

## **Implementation of Halal Supply Chain in the Cooperative of Islamic Boarding School: Maqashid Syariah Perspective**

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### **Abstract**

Halal Supply Chain is an opportunity, especially for countries with a majority Muslim population, including Indonesia, to increase the competitiveness of national products in a global context. Islamic boarding schools as centers for the development of Islamic law, also have the opportunity to create and apply Halal Supply Chain principles in the business units they develop. This research examines the application of Halal



Supply Chain principles in Islamic boarding school cooperative business units that are integrated with Maqashid Syariah principles and their impact on business sustainability. This qualitative research was conducted at the "La Tansa" Retail Business Unit of Pondok Modern Darussalam Gontor. Data collection techniques used observation, interviews and document study. The research results show that implementing the Halal Supply Chain involves several steps to ensure that products and processes comply with the principles of Islamic law, such as (1) understanding halal requirements; (2) supplier selection; (3) production process; (4) halal certification; (5) documentation and tracking; (6) staff training; (7) storage and transportation; (8) regular audits and inspections; (9) continuous improvement. Implementation of the Halal Supply Chain in the "La Tansa" Retail Business Unit has integrated Maqashid Syariah principles. The implementation of Halal Supply Chain principles integrated with Maqashid Syariah principles contributes positively to the development of sustainable business models; and strengthen consumer confidence in the products and services offered. The findings of this research enrich our understanding of how Maqashid Syariah principles as the basic foundation of Islamic legal philosophy integrated with halal supply chain management principles in Islamic boarding school cooperative institutions can maximize business sustainability and increase public trust. Therefore, this research can be a model for other Islamic boarding schools that have business units.

**Keywords:** Cooperatives, Halal Supply Chain, Islamic Boarding School, *Maqashid Sharia*

### **Abstrak**

Rantai Pasokan Halal menjadi peluang khususnya bagi negara dengan penduduk mayoritas muslim, termasuk di Indonesia untuk meningkatkan daya saing produk nasional dalam konteks global. Pondok pesantren sebagai pusat pengembangan hukum Islam juga memiliki peluang untuk mengembangkan dan menerapkan prinsip-prinsip Rantai Pasokan Halal dalam unit usaha yang dikembangkannya. Penelitian ini mengkaji tentang implementasi prinsip-prinsip Rantai Pasokan Halal di unit usaha koperasi pondok pesantren, yang diintegrasikan dengan prinsip-prinsip Maqashid Syariah dan dampaknya terhadap keberlanjutan bisnis. Penelitian kualitatif ini dilaksanakan di Unit Usaha Ritel "La Tansa" Pondok Modern Darussalam Gontor. Teknik pengumpulan data menggunakan observasi, wawancara dan studi dokumen. Hasil penelitian menunjukkan bahwa penerapan Rantai Pasokan Halal melibatkan beberapa langkah untuk memastikan bahwa produk dan proses telah mematuhi prinsip-prinsip dalam hukum Islam, seperti (1) memahami persyaratan halal; (2) seleksi pemasok; (3) proses produksi; (4) sertifikasi halal; (5) dokumentasi dan penelusuran;

(6) pelatihan staf; (7) penyimpanan dan transportasi; (8) audit dan inspeksi reguler; (9) perbaikan berkelanjutan. Implementasi Rantai Pasokan Halal di Unit Usaha Ritel “La Tansa” telah mengintegrasikan prinsip-prinsip Maqashid Syariah. Implementasi prinsip-prinsip Rantai Pasokan Halal yang terintegrasi dengan prinsip Maqashid Syariah berkontribusi positif terhadap pengembangan model bisnis yang berkelanjutan; dan memperkuat kepercayaan konsumen terhadap produk dan layanan yang ditawarkan. Temuan penelitian ini memperkaya pemahaman tentang bagaimana prinsip-prinsip Maqashid Syariah sebagai landasan dasar falsafah hukum Islam yang diintegrasikan dengan prinsip-prinsip manajemen rantai pasokan halal di lembaga koperasi pondok pesantren dapat memaksimalkan keberlangsungan usaha dan meningkatkan kepercayaan masyarakat. Oleh karena itu penelitian ini dapat menjadi model bagi pondok pesantren lainnya yang memiliki unit usaha bisnis.

**Kata Kunci** : Koperasi, *Maqashid Sharia*, *Pondok Pesantren*, *Rantai Pasokan Halal*

## Introduction

Indonesia , as a country with the largest Muslim majority population in the world, with a population reaching 237.53 people as of December 2021 (reaching 86.9% of the total population), has the potential to become a country with the centre of the halal ecosystem in the world. According to data from the Global Islamic Economy (GIE) report, Indonesia has potential consumers related to Shariah products and services. Besides, Indonesia is also a country with many Islamic boarding schools, with a total of 26,975 Islamic boarding schools in 2016 and 28.984 in January 2022.<sup>82</sup> This fact is a big opportunity for Indonesia as the world's halal centre, considering most of the Islamic boarding schools in Indonesia have business units.

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<sup>82</sup> Firdha Aigha Suwito and Azhari Akmal Tarigan, “Program Pengembangan Ekonomi Berbasis Pondok Pesantren,” *Jurnal Inovasi Penelitian* 3, no. 1 (2022): 4371–82, <https://doi.org/10.47492/jip.v3i1.1644>.

Islamic Boarding Schools have great potential in realizing economic progress for the people.<sup>83</sup> Islamic Boarding Schools can use various methods in their surrounding environment, such as in the trade sector, which covers the entire value chain from production to consumption, services, savings and loans, and various types of Islamic boarding school business units under the auspices of Cooperatives of Islamic boarding school. Therefore, Islamic boarding schools are often a hope for society to provide more functions - not only related to spiritual teaching - but also related to prosperity and improving people's living standards. This can be achieved through various Islamic boarding school business units, which improve the boarding school's internal economy and the surrounding community's economy to participate in the country's development process. The National Committee for Sharia Economics and Finance (KNEKS) sees Islamic boarding schools as institutions or stakeholders with great potential to improve the Islamic economy, especially in the halal industrial sector. The Ministry of National Development Planning (Bappenas) confirmed this, which revealed that Islamic boarding schools play a significant role in improving the national halal value chain.<sup>84</sup>

Several previous related studies show that Islamic boarding schools in Indonesia play a role in improving the halal value chain. For example, research by Gunawan and Maryono discusses the advantages and obstacles of halal value chain management at the Al Mumtaz Islamic Boarding School Business Entity in Gunungkidul Yogyakarta.<sup>85</sup> Munawwaroh and Nurjanah's research on Digitalization of the Integrated Halal Value Chain

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<sup>83</sup> Fitria Nurul Azizah and Musyafa Ali, "Pembangunan Masyarakat Berbasis Pengembangan Ekonomi Pesantren," *Jurnal Ilmiah Ekonomi Islam* 6, no. 3 (2020): 645–53, <https://doi.org/10.29040/jiei.v6i3.1410>.

<sup>84</sup> Maya Silvana and Deni Lubis, "Faktor Yang Memengaruhi Kemandirian Ekonomi Pesantren (Studi Pesantren Al-Ittifaq Bandung)," *Al-Muzara'ah* 9, no. 2 (2021): 129–46, <https://doi.org/10.29244/jam.9.2.129-146>.

<sup>85</sup> Indra Gunawan and Maryono Maryono, "Implementasi Manajemen Rantai Nilai Halal Dimasa Kenormalan Baru: Studi Pada Badan Usaha Milik Pesantren Al Mumtaz Kabupaten Gunungkidul," *Jurnal Manajemen Dakwah* 8, no. 1 (2022): 51–78, <https://doi.org/10.14421/jmd.2022.81-03>.

Model. This research was conducted at the Darussalam Gontor Islamic Boarding School Business Unit.<sup>86</sup> Arda's research on the role and obstacles of Islamic Boarding School Cooperatives in strengthening the Halal Value Chain. This research was conducted at the AL Fatah Muhajirun Islamic Boarding School, South Lampung.<sup>87</sup>

The current research is similar to Munawwaroh's research, namely the research location at the Darussalam Gontor Islamic Boarding School. However, the current research discusses comprehensively the application of Halal Supply Chain principles which are integrated with Maqosid Syariah principles. The reason for choosing the research location in this research is: the "La Tansa" business unit, Darussalam Gontor, which is a retail business unit that sells various products and is managed independently by religious teachers and students.<sup>88</sup> This retail business unit "La Tansa" not only pursues profits but also functions as a means of education for religious teachers and students in independence and entrepreneurship.<sup>89</sup> Apart from that, the profits obtained by this business unit are also used to meet the needs of the cottage, develop other business units, and develop the economy of the surrounding community. The operation of the "La Tansa" retail business unit shows that the development of the halal industrial area is already underway.<sup>90</sup> However, several business sectors from "La Tansa" do not yet have halal certification from the Indonesian Ulema Council so they do not yet run a complete halal supply chain.

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<sup>86</sup> Adlina Salsabila Munawwaroh and Nurjanah Pujirahayu, "El-Avancee: Elaborasi Digitalisasi Model Rantai Nilai Halal Terpadu: Pesantren's Halal Knowledge Centre," *SYARIAH: E-Proceeding of Islamic Law* 2, no. 2 (2023): 139–50.

<sup>87</sup> Arrijal Ardha Muhammad, "PERAN KOPERASI PONDOK PESANTREN (KOPONTREN) DALAM UPAYA PENGUATAN HALAL VALUE CHAIN (Studi Pada KOPONTREN AL Fatah Muhajirun, Natar, Lampung Selatan)" (UIN RADEN INTAN LAMPUNG, 2022), 23–25.

<sup>88</sup> Editor, "Panca Jiwa," <https://gontor.ac.id>, 2022, <https://gontor.ac.id/panca-jiwa/>.

<sup>89</sup> Editor.

<sup>90</sup> Editor, "Kemenperin Bikin Kawasan Industri Halal," <https://kemenperin.go.id/>, 2016, <https://kemenperin.go.id/artikel/14913/Kemenperin-Bikin-Kawasan-Industri-Halal>.

This research discusses two main patterns, namely the application of Halal Supply Chain principles in Islamic boarding school cooperative business units which are integrated with Maqashid Syariah principles and their impact on business sustainability. This research is expected to find a halal supply chain management model that is integrated with Maqashid Syariah principles for the development and sustainability of Islamic boarding school business units.

## Methods

This research uses a qualitative approach. The research was conducted at the "La Tansa" Pondok Modern Darussalam Gontor business unit which is located in the centre of Ponorogo City. Data collection techniques used observation, interviews and document study. Observations were made on the production process, various products and services as well as product distribution in the "La Tansa" business unit which includes: Human resources, halal procurement, halal manufacturing, halal logistics and distribution, halal labels and packaging, and halal quality control. Meanwhile, interviews were conducted with the management of "La Tansa" to determine the certainty of the halal supply chain in all business sectors under the "La Tansa" business unit using five Maqashid Syariah indicators by the research objectives.

## Discussion

### 1. Conceptualization of Halal Supply Chain and its Relationship with *Maqashid Sharia*

*Halal* is the main requirement for Muslim consumers in consuming everyday products. A commodity to be consumed is declared halal if it meets

the indicators and requirements regulated by Islamic law.<sup>91</sup> In general, the halalness of a product is related to the halal way of obtaining it, processing it, suitability of the process, raw materials, and transportation from upstream to downstream to the final consumer.<sup>92</sup> A halal guarantee is a basic need for consumers, especially Muslim consumers, as a provider of certainty and convincing consumers that everything consumed is halal and suitable for consumption (*thoyyib*), which includes each stage and the components contained in the goods consumed.<sup>93</sup> So, halal is a necessity that must be observed as a form of obedience to Allah's command to avoid punishment. According to the term, Halal can be understood as something permitted by the *Shari'a*, regardless of all prohibitions attached to it, and permitted by the *Shari'a* to be implemented.<sup>94</sup>

If it is related to business processes, halal is not only related to the final product consumed by consumers. Halal elements can also be included in the production process of a commodity, especially in the existing supply chain.<sup>95</sup> The supply chain can be interpreted as a network between parties simultaneously interconnected or connected to change essential commodities (upstream) or raw goods, which are then managed into finished goods or finished goods products (downstream).<sup>96</sup> The involvement

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<sup>91</sup> Ma'ruf Amin, *Fatwa Produk Halal Melindungi Dan Menentramkan* (Jakarta: Pustaka Jurnal Halal, 2010), 171.

<sup>92</sup> Abd Rohman Fahrudin, "Implementasi Pengelolaan Makanan Halal Di Indonesia (Studi Analisis UU Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal)," *At-Tasharruf" Jurnal Kajian Ekonomi Dan Bisnis Syariah"* 1, no. 1 (2019): 37–46, <https://doi.org/10.32528/at.vii1.2488>.

<sup>93</sup> Marin Neio Demirci, Jan Mei Soon, and Carol A Wallace, "Positioning Food Safety in Halal Assurance," *Food Control* 70 (2016): 257–70, <https://doi.org/10.1016/j.foodcont.2016.05.059>; Jawad Alzeer, Ulrike Rieder, and Khaled Abou Hadeed, "Rational and Practical Aspects of Halal and Tayyib in the Context of Food Safety," *Trends in Food Science & Technology* 71 (2018): 264–67, <https://doi.org/10.1016/j.tifs.2017.10.020>.

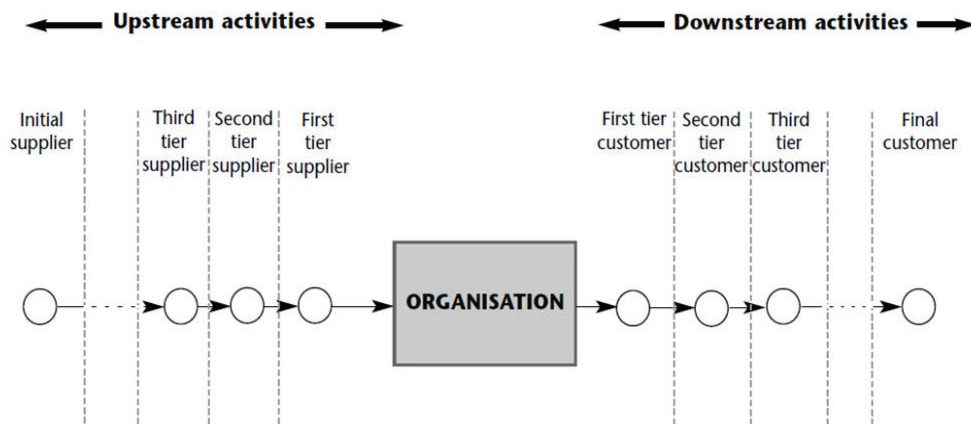
<sup>94</sup> Yusuf Qardhawi, *Halal Dan Haram Dalam Islam* (Solo: Era Adicitra Intermedia, 2016).

<sup>95</sup> Golnaz Rezai, Zainalabidin Mohamed, and Mad Nasir Shamsudin, "Can Halal Be Sustainable? Study on Malaysian Consumers' Perspective," *Journal of Food Products Marketing* 21, no. 6 (2015): 654–66, <https://doi.org/10.454446.2014.883583>.

<sup>96</sup> Miftahul Hasanah and Abd Rohman Fahrudin, "Analisis Halal Supply Chain Management (SCM) Dalam Perspektif Maqashid Syariah," *At-Tasharruf" Jurnal Kajian Ekonomi Dan Bisnis Syariah"* 2, no. 2 (2020): 73–80,



of various parties emphasizes the responsibility of each party because the success of making a product will occur if all parties carry out their duties well.<sup>97</sup> In this process, a series of value additions occur to the product, providing benefits to end users or consumers.<sup>98</sup> Basic commodity activities (upstream) are dominated by purchasing activities carried out by parties to obtain raw materials that will be processed and processed by that party—buy side. After that, finished suitable product activities are dominated by parties or actors who are there to distribute the products they have processed to final consumers who will use certain commodities - the sell side.<sup>99</sup> Each of these two stages involves actors with levels or classifications that are divided into several tiers, as can be seen from the following picture:



**Picture 1.** Supply Chain Activities. Source: (Waters, 2003)<sup>100</sup>

Conceptually, supply chain management (SCM) can be interpreted as managing the flow of goods and services covering processes from upstream to downstream covering various sectors and processes, from material storage and material processing to material transformation processes that

<https://doi.org/10.32528/at.v2i2.5424>.

<sup>97</sup> Mohd Imran Khan, Abid Haleem, and Shahbaz Khan, "Defining Halal Supply Chain Management," *Supply Chain Forum: An International Journal* 19, no. 2 (2018): 122–31, <https://doi.org/10.1080/16258312.2018.1476776>.

<sup>98</sup> Harrison Alan and Van Hoek Remko, *Logistics Management and Strategy: Competing through the Supply Chain (3rd Edition)* (Harlow, England: Pearson, 2014).

<sup>99</sup> Donald Waters, *Logistics: An Introduction to Supply Chain Management* (Basingstoke: Palgrave macmillan, 2003).

<sup>100</sup> Waters.



add value to a particular commodity. Therefore, supply chain management generally includes functional and organizational aspects.<sup>101</sup> Functional aspects in supply chain management include functions from all aspects of manufacturing in an institution or organization, such as purchasing, assembling, production, and research and development. In this functional aspect, an organization or manufacturing company that plays a role in marketing, sales, research, and development plays a role in bridging suppliers and consumers.<sup>102</sup> Meanwhile, regarding organizational aspects, this management is concerned with the interrelationship of all parties from upstream to downstream (upstream and downstream) in certain supply chain activities.

If this concept is combined with the halal concept, the goodness of a product will be guaranteed and provide benefits for many parties, not only in one field or sector. Therefore, this integration is essential and is often known as Halal Supply Chain Management. The halal supply chain itself can be interpreted as a long series of processes, starting from the source of supply to reaching the final consumer, which can ensure that the commodities to be consumed are halal.<sup>103</sup> Furthermore, halal supply chain management is a system controlled and structured by Islamic value standards for the entire production process.<sup>104</sup> This step aims to ensure that the halalness of a commodity is not only related to the final consumption of the product but also covers all activities in the supply chain, which include

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<sup>101</sup> Sunil Chopra and Peter Meindl, *Supply Chain Management: Strategy, Planning, and Operation*, 6th ed. (Boston: Pearson New York, NY, USA, 2016).

<sup>102</sup> Abid Haleem, Mohd Imran Khan, and Shahbaz Khan, "Conceptualising a Framework Linking Halal Supply Chain Management with Sustainability: An India Centric Study," *Journal of Islamic Marketing* 12, no. 8 (2021): 1535–52, <https://doi.org/10.1108/JIMA-07-2019-0149>.

<sup>103</sup> Emi Normalina Omar and Harlina Suzana Jaafar, "Halal Supply Chain in the Food Industry - a Conceptual Model," in *2011 IEEE Symposium on Business, Engineering and Industrial Applications (ISBEIA)* (IEEE, 2011), 384–89, <https://doi.org/10.1109/ISBEIA.2011.6088842>.

<sup>104</sup> Marco Tieman, Jack G A J Van der Vorst, and Maznah Che Ghazali, "Principles in Halal Supply Chain Management," *Journal of Islamic Marketing* 3, no. 3 (2012): 217–43, <https://doi.org/10.1108/17590831211259727>.

product handling and management (inventory management, storage, and processing of materials).

If we look at the current practice of halal supply chain development, it is necessary to create a system that guarantees the operation of halal supply chains in a sustainable manner, which runs in the domestic sphere and can also develop into the national and international spheres. To support the success of this halal supply system, several concepts and criteria can be used so that synergy and integrity can operate in several aspects, including (1) human resources, (2) halal manufacturing, (3) halal procurement, (4) halal quality control, (5) halal logistics and distribution, (6) halal labels and quality.<sup>105</sup>

The four main activities in halal supply chain management are related to (1) halal procurement, which is related to the procurement of halal raw materials from upstream to downstream starting from the source and payment system; (2) halal manufacturing (processing) which is related to the transformation of raw materials into commodities ready for consumption with halal procedures and standards through the application of Sharia systems and values in the process, (3) halal distribution which includes commodity packaging, which uses good elements including halal certification on the commodities, (4) halal logistics (supply chain) which is related to the protection, organization and identification of products and materials before the commodities reach the hands of end users or final consumers.<sup>106</sup> These four processes can be simplified in the following chart:

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<sup>105</sup> Tian Nur Ma'rifat and Arief Rahmawan, "Pengembangan Kerangka Konseptual Model Rantai Pasok Halal Pada Komoditas Daging Ayam Di Kabupaten Ponorogo," *Jurnal Pertanian CEMARA* 14, no. 1 (2017): 47–53, <https://doi.org/10.24929/fp.v15i2.655>.

<sup>106</sup> Tieman, Van der Vorst, and Ghazali, "Principles in Halal Supply Chain Management."



**Figure 1.** Principles of Halal Supply Chain Management. Source: (Tieman, van der Vrost, & Ghazali, 2012)

The basic principle of a halal supply Chain is the flow of processing materials or products through a supply chain that complies with halal standards. Some of the principles in the halal supply Chain include: avoiding contamination, avoiding mistakes, ensuring consistency with shariah and the expectations of Muslim customers.<sup>107</sup>

Conceptually, the substantive aim of Sharia is to create general benefits for all humans as a whole, with a flexible and dynamic nature, not rigid and able to keep up with the times.<sup>108</sup> The complex problems faced by Muslims can be resolved by using the Al-Qur'an and hadith as references, which will ultimately help Muslims to achieve sharia goals. One of the problems faced can be analyzed using *Maqashid Sharia*, which refers to 5 things, including (1) protecting religion (*hifdzud-din*), (2) protecting the soul (*hifdzun-nafs*), (3) protecting offspring (*hifdzun-nasl*), (4) guarding wealth (*hifdzun-maal*), (5) guarding reason (*hifdzun-'aql*).<sup>109</sup> If related to the Islamic economic context, this benefit is measured through *Maqashid*

<sup>107</sup> Yusaini Hisham Mohamed, Abdul Rahman Abdul Rahim, and Azanizawati Ma'aram, "The Effect of Halal Supply Chain Management on Halal Integrity Assurance for the Food Industry in Malaysia," *Journal of Islamic Marketing* 12, no. 9 (2020): 1734–50, <https://doi.org/10.1108/JIMA-12-2018-0240>.

<sup>108</sup> Abdullahi Ahmed An-Na'im, "The Normative Relevance of Sharia in the Modern Context," *Rudolph Peters, Peri Bearman, The Ashgate Research Companion to Islamic Law*, 2014, 307–19.

<sup>109</sup> Luqman Rico Khashogi Luqman, "Menakar Rekonstruksi Maqashid Syariah:(Telaah Genealogis Pendekatan System Jasser Auda)," *POLITEA: Jurnal Politik Islam* 5, no. 1 (2022): 64–82, <https://doi.org/10.20414/politea.v5i1.5042>; Muhammad Mattori, *Memahami Maqashid Syariah Jasser Auda (Berbasis Pendekatan Sistem)* (Guepedia, 2020), 5.

*Sharia* to measure the suitability of the final goal of business activities or *muamalah* through several predetermined indicators.

## **2. Implementation of Halal Supply Chain at 'La Tansa' of Islamic Boarding School Cooperative**

Islamic boarding schools are an integral part of national development, especially in the social and economic fields which impact the national scale.<sup>110</sup> This becomes a challenge for Islamic boarding schools that generally focus on religious sciences. Islamic boarding schools have great potential to develop and improve community welfare.<sup>111</sup> When linked to the concept of a halal supply chain, Islamic boarding schools are seen as having a large role and potential in maintaining a complex and sustainable business ecosystem.

Halal supply chain based on Islamic boarding schools has great potential and is strategic, effective, and efficient. All elements in the Islamic boarding school, starting from the students, Ustadz and the workforce involved, are accustomed to living with Islamic values, which are implemented in the lifestyle of every person in the Islamic boarding school.<sup>112</sup> For example, at the 'La Tansa' Islamic Boarding School Cooperative, Darussalam Gontor Modern Islamic Boarding School and Darussalam Gontor. This business unit has a cooperative legal entity with Number 8371/BH/II/96, dated 29 July 1996 and management system is

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<sup>110</sup> Mohammad Arif Agus Sugiono and Rahma Indrarini, "Kemandirian Dan Pemberdayaan Ekonomi Berbasis Pesantren (Studi Kasus Pada Pesantren Al-Amanah Junwangi Krian)," *Jurnal Ekonomika Dan Bisnis Islam* 4, no. 1 (2021): 88–98, <https://doi.org/10.26740/jekobi.v4n1.p88-98>; Muhammad Shodiq, "Pesantren Dan Perubahan Sosial," *Jurnal Sosiologi Islam* 1, no. 1 (2011): 111–22.

<sup>111</sup> Mumfarida Mumfarida and Dzikrulloh Dzikrulloh, "Implementasi Halal Pada Proses Produksi Bisnis Pesantren (Multicase Studi)," *Izdihar: Jurnal Ekonomi Syariah* 1, no. 2 (2021): 1–20, <https://doi.org/10.32764/izdihar.v1i2.2147>.

<sup>112</sup> Fahmi Ali Hudaefi and Neni Heryani, "The Practice of Local Economic Development AndMaqāsid Al-Sharī'Ah," *International Journal of Islamic and Middle Eastern Finance and Management* 12, no. 5 (2019): 625–42, <https://doi.org/10.1108/imefm-08-2018-0279>.

managed on a self-managed basis involving Ustadz and Islamic boarding school students.<sup>113</sup> This internal management aims to maintain Islamic boarding school values in the business world so that the spirit of honesty, trustworthiness, sincerity, responsibility, loyalty and devotion can continue in Islamic boarding school activities.<sup>114</sup> Apart from that, the existence of this business unit can also be used as an effort to educate students and Ustadz in the fields of economics, entrepreneurship, independence and sincerity. The results of this management will later be used to meet the needs of Islamic boarding schools.<sup>115</sup> The La Tansa Cooperative business also provides benefits to the surrounding environment. For example, the construction of several facilities and infrastructure needed by the community around Islamic boarding schools.<sup>116</sup>

The management nature of this business unit is bottom-up, not based on instructions from the leadership.<sup>117</sup> The principle used in managing this business unit is "Panca Jiwa", namely sincerity, simplicity, independence, Islamic preaching and freedom.<sup>118</sup>

The buying and selling system maintained by this business unit is honest, does not tolerate fraud, has no elements of usury, is free from elements of injustice that originate from fraud (taghrir), and is free from manipulation and monopoly (I'tikar).<sup>119</sup> In terms of the supply chain, La Tansa implements a one-stop system, where there is one distribution center

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<sup>113</sup> Abdullah Syukri Zarkasyi, *Manajemen Pesantren: Pengalaman Pondok Modern Gontor*, 2nd ed. (Ponorogo: Trimurti Press, 2005), 30.

<sup>114</sup> Arna Asna Annisa, "Kopontren Dan Ekosistem Halal Value Chain," *Jurnal Ilmiah Ekonomi Islam* 5, no. 1 (2019): 1–8, <https://doi.org/10.29040/jiei.v5i01.398>.

<sup>115</sup> Suharto Suharto and Muhammad Iqbal Fasa, "Model Pengembangan Manajemen Bisnis Pondok Modern Darussalam Gontor Ponorogo, Indonesia," *Li Falah: Jurnal Studi Ekonomi Dan Bisnis Islam* 3, no. 2 (2018): 92–110, <https://doi.org/10.31332/lifalah.v3i2.1199>.

<sup>116</sup> M Hisyam, "Pengelolaan Unit Usaha Retail 'La Tansa Department Store'," interview by Bagaskara Sagita Wijaya, May 9, 2023.

<sup>117</sup> Arifkoes, "Pengelolaan Unit Usaha Retail 'La Tansa Department Store,'" <https://arifkoes.wordpress.com/>, 2017, <https://arifkoes.wordpress.com/2017/03/21/ekonomi-berdikari-santri-gontor/>.

<sup>118</sup> Editor, "Panca Jiwa."

<sup>119</sup> Shamsiah Mohamad, "Ciri-Ciri Keuntungan Menurut Perspektif Islam," *Jurnal Syariah* 10, no. 1 (2002): 121–37.

that accommodates goods from various suppliers of goods to be sold, which come from many big cities, such as Yogyakarta, Mojokerto, Surabaya, and Bandung before finally being distributed to all business units under the auspices of La Tansa. Not only does it involve the large manufacturing sector, but commodity sales in La Tansa also involve teachers/clerics, the community, and local cooperatives to meet the needs of students.<sup>120</sup>

The La Tansa Cooperative Business Unit applies strict principles in managing the halal value chain. First, ensuring that all raw materials used in producing or supplying food and other goods are halal. Value chain management refers to the management process involving planning, procurement, production, and distribution to produce and provide halal products and services. This institution collaborates with trusted manufacturers and suppliers with valid halal certification. Each supplier must guarantee the halalness of its products before collaborating with the La Tansa Cooperative. Second, in the production process, the La Tansa cooperative business unit has a strict monitoring system to ensure there is no mixture or contamination of non-halal ingredients. A team of specially trained halal supervisors is responsible for monitoring all stages of production, from processing to distribution. They ensure that all processes comply with halal principles and standards.<sup>121</sup>

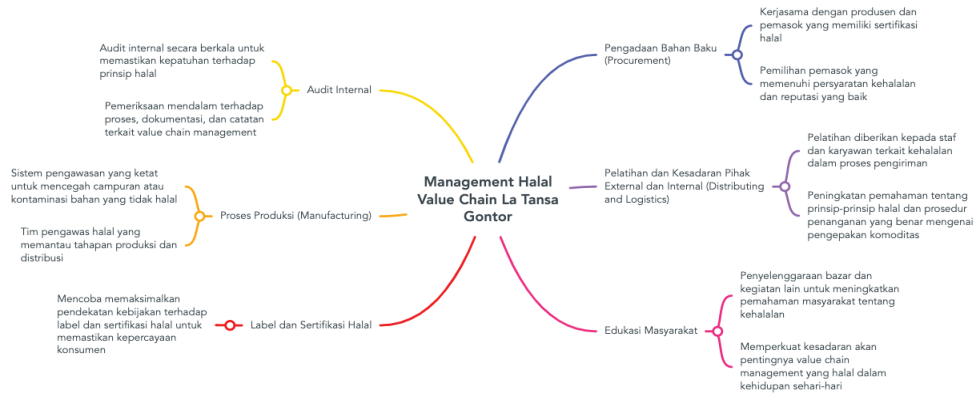
The Halal Value Chain Management chart at La Tansa Gontor can be described in the following stages.<sup>122</sup>

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<sup>120</sup> Imam Muchtar, Sistem Pengelolaan Unit Usaha La Tansa Gontor, interview by Bagaskara Sagita Wijaya, May 1, 2023.

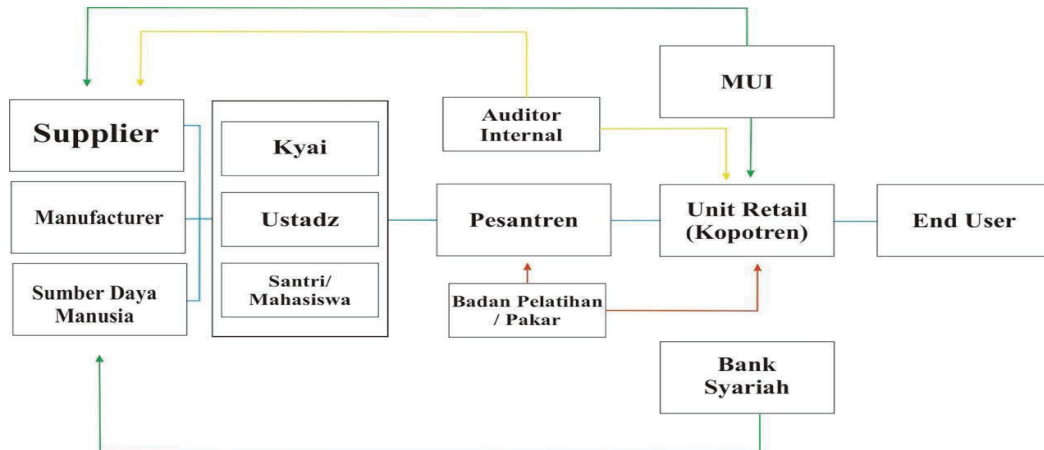
<sup>121</sup> Imam Muchtar, Sistem Pengelolaan Unit Usaha La Tansa Gontor, interview by Bagaskara Sagita Wijaya, May 1, 2023.

<sup>122</sup> Lamya Nurul Fadhilah and Syamsuri Syamsuri, "Depicting Halal Value Chain At The Gontor Alumni Pesantren Forum (Fpag)," *Miqot* 46, no. 2 (2022): 162–85, <https://doi.org/10.30821/miqot.v46i2.980>.



**Chart 1.** Management Halal Value Chain La Tansa Gontor

The implementation of Halal Value Chain Management at La Tansa Gontor can be described in the following chart.



**Chart 2.** Implementation of Halal Value Chain in La Tansa Gontor

The implementation of the Halal Supply Chain in the "La Tansa" retail business unit at the Darussalam Gontor Modern Islamic Boarding School is very important to maintain product halalness and ensure the needs of consumers who want halal products are met. Through strict policies, strict supervision, training and a deep understanding of religious values, the "La Tansa" retail business unit has created a halal supply chain and implemented practices that are consistent with halal principles. The Halal



Supply Chain in the La Tansa Business unit is not only about halal technical aspects but also represents a commitment to strengthening religious values, brotherhood and social responsibility. The Halal Supply Chain in the "La Tansa" retail business unit is a planned and committed effort to maintain halal products, uphold religious values, and provide quality service to consumers. Through a deep understanding of the Halal Supply Chain and the integration of religious values, the "La Tansa" retail business unit is an inspiring example of implementing halal practices and creating a sustainable economic ecosystem in the Islamic boarding school.

### **3. Halal Supply Chain in La Tansa Cooperative: Maqashid Syariah Perspective**

*Maqashid Sharia* focuses on every form of benefit, which contains several aspects of Sharia law that must be fulfilled.<sup>123</sup> The various problems humans face can be analyzed using the teachings and measurements contained in the Maqashid Sharia concept to find a conformity between human behavior and the goals of the Shari'a and the goals of the Islamic religion. Maqashid Sharia focuses on five (5) things that must be achieved in human life activities, which include Hifdzu Din, Hifdzu Nafs, Hifdzu Nasl, Hifdzu Maal, and Hifdzu Nasl.<sup>124</sup> If these five aspects can be fulfilled, then the final goal of human life is to provide benefits for all humans.

The Halal Supply Chain implementation at La Tansa Cooperative, when viewed from a Jaser Auda's Maqashid Sharia perspective, reflects a commitment to fulfilling the main principles of Islam, which involve maintaining and fulfilling the basic needs of humanity.

#### **a. Hifdzu Din (Religious Maintenance)**

<sup>123</sup> Nurhadi Nurhadi, "The Importance of Maqashid Sharia as a Theory in Islamic Economic Business Operations," *International Journal of Islamic Business and Economics (IJIBEC)* 3, no. 2 (2019): 130–45, <https://doi.org/10.28918/ijibec.v3i2.1635>.

<sup>124</sup> Auda Jasser, *Maqashid Al-Syari'ah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008), 8; Arina Haqan, "Rekonstruksi Maqashid Al-Syari'ah Jasser Auda," *Jurnal Pemikiran Dan Ilmu Keislaman* 1, no. 1 (2018): 135–52.

In practice, Halal Supply Chain Management at La Tansa Gontor is integrated with understanding halal in Islam. Implementing this principle involves selecting suppliers with valid halal certification, strict supervision of all stages of production, and regular internal audits to ensure compliance with halal principles. This maintains religion by ensuring the products produced comply with Islamic teachings. All employees who work in every part of the business have been given training and understanding by the *murabba* and the *ustadz*, who are their mentors in all production activities. Every day, these supervisors will be present at La Tansa and supervise all activities carried out by the employees. The urgency of understanding the importance of halal products is a standard that must be implemented and carried out periodically through internal management audits so that the certainty of *Hifdzu Din* (religious protection) can be maintained. Not only in terms of supervision, several times the management will hold training for employees so that their understanding of the halalness of this product must be maintained. Besides that, this is intended to ensure that all stakeholders involved, especially employees and suppliers, always behave honestly and responsibly and obey Allah's commands in economic activities.

### **b. Hifdzu Nafs (Soul Maintenance)**

In the element of *Hifdzu Nafs* (protection of the soul), implementing Halal Supply Chain also involves guaranteeing the safety and halalness of products consumed by final consumers, both Muslim and non-Muslim consumers.<sup>125</sup> This is important and must be maintained in the Halal Supply Chain mechanism, especially in business units belonging to Islamic Boarding Schools. The main aim of preserving life is to help humans—all

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<sup>125</sup> Hasniati Hasni and Rahmat Husein Lubi, "Analysis Of Maqasid Syariah On The Legal Development Of The Halal Industry As A Form Of Consumer Protection," *Al-Muamalat: Jurnal Hukum Dan Ekonomi Syariah* 8, no. 2 (2023): 20–29, <https://doi.org/10.32505/muamalat.v9i2>.

consumers who consume the commodities sold—to preserve their souls by consuming halal products, be it food or non-food commodities.<sup>126</sup>

Several business units, especially the food court, which is located in the same building as the bookstore and this sporting goods shop, are supplied with raw materials by internal suppliers, which are still under the auspices of Darussalam Gontor Modern Islamic Boarding School. One of the suppliers is the Chicken Slaughterhouse, owned by Darussalam Gontor Modern Islamic Boarding School. By using suppliers who are guaranteed to be halal, it can be concluded that compliance with halal principles can be maintained, especially in ensuring that haram elements or substances are not contaminated in any raw materials used. This also applies to other business units, including the sale of bottled drinking water. Gontor, through its trademark called "Amidas," is also the leading supplier of this retail business unit. Praoduk Amidas is an original product belonging to Pondok Modern Darussalam Gontor, certified halal. In general, the steps taken by La Tansa include correct handling of food ingredients, quality control, and protecting consumers from potential risks associated with non-halal or unsafe products. In this way, La Tansa Gontor maintains consumers' lives because the provision of its products—from selecting raw materials to the production process to distribution—uses a halal process.<sup>127</sup>

### **c. Hifdzu Nasl (Offspring Maintenance)**

Conceptually, the application of the Halal Supply Chain in terms of preserving life includes maintaining and developing products that align with family values and the health of future generations.<sup>128</sup> This is done through

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<sup>126</sup> Kiki Damayanti and Atiqi Chollisni Nasution, "ALMAQASID ASSHARIA AS A BASIC DECISION MAKING ON SELECTING ISLAMIC PROPERTY," *Islamonomics: Journal of Islamic Economics, Business and Finance* 9, no. 2 (2019): 133–45.

<sup>127</sup> Imam Muchtar, Sistem Pengelolaan Unit Usaha La Tansa Gontor, interview by Bagaskara Sagita Wijaya, May 1, 2023.

<sup>128</sup> Kamisah Supian and Mokhtar Abdullah, "Halal Supply Chain Commitment for Enhancing Halal Food Integrity in Malaysia," in *Contemporary Management and Science Issues in the Halal Industry: Proceedings of the International Malaysia Halal Conference (IMHALAL)* (Springer, 2019), 373–83, [https://doi.org/10.1007/978-981-13-2677-6\\_31](https://doi.org/10.1007/978-981-13-2677-6_31).

strict monitoring and control of the ingredients used in the production of halal products and consumer safety so that haram elements do not damage the bodies of future generations or by actively carrying out social development through various series of events involving people across generations.<sup>129</sup> Maqashid Sharia teaches that protecting offspring is an essential element to be paid attention to. Taking care of offspring is not only related to choosing a good partner to produce offspring and create a good civilization but also to being kind and friendly, maintaining cleanliness, being honest and fair, and helping each other.<sup>130</sup>

The La Tansa Retail Business Unit has implemented this life-saving point. Through several agendas that are held regularly, such as the bazaar held every Muharram, La Tansa provides promotions in the form of discounts, bonuses, and other programs, such as a series of competitions that are La Tansa's concern for customer happiness, as well as forms of social development from La Tansa to the surrounding community. The La Tansa Retail Business Unit has implemented this life-saving point. Through several agendas that are held regularly, such as the bazaar held every Muharram and the series of competitions included in it, it proves that La Tansa tries to maintain human activity across generations so that community interactions remain within the corridors of Islamic law. For example, children can actively contribute to maintaining the quality of existing civilization through the call to prayer and juz amma memorization competitions. Apart from protecting food that enters the body and influencing all human actions, La Tansa also maintains public health through badminton competitions for adults.<sup>131</sup> This cross-generational

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<sup>129</sup> Fatima Zahra Fakir, Happy Sista Devy, and Brahim Izikki, "Halal Food to Achieve the Sustainable Development Goals (SDG) 2030," *Journal of Islamic Tourism (JIT)* 3, no. 1 (2023): 4–33.

<sup>130</sup> Mansur Chadi Mursid, Fathul Aminudin Aziz, and Dita Anjani, "The Role of Sharia Economics in Realizing Sustainable Green Economic Development," *Journal of Infrastructure, Policy and Development* 8, no. 5 (2024): 1–9, <https://doi.org/10.24294/jipd.v8i5.5012>.

<sup>131</sup> Imam Muchtar, Sistem Pengelolaan Unit Usaha La Tansa Gontor, interview by Bagaskara Sagita Wijaya, May 1, 2023.

development step carried out by La Tansa can be said to mean that preserving life is also an essential aspect in a series of business activities, especially halal supply chain management because in the practice of bazaars and competitions that are carried out, logistics - food and drinks - are maintained. Halal is the same commodity sold at the La Tansa retail business unit.

#### **d. Hifdzu Maal (Property Maintenance)**

In the context of Halal Supply Chain the view of Maqashid Sharia is in the corridor of maintaining assets, which means wise management of resources and wealth related to Halal supply chains. Safeguarding property is an obligation for all Muslims worldwide, understanding that property owned by a person must be used efficiently and effectively without wasting and discarding it in vain and wastefully.<sup>132</sup> This is based on the fact that every piece of property owned by someone contains property belonging to someone else. The property right is to be spent by Islamic law.<sup>133</sup> In practice, La Tansa Gontor ensures that resources are used efficiently and that there is no waste in the production process.<sup>134</sup> A part from that, through the tagline "You Shop, You Do Charity" used by Pondok Modern Darussalam Gontor, consumers who shop at La Tansa can participate in building the cottage as a center of Islamic civilization.<sup>135</sup> This tagline is a form of redistribution of profits from economic activities carried out by La Tansa. The independence of Islamic boarding schools is crucial to maintaining Islamic civilization's strength. Through this mechanism, the profits are entirely to support all

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<sup>132</sup> Badrun Syahir and Mustaffa Abdullah, "The Property in Islam (Imam Muhammad Abu Zahrah's Perspective)," *ISLAMICONOMIC: Jurnal Ekonomi Islam* 8, no. 1 (2017): 59–76, <https://doi.org/10.32678/ijeiv8i1.63>.

<sup>133</sup> Abdurrahman Siregar, "The Concept of Property and Ownership in Islam," *Randwick International of Social Science Journal* 2, no. 4 (2021): 341–46, <https://doi.org/10.47175/rissj.v2i4.314>.

<sup>134</sup> M Hisyam, Pengelolaan Unit Usaha Retail "La Tansa Department Store", interview by Bagaskara Sagita Wijaya, May 9, 2023.

<sup>135</sup> ILKOM UNIDA, "Anda Belanja Anda Beramal," [www.instagram.com](http://www.instagram.com), May 1, 2023, <https://www.instagram.com/p/Cu93RUipohu/>.

cottage activities and not solely to improve the welfare of parties or stakeholders related to La Tansa's economic activities.

### **e. Hifdzu Aql (Intellectual Preservation)**

Halal Supply Chain Management principles in the Maqashid Sharia aspect at La Tansa Gontor include transparency, accountability, and fairness in supply chain management. This aims to maintain common sense by ensuring that business processes run with integrity and transparency and do not exploit or harm consumers or business partners. In all of Ratail's business units, from bookstores and food courts to sports equipment, all prices are displayed clearly, and no elements can reduce transparency. Intrinsically, La Tansa also avoids selling dangerous products or commodities, such as alcohol, illegal drugs, and other products that can damage body organs and brain performance, thereby affecting the human mind.<sup>136</sup> Besides that, the integrity of all business components owned by Darussalam Gontor Modern Islamic Boarding School is also a concrete step to connect and collaborate so that the running Halal Supply Chain concept can benefit all parties involved, starting from the upstream and downstream.

Several studies regarding Sharia Maqashid often use the development of a performance measurement system, and the dimensions of maqashid generally use five levels of protection interests<sup>137</sup>, including protection of faith, life, reason, lineage and property.<sup>138</sup> These five types of protection describe the critical levels (*darūriyyāt*) in the traditional maqasid classification.

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<sup>136</sup> Imam Muchtar, Sistem Pengelolaan Unit Usaha La Tansa Gontor, interview by Bagaskara Sagita Wijaya, May 1, 2023.

<sup>137</sup> Adam Mohd Saifudin, Siti Norezam Othman, and Ezanee Mohamed Elias, "Exploring in Setting a Model for Islamic Supply Chain in Malaysia," *International Review of Management and Marketing* 7, no. 1 (2017): 95–102.

<sup>138</sup> Faried Kurnia Rahman et al., "Maqashid Al-Shari'ah-Based Performance Measurement for the Halal Industry," *Humanomics* 33, no. 3 (2017): 357–70, <https://doi.org/10.1108/h-03-2017-0054>.

*Maslahat Dharuriyyat* is an obligation that must be carried out to achieve goodness related to the worldly and spiritual dimensions.<sup>139</sup> If this is not achieved, then there will be damage to the components of life, such as prayer, eating, fasting, and other forms of worship. If it is related to the economy, it is necessary to ensure that there is *'iwadh* in transactions or ownership transfers, such as in buying and selling.<sup>140</sup> Based on the general maqasid conception, Halal Supply Chain is carried out by human nature to avoid the possibility of opposing sides appearing and occurring and enabling various good things to occur in human life. The implementation of Halal Supply Chain also represents an effort to build a stable social system and development through various steps, such as orderly administration to achieve prosperity, as intended by Sharia.<sup>141</sup> Therefore, when viewed from the Maqashid Sharia perspective, Halal Supply Chain is considered an effort to protect individual and collective human life—both Muslims and non-Muslims—from destruction, as well as anticipating damage and destruction and all its possibilities before they occur and harm society.

There are six system features that Jasser Auda has optimized as an analysis tool, namely the cognitive dimensions of religious thought (cognition), wholeness, openness, hierarchy of thinking that influences each other (interrelated hierarchy), and spiritual thinking that involves various dimensions (multidimensionality). and purposefulness. This caused Jasser Auda to place Maqasid Syariah as a fundamental principle and methodology in the contemporary Islamic legal reform he advocated.<sup>142</sup>

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<sup>139</sup> Abdurrahman Kasdi, "Maqasyid Syari'ah Perspektif Pemikiran Imam Syatibi Dalam Kitab Al-Muwafaqat," *YUDISIA: Jurnal Pemikiran Hukum Dan Hukum Islam* 5, no. 1 (2016), <https://doi.org/10.21043/yudisia.v5i1.693>.

<sup>140</sup> Buerhan Saiti and Adam Abdullah, "Prohibited Elements in Islamic Financial Transactions: A Comprehensive Review," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 21, no. 3 (2016), <https://doi.org/10.31436/shajarah.v21i3.416>.

<sup>141</sup> Muhammad Aunurrochim Mas'ad and Najwa Alyaa Abd Wakil, "Halal Industry and Islamic Finance Institution's Role: Issues and Challenges," *INSLA E-Proceedings* 3, no. 1 (2020): 643–59.

<sup>142</sup> Retna Gumanti, "Maqasid Al-Syariah Menurut Jasser Auda (Pendekatan Sistem Dalam Hukum Islam)," *Jurnal Al Himayah* 2, no. 1 (2018): 97–118.



Considering that the effectiveness of a system is measured based on the level of achievement of its objectives, the effectiveness of the Islamic legal system is assessed based on the level of achievement of its Maqasid Syariah. In other words, to what extent is the level of problem-solving for specific problems? Is it more effective and efficient, and does it benefit people and humanity more significantly.<sup>143</sup>

Jasser Auda emphasized that the Maqasid of Islamic law is the core objective of Usul's linguistic and rational ijthad methodology.<sup>144</sup> Furthermore, the realization of Maqasid, from a system perspective, maintains openness, renewal, realism and flexibility in the Islamic legal system. Therefore, the validity of ijthad and the validity of a law must be determined based on the level of realization of the Maqasid Syariah that is carried out. Thus, the results of ijthad or legal conclusions that reach Maqasid must be ratified. In conclusion, the process of ijthad becomes, effectively, a process of realizing Maqasid in Islamic law.<sup>145</sup>

The implementation of the Halal Supply Chain which involves all parties from upstream to downstream in economic activities, is also seen as one of the steps for distributing wealth so that it is not only limited to one group to provide benefits to the broadest community.<sup>146</sup> Implementing this redistribution will also support the fulfillment of various community needs. Halal Supply Chain should be based on equality for all parties from upstream to downstream, with transparency and openness within the corridors of Islamic law.<sup>147</sup> The implementation of Halal Supply Chain in La

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<sup>143</sup> Syukur Prihantoro, "Maqasid Al-Syari'ah Dalam Pandangan Jasser Auda," *At-Tafkir* 10, no. 1 (2017): 120–34, <https://doi.org/10.32505/at.v10i1>.

<sup>144</sup> Ari Murti and Toufan Aldian Syah, "Menelaah Pemikiran Jasser Auda Dalam Memahami Maqasid Syariah," *Citizen: Jurnal Ilmiah Multidisiplin Indonesia* 1, no. 2 (2021): 60–67.

<sup>145</sup> Ah Soni Irawan, "Maqa Shid Al-Shari Ah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporer," *The Indonesian Journal of Islamic Law and Civil Law* 3, no. 1 (2022): 39–55, <https://doi.org/10.51675/jaksya.v3i1.192>.

<sup>146</sup> Mohd Imran Khan, Abid Haleem, and Shahbaz Khan, "Examining the Link between Halal Supply Chain Management and Sustainability," *International Journal of Productivity and Performance Management* 71, no. 7 (2022): 2793–2819, <https://doi.org/10.1108/IJPPM-07-2019-0354>.

<sup>147</sup> Carunia Mulya Firdausy, *Memajukan Industri Keuangan Syariah Berdaya*

Tansa Gontor, if seen from the five elements of maqashid Sharia, aims to regulate and measure the conformity between the law and the ultimate goal of business activities (*muamalah*) in order to provide benefits for humanity, but still within the corridor of the stated goals. It has been established and is by Islamic law.

Thus, the implementation of the Halal Supply Chain at La Tansa Gontor is in line with Maqashid Syariah principles by protecting religion, soul, mind, offspring and property while creating an economic ecosystem that is by Islamic values and human needs. This makes the "La Tansa" retail business unit an example of implementing ethical and sustainable business practices in the context of Islamic boarding schools in the business realm (*muamalah*). However, in practice, there is minimal public understanding regarding the urgency of implementing a halal supply chain in the buying and selling mechanism for various commodities so that consumption of halal and *tayyib*, according to Sharia, can be fulfilled. Therefore, guaranteeing a halal value chain for every product offered by the "La Tansa" retail business unit is guaranteed to be more capable of creating good social change, not only for the Islamic boarding school internally but also for the surrounding community. The management of the "La Tansa" retail business unit can be a reference for other Islamic boarding school cooperatives in instilling values by Islamic law in their economic processes.

## Conclusion

As a centre for learning and applying Islamic values, the Darussalam Gontor Modern Islamic Boarding School has a big role and potential in maintaining the Halal industrial ecosystem by implementing a sustainable Halal Supply Chain. The existence of the Retail Cooperative "La Tansa Department Store" is an example of implementing and developing halal supply chains in business units at Islamic Boarding Schools. La Tansa Retail

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*Saing* (Yayasan Pustaka Obor Indonesia, 2021), 24–25; Suharto and Fasa, "Model Pengembangan Manajemen Bisnis Pondok Modern Darussalam Gontor Ponorogo, Indonesia."

Cooperative implements a series of strict measures and principles in the halal supply chain. First, ensure that all raw materials used in producing or supplying food and other goods are halal. Each supplier must guarantee the halalness of its products before collaborating with the La Tansa Cooperative. Second, the production process has a strict monitoring system to ensure there is no mixture or contamination of non-halal ingredients. The supervisory team ensures that the entire process complies with established halal principles and standards. Third, provide training to all staff and employees regarding halal issues. They are provided with an in-depth understanding of halal principles, including proper handling and storage procedures to prevent contamination. The aim is for all personnel involved in the halal supply chain to understand the importance of maintaining halal in every action and decision. Fourth, conduct regular internal audits to ensure compliance with halal principles throughout its operations. This audit involves an in-depth examination of halal supplies. Corrective steps are taken immediately to ensure optimal halalness if discrepancies or violations are found. The implementation of the Halal Supply Chain at the La Tansa Cooperative has integrated Maqhosid Syariah principles, namely protecting religion, soul, mind, lineage and property while creating an economic ecosystem that is by Islamic values and human needs.

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