

# The Role of Pesantren in Guarding the Halal Supply Chain in Indonesia

*Peran Pesantren dalam Mengawal Rantai Pasok Halal di Indonesia*

Hajar

## ABSTRACT

This study aims to describe the role of Islamic boarding schools in overseeing the halal supply chain in Indonesia. The research design uses a qualitative descriptive method with a phenomenological approach obtained from secondary data from the literature, journals, books and other relevant sources. The findings of this study indicate that pesantren has recently experienced significant developments, especially in terms of participating in economic empowerment and independence. This can be seen from the number of pesantren, both salaf, modern and semi-modern, which have begun to incorporate entrepreneurship curricula and carry out production activities and other types of business. This phenomenon proves that pesantren has a strategic role in overseeing the halal supply chain in Indonesia. There are two things that Islamic boarding schools can do in overseeing the halal supply chain: educate the public about the criteria for halal and haram ingredients. Second, conducting various business activities such as food and beverage production.

**Keywords:** pesantren, halal supply chain

## ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan tentang peran pesantren dalam mengawal rantai pasok halal di Indonesia. Desain penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan fenomenologi yang diperoleh dari data sekunder berupa literatur jurnal, buku, dan sumber lainnya yang relevan. Temuan penelitian ini menunjukkan bahwa pesantren akhir-akhir ini mengalami perkembangan yang signifikan, terutama dalam hal turut serta melakukan pemberdayaan dan kemandirian ekonomi. Hal ini dapat dilihat banyaknya pesantren, baik salaf, modern, maupun semi modern yang mulai memasukkan kurikulum kewirausahaan serta melakukan kegiatan produksi, dan jenis usaha lainnya. Fenomena ini menjadi bukti bahwa pesantren mempunyai peran yang cukup strategis dalam mengawal rantai pasok halal di Indonesia. Ada dua hal yang bisa dilakukan pesantren dalam mengawal rantai pasok halal: pertama metode edukasi dan literasi kepada masyarakat tentang kriteria bahan-bahan yang halal dan yang haram. Kedua, melakukan berbagai kegiatan usaha seperti produksi makanan dan minuman.

**Kata Kunci:** pesantren, rantai pasok halal



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**Author(s):**

**Hajar**<sup>1</sup>

Email: [hajar.errabu@gmail.com](mailto:hajar.errabu@gmail.com)

**Affiliation:**

<sup>1</sup> *Fakultas Ekonomi dan Bisnis Islam  
Institut Ilmu Keislaman Annuqayah, Guluk-  
Guluk Sumenep, East Java, Indonesia*

**Correspondence:**

[hajar.errabu@gmail.com](mailto:hajar.errabu@gmail.com)

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## 1. Introduction

Over time, Pondok Pesantren referred to as pesantren, continued to develop. Since its inception, pesantren have grown, developed, and spread across the archipelago. The presence of Islamic boarding schools as educational institutions with Islamic nuances that have Indonesian

characteristics and features has a strategic role in fostering and empowering Indonesian people, especially those who live in rural areas (A'la, 2006). This is inseparable from the pesantren's mission of producing alumni output who can transform socially based on religious values (*mundzirul qoum*).

In its development, most Pesantren is teaching their students classic books (Turats Book), which has become the hallmark of the pesantren itself. Students are also equipped with entrepreneurial skills to form an entrepreneurial spirit to foster self-reliance later when they become alumni. Yulian and Diana Novita, (2022). So, pesantren alumni are expected to be good at reading kitab kuning without vowels and meaning and to live life in society independently by honing the business skills they have acquired while living at the pesantren.

Entrepreneurship material has begun to be included in the Pesantren curriculum. The main program is santripreneur which aims to produce santri entrepreneurs who carry out their business activities based on sharia principles. According to Zamroni et al. (2022), the santripreneur program equips the students with business knowledge, entrepreneurial motivation, and various production, distribution, and marketing training.

There are several examples of pesantren in Indonesia that have undertaken business development, including the Pesantren Sidogiri Pasuruan, where the pesantren operates various types of businesses, including retail and wholesale stores, drinking water production "Santri," printing, bookstores, BMT, food stalls, and others (Ahmady, 2013). In addition, large Pesantren in Madura have started to develop businesses. Active students and alumni carry both out. Such as Pesantren Annuqayah Guluk-guluk, Pesantren Al-Amien Prenduan, Pesantren Mambaul Ulum Bata-Bata Pamekasan Islamic, Pesantren Banyuanyar Pamekasan, and so on. These pesantren develop businesses like one another, engaged in bottled water production, retail and wholesale stores, bookstores, and others.

The number of Islamic boarding schools in Indonesia has grown quite rapidly. We can see this from the data on the number of pesantren in the first quarter reaching 30,495 Islamic boarding schools (Ekaningsih et al., 2022). With all its advantages, pesantren has a strategic role in overseeing the halal supply chain in Indonesia. This is because pesantren, besides being centres of Islamic studies, also have substantial social capital with alumni and sympathizers spread all over the country. Thanks to its network of alumni and sympathizers, businesses run by pesantren can be accepted by the wider community.

## 2. Discussion

### 2.1 Pesantren and Formation of Santripreneurs

The existence of pesantren today, in the view of most people, has unique characteristics and culture. In it, there is considerable potential and can generate economic value if managed professionally so that pesantren are not only seen as Islamic religious, educational institutions. Still, they can also contribute to developing the country's economy through the people's economy (Suyatman, 2016).

Pesantren plays an important role in shaping the entrepreneurial spirit within students to give birth to new entrepreneurs in Indonesia. This is in line with the ideals of pesantren, namely,

preparing students to have good knowledge and become economically independent (Bakhri, 2019). Among what pesantren can do to realize this is by providing an in-depth understanding of the principles of Islamic economics through *muamalah fiqh* studies and providing a platform for students to develop and hone their business skills in various types of business development, ranging from production businesses, retail businesses, printing, financial services, and others. Thus, in line with what was conveyed by Wahid and Sa'diyah (2022), pesantren is a motivator for innovators and dynamics for students in forming independent characters as a provision for them when they return to society.

As people studying the Islamic religion, students must have a strong spirit and a reliable strategy in realizing the mission as agents of change and social control. This is very important to do considering that the figure of the santri is also expected to be able to contribute to realizing a prosperous society through various alternative solutions, including providing jobs, reducing poverty levels, educating and literacy about sharia economic practices to the community, and various styles and patterns of approach.

In equipping students with skills, pesantren are developed through various means, including pesantren cooperatives (Koppontren), arts organizations, as well as seminars and entrepreneurship studies organized by the pesantren. Thus, pesantren can also respond wisely to challenge today's students with changes and demands in various sectors, especially in the business sector. This is necessary considering that there is a principle of transcendence in Islamic boarding schools, namely "*al-muhafadzatu ala al-qadimi al-shalih wa al-akhdu bi al-jadidi al-ashlah*" which means "maintaining good old traditions and making new traditions that are better." This spirit then makes the pesantren continue to innovate curriculum and to learn on the materials needed by the students when they leave the pesantren.

## 2.2 Pesantren and Community Economic Empowerment

In addition to developing an entrepreneurship curriculum, pesantren also have enormous economic potential, which, if managed properly, will impact the welfare of the surrounding community. There are at least two reasons why pesantren are considered to have the potential to empower the people's economy. First, students are a community of people with a strong commitment to the values of Islamic teachings, and this will certainly affect the economic activities carried out. Second, pesantren activities oriented towards Islamic studies (*especially fiqh muamalah*) can equip students to become drivers of the sharia economy in society (Fathoni & Rohim, 2019).

As traditional Islamic educational institutions, pesantren have considerable resources, especially in the economic field. In terms of assets, for example, almost all pesantren own quite a large amount of land, either obtained through purchases, grants, endowments, or others. The land they own can be used for farming activities by involving the students who take turns or employing farmers from the community around the pesantren. The yields obtained can be shared between the pesantren and the manager (santri/community) with a profit-sharing system that is mutually agreed upon at the beginning. In addition to assets in the form of land, pesantren also have other assets in the form of empty buildings that can be made into businesses according to the needs of the students and the surrounding community. As well as utilizing other existing assets to carry out economic activities. These assets must be utilized optimally by considering good asset management.

Furthermore, in terms of human resources, the students can be brewed to have skills in the field of entrepreneurship. So that pesantren can form a business entity as a forum for students to learn business practically. The business entity in question can be a Koppontren with various types of businesses in it. An example of the type of business that is often run in Islamic boarding schools is sharia cooperatives, both KSPPS and USPPS, classified as Islamic microfinance institutions (LKMS). LKMS has an important role for pesantren and the community, including firstly educating the public about sharia economic and financial practices so that community economic activities can truly be ensured following sharia economic principles. Second, provide guidance and capital for MSME actors. This role is very effective because almost all MSME actors have difficulty accessing capital, and many do not understand good and effective business management strategies. Third, helping the community not to depend on moneylenders who charge high interest. Fourth, create economic justice because LKMS performs an even distribution of funds and does not discriminate against certain groups (Alhifni and Huda, 2015).

Pesantren, as Islamic educational institutions close to the community, are very suitable to be pioneers in empowering the people's economy through preaching by word of mouth (*bil maqal*) and preaching by real action (*bil hal*). Preaching orally can be understood as education and literacy about business following sharia economic principles. Meanwhile, dakwah with real actions/actions can be reflected in the business practices that the santri carry out. The main objective of the propaganda movement for the economic empowerment of the people carried out by the santri is to direct the deviating economic activities of the community so that they are always in line with the provisions in *fiqh muamalah*.

There are several efforts that pesantren can make in empowering the people's economy, including: first, creating jobs for the community. With all their wealth of assets, Pesantren can be managed properly by involving the surrounding community as workers. Second, providing business opportunities for MSME actors from the surrounding community is carried out through the Koppontren forum, where pesantren can involve the community in marketing products owned by pesantren and vice versa, namely people who deposit their products to be sold at pesantren. Third, establish an Islamic financial institution that provides non-ribawi-based financing products to support community business capital. Fourth, educating the public by providing entrepreneurship skills following Islamic principles (Fathoni and Rohim, 2019).

## 2.3 Pesantren and Business Development Practices

A large number of pesantren in Indonesia are starting to concentrate on business development. This was not only oriented towards the independence of the pesantren alone but also accompanied by the noble intention of contributing to the economic empowerment of the people, which in the end also helped stabilize the country's economy. Because more pesantren are active in business activities, it will automatically help provide jobs for the community and reduce the amount of poverty and unemployment. This kind of condition certainly makes pesantren increasingly recognized by the wider community because so far, pesantren, which are understood only to teach Islamic sciences, also have a strategic role in helping solve the economic problems of the people and the country.

Pesantren that carry out business activities include; Pesantren Al Rifa'ie 2 Islamic has succeeded in developing the OPOP (One Pesantren One Product) program. Before joining the OPOP program, the pesantren only had agricultural and plantation businesses, savings and loans, tourism buses, and subsidized fertilizers. However, after participating in the OPOP program, the

business he is running has also expanded in various sectors, one of which is the production sector, ranging from organic rice, sheep and catfish farming, and powdered herbal drinks, all of which are processed according to halal standards, taking into account the halalness and purity of the ingredients. Materials used and the place of production (Fauziyah et al., 2022).

Apart from that, there are also old Islamic boarding schools in East Java classified as traditional (*salaf*), namely the Sidogiri Pasuruan Islamic boarding school. Kopontren Sidogiri was officially incorporated on 15 July 1997 and is managed by professional HR with good management implementation. Several types of businesses are being run, including drinking water under the brand "Santri and Giriway," BMT, and others. Ahmadi (2022). in terms of place classification, it can be divided into two, namely businesses in the area of the pesantren complex such as book and convenience stores and food stalls. There are also those outside the pesantren, such as retail shops, printing, agriculture and plantations, warpostels, etc.

In Madura, several large pesantren also develop business activities. In Sumenep Regency, there are Annuqayah Guluk-guluk and Pesantren Al-Amien Prenduan. Where the Peantren Annuqayah also runs a business in the form of bottled drinking water under the "Suci" brand, mini markets, UJKS, plantations, catfish farming, animal husbandry, printing, etc. (Al-Ithriyah et al., 2022). Safiuddin and Supriyanto (2021) said that under the same conditions, Pesantren the Al-Amien also has a drinking water business with the "Bariklana" brand, bread production, bookstores, building materials stores, transportation services, etc.

### 3. Results and Discussion

#### Pesantren in Guarding the Halal Supply Chain

Supply chain management can be described as activities to obtain raw materials, then process them to convert them into finished goods, and then send them to consumers through a distribution system. These activities include the purchasing function and other activities that are important to the relationship between the two parties, suppliers and distributors.

The word "Halal" is a term in the Koran permitted by Islamic law. While the opposite of halal is haram, meaning forbidden or illegal. Therefore, a good Muslim must be able to translate the teachings of *wahyu* in the business realm so that all business activities carried out bring blessings, prosperity, and happiness in this world and the hereafter (Djakfar, 2015). In the context of a halal supply chain, this can be done by identifying which ones are halal and which are not for daily consumption. Indarti et al. (2020) explained that halal is not only limited as an attribute of the production process and materials alone but also covers various aspects of the entire supply chain process, from transportation and storage to handling, which follows Islamic law.

A halal supply chain is a series of product delivery processes guaranteed to be halal to the final consumer. So that suppliers as business partners play an important role in ensuring the availability of goods needed by the company. A good supplier must be able to ensure and guarantee that they will provide added value to their products. In addition, suppliers always offer quality raw materials to improve the quality of the products produced by the company (Fauzi et al., 2021).

The stages of the halal supply chain started with suppliers who provide halal main and additional raw materials then supplied to the company. Then the company carries out the production

process from the main and additional raw materials received from suppliers. Then the company distributes its products to distributors/retailers/retailers before finally reaching the final consumers (Wahyuni et al., 2020). Even more in detail, halal supply chain management is a halal supply chain activity starting from the point of origin to the point of consumption, starting from warehousing, sourcing, transportation, product handling, inventory management, procurement, and order management which must follow Islamic sharia (Putri et al., 2020).

Examples of cases of halal supply chain practices include the flow model of the supply chain of broiler chickens on chicken farms in Makassar City, which starts from upstream to downstream and from downstream to upstream. It starts with breeders, who need approximately one month for breeding until the chickens are ready to be harvested. Then the chickens are sold to companies at different prices. Furthermore, the company sells farm-produced chickens to contractors as company partners. Contractors process chicken pieces into chicken meat, then distribute them to wholesalers, retailers, and restaurants, and then sell them to final consumers in restaurants (Risyalda et al., 2021).

Another example at the global level is Malaysia as a pioneer in halal certification, where Malaysia is widely recognized as the leading authority in matters relating to halal certification, halal standards, audit standards, halal research, and halal training. Malaysia has been known as a successful halal promoter since 1997 when the Codex Alimentarius Commission chose Malaysia as a model for developing the halal food industry. Malaysia is seen as one of the most successful examples in the world, where the country has very good standards of halal regulations. However, Malaysia has faced challenges due to several findings regarding the integrity issues of halal food. This issue related to the integrity of halal food is very serious for Muslim consumers in Malaysia, who are starting to question the authenticity of halal food products produced by food manufacturers. The concept of halal is getting more and more attention because the demand for halal food is increasing every year due to the increase in the Muslim population worldwide. Thus, to ensure halal compliance with food products, The Department of Islamic Development Malaysia (JAKIM) proposes the need for critical monitoring of halal compliance (Ma'aram, 2020).

However, the problem is that most Muslim consumers lack information about the halal supply chain. This is one of the main reasons why Muslims in Europe buy meat from Muslim butchers in non-Islamic countries, and this is because Muslim butchers are considered responsible to God for the halal meat they sell (Tieman, 2011).

Every company that manufactures or trades its products must have a halal guarantee in the hands of the final consumer. Halal guarantees for a product are holistic, relating to many aspects such as procurement, production, packaging, labelling, logistics, retail, and consumption of goods and services, so maintaining the halal product is very important for the successful growth of the halal market, where currently the halal market opportunity reaches USD 1.9 trillion with an aggregate domestic opportunity of USD 184 million. Alamsyah (2022) found that the huge potential for the halal market made the Ministry of Religion of the Republic of Indonesia make regulations on provisions for halal products, especially in the food supply chain through a halal guarantee process by three bodies/ institutions, namely the MUI, BPJPH, and LPPOM MUI.

One of the benefits of halal certification for products is that the government's role in protecting Muslim consumers is increasingly visible. The government needs to participate because Muslim consumers cannot massively validate and filter halal products. Therefore, certification and

labelling of halal products are very important, especially since it is known that consuming halal food products is an obligation for every Muslim.

In creating a halal product, an item will undergo a process from raw materials to a ready-to-eat product. Eleven criteria in Indonesia's Halal Assurance System (HAS) serve as guidelines for conducting a product halal audit. One of the criteria is the traceability aspect of the production process from upstream to downstream. Therefore, the halal supply chain is a very important study that needs to be socialized massively, especially among food product business people (Aliyanti et al., 2022).

The halal supply chain process must always be guarded to comply with halal provisions in Islam truly. Rohaeni (2022) states that five stakeholders play a role in the halal supply chain process: halal business/industry actors, government, universities/research institutions, business actors supporting halal supply chain infrastructure, and the community.

Apart from the five stakeholders above, pesantren, as Islamic educational institutions that are thick with Indonesian characteristics, also have a strategic role in overseeing the halal supply chain in Indonesia. Apart from being a centre for Islamic studies which, of course, has a deeper understanding framework around the concept of halal, Islamic boarding schools are also closer to the community whose presence is considered capable of solving all the problems faced by society.

According to Djakfar (2015), overseeing the halal supply chain requires the support of all elements of society, including lecturers, clerics, and politicians. Kyai figures whose main task is to provide enlightenment about religion can take the role and initiative to participate in socializing the contents of the Law on Halal Product Assurance (JPH) so that it is better known by the wider community through the lecture/dakwah method in places of worship or schools and Islamic boarding schools themselves. (Djakfar, 2015).

As a centre for Islamic studies, Islamic boarding schools certainly have a systematic and clear conceptual framework explored from sources of Islamic law regarding the basis of the halal category for all types of materials. With their wealth of literature, Islamic boarding schools can educate the public about the importance of halal products. Making it easier for the public to sort out which ingredients are in the halal and *tayyib* categories and which are unclean, dirty, and haram.

In addition, since its inception, pesantren have become the property of the Indonesian people, who are considered by the community as role models and reference sources in providing guidance and solutions to various problems faced by society, including supply chain issues which are the starting point as a determinant of whether a product is halal or not until it reaches the destination. end consumer.

Thus, pesantren can continue to oversee the supply chain process from upstream to downstream so that products that reach the community are ensured according to halal provisions in Islamic law. Among what has been done by Islamic boarding schools is to participate in developing businesses of various types, both production, retail, services, etc. This is a concrete step taken by Islamic boarding schools in overseeing the halal supply chain in Indonesia. Many pesantren are successful in developing their business, including; Pesantren



Sidogiri Pasuran, Pesantren Al-Rifa'ie 2 Malang, Pesantren Annuqayah Guluk-guluk, Pesantren Al-Amien Prenduan, and many other pesantrens.

## 4. Conclusion

Djawahir (2018) said that pesantren as an institution has both material and immaterial tools. Both are components supporting the existence of pesantren as an educational, social, and religious institution. From the explanation above, Islamic boarding schools are not only understood as socio-religious institutions that teach classic books (*turats*), but their existence also has a quite strategic role in overseeing the halal supply chain in Indonesia. There are at least two things that Islamic boarding schools can do to oversee the halal supply chain: first, by educating and literacy methods to the public about the criteria for halal and haram ingredients. Second, take real action by developing the business, especially the type of food production business. Thus, pesantren carry out *dakwah* orally and prove it through actions. This effectively oversees the halal supply chain while developing various current business patterns.



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