

THE ROLE OF ISLAMIC BOARDING SCHOOLS AS A PART OF THE HALAL ECOSYSTEM IN THE DEVELOPMENT OF A HALAL INDUSTRIAL AREA IN MADURA

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ABSTRACT

Since the Law on Halal Product Guarantee No. 33 of 2014 concerning the guarantee of halal products was ratified, starting to expand community activities in realizing government policies until the issuance of PP No. 39 of 2019 concerning the implementation rules of the law on halal assurance products. We can see from various aspects of activities, educational activities, the establishment of halal inspection institutions, and halal centers both in universities and religious organizations (mandate of the JPH Law). Through this implementation, ideas developed in developing the halal industry in Indonesia. Some parts of the halal ecosystem have several elements, one of which is education, both formal and non-formal. The function of Islamic boarding schools is one of the potentials that must be adequately and effectively prepared in the development of halal industrial regions because Madura is known for having many Islamic boarding schools. The caretaker of the Islamic boarding school plays a crucial position in every local government, demonstrating how essential the Islamic boarding school is. Qualitative methods with an empirical perspective are used in the extraction process to maximize primary data. The study found that Islamic boarding schools in Madura actively contribute to regional development. As a result, there needs to be a readiness to empower Islamic boarding schools in all facets of governance management, including those related to education, economics, and skilled human resources. Therefore, as a component of the halal ecosystem, Islamic boarding schools must be prepared for and supportive of establishing a halal industrial sector in Madura.

Keywords: Islamic boarding schools; halal ecosystem; halal industrial area

1. INTRODUCTION

Law No. 33 of 2014 concerning the guarantee of halal products was ratified, starting to expand community activities in realizing government policies until the issuance of PP No. 39 of 2019 concerning the implementation rules of the law on halal assurance products. Several

educational and outreach activities are carried out by the government, in this case the government of the Ministry of Religion of the Republic of Indonesia. Training and socialization activities for universities and religious organizations include training for prospective auditors, halal assistants, and supervisors. The Government targets to issue 10 million free halal certifications for Micro and Small Enterprises (UMK) this year. In several remarks, the Governor of East Java said that the Government is targeting to issue 10 million free halal certifications for Micro and Small Enterprises (UMK) this year. The Governor of East Java is optimistic that this will be achieved because several universities already have Halal centers and Halal Supervisory Agencies, which are supported by human resources, including halal supervisors, halal product assistants and auditors. (Welcome on Saturday, February 26, 2022 17:00 WIB. Surabaya Antara news). Several related agencies and the community welcomed the decision by optimizing activities supporting halal product certification acceleration.

Four districts in Madura participated in welcoming this policy as part of East Java, several related agencies and universities were very enthusiastic. One of the state universities in Madura, Trunojoyo University, Madura, has established a Halal center and a Halal Inspection Agency and has provided education and assistance for halal certification for business actors. Madura as an area where it can be said that all the people are Muslims, and it is the obligation for all Muslims to consume halal and good food and drinks, as in the word of Allah SWT. Al-Qur'an surah al Baqarah: 168. The Madurese, with a religious spirit, carries out the religious orders. Islamic boarding schools can carry out halal certification education as educational institutions that play an active role and become part of the halal ecosystem in Madura. This halal ecosystem includes several sectors that have halal standards, including Indonesia, has established 10 sectors that economically and business contribute greatly to the halal industry, namely the food industry, tourism and travel, clothing and fashion, cosmetics, finance, pharmaceuticals, media and recreation. , education, arts and culture. Madura is also very optimistic about the halal market, if the industry is well managed on the island of Madura.

Currently, East Java is preparing to construct a halal industrial area, the halal ecosystem is part of the development of a halal industrial area. In the halal ecosystem, one of the sectors is the education sector. Madura is famous for the island of a thousand Islamic boarding schools as educational institutions both formal and non-formal, very active in regional development and even some local government policies involve scholars or leaders from Islamic boarding schools. The readiness of Islamic boarding schools in the development of the Halal Industrial Area can be seen

from several aspects including aspects of governance, human resources, economy, curriculum, etc. There needs to be in-depth research on the role of Islamic boarding schools as part of the halal ecosystem in the development of halal industrial estates, considering the very strong role of Islamic boarding schools in regional development in Madura.

Islamic Boarding School Part of the Halal Ecosystem

Islamic boarding schools, as a place to learn science, all only focus on studying Islamic religion, currently developing not only learning Islamic religion but also general science integrated with Islamic religious science. Several elements of pesantren distinguish it from other institutions, namely; (1) a boarding school where students stay, (2) students: students, (3) mosque: a place of worship and a center for pesantren activities, (4) kyai: a figure or designation for someone who has advantages in terms of religion, and the charisma he has, (5) the yellow book: as the main reference in Islamic studies (Dhofier, 1982) quoted in (Imam Syafe'i: *l-Tadzkiyyah: Journal of Islamic Education*, Volume 8, No I 2017).

Islamic boarding schools in Madura spread in several areas in Madura, especially in Bangkalan as the first entrance to the island of Madura, which has 208 Islamic boarding schools.

Table 1. Islamic boarding schools in Madura

Districts	Islamic boarding schools	Madrasah Ibtidaiyah	Madrasah Tsanawiyah	Madrasah Aliyah
Bangkalan	208	143	128	56
Sampang	351	490	226	87
Pamekasan	204	317	191	96
Sumenep	263	542	306	137
TOTAL	1.026	1.492	851	376

Source: Central Bureau of Statistics 2019 (processed by Dr. Eny. S)

Some Islamic boarding schools in Madura vary, some are equipped with formal and non-formal schools, there are also non-formal diniyah institutions that focus on learning references to turos books with a sorokan system. There are also Islamic boarding schools equipped with large Islamic boarding school cooperatives as a form of economic independence for the pesantren. In this case, we can examine several types of Islamic boarding schools. Manfred Ziemek, whom Imam Syafe'i has quoted in explaining the types of Islamic boarding schools in Indonesia as follows:

- 1) Model A, namely Islamic boarding schools, all activities are carried out traditionally, meaning that they have not undergone a significant transformation in the education system or the style of the pesante still exists to maintain the traditions of classical boarding schools with their Islamic style based on the regulation of the Minister of Religion Number 3 of 1979 concerning Assistance to Islamic Boarding Schools in (Makmun, 2014). The mosque is used for learning Islam in addition to a place of prayer. This kind of model is used by the Tariqat groups and is called the Tariqat Pesantren. The santri generally live in dormitories located around the kiyai's house or in the kiyai's house, and mosques as a means of worship and study, which was found at the beginning of the pesantren. (Ziemek 1986) and quoted by Imam Syafi'I in (Al-Tadzkiyyah: Journal of Islamic Education, Volume 8, No I 2017.)
- 2) Model B, namely, pesantren, which has physical facilities, such as; mosques, kyai's houses, huts or dormitories provided for students, mainly from remote areas, and being a study room. This type is a very simple traditional pesantren, also a feature of traditional pesantren (Ziemek, 1986). The learning system in this type is individual (sorogan), bandungan, and wetonan. (Imam Syafe'i, Al-Tadzkiyyah: Journal of Islamic Education, Volume 8, No I 2017.)
- 3) Model C, or salafi pesantren plus school institutions (madrasah, high school or vocational) is a characteristic of renewal and modernization of Islamic education in pesantren. However, pesantren does not eliminate the original learning system, namely the sorogan, bandungan, and wetonan systems carried out by kyai or ustadz (Prasidjo & Al, 2001).
- 4) Model D, namely modern pesantren open to the public, this pesantren style has undergone a very significant transformation both in the education system and in its institutional elements. Materials and learning systems already use modern and classical systems. The level of education held starts from the basic level (PAUD and TK) to tertiary institutions. This type is very concerned with developing students' talents and interests so that they can explore themselves according to their talents and interests (Nizar, 2007). No less important is the seriousness in mastering foreign languages, both Arabic and English as well as other international languages. For example, Gontor, Tebuireng and other modern Islamic boarding schools in Indonesia. (Imam Syafe'i, Al-Tadzkiyyah: Journal of Islamic Education, Volume 8, No I 2017).

- 5) Model, namely pesantren that do not have formal educational institutions, but provide opportunities for students to study at the level of formal education outside the pesantren. This type of boarding school can be found in salafi pesantren and the number in the archipelago is relatively smaller than other types. (Imam Syafe'i, *Al-Tadzkiyyah: Journal of Islamic Education*, Volume 8, No I 2017).
- 6) This type of model, or ma'had, usually exists in religious colleges or universities with a religious pattern. The students are in dormitories for a certain time with the rules that the college has set, students are obliged to obey these rules for students who live in dormitories or ma'had. (Imam Syafe'i, *Al-Tadzkiyyah: Journal of Islamic Education*, Volume 8, No I 2017).

Several models of this Islamic boarding school already exist in Madura from four regencies, some are even modern with an electronic financial system (e-money) managed by a pesantren cooperative.

Halal ecosystem in recent developments, is very often discussed both in scientific forums and in the industrial world. Since the existence of Law No. 33 of 2014 concerning Halal Product Assurance, many sectors have become an important part of the halal ecosystem. Islamic boarding schools as educational institutions are an important element in the halal ecosystem, both in terms of management and human resources, which will produce a generation of militant nations that adhere to the Islamic values of the rahmatan lil Alamiin religion. Several sectors in the halal ecosystem include: food, tourism and travel, clothing and fashion, cosmetics, finance, pharmacy, media and recreation, education, arts and culture. Governance in some of these sectors in the halal ecosystem must have halal standards through halal certification procedures, which can be submitted for halal certificates. If all food and other products are halal-certified, it will improve the economic welfare of the Madurese community and finance or the sharia economy will continue to develop. Madura is very precise in optimizing the implementation of the halal ecosystem because the potential for the religious spirit of the Madurese community is sdddd and the halal literacy of a product will be easily accepted by the community.

2) RESULTS AND DISCUSSION

The Role of Islamic Boarding Schools as Part of the Halal Ecosystem in the Development of a Halal Industrial Estate in Madura.

Halal is defined as a quality standard in accordance with Islamic Sharia law and is used in every activity carried out by Muslims (Bohari, Cheng, & Fuad, 2013). The Halal industry is the activity of processing or processing goods using facilities and equipment justified by Islamic sharia. Currently, halal has become a lifestyle, including industries that also use the halal brand on goods and services. The halal industry is experiencing rapid development in several sectors, including halal food, finance, travel, fashion, cosmetics and medicine, media and entertainment, and other sectors such as healthcare and education. The State of The Global Islamic Economy 2016/2017 report by Thomson Reuters, in table 1, shows the total income earned by each sector in 2015 and projected revenues in 2021. (aqiatul MW & Anissa HP, journal Muqtasid 9(1) , 2018:1-13).

The halal industry is often associated with an attempt to produce a product (goods and services) in accordance with the provisions of the Islamic religion (sharia). This definition began to emerge recently due to the world's high demand for halal products and services. Previously, it was known that the halal industry was associated with the halal economy, where the mention of the halal economy was much earlier known than the halal industry. In its development, several characteristics emerged as a response to the current development of the halal business, namely as follows (Purnomo, et al. 2011):

- 1) Although halal is related to the specificity of Muslims in their consumption and use, halal products are not only intended for Muslims, but can be intended for all mankind.
- 2) Specifically for Muslims, halal is the fulfillment of religious safety requirements (spiritual safety concern), while in general, for consumers and industry players, halal is the fulfillment of quality, safety and health requirements in the use and consumption of their products (Quality and Health concern).
- 3) Halal products traded are products that have been audited for halal through a halal certification process by a halal audit agency with the approval of a country's Islamic Ulama

institution. Halal certificate is a written fatwa of an Islamic Ulama institution on products and services that have passed the halal certification process.

- 4) Halal business actors can be producers from Muslim or non-Muslim countries as long as the basic requirements or requirements for the Halal Halal Industrial Ecosystem are met, the halalness of a halal product that includes 4M, namely human resources (man), raw materials (materials), process (mechanism) and financing (monetary). (halal ecosystem: BI, 40-43)

Regions are certain areas that have certain characteristics, such as residences, shops, industries, and so on (KBBI Online). Halal Industrial Estate is all or part of an Industrial Estate designed with systems and facilities to develop industries that produce halal products. Regulation of the Minister of Industry 17 of 2020 concerning Procedures for obtaining a Certificate for the Establishment of a Halal Industrial Estate has the aim of supporting the development of the halal product industry and increasing the competitiveness of the halal product industry, it is necessary to provide easy access to facilities and infrastructure supporting the halal product process for industrial activities that produce halal products, it is necessary to encourage halal industrial activities both aimed at meeting national needs as well as to meet national needs as well as for export purposes so that they are centralized and located in a halal industrial area, it is necessary to stipulate a Regulation of the Minister of Industry concerning Procedures for Obtaining a Certificate in the Framework of Establishing a Halal Industrial Estate. . (Permenperin-17-2020-formation-region-ind).

In Permenperin 17 of 2020, concerning Procedures for obtaining a Certificate for the Establishment of a Halal Industrial Estate, an Industrial Estate Company that intends to establish a Halal Industrial Estate must meet the following criteria:

- 1) Is an Industrial Estate that:
 - a. all industrial plots are allocated to Industrial Companies that produce Halal Products;
 - b. part of its industrial plots are allocated to Industrial Companies that produce Halal Products and facilities and infrastructure are located in one stretch; or
 - c. its industrial plots provide integrated distribution facilities for raw materials, auxiliary materials, and finished goods for Industrial Companies that produce Halal Products as well as facilities and infrastructure that are not located in the same area;

- 2) Availability of facilities and infrastructure that function or location is integrated and supports industrial activities to meet Halal Requirements and in accordance with the provisions of laws and regulations concerning Halal Product guarantees; and
- 3) Have a halal management team.

Provision of facilities and infrastructure in the form of a halal management system document referring to the Indonesian National Standard 99001:2016 or its amendments and/or a nationally or internationally recognized halal assurance system. Industrial Estate Companies that will establish a Halal Industrial Estate must meet the following requirements:

- 1) have an Industrial Estate business permit and/or an Industrial Comrade expansion permit;
and
- 2) have a master plan/master plan for the Halal Industrial Estate.

The issuance of the certificate of Halal Industrial Estate is carried out based on an application from the Industrial Estate Company. It is emphasized in Permenperin 17 of 2020 concerning Procedures for obtaining a Certificate for the Establishment of a Halal Industrial Estate that an Industrial Estate Company submits a request for verification of a Halal Industrial Estate to the Director General through SIINas. Industrial Estates that have obtained a certificate of Halal Industrial Estate may include the phrase “has obtained a certificate of Halal Industrial Estate” under or behind the name of the Halal Industrial Estate in smaller letters. Industrial companies that produce Halal Products in Halal Industrial Estates must comply with the Indonesian National Standard 99001:2016 or its amendments and/or a nationally or internationally recognized halal assurance system.

Regulation of the Minister of Industry Number 17 of 2020 concerning Procedures for obtaining a Certificate for the Establishment of a Halal Industrial Estate was stipulated by the Minister of Industry Agus Gumiwang Kartasasmita in Jakarta on June 8, 2020. Regulation of the Minister of Industry Number 17 of 2020 concerning Procedures for obtaining a Certificate for the Establishment of an Estate The Halal Industry was promulgated by the Director General of Laws and Regulations of the Ministry of Law and Human Rights Widodo Ekatjahjana on June 11, 2020 in Jakarta. (Permenperin-17-2020-formation-region-halal-industry).

Opportunities for the development of the halal industry in Indonesia include: a) the high number of Muslim population; b) high demand and purchasing power of halal products in Indonesia; c) opening of export opportunities to OIC and non OIC countries; d) import product substitution policy; e) the formation of the National Sharia Finance Committee (KNKS) as of February 2020 to become the National Sharia Finance and Economics Committee (KNEKS), and f) the enactment of the Halal Product Assurance Law and the establishment of the Halal Product Guarantee Agency (BPJPH). The explanation of each opportunity is as follows: Increasing population in Indonesia, High value of shopping for halal products in Indonesia, Import substitution policy, Promotion policy exports, the establishment of a national committee for the development of sharia economy and finance, the enactment of the Halal Product Assurance Act and the BPJPH (halal ecosystem, BI.2020).

Madura has enormous potential in developing a halal industrial area, both in terms of geographical location, it is the first entrance to the island of Madura, and the potential of human resources for the role of ulama/kyai is powerful. Islamic boarding schools in Madura have a very strong role in regional progress in cities and remote areas. Among the roles of Islamic boarding schools are: (1) place of knowledge of Islamic religious knowledge (2) character education oriented to morality, (3) cultivation of soft skills (4) mastery of turos reference (6) Resolving community problems. From these several aspects, the role of Islamic boarding schools consisting of kiyai as caregivers, ustadz, and students is of great concern in the progress of the region in Madura.

3) CONCLUSION

Madura is known as an area of a thousand Islamic boarding schools as an educational institution both formal and non-formal as part of the halal ecosystem with great potential to be developed. The religious spirit of the Madurese community has become its own potential in halal literacy. The halal ecosystem will be very easy to develop in Madura with this spirit, and through the active role of educational institutions in this case Islamic boarding schools, some of which are in Madura, have developed. Through several elements of Islamic boarding school educational institutions including; curriculum, human resources, finance and economics, soft skills development, and governance management.

The role of Islamic boarding schools as part of the halal ecosystem in the development of the halal industrial area in Madura is very important. Industry in Madura needs several things that must be prepared including: Local government regulations, harmonization of stakeholders, ensuring the industry produces halal products, adequate facilities and infrastructure, management of halal standard governance. Madura as an area that is very concerned about the role of Islamic boarding schools with several elements to participate in the development of the halal industrial area.

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