that I can lead the business team/operations to implement practices that comply with halal standards.
	SE4: I am confident that I can persevere and overcome any obstacles that arise during the halal branding implementation process.
	SE5: I believe I am capable of effectively communicating the halal values of my business to consumers and stakeholders.
Implementation of Halal Branding (IHB)	IHB1: My business has obtained halal certification and applies halal standards consistently in its production and branding
	IHB2: I activated display halal labels/symbols on packaging and promotional materials.
	IHB 3: My business has implemented changes to its production process to comply with halal standards.
	IHB4: I regularly provided consumers with information about product halal certification and production practices.
	IHB5: I carried out internal recording/procedures (e.g. raw materials, suppliers) to ensure product halal compliance.

Source: Author's processed data, 2025

Results

Descriptive Analysis

Descriptive analysis in this study was used to formulate and interpret the research results in the form of respondent characteristics.³³ The subjects of this study were Madura MSME respondents who had or had not implemented halal branding, or who were interested or not interested in implementing halal branding on their products. Respondent characteristics consisted of gender, age, highest level of education, MSME sector, and MSME type. A total of 125 respondents were obtained in the field, exceeding the sample size of 97 respondents. The data was spread across four regencies, namely 30 respondents in Bangkalan, 30 respondents in Sampang, 32

³³ Tanjung Hendri, *Metodologi Penelitian Ekonomi Islam* (Jakarta: Gramata Publishing, 2013).

respondents in Pamekasan, and 33 respondents in Sumenep. The respondent profiles can be seen in the following table:

Table 2. Respondent Characteristics

Characteristics	Categories	Frequency	Percentage
Age	<20 Age	5	4
	20-40 Age	66	52,8
	41-60 Age	38	30,4
	61-70 Age	17	13,6
	>70 Age	0	0
Gender	Female	107	85,6
	Male	18	14,4
Highest Level of Education	SMP	0	0
	SMA	30	24
	D3/S1	95	76
	S2/S3	0	0
Length of business operation	<1 Year	14	11,2
	1-3 Year	46	36,8
	3-5 Year	38	30,4
	>5 Year	27	21,6
Type of Business	Culinary	69	55,2
	Fashion	21	16,8
	Beauty and Care	17	13,6
	Crafts and Household Products	13	10,4
	Others	5	4

Source: Author's processed data, 2025

Majority of respondents were female, numbering 107 (86%), while 18 (14%) were male. These findings indicate that female entrepreneurs dominate the halal MSME sector in the research sample, which is in line with the trend that women are heavily involved in the culinary, handicraft, and home-based service sectors. The age range of respondents shows that MSME entrepreneurs are in the productive age group. This distribution indicates that the 20–40 age group is the largest participant, reflecting the young generation's keen interest in developing halal businesses. The majority of respondents had secondary to higher education. The above data shows that more than half of the respondents had diploma or bachelor's degrees, which could potentially influence their understanding of the concept of halal branding and professional business management.

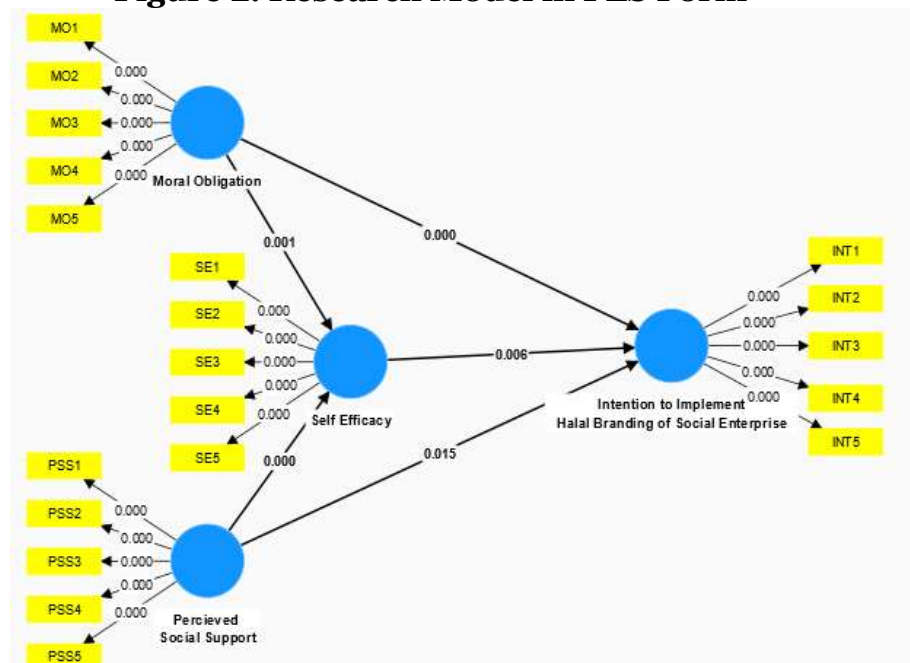
Based on the category of business duration, it provides an overview of the maturity and experience of business actors. The majority of businesses have been operating for more than a year, so respondents have sufficient experience in managing business operations and understanding product legality requirements. The types of businesses of respondents vary, with a dominance in the food and beverage sector. The dominance of the food sector indicates that the need for certification and implementation of halal branding is relevant and an important focus for MSME actors. In general, the respondents in this study were predominantly women, aged 25–35 years, with a high school to bachelor's degree education, businesses that had been operating for 1–3 years, and were engaged in the food and beverage industry. This

profile provides a basis for the respondents to be in an actively developing business phase and relevant in assessing the factors of moral obligation, social value creation, and self efficacy towards the implementation of halal branding.

Outer Model Evaluation (Measurement Model)

The process of testing and analysing data using PLS-SEM involves two main stages, namely evaluating the outer model (measurement model) and then the inner model (structural model).³⁴ The first stage focuses on the outer model to assess the reliability and validity of the measurement constructs. This process includes examining indicators such as factor loadings, composite reliability, and average variance extracted (AVE) to ensure the robustness of the measurement model. In addition, convergent and discriminant validity are evaluated to ensure the specificity of the construct and its ability to measure unique aspects of the underlying concept. Once the outer model is confirmed to be satisfactory, the analysis proceeds to the second stage, where the inner model is tested. This stage involves examining the relationships between latent variables (constructs) to evaluate the fit of the structural model with the data. This stage also includes assessing path coefficients, R-squared values, and predictive relevance measures to determine the strength and significance of the hypothesised relationships. Through these sequential stages of analysis, PLS-SEM enables researchers to gain insights into the measurement and structural aspects of their research models and provides a comprehensive understanding of the underlying phenomena being investigated.

Figure 2. Research Model in PLS Form



Source: PLS Bootstrapping Complete SmartPLS, 2025

This evaluation is a stage to test the validity of research instruments (convergent validity & discriminant validity) and to test the reliability of research instruments (composite reliability & Cronbach's alpha).³⁵ Validity testing is a testing

³⁴ Arry Widodo, *Metodologi Penelitian Penentuan Metode Dengan Pendekatan Partial Least Square - Structural Equation Modeling (PLS-SEM)* (Bandung: PT. Refika Aditama, 2021).

³⁵ Widodo.

stage to determine how well an instrument developed as a measure of a particular concept will be measured. Validity testing is related to whether we are measuring correctly ³⁶. Meanwhile, reliability is a stage to test the consistency of a measurement instrument in measuring the concept being measured.³⁷ Reliability focuses on the stability and consistency of measurements.

Convergent validity can be assessed by looking at the loading factor for each construct indicator. According to Widodo³⁸ the loading factor value must be greater than 0.7 in confirmatory research, 0.6 - 0.7 in exploratory research, and 0.5 - 0.6 in preliminary research. The following table and figure show the factor loading values obtained through the PLS Al-Ghorithm and PLS Bootstrapping processes:

Table 3. Factor Loading Values

Variables	Indicator	Loading Factor
Moral Obligation	MO1	0,798
	MO2	0,784
	MO3	0,835
	MO4	0,769
	MO5	0,804
Social Value Creation	SVC1	0.882
	SVC2	0,914
	SVC3	0,881
	SVC4	0,917
	SVC5	0,891
Self Efficacy	SE1	0,864
	SE2	0,868
	SE3	0,904
	SE4	0,860
	SE5	0,898
Implement to Halal Branding	IHB1	0,884
	IHB2	0,755
	IHB3	0,863
	IHB4	0,898
	IHB5	0,794

Source: *PLS Bootstrapping Complete SmartPLS*, 2025

Based on the convergent validity measurement results, it shows that all loading factors on all indicators are greater than 0.50. The researcher submitted a questionnaire consisting of 5 questions for variable X1, 5 questions for variable X2, 5 questions for variable Z, and 5 questions for variable Y. The total number of questions was 33 with a response interval of 1 to 5. With a total of 125 respondents and $\alpha = 0.05$, the table r value was 0.176. Questionnaire items with a correlation coefficient value

³⁶ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*.

³⁷ Muhammad, *Metodologi Penelitian Ekonomi Islam: Pendekatan Kuantitatif* (Jakarta: Rajawali, 2010).

³⁸ Widodo, *Metodologi Penelitian Penentuan Metode Dengan Pendekatan Partial Least Square - Structural Equation Modeling (PLS-SEM)*.

smaller than the critical value were discarded and not included in further testing. In the calculation, all questionnaire items were assessed as valid because they had a correlation coefficient greater than 0.176. Therefore, it can be concluded that all indicators meet convergent validity.

Convergent validity can also be assessed by looking at the Average Variance Extracted (AVE) parameter. The recommended AVE value is greater than 0.5 (50% or more of the variance of the indicator can be explained). The following table shows the AVE values obtained through the PLS Bootstrapping Complete process:

Table 4. Nilai Average Variance Extracted (AVE)

Variables	Average Variance Extracted (AVE)
Moral Obligation	0,707
Social Value Creation	0,638
Self Efficacy	0,805
Implement of Halal Branding	0,767

Source: PLS Bootstapping Complete SmartPLS, 2025

The results of the AVE assessment showed that the AVE value of all variables was greater than 0.50, namely: moral obligation (0.707); social value creation (0.638); self efficacy (0.804); and implementation of halal branding (0.767); So, it can be concluded that the model has met the convergence validity.

In assessing the accuracy, consistency and accuracy of the instrument in measuring the construct of reflective indicators, a reliability test is needed by looking at the Composite Reliability and Cronbach's Alpha values. Reality is to find out the extent to which the measurement results remain consistent, if two or more measurements are made of the same symptoms using the same measuring device. This means that a reliable instrument is an instrument that when used multiple times to measure the same object will produce the same data. If the correlation coefficient (r) is positive and significant, then the instrument is declared reliable. The value provisions for Composite Reliability and Cronbach's alpha must be greater than 0.70 for confirmatory studies and 0.60-0.70 for explanatory studies. The following is a table of the results of the Composite Reliability and Cronbach's alpha scores through the PLS Bootstrapping Complete process:

Table 5. Composite Reliability and Cronbach's alpha

Variables	Composite Reliability	Cronbach's alpha
Moral Obligation	0,898	0,858
Social Value Creation	0,954	0,939
Self Efficacy	0,943	0,924
Implement of Halal Branding	0,923	0,895

Source : PLS Bootstapping Complete SmartPLS, 2025

The results of the above measurement show that Composite reliability and Cronbach's alpha value is greater than 0.70. So it can be concluded that all construct indicators meet the reliability test.

Inner Model Evaluation (Structural Model)

The evaluation of the structural model (inner model) aims to predict the relationship between latent variables through the results of the R-Square value for endogenous latent constructs and the Q² predictive relevance value. The determination coefficient (R²) and the significance of the path coefficient are the main criteria that need to be considered in the evaluation of PLS-SEM results. The estimated quality of the Path model can also be seen from Q² predictive relevance.

The assessment of the structural model can be done through the R-Squares value of each endogenous latent variable as the predictive power of the structural model. The change in R-square can also explain the substantive influence of exogenous variables on endogenous variables. The commonly used rule of thumb R-Square is 0.75; 0.50; 0.25 which has the conclusion that structural models can be categorized as strong, moderate and weak. The following table of R-Square values through the PLS Bootstrapping Complete process:

Table 6: R-Square and R-Square Adjusted Values

	R-Square	R-Square Adjusted
Self Efficacy -> Implement to Halal Branding	0.814	0.583

Source : Sumber : PLS Bootstrapping Complete SmartPLS, 2025

Based on the above measurements, it can be seen that the R-square in each endogenous variable is smaller than 0.75 and greater than 0.50. So it is included in the moderate category in model predictions.

In evaluating model fit, according to Hair,³⁹ model fit is measured using Standardised Root Mean Square Residual (SRMR) with a value of < 0.08 as the criterion for good fit. The following table shows the Model Fit values through the PLS Bootstrapping Complete process.

Table 7. Model Fit

	Saturated Model	Estimated Model
SRMR	0.063	0.068
d_UL S	1.175	1.268
d_G	0.461	0.468
Chi-square	801.314	801.69
NFI	0.8	0.799

Source : PLS Bootstrapping Complete SmartPLS, 2025

Based on the model fit measurement results, it can be seen that the SRMR value is < 0.08, namely the saturated model SRMR is 0.065 < 0.08 and the estimated model SRMR is 0.068 < 0.08. Thus, the structural model in this study is considered to have met the suitability (model fit) criteria.

Next is the evaluation of path coefficients, which serves to determine the influence between variables through significance values using the bootstrapping process. If the path coefficients are statistically significant, it indicates that there is a relationship between the exogenous variable construct and the endogenous variable

³⁹ J.F Hair, *Multivariate Data Analysis* (Jakarta: Gramedia Pustaka Utama, 2006).

construct. The following are the results of testing the path coefficients for the hypothesised variables. They are considered significant if the T-Statistics value is greater than 1.96 and the P Values are less than 0.05.

Table 8. Path Coefficient Values

Path Coefficients	T statistics	P Values	Result
Moral Obligation > Self Efficacy	3,527	0,001	Significant
Social Value Creation > Self Efficacy	10,381	0,000	Significant
Moral Obligation > Intention to Implement Halal Branding	3,556	0,000	Significant
Social Value Creation > Intention to Implement Halal Branding	2,437	0,015	Significant
Self Efficacy > Intention to Implement Halal Branding	2,729	0,006	Significant

Source: PLS Bootstapping Complete, SmartPLS

The T test is used to determine whether or not there is an influence of each individual independent variable on the dependent variable tested at a significance level of P Value of 0.05. The t-test shows how much of an individual independent variable affects the bound variable. Find the value of T by determining the error rate and determining the degree of freedom. The error rate used is alpha 5% and the degree of freedom (df) = n-k, where n is the number of samples as many as 125 and k is the number of independent variables, namely as many as 2 variables, then df = 125-2 = 123. At the significance level of 5%, a table t-value of 1.960 was obtained. The hypothesis testing results indicate that all structural paths are statistically significant and aligned with the proposed model. Moral obligation significantly enhances self efficacy (H1; T = 3.527, P = 0.001), while social value creation exhibits an even stronger positive effect on self efficacy (H2; T = 10.381, P = 0.000). Moral obligation also significantly increases MSMEs' intention to implement halal branding (H3; T = 3.556, P = 0.000), and social value creation similarly contributes to this intention (H4; T = 2.437, P = 0.015). In addition, self efficacy exerts a significant positive influence on halal branding intention (H5; T = 2.729, P = 0.006). Collectively, these findings confirm the robustness of the model, demonstrating that moral obligation and social value creation function as key antecedents that strengthen self efficacy and subsequently shape MSMEs' intention to adopt halal branding practices.

Discussion

Moral Obligation towards the Self efficacy of Madurese Sociopreneurs

The present study provides robust empirical evidence that moral obligation significantly enhances the self efficacy of Madurese sociopreneurs, indicating that ethical and religiously grounded motivations operate as a central psychological driver in the entrepreneurial cognition underlying halal branding behaviors. The strong statistical relationship (t = 3.527; p = 0.001) suggests that moral obligation is not merely a peripheral normative factor but functions as a core internalized belief that shapes an entrepreneur's perceived capability to act effectively within a socially

embedded market environment. This finding advances by Bandura's theory,⁴⁰ theoretical proposition that self efficacy emerges from deeper cognitive–affective foundations, enriched here by cultural religious obligations that characterize the Madurese context. It likewise extends by Ajzen,⁴¹ reasoning on moral norms by demonstrating that moral obligation contributes not only to behavioral intention but also to the cognitive assessment of competence, especially in culturally moralized sectors such as the halal economy. Conceptually, the results refine existing models of sociopreneurship by showing that moral obligation operationalized through religious adherence, communal responsibility, normative consistency, and moral prioritization acts as an antecedent that strengthens the psychological readiness required for halal branding adoption.

Furthermore, this study enriches the theoretical discourse by revealing how culturally bound moral structures interact with self efficacy to shape strategic behavior in MSMEs. Prior work has established that moral values promote prosocial orientation and strategic confidence,⁴² yet the present findings demonstrate that such mechanisms are amplified in contexts where religious ethics and kinship-based social expectations dominate. Studies by Igwe⁴³ and Mair⁴⁴ similarly argue that moral judgments reinforce the cognitive precursors of social value creation, which aligns with the empirical evidence that Madurese sociopreneurs evaluate entrepreneurial success through social and religious impact rather than conventional market logic. This is further corroborated by insights from Elias,⁴⁵ who posited that moral and spiritual legitimacy strengthens self efficacy in halal entrepreneurship. The contribution of this study lies in demonstrating that moral obligation serves not only as a motivational force but also as a strategic cognitive resource that enhances sociopreneurs' capacity to navigate risks, pursue innovation, and commit to halal standards. In doing so, this research positions moral obligation as a structurally embedded factor within the halal branding ecosystem, offering explanatory depth to the behavioral dynamics driving halal adoption in culturally rich MSME environments.

Social Value Creation on the Self efficacy of Madurese Sociopreneurs

The empirical findings demonstrate that social value creation exerts a substantial and positive influence on the self efficacy of Madurese sociopreneurs ($t = 10.381$; $p = 0.000$), indicating that prosocial orientation is not only an external mission but also a critical internal cognitive resource that reinforces entrepreneurial confidence. This result aligns with the theoretical assertion that engaging in socially meaningful activities strengthens self-beliefs and the formation of purposeful entrepreneurial identity⁴⁶, similarly argue that perceiving one's enterprise as socially valuable enhances internal psychological outcomes through heightened work

⁴⁰ Bandura, *Self Efficacy. The Exercise Of A Control*.

⁴¹ Ajzen, "The Theory of Planned Behavior: Frequently Asked Questions."

⁴² Anna Ujwary-gil and Carmen Sánchez, "Sustainability, Innovation, and ESG in the Digital Era" 21, no. 4 (2025).

⁴³ Igwe et al., "Self-Efficacy and Subjective Norms as Moderators in the Networking Competence–Social Entrepreneurial Intentions Link."

⁴⁴ Johanna Mair and Ernesto Noboa, "Social Entrepreneurship: How Intentions to Create a Social Venture Are Formed," *Social Entrepreneurship* 3, no. 521 (2006).

⁴⁵ Ezanee Mohd Elias et al., "The Impact of Entrepreneurial Orientation and Halal Orientation toward Organizational Performance of Micro-Sized Enterprises" 8, no. 1 (2019): 916–23.

⁴⁶ Steven A Brieger, Dirk De Clercq, and Timo Meynhardt, "Doing Good , Feeling Good ? Entrepreneurs ' Social Value Creation Beliefs and Work - Related Well - Being," *Journal of Business Ethics* 172, no. 4 (2021): 707–25, <https://doi.org/10.1007/s10551-020-04512-6>.

meaningfulness, a mechanism consistent with increased self efficacy. In the Madurese context—characterized by strong religiosity, kinship ties, and communal solidarity social value creation naturally becomes embedded in entrepreneurial cognition, thus shaping sociopreneurs' confidence in overcoming operational barriers, implementing halal branding, and sustaining community-oriented innovations. This finding extends the literature by demonstrating that social value creation not only leads to community welfare or reputational gains, as widely discussed in social entrepreneurship research, but also increases the entrepreneur's perceived competence an understudied relationship within the halal MSME sector.

Furthermore, these results reinforce the view that self efficacy is highly sensitive to psychosocial stimuli and context-embedded value systems. Samsuria⁴⁷ confirmed that social entrepreneurial self efficacy predicts entrepreneurial intent, suggesting that confidence is strengthened through engagement in meaningful social action supporting the mechanism identified in the present study. By situating the model within a culturally distinct region such as Madura, this research offers a novel contextual contribution, showing how local sociocultural structures elevate the cognitive impact of social value creation. The findings also bridge a theoretical gap: while previous studies primarily emphasized external outcomes of social value creation, this study positions self efficacy as a crucial internal mechanism linking social orientation to strategic behavior, especially in halal center of enterprises. Consequently, the study offers practical insights for MSME development, highlighting that interventions emphasizing collaborative initiatives, community engagement, and social impact programs can significantly boost entrepreneurial capability. In essence, when sociopreneurs are empowered to generate social value, they simultaneously cultivate the psychological confidence necessary to navigate regulatory demands, including halal branding, thereby enhancing the sustainability of sociopreneurial ecosystems in culturally strong communities.

The stronger influence of social value creation on self-efficacy aligns with empirical evidence in sociopreneurship research showing that engagement in community-oriented activities enhances entrepreneurs' confidence through experiential learning and social validation.⁴⁸ Prior halal studies have largely emphasized moral obligation and religiosity as primary drivers of halal related intention,⁴⁹ but have paid limited attention to how social outcomes reinforce perceived capability. The present findings extend this literature by demonstrating that, in socially embedded MSME contexts, self efficacy is more strongly shaped by observable social impact than by ethical motivation alone. Consistent with Social Cognitive Theory, community engagement provides mastery experiences and collective support that strengthen perceived capability.⁵⁰ This empirical contrast suggests that while moral obligation initiates halal commitment, social value creation is more effective in sustaining confidence required for halal branding implementation among Madurese sociopreneurs.

⁴⁷ Indranila Kustarini Samsuria and Fitri Lukiasuti, "Niat Wirausaha Sosial : Peran Prioritas Pengalaman, Self-Efikasi Wirausaha Sosial, Dan Keamanan Finansial" XII, no. 2 (2024): 227–40.

⁴⁸ Mair and Marti, "Social Entrepreneurship Research : A Source of Explanation , Prediction , and Delight."

⁴⁹ Ashraf, "Determinants of Islamic Entrepreneurial Intentions : An Analysis Using SEM."

⁵⁰ Bandura, *Self Efficacy. The Exercise Of A Control*.

Moral Obligation towards the Implementation of Halal Branding for MSMEs

The results indicate that moral obligation significantly predicts MSMEs' intention to implement halal branding ($t = 3.556$; $p = 0.000$), demonstrating that value-driven motivation plays a central role in shaping strategic compliance behavior in the halal sector. This finding reinforces the theoretical position that moral norms, rooted in internalized religious and ethical values constitute a powerful determinant of behavioral intention within ethical decision-making contexts.⁵¹ In Madura, where religious identity, communal orientation, and collective moral expectations shape daily economic life, such moral obligation becomes a salient psychological force that heightens entrepreneurs' willingness to adopt halal standards. The evidence aligns with moral agency theory, which posits that individuals are guided by internal standards of right and wrong that compel them toward morally appropriate action even in the presence of structural constraints.⁵² Supporting studies in the halal consumption and compliance literature, such as by Aziz⁵³ and Lada,⁵⁴ likewise confirm that moral obligation is a strong predictor of halal-related behavioral intent. Thus, the present study extends previous findings by demonstrating that moral norms influence not only consumption choices but also upstream entrepreneurial practices, including halal certification, labeling, production adjustments, and consumer education.

These findings further highlight the ways in which moral obligation translates into concrete behavioral readiness among MSMEs facing practical barriers such as administrative burden, certification costs, and lack of process knowledge. Entrepreneurs who perceive halal compliance as a moral duty are more willing to undertake procedural changes, reorganize operations, and engage in certification, even when doing so incurs additional time and financial investment. This supports the argument that moral obligation serves as a cognitive catalyst that accelerates halal branding decisions by reinforcing ethical commitment and perceived responsibility toward consumers. Within culturally embedded ecosystems such as Madura, where communal morality shapes entrepreneurial legitimacy, moral obligation enhances both confidence and intention to act in accordance with halal principles. The study contributes to the broader halal business literature by highlighting the necessity of integrating value-laden constructs into behavioral models of halal branding, moving beyond technical readiness and regulatory compliance. Practically, the results imply that strengthening moral awareness, through ethics-based training, halal literacy programs, and community-driven religious education, can significantly enhance halal branding adoption. More broadly, the study provides empirical support for the development of a value-based framework of halal business behavior, emphasizing that moral obligation remains an indispensable pillar in shaping sustainable halal branding practices among MSMEs.

⁵¹ Ajzen, "The Theory of Planned Behavior: Frequently Asked Questions."

⁵² Bandura, *Self Efficacy. The Exercise Of A Control*.

⁵³ Yuhani Abdul Aziz and Nyen Vui Chok, "Journal of International Food & The Role of Halal Awareness , Halal Certification , and Marketing Components in Determining Halal Purchase Intention Among Non-Muslims in Malaysia : A Structural Equation Modeling Approach The Role of Halal Awareness , Hala," *Journal of International Food & Agribusiness Marketing*, no. December 2012 (2012): 37–41, <https://doi.org/10.1080/08974438.2013.723997>.

⁵⁴ Suddin Lada, Geoffrey Harvey Tanakinjal, and Hanudin Amin, "Predicting Intention to Choose Halal Products Using Theory of Reasoned Action," *International Journal of Islamic and Middle Eastern Finance and Management* 2, no. 9 (2008), <https://doi.org/10.1108/17538390910946276>.

Social Value Creation in the Implementation of Halal Branding for MSMEs

The results of the study indicate that social value creation has a significant effect on the intention to implement halal branding in MSMEs, with a T-statistic value of $2.437 > 1.960$ and P-value of $0.015 < 0.05$. The findings demonstrate that social value creation exerts a significant and positive influence on MSMEs' intention to implement halal branding. This relationship indicates that halal branding is not merely a compliance-oriented practice but a strategic reflection of the enterprise's broader social mission. Socially oriented MSMEs tend to adopt business practices that generate value beyond commercial profit, including community welfare initiatives, ethical commitment to consumers, and participation in collaborative local networks. This is consistent with prior empirical evidence showing that enterprises with strong social missions are more likely to internalize ethical norms and embrace socially responsible innovation from literature's Samsuria⁵⁵ and Singh.⁵⁶ Within the context of halal ecosystems, social value creation becomes a motivational force encouraging MSMEs to ensure that their products meet transparent, credible, and verifiable halal standards, thereby strengthening public trust and supporting sustainable market competitiveness. These findings also support the argument that SMEs with higher engagement in social impact measurement, community partnerships, and product creativity are better positioned to integrate halal branding as part of their long-term strategic identity.⁵⁷

Furthermore, this study reinforces theoretical discussions on ethical branding and sociopreneurship, which posit that social-oriented firms demonstrate stronger intentions to engage in practices aligned with moral accountability and consumer welfare, as confirmed by Isnaini⁵⁸ and Sinaga.⁵⁹ The significant influence of social value creation reflects how social embeddedness shapes SMEs' motivation to pursue halal certification, adopt halal labels, educate consumers, and restructure production processes to comply with sharia-based standards. These results align with the broader literature asserting that ethical business ecosystems thrive when firms combine social mission with operational innovation, its shows in literature by Shah⁶⁰ and Annisa.⁶¹ Thus, the study advances the understanding that social value is not merely complementary but foundational in driving MSMEs' readiness to implement halal branding. Strengthening MSMEs' awareness of social value orientation can therefore serve as a catalytic policy strategy to accelerate halal industry development and foster a more inclusive, ethical, and socially responsible MSME sector.

⁵⁵ Samsuria and Lukiasuti, "Niat Wirausaha Sosial : Peran Prioritas Pengalaman, Self- Efikasi Wirausaha Sosial, Dan Keamanan Finansial."

⁵⁶ I. Idris, S. S. Alias, and S. K.N. Singh, "Perception of Muslim Consumers towards Halal Branding in Advertising," *International Journal of Criminology and Sociology*, 2020, <https://doi.org/10.6000/1929-4409.2020.09.235>.

⁵⁷ Aldriantara Sofyan et al., "HALAL BRANDING STRATEGIES AND CONSUMER TRUST IN TIMES OF GLOBAL ECONOMIC UNCERTAINTY : A STUDY OF ISLAMIC SMES ' RESILIENCE IN RESPONSE TO PROTECTIONIST" 42, no. 2024 (2025): 1621–29.

⁵⁸ Isnaini, "Konsep Pembentukan Islamic Branding Tinjauan Etika Bisnis Islam."

⁵⁹ Samuel Partogi Hasudungan Sinaga, "THE EFFECT OF HALAL CERTIFICATION ON BRAND LOYALTY," *Jurnal Ilmu Ekonomi Islam* 11, no. 05 (2025): 304–15.

⁶⁰ Shah Muhammad Kamran et al., "Social Entrepreneurship Opportunities via Distant Socialization and Social Value Creation," *Sustainability (Switzerland)*, 2022, <https://doi.org/10.3390/su14063170>.

⁶¹ Annisa R. Beta, "Out of Thin Air: Emerging Muslim Fashion Entrepreneurs and the Spectre of Labour in Indonesia," *Continuum*, 2021, <https://doi.org/10.1080/10304312.2021.1993569>.

Self Efficacy of Sociopreneur Madurese towards the Implementation of Halal Branding for MSMEs

The findings demonstrate that the self efficacy of Madurese sociopreneurs significantly predicts their intention to implement halal branding ($t = 2.729$; $p = 0.006$), confirming H5 and reinforcing the central role of perceived capability in shaping entrepreneurial behavior. In line with Bandura⁶² at Social Cognitive Theory, individuals with higher self efficacy exhibit stronger commitment, resilience, and strategic readiness when facing complex requirements, such as halal certification procedures, production adjustments, transparent halal communication, and process documentation. In the Madurese sociopreneurship context, where entrepreneurship is intertwined with community welfare and moral economic values, self efficacy encompasses not only confidence in business operations but also belief in one's ability to generate social value. Indicators such as capacity to initiate social programs, collaborate with local partners, design community-beneficial products, and measure social impact show that Madurese sociopreneurs perceive their businesses as vehicles for both economic and social transformation. This alignment between social-purpose orientation and confidence is consistent with prior empirical work, such as Arifin⁶³ and Widigdo,⁶⁴ who found that self efficacy enhances entrepreneurs' readiness to comply with halal standards. Similarly, Sofyan's argues that sociopreneurs with strong capability beliefs are more willing to adopt ethical branding practices, including halal branding, particularly when they view compliance as delivering moral and community-based value.⁶⁵

These results further contribute to the growing body of research showing that self efficacy functions as a psychological mechanism linking social motivation with strategic behavioral intention. High self efficacy enables MSME actors to overcome administrative, financial, and informational barriers that often hinder halal certification, allowing them to perceive halal branding not as a regulatory burden but as a feasible and socially impactful strategic choice. This is aligned with emerging evidence that self efficacy strengthens halal compliance intention by enhancing problem-solving ability, regulatory adaptability, and entrepreneurial innovation⁶⁶. The present findings also illuminate how sociocultural and religious contexts, particularly the strong communal identity and ethical norms in Madura, amplify the influence of self efficacy on compliance-oriented entrepreneurial behavior. Theoretically, the results extend both Social Cognitive Theory and the Theory of Planned Behavior by demonstrating that capability beliefs are shaped by moral values and community-based social drivers, not merely by past experiences or perceived control. Practically, these findings underscore the need for capacity-building interventions such as mentoring, peer learning, and hands-on training that enhance entrepreneurs' confidence and technical ability. Strengthening self efficacy among Madurese sociopreneurs can accelerate halal branding adoption at the MSME level, especially when supported by culturally grounded communication and ethics-based

⁶² Bandura, *Self Efficacy. The Exercise Of A Control*.

⁶³ Mohd Arpi Arifin, Maheran Zakaria, and Hasnun Anip Bustaman, "Digital Adoption , Self-Efficacy , and Business Success – towards Resilience and Sustainability Micro-Entrepreneurs in the Post-Pandemic World," *Cogent Business & Management* 10, no. 3 (2023), <https://doi.org/10.1080/23311975.2023.2260128>.

⁶⁴ Aslam Mei and Nur Widigdo, "KNOWLEDGE AND COMPLIANCE : THE INCREASING INTENTION OF MSME ' s HALAL CERTIFICATION IN INDONESIA" 25, no. 1 (2024): 128–47.

⁶⁵ Sofyan et al., "HALAL BRANDING STRATEGIES AND CONSUMER TRUST IN TIMES OF GLOBAL ECONOMIC UNCERTAINTY : A STUDY OF ISLAMIC SMES ' RESILIENCE IN RESPONSE TO PROTECTIONIST."

⁶⁶ Sofyan et al.

empowerment programs. Overall, self efficacy emerges as a critical internal determinant for advancing sustainable halal branding practices within local sociopreneurial ecosystems.

Conclusion

The results of this study provide compelling evidence that the three core variables, moral obligation, social value creation, and the self efficacy of Madura sociopreneurs, exert a significant and positive influence on UMKM owners' intention to implement halal branding. Crucially, the findings demonstrate that the motivation to adopt halal branding stems not merely from regulatory compliance but from deeper internal drivers rooted in moral conviction, community-oriented value creation, and confidence in one's entrepreneurial capabilities. This highlights a pivotal insight is effective halal branding requires a robust psychological and sociocultural foundation, beyond administrative or procedural readiness. The study underscores that ethical business governance within an Islamic framework emerges when moral values, social orientation, and personal competence are meaningfully unified within entrepreneurial practice. Ultimately, this study affirms that when moral responsibility and social value creation inspire strong entrepreneurial self-belief, halal branding is no longer merely a compliance requirement, but becomes a deeply rooted identity and competitive strength for MSMEs in Madura.

This research makes a substantive contribution through its interdisciplinary synthesis of sociopreneurship, social psychology, and halal branding, an integration rarely explored within the context of Madurese MSMEs sector. The demonstrated linkage between social value creation and self efficacy offers a fresh theoretical lens that positions community-embedded economic empowerment as a catalyst for strengthening entrepreneurs' awareness, capability, and longterm commitment to halal branding adoption. Furthermore, the study reconceptualizes moral obligation not merely as a religious or normative expectation, but as a strategic behavioral determinant influencing branding decisions. In doing so, it advances the literature by positioning spiritual and social values as strategic economic assets that can shape competitive advantage within the expanding halal economy ecosystem.

Nevertheless, several limitations merit attention. The cross-sectional design restricts the ability to observe the evolution of implementation behavior over time, and the geographic focus on Madura limits the generalizability of the findings to broader UMKM populations. Additionally, the halal branding indicators primarily capture intention rather than actual behavioral implementation. Future research should therefore incorporate moderating variables such as institutional support, halal literacy, or market pressure, and employ longitudinal or mixed-methods designs to uncover deeper psychological and sociocultural mechanisms. Such efforts would substantially enrich scholarly understanding of what drives sustainable halal branding adoption within Indonesia's diverse entrepreneurial landscape.

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