

DEPICTING HALAL VALUE CHAIN WITHIN GONTOR ALUMNI PESANTREN FORUM (FPAG)

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Abstract: One of the strategies in developing the halal value chain ecosystem is to create synergies that involve Pesantren's MSME units and make its involved parties in building human resources for the halal industry in Indonesia. This could be realized through the Pesantren economic empowerment by developing a supportive ecosystem. However, there are various kinds of obstacles that hinder its development. Such problems from marketing, management, capability, and finance, both in terms of quality and quantity, affect management and development. Therefore the researcher takes a position in this research by examining and analyzing problems, solutions, and appropriate strategies related to the Pesantren economic empowerment to drive halal value chains through the Analytic Network Process approach. This study found that the problem of pesantren economic empowerment is the lack of human resource skills. At the same time, the problem of the halal value chain is the low literacy of halal development instruments.

Abstrak: Salah satu strategi dalam mengembangkan ekosistem rantai nilai halal ialah menciptakan sinergi yang melibatkan unit UMKM Pesantren dan menjadikan pesantren sebagai pihak aktif dalam membangun sumber daya manusia industri halal di Indonesia. Hal ini dapat diwujudkan melalui pemberdayaan ekonomi pesantren dengan pengembangan ekosistem yang mendukung. Akan tetapi terdapat berbagai macam kendala yang menghambat pengembangannya. Seperti permasalahan dari aspek *marketing*, manajemen, kapabilitas, dan keuangan baik dari segi kualitas ataupun kuantitas, sehingga berpengaruh dalam pengelolaan serta pengembangannya. Oleh karena itu peneliti mengambil posisi dalam penelitian ini dengan menempatkan fokus penelitian untuk mengkaji serta menganalisa permasalahan, solusi, dan strategi yang tepat terkait pemberdayaan ekonomi pesantren dalam upaya penggerakan halal value chain, melalui pendekatan Analytic Network Process (ANP). Penelitian ini menemukan bahwa masalah pemberdayaan ekonomi pesantren adalah kurangnya keterampilan sumber daya manusia. Sedangkan permasalahan rantai nilai halal bersumber dari permasalahan rendahnya literasi instrumen pembangunan halal.

Keywords: Economic Empowerment, Pesantren, Halal Value Chain.

Introduction

The halal value chain ecosystem offered a new concept of the *sharia* economic system, including several upstream and downstream industrial sectors.¹ One of the strategies in developing a halal value chain ecosystem is to create synergies involving units of MSMEs in Pesantren and include parties involved in building human resources for the halal industry in Indonesia.² Halal value chain strategy is designed by integrating input, production, distribution, marketing, and consumption of the final product, which must show *sharia* values in every process.³ As for the pesantren as educational institutions and religious institutions, it has been proven to maintain the people's morality so that they can direct the transformation to Islamic and national values.⁴

Apart from being a center for developing spiritual, educational, social, cultural, and economic strength, Pesantren also can cooperate with the community in empowerment programs for forming business groups and *Sharia* cooperatives.⁵ In this case, several pesantren have begun to develop appropriate business units with geographical conditions and potential in the vicinity, such as cooperatives, food factories, agribusiness, and other business models. If all of Pesantren has maximized its economic potential, it can encourage and move the halal value chain and improve the halal ecosystem in Indonesia. This is supported by statistical data on the number of Pesantren in Indonesia, which are relatively large and spread across the country. By 2022, Indonesia will have 31,385 Pesantren, with a total of 4.29 million santri, of which 44.2% have economic potential.⁶

The data from Pesantren Database in 2022 shows various economic potential in Pesantren. The three areas of the highest economic potential of Pesantren are: 1) Cooperatives, MSMEs, and *Sharia* Economics; 2) Agribusiness; 3) Plantation.⁷ By realizing the pesantren economic potential, it could advance the economy of the pesantren. Pesantren considers the financial aspect as a type of worship domain, hence one of their initiatives to strengthen

¹ Dzikrulloh and Ahmad Koib, "Implementation Of Halal Value Chain In Business In Islamic Boarding Schools," *Dinar/ : Jurnal Ekonomi Dan Keuangan Islam* 7, no. 2 (2020): 2, <https://doi.org/10.21107/dinar.v7i2.11250>.

² Kementerian Perencanaan Pembangunan Nasional, *Masterplan Ekonomi Syariah Indonesia 2019-2024, Kementerian Perencanaan Pembangunan Nasional* (Jakarta: Kementerian Perencanaan Pembangunan Nasional, 2018), 33.

³ Subianto and Pratiwi, "Rantai Nilai Dan Perspektif Kesadaran Masyarakat Muslim Akan Makanan Halal," in *Conference on Islamic Management, Accounting, and Economics (CIMAE) Proceeding*, vol. 2, 2019, 2.

⁴ R. Lukman Fauroni, "Model Pemberdayaan Ekonomi Ala Pesantren Al-Ittifaq Rancabali Kab. Bandung," *Inferensi: Jurnal Penelitian Sosial Keagamaan* 5, no. 1 (2011): 2.

⁵ Ahmad Zaelani Adnan, "Strategies for Establishing Independence in The Economic Development and Empowerment of Students," *Syntax Literate* 3, no. 9 (2018): 5.

⁶ Katriana, "Potensi Pesantren Untuk Memainkan Peran Ekonomi Strategis," *Antara News*, 2022.

⁷ "Statistik Data Pondok Pesantren," Pangkalan Data Pondok Pesantren, 2020.

the halal value chain in Indonesia is their economic progress.⁸ Suppose the halal ecosystem in the business unit or the pesantren economy is implemented regarding suppliers and production to produce output. In that case, a halal value chain will be created and positively impact society.⁹

Several studies have shown the success of Pesantren in empowering the community economy by providing job opportunities to them and advancing the Pesantren economy with the concept of character building and entrepreneurship.¹⁰ This is supported by another research, which also states that Pesantren has achieved economic empowerment through students' financial independence in maximizing their potential.¹¹ However, other studies say that there are several weaknesses and obstacles in the Pesantren's economic empowerment, as mentioned in the research, such as marketing, management, capabilities, and finances in Pesantren business units.¹²

This study differs from previous literature in three directions. First, this research has the potential to contribute and become initial work using ANP analysis in the field of Islamic boarding school economic empowerment and halal value chain. Second, this research examines strategies and efforts to overcome problems in empowering Islamic boarding schools, which are then used to achieve the halal value chain in Indonesia, which is rarely discussed. Third, this study raises objections from FPAG Islamic boarding schools.

⁸ Saiful Bakhri, "Pemberdayaan Ekonomi Ummat Melalui Pemberdayaan Ekonomi Pesantren," *Jurnal Tarbawi* 07, no. 01 (2019): 4.

⁹ Sukoso et al., *Ekosistem Industri Halal, Ekosistem Industri Halal*, 2020, 98.

¹⁰ Dewi Fatmsari, "Peran Kewirausahaan Dalam Pemberdayaan Ekonomi Pesantren (Sekilas Tentang Pesantren Ainurrafiq) Desa Panawuan, Kecamatan Cigandamekar Kabupaten Kuningan," *Al-Amwal: Jurnal Ekonomi Dan Perbankan Syariah* 6, no. 2 (2016): 129–43, <https://www.syekhnujati.ac.id/jurnal/index.php/amwal/article/view/254>; Chusmeru, Masrukin, and Sri Pangestuti, "Koperasi Pondok Pesantren Sebagai Pemberdayaan Ekonomi Santri," in *Pengembangan Sumber Daya Perdesaan Dan Kearifan Lokal Berkelanjutan VII*, vol. 7 (Purwokerto, 2017), 990–98.

¹¹ Tirta Rahayu Ningsih, "Pemberdayaan Ekonomi Pesantren Melalui Pengembangan Daya Lokal," *Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam* 3, no. 1 (2017): 57–78, <http://jurnal.uinbanten.ac.id/index.php/lbrmasy/issue/view/94>; Adnan, "Strategies for Establishing Independence in The Economic Development and Empowerment of Students."

¹² Habiburahman, Iskandar Ali Alam, and Hendri Dunan, "MSMEs Empowerment and Development Strategy Model," *Journal of Advanced Research in Dynamical and Control Systems* 8, no. 2 (2019): 34–39, <https://doi.org/10.5373/JARDCS/V11I12/20193209>; Adhi Iman Sulaiman, Masrukin, and Bambang Suswanto, "Pemberdayaan Masyarakat Pesantren Dalam Kewirausahaan Dan Koperasi," in *Prosiding Pengembangan Sumber Daya Perdesaan Dan Kearifan Lokal Berkelanjutan IX*, vol. 5, 2019; Mursyid, "Dinamika Pesantren Dalam Perspektif Ekonomi," *Millah* 11, no. 1 (2011); Yoyok Rimbawan, "'Pesantren Dan Ekonomi' (Kajian Pemberdayaan Ekonomi Pesantren Darul Falah Bendo Munggal Krian Sidoarjo Jawa Timur)," in *Annual International Conference on Islamic Studies (AICIS XII)* (Sidoarjo, 2012), 1180–99; Endang Tyasmaning, "Akselerasi Pengembangan Sektor Keuangan Syariah Melalui Pemberdayaan Pondok Pesantren Berbasis Koperasi," *An-Nisbah: Jurnal Perbankan Syariah* 1, no. 2 (2020): 131–47.

As a social institution that has the potential to develop the people's economy, Pesantren is required to carry out reforms that can optimize its potential. This discussion is in line with the research, which states that one of the impacts of the concept of a people-based Pesantren economy is being able to provide job opportunities to people in need and is also aimed at advancing the Pesantren economy. Several studies have proven that the economic empowerment program for students has succeeded in realizing the economic independence of students and has felt the benefits for both institutions and students, parents, and the surrounding community.¹³ For example, the last analysis concluded that empowerment through entrepreneurship development by involving students improved the fulfilment of Pesantren facilities and operations for students¹⁴. Furthermore, some research also concluded that Pesantren contributes to the development of the surrounding community. Another research states that people trust the Pesantren-owned Pesantren as microfinance institutions that can be a solution for the surrounding community and the general public.¹⁵

The increasing awareness of halal and halal lifestyles among Muslims makes manufacturers compete to integrate their products into the halal chain.¹⁶ In this case, halal integrity refers to the product's condition that is unquestionably halal, and halal safety refers to avoiding contamination and confusion toward halal products.¹⁷ One of the developments of the halal industry through the Islamic finance and banking industry sector, some research introduce three halal integrity processes, namely, the first stage of halal control, the second in the logistics process, and the last stage of halal verification.¹⁸

¹³ Adnan, "Strategies for Establishing Independence in The Economic Development and Empowerment of Students," 2.

¹⁴ Rudy Kurniawan and Andries Lionardo, "Model Pemberdayaan Santri Pondok Pesantren Al-Furqon Kota Prabumulih Melalui Kewirausahaan," *Islamic Insights Journal* 2, no. 2 (2020), <https://doi.org/10.21776/ub.ij.2020.002.02.02>; Mohammad Arif Agus Sugiono and Rahma Indrarini, "Kemandirian Dan Pemberdayaan Ekonomi Berbasis Pesantren (Studi Kasus Pada Pesantren Al-Amanah Junwangi Krian)," *Jurnal Ekonomika Dan Bisnis Islam* 4, no. 1 (April 30, 2021): 88–98, <https://doi.org/10.26740/jekobi.v4n1.p88-98>; M. Nasrullah, Kuart Ismanto, and Nalim, "Economic Independence Of Pesantren: The Study at Pekalongan Region," *Hunafa: Jurnal Studia Islamika* 15, no. 2 (2018): 5–24; Mohammad Nadzir, "Membangun Pemberdayaan Ekonomi Di Pesantren," *Economica: Jurnal Ekonomi Islam* 6, no. 1 (2015), <https://doi.org/10.21580/economica.2015.6.1.785>.

¹⁵ Siti Nur Azizah and Yeny Fitriyani, "Model Pengembangan Ekonomi Pesantren Berbasis Kearifan Lokal: Studi Kasus Ponpes Sidogiri," *Conference on Islamic Management, Accounting, and Economics (CIMA)E Proceeding* 1 (2018): 68–76; Ningsih, "Pemberdayaan Ekonomi Pesantren Melalui Pengembangan Daya Lokal."

¹⁶ Muslihati, "Milenial Sebagai Penggerak Ekosistem Halal Value Chain Di Indonesia," *Study of Scientific and Behavioral Management (SSBM)* 1, no. 2 (2020): 2.

¹⁷ Marco Tieman, "Halal Risk Management: Combining Robustness and Resilience," *Journal of Islamic Marketing Article* 4, no. 1 (2017): 13–14.

¹⁸ Faqiatul Mariya Waharini and Anissa Hakim Purwantini, "Model Pengembangan Industri Halal Food Di Indonesia," *Muqtasid: Jurnal Ekonomi Dan Perbankan Syariah* 9, no. 1 (2018), <https://doi.org/10.18326/muqtasid.v9i1.1-13>.

In addition to the financial industry, business is essential in increasing the halal value chain, such as MSMEs or business units. Some research concluded that many MSMEs run a halal ecosystem.¹⁹ Regarding the research which found that several Pesantren succeeded in implementing the halal value chain in the management of their business units²⁰, the other also found that Pesantren cooperatives were able to revive the halal value chain in the Pesantren environment and implementing it well.²¹ This is supported by the research which found that Pesantren could implement the halal value chain in their products well and meet JPH standards.²²

However, several studies have found problems that impede Pesantren economic empowerment. Such as problems in marketing related to the unorganized business model planning,²³ institutional management that is not optimal,²⁴ capabilities regarding the lack of Human Resources skills,²⁵ and finance in terms of the unprofessional financial management and limited business financing capital of Pesantren.²⁶ In addition, several other studies have found problems that hinder the halal value chain process. Such as problems in human resources,²⁷ the lack of halal-certified logistics and public knowledge

¹⁹ Cut Ernita Julistia et al., "Analisis Ekosistem Halal Value Chain Pada Umkm Di Kota Medan," *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman* 6, no. 2 (2021): 247–55.

²⁰ Dzikrulloh and Koib, "Implementation Of Halal Value Chain In Business In Islamic Boarding Schools."

²¹ Arna Asna Annisa, "Kopontren Dan Ekosistem Halal Value Chain," *Jurnal Ilmiah Ekonomi Islam* 5, no. 1 (2019): 1, <https://doi.org/10.29040/jiei.v5i01.398>.

²² Mumfarida and Dzikrulloh, "Implementasi Halal Pada Proses Produksi Produk Bisnis Pesantren," *Izdihar: Jurnal Ekonomi Syariah* 1, no. 2 (2021): 1–20.

²³ Sulaiman, Masrukin, and Suswanto, "Pemberdayaan Masyarakat Pesantren Dalam Kewirausahaan Dan Koperasi."

²⁴ Mursyid, "Dinamika Pesantren Dalam Perspektif Ekonomi"; Inayah Swasti Ratih and Maidah Sufiani, "Manajemen Unit Usaha Pesantren," *Ar-Ribhu/ : Jurnal Manajemen Dan Keuangan Syariah* 2, no. 2 (2021), <https://doi.org/10.55210/arribhu.v2i2.746>.

²⁵ Jay A. Conger and Rabindra N. Kanungo, "The Empowerment Process: Integrating Theory and Practice," *Academy of Management Review* 13, no. 3 (1988): 471–82, <https://doi.org/10.5465/amr.1988.4306983>; Ragil Atmaja et al., "Life Skill Sebagai Langkah Pemberdayaan Masyarakat Menuju Kemandirian Ekonomi," *Journal of Millennial Community* 3, no. 2 (2021): 94–106, <https://doi.org/10.24114/jmic.v3i2.32344>.

²⁶ Slamet Widodo, "Pengembangan Potensi Agribisnis Dalam Upaya Pemberdayaan Ekonomi Pondok Pesantren (Kajian Ekonomi Dan Sosiokultural)," *Embryo* 7, no. 2 (2010); Rimbawan, "'Pesantren Dan Ekonomi' (Kajian Pemberdayaan Ekonomi Pesantren Darul Falah Bendo Munggal Krian Sidoarjo Jawa Timur)"; Lukman Fauroni, *Model Bisnis Ala Pesantren, Kaukaba* (Bantul: Namela Grafika, 2014), <https://kek.go.id/peluang-investasi>; Siti Robiah Adawiyah, "Pendidikan Kewirausahaan Di Pesantren Sirojul Huda," *Jurnal Comm-Edu* 1, no. 2 (2018): 81–87.

²⁷ Marco Tieman and Maznah Che Ghazali, "Halal Control Activities and Assurance Activities in Halal Food Logistics," *Procedia - Social and Behavioral Sciences* 121 (2014): 44–57, <https://doi.org/10.1016/j.sbspro.2014.01.1107>.

of LPH,²⁸ the lack of halal literacy,²⁹ and the lack of supervision in production.³⁰ Appropriate steps and strategic efforts are needed to encourage the implementation of the halal value chain through Islamic boarding school economic empowerment. Therefore, selecting priorities for the problems and solutions required is necessary to achieve this research's objectives.

Methodology

This study uses the Analytic Network Process (ANP) data and processing method analysis qualitative-quantitative. According to Saaty and Vargas, the main benefit of ANP is its ability to systematically evaluates the dependent and feedback elements and their ability to accommodate both quantitative and qualitative factors.³¹ The primary data used in this study were collected through literature studies from academic journals, reports and publication materials from credible sources, data and field observations, in-depth interviews, or Focus Group Discussions (FGD). The number of people in each small FGD group only involved 3-6 people because experts in the field of study were scarce, and the researchers intended to expand in-depth discussions.³² Thus, six expert respondents were selected, including the leaders of FPAG, the Chairperson of FPAG, the Department of Economics and *Sharia* Finance of Bank Indonesia, and the Ministry of Religion's Halal Product Guarantee Agency (BPJPH). As for confirming the validity of individual respondent's answers using a questionnaire tool.

The process of working on the ANP method is carried out in 3 stages, namely; 1) Creating ANP Model Framework, in this step taken to set priorities is to make a pairwise comparison; 2) Model Quantification, after the model has been confirmed and validated, the next step is to apply it to the Super Decision software to compile a pair comparison questionnaire; 3) Analysis of Results, or synthesizing results, starting with entering the

²⁸ Tieman and Ghazali; N. K. Gabdrakhmanov et al., "Problems of Development of Halal Tourism in Russia," *Journal of Organizational Culture, Communications and Conflict* 20, no. 2 (2016).

²⁹ Dony Burhan Noor Hasan, Anik Sunariyah, and Enni Endriyati, "Potential For Development of Heritage In Pesantren As A Halal Tourism Destination In Madura With Community-Based Tourism," *Indonesian Journal of Tourism and Leisure* 3, no. 1 (2022), <https://doi.org/10.36256/ijtl.v3i1.211>; Mohamed Battour and Mohd Nazari Ismail, "Halal Tourism: Concepts, Practises, Challenges and Future," *Tourism Management Perspectives* 19 (2016): 150–54, <https://doi.org/10.1016/j.tmp.2015.12.008>; E. P. Boediman, "Halal Lifestyle in Marketing Communication of Tourism and Hospitality," *International Journal of Economic Research* 14, no. 4 (2017).

³⁰ Tieman and Ghazali, "Halal Control Activities and Assurance Activities in Halal Food Logistics."

³¹ Thomas L. Saaty and Luis G. Vargas, *Decision Making with the Analytic Network Process*, vol. 195 (USA: SPRINGER, 2006), 5, <https://doi.org/10.1007/978-1-4614-7279-7>.

³² F. Rabiee, "Focus-Group Interview and Data Analysis," *Proceedings of the Nutrition Society* 63, no. 4 (2004).

results of the respondent's questionnaire into the Super Decision software.³³ The last step is to interpret the results. The priority weights that have met the inconsistency of the requirements, then look for the average value of each respondent's answers. Existing results will calculate the value of KENDALL's coefficient of concordance, which is one of the measuring tools for calculating rater agreement. Rater agreement is a measure that shows the level of conformity (approval) of the respondents (R1-Rn) to a problem in one cluster. The KENDALL's coefficient of concordance formula is, $W; 0 < W \leq 1$

The value of W shows the result of the agreement between respondents. The W value is used in this study because the number of respondents is more than 1 (one) person. Therefore, it is important to calculate the agreement value between respondents, indicating whether they agree with this priority answer. W values ranging from 0-1 or 0%-100% $W = 1$ indicate a perfect match. But when the value of $W = 0$ or gets closer to 0, this shows a discrepancy in answers between respondents, or the respondent's answers vary. In this case, agreeing or disagreeing with the respondent does not determine the destructive results of the study. However, differences in respondent's backgrounds can cause this, so each group has its priorities. The steps that must be taken to calculate the rater agreement between respondents are:³⁴

1. Make a transpose of the matrix results obtained from all respondents in each cluster;
2. Ranking the assessment of each respondent;
3. Calculating W value. To calculate the value of W, use the following formula:

$$U = (T^1 + T^2 + \dots + T_p) / P$$

$$S = (T_1 - U)^2 + (T_2 - U)^2 \dots (T_p - U)^2$$

$$\text{MaxS} = (n - U)^2 + (2n - U)^2 + \dots + (pn - U)^2$$

$$W = S / \text{MaxS}$$

Which means:

U = the average value of the total ranking

S = sum of squares of deviation

p = number of nodes

n = number of respondents

T = total

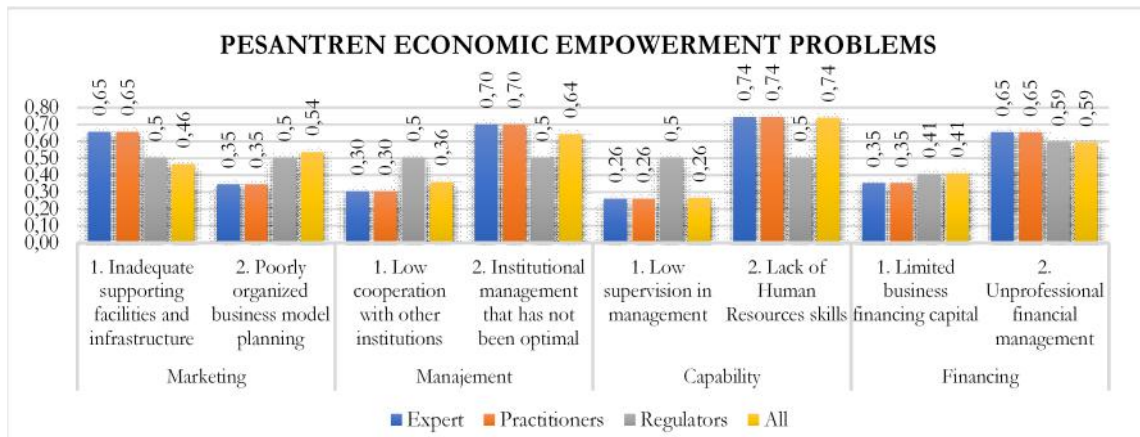
The last step is to interpret the results. After finding priority choices in each variable, the results will be interpreted by the author's analysis, which has gone through discussions with experts and previous research studies.

³³ M. Djunaidi Ghony and Fauzan Almanshur, *Metodologi Penelitian Kualitatif* (Jogjakarta: Ar-Ruzz Media, 2016), 40.

³⁴ Thomas L. Saaty, "Decision-Making with the AHP: Why Is the Principal Eigenvector Necessary," *European Journal of Operational Research* 145, no. 1 (2003): 3.

Results and Discussion

The results of processing ANP data were obtained from three groups of respondents: the experts, the practitioners of Pesantren economic empowerment and halal value chain, and the regulators. That contains the identified priority criteria by looking at the weight value of each bar obtained from the Limiting Supermatrix calculation, such as the combined priority synthesis results. For example, the problem of economic empowerment of Islamic boarding schools is seen in Figure 1 below:



Source: Data processing

Figure 1. The Priority Result of Pesantren Economic Empowerment Problems

Based on the figure, the results show that the lack of human resources skills at the capability aspect is the enormous contribution of 74%. Followed by the issue of institutional management that has not been optimal at the management aspect by 64%. The last is unprofessional financial management at the financing aspect by 59%. The main problem on the pesantren economic empowerment was the lack of human resource skills. Therefore, the results of this study support the research conducted by Atmaja et al., which states that several factors hinder empowerment, namely, 1) lack of mutual trust, 2) lack of innovation or creativity, 3) easily surrender or giving up, 4) low aspirations and ideals, 5) unable to delay enjoying the results of work, 6) narrow time horizons, 7) familism, 8) very dependent on government assistance, 9) very attached to government assistance, 10) very attached to their place of residence, and 11) unable or unwilling to put themselves in the shoes of someone else.³⁵

The results of Chusmeru et al. research also strengthen the others³⁶, which state that one of the obstacles in managing businesses and organizations in pesantren is the

³⁵ Atmaja et al., "Life Skill Sebagai Langkah Pemberdayaan Masyarakat Menuju Kemandirian Ekonomi," 4.

³⁶ Chusmeru, Masrukin, and Pangestuti, "Koperasi Pondok Pesantren Sebagai Pemberdayaan Ekonomi Santri," 4.

lack of understanding and ability in cooperative management, such as organizational management, membership, finance, and business development.³⁷ This caused several students to carry out the management, and there was no change or regeneration of the board. According to Sulaiman et al.³⁸ lack of assistance, monitoring, and evaluation impacts, this supports that the lack of human resource skills is a main problem that must be resolved in the economic empowerment of the pesantren community. In the management of their business units, the pesantren community tends to feel satisfied with their capabilities, with some pesantren considering as an educational institution,³⁹ so economic development has not become one of the priorities of pesantren. However, suppose the human resources skills in Islamic boarding schools are constantly improved, especially in financial matters. Then, what will happen next is the realization of economic development in them, starting from increasing business units, improving governance, intelligent and professional finances.

The second problem is Institutional management, which has not been optimal. Such as the management of pesantren, which are still conventional, and some of them that are not optimal in mastering information and technology. So that it hampers economic growth and the potential, it can be applied through technology or digital. The results of this study support the research conducted by Hayati,⁴⁰ that finds some pesantren limit their students from technology and worry about the pesantren external influence. This opinion is complemented by the results of Zaibi research,⁴¹ which states that traditional pesantren management can have a fatal impact on its development so that pesantren are left far behind public education institutions. That was complemented by Nasrullah et al.,⁴² which state that all pesantren have the opportunity to develop their business.

The third problem is unprofessional financial management. Financial management that has not been structured and planned can lead to a lack of business capital for the pesantren. It can also eliminate its economic potential because using unplanned finances can lead to waste and unnecessary expenses under budget planning. For example, funds that should be saved as business capital or allocated for the pesantren economy cannot be used because they have been converted to other expenditures. This is reinforced by

³⁷ Syamsuri, "Strategi Pengembangan Ekonomi Berdikari Di Pesantren Gontor Berbasis Pengelolaan Kopontren," *Al-Intaj: Jurnal Ekonomi Dan Perbankan Syariah* 6, no. 1 (2020): 37, <https://doi.org/10.29300/aij.v6i1.2803>.

³⁸ Sulaiman, Masrukin, and Suswanto, "Pemberdayaan Masyarakat Pesantren Dalam Kewirausahaan Dan Koperasi."

³⁹ Ningsih, "Pemberdayaan Ekonomi Pesantren Melalui Pengembangan Daya Lokal," 3.

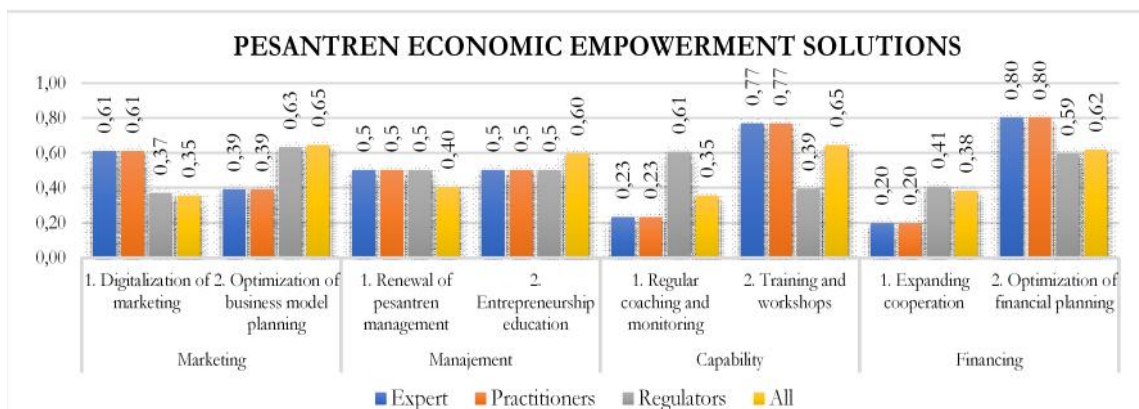
⁴⁰ Nur Rohmah Hayati, "Manajemen Pesantren Dalam Menghadapi Dunia Global," *Tarbawi* 1, no. 2 (2015): 97–106.

⁴¹ Muhammmad Zaibi, "Manajemen Pondok Pesantren Dalam Rangka Meningkatkan Mutu Pendidikan (Studi Kasus Di Pondok Pesantren Darul Ihsan Samarinda)," *Jurnal Pendas Mahakam* 1, no. 1 (2016): 99–115.

⁴² Nasrullah, Ismanto, and Nalim, "Economic Independence Of Pesantren: The Study at Pekalongan Region."

Ansari research,⁴³ which states that one of the causes of various problems in pesantren is due to the weak finances of pesantren; pesantren do not have solid finances and are not good at managing their finances, so development is hampered. Suppose the pesantren finances can be handled professionally.

The priority results of pesantren economic empowerment solution are the optimization solution for business model planning at the marketing aspect; Training and workshop solutions at the capability aspect, by 65%. Followed by the optimization of financial planning at the financing aspect by 62%. The last is entrepreneurship education in the management aspect, by 60%. As described in the following graph:



Source: Data processing

Figure 2. The Priority Result of Pesantren Economic Empowerment Solutions

The main solution is the optimization of business model planning, with a sound and well-planned business model in the Training and mentoring process and managing members when carrying out the production and distribution process, for example, by planning for the division of labour or choosing reasonable and wise steps. The capacity of members in the production and distribution process can increase business opportunities. The results were supported by Zaki et al.,⁴⁴ who stated the importance of pesantren's business unit cooperation management by improving the quality of human resources and business infrastructures. In addition, business model planning in marketing is one of the crucial aspects of empowering business units in Pesantren. Understanding the technicalities of a good and structured business model will affect the success of empowerment. Prophet Muhammad applied an excellent business model planning with honesty, sincerity, professionalism, friendship, and generosity. If this concept is used, it will give birth to a

⁴³ Adi Ansari, "Strategi Rekonstruksi Ekonomi Pesantren Masa Depan," *Jurnal Ittihad* 14, no. 25 (2016): 4, <https://doi.org/10.18592/ittihad.v14i25.859>.

⁴⁴ Irham Zaki et al., "Islamic Community-Based Business Cooperation and Sustainable Development Goals: A Case of Pesantren Community in Indonesia," *International Journal of Ethics and Systems* 38, no. 4 (2022): 1.

belief. A friendly relationship based on a generous attitude by an honest and sincere professional will produce trust that gives birth to a sense of loyalty.⁴⁵

As well as training and workshops that become the main solutions of pesantren Economic Empowerment problems. Increasing the power of innovation, creativity, and productivity of pesantren community resources is by holding training and workshops introducing the meaning of entrepreneurship and motivating them to be interested in becoming entrepreneurs and appreciating entrepreneurial work. In addition, introducing the concept of Islamic financial instruments such as cooperatives or *Baitul Mal Wa Tamwil* (BMT) is also very necessary, related to how to run them and the registration process for the legalization of *sharia* cooperatives so they can be well organized.⁴⁶ This intends to motivate the Pesantren community to actively carry out entrepreneurial activities and practice managing business units or *sharia* financial instruments properly and correctly.

Optimizing financial planning is the second number. The means of optimizing financial planning is related to financial management; as explained in the research of Sufiani,⁴⁷ Pesantren financial management can start with budget planning to financial supervision and responsibility; financial management is carried out independently. Meanwhile, there are four phases of financial budgeting procedure activities that must be carried out, namely, 1) budget planning, 2) budget preparation, 3) budget execution management, and 4) assessing budget implementation.

The third is entrepreneurship education. Entrepreneurship education is vital in guiding all students to become more entrepreneurial.⁴⁸ Both entrepreneurship education is applied in Pesantren, universities, or organizations. A systematic framework for entrepreneurship education is needed as a structured guideline for mapping existing learning and institutional support. The framework includes all stakeholders, such as students, staff, and institutions, effectively managing entrepreneurship education.⁴⁹ The results are strengthened by Szirmai et al.⁵⁰, which state worldwide recognition that entrepreneurship can contribute to economic

⁴⁵ Gunara Thorik and Utus Hardiono Sudiby, *Marketing Muhammad: Strategi Andal Dan Jitu Praktik Bisnis Nabi Muhammad SAW* (Bandung: Madania Prima, 2007), 36.

⁴⁶ Aning Kesuma Putri, Eka Fitriyanti, and Ayu Wulandari, "Empowerment Ekonomi Pesantren," *E-Dimas: Jurnal Pengabdian Kepada Masyarakat* 12, no. 1 (2021): 7, <https://doi.org/10.26877/e-dimas.v12i1.6184>.

⁴⁷ Yunika Murdayanti and Dita Puruwita, "Transparency and Accountability of Financial Management in Pesantren (Islamic Education Institution)," *Journal of Computational and Theoretical Nanoscience* 23, no. 11 (2017): 10721–25.

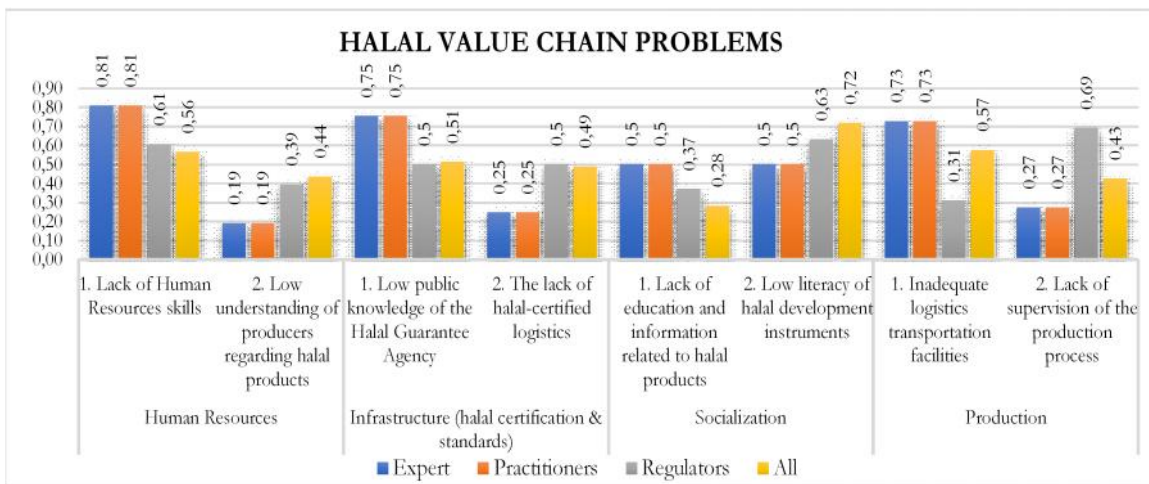
⁴⁸ C. Hegarty, "It's Not an Exact Science: Teaching Entrepreneurship in Northern Ireland," *Journal of Education + Training* 48, no. 5 (2006): 321–22, <https://doi.org/http://dx.doi.org/10.1108/00400910610677036>.

⁴⁹ Suliswiyadi et al., "Entrepreneurship Education Model of Pesantren Based on Theopreneurship," *Opcion* 34, no. 86 (2018): 2229–40.

⁵⁰ A. Szirmai, W. Naude, and M. Goedhuys, *Entrepreneurship, Innovation, and Economic Development: An Overview* (Oxford: Oxford University Press, 2011), <https://doi.org/http://dx.doi.org/10.1093/acprof:oso/9780199596515.001.0001>.

development. In addition, the environment is needed for Pesantren to make organizations effective teaching, improve the teacher’s abilities, increase teacher’s opportunities to do their jobs satisfactorily, develop training and capabilities for the pesantren community, and support for learning materials, as well as the allocation of funds for entrepreneurship.⁵¹ So that they can equip their human resources to develop businesses in Pesantren, maintain their business existence, and adapt and keep up with the times.

While the priority result of halal value chain problems is the low literacy of halal development instruments at the socialization aspect, by 72%. Followed by the inadequate logistics transportation facilities at the production aspect by 57%. The last problem is the lack of human resource skills at the human resources aspect, by 56%. As described in the following graph:



Source: Data processing

Figure 3. The Priority Result of Halal Value Chain Problems

The main problem in the halal value chain problems is the low literacy of halal development instruments a lack of public understanding of halal instruments and halal certification. The public is still ignorant and careless about halal development instruments containing economic opportunities. With the high public need for halal products, business opportunities in halal products are the right business market choice. The halal value chain requires valid and recognized halal certification to run optimally. The public is still less concerned about the obligation of halal-certified products after the Halal Product Guarantee Act issuance.⁵² Halal certification is an obligation that must be complied with by all producers, including

⁵¹ Astri Ghina, Togar M. Simatupang, and Aurik Gustomo, “A Systematic Framework for Entrepreneurship Education within a University Context,” *International Education Studies* 7, no. 12 (2014): 1–19, <https://doi.org/10.5539/ies.v7n12p1>.

⁵² Focus group Discussion (FGD) with Fitriah Setiarini and Lady Yulia (Policy Analysis Young Expert/Sub-coordinator of Slaughterhouses Standardization, Services and Issuance of Accreditation of the Indonesian Ministry of Religion BPJPH Halal Inspection Agency) on 16 August 2022 at the Republic of Indonesia Ministry of Religion’s BPJPH Office, East Jakarta.

MSMEs and food product business units in all regions in Indonesia, by the provisions of Article 4 of the UUPJH, which has been effective since 27 October 2019.⁵³

The results of this study, supported by Hidayati and Primadhany⁵⁴, state that socialization and guidance to Small and Medium Industries (IKM) regarding halal certification have been carried out continuously by government agencies but are not held formally in a particular forum. In contrast, socialization is often carried out only through recommendations or invitations delivered through training activities or IKM consulting services in the local area. This causes a lack of public literacy regarding the halal certification and halal development, especially for people who are difficult to reach because of areas far from urban areas.

Inadequate logistics transportation facilities become the second problem of the halal value chain. Karia and Asaari reinforce this study's results⁵⁵, which say that only small-scale logistics serve halal logistics and match *sharia*-compliant due to the lack of professionals in halal logistics and halal knowledge and education to monitor halal integrity, even though the role of logistics is very important in providing halal products or services to global consumers. Meanwhile, the principles that need to be considered in halal logistics, namely, 1) guaranteeing the expectations of Muslim customers, 2) avoiding mistakes in storage and shipping, and 3) avoiding contamination with haram substances.⁵⁶ While stuffing is a critical area in halal transportation, in the transportation of halal goods, it is vital to check the cleanliness of the carrier before loading. Since bulk transportation is in direct contact with transporting vehicles, vehicles must be designated for halal products only or be cleaned first. The explanation above reinforces that problems in halal logistics transportation need to be given attention and more handling to support achieving the halal value chain.

The third problem is the lack of human resource skills. With the growth of the halal industry that is developing globally, it has created high demands for the development of human resources, in particular, the workforce to be equipped with *sharia* knowledge and halal competencies and skills.⁵⁷ The results of this study are strengthened by Hashim

⁵³ "Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal" (2014).

⁵⁴ Tri Hidayati and Erry Fitriya Primadhany, *Sistem Jaminan Produk Halal: Sertifikasi Halal Dan Peran Pemerintah Daerah Dalam Melindungi UMKM Di Kalimantan Tengah* (Klaten: CV. Penerbit Lakeisha, 2020), 7, [http://digilib.iain-palangkaraya.ac.id/id/eprint/3418%0Ahttp://digilib.iain-palangkaraya.ac.id/3418/1/Jaminan Produk Halal.pdf](http://digilib.iain-palangkaraya.ac.id/id/eprint/3418%0Ahttp://digilib.iain-palangkaraya.ac.id/3418/1/Jaminan%20Produk%20Halal.pdf).

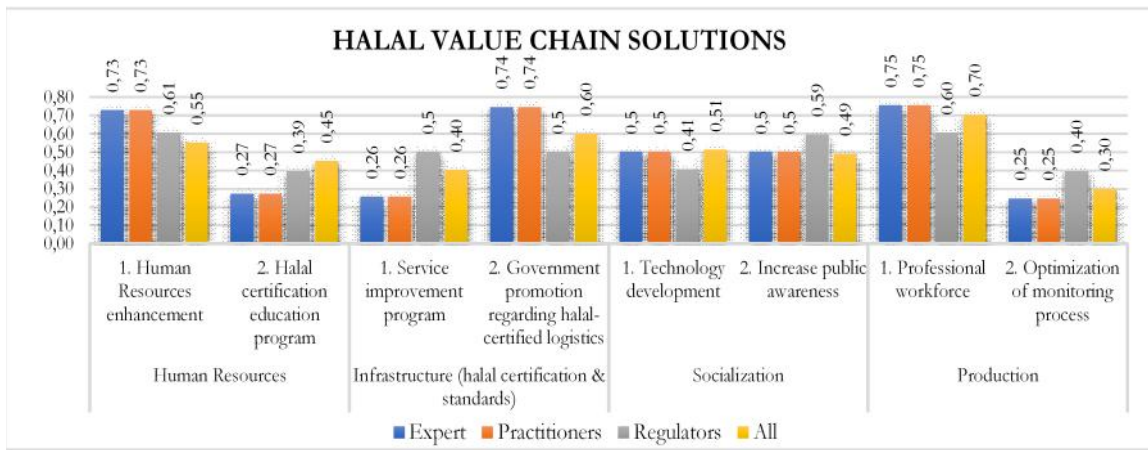
⁵⁵ Noorliza Karia and Muhammad Hasmi Abu Hassan Asaari, "Halal Business and Sustainability: Strategies, Resources and Capabilities of Halal Third-Party Logistics (3PLs)," *Progress in Industrial Ecology, An International Journal* 10, no. 2/3 (2016): 286, <https://doi.org/10.1504/pie.2016.10003063>.

⁵⁶ M. Tieman, J. G. A. J. Van der Vorst, and M. C. Ghazali, "Principles in Halal Supply Chain Management.," *Journal of Islamic Marketing* 3, no. 3 (2012): 11.

⁵⁷ Hanini Ilyana Che Hashim and Sariwati Mohd Mohd Shariff, "Halal Supply Chain Management Training: Issues And Challenges," *Procedia Economics and Finance* 37 (2016): 33–38, [https://doi.org/10.1016/S2212-5671\(16\)30089-2](https://doi.org/10.1016/S2212-5671(16)30089-2).

and Shariff⁵⁸, which state that there is no competency assessment of halal implementers and workers in managing halal, while halal businesses need to recruit more halal executives and halal players as part of the halal certification procedure. Therefore, the knowledge and commitment of workers to maintaining halal have an important role in implementing the halal values chain.

While the priority result of halal value chain solutions is the professional workforce of 70%, the second solution is the government’s promotion of halal-certified logistics by 60%, while the last is the improvement of human resources by 55%. As described in the following graph:



Source: Data processing

Figure 4. The Priority Result of Halal Value Chain Solutions

A professional workforce is the main solution in this study. That is by hiring experienced and professional people who understand halal substances in depth to operate logistics to avoid things prohibited in Islamic law. Halal sustainability comes from acquiring valuable and rare resources and capabilities that competitors cannot quickly obtain or reproduce, namely through Islamic business ethics. Islamic business ethics recognizes that religious obligations (ethics) and responsibilities are crucial for the business’s growth and survival.⁵⁹ To support the achievement of a professional workforce, it is necessary to collaborate with agencies that have expertise and experience in conducting courses and training in halal programs in knowledge transfer programs, covering aspects of knowledge needed to become a workforce.⁶⁰ In this case, pesantren can position itself as an educational institution that produces competent human resources in the field of *sharia* but still requires special training programs related to halal instruments theoretically and practically.

⁵⁸ Hashim and Shariff.

⁵⁹ Karia and Asaari, “Halal Business and Sustainability: Strategies, Resources and Capabilities of Halal Third-Party Logistics (3PLs),” 681.

⁶⁰ Hashim and Shariff, “Halal Supply Chain Management Training: Issues And Challenges.”

The government's promotion of halal-certified logistics is the second solution. The role of the government in promoting halal logistics regarding the important role of institutions in advancing and developing the logistics sector is needed. With the support and strength of informatics, the government can help accelerate information regarding the importance of the halal logistics sector in the community to encourage business actors in the logistics sector to carry out halal certification. Halal logistics is the process of handling goods or raw materials through the supply chain according to halal standards, which means free from potential contamination between halal and non-halal products.⁶¹ The public or consumers generally consider halal products with halal certification under halal standards. They have not shown much attention to the possibility of cross-contamination during the logistics process, so the producer should provide halal storage facilities to meet the worldwide halal logistics system.⁶² In addition, halal logistics requires checking on key performance indicators (KPIs) to ensure every process is carried out under halal standards. For example, tracking and tracing can be beneficial.⁶³

The third solution is the improvement of human resources. In this case, the effort was to collaborate between academics and Muslim entrepreneurs in halal value chain education until the Muslim workers and producers have a deeper understanding of halal practices and Islamic legal and ethical standards. Human resources are analogous to human capital, reflecting education, experience, intuition, and expertise.⁶⁴ The experts agree that human capital plays a significant role in spurring economic growth. Human capital does not only concern quantity but also quality. It can be improved through education, health, and interaction skills to increase human resources.⁶⁵ Meanwhile, Narver and Slater added that the ability to innovate is needed,⁶⁶ so four cultural variables are proposed for innovative activities, namely, (1) participation in decision-making; (2) support (support); (3) self-development and (4) division of tasks.

The main priority in the strategy for Pesantren economic empowerment to achieve a halal value chain is the *Sharia* economic optimization program in Pesantren, by 22%.

⁶¹ Y. D. Lestari, L. Okdinawati, and T. M. Simatupang, "Halal Logistic Business Model Development in Indonesia," *International Journal of Supply Chain Management* 7, no. 3 (2018): 6.

⁶² Marco Tieman, "Halal Storage – a Critical Success Factor of Your Halal Supply Chain," *Halal Journal*, 2008, 11.

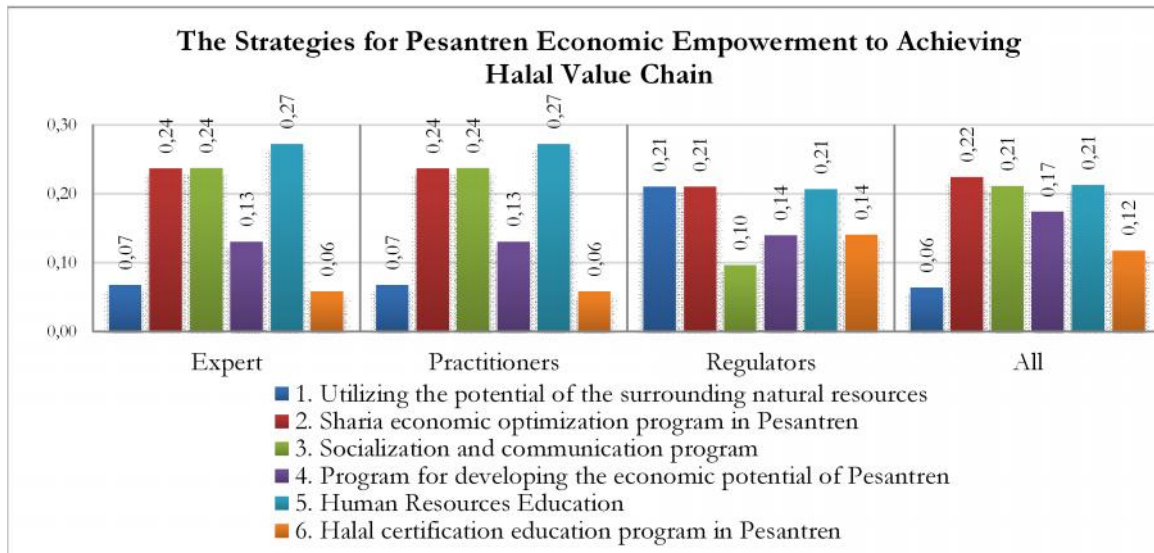
⁶³ Marco Tieman, "Halal Transportation – the Building Blocks of a Halal Transportation System," *Halal Journal*, 2009, 1.

⁶⁴ M. Huseini, *Mencermati Misteri Glob- Alisasi: Menata Ulang Strategi Pemasaran Internasional Indonesia Melalui Pendekatan Resource-Based* (Depok: Fisip Universitas Indonesia, 1999).

⁶⁵ Imam Gunawan, Desi Eri Kusumaningrum, and Raden Bambang Sumarsono, "Designs of Human Resource Empowerment Models in Pesantren-Based Schools Using Soft System Methodology Approach: The Indonesian Case," *Educational Sciences: Theory and Practice* 21, no. 2 (2021): 2, <https://doi.org/10.12738/jestp.2021.2.004>.

⁶⁶ S.F. Slater and J.C. Narver, "The Effect of a Market Orientation on Business Profitability," *Journal of Marketing* 55 (1990): 55.

That was followed by the socialization and communication program and the strategy of human resource education through 21%. The last is the program for developing the economic potential of Pesantren by 17%. As described in the following graph:



Source: Data processing

Figure 5. The Priority Result of strategies for Pesantren economic empowerment to achieve halal value chain

The main strategy is the *Sharia* economic optimization program in pesantren. Pesantren has preventive and curative tasks, development, community empowerment, skills training media for students and the surrounding community, and a role in problem-solving amid society.⁶⁷ The results of this study support the research which state that pesantren is an alternative education and not the primary choice, but has the potential to rise off negative stigma with a strong desire, ability, and collaboration with the community to carry out empowerment programs that have succeeded in forming *sharia* business groups and cooperatives.⁶⁸ Furthermore, the need to digitalize transaction processes in pesantren is critical to optimize the *Sharia* economic program.⁶⁹

Waqf instruments can also be developed as a resource in a pesantren-based educational center. The management of productive *waqf* in pesantren has the potential to become the center of attention and significantly impact community empowerment. Through the

⁶⁷ Gunawan, Kusumaningrum, and Sumarsono, "Designs of Human Resource Empowerment Models in Pesantren-Based Schools Using Soft System Methodology Approach: The Indonesian Case," 10.

⁶⁸ Chusmeru, Masrukin, and Pangestuti, "Koperasi Pondok Pesantren Sebagai Pemberdayaan Ekonomi Santri."

⁶⁹ Dina Dellyana and Oktofa Yudha Sudrajad, "Capturing the Velocity of Sharia Economy Through an Islamic Boarding School's (Pesantren) B2B E-Commerce," in *Handbook of Research on Innovation and Development of E-Commerce and E-Business in ASEAN* (IGI Global, 2020), 1.

nature of independence carried out by pesantren residents in business units, Pesantren will not depend on external pesantren.⁷⁰ *Waqf* property can help the economic activities of pesantren by increasing demand. In economic theory, economic activity and production output will increase if there is an actual demand for goods and services. Therefore, considering that waqf as a form of alms has an essential role in improving supply sustainably.⁷¹ Furthermore, when a pesantren business unit is built through *waqf* assets, the production costs are reduced because they are replaced with the waqf assets to reduce the price of goods. This is the impact of the use and management of waqf in production, which, if applied in pesantren, can improve the economy of pesantren.

The socialization and communication program is the second strategy. Therefore, a good communication and socialization network strongly impacts complementing the shortcomings in various aspects empowering and optimizing the halal value chain. As agents of community development, Pesantren is expected to prepare some concepts for developing human resources through the community in and around them to improve the quality of the Islamic boarding school and the quality of community life. The strategy, through persuasion, was carried out through the formation of public opinion and views, usually using the mass media and propaganda.⁷² Another effort that pesantren can make to develop the halal value chain is inviting the pesantren community to recognize the halal context in various aspects. Socialization needs to be continued in the community regarding the halal value chain to increase public knowledge regarding the potential or opportunities in the concept. This can attract public interest to jump in and take a role in achieving the halal value chain, either as a supplier, producer, distributor, or even a consumer of halal products.

Human resource education is also the second strategy. Brilliant entrepreneurial insight can increase productivity by developing technology, adding an Islamic entrepreneurship curriculum, and knowledge about the halal ecosystem.⁷³ Pesantren should build the people's economy, which can impact their entrepreneurship abilities in the community after finishing their studies.⁷⁴

⁷⁰ Iqbal Imari and Syamsuri, "Produktif Sebagai Media Pembangunan Ekonomi Pesantren: Satu Analisa Mekanisme Pelaksanaanya Di Pesantren Wali Songo Ngabar," *Islamic Economics Journal* 3, no. 1 (2017): 30.

⁷¹ Murtadho Ridwan, "Wakaf Dan Pembangunan Ekonomi," *ZISWAF/ : Jurnal Zakat Dan Wakaf* 4, no. 1 (2017): 117, <https://doi.org/10.21043/ziswaf.v4i1.3034>.

⁷² Dedy Susanto, "Pesantren Dan Dakwah Pemberdayaan Masyarakat Islam," *An-Nida: Jurnal Komunikasi Islam* 6, no. 2 (2014): 5.

⁷³ Sugiono and Indrarini, "Kemandirian Dan Pemberdayaan Ekonomi Berbasis Pesantren (Studi Kasus Pada Pesantren Al-Amanah Junwangi Krian)," 93.

⁷⁴ Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren," *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019): 3, <https://doi.org/10.17478/jegys.629726>.

The third strategy is the program for developing the economic potential of pesantren, namely by maximizing the potential of pesantren from the financial aspect, such as pesantren business units, cooperatives, or *Baitul Mal Wa Tamwil* (BMT), to *waqf* in the form of land, buildings, or cash, as an economic guarantee institution in pesantren and creating social welfare for the community. In addition, pesantren can develop their economic potential through cooperation between pesantren and the alum network. This is reinforced by Hudaefi and Heryani,⁷⁵ which state that pesantren present many economic potentials to the community, such as 1) creating jobs, 2) assistance for local infrastructure development, 3) social assistance in the form of donations, 4) market creators. For local entrepreneurs, 5) empowering the poor through training programs and providing jobs. This means that the coaching carried out by the pesantren can positively impact the economic empowerment of the community around the pesantren. From this description, it can be seen that Pesantren can access opportunities outside their main activities (core business), such as social, community, and even economic empowerment.

Conclusion

The following are the conclusions from the results of the research and discussion in this study:

1. Problems that hinder pesantren's economic empowerment in achieving the halal value chain in FPAG are the problems of lack of human resource skills, institutional management that has not been optimal, and unprofessional financial management. The halal value chain problems are low literacy in halal development instruments, inadequate logistics transportation facilities, and the lack of human resource skills.
2. The solution that needs to be done in the economic empowerment of pesantren is the optimization of business model planning as well as the training and workshop solutions, the optimization of financial planning, and the entrepreneur education. The halal value chain solutions are the professional workforce, the government promotion related to halal-certified logistics, and the increasing human resources.
3. Meanwhile, the main priority strategy in the context of economic empowerment of pesantren to achieve the halal value chain in FPAG are the *sharia* economic optimization program in Pesantren as well as the socialization and communication program, the human resource education, and the pesantren economic potential development program.

This research contributes solutions for Pesantren to pay more attention to economic empowerment by utilizing and optimizing their potential, both from human resources,

⁷⁵ F. A. Hudaefi and N. Heryani, "The Practice of Local Economic Development and Maqâcid Al-Sharî'ah: Evidence from a Pesantren in West Java, Indonesia.," *International Journal of Islamic and Middle Eastern Finance and Management* 12, no. 5 (2019): 6–10.

management, economy, and others. The realization of pesantren's economic empowerment is expected to have a good impact on the economic development of the pesantren community and become the stakeholder in achieving the halal value chain in Indonesia.

In addition, regulators need to have the right strategy under the environmental and economic conditions of pesantren related to halal certification, such as their relationship with socialization, communication, and education in pesantren related to JPH. This is intended so that halal certification of products in Pesantren can be reached and implemented immediately, considering the obligation to be halal certified on all products consumed by the public, as stated in the UUJPH. So that pesantren can contribute more to achieving the halal value chain in Indonesia to support the progress of the halal industry in the 2019-2024 Indonesian *sharia* economic master plan. As for further researchers, it is hoped that they will be able to examine the implications of this research model in Pesantren. And to develop this research, it needs to compare the impact of halal product certification on Pesantren over Indonesia.

Acknowledgements

First, thanks to Allah SWT for his mercy and guidance in giving the total strength to complete this research article. Even after facing difficulties conducting this research, we managed to complete it. Special appreciation to the Ministry of Education, Culture, Research and Technology for supporting this research with guidance and financially. Then, we would like thanks to the expert respondents that have been willing to provide information and take their time to discuss this research.

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