

## Strengthening the Sharia Economy for the Indonesian Diaspora in Malaysia through the Strategic Collaboration of PARI, ASEANACA, and MIMTC in the Nusantara Trade Exploration Program

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### ABSTRACT

This international Community Service (PKM) program aims to strengthen the sharia economic capacity of the Indonesian diaspora in Malaysia, particularly those affiliated with the Persatuan Anak Rantau Indonesia (PARI) in Selangor. The program was carried out under the 2026 Archipelago Trade Exploration framework through a strategic collaboration among the ASEANACA Academic Association, the Malaysia International Marketing & Trade Chamber (MIMTC), and PARI. The approach is grounded in participatory empowerment, emphasizing sharia economic literacy, business network development, and cross-border partnership facilitation oriented toward long-term sustainability. Beyond strengthening participants' understanding of Islamic economic principles, the program actively promotes sharia values, sound business governance, and international market access. A key outcome is the signing of a Memorandum of Understanding (MoU) among PARI, ASEANACA, and MIMTC Malaysia as a formal foundation for sustained cooperation in trade, entrepreneurship, and diaspora-based Islamic economic advancement. This program is expected to raise the economic competitiveness of the Indonesian diaspora while reinforcing Islamic economics as a normative and strategic framework for building a sustainable, inclusive, and mutually beneficial business ecosystem.

### ABSTRAK

Program Pengabdian Kepada Masyarakat (PKM) internasional ini bertujuan memperkuat kapasitas ekonomi syariah diaspora Indonesia di Malaysia, khususnya yang tergabung dalam Persatuan Anak Rantau Indonesia (PARI) di Selangor. Program dilaksanakan dalam kerangka Nusantara Trade Exploration 2026 melalui kolaborasi strategis antara Asosiasi Akademik ASEANACA, Malaysia International Marketing & Trade Chamber (MIMTC), dan PARI. Pendekatan yang digunakan berlandaskan pemberdayaan partisipatif, dengan penekanan pada literasi ekonomi syariah, penguatan jaringan bisnis, dan fasilitasi kemitraan lintas batas berorientasi keberlanjutan usaha. Selain memperkuat pemahaman peserta terhadap prinsip ekonomi Islam, program ini mendorong internalisasi nilai syariah, tata kelola bisnis yang baik, serta perluasan akses pasar internasional. Luaran strategis utama adalah penandatanganan Nota Kesepahaman (MoU) antara PARI, ASEANACA, dan MIMTC Malaysia sebagai landasan formal kerja sama berkelanjutan dalam perdagangan, kewirausahaan, dan pengembangan ekonomi Islam berbasis diaspora. Program ini diharapkan meningkatkan daya saing ekonomi diaspora Indonesia di Malaysia sekaligus memperkuat ekonomi Islam sebagai kerangka normatif dan strategis dalam membangun ekosistem bisnis yang berkelanjutan, inklusif, dan saling menguntungkan.

### ARTICLE HISTORY

Received 19 February 2026

Accepted 28 February 2026

Published 1 March 2026

### KEYWORDS

Sharia Economy; Migrant Workers; MIMTC; PARI; ASEANACA.

### KATA KUNCI

Ekonomi Syariah; Pekerja Migran; Kewirausahaan; Pemberdayaan Masyarakat; Literasi Bisnis.

## 1. Introduction

Economic globalization and international labor mobility have fostered the formation of Indonesian diaspora communities in various countries, including Malaysia. The diaspora serves not only as migrant workers but also as business actors contributing to trade, services, and both the formal and informal sectors. In this context, strengthening the diaspora's economic capacity is crucial to ensure their economic survival and sustainable and competitive development. Malaysia, as one of the growth centers of the global halal industry, has a relatively well-established sharia economic ecosystem, encompassing the sharia finance sector, halal trade, certification, and government policy support (Thomson Reuters, 2023). This strategic position opens up significant opportunities for the Indonesian diaspora to participate in regional and global halal value chains. However, such involvement requires strengthening sharia economic literacy, good business governance, and a supportive institutional network. Islamic economics places business activities not merely as commercial activities, but also as part of moral and spiritual responsibilities that are oriented toward the welfare of the community (Chapra, 2000). Principles such as justice (*adl*), balance (*tawazun*), transparency, as well as the prohibition of detrimental practices, are the foundation for building a sustainable economic system. Therefore, strengthening the Indonesian diaspora economy in Malaysia should ideally not only be based on increasing the technical capacity of businesses, but also on integrating sharia economic values into daily business practices.

In addition to the significant market opportunities, the regulatory framework is also a crucial factor in the development of the halal industry, providing legal certainty and competitiveness in the global market. In Indonesia, the Halal Product Assurance Law (UU JPH) and Government Regulation No. 42 of 2024 stipulate the obligation of halal certification for all traded products, with a transition period until October 17, 2026 as the main enforcement point (Halal Times, 2026). This policy not only guarantees the safety and halalness of products for Muslim consumers—whose numbers are expected to continue increasing globally—but also opens access to a wider export market through the recognition of international standards. Statistically, the global halal product market is projected to grow rapidly, with demand reaching over US\$3 trillion and estimated to reach US\$5 trillion by 2030. Meanwhile, Malaysia's halal product exports in 2024 reached RM61.79 billion, contributing significantly to the national economy (Carvalho, 2025). Indonesia, as one of the countries with the largest Muslim population and growing halal consumer spending, recorded a national halal export value of US\$64.11 billion by 2024 (VOI, 2025), but still faces challenges in optimally utilizing this potential. A strong regulatory framework, including the harmonization of halal standards and certification recognized across countries, provides a foundation for the Indonesian diaspora in Malaysia to develop sharia-based businesses in a credible and sustainable manner. On the other hand, cross-border institutional collaboration is a key factor in expanding market access and increasing the competitiveness of micro-enterprises and diaspora communities (Porter, 1990). Strategic partnerships between higher education institutions, diaspora community organizations, and international trade institutions can create synergies that strengthen knowledge transfer, expand networks, and open up new market access. It is in this context that the collaboration among the ASEANACA Academic Association, the Malaysia International Marketing & Trade Chamber (MIMTC Malaysia), and Persatuan Anak Rantau Indonesia (PARI) becomes relevant and strategic.

The 2026 Archipelago Trade Exploration Program provides a platform to integrate Islamic economics-based community service with diaspora trade diplomacy. Through a participatory and collaborative empowerment approach, this international PKM program aims to strengthen Islamic economic literacy, build cross-border business networks, and generate formal partnership commitments in the form of Memoranda of Understanding (MoUs) as a foundation for program sustainability. Thus, the background of this activity is not only based on the need to increase the economic capacity of the Indonesian diaspora in Malaysia, but also on the urgency of building an international collaboration model based on sharia economics that is oriented toward sustainability, competitiveness, and mutual benefit.



Figure 1. The Community Service Team implemented the International PKM in Malaysia.

Source: PKM documentation, 2026.

This international Community Service (PKM) activity was carried out by the Lampung Islamic Economics and Business College (STEBI) through the ASEANACA Academic Association as a non-profit organization under the auspices of STEBI Lampung, with the main focus on Indonesian immigrants who are members of Persatuan Anak Rantau Indonesia (PARI) in Malaysia. These diaspora members not only contribute to the family economy and national remittances, but also have great potential as entrepreneurs and economic drivers of communities in their host countries. However, they still face various limitations in terms of Islamic economic literacy, business network development, and access to the broader halal trade ecosystem. Therefore, the presence of STEBI Lampung through ASEANACA in the 2026 Archipelago Trade Exploration program is highly urgent as a form of academic mentoring and empowerment based on Islamic economics. The event was also attended by delegates from various universities in Indonesia, such as UNJANI, UNBOR Jakarta, STIT Bustanul 'Ulum Lampung, UIN Cirebon, and other institutions, strengthening national synergy in building an international collaboration model for the development of the diaspora's sharia economy. Thus, this PKM is not merely a ceremonial activity, but a strategic step in increasing the capacity, competitiveness, and sustainability of PARI members' businesses as part of the regional halal economic ecosystem.

## 2. Methodology

This International Community Service (PKM) activity is implemented using a participatory action approach based on sharia economic empowerment. This approach was chosen because it positions the Indonesian diaspora—members of the Persatuan Anak Rantau Indonesia (PARI) in Malaysia—as active partners in identifying needs, formulating solutions, and implementing the program. Thus, the method of implementing PKM is not only educational, but also transformative and oriented toward the sustainability of the sharia economy of the Indonesian diaspora in Malaysia.



Figure 2. The STEBI Lampung Team held a Focus Group Discussion (FGD) regarding Strengthening the Sharia Economy for the Indonesian Diaspora in the Nusantara Trade Exploration Program.

Source: PKM documentation, 2026.

This International PKM activity was carried out over two days, on 30–31 January 2026. The first day focused on the initial visit and coordination with PARI at Ampang Jaya, Selangor, Malaysia, which included technical discussions on the preparation of core activities, material consolidation, and participant coordination. The second day carried out the main activities in the form of seminars, workshops, and the signing of the MoU, which took place at Bispoint EDC, Aras 6, Gedung Kumpulan Muara, Persiaran Perbandaran, Seksyen 14, 40000 Shah Alam, Selangor, Malaysia. The informants and participants comprised approximately 25 active PARI members from the Indonesian diaspora, including migrant workers, micro-entrepreneurs, and informal communities. This number is considered representative for obtaining a picture of the need for sharia economic literacy and for serving as a basis for strengthening the halal business network in Malaysia. Operationally, the activity implementation method consists of the following stages:

1) Institutional Preparation and Coordination Stage

The initial stage was carried out through internal consolidation of the STEBI Lampung PKM team through ASEANACA, as well as external coordination with PARI and MIMTC Malaysia (Malaysia International Marketing & Trade Chamber). At this stage, the team focused on: (a) identifying the economic needs and potential of PARI members; (b) developing an activity agenda within the framework of the 2026 Archipelago Trade Exploration Program; and (c) finalizing inter-institutional cooperation documents (MoUs) to strengthen institutions and ensure program sustainability. This stage aims to ensure the program's suitability to the real needs of the diaspora and strengthen the institutional legitimacy of the activity.

2) Mapping and Needs Analysis Stage

Conducted through focus group discussions (FGDs), limited interviews, and participant observation of PARI members. The mapping focuses on: (a) level of Islamic economic literacy; (b) understanding of halal certification and business regulations; (c) access to Islamic financing; and (d) potential for halal-based businesses to be developed in Malaysia. This stage serves as the basis for preparing intervention materials and empowerment strategies.

3) Education and Capacity Building Stage

Interventions are carried out through: (a) seminars and training on Islamic economics; (b) socialization of the halal value chain and business governance based on *maqashid shari'ah*; (c) strengthening Islamic financial literacy and opportunities for halal product exports; and (d) business networking discussions with MIMTC. The method used is dialogic and applicable, with case studies and simple simulations so that the material is accessible to participants with diverse professional backgrounds.

4) Network and Institutional Strengthening Stage

As part of the strategic output, an MoU was signed among PARI, ASEANACA, and MIMTC. This stage aims to: (a) open access to cross-border halal trade networks; (b) encourage collaboration in promoting diaspora products; and (c) strengthen the sustainability of post-PKM programs. This

approach emphasizes that economic empowerment does not stop at training, but continues toward the formation of a collaborative ecosystem.

#### 5) Evaluation and Reflection Stage

Evaluation is conducted qualitatively through participant feedback, reflective discussions, and documentation of program achievements. Evaluation indicators include: (a) increased participant understanding of Islamic economics; (b) enthusiasm and active participation; and (c) commitment to follow-up on the collaboration. Conceptually, this method integrates the empowerment approach, the *maqashid shari'ah* principle as a normative foundation, and the triple-helix collaboration model (academia–community–international business institutions).



Figure 3. The STEBI Lampung team signed an MoU on the Nusantara Trade Exploration Program.

Source: PKM documentation, 2026.

## 3. Results

The results are compiled based on three main research questions (RQ): (1) the level of understanding and implementation of sharia economic principles among PARI members, (2) the challenges faced by the diaspora in accessing the halal industry ecosystem and trade networks in Malaysia, and (3) a strategic collaboration model between PARI, ASEANACA, and MIMTC to strengthen the capacity and sustainability of the sharia economy. The results are presented in the form of narratives, interview data, FGD results, and statistical tables to show changes in knowledge, capacity, and readiness of members.

### 3.1 Level of Understanding and Implementation of Sharia Economic Principles among PARI Members

The results of the international PKM activities indicate that the level of understanding of sharia economic principles among PARI members varies considerably, but generally demonstrates a positive awareness of their application in daily economic activities. Interviews with several PARI members who operate Indonesian food stalls or shops in Malaysia revealed that the majority understand the importance of halal concepts, honesty, and fairness in transactions. One member who manages a stall in Kuala Lumpur stated, *"I always ensure the ingredients used are halal and give fair prices to customers, because that builds trust and keeps customers coming back."* This indicates that aspects of service and business ethics are areas where sharia principles have begun to be implemented. However, interviews also revealed that formal understanding of Islamic economics and its structural application remains limited. Some members, especially those working as daily laborers, tend to apply Islamic principles intuitively—for example, avoiding usury or selling halal products—but have not yet implemented Islamic mechanisms in business records, contract agreements, or financing. One participant stated, *"I want my business to fully comply with Islamic law, but I'm confused about how to initiate financing or contracts that comply with Islamic law here."*

Following the FGD and mentoring sessions, members' understanding and readiness to apply Islamic economic principles in their businesses improved notably. The quantitative results showed significant

changes across all indicators, as presented in Table 1.

Table 1. Changes in the Understanding and Implementation of Islamic Economics among PARI Members After the FGD

Indicators	Before FGD (%)	After FGD (%)	Change (%)
Understanding the basic principles of Islamic economics	40	78	+38
Implementation of Islamic transaction ethics (honesty and fairness)	45	82	+37
Use of Islamic principles in business records	25	60	+35
Understanding of Islamic financing	20	55	+35

Source: Data processed, 2026

The table shows a 35–38% increase across all indicators after the PKM intervention. This increase was not only in knowledge but also in practical readiness to apply sharia principles in business activities. FGD participants stated that after the activities, they felt more confident in managing their businesses according to sharia principles, including maintaining more structured record-keeping and considering sharia-compliant financing. Overall, the results of RQ 1 confirm that PARI members' awareness of Islamic economic principles is quite high in daily practices, particularly regarding business ethics and customer service, though formal implementation still requires ongoing support. Outcomes achieved include increased Islamic economic literacy, strategic recommendations for Islamic business management, and initial understanding of access to financing institutions and halal business networks in Malaysia.

### 3.2 Challenges for the Diaspora in Accessing the Halal Industry Ecosystem and Trade Networks in Malaysia

Data collected through interviews and FGDs with PARI members indicate that the Indonesian diaspora in Malaysia faces several significant challenges in accessing the halal industry ecosystem and trade networks. Most members who own food stalls or culinary businesses cited the main obstacles as access to information about official halal suppliers, the cost of halal certification, and limited formal business networks. One participant stated, "I want to buy halal-certified raw materials in Malaysia, but it's difficult to find a reliable supplier and the prices are relatively expensive." PARI members working in the informal sector also experience limited access to trade networks that support sharia-based businesses, thus restricting opportunities to collaborate with local halal industry players. The FGD confirmed that the need for mentoring, training, and networking facilitation was strongly felt by the majority of participants. Following the FGD and mentoring sessions conducted by the PKM team in collaboration with ASEANACA and MIMTC, positive changes were observed in members' understanding and readiness to access the halal ecosystem, as shown in Table 2.

Table 2. Changes in PARI Members' Understanding and Readiness After the FGD

Indicators	Before FGD (%)	After FGD (%)	Change (%)
Understanding of authorized halal suppliers	42	78	+36
Knowledge of halal certification procedures	35	70	+35
Ability to build a halal trade network	28	65	+37
Readiness to utilize networks for business	31	68	+37

Source: Data processed, 2026.

The table shows a significant increase of 35–37% in each indicator, demonstrating the effectiveness of the FGDs and mentoring in enhancing PARI members' capacity to address challenges in accessing the halal ecosystem. Participants also stated that after the activities, they felt more confident in contacting halal suppliers, collaborating with other business actors, and exploring new market opportunities. Overall, the results of RQ 2 confirm that the main challenges faced by PARI members are structural and network-based. However, PKM interventions through FGDs, training, and mentoring have had a positive impact in increasing members' understanding, readiness, and motivation to access the halal industry ecosystem

more effectively. Outcomes achieved include increased halal market literacy, strengthened business networks among the diaspora, and strategic recommendations for the development of sharia-based businesses in Malaysia.

**3.3 PARI-ASEANACA-MIMTC Strategic Collaboration Model in Strengthening the Sharia Economic Capacity of the Indonesian Diaspora**

The third research question focuses on how the strategic collaboration model between PARI, ASEANACA, and MIMTC can strengthen the capacity, competitiveness, and sustainability of the sharia economy of the Indonesian diaspora in Malaysia. The results of FGDs, interviews, and field observations indicate that this cross-institutional collaboration has had a significant impact on knowledge, business networks, and the implementation of the sharia economy. In practice, PARI acts as a diaspora community actor, providing a membership base, information on field needs, and access to diaspora micro-enterprises. ASEANACA acts as an academic and training facilitator, providing Islamic economics education modules, business mentoring, and member capacity assessments. MIMTC serves as a trade hub and industrial network, providing access to halal suppliers, Islamic financing institutions, and broader market opportunities. This combination of roles forms a complementary tri-stakeholder collaboration model between the community, academia, and industry. Following the series of training, workshops, and mentoring sessions, PARI members began to demonstrate improved skills in planning sharia-compliant businesses, building networks with halal industry players, and accessing sharia-compliant financing sources. One participant stated, "Through this program, I was able to meet with official halal suppliers and receive guidance on how to create sharia-compliant cooperation agreements. This has made my business more professional." The quantitative impact of this collaboration is presented in Table 3.

Table 3. The Impact of Strategic Collaboration on the Capacity of PARI Members

Capacity Aspects	Before Collaboration (%)	After Collaboration (%)	Improvement (%)
Understanding of formal Islamic economics	38	80	+42
Ability to build halal business networks	30	72	+42
Access to Islamic financing	25	65	+40
Readiness to implement a sharia-based business system	28	70	+42

Source: Data processed, 2026

The table shows a 40–42% increase across all capacity aspects, reflecting the effectiveness of trilateral collaboration not only in knowledge but also in practical skills. The collaboration model can be described through the following flow:

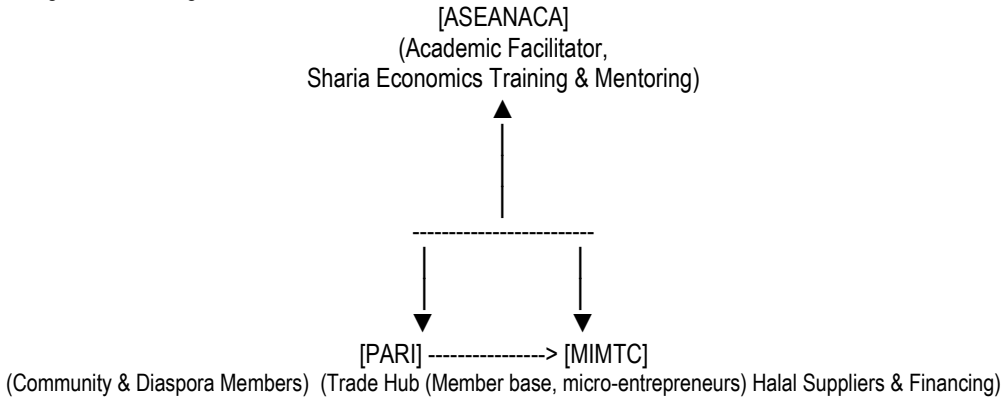


Figure 4. Collaboration Model

Source: Data processed, 2026.

The flow of collaboration operates as follows: (1) PARI communicates training needs and member feedback to ASEANACA; (2) ASEANACA provides training modules, mentoring, and capacity evaluation to PARI; (3) PARI opens access for micro-enterprises to MIMTC, enabling the establishment of a halal industry partner network; (4) MIMTC provides access to halal suppliers, markets, and Islamic financing to PARI members; and (5) ASEANACA and MIMTC coordinate to align training materials with market opportunities. The synergy of these roles results in increased capacity of diaspora members in the sharia economy, access to broader halal business networks, and the implementation of sustainable sharia-based businesses. This PKM activity successfully increased the understanding, capacity, and skills of PARI members in the sharia economy, identified key challenges in accessing the halal ecosystem, and established an effective collaboration model between the diaspora community, academia, and trade institutions. FGD and interview data indicated a significant increase in understanding of sharia economic principles (RQ 1), readiness to face the challenges of the halal market (RQ 2), and the ability to utilize strategic networks (RQ 3). Outcomes achieved include increased sharia economic literacy, business networks connected to halal suppliers and sharia financing, and strategic recommendations for the development of sustainable diaspora businesses. Thus, this collaboration model not only strengthens the sharia economy of the Indonesian diaspora in Malaysia but can also serve as a replicable model for other diaspora communities across the ASEAN region.

#### 4. Discussion

The International PKM program in the PARI Kuala Lumpur community positions the diaspora as the subject of empowerment, not the object of intervention. This model integrates three main dimensions: (1) increasing individual entrepreneurial capacity, (2) strengthening community social capital, and (3) consolidating economic institutions based on sharia principles. Theoretically, this approach is grounded in community empowerment theory (Chambers, 1997), social capital theory (Putnam, 2000), and experiential learning-based entrepreneurship education (Kolb, 1984). In the context of Islamic economics, strengthening micro-enterprises based on the values of justice and sustainability is also in line with the concept of *maqashid al-shariah* in productive economic activities (Antonio, 2011). This PKM expands the practice of community service—which is generally confined to domestic territory—into a model of cross-border empowerment. Recent studies have shown that the diaspora holds great potential as a transnational economic agent if supported by adequate capacity and institutions (Brinkerhoff, 2019; IOM, 2022).

The results of pre- and post-tests on 20 participants showed a significant improvement in their ability to identify realistic creative business opportunities. Before the workshop, the majority of participants were running subsistence-based businesses without structured market analysis. After the intervention, participants were able to: (a) identify opportunities based on the needs of diaspora communities; (b) analyze simple market segmentation; (c) calculate estimated costs and potential profits; and (d) map the risks of micro-scale businesses. These findings support the literature that practice-based entrepreneurship education improves opportunity recognition skills (Hisrich et al., 2018). A recent study by Nabi et al. (2021) also showed that community-based entrepreneurship training positively impacts self-efficacy and entrepreneurial intentions. Given the unique characteristics of the Indonesian diaspora in Malaysia—including limited access to formal capital and cross-border business regulations—improving participants' analytical capacity is crucial for minimizing the risk of business failure. Substantively, the increase in average scores indicates a shift from "fairly understanding" to "good understanding," reflecting not only a cognitive improvement but also a transformation in mindset from survival entrepreneurship to opportunity-based entrepreneurship.

The intervention did not stop at identifying business ideas, but continued with the development of simple business plans. Participants were guided in developing: (a) a simple business model; (b) a SWOT analysis; (c) a digital marketing strategy; (d) cash flow projections; and (e) a financing scheme based on sharia principles. The FGD results showed an increased understanding of separating personal and business finances, recording transactions, and managing profits more systematically. This is consistent with the OECD (2020) finding that financial literacy is a key determinant of micro-business sustainability. From a sharia economic perspective, financial transparency and accountability are fundamental principles (Antonio, 2011),

and recent research also shows that internalizing Islamic ethical values in business management increases trust and business sustainability (Hassan & Aliyu, 2018; Hidayat et al., 2023). Thus, strengthening sharia-based financial literacy in diaspora communities is not only religiously relevant but also strategically managerial.

One of the PKM's significant achievements was the increased collective awareness of members regarding the importance of economic collaboration. Prior to the workshop, most participants were individually oriented. After the workshop, a commitment emerged to: (a) create a community product catalog; (b) develop collective marketing; and (c) share information on business opportunities. This change indicates the strengthening of community social capital. Putnam (2000) emphasized that trust, network, and reciprocity are important elements in strengthening the economic productivity of groups. Diaspora studies also show that cross-border social networks can act as economic levers through information transfer, market access, and business collaboration (Brinkerhoff, 2019). In the context of PARI Kuala Lumpur, solidarity among migrants serves as a strategic asset for building collective businesses, and the PKM approach that integrates participatory FGDs has proven effective in building a sense of shared ownership of the program.

The inauguration of PARI Kuala Lumpur as an official organization marks a crucial moment in the integration of individual capacity building and institutional strengthening. Evaluation data shows: (1) increased member trust in the organization; (2) higher commitment to participating in economic programs; and (3) the formation of a creative economy division. According to institutional strengthening theory (Chambers, 1997), empowerment will be sustainable if individuals who have been trained are embedded within a functional organizational system. This model is also in line with the community-based development approach, which emphasizes that short-term interventions should be directed at establishing sustainable structures (Mansuri & Rao, 2013). With an organizational structure and a 2–3 year roadmap, PARI Kuala Lumpur has the foundation to transition from a social community to an economy-based productive community.

The results of the activity demonstrate that international PKM requires a contextual approach that is sensitive to the socio-economic conditions of migrants. One-off interventions are insufficient; sustainability through business incubation, digitalization assistance, and strategic partnership facilitation is necessary. Recent literature shows that sustainable diaspora empowerment programs have a significant impact on the economic stability of migrants (IOM, 2022; UNDP, 2021). Overall, this PKM demonstrates that economic empowerment of diaspora communities is effective when it: (1) integrates practice-based training; (2) strengthens community social capital; (3) institutionalizes training outcomes through organizational structures; and (4) internalizes Islamic economic values in business management. The changes that occurred are not only cognitive, but also reflect a shift in collective orientation and organizational commitment. Thus, this international PKM model can be positioned as an adaptive and sustainable community-based transnational empowerment model.

## 5. Conclusion and Recommendations

Based on the results of this international PKM activity, several conclusions can be drawn. The understanding and implementation of Islamic economic principles among PARI members has grown noticeably, especially in business ethics, customer service, and halal compliance awareness. FGD and interview results recorded a 35–38% improvement in these areas. That said, practical application in business records, financing, and contract agreements remains an area where members still need sustained guidance and support. PARI members also navigate real structural barriers in accessing the halal industry ecosystem and trade networks in Malaysia. Difficulties in finding authorized halal suppliers, managing certification costs, and connecting with Islamic financing options continue to shape their daily business realities. Through FGDs, mentoring sessions, and workshops, the PKM has helped members build greater readiness to face these challenges, with measurable improvements of 35–37% across related indicators. The trilateral collaboration between PARI, ASEANACA, and MIMTC has shown strong results in building diaspora members' capacity. Working together, the three organizations have helped members deepen their grasp of the formal Islamic economy, expand halal business networks, and access sharia-compliant financing. FGD data recorded a 40–42% increase in member capacity across all

measured indicators, reflecting the tangible value of this collaborative approach for the Indonesian diaspora community in Malaysia.

Moving forward, the program's next phase will focus on sustained mentoring, broader network and market access, replication of the collaboration model, and long-term evaluation. These directions are intended to keep the program's gains alive and offer a working model that other diaspora communities across the ASEAN region can learn from and adapt. Drawing from the experience of running this PKM, the following strategic steps are put forward:

- 1) **Advanced Mentoring:** Delivering regular, hands-on mentoring to PARI members on applying Islamic economic principles in daily business operations—covering records, contracts, and financing—so that diaspora-run businesses can grow more professionally and stand on stronger footing.
- 2) **Strengthening Networks and Market Access:** Widening members' connections with halal suppliers, Islamic financing institutions, and industry players through business matching events, workshops, and trade exhibitions.
- 3) **Replication of the Collaboration Model:** Documenting and publishing the PARI–ASEANACA–MIMTC trilateral model so it can serve as a practical reference for other diaspora communities in Malaysia and across ASEAN.
- 4) **Long-Term Evaluation and Strategy:** Running periodic data collection—both quantitative and qualitative—to track program impact and inform policy recommendations for developing the diaspora's sharia economy.
- 5) **Integration with Government Programs and International Institutions:** Using the PKM's outcomes as a springboard for collaboration with government bodies, academic institutions, and international organizations to broaden the reach of the sharia economy and strengthen the Indonesian diaspora network.

Putting these steps into practice, it is hoped that the PKM will go beyond short-term capacity gains and lay down a lasting sharia economic foundation—one that other diaspora communities can build on and replicate. The program has shown that pairing capacity-building with strong social networks and organizational development can drive real, lasting change at both the individual and community level. Gains in entrepreneurial literacy and business planning tend to take root more firmly when they are backed by a functioning organizational structure that keeps the momentum going. Economic empowerment among diaspora communities calls for more than one-off training—it needs a design that is deliberate, participatory, and grounded in the actual conditions migrants live and work in. The approach tested through this PKM offers a workable model of transnational community empowerment that is responsive, durable, and worth adapting for other Indonesian diaspora communities across the region and beyond.

## Acknowledgements

We would like to express our gratitude to the Lampung Islamic College of Economics and Business. We also thank Zuber bin Hj Bakri, chairman of MIMTC – DPPMA, and Zailani Azam, chairman of PARI in Malaysia, who have shown their willingness to partner and participate in this program. Furthermore, we would like to thank the President of the ASEANACA Academic Association, Prof. Tulus Suryanto, MM., Akt., CA, for making this international community service activity possible.

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