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To What Extent Does Small Business Development Strengthen the Halal Ecosystem at the Ad-Dinul Qayyim Islamic Boarding School?

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ABSTRACT

This study explores the extent of the effectiveness of economic empowerment at the Ad-Dinul Qayyim Kapek Gunung Sari Islamic boarding school through a small business development program in supporting the halal ecosystem. It focuses on the management of the boarding school canteen business unit as a provider of food for students, a means of learning entrepreneurship, a strengthening of the economic independence of the boarding school, and a contribution to the welfare of the surrounding community. This study utilized a qualitative approach with a case study method through interviews, observation, and documentation techniques. The data was processed and presented in various forms and assessed based on arguments supported by several theories for verification and justification. The results of the study indicate that the economic empowerment of Islamic boarding schools through canteen businesses is quite effective with the support of boarding school management, active participation of students, and involvement of the surrounding community in the form of consignment products. In addition, boarding schools also collaborate with teachers and local health institutions in business assistance so that the values of halal, hygiene, and responsibility are maintained. Furthermore, the researchers also identified a number of challenges, such as limited capital, insufficient knowledge about halal standards and hygiene, limited production capacity, and consumer behavior that delays payments. To see the novelty of this research, refer to the effectiveness of small business development specifically for building a halal ecosystem in Islamic boarding schools.

Keywords: *Economic Empowerment, Pesantren, Small Business, Halal Ecosystem*

INTRODUCTION

The halal ecosystem has now become one of the fastest-growing economic sectors, driven not only by countries with Muslim majorities but also by an increased awareness of halal standards that guarantee quality, cleanliness, and safety. This is in line with research presented by Ahyani et al., (2023) which shows that global awareness of the halal economy has increased significantly in the era of the Fourth Industrial Revolution. With the support of a growing Muslim population, the demand for halal-certified goods and services is increasingly shaping the global halal economy (Nasution, 2020). In Indonesia, the urgency of developing the halal economy is reinforced by the demographic reality that in 2022 there will be around 241.7 million Muslims, as released by data from the Indonesian Ministry of Religious Affairs in 2022, placing Indonesia in a strategic position to develop a comprehensive halal value chain in accordance with international halal standards (Ministry of Religious Affairs, 2022) (Budiyanti, 2025).

The concept of a halal ecosystem refers to an integrated system involving various actors and processes in ensuring that products and services comply with sharia principles. For example, argues that elements such as the supply chain, halal certification, financing, and logistics are interrelated in creating value (value chain) in the halal ecosystem. (Algaisya & Rosadhillah, 2024). In the context of pesantren production, this ecosystem includes the production of goods and services, infrastructure, and regulatory and financing support (Kholis, 2023). In the context of pesantren in Indonesia, apart from being religious educational institutions, they have developed into centers of socio-economic

empowerment. The number of pesantren has increased significantly. This transformation reflects the role of pesantren in addressing national challenges such as unemployment and poverty by producing individuals who are competent spiritually, intellectually, and economically (Solehudin, 2022)

Several studies have highlighted the contribution of Islamic boarding schools to the Islamic economy. Affandi & Nasution, (2023), research indicates that Islamic boarding schools significantly enhance Islamic economic education and contribute to the development of an inclusive Islamic economic ecosystem infused with religious values. In line with this, Islamic boarding schools have also been found to empower communities through the development of micro-enterprises, which create jobs and improve community welfare in accordance with Islamic principles (Izza & Abdurrahman, 2023; Muhyiddin et al., 2022). These findings are consistent with the teachings of the Qur'an (At-Taubah 9:105), which encourages productive work for social and spiritual benefits.

Most studies primarily examine the economic empowerment of Islamic boarding schools and Islamic economic education, along with the role these schools play as a driving force behind the sharia economy. Studies that directly measure the effectiveness of Islamic boarding school micro-business development on strengthening the halal value chain are still rare. For example, several studies highlight the strategic role of Islamic boarding schools in overseeing the halal supply chain through education and business activities, but these studies are more descriptive and conceptual in nature, rather than quantitative impact evaluations (Annisa, 2019; Hajar, 2023; Safitri & Hammam, 2025). Furthermore, other literature also emphasizes the importance of the halal value chain and Islamic financial inclusion in the socio-economic transformation of Islamic boarding schools, but the focus is on conceptual relationships and has not measured the direct impact on the halal ecosystem (Qizam et al., 2024).

To explore the novelty of the research, the focus is on a very specific analysis of the extent to which micro-enterprises managed by Islamic boarding schools (in this case, Pondok Pesantren Ad-Dinul Qayyim Kapek Gunung Sari) function not only as a source of income for the pesantren institution or community empowerment but also as a direct contributor to the strengthening of the local halal ecosystem, especially in the halal value chain. This approach has not been widely discussed in academic literature because many previous studies have only highlighted the general economic role of Islamic boarding schools or entrepreneurial education for students, without explicitly linking it to the halal ecosystem, which is still quite minimal.

Based on the ideas explored above, the purpose of this study is to examine the extent to which micro-business development at the Ad-Dinul Qayyim Kapek Gunung Sari Islamic boarding school is effective in supporting the halal ecosystem. Conceptually and in more detail, this study focuses on:

- 1) Identifying the types of micro-enterprises managed by the pesantren.
- 2) Analyzing the economic and social impact of these enterprises on the local community.
- 3) Evaluating the contribution of pesantren micro-enterprises to strengthening halal practices and value chains in the local context.

METHOD

In the context of research methods, researchers used a qualitative descriptive approach, with in-depth interviews and field observations. The data was processed and presented in various forms and evaluated. The data evaluation was accompanied by in-depth, clear, and detailed analytical arguments. The arguments are supported by several theories for verification and justification. This theory frames the halal ecosystem as an integrated supply chain, where each stage of input, production, distribution, and marketing must comply with sharia principles. Applying this theory in your analysis allows for a systematic evaluation of how business units in Islamic boarding schools contribute to a value-added ecosystem that complies with sharia (Dzikrulloh & Koib, 2020).

This research was conducted at the Ad-Dinul Qayyim Islamic boarding school in Kapek Hamlet, Gunung Sari Village, Gunung Sari Subdistrict, West Lombok Regency, West Nusa Tenggara Province. This is one of the Islamic boarding schools that demonstrates a commitment to integrating religious aspects with economic empowerment efforts and is committed to empowering the

surrounding community and driving economic enterprise. The data sources used were primary data obtained directly from the teachers at the Ad-Dinul Qayyim Islamic boarding school, the vendors at the Ad-Dinul Qayyim Islamic boarding school canteen, and the male and female students at the Ad-Dinul Qayyim Islamic boarding school. Meanwhile, secondary data included books, academic journals, articles, financial reports, and census data collected by the government. In this study, the researcher used techniques or methods such as observation, interviews, and documentation to obtain supporting and complementary information about the effectiveness of economic empowerment in Islamic boarding schools through small business development programs in supporting the halal ecosystem at the Ad-Dinul Qayyim Kapek Gunung Sari Islamic boarding school.



Figure 1.1 Observing the conditions at the Islamic boarding school

RESULT AND DISCUSSION

Based on the findings presented through interviews, there are several key strategies implemented in Islamic boarding schools in the context of developing small businesses to strengthen the halal ecosystem in Islamic boarding schools. These are (1) provision of canteen business capital, (2) provision of canteen business premises, (3) acceptance of products entrusted by the community, and (4) assistance from Ustadz/Ustadzah and the Puskesmas (Community Health Centre). These four strategies are important pillars in assessing the extent to which the economic empowerment of Islamic boarding schools can support the sustainability of small businesses while maintaining the integrity of the halal ecosystem that is being built. In the following section, each of these aspects will be discussed in more detail.

Canteen Business Capital

Based on the interview results, it is known that several canteen vendors have benefited from this program. Mrs. Mia Astriana, a canteen vendor at the primary school level who also works as a laundry worker, said that since 2019 she has received capital assistance from the madrasah without interest, and the system is very convenient because damaged products can be returned. The following is an interview with canteen vendor Mrs. Mia Astriana:

'I was given capital directly from the madrasah, with no interest. If any snacks are damaged or unsold, they can be returned,' said Mrs. Mia Astriana in an interview on 14 May 2025 (Aisyah, 2025).

Based on the results of interviews with sources, it can be concluded that the provision of capital by Islamic boarding schools is not only economic in nature but also supports humanitarian and spiritual values in business by making transactions part of the practice of justice and blessing. This model also reflects the practice of social business as introduced by Muhammad Yunus, namely businesses that are oriented towards social benefits, not merely personal profits, while maintaining business sustainability through a continuous capital cycle (Yunus, 2008). The availability of capital provided

without interest also implies the opening of economic access for the lower classes, especially housewives around Islamic boarding schools.

This shows that Islamic boarding schools not only function as educational institutions but also as economic facilitators by integrating small business units into their institutional ecosystem. This pattern is in line with the concept of Islamic social enterprise, namely Islamic institutions that perform both social and economic functions to create broader benefits (Haneef et al., 2014). Thus, the commitment of Islamic boarding schools is a major supporting factor that enables small businesses in canteens to survive while making a real contribution to the halal ecosystem in the Islamic boarding school environment.

Provision of Canteen Business Premises

In this context, Islamic boarding schools not only facilitate commercial space but also create an inclusive economic ecosystem that allows the surrounding community to participate in economic activities while maintaining Islamic values. A concrete example of this provision of business space can be seen in the experience of canteen vendors. Canteen vendors are given access to business premises by the school without being charged rent but are only required to deposit a certain amount of their monthly profits to the madrasah. As revealed in the interviews, it is known that several canteen vendors have felt the benefits of this program. The canteen vendors stated that:

'We were given permission to sell here, we borrowed capital from the school, we managed it, and we gave it to the boarding school,' said Mia Astriana when interviewed on 14 May 2025 (Aisyah, 2025).

Acceptance of Products Entrusted by the Community

A form of economic empowerment that is quite prominent at the Ad-Dinul Qayyim Islamic boarding school is the mechanism for accepting consignment products from the surrounding community. The practice of accepting consignment products demonstrates the synergy between the pesantren and the social environment, where trust is the main foundation. To strengthen the understanding of this consignment system, the following are the results of interviews with canteen business owners, based on interviews with canteen business owner Kakak Siti Aisyah, a canteen owner at the MTS level:

'There are people close to us who come and leave things like crisps, which we pay for once they have been sold.' Said Siti Aisyah's sister when interviewed on 14 May 2025. (Aisyah, 2025).

The scheme for accepting products entrusted by the community at the canteen of the Ad-Dinul Qayyim Kapek Gunung Sari Islamic boarding school strengthens social relations between the boarding school and its environment. In the context of the halal ecosystem, the acceptance of entrusted products cannot be separated from issues of halal and hygiene.

This community participation has a positive impact in that it can expand the variety of products available in the canteen, making it more attractive to consumers. In addition, it can strengthen social ties between the Islamic boarding school and its surrounding environment, as this economic venture benefits many parties. In the context of the halal ecosystem, this trust-based mechanism supports the principles of togetherness and mutual reinforcement, although it still needs to be strengthened through training and halal standard verification (Bakar & Hamid, 2013). Community participation not only functions as an economic supporter of Islamic boarding schools but also as a social foundation that strengthens the sustainability of the halal ecosystem. However, to be more robust, existing social trust needs to be supported by a more structured halal supervision and education system (Putri, 2021).

Assistance from religious teachers and the Community Health Centre

Assistance in the context of economic empowerment of Islamic boarding schools is not only understood as a technical activity in the form of supervision but also as an educational instrument that instills values, ethics, and business culture in line with Islamic principles. At the Ad-Dinul Qayyim Islamic Boarding School, the role of the ustaz and ustazah is prominent in ensuring that every canteen business activity runs in accordance with standards of cleanliness, halal, and ethical business practices. This shows that mentoring is not merely an act of control. Rather, it is also a process of internalizing sharia values in daily business practices (Mardikanto & Soebianto, 2012).

The involvement of community health centers adds a professional dimension to this assistance. Regular health checks, sanitation monitoring, and food safety education strengthen the legitimacy of Islamic boarding schools as part of a halal ecosystem that is accountable in terms of sharia health. The synergy between educational institutions (Islamic boarding schools) and health institutions (community health centers) is a tangible form of multisectoral collaboration that supports the development of community-based small businesses. The assistance provided by ustaz/ustazah and the Puskesmas not only serves as routine supervision but also as a sustainability strategy that guarantees the quality, health, and integrity of halal products. This is one of the key factors in building public trust while strengthening the position of Islamic boarding schools as centers for halal economic development.

To understand how this assistance is actually perceived in the field, it is necessary to look at the direct experiences of canteen business operators. Through interviews with several traders, it can be seen how the role of the ustaz/ustazah and the Puskesmas has had a real impact on the day-to-day management of the business. The following is an interview with a canteen business operator, Mrs. Mia Astriana:

'Every day, the ustaz and ustazah supervise and observe us selling, checking what we sell and the cleanliness of our stalls,' said Mrs. Mia Astriana when interviewed on 14 May 2025 (Astriana, 2025).

Furthermore, to see the extent to which small business development strengthens the halal ecosystem at the Ad-Dinul Qayyim Islamic Boarding School, several constraints and supporting factors can be explained in the following table:

Table 1.1 Constraints and Enabling Factors for Small Business Development in Islamic Boarding Schools

No	Obstacles to Impact on Small Businesses and the Halal Ecosystem	Mitigation/ Strengthening Strategy	Analysis	
1	Limited Capital of Traders	Limited availability of quality raw materials and difficulties in coping with fluctuations in demand.	Revolving capital provision or pesantren-based microfinance system	Limited capital restricts production capacity and product variety. Microfinance systems allow traders to have financial flexibility, maintain business continuity, and support the consistent provision of halal products.
2	Limited knowledge of halal and hygiene standards	The product does not fully comply with the principles of halal thayyib	Regular training and dissemination of information on halal standards, hygiene, and certification	Traders' lack of understanding of halal and hygiene standards risks lowering product quality. Regular training can improve traders' competence while strengthening the pesantren halal ecosystem.
3	Consumer behaviour	Risk of capital loss	Recording	Good payment

	of delaying payment	and cash flow disruption	mechanisms, prepayment systems, or management of small debts with official records	management maintains business cash flow, prevents losses, and ensures the sustainability of small businesses in Islamic boarding schools.
4	Limited production capacity of traders	Limited product variety and stock quantity	Support for simple production facilities, mentoring for micro-business management	Low production capacity limits product availability and variety. Technical support and mentoring improve traders' ability to produce higher quality and more diverse products, supporting a broader halal ecosystem.
No	Supporting Factors	Analysis	Explanation	Halal Ecosystem Strengthening Strategy
1	Commitment of Islamic Boarding Schools	The Islamic boarding school has a vision of building economic independence through small businesses such as canteens, while maintaining the principle of halal.	The Islamic boarding school establishes rules for halal sales, canteen regulations, and internal supervision by ustaz/ustadzah.	<ol style="list-style-type: none"> 1. Drafting internal regulations related to halal and hygiene standards. 2. Forming a halal supervisory team within the Islamic boarding school environment.
2	Community Participation	The local community also entrusts products to be sold in the canteen, strengthening the community-based economic model.	Locally sourced products are accepted, with supervision of the origin of ingredients to ensure halal compliance.	Providing training to the community on halal and hygienic food production.
3	Support from Ustadz and Ustadzah	Assistance from religious teachers in guiding traders and students to remain consistent with the values of halal and simplicity	Providing guidance on hygiene, business management, and halal principles to traders and students.	Enhancing the role of ustaz/ustadzah as mentors for halal businesses and integrating halal values into the pesantren curriculum.
4	Involvement of Community Health	The existence of support related to	Regular inspections by the Community	Establishing a Memorandum of

Centres or Health Institutions	health and food hygiene in the canteen.	Health Centre ensure that food products are safe, clean and hygienic.	Understanding with the Community Health Centre for routine inspections and certification of canteen product hygiene.	
5	Social and spiritual capital	The religious environment of Islamic boarding schools fosters awareness of maintaining halal practices and business blessings.	Religious and community values encourage traders to sell halal products and prioritise the blessings of their business.	Strengthening the internalisation of halal values through regular reviews.

DISCUSSION

In the context of economic empowerment, Islamic boarding schools have great potential as agents of social and economic transformation in the community. According to Edi Suharto, empowerment is the process of building community independence through increased access to economic resources, skills, and participation in decision-making (Suharto, 2009). On the other hand, Islamic boarding schools not only perform an educational function but also act as social institutions that encourage economic transformation in the community. Meanwhile, the halal ecosystem refers to a system that ensures that the entire process of production, distribution, and consumption of goods or services complies with sharia principles (Bakar & Hamid, 2013). This concept covers not only aspects of halal in fiqh, but also the values of thayyib, namely the goodness and cleanliness of products.

To further build a strong halal ecosystem, the involvement of all actors, including educational institutions, is very important, as Islamic boarding schools are crucial in ensuring that Islamic values are internalised in everyday economic practices. Thus, the economic empowerment carried out by the Ad-Dinul Qayyim Islamic Boarding School benefits the community of the Ad-Dinul Qayyim Islamic Boarding School. The economic empowerment driven by the Ad-Dinul Qayyim Islamic boarding school is the Islamic boarding school canteen. The canteen business programme run in various educational units (elementary school, MTS, MA and kindergarten) under the auspices of the AD-Dinul Qayyim Islamic boarding school is also a form of community-based microenterprise. Muhammad Yunus, in his concept of microfinance, explains that efforts to improve the economy of the poor through access to small, interest-free capital are an effective form of intervention in building economic independence (Yunus, 2008).

The effectiveness of economic empowerment in this context is seen from the success of small business programs in Islamic boarding schools in achieving their stated objectives, namely improving the welfare of canteen operators and the communities surrounding the boarding schools, supporting the halal ecosystem through food and beverage products sold in the boarding school environment, and strengthening the independence of boarding schools through the use of profits to support educational activities (Fadhilah & Syamsuri, 2024; Ghoni & Damayanti, 2025). Effectiveness can also be measured by the extent to which the planned objectives can be achieved by optimally utilizing available resources. Therefore, effectiveness here is not only measured by financial profits but also by business sustainability, compliance with halal standards, and its impact on the surrounding community.

The next section, the connection between the findings of field research and the theory used regarding the effectiveness of economic empowerment through small business development programs in supporting the halal ecosystem at the Ad-Dinul Qayyim Kapek Gunung Sari Islamic Boarding School, is important because Islamic boarding schools not only function as educational institutions

but also as agents of social and economic change. Pesantren are essentially educational, da'wah, social, and even economic institutions (Azra, 1999). In addition, the economic empowerment of pesantren is closely related to the development of small businesses that are community-based. Economic empowerment of the people is an effort that emphasizes independence, active community participation, and the strengthening of economic institutions rooted in local traditions (Anam et al., 2025; Zaman & Ahmad, 2024). Therefore, small business development programs in pesantren environments have the potential to strengthen the halal ecosystem that supports the lives of santri, the surrounding community, and the pesantren itself.

CONCLUSION

At the end of this article, economic empowerment at the Ad-Dinul Qayyim Kapek Gunungsari Islamic boarding school is realized through the development of a small business unit in the form of a boarding school canteen. Thus, the boarding school canteen has become a strategic instrument in building a halal ecosystem that is not only based on meeting religious standards but also shapes an Islamic entrepreneurial mindset oriented towards sustainability. Therefore, the presence of this canteen also proves that boarding schools are capable of actualizing their dual role as religious educational institutions and as agents of economic empowerment.

In the context of the effectiveness of economic empowerment of Islamic boarding schools through canteen businesses, this is fully supported by sufficiently strong supporting factors. The commitment of the Islamic boarding schools is the main foundation, as it is from them that guidance, policies, and moral support for the sustainability of the business originate. In addition, the active involvement of students in the management of the canteen not only lightens the burden on the managers but also enriches their learning experience. The participation of the surrounding community, particularly through product consignment mechanisms, also strengthens mutually beneficial socio-economic ties. Equally important is the involvement of local health institutions in providing guidance as a form of external support that maintains the halal quality and hygiene of canteen products. However, this study also found significant obstacles, particularly limited capital, which hinders the managers' ability to innovate and expand their business. The managers' knowledge of halal and hygiene standards is still practical and does not refer to official guidelines, which has the potential to create gaps in maintaining product quality. In addition, consumer behavior, particularly the habit of delaying payment, causes capital turnover to stall and disrupts the smooth operation of the canteen.

Therefore, overall, the economic empowerment of Islamic boarding schools through the small business development program at the Ad-Dinul Qayyim Kapek Gunungsari Islamic Boarding School can be said to be quite effective in supporting institutional independence and strengthening the halal ecosystem. Despite facing various limitations, this program has succeeded in making a real contribution to Islamic boarding schools, students, and the surrounding community. This finding confirms that Islamic boarding schools are not only centers of religious education but also capable of becoming drivers of a people-oriented economy that is focused on halal values, sustainability, and independence.

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