

Implementation of Sharia Compliance in Islamic Boarding Schools as an Acceleration of Halal Ecosystem Development

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Abstract

The role of pesantren is very strong in Muslim-majority societies such as Indonesia, and has a great opportunity to develop a halal ecosystem towards a global halal Indonesia. This article aims to examine the implementation of sharia compliance in pesantren in an effort to accelerate the formation of the halal ecosystem. The research methods used are participant observation, in-depth interviews, and document analysis related to sharia compliance in pesantren. This study shows that sharia compliance in pesantren can accelerate the development of the halal ecosystem. The awareness to comply with pesantren laws is a contribution of pesantren in developing the halal ecosystem in all fields. The role of pesantren is very large in society, both through the fields of education, economy/finance, infrastructure and governance, this is in line with the development of the halal ecosystem. In addition, this article highlights the importance of collaboration between pesantren, halal industry, and government in creating an enabling environment for halal economic growth. As a research that focuses on Islamic boarding schools in a particular region, of course this research has limitations, because of differences in location, culture and social status of the community, each Islamic boarding school is different and can produce different conclusions. The practical implication of this research is the importance of supporting and encouraging the role of pesantren as educational institutions and developing a sustainable halal ecosystem.

Keywords: *Sharia Compliance, Islamic Boarding School, Halal Ecosystem*

I. INTRODUCTION

Indonesia is a country that is famous for its many Islamic boarding schools¹ in 2023 there are approximately thirty thousand Islamic boarding schools in Indonesia.² In its development, Islamic boarding schools are increasingly developing in Indonesia, as a country that has a majority Muslim population, it is a necessity. This is in line with the

¹ <https://kbbi.co.id/arti-kata/pesantren>. pondok :1 a building for temporary quarters 2 houses 3 residential buildings 4 madrassas and dormitories. pe-san-tren /pesantren/ n a dormitory where santri or where students learn the Koran etc.; pondok. pondok pesantren is a place where students study Islam and at the same time are boarded at that place under the leadership of the teacher intensively for a long time. Syaiful Sagala, "Management and Educational Leadership of Islamic Boarding Schools" 22, no. 2 (2015): 21.

² See <https://databoks.katadata.co.id/datapublish/2023/03/06/kemenag-ada-lebih-dari-30-ribu-pesantren-diindonesia-ini-sebarannya>.

development of global Indonesia which is currently developing intensively, namely the halal industry. The development of the halal industry is growing, and people are increasingly literate about the need for halal products. In the development of the halal industry, the government wants to accelerate, through the BPJPH institution, the ministry of religion in the 2024 strategic plan holds acceleration, one of which is to enliven the halal ecosystem in an MSME or institution so that government programs are easily achieved. As the development of SGIE is currently being discussed, we can see that the development of Islamic finance, Indonesia is still not in the top rank, even though it has experienced improvements in several sectors. Quoted from Dinar Standard, in the Global Islamic Economic Indicators report covering 81 countries, Indonesia is ranked fourth below Malaysia, Saudi Arabia, UAE, and above Turkey. A number of criteria for assessment include the Islamic finance sector, halal food and beverages, halal cosmetics, halal medicines, Muslim-friendly travel, modest fashion, and Islamic-themed media and recreation. In addition, in the SGIE Report 2022, Indonesia's halal food products are also reported to be ranked second in the world. Meanwhile, quoted from the Indonesia Sharia Economic Festival (ISEF) 2022, Indonesia's Islamic finance ranking is at number 7, Muslim-friendly fashion is ranked 3, and halal cosmetics and medicines are ranked nine. The report was produced by DinarStandard and supported by the Department of Economy and Tourism (DET) in Dubai.³

Islamic boarding schools are considered to have an important role in the ecosystem of the halal industry and national Islamic finance. This role can be developed through synergy and cooperation with small and medium business units and corporations. Pesantren is an Islamic educational institution that has existed even before this republic was established (Ridhwan, Nurdin, & Samad, 2018).⁴ Pesantren is an educational institution that pursues and studies Islamic religious knowledge, and is equipped with caregivers and teachers known as kiyai / Nyai and ustad / custadzah, the students are known as santri. Islamic boarding schools that focus on Islamic religious knowledge, of course, all processes carried out in several fields are ideally based on the values of religious teachings Islam. It was born from a local wisdom of the archipelago that has survived existentially for centuries. Nevertheless, the exposure of the times has required

³ See <https://www.kompas.com/tren/read/2023/12/22/230015565>

⁴ Tatang Hidayat, Ahmad Syamsu Rizal, and Fahrudin Fahrudin, "The Role of Islamic Boarding Schools as Islamic Education Institutions in Indonesia," *Ta'dib: Journal of Islamic Education* 7, no. 2 (November 1, 2018): 1-10.

pesantren to make changes (Rizal, 2011).⁵ At the beginning of its pioneering, pesantren not only emphasized the educational mission, but also da'wah⁶ boarding schools are seen as a socialization and enculturation tool that has a cultural continuum with long-rooted educational institutions, which are often called mandalam.⁷ The educational system and educational objectives of the pesantren are in accordance with the objectives of national education.⁸ The pesantren tradition is now rising to strengthen its role in participating in advancing the Indonesian nation in various fields of life so that the goal of building a modern Indonesian civilization with noble character as the main strength of the nation can be achieved more quickly.⁹ The pesantren tradition is now rising to strengthen its role in participating in advancing the Indonesian nation in various fields of life so that the goal of building a modern Indonesian civilization with noble character as the main strength of the nation can be achieved more quickly.¹⁰ Islamic boarding schools as strong institutions maintain their principles of applying Islamic religious teachings properly and correctly. Some aspects of the field contained in Islamic boarding schools certainly pay great attention to the value of Islamic teachings including aspects of education, governance, human resources, facilities and the economy. Islamic boarding schools in management and leadership are related to the products that will be produced such as giving birth to a number of prominent scholars, and religious advocates at the lower levels.¹¹ Islamic boarding schools as educational institutions that transfer religious sciences (tafaqquh fi al-din) and Islamic values (Islamic values).¹² Islamic values applied in Islamic boarding schools from several aspects, if obeyed by the boarding school stakeholders (kiyai, nyai, ustadz, ustadzah and santri) both in the learning aspect and other aspects, then this includes sharia compliance. In the book of Aqidah and sharia, it is defined that sharia is: Rules that have been promulgated and determined by Allah SWT. Taken by humans to serve as

⁵ Hidayat, Rizal, and Fahrudin, "The Role of Islamic Boarding Schools as Islamic Education Institutions in Indonesia."

⁶ Sadali Sadali, "The Existence of Pesantren as an Islamic Education Institution," *Atta'dib Journal of Islamic Religious Education* 1, no. 2 (November 17, 2020): 53-70.

⁷ Ummah Karimah, "Islamic Boarding School and Education: Its Relevance in Educational Goals," *Misykat: Journal of Al-Quran, Hadith, Shari'ah and Tarbiyah Sciences* 3 (June 27, 2018): 137.

⁸ Ummah Karimah, "Islamic Boarding School and Education: Its Relevance in Educational Goals," *Misykat: Journal of Al-Quran, Hadith, Shari'ah and Tarbiyah Sciences* 3, no. 1 (June 27, 2018): 137.

⁹ Karimah, "PONDOK PESANTREN AND EDUCATION: ITS RELEVANCE IN EDUCATIONAL GOALS."

¹⁰ Sagala, "Management and Leadership of Islamic Boarding School Education."

¹¹ *Ibid.*

¹² Imam Syafe'i, "Pondok Pesantren: An Educational Institution for Character Building," *Al-Tadzkiyyah: Journal of Islamic Education* 8, no. 1 (May 16, 2017): 61.

guidelines relating to maunisa's relationship with his Lord, namely Allah SWT, relating to fellow Muslims, relating to fellow humans, relating to the universe, and relating to life.¹³ The term sharia is often referred to as Islamic law, or understood as a regulation based on the provisions of Islamic teachings. The scope of sharia is very broad, not only explaining or regulates human relations with Allah SWT which if done with nilat solely because Allah SWT is worth worship. However, the scope of sharia as explained by Syeh Mahmud Syaltut above is very broad, namely in addition to human relations with Allah SWT, human relations with fellow Muslims we can understand includes several fields because of the interaction between humans and fellow Muslims among the fields of marriage, economy, social, culture, law, etc. As for human relations with the universe and life. As for human relations with the universe and life. When described, human relations with the universe and life are certainly very broad, including plants, animals and others contained in the universe.

Compliance¹⁴ can contextually be interpreted as compliance¹⁵, from this word it can be understood that compliance means implementing rules and regulations. Shariah compliance in a hotel is conveyed that The Shariah compliant hotel is not only limited to serving halal food and drink but the operation throughout the hotel would also be managed based on Shariah principles.¹⁶ Shariah compliance is the overall implementation of sharia values¹⁷ Shariah compliance in life in Islamic boarding schools is a necessity to be applied, because Islamic boarding schools are institutions that prepare generations to be able to behave in accordance with Islamic teachings, and can understand the teachings of Islam properly and correctly so that they can be applied in everyday life.

The halal ecosystem is currently a public concern both in scientific forums and in the industrial world. Indonesia is a country that is committed to becoming a world mecca for the halal industry, getting stronger to carry out several halal industry development acceleration programs in Indonesia. Therefore, the education program about the halalness of a product has become a massive movement, so that in several regions the development of halal industrial areas has been established. The halal

¹³ Imam Akbar Mahmud Syaltut, *Al Islam Aqidah wa Sharia*, Publisher Dar Syaduq, Egypt 1968. 12.

¹⁴ Copliance in the Indonesian dictionary is fulfillment, willingness, submission. See <https://www.babla.co.id/bahasa-inggris-bahasa-indonesia/compliance>

¹⁵ See <https://www.babla.co.id/bahasa-inggris-bahasa-indonesia/compliance>

¹⁶ Wan Sahida dkk., *Penerapan Konsep Kepatuhan Syariah Hotel: De Palma Hotel Ampang, Malaysia*, n.d.

¹⁷ Miti Yarmunida, "Dimensions of Sharia Compliance in Islamic Bank Operations," *Al-Intaj: Journal of Islamic Economics and Banking* 4, no. 1 (October 9, 2018), accessed January 21, 2024, <https://ejournal.iainbengkulu.ac.id/index.php/Al-Intaj/article/view/1206>.

ecosystem which is a series or stages in each unit, institution that applies the principle of halal values. The indicator of the halal ecosystem is the existence of halal principles in all fields that are part and stages of each unit / institution. The halal ecosystem is currently an urgency in an institution, especially boarding schools from several units that are very strong to be able to develop a halal ecosystem by strengthening sharia compliance in implementing their programs. With the largest Muslim population in the world, Indonesia has the potential to become the world's sharia economic and financial power. All elements of society, including pesantren, can directed to join the halal industry ecosystem. The hope is that Islamic economics and finance can become a new source of economic growth for Indonesia.¹⁸

The role of pesantren is very strong in Muslim-majority societies such as Indonesia, and has a great opportunity to develop a halal ecosystem towards a global halal Indonesia. Currently, the Government of Indonesia has facilitated several halal product certification acceleration programs supported by regulations, both laws and government regulations.

II. LITERATURE REVIEW

This article aims to examine the implementation of sharia compliance in Islamic boarding schools in an effort to accelerate the formation of the halal ecosystem. Islamic boarding schools as an institution that implements and teaches the values of Islamic teachings, so in a Muslim-majority society such as in the Madura area, there are many Islamic boarding schools that are very appropriate for accelerating the halal ecosystem. In the halal ecosystem which consists of the existence of an Islamic legal basis/regulations/government regulations, human resources, halal industry infrastructure, halal industry financing/finance, halal certification education/socialization, halal certification governance system. Some of these elements in Islamic boarding schools certainly exist. Islamic boarding school as an institution that is consistent with several elements based on Islamic values, both formal and non-formal education, this is certainly implemented using a mechanism compiled by the Islamic boarding school stake holder.

III. METHODOLOGY

¹⁸ See <https://www.kompas.id/baca/ekonomi/2022/02/06/dorong-pesantren-menjadi-bagian-ekosistem-industri-halal>

This research is a qualitative study that describes the results of research on the implementation of shariah compliance in the boarding school division which is the object of research through the research stages. With a normative empirical approach, empirically the data is obtained by conducting direct observations at the boarding school which is the object of research and interviews with several boarding school stakeholders and students in implementing several rules in the fields of education, facilities, economy, and governance. Some data is then analyzed with the approach of sharia norms, boarding school regulations and halal ecosystems.

The object of research is boarding school Al Amin Prenduan Sumenep, which is one of the 10 largest boarding schools in East Java. The location of the boarding school in Sumenep Regency. Data collection consists of primary data, which is taken from interview data with the head of the boarding school or called the caregiver, the teachers (ustadz/ustadzah), cooperative officers and other officers, students, and even alumni. The secondary data is taken from several references that can be used as reference references about Islamic boarding schools, shariah compliance, and halal ecosystems in the form of books or journals. Data analysis is carried out through primary data, namely the results of interviews and observations of the object of research, namely the Al Amin Prenduan Islamic boarding school Sumenep. Coupled with literature as secondary data both journals and books on several related themes including: boarding school, shariah compliance, and halal ecosystem. Primary data and secondary data are analyzed with an empirical approach that is analyzed through theories that are normatively accepted by the community, and Islamic boarding schools.

IV. RESULT AND DISCUSSION

A. Implementation of Sharia Compliance in Islamic Boarding Schools as an Acceleration of Halal Ecosystem Development

Indonesia is known for its large number of boarding schools, and in 2023, there are several categories of boarding schools as shown in the table below:

Table 1. Processed from pondok pesantren in figures 2023¹⁹

NO	Kinds Of PONPES	TYPE/LEVEL
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¹⁹ See <https://satudata.kemenag.go.id/publikasi/read/pondok-pesantren-dalam-angka-tahun-2023>.

1.	Boarding school by type	yellow book: 16.316	Study of other books:21.310	-
2.	Quranic education institution	Under ponpes :11.944	Outside the ponpes: 184.927	-
3.	Equality Ponpes	Ula: 31.535	Wustha: 138.251	Ulya: 69.114
4.	Unit of organization of muadalah	Ula: 3	Wustha: 109	Ulya: 117
5.	Formal Diniyah Education	Ula: 0	Wustha: 63	Ulya: 77

Table 2. Processed from pndok pesantren in numbers

BOARDING SCHOOL BY EDUCATION LEVEL				
NO	DESCRIPTION	Book Study	Book studies and other educational services	DESCRIPTION
1.	By Type	16.316	21.310	-
2.	Based on Equality	Ula: 31.353	Wustha: 138.251	Ulya: 69.114
3.	Muadalah organizing unit	Ula: 3	Wustha: 109	Ulya: 117
4.	Formal Diniyah Education	Ula: 0	Wustha: 63	Ulya: 77
5.	Quran Education Institute	Under Boarding School	Outside of Pesantren Education: 184.927	-

		Education: 11.944		
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Table 3. processed from the Ministry of Religious Affairs website in figures 2023

NO	Description of boarding school facilities	Amount	
1.	Mosque in a boarding school	232573	
2.	Ustadz Room	54582	
3.	Study Room	4.217.741	
4.	Administration Room	30.153	
5.	Dormitory Room	6.266.590	
6.	Library Room	31.172	

Table 4. Accessed on Ministry of Religious Affairs website 2023²⁰

NO	Type Of Teaching Staff Based On Educational Qualifications	<S1	S1	>S1
1.	Teaching Staff Based on Educational Qualifications	288.629	168.085	6.586
2.	Teaching staff of salafiyah boarding school equivalency education (PKPPS) based on educational qualifications	7.988	7.932	>=S2: 635

²⁰ See <https://satudata.kemendagri.go.id/publikasi/read/pondok-pesantren-dalam-angka-tahun-2023>

3.	Teaching staff of the muadalah education unit based on educational qualifications	2.491	1.653	>=S2: 224
4.	Formal early childhood education teaching staff based on educational qualifications	919	872	>=S2: 195
5.	Teaching staff by gender	Male: 163.826	Female: 299.474	-

The data above illustrates that the number of Islamic boarding schools in Indonesia along with facilities and human resources is adequate. Islamic boarding schools from several elements that have been explained through the data in the table above certainly pay attention to the values of Islamic teachings, compliance with sharia provisions will be given more attention and even prioritized. This is in line with the issuance of the Law on boarding schools.

Law No.18/2019 on Pesantren regulates the implementation of the educational function, da'wah function, and community empowerment function. Through the Pesantren Law, the implementation of pesantren education is recognized as part of the implementation of national education. The Law on Pesantren provides a legal basis for the recognition of the role of pesantren in shaping, establishing, building, and maintaining the Unitary State of the Republic of Indonesia, traditions, values and norms, variants and activities, professionalism of educators and education personnel, and quality assurance processes and methodologies. The Pesantren Law is also a legal basis for affirmation of guarantees of equality in the level of quality of graduates, ease of access for graduates, and independence in the implementation of Pesantren, as well as a legal basis for the Central Government and the Government of

Indonesia. Regions to provide facilitation in the development of pesantren.²¹ Along with the issuance of the Pesantren Law, the existence of pesantren is increasingly recognized and government support is getting stronger for the sustainability of pesantren programs. Recently, pesantrens are not only focused on implementing education but also developing in the economic field and even as a place to practice entrepreneurship so that it is called an interpreneur pesantren. The issuance of the Pesantren Law will further expand and strengthen the service of the asatids, santri in various aspects, especially in the aspects of tafaquh fiddin, da'wah, community empowerment, economic empowerment of the people, and other aspects that often-become pesantren.²² This is in line with the government regulations of the Ministry of Religion of the Republic of Indonesia, especially the halal product guarantee organizing agency which has issued regulations, namely in Law No.33 of 2014 concerning halal product guarantees, also issued government regulation No.39 of 2021, this PP regulates, among others: 1) implementation of Halal Product Guarantee (JPH) by the Halal Product Guarantee Agency (BPJPH); 2) separation of the location, place, and tools of the Halal Product Process (PPH) which must be separated from the location, place, and tools of the non-halal process, which includes the process of slaughtering, processing, storage, packaging, distribution, sale, and presentation of Products; 3) procedures for establishment, accreditation, scope of activities, and revocation of approval for the establishment of a Halal Examining Agency (LPH), as well as the appointment and dismissal of Halal Auditors ; 4) rights and obligations of Business Actors as well as procedures for determining, duties, and facilitation of Halal Supervisors; 5) procedures for submitting applications, extensions, and determination of Halal Certificates by BPJPH; 6) ease of halal certification for micro and small Business Actors that meet halal standards set by BPJPH; 7) inclusion of Halal Label and non-halal information; 8) JPH supervision by BPJPH; and others.²³ Regulation of the Minister of Religion Number 20 of 2021 concerning Halal Certification for Micro and Small Business Actors. Contains about: 1) general provisions 2) criteria for micro and small businesses

²¹ See <https://peraturan.bpk.go.id/Details/122743/uu-no-18-tahun-2019>, accessed 12-02-2024.

²² Miftahul Khairani, Hapzi Ali, and Kemas Imron Rosadi, "ANALYSIS OF THE formulation of the law number 18 of 2019 on PESANTREN AS A POLITICAL PRODUCT AND ISLAMIC EDUCATION POLICY," *Journal of Applied Management Science* 3, no. 1 (October 31, 2021): 86-95.

²³ See <https://peraturan.bpk.go.id/Details/161927/pp-no-39-tahun-2021>, accessed 12-02-2024.

3) assistance with the halal product process 4) criteria and procedures for determining micro and small businesses that are not subject to fees 5) financing.²⁴ Minister of Religion Regulation No.26 of 2029 concerning the implementation of halal product guarantees.²⁵ The government also provides opportunities for the development of halal industrial zones as an effort to support Indonesia's program to become the world's halal mecca, with the issuance of Minister of Industry Regulation Number 17 of 2020 concerning Procedures for Obtaining a Certificate in the Context of Establishing Halal Industrial Zones. The development of the halal industry is growing, government support is also increasingly significant and welcomed by the industry, so that it will have an impact on the development of the Islamic economy in Indonesia.

Responding to the above developments, the role of Islamic boarding schools is very important, both in the fields of education, economics and as a land of Islamic preaching in community service programs. As an institution based on Islamic teachings, of course in the governance of all fields will pay great attention to the values of Islamic teachings. This means that sharia compliance in every boarding school program will be the main concern to be implemented. Some aspects that we can analyze are: Educational units based on levels cannot be separated from the curriculum with sharia materials taught, facilities/facilities for both worship facilities, learning facilities and rest facilities should be in accordance with the standard of thaharah (holy) and separate between men and women then there are no ornaments / pictures that contradict Islamic teachings, elements of human resources both teaching staff, students / students and caregivers/administrators will carry out their duties and implement Islamic sharia values. With the development of government regulations in the process of forming halal industrial zones²⁶, Government Regulation Number 17 of 2020 regarding the procedures for obtaining a certificate for the establishment of halal industrial zones has been issued. In its development, Islamic boarding schools are increasingly growing. It is evident that the existence of Islamic boarding schools not only continues existing ones

²⁴ See <https://peraturan.bpk.go.id/Details/161927/pp-no-20-tahun-2021>, accessed 12-02-2024.

²⁵ See <https://peraturan.bpk.go.id/Details/176684/peraturan-menag-no-26-tahun-2019>, accessed 12-02-2024.

²⁶ Halal industrial area is all or part of an industrial area designed with systems and facilities to develop industries that produce halal products (permenperin Number 17 of 2020 concerning procedures for obtaining a certificate of establishment of a halal industrial area, article 1 (2)).

but also sees the establishment of more Islamic boarding schools following the trends and educational needs of contemporary society. In this regard, Islamic boarding schools increasingly demonstrate their independence in governance, including in the areas of human resources, finance/economics, facilities, and the educational systems they implement.

The independence of Islamic boarding schools is increasingly becoming its own strength, it can even be a medium for accelerating government programs, and can be a government partner to jointly realize the government's achievement targets, one of which is the regulation on the obligation of halal product certification starting in 2024. In a Muslim-majority society, Islamic boarding schools still have a very important role and are easily accepted by the community. Some functions of pesantren will continue to run and always consistently maintain their commitment to comply with sharia provisions which are the obligations of every Muslim. Pesantren even contribute to the idea of a peaceful Islam, encouraging care, gender equality, and entrepreneurial issues that can empower the economy.²⁷

B. Halal Ecosystem in Islamic Boarding Schools

The halal ecosystem is a whole and comprehensive order of unity that influences each other between all elements is halal. So, we can understand that the elements that must be in the halal ecosystem at least include: 1) The basis of sharia law regarding halal, 2) Regulation of halal industry development, 3) Potential for the development of the halal industry, 4) Halal industry standards and infrastructure, 5) Human resource needs for the halal industry, 6) Halal financing / financial services, 7) Halal education and promotion, 8) Halal area, 9) Halal system and certification of food, beverage, medicine, and cosmetics products, 10) Priority industry sectors-food, pharmaceuticals, tourism, fashion, media & recreation.²⁸ The literacy process includes coverage of the halal ecosystem.²⁹ Halal certified logistics services, such as transportation or storage, will further demonstrate that the entire supply chain process adheres

²⁷ Khairani, Ali, and Imron Rosadi, "ANALISIS PERUMUSAN UNDANG-UNDANG NOMOR 18 TAHUN 2019 TENTANG PESANTREN SEBAGAI PRODUK POLITIK DAN KEBIJAKAN PENDIDIKAN ISLAM."

²⁸ See <https://www.bi.go.id/id/edukasi/Pages/Buku-Ekosistem-Industri-Halal.aspx>

²⁹ M. Aulia Rachman & Syamsuddin, Halal Industry in Indonesia: The Role of Islamic Financial Institutions in Driving the Halal Industry and Ecosystem, *Al-Iqtishad: Journal of Islamic Economics* Volume 11 (1), January 2019.P-ISSN: 2087-135X; E-ISSN: 2407-8654.

to Shariah principles and provides consumer mindedness.³⁰ Halal products and services are chosen by Muslims as a form of obedience to Islamic Sharia law.³¹ Halal can be defined as a quality standard that complies with Islamic Sharia law and is used in every activity carried out by Muslims.³² The concept of halal comes from the teachings of Islam, but the benefits of consuming halal products are not only for Muslims but are welcomed by non- Muslims, as evidenced in minority countries the need for halal is increasing and invites great attention. Some countries with Muslim minorities are branding halal products more seriously developing halal products, including food products, drinks and even halal tourism (halal tourism). The following aspects of the halal ecosystem are an important part to fulfill.

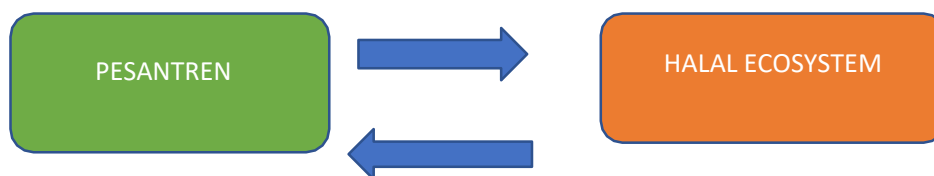


³⁰ Anne Charina*1, Dinna Charisma2, Effectiveness of Halal Value Chain (Hvc) Ecosystem Implementation in the Halal Food and Beverage Industry in Indonesia, *Mimbar Agribisnis: Journal of Agribusiness-Informed Scientific Society Thought*.

³¹ Faqiatul Mariya Waharini¹, Anissa Hakim Purwantini², Development Model of Halal Food Industry in Indonesia, *Muqtasid* 9(1), 2018:13

³² Bohari, A. M., Cheng, W. H., & Fuad, N. (2013). An Analysis on the Competitiveness of Halal Food Industry in Malaysia: An Approach of SWOT and ICT Strategy. *Malaysia Journal of Society and Space*, 9 (1),11.

From several aspects that make up the halal ecosystem chain, it becomes an inseparable unit so that the halal ecosystem development system can be achieved. Islamic boarding school as an institution that prepares generations with character based on Islamic knowledge, and increasingly experiencing developments from its long history, especially in Indonesia. Islamic boarding schools do not only function as a place to internalize moral/character values or as a place to deepen Islamic religious knowledge called tafaquh fi aldien alone, but are multi-complex "Islamic boarding school education as one of the models of Islamic educational institutions in Indonesia which has shown its success and responded to various challenges both internal and external."³³ The boarding school has contributed to the cultivation of faith for the students who study at the boarding school, something that is desired and becomes the goal of national education. The santri and asatids are instilled with an independent attitude, good manners (noble character), spiritual health (such as tawadhu' and zuhud), are the goals of pesantren education which are also the goals of national education.³⁴ Azyumardi Azra has mentioned, apart from being a transfer of knowledge, pesantren is also an institution that has prepared a cadre of ulama' and as a successor to Islamic culture.³⁵ In the era of globalization and modernization, pesantren face empirically, pesantren with the flow of globalization and modernization which is characterized by the rapid pace of information and technology will eventually lead to the development of Islamic culture.³⁶ This shows that pesantren have a very significant role in the midst of society, either directly or indirectly, which is certainly through several fields.



Some of the fields developed in pesantren are fields that are also developed in the implementation of the halal ecosystem concept. Islamic boarding schools and halal ecosystems have a common thread that is both based on indicators of Islamic

³³ Sagala, Syaiful. (2006). *School and Community Based Management: Strategies for Winning the Quality Competition*. Jakarta: Nimas Multima2015, 207.

³⁴ Ummah Karimah, *Boarding School and Education: Its Relevance in Educational Goals*, Misykat, Volume 03, Number 01, June 2018 | 137.9

³⁵ Guntur Cahaya Kesuma, "Reflections on the Pesantren Education Model and Its Challenges Today," *Tadris: Journal of Teacher Training and Tarbiyah Science* 2, no. 1 (June 24, 2017): 67.

³⁶ Sadali, "The EKSISTENCY OF PESANTREN AS AN ISLAMIC EDUCATION INSTITUTION."

religious values. There needs to be acceleration in the development of the halal ecosystem to encourage the development of the halal industry towards global halal, so the role of pesantren has a big share to be recommended as one of the elements that must be considered.

This study shows that sharia compliance in pesantren can accelerate the development of the halal ecosystem. The awareness to comply with pesantren laws is a contribution of pesantren in developing the halal ecosystem in all fields. The role of pesantren is very large in society, both through the fields of education, economy/finance, infrastructure and governance, this is in line with the development of the halal ecosystem. In addition, this article highlights the importance of collaboration between pesantren, halal industry, and government in creating an enabling environment for halal economic growth.

V. CONCLUSION

The independency of public prosecutors, both as individuals and as an institution, to ensure justice, legal certainty, and efficiency in alignment with societal dynamics is indispensable. However, there are concerns raised regarding the independence of the Public Prosecutor's Office. Firstly, the legal framework positions the office as part of the government, raising questions about its autonomy. Secondly, the guidelines for determining criminal charges suggest that prosecutors may not have full independence, as they are required to seek opinions and guidance from higher authorities. The centralized structure of the Public Prosecution Service, where prosecutors act as field executors under the control of higher officials, poses significant worries, especially if individuals from the executive branch are involved in criminal activities. This centralized control may compromise the independence of prosecutors and, consequently, the fairness and transparency of law enforcement. The tiered charge plan policy, outlined in SEJA 03/2019 and PJA 24/2021, is criticized for potentially undermining prosecutorial independence, responsibility, and hampering the judicial process. The Bahasyim case is presented as an example, illustrating how delays in the trial were attributed to the prosecutor's unfinished prosecution plan, emphasizing the need for a swift, simple, and cost-effective judicial process for justice seekers.

the persistence of disparities in criminal charges filed by public prosecutors in Indonesia, is attributed to various factors, including the charge plan (*Rentut*) policy. The hierarchical submission of the Rentut (Prosecution Plan) is detailed, highlighting the tiers involved, from proposal to higher authorities, including the

head of the District Attorney's Office and, in certain cases, the Attorney General. Critically, the author clarifies that, legally, Public Prosecutors are not obligated to adhere to the Rentut, providing them the freedom to deviate based on legal considerations and professional ethics. The initial intention behind the Rentut policy, as a hierarchical control tool for the Attorney General, is contrasted with its practical misuse by the head of the prosecution, who sometimes sets charges based on the defendant's social status and economic circumstances. The impact of such disparities on societal perceptions of justice is underscored, suggesting a discrepancy between formal juridical evaluations and sociological perspectives. The author advocates for public prosecutors to embody legal aspirations, ensuring transparent and accountable actions to foster fair prosecutions that, ideally, serve as a check on the judiciary's decisions in the criminal process.

ACKNOWLEDGEMENT

Finally, I would like to thank everybody who was important to the successful realization of this paper. This paper is far from perfect, but it is expected that it will be useful not only for the researcher, but also for the readers. For this reason, constructive thoughtfull suggestion and critics are welcomed.

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