

STANDARIZING HALAL PRODUCTS IMPROVES THE ECONOMY OF ISLAMIC BOARD SCHOOLS IN NURUL HARAMIN NWDI NARMADA

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Abstrak-Penelitian ini dilatarbelakangi oleh keberadaan unit usaha Haramain Bakery sebagai salah satu unit usaha yang ada di pondok pesantren Nurul Haramain. Dalam melakukan penelitian ini, penulis menggunakan metode penelitian kualitatif dengan observasi, wawancara dan dokumentasi sebagai teknik pengumpulan data. Selanjutnya, data-data tersebut dijadikan sebagai data primer, sedangkan data-data yang dirujuk kepada karya ilmiah yang terkait dengan tema disebut sebagai data sekunder. Setelah melakukan serangkaian penelitian akademik tersebut, penulis menemukan bahwa bentuk manajemen pengelolaan unit usaha Haramain Bakery belum terstruktur secara rapi. Sedangkan dalam manajemen produksi sudah dilakukan secara mandiri begitu pula dengan standarisasi kehalalan produk Haramain Bakery juga sudah mendapatkan sertifikasi halal dari MUI. Adapun peran strategis unit usaha ini dalam meningkatkan ekonomi pesantren adalah kontribusinya bagi internal dan eksternal pondok pesantren seperti biaya operasional dan sebagai lembaga pemberdayaan masyarakat dengan menciptakan lapangan pekerjaan. Dalam meningkatkan perekonomian pesantren ini, pengurusnya menggunakan strategi produksi dengan cara menambah mesin produksi roti dan menambahkan kualitasnya, sehingga produk-produknya mampu bersaing dengan produk yang sudah terkenal.

Kata Kunci: Standarisasi Produk Halal, Ekonomi Pesantren dan Ekonomi Syariah

Abstract-This research was motivated by the existence of the Haramain Bakery business unit as one of the business units at the Nurul Haramain Islamic boarding school. In conducting this research, the author used qualitative research methods with observation, interviews and documentation as data collection techniques. Furthermore, these data are used as primary data, while data referred to scientific works related to the theme are referred to as secondary data. After conducting a series of academic research, the author found that the management form of the Haramain Bakery business unit was not neatly structured. Meanwhile, production management has been carried out independently, as well as standardization of halal products. Haramain Bakery has also received halal certification from the MUI. The strategic role of this business unit in improving the Islamic boarding school economy is its contribution to internal and external Islamic boarding schools such as operational costs and as a community empowerment institution by creating jobs. In improving the economy of this Islamic boarding school, the management uses a production strategy by adding bread production machines and increasing the quality, so that the products are able to compete with well-known products.

Keywords: Halal Product Standardization, Islamic Boarding School Economics and Sharia Economics

INTRODUCTION

Islamic boarding schools in Indonesia are the most ancient Islamic educational establishments that predate the establishment of schools and universities. Hence, it is recognized as the societal framework and even as a mechanism for societal change. Islamic boarding schools, as catalysts for change, must consistently adapt and remain pertinent to the evolving demands of society. Their primary focus lies in imparting comprehensive knowledge of the Islamic faith and fostering a morally upright and engaged national identity, capable of addressing global challenges (Shobri, 2022).

Islamic boarding schools play a crucial role in shaping the Indonesian society and cultivating a generation of Indonesian Muslims. They serve as a safeguard against the influence of Western culture, which is often at odds with Eastern traditions. However, it is unfortunate that both the government and society tend to undervalue their importance. Hence, it is imperative to enhance and cultivate more

effective governance of Islamic boarding schools, considering that not all of them are adequately prepared to confront the diverse practical and automated challenges of contemporary society.

The Islamic boarding school functions as a religious institution in the sphere of education. Its primary purpose is to train religious leaders and develop human resources. Additionally, it serves as an agent of development for community empowerment. Many Islamic boarding schools are undergoing transformations by integrating socio-economic functions into their activity programs. This shift from traditional to modern Islamic boarding schools allows for collaboration between Islamic boarding schools and advancements in business and technology.

Indonesia has witnessed the development and progress of autonomous economic management in Islamic boarding schools. The presence of commercial units within Islamic boarding schools significantly contributes to their financial revenue and enhances their ability to satisfy educational service demands (Harahap, et al. 2022). In the current period of economic change and globalization, when efficiency, transparency, and healthy competition are crucial, one approach is to create a business unit that serves as a platform for students to develop their entrepreneurial skills.

Islamic boarding schools have several challenges, particularly in achieving economic self-sufficiency, during their journey. Islamic boarding schools implement strategies to enhance their business operations and foster innovation by effectively utilizing their available resources. Effective administration of commercial units inside Islamic boarding schools plays a crucial role in fostering self-reliance. The management method employed in the economic operations of Islamic boarding schools is closely linked to the domains of planning, management, and leadership (Idrus, 2019). The objective of managing Islamic boarding schools is to enhance the efficiency and effectiveness of economic processes or capabilities, with the goal of promoting the self-sufficiency of these institutions (Yuliani, 2019).

Haramain Bakery is an independent company affiliated with Nurul Haramain Islamic Boarding School. Established in 2019, it operates separately from the school and is accessible to the general public. Haramain Bakery applies many management models, including: The first aspect is Production Management. There exists a head or production manager. His role involves overseeing the quality and uniformity of raw supplies. Furthermore, personnel management. There are regulations and protocols in place for staff who consistently uphold hygiene and sterility when packing products. Furthermore, financial management encompasses more than just the financial sector. It also involves overseeing the financial department's responsibilities, including monitoring incoming and departing commodities, managing operational expenditures such as power and water bills, and handling staff compensation.

The establishment of the Haramain Bakery business unit was motivated by the need to foster self-reliance in Islamic boarding schools. This was achieved by promoting entrepreneurship and employment creation. The Haramain Bakery business unit provides employment possibilities not just for current Islamic boarding school students and graduates, but also for the local community. In terms of marketing management, Haramain Bakery is only available at designated outlets, including those within and outside the Islamic boarding school. These outlets include the Islamic boarding school

canteen and Haramain Mart. Haramain Bakery items are typically available at bazaars and cottage celebrations. Haramain Bakery aims to enhance its product processing capability in order to expand its market reach outside traditional channels. Currently, Haramain Bakery goods have a limited shelf life of around 5 days.

Haramain Bakery's bread lacks preservatives, resulting in a shorter shelf life. Meanwhile, in the context of publishing halal products in Indonesia, the role of the MUI is crucial in providing a halal reference for a product. This is done through the issuance of a halal certificate by LPPOM MUI, which involves a series of audit stages conducted by the MUI. These audits assess various aspects, including the evaluation of raw materials, the manufacturing process, and the facilities and personnel involved in the production. The Indonesian Ulema Council (MUI) is a competent entity that ensures the certification of halal items. Indonesia has enacted Law Number 33 of 2014, also known as JPH (Halal Product Guarantee), to ensure that Muslims have access to halal products. This law offers legal protection and rights to customers who consume halal products (Astuti, 2020). Subsequently, it was modified to Law Number 11 of 2020, which pertains to Job Creation. The revised articles included a provision mandating commercial entities to get a halal certificate for their processed goods.

The primary focus of Haramain Bakery's halal certification method for product packaging is to guarantee the usage of halal raw ingredients. As per the legislation on Halal Product Guarantees stated in Article 1, halal products are those that are officially certified as compliant with Islamic law. The Halal Product Process (PPH) is a comprehensive set of operations that ensures the adherence to halal standards throughout the whole lifecycle of a product. This includes the sourcing of ingredients, the processing, storage, packaging, distribution, sales, and presentation of the product. Moreover, the standardization of a product's halal status is determined by the ingredients used in its production and the halal product guarantee (JPH), which provides legal assurance of its halal status through the issuance of a halal certificate.

The Haramain Bakery business unit contributes to the enhancement of the Islamic boarding school economy by supporting the operations and building of Islamic boarding schools. The revenue generated by the Haramain Bakery business unit is sent to the general treasurer of the Nurul Haramain Islamic boarding school. One of the purposes of this revenue is to support the well-being of the instructors. The commercial divisions inside the Nurul Haramain Islamic boarding school make significant contributions to its development, with each unit capable of generating billions of Rupiah. The MUI halal certificate is an official declaration, in the form of a written fatwa, that confirms the compliance of a product with Islamic law on its halal status. The MUI Halal Certificate is mandatory for the placement of a halal label on product packaging by recognized government entities.

The purpose of including a halal mark on product packaging is to safeguard customers against non-halal items. Ensuring unequivocal legal assurance that a product fully complies with Islamic law, hence eliminating any reluctance among consumers to make a purchase. Halal-labeled products provide significant potential and economic advantages. From an economic standpoint, the utilization of halal

certifications and halal labeling offers economic advantages to businesses, consumers, and the government.

The expenditures incurred are likewise negligible and do not adversely affect business players. Business entities also benefit from the competitive value derived from sales outcomes that are effectively advertised. Indeed, the market potential are much enhanced and more accessible. Halal-labeled products are a crucial prerequisite for the advancement of product enterprises in Indonesia. The presence of halal-certified items enables local products to effectively rival or contend with products from other nations, both domestically and internationally. The Law concerning Halal Product Guarantees states that the purpose of implementing JPH (Halal Product Guarantee) is to ensure that the public can consume and use halal products with comfort, security, safety, and certainty. Additionally, it aims to enhance the value of business actors involved in producing and selling halal products (Wajdi, 2019).

Previous research examined the Development Patterns at the Nurul Haramain NWDI Narmada Islamic Boarding School, with a particular emphasis on the management of all Business Units at the Islamic boarding school. However, it did not particularly address the standardization of halal goods at Haramain Bakery. The development of commercial units within Islamic boarding schools is meant to bring about economic reforms in these institutions. The objective of building this business unit is to enhance the competencies and revenue of the Islamic boarding school. In addition to that, the standardization of halal items plays a crucial role in the economic growth of Islamic boarding schools. Standardization in meeting halal product criteria is determined by Islamic principles, which encompass the choice of raw materials, production methods, and product storage. Implementing uniform halal standards in Islamic boarding schools can enhance customer trust in the Haramain bread items they manufacture.

LITERATURE REVIEW

This research encompasses many scientific studies that examine the growth and administration of commercial units within Islamic boarding schools. The objective is to enhance, compare, and elucidate prior research. The following works are included: The paper titled "Pengelolaan Unit Usaha Pondok Pesantren" was written by Inayah Swasti Ratih and Maidah Sufiani. This research examines the various aspects of management, including planning, organizing, executing, overseeing, and controlling. This study employs a qualitative methodology that relies on primary data sources. Its purpose is to investigate the economic progress of Islamic boarding schools through the utilization of business units inside these institutions. The observations conducted in this study were utilized to personally see and document the prevailing circumstances and activities at the Al-Mashduqiah Islamic Boarding School. The data collecting method employed in this research involves conducting interviews to gather data and information pertaining to the growth of Islamic boarding schools through business units. This research aims to investigate and delineate the autonomy of Islamic boarding schools by examining the Islamic boarding school business unit in the form of a tofu factory. Additionally, it seeks to examine the

growth of capital that contributes to the independence of Islamic boarding schools (Ratih and Sufiani, 2021).

The findings of this study indicate that both offline and online marketing contribute to the economic growth of Islamic boarding schools, with students also playing a significant role. The administration of the Islamic boarding school business unit, operating as a tofu factory, should be enhanced by enhancing the marketing strategy. This strategy should not only focus on the target market inside the Islamic boarding school, but also extend to the broader community.

The paper authored by Daharami Astuti et al focuses on the socialization of halal product standardization and certification among micro, small, and medium enterprises (MSMEs) located in the vicinity of the An-Nur Grand Mosque in Pekanbaru City, Riau Province. This research examines the function of the MUI in offering a guideline for identifying halal products via halal certificates and the incorporation of halal emblems on food and beverage items to safeguard consumers against non-halal products. In order to alleviate any concerns Muslim customers may have when purchasing food or beverage goods, it is essential that the packaging prominently displays the halal label and provide legal assurance to Muslim consumers. Under the JPH (Halal Product Guarantee) Law, if a food or beverage product does not meet halal standards, the firm must clearly indicate that it is not halal. Hence, it is crucial for producers to prioritize certification and incorporate the halal label on the product (Astuti, 2020).

The essay authored by Mohammad Majduddin investigates the efficacy of Halal certification standards and systems in enhancing business competitiveness at the Mambaus Solihin Islamic Boarding School. This study examines several commercial units inside the Mambaus Solihin Islamic boarding school, including the expanding MBS Bakery, which is seeking to provide supplies to canteens and cooperative organizations within Islamic boarding schools. MBS bakery has established a visually appealing storefront in close proximity to the men's Islamic boarding school, with the expectation that this would contribute to increased sales. The MBS bakery business unit has obtained official halal certification from the government and aims to promote entrepreneurship among students. The objective of this study is to evaluate the efficacy of the Halal Certification System (SSH) in facilitating the expansion of Micro, Small, and Medium Enterprises (MSMEs) at the Mambaus Solihin Suci Gresik Islamic boarding school. This study aims to offer a comprehensive analysis of how the adoption of the Halal Certification System (SSH) may enhance company expansion, operational efficiency, and effectiveness for MSMEs, while also instilling customer trust in the products they offer. According to Majduddin's study findings in 2022, SSH plays a significant influence in enhancing customer trust.

Based on the literature study provided, the researcher may offer a comparative analysis of the publications authored by Inayah Swasti Ratih and Maidah Sufiani. This study examines the integration of an Islamic boarding school with a tofu production as a commercial venture. Meanwhile, this study will examine the Haramain Bakery business division. Daharmi Astuti et al. examined the function of the MUI in issuing halal certifications and the incorporation of halal trademarks on food and beverage items, but did not address the involvement of business units in Islamic boarding schools. Mohammad

Majduddin's study work focuses on the application of halal certification to enhance customer confidence in MBS Bakery. However, it does not delve into the managerial aspects of this particular business unit. Muhammad Iqbal Fasa's thesis focuses on the overall management of business units at the Modern Darussalam Gontor village, without addressing the halal requirements of the items sold in these units. Ahmad Fauzi Mei's book explores the autonomy of several Islamic boarding schools by means of their economic divisions, without delving into the requirements of halal product standards.

RESEARCH METHODOLOGY

The researchers employed qualitative research methodology in this study. During the study process, researchers investigate diverse data obtained from field research. Qualitative research is conducted in a natural manner with the goal of accurately describing research phenomena as they exist. In this research paradigm, researchers engage in field studies through direct observation and interaction. Qualitative research focuses on analyzing deductive and inductive thinking processes by examining the links between observable facts and occurrences.

The data gathering approaches encompass the practices of observation, interviewing, and documenting. Meanwhile, data sources encompass both primary and secondary data. The primary data was collected through direct interviews with informants and observations conducted with the individual responsible for the Haramain Bakery business unit, using a management model and product halal standards, as well as documentation. Additionally, secondary data sources are acquired to bolster core data. The researcher collected secondary data by consulting various sources such as books, journals, theses, literary studies, and written archives that were relevant to the topics of study in this research. Following the collection of the data, the author proceeded to analyze it through a series of data reduction steps, namely including the presentation of the data and the drawing of conclusions.

DISCUSSION

Islamic Boarding School Economy-Based Community Empowerment Concept

Empowerment is the combination of the terms "empowerment" and "people". Experts use the term "community" as a synonym for the term "ummah". Empowerment is the act of granting power or authority to someone. Empowerment refers to the act of bestowing someone with the capacity and authority to accomplish tasks and take action. Empowerment is both a procedural and an aspirational objective. Empowerment is a method that aims to enhance the situation of a disadvantaged population. Empowerment is the outcome of social transformation that grants individuals or groups the power, authority, and capability to meet their demands (Fathoni and Rohim, 2019).

Empowerment is commonly described as the act of giving power or authority to someone, and philosophically defined as the process of enabling individuals to take control of their own lives and make decisions that affect them. Empowerment refers to the authority or influence possessed by an individual or organization to motivate or enable others. Empowerment may be defined as a deliberate action to fulfill the requirements of people, groups, and the broader society who possess the capacity to make

decisions and exert influence on their surroundings, including the resources associated with their endeavors and employment (Suharto, 2005). Salisa Amini and Ismail cited Sumodiningrat's view that economic empowerment aims to strengthen, expand, modernize, and foster a highly competitive culture within the appropriate market framework. Economic empowerment refers to the process of enhancing the economic capacities of individuals, either via the provision of business capital or instruction in economic skills (Amini and Ismail, 2021).

Islamic boarding schools serve as both educational institutions and catalysts for transformative experiences in individuals' lives. Islamic boarding schools, being closely connected to the community, have significant potential to lead in the empowerment of the people's economy. Islamic boarding schools can contribute to the empowerment of the economy by providing job possibilities, facilitating entrepreneurial ventures, and establishing financial institutions or social institutions associated with the school. Islamic boarding schools provide employment prospects for the local community by creating jobs that demand labor for development purposes. Facilitating employment prospects is a means of fostering communal empowerment.

Hence, to harness the economic capacity of Islamic boarding schools as catalysts for economic empowerment, it is imperative to implement strategic initiatives that enable these educational institutions to attain financial autonomy and foster entrepreneurship by engaging administrators, students, teachers, and alumni. This strategic position is anticipated to harness its capacity for community empowerment (Isnaini, 2015).

1. Economic Potential of Islamic Boarding Schools

The construction of an Islamic boarding school in a region plays a crucial part in transforming that area into a more developed one. The strategic significance of Islamic boarding schools encompasses the domains of economics, social dynamics, and politics. Islamic boarding schools have the potential to empower individuals due to the high commitment and influence of their students on economic activities. Additionally, the Islamic studies conducted in these schools serve as an economic driver within society.

Efficiently using the resources possessed by Islamic boarding schools can contribute to economic strength. Regarding human resources, students or alumni possess entrepreneurial competencies to establish a corporate entity that bolsters the economic endeavors of both students and the community within Islamic boarding schools. In addition to fostering commercial skills, Islamic boarding schools can cultivate students' creative ability to produce marketable goods or contribute to the communal endeavors around the school (Fathoni and Rohim, 2019).

2. Implementation of Community Empowerment

The implementation of empowerment is a highly effective and successful approach. A community empowerment program will be implemented to enhance the economic income of the local community. Implementation refers to the execution of established decisions and goals,

typically through a series of stages or applications. The implementation of the management model involves the activities of organizing, leading, and controlling. An organization must possess a comprehensive understanding of its geographic scope, range of operations, decision-making processes, vision and purpose, and strategic plans in order to effectively accomplish its objectives (Yulivan, 2021).

3. Community Empowerment Strategy

Empowerment refers to the act of providing someone with the necessary resources, chances, information, and skills to enhance their ability. Empowering the people's economy entails the enhancement and advancement of the economic system that is owned and controlled by the people. Efforts are being made to allocate resources towards enhancing the potential of individuals in order to promote growth. By adopting this approach, individuals and their surroundings might generate more worth to enhance their well-being (Hasniati, et al, 2021). The process of empowerment often occurs inside a group setting, and there are no explicit recommendations suggesting that empowerment should occur through individual interactions between employees and executives. Utilization is a concept designed to empower individuals to actively participate in progress. Utilization is the deliberate action taken to stimulate economic activity. The concept of usage is a deliberate endeavor to achieve communal development. Utilization is a crucial factor in development as it enables the fulfillment of daily demands and drives economic growth by providing capabilities and facilitating development initiatives.

Empowerment is a gradual and inclusive development process that involves active and lasting engagement, and its outcomes may be achieved by gaining greater control. The primary objective of empowerment is to facilitate the transformation of disempowering environments into empowering ones. The primary objective of empowered community planning is to instill discipline within the community. Community planning has a role in enhancing human development, revitalizing the community, and facilitating constructive social change. The use of community planning encompasses several fundamental principles and is specifically targeted and oriented towards the advancement of the development sector. In order to promote the growth and impact of empowerment programs within an organization or group, it is important to prioritize the establishment of such arrangements in the community (Yulivan, 2021).

History of the Establishment of the Nurul Haramain NWDI Narmada Islamic Boarding School

The development of the Nurul Haramain NW Narmada Islamic boarding school involved a lengthy and meticulously planned procedure, rather than occurring spontaneously. The Nurul Haramain Islamic boarding school is intrinsically linked to the Nahdlatul Wathan Narmada Islamic boarding school,

since it serves as its progenitor. In the 1950s, the Narmada community sought to bring about transformations in their lives, particularly in the realm of religious practices. During that period, people possessed prior knowledge and actively engaged in religious doctrines, yet they nevertheless exhibited several deficiencies and vulnerabilities. Many of their religious practices and actions are not aligned with the teachings of their faith. Many of them adhere to and engage in ancestral beliefs and animism, which they regard as religious doctrines. Within their religious practices, they exhibit several departures from authentic religious teachings. One specific example of such deviation is the practice of *watu telu*, which involves doing three daily prayers.

Subsequently, the Narmada community, led by the late Lalu Alwi, who held the position of sub-district head, made a collective decision to address the prevailing circumstances. They recognized the significance and desirability of establishing an institution that could enhance their comprehension and involvement in religious matters. Ultimately, they arrived to a compromise and within this consensus, they agreed to form an organization named *Djamaah Islam Narmada (DIN)*. Following the establishment of DIN, a predicament emerged about the recruitment and supervision of instructors and educators who would effectively administer and operate DIN in alignment with its goal. They reconvened and unanimously decided to seek assistance from Al-Maghfurullahu, Mr. Maulana Syaikh TGKH, in recruiting teaching personnel. M. Zainuddin Abdul Majid, the originator of the Darun Nahdlatain NW Pancor Islamic boarding school, initially referred to as NWDI and recognized as NWDI Pancor.

Maulana, who was commonly known as Tuan Guru Pancor, agreed to their request and accomplished it. Ustadz Muhammad Djuaini Mukhtar and Al-ustadz Ma'ad bin H. Adnan were sent from Mamben Lotim as youthful teachers. Following instructions from their professor, the two instructors departed from Pancor to Narmada in order to fulfill the DIN mission. On August 18, 1951, they established an educational institution at the *Ibtida'iyah* level called Nurul Huda Nahdlatul Wathan. Nurul Huda's birth was warmly received and received a positive response from the broader community, resulting in a significant influx of students from not only the Narmada sub-district area but also from Seganteng, Cakra Negara sub-district, and even from outside West Lombok regency, such as Sintung, Pringgarata, Mertak, Paok Cutting, Tanak Beak, and Batu Keliang sub-districts in Central Lombok. Over the course of time, the Nurul Huda madrasah underwent a transformation in 1963 and became known as PGA NW 4 years (PGANW) after several graduations of students.

Similar to Nurul Huda, who was born in PGA NW, he received a warm reception from the neighborhood. There is a significant number of pupils and a noticeable improvement in development. Nevertheless, because to government laws that impose restrictions on the number of Private General Aviation (PGA) schools, Lombok is only allowed to have one PGA, specifically the Mataram PGA. As a result, in 1977, the PGANW was converted into the NW Tsanawiyah and NW Aliyah madrassas. MTs and MA NW Narmada are effectively fulfilling their mission. However, due to the growing number of female students and the inability to accommodate them in a single complex, MTs and MA NW have been expanded into separate facilities for boys and girls.

In 1991, the NW Narmada Islamic Boarding School Foundation, under its umbrella, established a specialized Islamic boarding school called Nurul Haramain. The purpose of this institution is to enhance the quality of education in the NW MTs and MA environment, both physically and mentally. Nurul Haramain was founded by TGKH. M. Djuaini Mukhtar and is currently headed by TGH. Hasanain Juaini, Lc, M.H. This institution is tasked with implementing both formal and non-formal education through a boarding system, adapting to the specific conditions. The Nurul Haramain Islamic Boarding School has been divided into two separate institutions, namely Nurul Haramain Boys and Nurul Haramain Girls, which are currently more often referred to as eNHa Pa and eNHa Pi.

Nurul Haramain Putri NW Narmada is situated in Jalan Hamzanwadi No. 05 Lembuak Mekar Indah, Lembuak Village, Narmada District, West Lombok Regency, West Nusa Tenggara Province. The Nurul Haramain Putra NW Narmada Islamic boarding school is situated in Jalan Tegal Banyu No. 01, in the Lembuak Kebon Village of the Narmada District, within the West Lombok Regency. Both divisions of the Nurul Haramain Islamic boarding school have educational obligations that encompass both internal and exterior aspects of the institution. This includes providing a residential system or dorms for male and female students, known as santri. The Nurul Haramain NW Narmada Islamic boarding school consistently establishes the vision and objective of the institution while fulfilling its duties.

TGH. Muhammad Djuaini Mukhtar, the founder of the Nurul Haramain NW Narmada Islamic boarding school in West Lombok, NTB, was recognized for his dedication to the Indonesian country and was honored with the Maha Putra Star by President HM. Soeharto in 1977. In addition, Hj. Zahratul Munawwarah, together with her husband, has shown exceptional commitment to mentoring women, resulting in the development of the Nurul Haramain Islamic boarding school exclusively for females in 1996 (Dermawan and Ramzi, 2013).

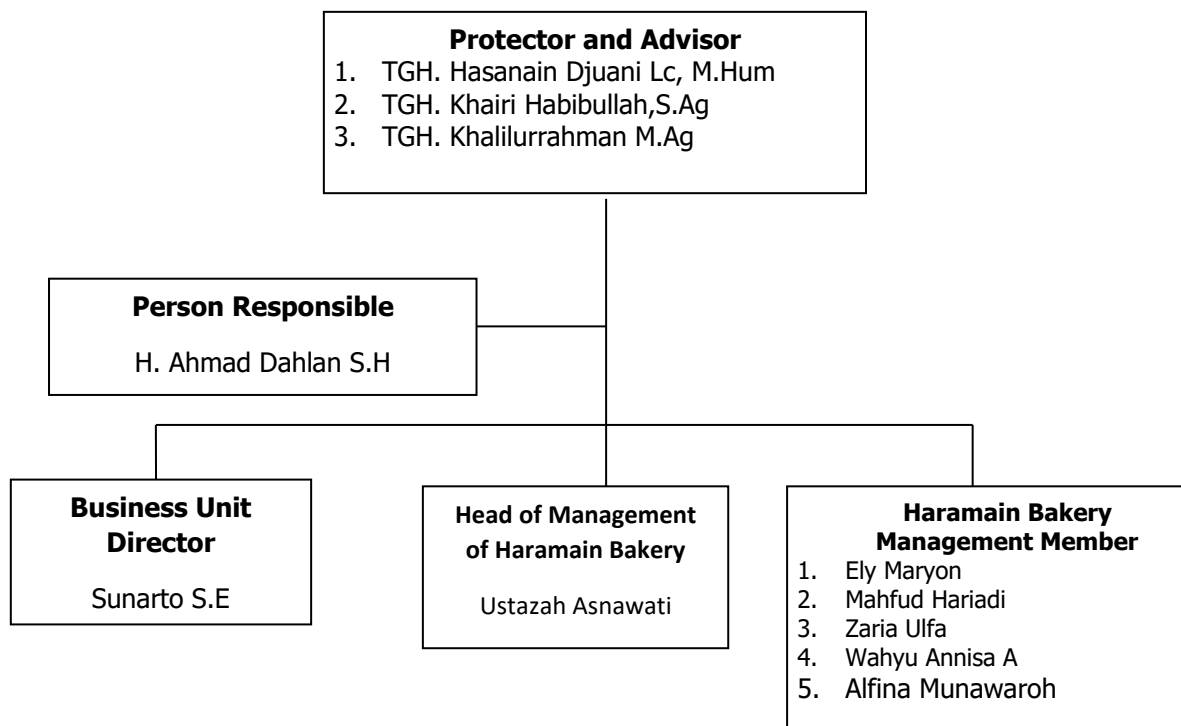
TGH. Djuaini Mukhtar actively engages not only in the realm of Islamic boarding schools but also in the realm of government in his community work. During the educational period at the Nahdlatul Wathan Narmada Islamic boarding school, there were initially no students residing on campus, unlike the current situation at the Nurul Haramain Islamic boarding school. Previously, both male and female religious students, known as santri and santriwati, would go back and forth and reside in the neighboring settlements of Lembuak, Gondari, Muhajjirin, and some in Tanak Beak. During that period, the boarding school maintained a basic and uncomplicated structure, with female students receiving education on par with their counterparts attending schools elsewhere.

TGH. M. Djuaini Mukhtar is renowned for his diligent, tenacious, and unwavering commitment to fulfilling his responsibilities. The diligent efforts of their ancestor continue to motivate his offspring, including his sons, daughters, and even his grandchildren. TGH. Hasanain, as the director of the Nurul Haramain Islamic boarding school, was honored with several prestigious awards. In 2003, he received the Assoka International World award. In 2004, he was recognized for his efforts in Environmental Conservation. In 2008, he was bestowed with the Ma'rif Word award. Additionally, in 2011, he was honored with the Ramon Magsaysay award from the Philippines. This accolade is the outcome of diligent efforts in the realm of education.

The phrase "Nurul Haramain" refers to exceptional programs that are specifically designed to fulfill duties and responsibilities that actively contribute to the development of the Indonesian Nation. The Nurul Haramain Islamic boarding school received the "Ramon Magsaysay Award 2010" for being a forward-thinking educational institution that is aligned with societal values. These programs comprise multiple sectors, specifically: TUGU SASAK (One Teacher and One Student, One Computer), which aims to expedite the development of human resources in Indonesia, and Green Nurul Haramain (Green Enha), a program that emphasizes community collaboration. Conserving the environment and implementing other initiatives.

Haramain Bakery Business Unit Profile

Currently, the Nurul Haramain NW Narmada Islamic Boarding School's activities are no longer limited to religious education, da'wah, community development and other social activities, but have also expanded into economic activities by developing various business units such as Haramain with the following structure:



Production Management and Halal Standardization of Haramain Bakery Products

Haramain Bakery is one of the business units of the Nurul Haramain Narmada Islamic boarding school. Haramain Bakery is engaged in making and selling bread. Ownership of the business unit is fully owned by the Islamic boarding school. The production management of the Haramain Bakery business unit is carried out independently by the employees of the Haramain Bakery business unit and the raw materials for making Haramain Bakery bread are also purchased at markets and supermarkets and then processed using modern machines. Production capacity can reach 300 to 500 loaves per day.

This explains that production management is the way a company manages the production process. The scope of production management includes company operational processes, production processes, raw material processing, places, technology and equipment needed or used. Production management is an activity in managing the resources used to produce goods. There are stages carried out in developing the Haramain Bakery business unit. Haramain Bakery's bread production processing activities until it is marketed to resellers are as follows:

- a) Selection of raw materials, the materials selected are good quality materials and are still in new condition and the fruit used is sorted first.
- b) Weighing the raw materials, weighing the raw materials must be done carefully and carefully, especially for the water used because it will affect the dough so that it does not become soft.
- c) Mixing the raw ingredients, before adding the water and butter, stir the dry ingredients first so that all the ingredients are mixed evenly and there are no lumps in the dough.
- d) After all the mixture is mixed evenly, then leave it for a few minutes and cover the mixture with plastic or cloth.
- e) After that, form the dough, forming the bread dough and filling it with various fillings, for example chocolate, tiramisu, shredded cheese and so on.
- f) Baking the dough, the bread baking process is the final step in producing Haramain Bakery bread.
- g) After baking the bread, then packaging. Packaging is carried out to maintain product quality and product safety as well as increase consumer appeal. Haramain Bakery product packaging is a good image of the product and can attract consumer buying interest.
- h) The final step taken is product marketing. For the marketing stage, the bread is usually delivered to resellers located outside the Nurul Haramain Islamic boarding school around West Lombok, Mataram and surrounding areas. Apart from that, bread is also delivered to the internal environment of Islamic boarding schools and to Haramain Mart.

When bread is nearing its expiration date, the reseller returns it to the Haramain Bakery production house. If the bread is undamaged, it can be converted into dry bread and resold to customers. There is a lack of information on the total quantity of items sold and the quantity of damaged goods. Regarding the standardization of halal products for the Haramain Bakery business unit, it has successfully obtained halal certification for its products and received high praise from the MUI institution. Additionally, the business unit has been recognized as a Visiting MSME at the MET event organized by the DANUS midwife and KAMMI throughout Mataram. This event is scheduled to take place on January 29, 2022.

Halal certification provides Muslim customers with a means of discerning and selecting items for use or consumption. By eating or utilizing halal items, one may ensure the product's purity and cleanliness. The installation of halal certification for Haramain Bakery goods has been successfully achieved, ensuring that the public may confidently purchase their products without any concerns.

Haramain Bakery goods obtain halal certification by the BPJPH (Halal Product Guarantee Organizing Agency). The presence of BPJPH enhances the validity of the certification issued by the MUI. The process of issuing halal certification for Haramain Bakery products involves various processes conducted by the business actor or the Director of the Nurul Haramain Islamic boarding school business unit, as outlined below: The manager of the Haramain Bakery business unit requests a halal certificate from BPJPH by submitting a written request that includes business data documents, names and types of products in the business unit, as well as a list of ingredients used in the Haramain Bakery processing process.

Furthermore, the choice between LPH or LPPOM-MUI is being considered. LPH is the governing body responsible for conducting inspections. Product inspection is conducted at the business unit's facility throughout the production process. The determination of halal products involves doing study on the raw ingredients, additives, processing facilities, and transportation methods used to get the items to resellers. Subsequently, the examination findings are forwarded to BPJPH. In order to achieve halal certification for Haramain Bakery goods, BPJPH will submit the inspection findings conducted by LPH to MUI for the purpose of obtaining a halal label. Subsequently, the MUI ascertained the halal status of the product by conducting a fatwa trial that spanned a duration of 30 days. Subsequently, the halal certificate mentioned in the MUI session was forwarded to BPJPH for the granting of halal certificates for Haramain Bakery goods.

For the standardization of halal in product management, it adheres to the regulations set by the Indonesian Ulema Council (MUI). The MUI's Food, Drug, and Cosmetics Study Institute (LPPOM-MUI) enforces halal standards and provides halal certification based on predetermined criteria for raw materials, production processes, and distribution. Products that have obtained halal certification from the MUI have fulfilled the halal criteria established by the organization.

Meanwhile, the head of the Haramain Bakery business unit often oversees the whole bread production process, from its creation to packing, to verify that Haramain Bakery products fulfill the halal product criteria before they are delivered to resellers. In addition, Haramain Bakery goods are fitted with CCTV cameras to ensure the maintenance of halal standards and cleanliness in the production process. A halal certificate is an official document issued by the Indonesian Ulema Council (MUI) that confirms a product's compliance with Islamic law, indicating that it is permissible for consumption by Muslims (Nuryati, 2012). The goal of halal certification is to get official legal acknowledgment that the product in question complies with halal regulations. The presence of a halal certificate is essential for Muslims to ensure the legality of products in society. However, in reality, there are still several businesses who have not obtained halal certification for their products (Nukeriana, 2018).

The Strategic Role of the Haramain Bakery Business Unit in Improving the Islamic Boarding School Economy

Apart from empowering the community, the Haramain Bakery business unit also has a function and has a positive impact on Islamic boarding schools and other educational institutions. Apart from

empowering the community and opening up employment opportunities for the local community, the Haramain Bakery business unit also provides opportunities for other Islamic boarding schools and schools to learn the process of making bread and open businesses in the bakery sector.

The function of the Haramain Bakery business unit lies not only in value, but also in its benefits to the community and plays an important role in empowering the community's economy. There is no charge for Islamic boarding schools or schools such as vocational schools to learn the process of making bread at Haramain Bakery and the Nurul Haramain Islamic boarding school facilitates those who are training by eating three times a day and taking it themselves in the Islamic boarding school's kitchen. Meanwhile, students and female students from other Islamic boarding schools such as the Nurul Bayan KLU Islamic boarding school, Nurul Hakim West Lombok and other Islamic boarding schools are not only facilitated with meals at the Islamic boarding school, but are also provided with beds during the training process at the Haramain Bakery business unit.

Supporting Factors for the Haramain Bakery Business Unit to Improve the Islamic Boarding School Economy

When it comes to enhancing the Haramain Bakery business unit, there are some variables that play a crucial role in its development, including having sufficient facilities and infrastructure. One of the measures taken to promote the development of the Haramain Bakery business unit is the installation of CCTV cameras in the production house. This strategy aims to facilitate the business unit's growth process. In addition, it is imperative for Haramain Bakery personnel and staff to consistently uphold cleanliness standards throughout the whole production process, including product packaging. The presence of CCTV facilities is an integral aspect of the surveillance and management of the Haramain Bakery business unit. In addition to sufficient facilities and infrastructure, resources also play a crucial role in supporting company operations. These resources encompass the land utilized by management as a means to facilitate the business unit, as well as the internal motivation impacted by the goal and willingness to foster growth. Motivation is the primary asset in the process of developing a company unit.

Inhibiting Factors and Constraints for the Haramain Bakery Business Unit

In implementation in a business unit, of course not everything goes well without any obstacles. In business unit activities, the marketing stage is one of the inhibiting factors in the business unit. This is because resellers do not understand how to market products. Apart from that, the obstacles faced are also in the form of human resources or (HR) which are still lacking and the potential is not yet maximized. The inhibiting factor is that several resellers have closed or stopped operating due to the increase in prices of raw materials and basic goods, so that the price of bread has also increased and the area is quite far from the production site, especially in the East Lombok area. Then the purchase of raw materials is also irregular. Apart from the increase in raw materials, transportation costs were also expensive because the transportation owned by the Haramain Bakery business unit was off.

CONCLUSION

The management model approach of Haramain Bakery incorporates several types of management and administration to enhance the economic performance of the Islamic boarding school, both internally and internationally. The management structure of the Haramain Bakery business unit encompasses human resource management, marketing, and financial management. Meanwhile, the management process has many stages, including arranging, implementing operations, and monitoring processes. According to the study findings, the management and governance structure of the Haramain Bakery business unit is now disorganized, and financial reporting is being carried out manually. Regarding production management and product halal standards, Haramain Bakery is a commercial entity of the Nurul Haramain Islamic boarding school that specializes in the manufacturing and sale of bread. The production management has been conducted autonomously, and the goods have obtained halal certification from the MUI institution in accordance with halal standards.

The experts have conducted a study to illustrate the strategic importance of the Haramain Bakery business unit in enhancing the economy of the Islamic boarding school. The Haramain Bakery business unit contributes both internally and externally. Internally, it covers the operational costs of the Nurul Haramain Narmada Islamic boarding school. Externally, it serves as an empowerment institution for the community by creating employment opportunities for local residents. Furthermore, the business unit implemented a strategy to augment revenue through the acquisition of bread production machinery and the expansion of marketing efforts by making Haramain Bakery products accessible in major supermarkets and traditional markets, thereby enabling them to rival established products and brands.

Furthermore, the purpose of the Haramain Bakery business unit extends beyond its monetary worth, encompassing its significance for the ummah and its crucial contribution to the empowerment of the ummah's economy. The development process of the Haramain Bakery business unit is supported by the installation of CCTV to ensure cleanliness throughout the production and packaging stages. However, there are hindering factors such as the closure or cessation of operations by several resellers due to the rise in raw material prices, as well as the distant location of the production site.

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