

Upaya Strategis Pondok Pesantren dalam Mengembangkan Nilai Value Chain Ekosistem Halal Di Kota Dumai

Strategic Efforts of Islamic Boarding Schools in Developing the Value Chain of the Halal Ecosystem in Dumai City

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Abstract

This research is motivated by the rapid growth of the global halal industry, which continues to expand, including in Indonesia. The Governor of Riau has designated Riau as one of the national halal destinations due to its strategic location near Malay countries. The development of the halal industry in Riau is supported by government policies that implement Islamic standards from upstream to downstream sectors. Islamic boarding schools (pesantren) as socio-economic entities play an important role in the value chain of the halal ecosystem. Dumai City, known as the “City of Dreams,” has been declared a halal industrial zone. However, the city faces five major challenges: drug abuse, promiscuity, HIV/AIDS, LGBT issues, and the spread of heretical teachings. These challenges contradict the vision of establishing a halal city. This study aims to analyze the efforts and roles of pesantren business units as drivers of the halal ecosystem capable of creating social change and influencing community behavior. Using a descriptive qualitative method involving three pesantren in Dumai City, the findings indicate that pesantren can serve as exemplary institutions in applying Islamic values to economic practices through the principles of honesty, justice, balance, trustworthiness, and the avoidance of riba(usury). Interviews also revealed that pesantren administrators instill four main principles in managing economic activities—honesty, trustworthiness (amanah), public benefit (maslahah), and freedom from riba. In conclusion, pesantren can serve as role models for the community in integrating Islamic values into economic activities and implementing sharia principles in everyday life.

Keywords: *Efforts, Islamic Boarding School, UMKM, Halal Ecosystem, Santri-Preneurship*

Abstrak

Penelitian ini dilatarbelakangi oleh pertumbuhan pesat industri halal global yang terus berkembang, termasuk di Indonesia. Gubernur Riau telah menetapkan Riau sebagai salah satu destinasi halal nasional karena letaknya yang strategis dekat dengan negara-negara Melayu. Pengembangan industri halal di Riau didukung oleh kebijakan pemerintah yang menerapkan standar syariah dari hulu hingga hilir. Pesantren sebagai entitas sosial ekonomi memiliki peran penting dalam rantai nilai ekosistem halal. Kota Dumai, yang dikenal dengan sebutan “Kota Idaman,” telah dicanangkan sebagai kawasan industri halal. Namun, kota ini menghadapi lima tantangan utama: penyalahgunaan narkoba, pergaulan bebas, HIV/AIDS, isu LGBT, dan aliran sesat. Tantangan ini bertolak belakang dengan visi kota halal. Penelitian ini bertujuan menganalisis upaya dan peran unit usaha pesantren sebagai penggerak ekosistem halal yang mampu menciptakan perubahan sosial dan perilaku masyarakat. Dengan menggunakan metode deskriptif kualitatif terhadap tiga pesantren di Kota Dumai, hasil penelitian menunjukkan bahwa pesantren dapat menjadi teladan dalam penerapan nilai-nilai Islam ke dalam

praktik ekonomi melalui prinsip kejujuran, keadilan, keseimbangan, amanah, dan menjauhi riba. Hasil wawancara juga menunjukkan bahwa pengelola pondok pesantren menanamkan empat prinsip utama dalam pengelolaan kegiatan ekonomi, yaitu prinsip kejujuran, amanah, maslahat, dan bebas riba. Dapat disimpulkan bahwa pondok pesantren dapat menjadi role model bagi masyarakat tentang bagaimana mengintegrasikan nilai-nilai keislaman dalam kegiatan ekonomi dan implementasi nilai-nilai syariah dalam kehidupan sehari-hari.

Kata Kunci: Upaya, Pondok Pesantren, UMKM, Ekosistem Halal, Santri-Preneurship

INTRODUCTION

This research is motivated by the fact that the rapid growth of the global halal industry has shown remarkable progress in recent years. Based on data from Bank Indonesia in 2018, the growth of the global halal industry was projected to continue increasing in 2017 and beyond. Similarly, in the past two years, the Governor of Riau has declared that Riau Province will become one of the halal destinations in Indonesia. Riau's potential, supported by its geographically strategic location bordering culturally related Malay countries, gives it a strong opportunity to become a halal destination zone. The strategy for developing the halal industry in Riau continues to be strengthened through government policies and programs that apply Islamic standards from upstream to downstream, making it a highly significant initiative.

The development of a halal industrial zone can be optimized by introducing it to Muslim communities engaged in shared activities and living collectively. Islamic boarding schools (pondok pesantren), as educational institutions, meet the criteria for an ecosystem capable of creating social change and implementing Islamic values in daily life. Pesantren, along with their students (santri) and academic community, function as entities within the cycle of socio-economic activities, consumption, and distribution, which are integral

components of the value chain in the halal ecosystem (Wekke, 2024). Thus, the presence of pesantren can serve as a catalyst in strengthening the implementation of halal values within society, including in addressing the social challenges faced by regions developing a halal ecosystem, such as Dumai City. These social challenges, if left unaddressed, may hinder the establishment of a fully integrated halal value chain, as moral aspects and community behavior are essential elements in maintaining the integrity of the halal ecosystem.

In Riau Province, Dumai City is one of the halal industrial zones known by the slogan "the city of dreams." The government and economic community in Dumai have declared their intention to develop the area into a halal industrial zone; however, the reality shows that Dumai faces five major challenges that hinder the implementation of the halal zone itself. These problems consist of five issues: first, the trafficking of illegal drugs; second, the rise of promiscuity; third, the increasing prevalence of HIV/AIDS; fourth, the growth of LGBT-related issues; and fifth, the proliferation of deviant religious sects, all of which stand in stark contrast to the goals of a halal destination. Based on data from the Dumai City National Narcotics Agency (BNN) in 2023, there was a recorded 12% increase in drug abuse cases compared to the previous year. The Dumai City Health Office also reported 348 active HIV/AIDS cases in 2022. In addition, the 2023 report of the Riau Coordination Forum for Terrorism Prevention (FKPT) highlighted the widespread dissemination

of deviant religious ideologies in the Dumai area. These five issues continue to grow and develop in Dumai City. Such social conditions have a direct impact on the development of the halal industry, as the success of the halal value chain does not rely solely on economic and production aspects but also on the moral, social, and spiritual readiness of the supporting community.

Therefore, it is very important to conduct research on how to ensure the implementation of the halal value chain through the role of pesantren business units. This is also in line with Law No. 33 of 2014 on Halal Product Assurance (UU JPH), which states that every product entering, circulating, and being traded in Indonesia must possess a recognized halal certificate. As a guiding principle within an ecosystem capable of creating social change and improved behavior, this approach is expected to support Dumai in realizing its aspiration to become an ideal halal destination city in Riau in particular, and in Indonesia in general.

LITERATURE REVIEW

In Islamic teachings (Islamic law), the concepts of halal and haram are highly important and are regarded as central to religious life, because every Muslim who intends to perform an action, use something, or especially consume something, is required by religion to ensure its permissibility or prohibition beforehand (Sholihin, 2024). If it is halal, one is permitted to perform, use, or consume it; however, if its prohibition is clear, it must be avoided by a Muslim (Amin, 2008). The matters of halal and haram hold significant urgency and meaning for Muslims because the acceptance of a person's acts of worship by Allah SWT greatly depends on the permissibility of what is consumed. Therefore, it is natural that these issues receive serious attention from the Muslim community (Amin, 2015). A hadith states that what is halal is clear and what is haram

is also clear; however, the hadith also mentions that there are many things that are ambiguous (syubhat), whose legal status whether halal or haram is unknown to many people.

RELEVANT REVIEW

Research on the halal ecosystem and the role of pesantren in its development has been widely conducted by various scholars. Several relevant previous studies serve as the conceptual foundation for this research. A study conducted by Safarinda Imani et al. (2021) titled "Halal Value Chain Model in Pesantrenpreneur Ecosystem" examined the implementation of halal value chain management in the Cooperative of Salafiyah Syafi'iyah Musa'adah Sukorejo Islamic Boarding School. The findings indicate that the application of the halal value chain within the pesantren environment can operate effectively and efficiently in accordance with sharia principles.

Furthermore, Mumfarida et al. (2020), in their study titled "Implementasi Halal pada Proses Produksi Produk Bisnis Pesantren (Metode: Multicase Study)", examined the application of halal principles in the production processes of various pesantren business units. The findings show that the implementation of halal principles not only encompasses aspects of raw materials and production processes but also reflects Islamic values in governance and business ethics.

Then, the study by Muhammad Wildan Fawa'id (2022) titled "Pesantren dan Ekosistem Halal Value Chain (Islamic Boarding Schools and Halal Value Chain Ecosystem)" examined the role of the One Pesantren One Product (OPOP) program initiated by the Provincial Government of East Java. Based on data from the past three years, Riau has experienced developments in efforts and policies related to halal initiatives; however, on the other hand, the implementation of halal practices still requires maximum effort.

This research aims to identify and describe the efforts of Islamic boarding schools (pondok pesantren) in implementing halal value chain principles, which consist of sharia principles such as the principle of being free from riba, the principle of trustworthiness (amanah), the principle of public benefit (maslahah), and the principle of honesty. Based on a review of relevant studies, no research has been found regarding the halal value chain in Dumai City. Existing studies are still limited to the East Java Province region, which differs in perspective and focus from the research proposed by the author.

RESEARCH METHODOLOGY

This research employs a qualitative descriptive method. This type of research is a method that utilizes qualitative data and describes it descriptively. The study focuses on discussing the strategic efforts of Islamic boarding schools (Pondok Pesantren) in developing the halal value chain in Dumai City (Kurniawati, 2023). The research will be conducted at three Islamic boarding schools: Baitul Quran Islamic Boarding School, Al-Amin Islamic Boarding School, and Darunnajah 12 Islamic Boarding School. As secondary sources, data will also be collected from the Dumai City Ministry of Religious Affairs Office and the Research and Community Service Institute (LPPM) of the Riau Province Indonesian Ulama Council (MUI), with a research schedule spanning six months. This study uses a qualitative descriptive method. Data collection techniques include interviews, observation, and documentation.

The data collection methods required in this research are as follows: a) Observation Method, which is a data collection technique conducted through a systematic recording process of the

behavior of subjects, objects, or events without posing questions or engaging in communication with the individuals being studied. Observation includes all matters related to the observation of behavioral or non-behavioral activities or conditions. In the preparation of this research, observations were carried out with the management of the Islamic boarding schools (Nasih, 2024). b) Interview, which serves as a data collection technique when the researcher intends to conduct a preliminary study to identify problems that need to be examined, or when seeking more in-depth information from respondents, especially when the number of respondents is relatively small (Sugiyono, 2008:137). c) Documentation, in which the researcher draws conclusions from documents related to the research topic. d) Literature Study, which involves collecting data by reading books, searching for literature, and examining reports relevant to the research (Sugiyono, 2012:410). In this study, the researcher employs the triangulation method, combining observation, in-depth interviews, and documentation.

The sampling was determined based on data indicating that there are 15 Islamic boarding schools (Pondok Pesantren) in Dumai City registered in the EMIS-PONPES system of the Ministry of Religious Affairs. However, this research focuses on three Islamic boarding schools, as these three are considered representative of the pesantren in Dumai City. In addition, these three institutions are among the pesantren that have already received socialization regarding their development as halal entities. From these three pesantren, it is expected that they will provide information regarding their efforts and strategic roles in becoming part of the

halal ecosystem and in realizing halal entities in Dumai City.

In this study, the author uses qualitative descriptive data analysis. Qualitative data refers to a research method used to examine natural conditions of the object (Imani, 2023), in contrast to experimental research. In this method, the researcher acts as the key instrument, data collection techniques are conducted through triangulation (a combination of methods), data analysis is inductive, and qualitative research results emphasize meaning rather than generalization (Chudzaifah, 2022). The type of qualitative method used in this study is non-interactive qualitative research, which examines concepts through document analysis (James, 2001). The non-interactive qualitative approach chosen in this study is analytical concept, which explains the meaning of a concept by elaborating on its general or essential meaning, its different interpretations, and its use according to the concept (James, 2001). The steps are as follows: First, determining the concept to be examined in this case, the researcher identifies the strategic efforts of Islamic boarding schools. Second, tracing and identifying how the management of the Islamic boarding schools conducts educational processes, which serve as the primary data sources for this study. Third, critically analyzing the actual use and interpretation of the concept being studied.

RESULTS AND DISCUSSION

Al Amin Islamic Boarding School Dumai was established in 2004 and is located at Prof. M. Yamin Street No. 45

Batang Merawan RT.01, Bagan Keladi Subdistrict, Dumai City, Riau Province. It is an educational institution that cultivates Islamic leadership, entrepreneurship, and nationalism, grounded in the Holy Qur'an, authentic hadiths, and the Sunnah of the Prophet Muhammad (peace be upon him), as well as the 1945 Constitution and Pancasila.

Baitul Qur'an Islamic Education (PM Baitul Qur'an) was initiated by its founder, the late H. Qulyubi, in 2014 and obtained its Operational Permit in 2016 through the Decree of the Ministry of Religious Affairs of Dumai City No. 116 of 2016. It was later renewed through the Decree of the Directorate General of Islamic Education of the Central Ministry of Religious Affairs No. 5031 of 2021, with NPSN: 69971672. PM Baitul Qur'an holds an "Accredited" status, having received its first accreditation in 2018 and its second accreditation in 2023.

Meanwhile, Darunnajah Islamic Boarding School is an Islamic educational institution established to provide quality education that balances general knowledge and religious studies. Darunnajah was founded in 1974 by KH. Abdul Manaf Mukhayyar, KH. Mahrus Amin, and Lt. Col. (Ret.) H. Komaruzzaman in the Ulujami area of South Jakarta. Its purpose is to create an educational institution capable of shaping a young generation with noble character and broad insight.

GENERAL RESEARCH FINDINGS

After conducting an in-depth research on the object and locus of the study, the following data were found:

Table 1. *Research Data Set*

No	Dimensions	Question	Answer
1	The Riba-Free Principle	Has the principle of riba-free practices been implemented in the transactions within the Islamic boarding school?	Al-Amin Islamic Boarding School: “God willing, we do not engage in usurious (riba) practices; we avoid them.” Baitul Qur’an Islamic Boarding School: “Praise be to God, concerning riba transactions in our boarding school, we always strive to ensure that no usurious transactions occur, and the products we produce are already halal-certified.” Al-Harokah Islamic Boarding School: “Regarding riba, God willing, we do not conduct any usurious transactions in this boarding school.”
		What types of business entities operating within the Islamic boarding school have implemented riba-free practices?	Al-Amin Islamic Boarding School: “Praise be to God, we have a business that focuses on our own production. We are the only pesantren that has established a flagship business program, including a palm oil company. We also produce items such as bags made from palm leaves, chips, and soap. Furthermore, we are the pioneering pesantren among ten in Riau Province in the production of food materials.” Baitul Qur’an Islamic Boarding School: “Recently, we established a cooperative and a honey business, which has been certified and marketed, including sales to Java and Jakarta. Praise be to God, the operational activities of our boarding school’s businesses rely on assets from our palm oil plantation, which has supported the pesantren’s economy. The plantation covers approximately 7 hectares.” Al-Harokah Islamic Boarding School: “The foundation’s business includes a palm oil plantation of approximately 300 hectares, some of which has already been harvested. We also have a cooperative business entity to manage these operations.”
		What measures have been implemented to ensure that teachers and students in the Islamic boarding school are protected from engaging in usurious (riba-based) practices?	Al-Amin Islamic Boarding School: “We implement a financial management policy in the pesantren that aligns with Sharia principles. Pesantren funds are deposited in Islamic banks, and every development of assets or investment always considers Sharia compliance.” Baitul Qur’an Islamic Boarding School: “Praise be to God, there are no usurious practices; we implement a monitoring and mentoring system, especially for senior students and teachers in their economic activities.” Al-Harokah Islamic Boarding School: “Regarding usurious (riba) matters, God willing, we avoid riba entirely. We also conduct transactions at partner centers using Muamalat Bank and BSI, and sometimes BRI and Mandiri,

			but for central operations, we primarily use Muamalat and BSI.”
2	Principle of Trustworthiness	Has the principle of trustworthiness (amanah) been implemented in the transactions within the Islamic boarding school?	Al-Amin Islamic Boarding School: “We also collaborate with members of the community within our network to process palm oil, which helps subsidize palm oil production. We assign the pesantren a role in educating about palm oil, although challenges remain regarding the plantation land.” Baitul Qur’an Islamic Boarding School: “Of course, we implement the principle of trustworthiness (amanah).” Al-Harokah Islamic Boarding School: “Yes, one of the measures is the reshuffling of management to maintain control and prevent practices that could lead to misuse of responsibilities. We conduct periodic management reshuffles to ensure proper oversight.”
		What types of initiatives have been undertaken by the boarding school administrators to cultivate trustworthy (amanah) character?	Al-Amin Islamic Boarding School: “Praise be to God, through these business activities, we have observed a significant improvement in the trustworthiness (amanah) of our pesantren administrators.” Baitul Qur’an Islamic Boarding School: “Our marketing system involves partners at the retail and regional levels in Dumai. We do not engage in wholesale distribution; the products we market are 500-gram and half-kilogram packages.” Al-Harokah Islamic Boarding School: “There must be organizers in this forum, where the administrators evaluate the extent to which they have fulfilled their trustworthiness (amanah) and develop improvement plans for the future.”
		What efforts have been undertaken to cultivate a trustworthy (amanah) character among teachers and male students in the pesantren?	Al-Amin Islamic Boarding School: “We also conduct developmental programs, such as special studies on the concept of trustworthiness (amanah) from an Islamic perspective, which we, of course, direct within the educational context.” Baitul Qur’an Islamic Boarding School: “The sellers also include teachers and trusted foundation members with whom we have established collaboration.” Al-Harokah Islamic Boarding School: “We meet nearly all four criteria (amanah, honesty, riba-free, and integrity) because the management is conducted with justice.”
3	Principle of Public Benefit	To what extent has the principle of maslahah been implemented in the pesantren with regard to the halal value chain?	Al-Amin Islamic Boarding School: “Praise be to God, we consistently implement this to always avoid harm.” Baitul Qur’an Islamic Boarding School: “Of course, we have always implemented this.”

				Al-Harokah Islamic Boarding School: “The pesantren has implemented the principle of fair profit distribution, providing reasonable prices, and making payments on time.”
			What forms of initiatives have been undertaken by the pesantren administrators to ensure maslahah within the halal value chain?	Al-Amin Islamic Boarding School: “We have a processed food production unit in which the entire process, from processing to packaging, complies with standards, ensuring hygienic procedures in accordance with Sharia principles.” Baitul Qur’an Islamic Boarding School: “Particularly from the beginning of our honey business, we directly visited the farms, conducted surveys, and invited experts from Java to address diseases and other issues present in the plantations.” Al-Harokah Islamic Boarding School: “The foundation’s business includes a palm oil plantation of approximately 300 hectares, some of which has already been harvested.”
			What efforts have been undertaken to ensure maslahah within the halal value chain?	Al-Amin Islamic Boarding School: “The pesantren generally pays close attention to halal aspects from upstream to downstream, starting from raw material procurement to the distribution process.” Baitul Qur’an Islamic Boarding School: “We continue to maintain collaboration with our partners.” Al-Harokah Islamic Boarding School: “We implement the principle of maslahah, such as fair profit-sharing with farmers or local suppliers, providing reasonable prices, and making payments on time.”
4	Principle of Honesty	of	Has the principle of honesty been implemented within the halal value chain at the Islamic boarding school?	Al-Amin Islamic Boarding School: “God willing, we implement these principles of honesty.” Baitul Qur’an Islamic Boarding School: “Yes, of course, we implement them with transparency.” Al-Harokah Islamic Boarding School: “In conducting this business, no chemical substances are used or mixed.”
			What forms of honesty are practiced by the boarding school administrators to ensure integrity within the halal value chain?	Al-Amin Islamic Boarding School: “There is transparency in raw material procurement as well as financial transparency. We implement an open bookkeeping system, which is periodically audited by independent parties.” Baitul Qur’an Islamic Boarding School: “We continue to maintain collaboration with the management and remain transparent, often holding weekly meetings to monitor progress.” Al-Harokah Islamic Boarding School: “Regarding honesty, all data and results are recorded and reported to the central institution. We submit them to the center, where they are audited.”

	There are annual and semester audits, while monthly audits are conducted internally.”
What efforts are undertaken to ensure that teachers and students uphold honesty within the halal value chain?	Al-Amin Islamic Boarding School:“We cultivate a culture of transparency in which every student and teacher is encouraged to report any practices that do not comply with halal principles, without fear of negative consequences.” Baitul Qur’an Islamic Boarding School:“Praise be to God, our production activities greatly support the pesantren.” Al-Harokah Islamic Boarding School:“We collaborate with other pesantren in Dumai. Although the partnerships for product development are not yet formalized, we always participate in training programs, such as vegetable cultivation and fish pond management, as we have extensive land resources.”
What model of the halal value chain is implemented in the Islamic boarding school?	Al-Amin Islamic Boarding School: “At the stage of raw material procurement (input), we ensure that all materials come from halal and thayyib sources. We also establish partnerships with local farmers and livestock producers whose production processes have been verified for halal compliance. In food production, we ensure that all equipment is free from impurities and contamination.” Baitul Qur’an Islamic Boarding School:“Praise be to God, our production activities greatly support the pesantren.” Al-Harokah Islamic Boarding School:“We are still in the pioneering stage; we have recently conducted organic fertilizer training with the MA, although not on a regular basis. We have also proposed greening initiatives, such as planting vegetation.”
How can the halal value chain realize quality standards and service expectations for halal products and services in the Islamic boarding school?	Al-Amin Islamic Boarding School:“Praise be to God, we produce food, soap, and bags made from processed palm leaves. God willing, the results are satisfactory, and we have a dedicated team to manage production activities.” Baitul Qur’an Islamic Boarding School:“Praise be to God, our production activities greatly support the pesantren.” Al-Harokah Islamic Boarding School:“For plantation operations, the harvest outputs and financial transactions, including expenditures on fertilizers and employee salaries, are recorded and documented systematically.”
How can the halal value chain integrate inputs, production, marketing, and consumption within the Islamic boarding school?	Al-Amin Islamic Boarding School: “The inputs and production we carry out are always in accordance with orders. Our marketing has reached international levels, and other pesantren here have also participated in training programs related to marketing our products.”

	Baitul Qur'an Islamic Boarding School: "Praise be to God, our production activities greatly support the pesantren." Al-Harokah Islamic Boarding School: "Not yet; the regular operations in the pesantren are limited to the canteen and cooperative, which mainly sell student supplies. We are still attempting to run a bakery, but production currently occurs only during major events, such as sports, arts, and scouting weeks for our students' activities."
How can the value chain ensure the halal status of imported food products in the Islamic boarding school?	Al-Amin Islamic Boarding School: "We actively participate alongside our students and members in the products that are to be exported." Baitul Qur'an Islamic Boarding School: "Praise be to God, our honey production business greatly supports the pesantren." Al-Harokah Islamic Boarding School: "We consistently monitor the products we process."
How can the halal value chain ensure the halal status of feed, fertilizers, and chemical materials used in the Islamic boarding school?	Al-Amin Islamic Boarding School: "The products we manufacture do not use any chemical substances; everything we produce is entirely natural." Baitul Qur'an Islamic Boarding School: "Praise be to God, our honey production greatly supports the pesantren." Al-Harokah Islamic Boarding School: "God willing, our honey is halal and does not contain any mixed chemical substances."
How can the value chain help Islamic boarding schools identify value-adding costs and non-value-adding costs within the product chain of the pesantren?	Al-Amin Islamic Boarding School: "Regarding financing, there is no mixing of results; each task has its designated role. For example, in producing banana chips, value-added activities include selecting high-quality bananas, frying using specific techniques, and hygienic packaging. Non-value-added activities may include prolonged storage or inefficient transportation." Baitul Qur'an Islamic Boarding School: "Praise be to God, our production activities greatly support the pesantren." Al-Harokah Islamic Boarding School: "From the palm oil harvest, operational funds are needed for maintenance, fertilization, and employee salaries. For the pesantren, subsidies are obtained from the central office, and we submit requests accordingly."
How has the halal value chain strategy been implemented in this pesantren up to the present?	Al-Amin Islamic Boarding School: "Perhaps the strategy is to provide opportunities for the pesantren to integrate local wisdom and Islamic values into their products, thereby enhancing competitive advantage in the market."

	Baitul Qur'an Islamic Boarding School:“Praise be to God, our production activities greatly support the pesantren.” Al-Harokah Islamic Boarding School:“Praise be to God, we focus on our honey products as the main strategy we implement.”
What efforts are undertaken to ensure that the halal value chain continues to be prioritized in this Pesantren?	Al-Amin Islamic Boarding School:“The effort continuously encourages engagement in activities that incur costs but do not increase the product's value in the eyes of consumers.” Baitul Qur'an Islamic Boarding School:“Praise be to God, our honey production business greatly supports the pesantren.” Al-Harokah Islamic Boarding School:“Not yet; however, we collaborate with Al-Amin pesantren on pesantren self-sufficiency through halal products. Currently, we are unable to produce certain products due to limited human resources and lack of expertise in those fields.”
What evaluations have been carried out when the implemented programs do not align with the planned objectives?	Al-Amin Islamic Boarding School:“We conduct evaluations of budget and financial realization. This is crucial to determine whether program deviations are caused by funding factors or improper resource allocation.” Baitul Qur'an Islamic Boarding School:“Here, we have a system of weekly meetings to report activities. Since we are still relatively new, there are no issues within Dumai; the challenges arise from outside the city due to intense market competition with other brands, such as Kaliandra honey and Longan honey, as well as pricing strategies.” Al-Harokah Islamic Boarding School:“We evaluate the competencies of human resources involved in the program. If competency gaps are identified, we conduct training or provide specific mentoring to enhance their capacities.”
What feedback or recommendations exist regarding the importance of having a halal value chain in the Islamic boarding school?	Al-Amin Islamic Boarding School:“Perhaps most importantly, the pesantren can serve as a role model for the community on how to integrate Islamic values into economic activities.” Baitul Qur'an Islamic Boarding School:“In honey production, there should be no product falsification. The government must ensure strict oversight to safeguard the integrity of honey products and help monitor individuals involved in illicit marketing practices.” Al-Harokah Islamic Boarding School:“Our hope is that Darunnajah Al-Harokah 12 can become a pioneer in producing independent products, as the institution is trained to be self-sufficient, not reliant on donors or founders due to their limited age.

OVERVIEW OF THE EFFORTS BY ISLAMIC BOARDING SCHOOL MANAGEMENT

Based on in-depth interviews with the administrators of three Islamic boarding schools in Dumai City, it was found that all institutions share a common vision in developing an economy grounded in Islamic values. In this context, the pesantren function as agents of community empowerment, halal business actors, and moral institutions that uphold the integrity of Islamic values in every economic activity. The efforts undertaken by the pesantren administrators to strengthen economic activities based on the halal value chain principles are summarized as follows:

First, the pesantren administrators strive to develop productive business units based on Sharia principles. Pesantren 1 established agricultural enterprises, palm leaf bag production, chips, soap, and various local processed products following the *riba*-free principle. All financial activities are managed through Islamic banks and monitored to ensure they are free from usury. Meanwhile, Pesantren 2 established a cooperative and a halal-certified honey business, marketed as far as Java, supported by a 7-hectare palm plantation. Pesantren 3 manages a palm plantation of approximately 300 hectares, serving as the primary source of the pesantren's income. These efforts demonstrate a synergy between economic self-sufficiency and the implementation of halal value chain principles.

Second, efforts are made by instilling Sharia values in teachers and students, particularly regarding honesty, trustworthiness (*amanah*), and responsibility in economic activities. All

three pesantren routinely conduct Islamic training and studies on *amanah* and uphold financial transparency through internal audits and weekly meetings.

Third, the pesantren strive to maintain partnerships that prioritize the principle of *maslahah* with the community and business partners. Pesantren 1 and 3 implement a fair profit-sharing system, timely payments, and ensure that all raw materials are halal and *thayyib*. Meanwhile, Pesantren 2 collaborates with local farmers and surrounding communities to maintain the quality of acacia honey production, ensuring it is hygienic and compliant with Sharia principles.

Fourth, in the context of developing the pesantren economy, administrators conduct regular evaluations of human resource competencies and business effectiveness. When deficiencies are identified, the pesantren provide training and mentoring to enhance the skills of students and staff.

These efforts are in line with the theory of Halalpreneurship, as explained by Sholihin (2024), which posits that halal-based economic activities should incorporate elements of moral education, community empowerment, and self-reliance. Thus, pesantren function not only as religious educational institutions but also as centers for community economic empowerment.

IMPLEMENTATION OF SHARIA PRINCIPLES IN THE HALAL VALUE CHAIN

In addition to these strategic efforts, the interview results also indicate that the

pesantren administrators instill four core principles in managing economic activities: honesty, amanah (trustworthiness), maslahah (public interest), and freedom from riba (usury). These four principles serve as the moral pillars that support the formation of the halal value chain in each pesantren business unit.

First, the principle of honesty is observed, as all pesantren administrators place honesty as a core value in every economic transaction. Interview results indicate that all products, including honey, soap, and processed palm-based goods, are presented to consumers with accurate information, without manipulation of ingredients or quality. Honesty is also applied in financial record-keeping, where each business unit is required to report sales results transparently to the pesantren leadership. Pesantren 1 implements an open reporting system, periodic audits, and transparency in the use of business proceeds. Pesantren 2 maintains transparency in collaboration with partners and conducts weekly meetings to evaluate activities. Meanwhile, Pesantren 3 has an internal audit team that reviews all financial reports and production outcomes. This aligns with Azra's (2018) perspective that pesantren function as centers of moral and social education, instilling the value of honesty within the community.

Second, the principle of amanah (trustworthiness) is observed in that the financial management of the pesantren is conducted transparently and responsibly. The administrators implement an internal control system to regulate the inflow and outflow of funds. Pesantren 1 organizes special studies on the concept of amanah and conducts performance evaluations of the management. Pesantren 2 entrusts product distribution to teachers and pesantren families with established

integrity. Meanwhile, Pesantren 3 upholds the principle of justice by proportionally distributing the revenues from palm plantations to the pesantren branches. Security and trust are crucial aspects to ensure the sustainability of pesantren enterprises. This principle reinforces Mumfarida et al.'s (2022) theory, which emphasizes the importance of professional management based on amanah values to maintain the sustainability of religious institutions.

Third, the principle of maslahah (public benefit) is evident in that every economic activity of the pesantren is directed toward collective welfare, not only for the institution but also for the surrounding community. Pesantren 1 ensures the halal integrity of the entire production chain, from raw materials to distribution. Pesantren 2 maintains the quality of acacia honey harvested directly from its own farms, while Pesantren 3 implements fair profit-sharing with farmers and employees. These practices reflect the concept of social maslahah, which prioritizes public welfare over individual interests, as explained in classical Islamic economic theory.

Fourth, the principle of interest-free (bai'al riba free) is evident in that all transactions and funding sources of the pesantren avoid interest-based systems. Based on the interview results, all three pesantren exclusively use Islamic banking facilities such as BSI and Bank Muamalat. They also reject interest-bearing loans and prefer profit-sharing (mudharabah) cooperation models.

Pesantren 1 even has a specific policy to avoid non-sharia-compliant investments, while Pesantren 2 and Pesantren 3 affirm that no interest elements are involved in their business management. This principle reflects the practical

application of Islamic economic concepts, as explained by Fawa'id (Sholihin, 2024), emphasizing that the management of pesantren institutions must preserve the purity of halal values in every financial and production chain.

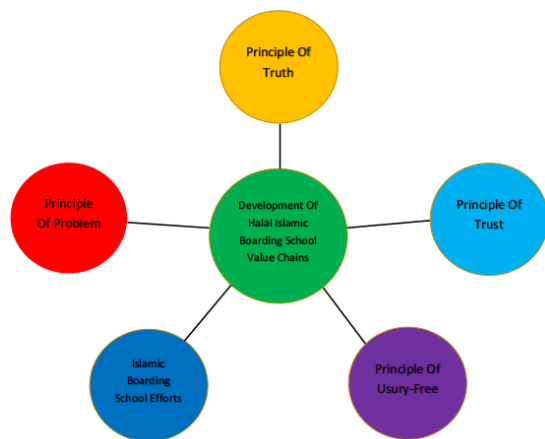


Figure 1. Development of the Halal Value Chain in Pesantren (Source: Researcher's Compilation, 2025)

The diagram illustrates the close relationship between the principles of interest-free (*bai' al-riba*), trustworthiness (*amanah*), honesty (*shiddiq*), and public welfare (*maslahah*) with various efforts to develop pesantren-based economic activities. Each principle functions as a key driver in creating a halal production system that is ethical, transparent, and oriented toward the welfare of the community.

RELATIONSHIP WITH THEORETICAL STUDIES AND PREVIOUS RESEARCH

The findings of this study reinforce Fawa'id's (2023) perspective that pesantren have significant potential as pioneers of the halal ecosystem in Indonesia. The One Pesantren One Product (OPOP) concept has proven relevant in Dumai City, where each pesantren develops flagship products based on halal principles. This study also aligns

with the findings of Safarinda Imani et al. (2023), who noted that synergy among pesantren through cooperatives can enhance the competitiveness of halal products in the market. Although inter-pesantren collaboration in Dumai has not yet been fully realized, the developmental direction is moving toward a joint business network system.

Furthermore, the perspectives of Azra (2018) and Sholihin (2024) support the finding that pesantren function not only as centers of religious education but also as socio-economic institutions that play a crucial role in shaping honest and productive generations. By implementing the four sharia principles in economic activities, pesantren in Dumai demonstrate that the integration of spiritual and economic values can harmoniously coexist and mutually reinforce each other, gradually fostering the character of future santripreneurs.

CONCLUSION

Based on the above exposition and interviews, it can be concluded that pesantren can serve as a role model for the community on how to integrate Islamic values into economic activities and implement sharia principles in daily life. This aligns with the function of pesantren as centers of *da'wah*, student development, and community empowerment, both at regional, national, and international levels.

Some pesantren have successfully developed into economic entities by fostering an entrepreneurial spirit based on the values of honesty, justice, interest-free principles, transparency, and by prioritizing halal and *maslahat* concepts in developing their businesses and productivity. The character cultivated through this approach

is expected to shape students into “santripreneurs.”

The business models developed in the pesantren remain limited and incidental, adjusted according to the needs and the capacities of each pesantren, both in terms of funding and available facilities. Consequently, the progress and productivity of these enterprises require continuous evaluation to advance the development of halal economic entities within the pesantren in Dumai City. Challenges such as marketing difficulties,

limited capital, and human resource constraints should draw the attention of the government to provide solutions, enabling the vision of Dumai City as a halal destination to be realized through the contributions and participation of pesantren. Furthermore, cooperation among pesantren under the umbrella of a pesantren association should be further developed to achieve the target of establishing pesantren as integral nodes in the halal ecosystem value chain in Dumai City.

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