

THE INDEPENDENCE OF PESANTREN IN THE DEVELOPMENT OF HALAL ECOSYSTEMS REGARDING THE APPLICATION OF REGULATIONS IN MTA PUTRI AL-AMIEN PRENDUAN THE PERSPECTIVE OF MASLAHAH

Wilda Indung Amalia¹, Shofiyun Nahidloh S.Ag.,M.HI²

^{1,2} Faculty of Islamic Studies, Trunojoyo University of Madura
200711100066@student.trunojoyo.ac.id, Shofiyun.nahidloh@trunojoyo.ac.id

ABSTRACT

Indonesia is a country where the majority are Muslims, Islamic boarding schools are educational institutions that have developed in Indonesia, analyzing the development of halal ecosystems in the Islamic boarding school area, especially in the form of independence that we can see in terms of the economy, education and also the application of regulations applied in the Islamic boarding school. The independence of Islamic boarding schools is a reinforcing part for the existence of a halal ecosystem in the Islamic boarding school area, with the existence of education, economy and policies implemented, it becomes a strengthening in the development of the halal ecosystem in the Islamic boarding school area itself. This study aims to determine how the form of application of regulations as a form of independence of MTA Tahfidz Putri Al-Amien and also to find out how the form of application of regulations as a form of independence that exists in MTA Putri Al-Amien in the perspective of maslahah. This research uses qualitative methods and uses an empirical qualitative approach method. The data sources obtained through primary and secondary data, with data collection techniques through interviews, observations and documentation. The results obtained in this study state that the independence of MTA Putri AL-Amien from the aspect of the field of application of regulations or policies issued by the caregivers and ranks of MTA Putri Al-Amien is part of strengthening the halal ecosystem in the pesantren area.

Keywords: Halal Ecosystem, Islamic Boarding School, Form of Islamic Boarding School Independence

INTRODUCTIONS

Islam is the religion with the largest number of people in Indonesia when compared to people with other beliefs, according to the report of The Royal Islamic Strategic Studies Center (RISSC) entitled The Muslim 500 edition 2023 shows that the



24 November 2023

FAKULTAS KEISLAMAN UNIVERSITAS TRUNOJOYO MADURA

Jl. Raya Telang Po Box 2 Kamal Bangkalan

www.aciel.trunojoyo.ac.id | aciell@trunojoyo.ac.id

Halaman 165

population of Indonesia who embrace Islam reaches 237.55 million people. This number is the largest in the ASEAN region¹.

The widespread development of Muslims has a major influence on the halal ecosystem in Indonesia². This large Muslim population is a great potential advantage for developing the halal ecosystem. To realize this, the government through the Ministry of Industry (kemenprin) has issued two related Minister of Industry regulations, the first is regarding the halal industrial area and the second is regarding the establishment of a halal industry empowerment center³.

In the context of halal, Indonesia has advantages and strengths because Indonesia already has Law Number 33 of 2014 concerning Halal Product Guarantee (JPH Law) which is a legal umbrella for carrying out halal certification of goods and services. The components of the halal ecosystem that are very influential are the halal industry capability factor and halal services⁴.

Independence in Islamic boarding schools is also a form of realizing Indonesia as the center of the global halal industry in the development of the halal ecosystem, independence is one of the goals in education. Pesantren is one of the institutions that is totality in realizing the independence of pesantren with a full day system that is carried out in 24 hours⁵.

The existence of Pondok Pesantren itself is currently growing rapidly in the midst of the modernization era and can survive (Survive) with their respective identities, it can be seen from the education system, the economy and also the policies implemented in each boarding school⁶.

In Law number 18 of 2019 concerning Islamic boarding schools, it is also explained that the purpose of the establishment of the Law on Islamic boarding schools

¹ <https://databoks.katadata.co.id/datapublish/2023/03/28/ini-jumlah-populasi-muslim-di-kawasan-asean-indonesiaterbanyak#:~:text=Laporan%20The%20Royal%20Islamic%20Strategic,mencapai%20237%2C55%20juta%20jiwa>, accessed on July 26, 2023 at 20.44

² Hariatin Widiya Diningrum and M.HI Shofiyun Nahidloh, S.Ag., "Economic Empowerment of Nurul Kholil Islamic Boarding School in Welcoming the Development of KIH Prespective Masalahah," *Proceedings of the National Seminar on Community Service 2* (2022): 194.

³ <https://kemenperin.go.id/artikel/22852/Kemenperin-Fokus-Bangun-Ekosistem-Halal-Nasional>, accessed on July 27, 2023 at 20.00

⁴ LPPOM-MUI, "Halal Journal (Halal Ecosystem)," *Lppom Mui*, no. 154 (2022): 9-10.

⁵ <https://www.umy.ac.id/pondok-pesantren-sebagai-sarana-pembentuk-kemandirian>, accessed on July 27, 2023 at 22.07

⁶ Hadi Purnomo, *Boarding School Education Management* (Yogyakarta: Bildung Pustaka Utama, 2017), 4.



24 November 2023

FAKULTAS KEISLAMAN UNIVERSITAS TRUNOJOYO MADURA

Jl. Raya Telang Po Box 2 Kamal Bangkalan

www.aciel.trunojoyo.ac.id | aciel@trunojoyo.ac.id

Halaman 166

is to regulate the organization, educational function, da'wah function and also the function of community empowerment⁷.

In addition, in the Decree of the Minister of Religion of the Republic of Religion Number 1252 of 2021 concerning the Roadmap for Pesantren Independence, it is stated that the purpose of this decision from KEMENAG is to ensure the implementation of the pesantren independence program in optimizing pesantren resources and to improve the welfare of pesantren and the community⁸.

Basically, Pondok Pesantren is one of the Islamic-based educational institutions, which teaches a lot of things, especially in religious matters, which includes moral education and also noble morals for its students⁹.

In Sumenep Regency, one of the Islamic Boarding Schools that has implemented its independence in developing a halal ecosystem is MTA Putri Al-Amien Perenduan Sumenep. To increase the progress of MTA Putri Al-amien has implemented its independence, one of which is in implementing daily regulations or policies.

In this study is a new study, but we also need some journal references to contain some literature review of previous research which aims to enable researchers to get information from previous research related to this study and can deepen the problems being analyzed by researchers to study or review from all the results of sources that have been collected by researchers with sources relevant to the current research. Literature review taken or presented in this study comes from journals, which are taken or described as follows:

First, Cut Ernita Julistia, conducted research in 2021 with the title "Analysis of the Halal Value Chain Ecosystem in UMKM in Medan City". The results of this study explain that there are still many UMKM in Medan City that do not have halal certificates, especially in the UMKM classification, besides that, researchers also explain that many UMKM in Medan City have implemented a halal ecosystem even though many of the UMKM do not have halal certificates due to several factors¹⁰.

Second, Kholifatul Husna Asri, conducted research in 2022, with the title "Strengthening the Halal Value Chain Ecosystem as Halal Industry Development

⁷ President of the Republic of Indonesia, "Law Number 18 of 2019 on Pesantren," 2019.

⁸ Minister of Religious Affairs of the Republic of Indonesia, "Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 1252 of 2021 on the Roadmap for Pesantren Independence," n.d., 5.

⁹ Riskal Fitri and Syarifuddin Ondeng, "Pesantren in Indonesia: A Character Building Institution," *Al-Urwatul Wutsqa Journal* 2, no. 1 (2022): 44.

¹⁰ Cut Ernita Julistia, "Analysis of the Halal Value Chain Ecosystem in MSMEs in Medan City," *Journal of Social and Islamic Sciences* 6, no. 2 (2021): 254.



24 November 2023

FAKULTAS KEISLAMAN UNIVERSITAS TRUNOJOYO MADURA

Jl. Raya Telang Po Box 2 Kamal Bangkalan

www.aciel.trunojoyo.ac.id | aciel@trunojoyo.ac.id

Halaman 167

Towards Era 5.0". The results of this study explain that in supporting the development of Islamic economics, one of the efforts is through strengthening the halal value chain ecosystem which includes a number of industries related to the needs of halal products and services. The halal industrial ecosystem must be further strengthened and developed in order to be able to master the potential of the global market. In addition, efforts to develop the halal value chain ecosystem in the development of the halal industry start from input to outcome, especially in facing the era of society 5.0¹¹.

So based on the background above, the researcher is interested in using the title **"Pesantren Independence in the Development of Halal Ecosystems Regarding the Application of Regulations at MTA Putri Al-Amien Prenduan Masalah Perspective"**. Because the aim is to find out the form of application of regulations as a form of independence in the Al-Amien Islamic Boarding School and to find out the substance of regulations as a form of independence in the Al-Amien Islamic Boarding School in a masalah perspective.

LITERATURE REVIEW

1. Boarding School

Islamic boarding schools are modern educational institutions that adapt to social and economic developments and the needs of contemporary society¹². In terminology, the definition of pesantren itself is a traditional Islamic educational institution used to study, understand, deepen, live and practice the teachings of Islam by emphasizing religious morals as the main foundation in everyday life. Pesantren as the center of educational institutions to study Islamic religious values has five basic elements of pesantren, namely huts, mosques, santri, teaching classical books, and kiai¹³.

The functions of the pesantren itself are: as an educational institution, as a social institution, a religious broadcasting institution, a center for developing the community's economy, as an agent of development, and also as a center of excellence¹⁴.

¹¹ Kholifatul Husna Asri and Amin Ilyas, "Strengthening the Halal Value Chain Ecosystem as Halal Industry Development Towards Era 5.0," *Sbaria Econimcs Journal* 1 (2022): 46, <https://doi.org/10.37010/alif.v1i1.712>.

¹² Dzikrulloh, "Optimization of Islamic Boarding School Business with Electronization of Payment System Case Study of Nurul Amanah Islamic Boarding School Bangkalan," *Journal of Economics and Islamic Finance* 4 (2017): 1.

¹³ B. Marjani Alwi, "PONDOK PESANTREN: Characteristics, Development, and Education System," *Journal of Lentera Pendidikan* 16, no. 2 (2013): 206-7.

¹⁴ Moh Suyudi, Muhammad Muhlis, and Mansur Mansur, "Pesantren as a Center for Certification and Education of Islamic Tourism SDI in Strengthening the Halal Industry in Indonesia," *Journal of Islamic Economics and Finance* 6, no. 2 (2019): 137.



In addition, there are several potentials possessed by pesantren to advance and develop in empowering themselves and also the surrounding community. This is because there are potentials and opportunities in Islamic boarding schools, among others:

- a. Pondok Pesantren is a populist educational institution, which was established independently by and for the community which is very instrumental for the formation of the nation's morals.
- b. The role of the ulama in the Islamic Boarding School who are respected and become role models for the surrounding community.
- c. The existence of sufficient human resources in the pesantren.
- d. The availability of a large area of land, because in general, Islamic boarding schools are established in the countryside.
- e. Having a spirit of independence, sincerity, simplicity that grows among the students and the big family of the pesantren.
- f. The availability of enough time for the students, because they live in dormitories.
- g. The existence of a strong network among Pondok Pesantren, especially similar pesantren developed by their alumni.
- h. There is considerable public interest in pesantren, because in addition to the provision of religious education and general lessons, moral guidance is also provided¹⁵.

2. Definition Regulation

Regulations are normative provisions and provisions that state that something must be done by individuals or groups.

The elements of the regulation are the subject, character and object. In addition to the elements of these regulations, an agency, group or person can also establish regulations that are free. Regulations that are freely determined and carried out by agencies, groups and individuals are made to resolve a situation that basically has no rules or has not been regulated in it. To uphold the principle of consistency, the regulations made need to be set out in a formal form or a certain format which is called a policy regulation¹⁶.

3. Independence Of Islamic Boardings School

¹⁵ Mohammad Arif, "Transformative Salaf Islamic Boarding School," *Al Hikmah: Journal of Islamic Studies* 1 (2011): 141-42.

¹⁶ Arif Christiono, "Legal Position of Regulations/Policies Under the Regulation of the Minister of National Development Planning/Head of Bappenas," *Bappenas*, no. 3 (2021): 4.



Independence itself is a trait that is shown not to depend on others, so that the boarding school as a container, a community that develops by not relying on others or standing on other external interests¹⁷.

We can see the independence of Islamic boarding schools in terms of economy, education and also from the policies that have been implemented in these Islamic boarding schools. For example, Pondok Pesantren Al-Amien Perenduan Sumenep is not fixated on the issue of national holidays set by the government, Pondok Pesantren Al-Amien itself has its own policy for the holidays of its students. From there we have seen that the Al-Amien Perenduan Islamic Boarding School Sumenep is already an independent pesantren to implement its own policies.

4. Halal Ecosystem

The halal ecosystem is an activity or stages that include several aspects and all of them are oriented towards the halalness of a product and the halalness of services. The halal ecosystem in Indonesia has great potential to become a world halal producer and to achieve this, optimal efforts are needed to develop this potential¹⁸.

In the context of halal, the halal ecosystem also involves several elements or components and also involves all elements of stakeholders in the halal field. To achieve a common goal, namely to make Indonesia the center of the world halal industry, all components of the ecosystem must work together and move synergistically to achieve this goal. In order for the halal ecosystem development program to run well, it is necessary to synchronize and coordinate the elements involved in the halal ecosystem to move and achieve common goals. Furthermore, the elements in the development of the halal ecosystem carry out their main duties and functions according to their competence and the mandate given with full responsibility.

Khaswar Syamsu also explained that Indonesia has the potential to develop a very large halal industry ecosystem. The vision of making Indonesia the center of the global halal industry is not impossible. It can be seen with Indonesia's current population of more than 270 million people where the majority embrace Islam and Indonesia is also the country with the largest Muslim population in the world¹⁹.

5. Masalah

a. Definition Of Masalah

Etymologically, the meaning of masalah is the same as benefit, both in terms of meaning and pronunciation. Masalah also means benefit or a job that

¹⁷ Mohammad Muchlis Solichin, "The Independence of Pesantren in the Era of Reform," *Nuansa* 9 (2012): 188-89.

¹⁸ <https://lppm.unisba.ac.id/webinar-membangun-ekosistem-halal-dalam-rangka-meningkatkan-daya-saing-bisnis-halal-di-pasar-global/>, accessed on August 17, 2023 at 17.23

¹⁹ LPPOM-MUI, "Halal Journal (Halal Ecosystem)," 9.



contains benefits. While in terminology *maslahah* has several definitions put forward by Ushul fiqh scholars, but all of these definitions have the same meaning. Imam Ghazali argued that in principle *maslahah* is taking benefits and rejecting misfortune to maintain the goals of *shara*'²⁰.

In the context of the study of ushul fiqh, the word *maslahah* becomes a technical term that means the various benefits intended by Shar'i in determining the law for His servants, which includes the aim of maintaining religion, soul, mind, offspring, and property as well as preventing things that can lead to a person's neglect of these five interests. *Maslahah* is a method of analysis used by ushul fiqh scholars in determining the law (*istinbad*) whose problems are not explicitly regulated in the Qur'an and Hadith, but this method emphasizes the *maslahat* aspect directly²¹.

b. Kinds Of *Maslahah*

To maintain *maslahat* comprehensively and also proportionally, the ushul fiqh experts put forward several divisions of *maslahah* seen from several aspects of the review, including:

- 1) In terms of priority of use, *maslahat* is divided into 3, namely:
 - a. *Maslahah Al-Dharuriyah*, namely the benefits associated with the basic needs of mankind in this world and in the hereafter. The benefits in question are five and these five benefits are called *al-mashalih al-khamsah*, namely:
 1. Maintaining religion
 2. Preserving the soul
 3. Preserving the mind
 4. Preserving offspring
 5. Preserving property
 - b. *Maslahah Al-Hajiyah*, namely the benefits needed in perfecting the main (basic) benefits before in the form of relief to maintain and maintain basic human needs in other words *maslahat* needed by people in overcoming various difficulties they face.
 - c. *Maslahah Al-Tahsiniyah*, which is a complementary benefit in the form of flexibility that can complement the previous benefit.

The three benefits need to be distinguished, so that a Muslim can determine the priority to take a benefit. The benefit of *al-dharutiya* must take precedence over the benefit of *hajiyah*, and the benefit of *hajiyah* takes precedence over the benefit of *tahsiniyah*.

²⁰ Syarif Hidayatullah, "Maslahah Mursalah According to Al-Ghazali," *Al-Miqat* 2, no. 2085-6792 (2018): 116.

²¹ Salma Salma, "Maslahah in the Perspective of Islamic Law," *Al-Syir'ab Scientific Journal* 10 (2016): 2.



2) In terms of the content of *maslahah*, the scholars of *ushul fiqh* divide it among others:

- a. *Maslahah Al-'Ammah*, namely the general benefit that concerns the interests of many people. The benefit does not mean for the benefit of all people, but can take the form of the interests of the majority of people or most people.
- b. *Maslahah Al-Khashah*, which is a private benefit and this is very rare, such as the benefits associated with terminating the marital relationship of a person who is declared missing (*maafud*).

The importance of the division of these two benefits is related to the priority of which one should take precedence when the public benefit conflicts with the private benefit. But in this conflict of interests, Islam gives precedence to the public interest over the private interest.

3) In terms of changing or not *maslahah*, according to Muhammad Musthafa al-Syalabi, divided into two forms, namely:

- a. *Maslahah Al-Tsabitah*, namely the benefits that are permanent, unchanged until the end of time.
- b. *Maslahah Al-Mutaghayyirah*, which is a benefit that changes according to changes in place, time, and legal subjects.

The need for this division of benefits, according to Muhammad Musthafa al-Syalabi, to provide limitations on which benefits can change or not.

4) In terms of the existence of *maslahah* according to *shara'*, divided into:

- a. *Maslahah Al-Mu'tabarah*, namely the benefits supported by *shara'*, both from the Qur'an and Hadith. Scholars who adhere to this *maslahah al-mu'tabarah*, its use is included in *qiyas* activities. Therefore, Husein Hamid Hasan said that *maslahah al-mu'tabarah* in this sense is included in the discussion of *qiyas*. In other words, the use of such *maslahat* in formulating the law is *qiyas* itself.
- b. *Maslahah Al-Mulghah*, which is a benefit that is rejected by *shara'*, because it contradicts the provisions of *shara'* or in other words *maslahat* which is canceled by the arguments of *shara'* at or prohibited from use. This kind of cancellation may be because the benefits are less than the harm or perhaps because the benefits can cause harm. *Maslahat* like this is considered *mulghah* (not used) by *shari'a*.
- c. *Maslahah Al-Mursalah*, which is a benefit whose existence is not supported by *shara'* and neither canceled or rejected by *shara'* through detailed evidence. This *maslahat* is said to be *mursalah* because it is independent of



the evidence that validates or invalidates it. It is a mutlaq maslahat, which has no specific link or dependence on the shari'a text²².

RESEARCH METHODS

1. Type Of Research

In this study researchers used qualitative methods. Qualitative research is a type of research where the way of obtaining and processing data does not require statistical procedures because the data obtained is not in the form of numbers or other forms of calculation. This qualitative method is a research method that focuses on data collection through interviews, documentation and surveys in the field directly to the location of the Al-Amien Perenduan Islamic Boarding School Sumenep. This research method is descriptive, which aims to provide an overview or affirmation of a concept or symptom and can answer questions about the research subject.

The research approach is the whole way or activity in a study that starts from the formulation of the problem to make a conclusion. The approach in this study uses an empirical qualitative research approach because all data obtained from interviews and face-to-face. An empirical qualitative research approach is an approach that is also called an investigative approach because usually researchers collect data by meeting face to face and interacting directly with people in the research site.

2. Location and Time Of Research

The location used in this research is located at Al-Amien Islamic Boarding School Sumenep Regency, Madura. Research time will begin in October - December 2023.

3. Research Data Source

Data sources are everything that can provide information about data. Data sources can be divided into 2, namely:

a. Primary Data

Primary data is data obtained from interviews from sources at the research location that can provide information directly to researchers when entering the field, namely the Al-Amien Perenduan Islamic Boarding School Sumenep Madura.

b. Secondary Data

Secondary data is further data from primary data. This data is collected or reported by people or agencies outside the research itself, although what is collected is actually original data. Research data sources that can provide supporting data such as documents, archives, books, and other data related to the research.

²² Misran, "An Alternative Methodology in Resolving Contemporary Legal Issues," *Justisia Journal*, n.d., 7-11.



4. Data Collection Technique

a. Interview

Wawamcara is a way of collecting data by asking questions directly to the source by recording or recording the source's answer. In this study researchers will interview several sources in the Pondok Pesantren Tahfidz Putri Al-Amien Perenduan Sumenep including:

No.	InformantName	Description
1.	Kyai/Nyai	Caregivers, advisors, mentors, directors and also educators in Islamic boarding schools who have the authority to make regulations or policies in the pesantren.
2.	Board or Muallimah Pondok Pesantren Tahfidz Putri Al-Amien Perenduan Sumenep	People who formulates the regulations in the Islamic Boarding School.
3.	Asatidz	Staff Teachers that Available at Boarding School.
4.	Musyrifah	The person who accompanies all students whether have implemented all Rules that are made.
5.	Santri	Implementation of all regulations rules that have been made in the Boarding School.

b. Observation

Observation is a researcher's effort to obtain research results directly by seeing, hearing and observing directly related to the form of independence of Islamic boarding schools in developing halal ecosystems in Al-Amien Perenduan Sumenep.

c. Documentation

Documentation is a data collection technique by taking pictures, newspapers, magazines, and also written books from the object of research to strengthen the data obtained, especially those related to the research data needed in researching



the form of independence of Islamic boarding schools in developing halal ecosystems in Al-Amien Prenduan Islamic boarding school Sumenep.

RESULT AND DISCUSSION

1. History Of The Boarding School Al-Amien

The history of the establishment of the AL-AMIEN PRENDUAN Islamic boarding school cannot be separated from the history of the development of Islam in Prenduan itself. Because Kiai Chotib (great-grandfather of the current caregivers) who started the effort to build an Islamic educational institution in Prenduan, was also a Kiai developing Islam in Prenduan. The effort to build this institution is actually a continuation of the efforts of his brother-in-law, Kiai Syarqowi who migrated to Guluk-guluk after approximately 14 years of fostering the Prenduan community in order to fulfill the mandate of his friend, Kiai Gemma who died in Makkah.

Before leaving Prenduan to migrate to Guluk-guluk, Kiai Syarqowi asked Kiai Chotib to replace him in guiding the Prenduan community, having previously married him to one of Prenduan's native daughters named Aisyah, or better known later as Nyai Robbani. Kiai Chotib gladly accepted the mandate.

A few years later, around the beginning of the 20th century, Kiai Chotib began to pioneer the pesantren by establishing a small Langgar known as Congkop. Pesantren Congkop, that is how the community knows this educational institution, because the first building in this pesantren was a Congkop-shaped building (a square building like a Joglo). This building stood on an unstable and narrow arid land surrounded by burial grounds and shrubs, approximately 200 meters from the langgar established by Kiai Syarqowi.

Since then, the name Congkop has become an old song of the youth of Prenduan and its surroundings who are thirsty for knowledge. Ngaji di Congkop, mondok di Congkop, nyantri di Congkop and several other terms. From this congkop is actually the forerunner of the AL-AMIEN PRENDUAN Islamic Boarding School that exists today and Kiai Chotib himself is designated as the pioneer²³.

2. Profile Of Ma'had Tahfidz Al-Qur'an (MTA) Putri Al-Amien

Ma'had Tahfidh Al-Qur'an (MTA) was established on 12 Rabi'ul Awal 1412H or September 21, 1991 M, and inaugurated by Kyai Tidjani Djauhari. This institution was established as an actual response to the scarcity of ulama' who master modern scientific disciplines (scientists), or conversely Muslim scientists who have the wisdom of ulama'.

²³ <https://al-amien.ac.id/profil-pondok/sejarah-berdiri/>, accessed on October 13, 2023 at 19.43



History has recorded in gold ink, the golden age of Islam (enlighten era), as the emergence of Muslim scientists and thinkers who contributed greatly to the development of science and technology today, after first memorizing 30 juz of the Qur'an from an early age and mastering its sciences (tilawatan, hifdhan, wa tafsiran) and being able to practice its teachings kaffah. This is reflected in their zuhud and waro' lifestyle, the ability to combine thought and dhikr, a positive attitude and an undichotomized view of science and technology, and a high spirit of jihad and ijthad to contribute as much as possible to religion and humanity. They have a strong aqidah and a tough mental attitude, all of which are sourced and refer to the Qur'an (khuluquhum Al-Qur'an), so that they are able to make a more meaningful contribution to the struggle for izzil Islam wal muslimin.

Departing from this historical reality, Ma'had Tahfidh Al-Qur'an AL-AMIEN PRENDUAN participates in efforts to restore the glory days of Islam with an educational pattern based on love and appreciation of the Qur'an. So that cadres of mundzirul qoum who are mutafaqqih fid dien, have IMTAQ souls, Qur'anic morals, are armed with science and technology and have special characteristics as huffadh /hamalatul Qur'an who are able to implement the values, teachings and contents of the Qur'an in life.

3. Management Structure of Ma'had Tahfidz Al-Qur'an (MTA) Putri Al-Amien

- a. KH. Dr. Ahmad Fauzi Tidjani, M.A (Leader of Al-Amien Prenduan Islamic Boarding School Sumenep)
- b. KH. Ghazi Mubarak Idris, M.A (Deputy Leader of Al-Amien Prenduan Islamic Boarding School Sumenep)
- c. KH. Muhammad Khoiri Husni, S.PdI (Caretaker of Ma'had Tahfidz Al-Qur'an (MTA) Al-Amien Prenduan)
- d. KH. Junaidi Rosyidi (Mudhir'Aam Ma'had Tahfidz Al-Qur'an (MTA) Al-Amien Prenduan)
- e. Ust. H. Nuruddin, M.Si (Mudhir Ma'had Tahfidz Al-Qur'an (MTA) Al-Amien Prenduan)
- f. Ust. Adi Suharyanto, M.Pd.I (Principal of Al-Amien Prenduan Tahfidz Junior High School)
- g. Ust. Faisal Aditama, M.Pd.I (Principal of Al-Amien Prenduan Tahfidz High School)
- h. Ust. Siddiq Mustaqim, Lc., M.Pd (Principal of MA Tahfidz Al-Amien Prenduan)
- i. Nyai Sumiati and Nyai Imroatul (Coordinator of MTA Tahfidz Al-Amien's Daughter)

4. Vision and Mission Of Ma'had Tahfidz Al-Qur'an (MTA) Putri Al-Amien



24 November 2023

FAKULTAS KEISLAMAN UNIVERSITAS TRUNOJOYO MADURA

Jl. Raya Telang Po Box 2 Kamal Bangkalan

www.aciel.trunojoyo.ac.id | aciel@trunojoyo.ac.id

Halaman 176

MTA's vision is solely to worship Allah swt., and expect His pleasure (reflected in the nature of tawadhu', submitting and obeying Allah swt., without reserve, and implementing the function of kholifah Allah on earth (reflected in a proactive, innovative, and creative attitude).

The mission is to prepare superior and quality individuals towards the formation of khoiru ummah, as well as to produce cadres of mundzirul qoum who are mutafaqqih fid dien, have IMTAQ souls armed with science and technology and have special characteristics as huffadz /hamalatul Qur'an who implement the values, teachings and contents of the Qur'an in everyday life.

5. Education Program Of Ma'had Tahfidz Al-Qur'an (MTA) Putri Al-Amien

The education program at Ma'had Tahfidh Al-Qur'an AL-AMIEN PRENDUAN, is implemented in an integrated manner in the form of a core and integrated curriculum (integrated curriculum) for 24 hours non-stop, with a special emphasis on tafaqquh fiddin efforts by affiliating with various kinds of knowledge, theory and practice covering all life skills.

a. Tahfidz Qur'an

As a distinctive feature of Ma'had Tahfidh Al-Qur'an, this program is a core program that must be followed by all santri / female students, starting with khatam Al-Qur'an fluently, fluently, and in accordance with the laws of tajweed bin nadhar for a maximum of half a year before getting a SIM (Memorization Permit). The implementation is included in the intra and co-curricular programs. The period of memorizing the Qur'an is between 6 to 7 years for SD / MI graduates and 3 to 4 years for SMP / MTs graduates. Completion of the memorization target that has been determined for all students is one of the requirements for taking a Religious Tahfidh High School and MA diploma.

b. Formal Program

The formal program takes place in the morning with the guidelines of the Teaching Program Outlines (GBPP). The curriculum that applies to each institution is combined with local content characterized by queerness, science, and ketahfidhan.

1) Tahfidz Junior High School Recognized SK. No. 835.1/1392/108.08 2002

The national education curriculum (Diknas) and the local pesantren curriculum become the reference for this institution. The languages of instruction in the formal learning process are Arabic and English, except for certain materials that require the use of Indonesian.

2) Tahfidz High School Recognized SK No. 273/C.C7/Kep. MN/1999

Tahfidz High School uses a combined curriculum between the national education curriculum (Diknas) and the local pesantren curriculum. The



languages of instruction in the formal learning process are Arabic and English, except for certain materials (general) which use Indonesian. Students in the final grade (third year of high school) are required to take part in the niha'ie program, with priority on guiding their continuation of education to a higher level.

3) MA Tahfidz Keagamaan (MAK) Accredited

The curriculum refers to the Madrasah Aliyah Special Program (MAPK) of the Ministry of Religious Affairs and the modified 1999 MAK curriculum, as well as being integrated with the ketahfidhan and boarding school education programs in an integral manner. For the purpose of mastering Ulumul Qur'an and developing insights into science and technology, the subjects of Al-Qur'an, Tafsier, Arabic and English receive a significant portion of attention.

4) Matriculation Program

Matriculation (Preparatory Class) is an alternative education pattern offered in order to accommodate prospective students who have a great interest in joining one of the two formal education programs but are constrained by their ability to read and write the Qur'an. This program is expected to help prospective santri / female students prepare themselves mentally and competence of ahfidhan, scientific, so that they are considered eligible to enter the level of junior / senior high school education and Religious Tahfidh MA.

5) Boarding School Program

This program is implemented in an integrated manner with other programs in a dynamic, non-dichotomous, integrated and harmonious manner. The boarding program is carried out outside the classroom under the responsibility of the santri/wati organization and MPO. The forms of activities include: daily worship, extensive learning, practice and guidance, organizational practice, courses and exercises, student group dynamics, etc²⁴.

6. Implementation of Regulations as a Form of Pesantren Independence to Develop a Halal Ecosystem at MTA Putri Al-Amien

Based on interviews and observations made by researchers to several informants at MTA Putri Al-Amien on November 3, 2023, in implementing a regulation must get full support from all parties, especially for students who carry out a regulation.

MTA Putri Al-Amien has approximately 1400 students. With the large number of students, MTA Putri Al-Amien has a large area of land of course and also good and organized management.

To ensure that all activities at MTA Putri Al-Amien run smoothly, MTA Putri Al-Amien has rules that must be obeyed by all students. The regulation in MTA Putri

²⁴ <https://al-amien.ac.id/lembaga-pendidikan/mahad-tahfidh-al-quran/>, accessed on October 13, 2023 at 20.15



Al-Amien is called TENGKO which means a reference that must be obeyed by all students without exception. In the tengko script owned by MTA Putri Al-Amien itself has several management sections, including the DPP (Central Management Board), DPC (Branch Management Board) and DPS (Santri Representative Council).

According to RITMA or the management in each santri dormitory also said that for them to control the students to apply the rules that have been made, namely by taking attendance at each activity held in accordance with the jobdesk of each management section responsible for that section. According to the students, they also enjoy the rules made by MTA Putri Al-Amien itself even though at the beginning they felt constrained by these rules but over time they got used to and enjoyed applying the rules in their daily activities, that way they could also learn independently and also add insight²⁵.

According to Ustadzah Shofi as the chairman of MPO or as someone who is responsible for all regulations in MTA Putri Al-Amien, that MTA Putri Al-Amien has been independent in terms of implementing regulations which can be seen from several regulations that have been applied from the beginning. The rules include²⁶:

No	Name Of Regulation Section	Person in Charge
1.	<ul style="list-style-type: none"> ➤ Security section (BAKAM) ➤ Water and electricity section (BARALIS) ➤ Environmental section (BALIH) ➤ Health and welfare section (BAKESRA) 	KAMITBRATA (Security, Order and Welfare) Department
2.	<ul style="list-style-type: none"> ➤ Worship section (BAPERDAT) ➤ Mudarrosah, tasmi' and khotmil qur'an section (BMTK) ➤ Empowerment and courtesy section (BPSS) 	SYARLAQ (Sharia and Akhlaq) Department
3.	<ul style="list-style-type: none"> ➤ Scientific and skills section (BAKILTRAM) 	KILKESTRAM Department (Scientific,

²⁵ Interview with Niamul Mubarakkah as Deputy Chairperson of RITMA MTA Putri Al-Amien on November 04, 2023 in Preduan, Sumenep

²⁶ Interview with Ustadzah Shofi as Chairman of the MPO MTA Putri Al-Amien on November 04, 2023



	<ul style="list-style-type: none"> ➤ Language development section (BANANSA) ➤ Teaching section (BAPERAN) ➤ Information and communication section (BAFORKOM) 	Arts, and Skills Section)
--	--	---------------------------

From the results of the interview with Ustadzah Shofi above, each part in charge of the regulations has its own duties and functions, including:

a. Security Section (BAKAM)

The security section which has the main tasks and functions of coordinating and involving students in maintaining security and order, controlling and sanctioning students who violate applicable rules or regulations and controlling order when cottage activities take place.

b. Water and Electricity Section (BARALIS)

The water and electricity section which has the main function is responsible for the running of the water and electricity functions in the boarding school environment, especially in each dormitory of the students.

c. Environmental section (BALIH)

The environmental section which has the main tasks and functions of coordinating and involving students to maintain cleanliness in the boarding school environment, making and controlling picket schedules for students and imposing sanctions on students who violate hygiene regulations in the boarding school environment, requiring students to dispose of garbage in its place.

d. Health and welfare section (BAKESRA)

The Health and Welfare Section has the duties of taking sick students to the sick room or mahjar, caring for and serving the needs of sick students, etc.

e. Worship section (BAPERDAT)

The worship section which has the task of requiring students to pray fardhu, dhuha and tahajjud in congregation, requiring students to perform nawafil prayers, etc.

f. Mudarrosah, tasmi' and khotmil qur'an section (BMTK)

The Mudarrosah, 'Tasmi' and Khotmil Qur'an sections have the duty of requiring all students to participate in tasmi' activities without exception to illness. Ustadzah Nesa as the head of the BMTK section also said that this tasmi' activity



was carried out after the Asr prayer every day and there was also an attendance for this tasmi' activity²⁷.

g. Empowerment and courtesy section (BPSS)

The Politeness and Courtesy Acculturation Section has the duties of obliging all students to cultivate *Islahul Mubasyir / amar ma'ruf nahi munkar*, requiring students to respect each other, requiring students to bow when walking in front of their elders, prohibiting all students from speaking foul, etc.

h. Scientific and skills section (BAKILTRAM)

The Scientific and Skills Section has the task of requiring all students to publish a rotating shof madding once a month, requiring all students to take courses according to their respective choices, etc.

i. Language development section (BANANSA)

The Language Development section has the main tasks of requiring all students to use official languages (English and Arabic) according to the week, requiring students to participate in bimonthly dramas that use official languages, requiring students to follow *tazwidul mufrodat* and *islahul akhto'*.

j. Teaching section (BAPERAN)

The teaching section has the task of requiring students to arrive on time to their respective school buildings, requiring all students to attend the morning roll call, requiring students to wear the prescribed school attributes, etc.

k. Information and communication section (BAFORKOM)

The information and communication section, which has the duties and functions of requiring students to use official language when making announcements in rooms and in class, encourages students to report to BAFORKOM if there are important things that must be announced, and prohibits all students from taking or defacing information that has been posted by BAFORKOM.

7. Implementation of Regulations as a Form of Pesantren Independence to Develop a Halal Ecosystem at MTA Putri Al-Amien in the Perspective of Maslahah

Talking about the application of existing regulations at MTA Putri Al-Amien includes the security section (BAKAM), the water and electricity section (BARALIS), the environmental section (BALIH), the health and welfare section of members (BAKESRA), the worship section (BAPERDAT), the *mudarrosah*, *tasmi'* and *khotmil Qur'an* section (BMTK), empowerment and manners section (BPSS), scientific and skills section (BAKILTRAM), language development section

²⁷ Interview with Ustadzah Nesa as Head of the BMTK MTA Al-Amien section on November 03, 2023



(BANANSA), teaching section (BAPERAN), and information and communication section (BAFORKOM) are in accordance with sharia values and nothing deviates from sharia values.

Ustadzah Luluk as a teaching staff and TU at MTA Putri Al-Amien also said that MTA Putri Al-Amien has implemented the values of benefit in the field of implementing regulations, such as for example at MTA Putri Al-Amien for disposing of garbage has been distinguished between organic and non-organic waste and MTA Putri Al-Amien also has its own waste recycling machine, this shows that MTA Putri Al-Amien has implemented its benefit values²⁸.

The implementation of regulations to develop halal ecosystems in MTA Putri Al-Amien is in accordance with the *maslahah* perspective. The application of this regulation provides benefits for students. However, in its application it also takes time to be achieved in accordance with the objectives to be achieved.

In terms of the priority of its use, the entire application of the rules carried out by MTA Putri Al-Amien is included in the category of *Maslahah Al-Hajjiyyah*, namely the benefits needed in perfecting the previous basic or fundamental benefits in the form of relief to maintain and maintain basic human needs, in other words, the benefits needed by people in facing various kinds of difficulties they face.

In terms of changing or not a *maslahah*, that the entire application of the rules at MTA Putri Al-Amien is included in *Maslahah Al-Mutaghayyarah*, which is a benefit that changes according to changes in place, time, legal subjects and the people who live it.

The benefit caused by the application of regulations to develop the halal ecosystem of MTA Putri Al-Amien is the creation of a safe, comfortable and peaceful pesantren environment with these regulations. Because as fellow human beings we must provide benefits not a *kemudhoratan*. The application of regulations to develop this halal ecosystem has provided benefits for students, alumni and also the surrounding community, with the application of this regulation it is hoped that the students after graduating from the pesantren can apply the knowledge that has been given at the pesantren.

CONCLUSIONS

In the halal context, developing a halal ecosystem also involves a lot of elements or components to achieve a common goal of making Indonesia the center of the world's halal industry.

The application of existing regulations at MTA Putri Al-Amien is an independent reinforcement to develop a halal ecosystem in the pesantren area, because every regulation or policy made is to support the development of a halal ecosystem. The application of existing regulations at MTA Putri Al-Amien is also in accordance with

²⁸ Interview with Ustadzah Luluk as teaching staff and TU MTA Putri Al-Amien on November 03, 2023



the masalah perspective, but it takes time to achieve the goals to be achieved. Judging from the priority of its use, that the entire application of the regulations carried out by MTA Putri Al-Amien is included in the category of Masalah Al-Hajiyyah and seen in terms of changing or not a masalah, that the entire application of regulations at MTA Putri Al-Amien is included in Masalah Al-Mutaghayyarah.

MTA Putri Al-amien has also shown that they are independent to develop a halal ecosystem in the pesantren area in terms of implementing regulations or policies. However, with the development of this halal ecosystem to implement a regulation, there is a need for tiered controlling management. Where at MTA Putri Al-Amien to implement a regulation starting from Muallimah or Management, then to the Ustadzah and then to the Kyai / Nyai Assembly (Caregiver). In developing a halal ecosystem in the field of implementing this regulation, it is hoped that it can provide benefits for students, alumni, and the surrounding community.

BIBLIOGRAPHY

- Alwi, B. Marjani. "THE ISLAMIC BOARDING SCHOOL: Characteristics, Development, and Education System." *Journal of Lentera Pendidikan* 16, no. 2 (2013): 206–7. <https://doi.org/10.55936/mauzhah.v9i2.26>.
- Arif, Mohammad. "Transformative Salaf Pesantren." *Al Hikmah: Journal of Islamic Studies* 1 (2011): 141-42.
- Asri, Kholifatul Husna, and Amin Ilyas. "Strengthening the Halal Value Chain Ecosystem as Halal Industry Development Towards Era 5.0." *Sharia Econimcs Journal* 1 (2022): 46. <https://doi.org/10.37010/alif.v1i1.712>.
- Christiono, Arif. "Legal Status of Regulations/Policies Under the Regulation of the Minister of National Development Planning/Head of Bappenas." *Bappenas*, no. 3 (2021): 4.
- Diningrum, Hariatin Widiya, and M.HI Shofiyun Nahidloh, S.Ag. "Economic Empowerment of Nurul Kholil Islamic Boarding School in Welcoming KIH Development from the Masalah Perspective." *Proceedings of the National Seminar on Community Service* 2 (2022): 194.
- Dzikrulloh. "Optimization of Islamic Boarding School Business with Electronization of Payment System Case Study of Nurul Amanah Islamic Boarding School Bangkalan." *Journal of Islamic Economics and Finance* 4 (2017): 1.
- Fitri, Riskal, and Syarifuddin Ondeng. "Pesantren in Indonesia: An Institution for Character Building." *Al-Urwatul Wutsqa Journal* 2, no. 1 (2022): 44.
- Hidayatullah, Syarif. "Maslahah Mursalah According to Al-Ghazali." *Al-Mizan* 2, no. 2085-6792 (2018): 116.



24 November 2023

FAKULTAS KEISLAMAN UNIVERSITAS TRUNOJOYO MADURA

Jl. Raya Telang Po Box 2 Kamal Bangkalan

www.aciel.trunojoyo.ac.id | aciell@trunojoyo.ac.id

Halaman 183

- Indonesia, Minister of Religious Affairs of the Republic of Indonesia. "Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 1252 of 2021 Regarding the Roadmap for Pesantren Independence," n.d..
- Indonesia, President of the Republic. "Law Number 18 of 2019 on Pesantren," 2019.
- Julistia, Cut Ernita. "Analysis of the Halal Value Chain Ecosystem in MSMEs in Medan City." *Journal of Social and Islamic Sciences* 6, no. 2 (2021): 254.
- LPPOM-MUI. "Halal Journal (Halal Ecosystem)." *Lppom Mui*, no. 154 (2022): 1-52.
- Misran. "An Alternative Methodology in Resolving Contemporary Legal Issues." *Justisia Journal*, n.d., 7-11.
- Purnomo, Hadi. *Boarding School Education Management*. Yogyakarta: Bildung Pustaka Utama, 2017.
- Salma, Salma. "Masalahah in the Perspective of Islamic Law." *Al-Syir'ah Scientific Journal* 10 (2016): 2. <https://doi.org/10.30984/as.v10i2.261>.
- Solichin, Mohammad Muchlis. "The Independence of Pesantren in the Era of Reform." *Nuance* 9 (2012): 188-89.
- Suyudi, Moh, Muhammad Muhlis, and Mansur Mansur. "Pesantren as a Center for Certification and Education of Islamic Tourism SDI in Strengthening the Halal Industry in Indonesia." *Journal of Islamic Economics and Finance* 6, no. 2 (2019): 137. <https://doi.org/10.21107/dinar.v6i2.6472>.
- <https://databoks.katadata.co.id/datapublish/2023/03/28/ini-jumlah-populasi-muslim-didalam-kawasan-asean-indonesiaterbanyak#:~:text=Laporan%20The%20Royal%20Islamic%20Strategic,mencapai%20237%2C55%20juta%20jima>, accessed on July 26, 2023 at 20.44.
- <https://kemenperin.go.id/artikel/22852/Kemenperin-Fokus-Bangun-Ekosistem-Halal-Nasional>, accessed on July 27, 2023 at 20.00.
- <https://www.umy.ac.id/pondok-pesantren-sebagai-sarana-pembentuk-kemandirian>, accessed on July 26, 2023 at 22.07.
- <https://lppm.unisba.ac.id/webinar-membangun-ekosistem-halal-dalam-rangka-meningkatkan-daya-saing-bisnis-halal-di-pasar-global/>, accessed on August 17, 2023 at 17.23
- <https://al-amien.ac.id/profil-pondok/sejarah-berdiri/>, accessed on October 13, at 19.43.
- <https://al-amien.ac.id/lembaga-pendidikan/mahad-tahfidh-al-quran/>, accessed on October, 2023 at 20.15.
- Interview with Niamul Mubarakah, az Vice Chairperson of RITMA MTA Putri Al-Amien, November 04,2023
- Interview with Ustadzah Shofi, as the Chairperson of the MPO of MTA Putri Al-Amien, November 04, 2023
- Interview with Ustadzah Nesa, as Head of the BMTK MTA Putri Al-Amien Section, November 03, 2023



24 November 2023

FAKULTAS KEISLAMAN UNIVERSITAS TRUNOJOYO MADURA

Jl. Raya Telang Po Box 2 Kamal Bangkalan

www.aciel.trunojoyo.ac.id | aciell@trunojoyo.ac.id

Halaman 184

Interview with Ustadzah Luluk, as a Teaching Staff and TU MTA Putri Al-Amien,
November 03,2023



24 November 2023

FAKULTAS KEISLAMAN UNIVERSITAS TRUNOJOYO MADURA

Jl. Raya Telang Po Box 2 Kamal Bangkalan

www.aciel.trunojoyo.ac.id | aciел@trunojoyo.ac.id

Halaman 185