COMMUNITY SERVICE AS A FOUNDATION FOR SUSTAINABLE HALAL TOURISM: A SYSTEMATIC LITERATURE REVIEW

Hendra Cipta[1]*, Al Fakhri Zakirman[2], Musa[3], Khoirina Ulfa[4], Siti Rohanah[5]
[1-5] IAIN Syaikh Abdurrahman Siddik Bangka Belitung

* Corresponding author: hendracipta@iainsasbabel.ac.id

Abstract

This research is in response to the lack of extensive mapping on community empowerment models, trends and strategic implications towards sustainable halal tourism development. The objectives of this study are (1) to determine the successful community services that empower halal tourism communities, and (2) examine the economic, social, and cultural implications of integrating these community activities. The methodology used for this study is the Systematic Review of Literature PRISMA protocol. Out of the Scopus (30 articles) and Semantic Scholar (27 articles) databases, 57 prospective publications were chosen. After rigorous selection based on inclusion-exclusion criteria, 15 papers were further analyzed via thematic analysis and network visualization using VOSviewer. The findings indicate a number of clusters of main study themes; (1) institutional/regulatory issue, marketing and local case studies, MSMEs integration and function of tourism awareness group (Pokdarwis). Relevant empowerment programs covering ABCD (Asset Based Community Development) training, support of MSMEs halal certification, Sharia homestay management and digital literacy. The impacts included improvements in the local economy, social capital strengthening, culture conservation and increased capacity and confidence at the community level. The research concluded that community empowerment programmes are the fundamental foundation, not just a complement for creating authentic, competitive and sustainable halal tourism. This article suggests: (1) programs to empower the deprived have to be contextual, participatory, and technology based; (2) research in the future needs to expand the base of data analysis concerning empowerment programs and set up some quantitative scales for longitudinal study on program effects.

Keywords: community service, halal tourism empowerment, systematic review literature

Community Service As A Foundation For Sustainable Halal Tourism

Abstrak

Penelitian ini berangkat dari belum adanya pemetaan yang komprehensif mengenai model, tren, dan dampak strategis dari kegiatan pemberdayaan masyarakat dalam mendukung pengembangan wisata halal yang berkelanjutan. Penelitian ini bertujuan untuk (1) Mengidentifikasi program-program spesifik pelayanan masyarakat yang efektif dalam memberdayakan komunitas wisata halal, dan (2) Menganalisis dampak ekonomi, sosial, dan budaya dari integrasi pengabdian masyarakat tersebut. Penelitian ini menggunakan metode Systematic Literature Review (SLR) dengan pedoman PRISMA. Sebanyak 57 artikel potensial diidentifikasi dari database Scopus (30 artikel) dan Semantic Scholar (27 artikel). Setelah seleksi ketat berdasarkan kriteria inklusi-eksklusi, 15 artikel dianalisis lebih lanjut menggunakan analisis tematik dan visualisasi jaringan dengan VOSviewer. Hasil analisis menunjukkan beberapa kluster tema penelitian utama, yaitu aspek kelembagaan/regulasi, pemasaran, studi kasus lokal, integrasi UMKM, dan peran kelompok sadar wisata (Pokdarwis). Program pemberdayaan yang terbukti efektif meliputi pelatihan berbasis Asset-Based Community Development (ABCD), pendampingan sertifikasi halal untuk UMKM, pengelolaan homestay syariah, dan literasi digital. Dampaknya mencakup peningkatan ekonomi lokal, penguatan modal sosial, pelestarian budaya, serta peningkatan kapasitas dan rasa percaya diri masyarakat. Kesimpulan penelitian ini menyatakan Kegiatan pemberdayaan masyarakat merupakan fondasi krusial, bukan sekadar pelengkap, untuk menciptakan wisata halal yang autentik, kompetitif, dan berkelanjutan. Penelitian ini juga merekomendasikan: (1) Program pemberdayaan harus kontekstual, mengadopsi pendekatan partisipatif, dan mengintegrasikan teknologi; (2) Penelitian di masa depan perlu memperluas cakupan database dan mengembangkan pengukuran kuantitatif untuk mengevaluasi dampak jangka panjang program pemberdayaan.

Kata Kunci: *literatur reviu sistematis, pemberdayaan wisata halal, pengabdian masyarakat*

A. Introduction

Recent studies increasingly highlight a close, positive relationship between community service, empowerment, and the development of halal tourism growth.[1] There are at least two reasons why this relationship is crucial. First,

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[1] Riski Amalia et al., "Development of Halal Tourism to Improve The Community Economy in The Halal Tourism Village of Setanggor," *Ijtimā Iyya Journal of Muslim Society Research* 9, no. 1 (March 29, 2024): 1–14, https://doi.org/10.24090/ijtimaiyya.v9i1.10797; Hafiizh Maulana et al., "Developing Halal Tourism through Stakeholder Engagement and Capacity Building,"

empowerment programs directly contribute to improving and upgrading relevant skills among local communities, enabling them to better understand the halal concept—the foundation of their tourism experience. Second, academic-oriented community service activities introduce innovation and standardization necessary to meet the increasingly competitive demands of global halal tourism. Evidence of this symbiotic relationship can be observed in Lombok, where successful halal tourism villages have emerged through empowerment initiatives such as halal cooking training and homestay management.[2]

Furthermore, studies on Islamic boarding schools in Java suggest that academic assistance has transformed these institutions into notable halal tourism education areas.[3] When the Islamically worded slogan 'Attraction is a local authentic Halal Experience' is disseminated, it is deeply influenced by Islamic beliefs as established in the Quran.[4] Recent literature underscores that the aspect of Islamic values encompasses abstract processes and themes associated with 'halal'.[5] This suggests that volunteering and empowerment activities are not only forms of social business but also strategic accelerators in building authentic, sustainable, and community-based halal tourism.

Community service activities are essential drivers for the empowerment of halal tourism, exhibiting considerable potential to bolster local economic

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Jurnal Pengabdian Bakti Akademisi 2, no. 2 (May 31, 2025): 115–123, https://doi.org/10.24815/jpba.v2i2.46295.

[2] Ima Rahmawati Sushanti et al., "An Assessment of Local Economic Empowerment Using Halal Tourism Approach: A Case from Sembalun District East Lombok, Indonesia," *IJECA (International Journal of Education and Curriculum Application)*, December 30, 2018, 112, https://doi.org/10.31764/ijeca.v0i0.1997.

[3] Sufyati HS, Fadhli Suko Wiryanto, and Yudi Nur Supriadi, "Literacy Education of Halal Products to Forming Youth Entrepreneurs at The Sirojul Huda Islamic Boarding School, Bogor, West Java," *ABDIMAS: Jurnal Pengabdian Masyarakat* 6, no. 3 (July 31, 2023): 4079–4085, https://doi.org/10.35568/abdimas.v6i3.3471.

[4] Hendra Cipta et al., "Halal Tourism in West Sumatra Province: An Implementation of Sharia Compliance and Minangkabau Custom," *MADANIA: JURNAL KAJIAN KEISLAMAN* 27, no. 2 (December 13, 2023): 143–54, https://doi.org/10.29300/madania.v27i2.2722.

[5] Zahirah Zainol, Nurhafihz Noor, and Ashley Tong, "Faithful and Luxurious: Mediating Halal with Luxury through Self-Congruity," *Journal of Global Fashion Marketing* 15, no. 4 (October 28, 2024): 422–439, https://doi.org/10.1080/20932685.2024.2346841.

development via focused capacity building and skills training. A plethora of studies furnish compelling evidence for this methodology. Sofuan Jauhari et al., demonstrated community empowerment using Asset-Based Community Development, leading to enhanced local enterprises and enriched tourism experiences.[6] Hafiizh Maulana et al. reported a 38% enhancement in participant comprehension via educational interventions,[7] whilst Muhammad Fachrurrazy et al. effectively aided small firms in acquiring halal certificates. The programs generally encompass strategic initiatives such as entrepreneurial training, halal certification assistance, infrastructure enhancement, and digital technology integration.[8] F. Fathan et al., underscores that such projects can generate employment opportunities, diminish unemployment, and enhance community welfare by capitalizing on the expanding worldwide Muslim tourism sector.[9]

The focus of this paper is to review and illustrate research trends that have centered on the strategic impact and how community service and or empowerment are utilized in enhancing sustainable halal tourism development. The justification for the selection of this issue arises from two primary factors. First, it is important to underline that the success of halal tourism largely depends on the preparedness and capacity of the host community, which can be built by empowerment programs. Secondly, to expose the ludic nature of halal tourism is not only theoretical; in fact, it is actually a practice (praxis), internationalized and an action learning model for academics with Community

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[6] Sofuan Jauhari et al., "Community Empowerment in the Development of Halal Tourism in Religious Destinations of Syaikh Wasil Setono Gedong Kediri," *TAAWUN* 5, no. 02 (June 27, 2025): 311–326, https://doi.org/10.37850/taawun.v5i02.1020.

[7] Maulana et al., "Developing Halal Tourism through Stakeholder Engagement and Capacity Building."

[8] Muhammad Fachrurrazy et al., "'Empowering Rural Entrepreneurs with Halal Standards: Asset-Based Community Development in Latuppa Tourism Area,'" *SSRN Electronic Journal*, 2025, https://doi.org/10.2139/ssrn.5074621.

[9] Fathan Budiman Fathan, M. Mustahal, and Abdul Basit, "Halal Tourism as a Means of Empowering the People's Economy," *International Journal of Social Science and Religion (IJSSR)*, February 23, 2022, 21–42, https://doi.org/10.53639/ijssr.v3i1.57.

Service that could change the concept to praxis of holy or halal tourism. Empirical Evidence this purpose derives from three empirical evidences: (1) Some cases, such as Lombok and Bengkulu, training and mentoring for MSMEs showed a high contribution to improving the competitiveness of halal tourism destination areas.[10] (2) Studies that show a collaboration model among academics, government, and community in constructing the halal service standards.[11] (3) Academic literature that reveals faith-centered empowerment leads to a higher level of authenticity in the tourism ecosystem.[12] Therefore, the objective of this research is to present a point of view between the notion that investment in community empowerment is not budgetary but is an important sub-structure for developing sustainable, competitive, authentic halal tourism with long-term socio-economic effect.

Community service and empowerment are not merely supporting factors but rather key foundations that drive positive trends in the development of halal tourism. The underlying reasons are, first, without empowerment, the concept of halal tourism would be empty because the authenticity of the halal experience stems from the values and practices of the local community. Second, community service acts as a bridge that transfers global innovations and standards to the grassroots level so that the halal tourism products produced are not only authentic but also competitive. Evidence supporting this argument can be seen

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[10] Atmo Prawiro and Fathudin Fathudin, "Challenges in the Halal Industry Ecosystem: Analyzing the Halal Certification Process for Micro, Small, and Medium Enterprises in Lombok, West Nusa Tenggara," *Mazahib* 22, no. 2 (December 17, 2023): 431–84, https://doi.org/10.21093/mj.v22i2.7010; Pefriyadi Pefriyadi et al., "Development and Empowerment of Halal Msmes to Enhance Competitiveness in Argamakmur City, North Bengkulu District," *Multifinance* 2, no. 3 (March 25, 2025): 26–35, https://doi.org/10.61397/mfc.v2i3.327.

[11] Abdul Rachman and Bilaly Sangare, "Synergy and Collaboration Between Government and Private Institutions in Building Halal Ecosystems in Indonesia," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 4, 2023): 303, https://doi.org/10.22373/jiif.v23i2.17507.

[12] Dan Wang et al., "What Is the Most Influential Authenticity of Beliefs, Places, or Actions on the Pilgrimage Tourism Destination Attachment?," *Sustainability* 16, no. 1 (January 3, 2024): 431, https://doi.org/10.3390/su16010431.

in (1) the rise of halal tourism villages in Lombok following the empowerment program for MSMEs and homestays,[13] (2) the transformation of Islamic boarding schools in Java into educational destinations through academic assistance,[14] and (3) findings from various journals that Muslim tourists appreciate destinations that are independently managed by local communities.[15] Therefore, ignoring the role of community empowerment in halal tourism research and practice is like building a tower on sand; the ecosystem will be fragile and unsustainable.

B. Research Method

The unit of observation for this Systematic Literature Review (SLR) is all individual scientific research published in national and international journals that concerns the relationship between community service or community empowerment and halal tourism development. Two key reasons justify the choice of this unit of analysis. First, by providing a selection of studies, a systematic review maps the existing knowledge landscape and can point out where literature is in consensus or contradictory as well as where there are gaps.[16] The second element of this method is that it achieves the identification of common and successful research models, variables, and methods as the foundation for more solid theory-building efforts in subsequent research.[17] The

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[13] Yerik Afrianto Singgalen, "The Economic Impact of Halal Tourism Development on Local Communities," *Ekonomi, Keuangan, Investasi Dan Syariah (EKUITAS)* 6, no. 3 (February 27, 2025): 323–334, https://doi.org/10.47065/ekuitas.v6i3.7010.

[14] Maya Puspita Dewi and Muh Barid Nizarudin Wajdi, "Evaluation of the Islamic Boarding School Empowerment Program in East Java Province," *Al-Hayat: Journal of Islamic Education* 6, no. 2 (December 31, 2022): 535, https://doi.org/10.35723/ajie.v6i2.457.

[15] Dwi Suhartanto et al., "Driving Young Muslim Loyalty toward Muslim-Majority Tourism Destinations: The Sense of Community Theory Perspective," *Journal of Islamic Marketing* 15, no. 5 (April 4, 2024): 1396–1413, https://doi.org/10.1108/JIMA-05-2023-0150.

[16] Justin Paul, Puja Khatri, and Harshleen Kaur Duggal, "Frameworks for Developing Impactful Systematic Literature Reviews and Theory Building: What, Why and How?," *Journal of Decision Systems* 33, no. 4 (October 4, 2024): 537–550, https://doi.org/10.1080/12460125.2023.2197700.

[17] Giacomo Marzi et al., "Guidelines for Bibliometric-Systematic Literature Reviews: 10 Steps to Combine Analysis, Synthesis and Theory Development," *International Journal of Management Reviews* 27, no. 1 (January 7, 2025): 81–103, https://doi.org/10.1111/ijmr.12381.

three main stages of the SLR will be carried out. First, the application of the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) outline to enable transparent and reproducible article identification, screening, and selection. Second, we would rhapsodize an empirical overview of this literature in the shape of a theme analysis of the relevant papers according to overarching themes—empowerment modalities, actors involved, and the impact upon (local) economy. Third, it will assess the methodologic quality of individual studies, to which varying degrees of credibility and weighting are given.[18]

This study takes a systematic literature review design with a qualitative approach. Intention studies included in this review are qualitative, as we aim to understand, synthesize, and interpret meanings, themes, and patterns that exist within literature findings rather than test hypotheses or perform statistical analysis. This choice was made for a double reason.[19] The qualitative method of SLR allows for researchers to explore the depth and background of each study,[20] providing the opportunity to gain an in-depth understanding of the connection between community empowerment and halal tourism. This approach successfully detects research needs and helps build a strong conceptual model by combining already existing information.[21] The research methodology is to be

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[18] Matthew J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *Systematic Reviews* 10, no. 1 (December 29, 2021): 89, https://doi.org/10.1186/s13643-021-01626-4; Gian Carlo Torres et al., "Adherence to <scp>PRISMA</Scp> 2020 Reporting Guidelines and Scope of Systematic Reviews Published in Nursing: A Cross-sectional Analysis," *Journal of Nursing Scholarship* 56, no. 4 (July 30, 2024): 531–541, https://doi.org/10.1111/jnu.12969.

[19] Hendra Cipta and Al-Fakhri Zakirman, "A Systematic Literature Review Study on Da'wah and Islamic Economic Empowerment," *MAWAIZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 15, no. 1 (June 22, 2024): 102–131, https://doi.org/10.32923/maw.v15i1.4358.

[20] Martina K Linnenluecke, Mauricio Marrone, and Abhay K Singh, "Conducting Systematic Literature Reviews and Bibliometric Analyses," *Australian Journal of Management* 45, no. 2 (May 3, 2020): 175–194, https://doi.org/10.1177/0312896219877678.

[21] Muhammad Naeem et al., "A Step-by-Step Process of Thematic Analysis to Develop a Conceptual Model in Qualitative Research," *International Journal of Qualitative Methods* 22 (October 8, 2023), https://doi.org/10.1177/16094069231205789; Alison B. Hamilton and Erin P.

followed in three main stages. A literature search will be done in the first instance according to a PRISMA approach; articles will be collected through academic databases searching using key words. Second, quantitatively and qualitatively analyze the selected publications thematically, in which findings will be classified under themes such as Empowerment Model, Stakeholder Role, and Success Indicator. Third, the use of narrative synthesis to provide a comprehensive summary in response to our review questions and detail how evidence has developed in this field over time.

The main data sources in its research are metadata of scientific articles from two major databases, Scopus and Semantic Scholar. This metadata consists of important parts, e.g., title/abstract, keywords, year of publication, journal name, authorship, and the reference list from each paper concerning the research subject. The choice of these two platforms was guided by two main reasons. In the first place, Scopus is among the internationally accepted indexed databases with prestigious and quality control-based journals, which guarantees its integrity of data.[22] Secondly, Semantic Scholar supplements this with a wider view that includes preprints and venues in multiple fields, thus being able to capture future tendencies even spanning areas that are not yet covered by Scopus.[23] Collection of information Retrieval Data will be collected through 3

Finley, "Qualitative Methods in Implementation Research: An Introduction," *Psychiatry Research* 280 (October 2019): 112516, https://doi.org/10.1016/j.psychres.2019.112516.

[22] Ricardo Santos De Oliveira, Luisa Veras De Sandes-Guimarães, and Matheus Ballestero, "Archives of Pediatric Neurosurgery Is Now Indexed on Scopus!," *Archives of Pediatric Neurosurgery* 6, no. 1 (January 8, 2024): e2362024, https://doi.org/10.46900/apn.v6i1.236; Jeroen Baas et al., "Scopus as a Curated, High-Quality Bibliometric Data Source for Academic Research in Quantitative Science Studies," *Quantitative Science Studies* 1, no. 1 (February 2020): 377–86, https://doi.org/10.1162/qss_a_00019.

[23] Alberto Martín-Martín et al., "Google Scholar, Microsoft Academic, Scopus, Dimensions, Web of Science, and OpenCitations' COCI: A Multidisciplinary Comparison of Coverage via Citations," *Scientometrics* 126, no. 1 (January 21, 2021): 871–906, https://doi.org/10.1007/s11192-020-03690-4; Michael Gusenbauer, "Beyond Google Scholar, Scopus, and Web of Science: An Evaluation of the Backward and Forward Citation Coverage of 59 Databases' Citation Indices," *Research Synthesis Methods* 15, no. 5 (September 14, 2024): 802–17, https://doi.org/10.1002/jrsm.1729.

systematic steps. The first, a keyword Boolean search with the "community empowerment," "halal tourism," and "community service" profiles on Scopus and Semantic Scholar. Second, screening the search outcome according to predefined inclusion and exclusion criteria such as publication year limit and document type. Remove and organize the metadata that satisfies these criteria for reference management software for evaluation.

The data analysis in this study used the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) method and a structural literature review approach, like with systematic stage and thematic analysis techniques, to investigate the relationship of community empowerment and halal tourism development. We chose the PRISMA approach for two main reasons. First, the PRISMA structure encourages a systematic literature selection process via a standard flow chart to keep transparency and accountability, thereby reducing reporting bias.[24] Second, the PRISMA framework helps to methodologically highlight research gaps by asking for clear documentation of the total number of studies identified, screened, assessed for eligibility, and included.[25] The data analysis was performed in three main stages based on the PRISMA protocol. First, by applying the PRISMA flow diagram to identify potentially eligible articles based on stringent inclusion and exclusion criteria. Second, extraction and coding of data using thematic analysis so as to organize core findings into structural themes, including the model of intervention, key players in an intervention process, and socioeconomic effects. Third, a synthesis and

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[24] Alessandro Liberati et al., "The PRISMA Statement for Reporting Systematic Reviews and Meta-Analyses of Studies That Evaluate Health Care Interventions: Explanation and Elaboration," *PLoS Medicine* 6, no. 7 (July 21, 2009): e1000100, https://doi.org/10.1371/journal.pmed.1000100.

[25] Marta Abelha et al., "Graduate Employability and Competence Development in Higher Education—A Systematic Literature Review Using PRISMA," *Sustainability* 12, no. 15 (July 22, 2020): 5900, https://doi.org/10.3390/su12155900.

presentation of the relationships within themes for mapping conceptual patterns and conveying review findings in their totality.[26]

In line with the procedures of other systematic literature reviews, this study is based on research questions:

1. What are the specific service programs in community service that can lead to community empowerment, especially in halal tourism?

2. What would be economic, social and cultural effects of including community service in halal tourism validity development?
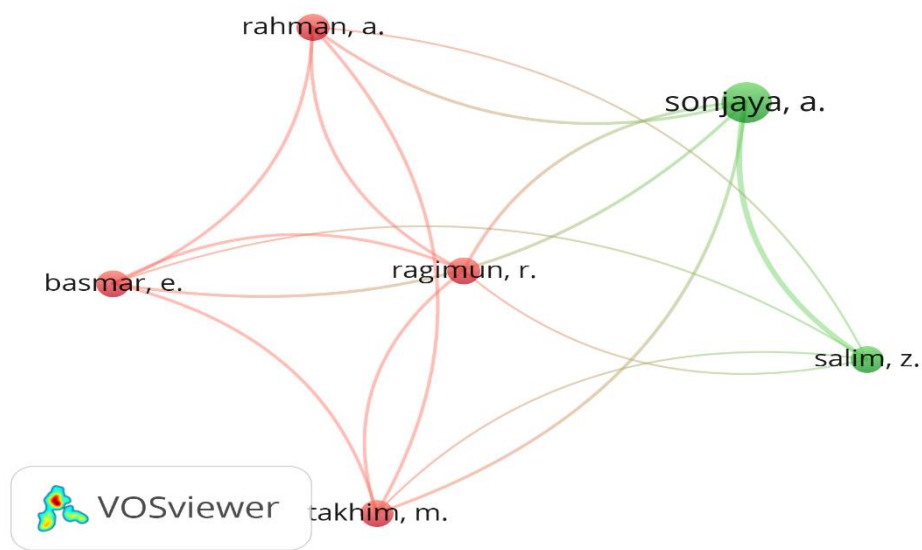
C. Research Findings and Discussion

Based on an analysis of the metadata of 30 Scopus-indexed articles on the role of community service in halal tourism empowerment, a number of authors who actively contribute have been identified. From the available data, Sonjaya, A. emerges as the most productive author in this field with three articles. His productivity demonstrates consistency and commitment in exploring and disseminating findings related to the integration of Islamic values with tourism development that empowers communities. Apart from Sonjaya, A., a number of other names such as Banar, E.; Ragmun, R.; Salim, Z.; Rakhim, M.; and Rahman, A. are also recorded as contributing to this collection of literature. The research network map analyzed using VOSviewer shows the existence of collaboration or interrelated research themes among these authors. These findings indicate that the topic of halal tourism linked to community service is beginning to gain attention, with Sonjaya, A. as the figure who has contributed the most ideas in the 30 articles analyzed.

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[26] Rosana Yasue Narazaki, Silvio Popadiuk, and Ricardo Gouveia Rodrigues, "MISELI: An Inclusive Article Selection Method," *RAM. Revista de Administração Mackenzie* 26, no. 3 (2025), https://doi.org/10.1590/1678-6971/eramr250033.
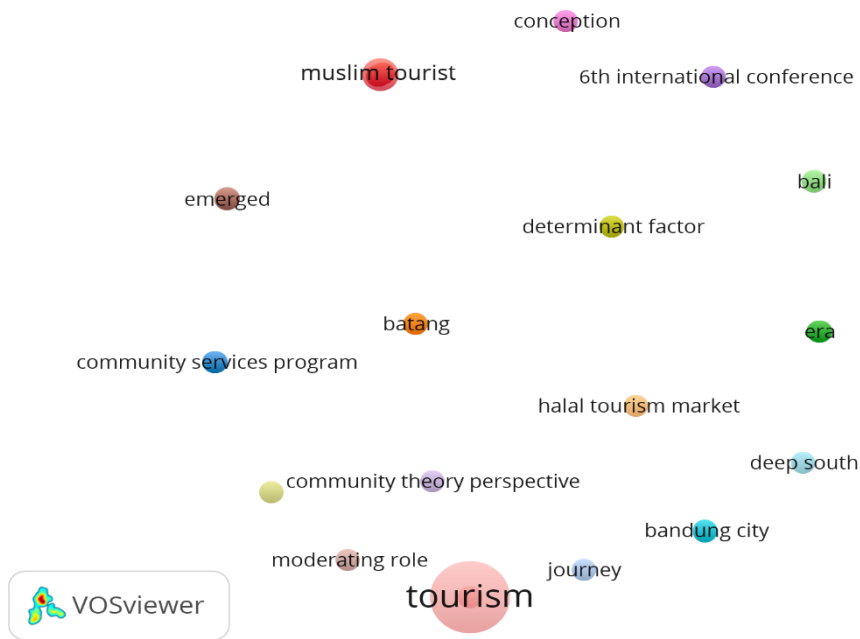
Source: Data processed, 2025

Figure 1: Authors with the most articles
in Scopus metadata of Community Service and Halal Tourism

Keyword analysis of 30 Scopus metadata articles concerning the function of community service in halal tourism empowerment reveals that the predominant theme is "tourism," occurring 9 times. This signifies a robust study emphasis on the business and marketing dimensions of halal tourism. The terms "community services program" and "community theory perspective" are prevalent, indicating that the framework of community service is the primary basis for these investigations. Various geographical regions, like "Bali," "Batang," "Bandung City," and "Deep South," are commonly examined case studies, signifying a particular contextual methodology. From a methodological standpoint, the notions of "determinant factor" and "moderating role" arise as analytical frameworks for comprehending driving and inhibiting variables. These keywords collectively represent a dynamic study domain that integrates community theory, localized case studies, and market analysis to enhance halal tourism via community service initiatives.
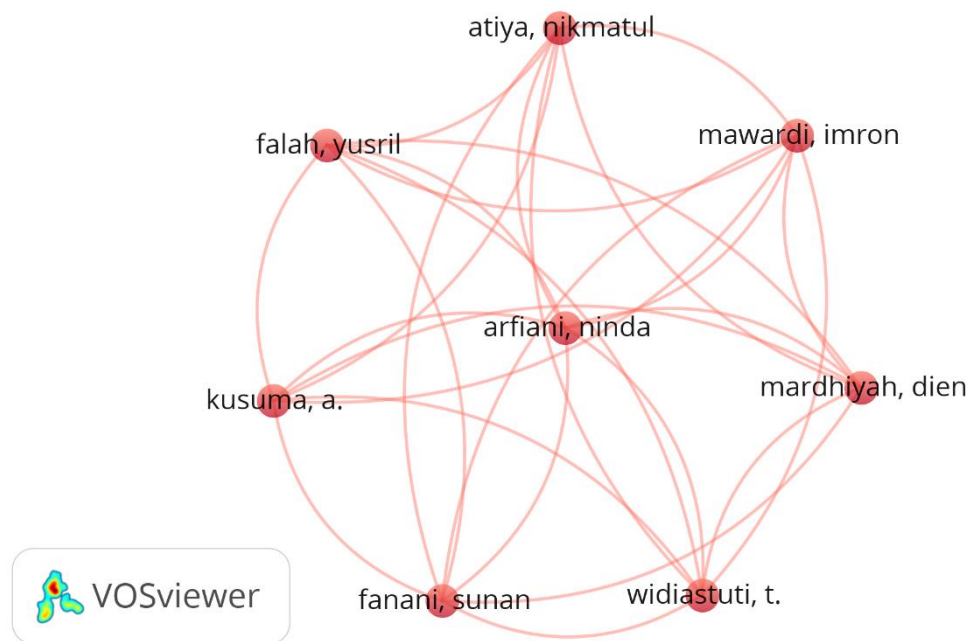
Source: Data processed, 2025

Figure 2: Keywords that frequently appear in
Scopus metadata of Community Service and Halal Tourism

The results of VOSviewer analysis on 27 Semantics Scholar metadata articles showed one main research cluster focused on the merging of community service and halal tourism. This group depicts a close network of scholars' cooperation, such as Atiya and Qikmatul, Falah and Yusrii, and Mawardi and Imron, as well as Kusuma, Arfiani, Mardhiyah, Fanani, and Widiastuti. The strong connection indicates that this research field is mainly led by cooperative communities of authors citing each other quite often. These discoveries represent the development of community empowerment via halal tourism models, where community service is a driving force. This particular group of writers often discuss the implementation of community service programs in the context of halal destination development with emphasis on socio-economic impacts toward the local community. The developed network represents the evolution of this

area of research and also indicates that further cooperation with researchers from various fields could be advantageous to enrich the study's point of view.
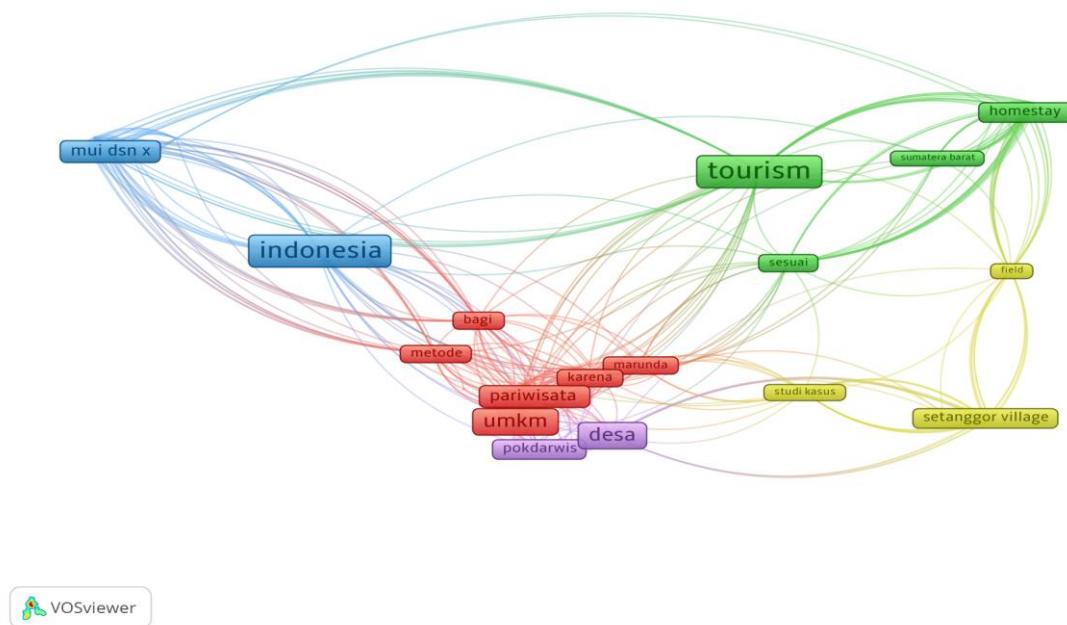

Source: Data processed, 2025

Figure 3: Authors with the most articles
in Semantic Scholar metadata of Community Service and Halal Tourism

The VOSviewer study of 27 Semantic Scholar metadata articles concerning community service and halal tourism revealed five closely associated term clusters. These five clusters signify distinct yet complementary research foci within this domain of inquiry. The Blue Cluster emphasizes institutional and regulatory dimensions, primarily featuring the keywords "mui" (Indonesian Ulema Council) and "Indonesia." This cluster emphasizes the significance of religious authority in halal certification and the legal framework that facilitates the advancement of halal tourism in Indonesia. The Green Cluster enhances the aspects of promotion and communication through the terms "tourism," "homestay," and "West Sumatra," signifying its connection to the study on sharia

homestays in the province of West Sumatra. The Yellow Cluster has the keywords "Desa Setanggor" and "case study," indicating that this cluster encompasses research performed in Desa Setanggor utilizing a case study research approach. The Red Cluster illustrates the incorporation of MSMEs and their significance in tourism. The Purple Cluster, along with the keywords "village" and "tourism awareness group" (Pokdarwis), illustrates the role of pPkdarwis in village empowerment, particularly through tourism. The interrelation among these clusters demonstrates a comprehensive strategy in halal tourism research that concurrently incorporates regulation, marketing, community education, tourism product creation, and destination development. This term, "network," illustrates the development of the research domain, emphasizing both commercial elements and community empowerment via organized service initiatives.

Source: Data processed, 2025

Figure 4: Keywords that frequently appear in
Semantic Scholar metadata of Community Service and Halal Tourism

For such work, the number of papers that followed all selection criteria after the SLR process was 15 papers to cover research topics that we identify using an SLR methodology. The 16 articles were retrieved from the Semantic Scholar source, and they had been assessed for quality to ensure that they are relevant and credible on the subject of community service related to the empowerment of halal tourism. The retrieval procedure began by identifying 57 potential articles, in which 30 were from Scopus and 27 were found on Semantic Scholar. Then, after a full-text review, 42 articles that did not meet the criteria were removed. There were no articles out of the 30 that came from Scopus, which were also included for further review. Twelve papers from Semantic Scholar were also excluded for not meeting inclusion criteria.

There were three main reasons for which these papers were excluded. Firstly, a number of located records were found to be conference proceedings or publications that were not scientific journal articles and did not meet the required standards for literature. Second, accessibility issues limited the ability to review all content of the papers thoroughly. Third, and more importantly, the issues and content of the articles were not directly related to the main research question, as they did not specifically discuss community service in integration with halal tourism. The highly systematic quality assessment (QA) process ensured only publications containing unambiguous methodologies, material contributions to the field, and direct relevance to the research focus were included. This rigorous procedure is necessary to maintain the soundness and reliability of the results in the systematic literature review and, at the same time, to verify that the findings have accurately answered research questions related to model implementation—the impact of the community service program on the paradigm of empowerment of halal tourism.

Table 1. Articles that Meet The Quality Measurement Criteria

No	Title	Citation	Total Link Strength	QA Result
1	Dinamika Modal Sosial dalam Pemberdayaan Masyarakat Pada Desa Wisata Halal Setanggor: Kepercayaan, Jaringan Sosial dan Norma[27]	66	0	√
2	Pengembangan wisata halal dan destination branding di komunitas kelompok sadar wisata (POKDARWIS) desa wisata[28]	5	2	√
3	Pemberdayaan Masyarakat Melalui Pengembangan Parwisata Hutan Manggrove di Gampong Meunasah Mesjid Kecamatan Muara Dua Kota Lhokseumawe[29]	1	4	√
4	Pemberdayaan Masyarakat Desa Kalisari dalam Pengembangan Desa Wisata Halal Food Tourism Berbasis Digital Branding[30]	1	2	√

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[27] Vidya Yanti Utami, "Dinamika Modal Sosial dalam Pemberdayaan Masyarakat Pada Desa Wisata Halal Setanggor: Kepercayaan, Jaringan Sosial dan Norma," *REFORMASI*, 2020, https://doi.org/10.33366/RFR.V10I1.1604.

[28] N Setyani, Fenny Bintarawati, and Anis Fittria, "Pengembangan Wisata Halal Dan Destination Branding Di Komunitas Kelompok Sadar Wisata (POKDARWIS) Desa Wisata," *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)*, 2024, https://doi.org/10.33474/jp2m.v5i4.22342.

[29] Dahlan A Rahman et al., "Pemberdayaan Masyarakat Melalui Pengembangan Parwisata Hutan Manggrove Di Gampong Meunasah Mesjid Kecamatan Muara Dua Kota Lhokseumawe," *Jurnal Malikussaleh Mengabdi*, 2023, https://doi.org/10.29103/jmm.v2i1.9244.

[30] Nabila Noor Qisthani, Faizah, and Miftahol Arifin, "Pemberdayaan Masyarakat Desa Kalisari Dalam Pengembangan Desa Wisata Halal Food Tourism Berbasis Digital Branding," *JURPIKAT (Jurnal Pengabdian Kepada Masyarakat)*, 2025, https://doi.org/10.37339/jurpikat.v6i1.1958.

5	Tourism Recovery melalui Pelatihan Kuliner Halal Pada Pengelola Homestay Nagari Harau di Era New Normal[31]	0	2	√
6	Pemberdayaan Pengurus Bumdes dalam Pengembangan Wisata Berbasis Sumber Daya Alam di Desa Buluh Duri Kecamatan Sipispis Kabupaten Serdang Bedagai[32]	n.n	2	√
7	Integrasi Nilai Islam dan Kesehatan dalam Pariwisata: Penyuluhan untuk Masyarakat Margaluyu Pangalengan[33]	0	6	√
8	Pemberdayaan Pelaku Usaha Pengolahan Kopi Kelompok Pecinta Alam Lawu Tengah Sebagai Wujud Pemanfaatan Komoditas Lokal Desa Sukowidi Kecamatan Panekan, Kabupaten Magetan[34]	0	6	√
9	Partisipasi Pokdarwis Dalam Pengembangan Wisata Halal Di Desa Sesaot[35]	31	0	√
10	Pemberdayaan UMKM dalam Mendukung Rintisan Desa Wisata di Desa Tlogokotes Kecamatan Bagelen Kabupaten Purworejo[36]	3	4	√
11	Pemberdayaan Masyarakat Bangunjiwo Menuju Desa Wisata Halal	2	1	√
12	Pemberdayaan Sosial Ekonomi Masyarakat Melalui Pemanfaatan Teknologi dan	0	7	√

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[31] Anni Faridah, Sari Mustika, and Ezi Anggraini, "Tourism Recovery Melalui Pelatihan Kuliner Halal Pada Pengelola Homestay Nagari Harau di Era New Normal," *LOGISTA - Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 2022, https://doi.org/10.25077/logista.5.2.249-254.2021.

[32] R Harahap, Yeni Absah, and Farid Aulia, "Pemberdayaan Pengurus Bumdes Dalam Pengembangan Wisata Berbasis Sumber Daya Alam Di Desa Buluh Duri Kecamatan Sipispis Kabupaten Serdang Bedagai," *Jurnal Pengabdian Dharma Laksana*, 2023, https://doi.org/10.32493/j.pdl.v5i2.28108.

[33] E Rusmiati et al., "Integrasi Nilai Islam Dan Kesehatan Dalam Pariwisata: Penyuluhan Untuk Masyarakat Margaluyu Pangalengan," *Jurnal Pemberdayaan Masyarakat Universitas Al Azhar Indonesia*, 2025, https://doi.org/10.36722/jpm.v7i2.4088.

[34] A Rochmah et al., "Pemberdayaan Pelaku Usaha Pengolahan Kopi Kelompok Pecinta Alam Lawu Tengah Sebagai Wujud Pemanfaatan Komoditas Lokal Desa Sukowidi Kecamatan Panekan, Kabupaten Magetan," *IJECS: Indonesian Journal of Empowerment and Community Services*, 2025, https://doi.org/10.32585/ijecs.v6i1.5952.

[35] Noni Antika Khairunnisah, "Partisipasi Pokdarwis Dalam Pengembangan Wisata Halal Di Desa Sesaot," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 2019, https://doi.org/10.58258/jisip.v3i3.1394.

[36] Aci Primartadi et al., "Pemberdayaan UMKM Dalam Mendukung Rintisan Desa Wisata Di Desa Tlogokotes Kecamatan Bagelen Kabupaten Purworejo," *Jurnal Abdi Masyarakat Indonesia*, 2022, https://doi.org/10.54082/jamsi.502.

	Sertifikasi Halal Menuju Re-Launching Desa Agrowisata di Besur, Sekaran, Lamongan[37]			
13	Kampung Lontar Berbasis Ekonomi Kreatif: Pemberdayaan dan Pengembangan Hasil Pertanian Pohon Lontar Guna Mewujudkan Masyarakat Sejahtera[38]	0	4	√
14	Revitalisasi Wisata Halal dan Pemberdayaan Difabelpreneur Berbasis IOT Menuju Indonesia Berdikasi (Studi Kasus: Wisata Ciwidey, Jawa Barat)[39]	2	2	√
15	Pengaruh Konsep Halal Tourism Terhadap Pemberdayaan Perekonomian Masyarakat Di Makam Gus Dur Tebuireng Jombang[40]	0	2	√

Source: Data processed, 2025

Specific Programs in Community Service That Can Lead to Community Empowerment in Halal Tourism

Halal tourism has great potential to develop communities, particularly in regions with a high number of Islamic historical and cultural values. What is clear from an examination of current programs is that structured community service projects can be beneficial to local economies, strengthen social capital, and provide genuine tourism experiences. One notable one is a work led by Jauhari et al., which focuses on the use of Asset-Based Community Development (ABCD)

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[37] T Widiastuti et al., "Pemberdayaan Sosial Ekonomi Masyarakat Melalui Pemanfaatan Teknologi Dan Sertifikasi Halal Menuju Re-Launching Desa Agrowisata Di Besur, Sekaran, Lamongan," *Jurnal Layanan Masyarakat (Journal of Public Services)*, 2024, https://doi.org/10.20473/jlm.v8i1.2024.012-021.

[38] E Salim et al., "Kampung Lontar Berbasis Ekonomi Kreatif: Pemberdayaan Dan Pengembangan Hasil Pertanian Pohon Lontar Guna Mewujudkan Masyarakat Sejahtera," *Jurnal IPMAS*, 2022, https://doi.org/10.54065/ipmas.2.1.2022.112.

[39] Anjas Abdi Asmarandana, Putri Yunela Sari, and Nina Sakinah, *Revitalisasi Wisata Halal Dan Pemberdayaan Difabelpreneur Berbasis IOT Menuju Indonesia Berdikasi (Studi Kasus: Wisata Ciwidey, Jawa Barat)*, 2019, https://www.semanticscholar.org/paper/809e42a06dc01d58cabdf4988b25f8ebefdafedc.

[40] Muthammimatus Saâ€™idah, Naily Elmuna, and Ashlihah Ashlihah, "Pengaruh Konsep Halal Tourism Terhadap Pemberdayaan Perekonomian Masyarakat Di Makam Gus Dur Tebuireng Jombang," *LAN TABUR : Jurnal Ekonomi Syariah*, 2023, https://doi.org/10.53515/lantabur.2023.5.1.97-112.

approaches in promoting halal tourism in Kediri, Indonesia. This includes engaging people in the local community to educate them more about halal tourism concepts and provide them with business training that is aligned with Islamic values. Workshops and participatory events reveal the community's areas of strength, which leads to more people engaging in tourism. These types of programs create a win-win as they increase awareness while at the same time helping to build the local economy by offering support toward environmentally responsible business practices in tourism.[41]

Maulana et al. argue that the involvement of stakeholders is of importance in providing capacity building from Halal Tourism frameworks. Given their community service activities, it is clear to me that socializing people of various types, for example, students and business people together, will greatly enhance human resource skills. By tapping into a community's unique cultural identity in this way, these projects close the gaps in knowledge while empowering communities to use their unique cultural profiles as an asset towards the development of tourism products through open dialogue.[42]

This neuro-Islamic tourism that Nabila and Indratno talk about (I translated a short chapter from their photo-reportage into English here) is one way to get people in Alamendah more involved. This approach applies neuroscience to determine how motivated and engaged the community is, making it possible to develop an environment that is friendly for all who have participated in halal tourism. By doing so, instead of a one-size-fits-all empowerment program that does not resonate with locals and a community that doesn't understand either the concept of ecotourism or specifically how they fit into such programs, we can

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[41] Jauhari et al., "Community Empowerment in the Development of Halal Tourism in Religious Destinations of Syaikh Wasil Setono Gedong Kediri."

[42] Maulana et al., "Developing Halal Tourism through Stakeholder Engagement and Capacity Building."

offer personalized empowerment programs that interest them and are grounded in their reality and thus more likely to be sustained.[43]

Yvanka and Erianjoni highlight the role of government, local community, and the tourism industry in Bukittinggi, Indonesia, in bearing the responsibility for halal tourism governance to be sustainable. The findings indicate that effective regulation, supervision, education, and capacity building are indeed very important for the development of tourism. Halal tourism is not only about attracting Muslim tourists; it's also about creating a sustainable economy that benefits the communities around by boosting job opportunities and enhancing the habits of travel.[44] Research by Himarosa et al. demonstrates that technology can assist local communities around the Pule Payung Tourist Site, like the idea of involving people through capacity-building programs. Digitally marketing and getting on social media helps bring local attractions to light; it helps residents access the knowledge they need to tell their cultural stories in a further-reaching setting. Now keeping the local people at the heart of the tourism story will create the greatest social and economic benefits, and that empowerment is key.[45]

Moreover, the study by Abidin et al. emphasizes the importance of government support and community-based policies towards promoting green halal tourism. Their work illustrates the importance of local governments responding to people in their localities and demonstrates how, when developing tourism, it is crucial to preserve cultural values and protect the environment," he

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[43] Yasmin Arumi Nabila and Imam Indratno, "Optimalisasi Potensi Pariwisata Halal Inklusif Di Desa Alamendah Melalui Pendekatan Neurosains," *Bandung Conference Series: Urban & Regional Planning* 4, no. 3 (August 14, 2024): 888–897, https://doi.org/10.29313/bcsurp.v4i3.14510.

[44] Vika Yvanka and Erianjoni Erianjoni, "Promoting Collaborative Governance to Integrated Halal Tourism Development in Bukittinggi City, Indonesia," *Otoritas : Jurnal Ilmu Pemerintahan* 14, no. 3 (December 23, 2024): 606–626, https://doi.org/10.26618/ojip.v14i3.15622.

[45] Rela Adi Himarosa et al., "Community Empowerment through Enhancement of Pule Payung Tourist Spot Potential in Soropati, Hargotirto, Kokap, Kulon Progo, Special Region of Yogyakarta," in *Proceeding International Conference of Community Service*, vol. 1, 2023, https://doi.org/10.18196/iccs.v1i2.185.

stated. For preserving local culture and stimulating the economy through eco-friendly halal tourism projects, this strategic alignment is crucial. The significance of waqf (Islamic endowments) as a mechanism to finance halal tourism projects is indicative that utilizing community-based resources might be an effective approach in growing the tourism market in a sustainable manner.[46] Nizar et al. state that waqf-based financing for halal tourist initiatives can improve the local economy and community in general, due to this being a complete development paradigm.[47]

In summary, such community service projects demonstrate that halal tourism development programs have the potential to empower communities when they apply more inclusive and participatory approaches by engaging with local stakeholders. The combination of participation of stakeholders, capacity building, new approaches, and sustainability is an approach that demonstrates how the social and economic development of local communities can be gradually enhanced. To further enable these pockets in this fast-growing segment to feel empowered over the long term, it will be necessary to adopt a comprehensive approach that considers both the economic and cultural facets of halal tourism.

Economic, Social and Cultural Effects of Community Service in Halal Tourism Development

Community service among the people involved in halal tourism is important to change the economic, social, and cultural issues of the life of the community. This reflective piece assembles several facts into one comprehensive picture to demonstrate the way they all fit closely together in helping to strengthen the community across halal tourism. Halal tourism can significantly

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[46] Zainal Abidin, Sabarudin Akhmad, and Yuliati Hotifah, "Strategy of Increasing Green Halal Tourism Industry in Madura Using Structural Equation Modeling," *International Journal of Health Sciences*, April 10, 2022, 3348–57, https://doi.org/10.53730/ijhs.v6nS2.5853.

[47] Muhammad Nizar, Antin Rakhmawati, and Bahjatis Sania, "Optimizing the Role of Waqf in the Development of Halal Tourism in Indonesia," *JURISMA : Jurnal Riset Bisnis & Manajemen* 15, no. 1 (June 5, 2025), https://doi.org/10.34010/jurisma.v15i1.15896.

contribute to the economy of the region. Aleshinloye et al. found that tourist expansion had short- and long-term impacts on local quality of life in terms of more jobs and more money from outside the country due to tourists' entry, as well as tax revenue to the area.[48] Yusuf et al. proposed that halal tourism builds a strong connection between economic benefits and cultural preservation so as to create economic wealth and develop local customs, whereby the financial investments in housing, food service facilities, and transportation can be guaranteed. This dual priority ensures the economic gains are sustainable and shared, so community members can benefit from the increasing number of visitors who wish to eat halal food.[49]

In addition, community support of tourism development mediates such economic benefits, as underlined by Khalid et al. Their results suggest that empowered communities are willing to participate in and support tourism initiatives, therefore increasing the effectiveness and sustainability of tourism strategies. This kind of mutualism creates an environment in which local communities become active protagonists and not just passive recipients of the benefits of international tourism.[50] Besides the economic advancement, halal tourism community service leads to many social changes. Acharya argues that multiple forms of empowerment are cultivated by tourism, including social cohesion and community pride. Local residents participating in tourism-related decisions create more cohesion and cooperation within a community.[51] Hidayat

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[48] Kayode D. Aleshinloye et al., "Antecedents and Outcomes of Resident Empowerment through Tourism," *Journal of Travel Research* 61, no. 3 (March 17, 2022): 656–73, https://doi.org/10.1177/0047287521990437.

[49] Muhammad Yasir Yusuf et al., "Halal Tourism to Promote Community's Economic Growth: A Model for Aceh, Indonesia," *Pertanika Journal of Social Sciences and Humanities* 29, no. 4 (December 14, 2021): 2869–91, https://doi.org/10.47836/pjssh.29.4.42.

[50] Shahrukh Khalid et al., "Community Empowerment and Sustainable Tourism Development: The Mediating Role of Community Support for Tourism," *Sustainability* 11, no. 22 (November 7, 2019): 6248, https://doi.org/10.3390/su11226248.

[51] Sharmila Acharya, "Tourism as a Tool of Women Empowerment: A General Review," *Research Nepal Journal of Development Studies* 6, no. 1 (October 2, 2023): 101–6, https://doi.org/10.3126/rnjds.v6i1.58928.

Hidayat adds to this social empowerment by noting that tourism can serve as a platform for dialogue and interaction between different groups in the community, leading to greater respect amongst each other.[52]

Tourism can bring new skill acquisition and knowledge, enhancing the capacity of local inhabitants to communicate with tourists and increase their status. For example, in coastal settlements in Badung, Prayogi and Sari note that exposure to tourists increased the communication skills and the ability to speak foreign languages of community members, which has increased their confidence and participation in wider social networks as part of their social empowerment.[53] Halal tourism is a meeting point between cultural heritage and business development, presenting an alternative way to promote local culture. Hidayat et al. suggest that halal tourism can ideally promote local culture and achieve compliance with Islamic principles. This enriches the local tourism and builds confidence of the folk in their cultural ownership.[54] Similarly, Mashithoh et al. argue that the development of halal ecotourism allows the community to maintain and share its traditions, values, and lifestyles, as well as practices, with visitors, leading to an enhanced cultural tourism element.[55]

Furthermore, community service-based models of participatory design have been described by Himarosa et al. who point out the assertive engagement of local communities in monitoring tourism practices. Strong community

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[52] Hidayat Hidayat, "Development Strategies For Halal Tourism In Indonesia Through The Smart Tourism Approach," *International Conference On Digital Advance Tourism, Management And Technology* 1, no. 2 (December 31, 2023): 178–187, https://doi.org/10.56910/ictmt.v1i2.35.

[53] Putu Agus Prayogi and Ni Luh Komang Julyanti Paramita Sari, "Pengembangan Daerah Pesisir Dengan Pemberdayaan Masyarakat Nelayan di Kawasan Pesisir Kabupaten Badung," *Jurnal Manajemen Pelayanan Hotel* 3, no. 1 (September 7, 2019): 17, https://doi.org/10.37484/manajemen_pelayanan_hotel.v3i1.48.

[54] Hidayat Hidayat, "Development Strategies For Halal Tourism In Indonesia Through The Smart Tourism Approach."

[55] Heriyanni Mashithoh, Andy Mulyana, and Rulyanti Susi Wardhani, "The Development Strategy Of Halal Nature Tourism Based On The Empowerment Of Bangka Belitung Coastal Community," *Integrated Journal of Business and Economics* 5, no. 2 (July 3, 2021): 134, https://doi.org/10.33019/ijbe.v5i2.363.

participation ensures that growth in tourism reflects local values and needs, encouraging sustainable practices that benefit both the community and the environment. Participatory methods contribute to social capital, which can improve the value of relationships between local people and support collective action for sustainable tourism development.[56]

Community service projects in the development of halal tourism drawn to a close, the economic, social, and cultural impact on the halal tourism production community service activities described above is like many sides of the combination. These activities lead to many benefits: economic development, jobs, social unity, and culture maintenance. Halal tourism incorporates local communities into its narrative and drives economic and social progress in those very same communities, which allows them to navigate globalization's complexities while preserving their heritage. These dimensions should be integrated into the tourism of the future as a means to enlarge and empower tourist practices.

D. Conclusion

Through the use of Systematic Literature Review (SLR) methodology, this paper successfully recognized and studied patterns, trends, and effects of community service and empowerment-based initiatives towards advancing sustainable halal tourism. The results of an analysis of 30 Scopus-indexed articles and another 27 taken from Semantic Scholar showed that community service programs, such as MSME training, assistance in the obtaining of halal certification, sharia homestay development, and capacity building through Asset-Based Community Development (ABCD), can improve significantly the competitiveness and sustainability of halal tourism destinations. These results

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[56] Himarosa et al., "Community Empowerment through Enhancement of Pule Payung Tourist Spot Potential in Soropati, Hargotirto, Kokap, Kulon Progo, Special Region of Yogyakarta."

are also supported by the visualization of the research network through VOSviewer, which reflects research collaboration and theme concentration on regulation, marketing, product development, and halal tourism.

In this paper, we make three main contributions to the scientific community:

1. General – Ensuring that community service and empowerment are used, not as supporting factors but as strategic foundations to form an authentic and sustainable halal tourism ecosystem.

2. Methodical – Use of the PRISMA framework and thematic analysis in a systematic review on halal tourism to create a strong methodological foundation for investigating this area of research.

3. Implications—Offers empirical insights regarding practical options for empowerment that are deemed feasible (i.e., through technology, halal certification, and multi-stakeholder applications such as academic collaboration and government efforts), which can be enacted by the managers of halal tourism destinations.

This study possesses multiple drawbacks:

1. The limited coverage of the database to Scopus and Semantic Scholar could lead to an omission of relevant studies that are available from other origins.

2. Secondly, there is a linguistic bias since most of the analyzed articles are written in Indonesian and English that may restrict results to non-Indonesian contexts.

3. This is a qualitative descriptive study; thus, no hypotheses are tested or cause-and-effect relationships made.

These limitations leave room for future research, such as expanding the coverage of the database, comparing impacts across countries, or using

quantitative techniques to gauge the empirical impact of empowerment programs.

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