



Determining Model of Halal Lifestyle: A Study on the Role of Kopontren

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Abstract

The gap between the growth of the global halal industry and the people's halal lifestyle must be fixed immediately. This study aims to analyze the halal lifestyle in pondok pesantrens known to have a character education pattern in their curriculum. This phenomenological research was carried out by in-depth interviews with caregivers and students at the Pondok Pesantren Edi Mancoro and observations. The results of data processing with Atlas t.i show that the leading sector in the development of halal values in Pondok pesantren is Kopontren. With a participatory education pattern, Kopontren involves students in procuring goods and evaluating daily halal needs. The exemplary caregivers also determine the pattern of halal consumption so that the halal lifestyle becomes the morals of the students and becomes an example for society. This novelty research is the first community-based halal value development model and can be used as a recommendation for the development of the Indonesian halal industry.

Keywords: *Atlas t.i; kopontren; halal industry; participatory education; Islamic economics.*

INTRODUCTION

The global halal industry has experienced increased growth in recent years. The Ministry of Communication of Bank Indonesia shows data in 2015 with a growth rate of 7.5% to more than 8% in 2016. This condition is expected to continue to increase in the following years (Bank Indonesia, 2018).

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The number of Muslims in Indonesia reaches 87.18% of the 232.5 million total population (Centre & Reuters, 2018) or around 12.7% of the world's Muslim population, placing the Indonesian halal industry market at 11% in 2016 in the global market, particularly in the halal food, halal cosmetics, medicine, fashion and travel sectors (Annisa, 2019). With the growth that is believed to be increasing, this will support national economic growth.

The increased awareness of halal consumption also influences the increase in Indonesia's value of halal industrial activities. This awareness will change people's lifestyles and significantly impact the trend of the halal lifestyle. This condition is a universal indicator, in which the value of halal guarantees a better quality of life so that it can be accepted and followed by all people (Baharuddin, Kassim, Nordin, & Buyong, 2015).

The Global Islamic Economic Report report shows the scores for the development of the Islamic Economy of countries in the world from various fields. Indonesia, which is known for its Muslim domination, can only rank in the top 10 in the field of Islamic finance and halal tourism (Standard, 2019). When compared with the previous year's data, this condition shows a decline. In the 2018 report, Indonesia is among the top 10 consumers in each sub-sector in the halal industry (Centre & Reuters, 2018). This concern is influenced by the low awareness of the community's halal lifestyle, from producers to consumers. The insufficient number of MSMEs proves this in carrying out halal certification and consumers who do not place halal certification as a priority in selecting consumer goods.

Government policies by issuing regulations to develop halal industrial zones need to be strengthened and supported to improve the performance of the Indonesian halal industry. The halal industrial zone, an industrial area that applies Islamic standards from upstream to downstream, is committed to minimizing cross contamination (Kementerian Perindustrian, 2018).

The development of this halal industrial zone can be done optimally by introducing it to Muslim groups who carry out activities and live together. Like Pondok pesantren, there qualify as an ecosystem that supports social change (Zuhriy, 2011). For residential activities carried out within the Pondok pesantren environment, the cycle of economic activity can be carried out perfectly, starting from production, distribution, and consumption activities. In terms of



business charity, Pondok pesantren have formed a Koperasi Pondok Pesantren (KOPONTREN) which is a forum for meeting the economic needs of the residents of the pondok pesantren (Fitra & Rasyid, 2016). In addition, the education pattern in Pondok pesantren can form the character of students intensively through the curriculum in it.

Qualitative research conducted by Subianto (2018); Salahuddin, Salahuddin, & Khamarudin (2021); Ab Rashid & Bojei (2019) regarding the halal value chain (HVC) explains that public awareness of the importance of consuming halal food is the primary driver in maintaining HVC. The same is expressed by Tieman, van der Vorst, & Che Ghazali (2012) in the halal supply chain perspective. Literature reviews still dominate the study of the number of journals that discuss halal themes with the Scopus index, and most of them reveal about the halal food industry (Muna & Sutopo, 2018; Waharini & Purwantini, 2018).

Fariad (2019) researched the development model of the halal fashion industry in Indonesia. The findings show that support for increasing awareness of halal consumption, especially in fashion, is still low. Therefore, we need efforts from all parties to catch up with this lag. Meanwhile, on a global scale, Nurrachmi (2017); Mohd Nawawi *et al.* (2019) explained in their research that countries with Muslim minorities such as Thailand, Britain, and Australia are easier to accept and consume halal food. They can also see an opportunity for the increasing demand for halal food in the world market. They believe that the halal food industry is a catalyst for developing the potential of other sectors. The halal industry development model, especially halal slaughter, is offered with the Quality Function Deployment (QFD) model by Vanany, Maarif, & Soon (2019) in his research to develop the halal meat industry. This research was motivated by concerns about the halal slaughter process, which in the end, no model can control and guarantee the quality of Muslim food.

The role of Pondok pesantren in the education of students is revealed from various studies that show a vital position in shaping the character of students (Chandra, 2020; Winursito, 2017). Other qualitative research with an interpretive approach shows that it has a vital role in the economy of the surrounding society (Fitra & Rasyid, 2016). In line with this, Annisa (2019) conducted empirical studies about the role of Kopontren in the pesantren ecosystem, showing that Kopontren

has a significant influence in shaping the character of the pesantren community to have insights and halal consumption behavior.

The urgency of having a halal industry development model has been widely expressed in previous research. However, no research discusses the halal industry development model through halal lifestyle education in Pondok pesantren. Pondok pesantren is a community with a life order bound by high adherence, so character education defined in the curriculum at the Islamic boarding school will be easier to achieve.

On the other hand, although life in Pondok pesantren is considered following sharia, halal consumption activities must still be built as a set of awareness and lifestyle so that halal and haram are not only knowledge but also behavior.

The halal lifestyle formed in the Pondok pesantren community will affect the halal consumption pattern in society. In addition, the community of Pondok pesantren is considered individuals who have more religious knowledge by the society, so that what becomes the behavior of caregivers, students and alumni will become role models for society.

Based on the description above, the purpose of this study in general is to analyze the life of the pesantren, especially those related to halal consumption education carried out by the Pondok Pesantren Edi Mancoro. The presence of the Kopontren since 1996 in Pondok Pesantren Edi Mancoro is an essential event for a more in-depth study of the economic activities that have been carried out for 25 years. For that, the more specific objectives of this study will reveal the following data:

1. Who has a role in carrying out the process of educating the halal lifestyle in Pondok pesantren,
2. How is the halal lifestyle education method in Pondok pesantren,
3. The extent to which the output resulted from halal lifestyle education in Pondok pesantren.

The objectives that have been formulated as above, this study reveals a model that will determine the halal lifestyle in Pondok pesantren. This is a novelty because there has never been any previous research that reveals a model like this. These findings can be used as a reference by BPJPH, KNEKS, and others for community-based halal industry development policies.



LITERATUR REVIEW

Theory of Planned Behavior (TPB)

To influence and change a person's behavior it is necessary to understand how behavior is formed or occurs. Theory of Planned Behavior (TPB) explained that behavior is formed because of intention, where the intention is influenced by attitude toward the behavior, subjective norm, and perceived behavioral control (Ajzen, 1991).

TPB is based on the assumption that humans are rational creatures and use information that is possible for them systematically (Holderness & Hunton, 2010). The values undoubtedly influence the students' activity in the Pondok pesantren in the education curriculum set. In looking at the halal consumption activities of the students, the researchers explored what factors influence the free implementation of halal value education for the students, both from themselves, the rules set by the Pondok pesantren, and the influence of the environment, so that these data can be formulated into a pattern.

1. Attitude Toward the Behavior

Ajzen (2005) argues that attitudes towards this behavior are determined by the beliefs obtained about a behavior's consequences or behavioral beliefs. Belief deals with a person's subjective assessments of the world around him, an understanding of himself and his environment. How to find out beliefs in this planned behavior theory, in an exploration of the implementation of the halal value, belief can be expressed by connecting the halal consumption activities of students with various benefits or losses that might be obtained if they do or do not do that activity.

2. Subjective Norm

Subjective norms are individual beliefs about the norms, the people around them, and the individual's motivation to follow these norms (Ajzen, 2005). Thus, subjective norms are also perceived as social pressure on students to do or not practice a halal lifestyle in Pondok pesantren. The values in this subjective norm will make the Pondok pesantren community believe in obeying the directions or suggestions of people around them to participate in halal consumption.

3. Perceived Behavioral Control

Behavior control is a person's feelings about how easy or difficult it is to manifest a particular behavior (Ajzen, 2005).

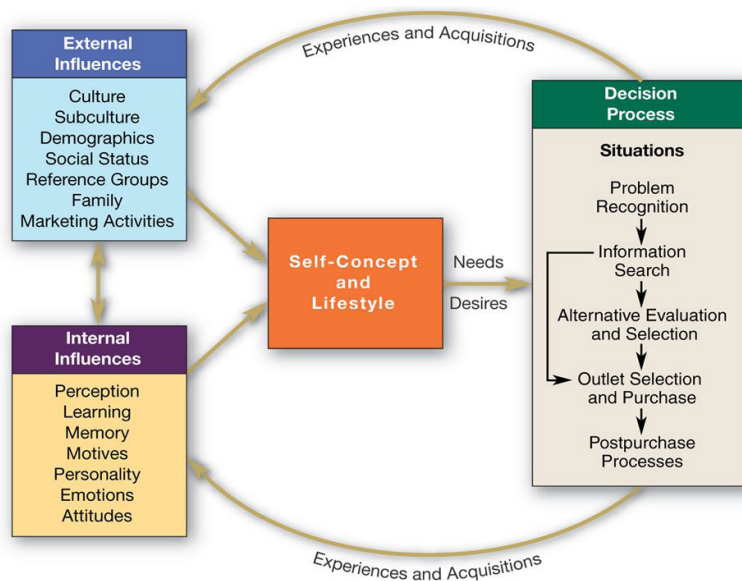


When connected with Ajzen’s explanation of behavior control, the students’ beliefs about the availability of resources in equipment, compatibility, competence, and opportunities (control belief strength) can support or hinder a halal lifestyle. The magnitude of the role of these resources (power of control factor) in realizing this behavior also influences this instrument. Firm beliefs in the availability of resources and a halal lifestyle impact the strengthening of students’ perceptions of control over this behavior. Students who have a high perception of control will continue to be motivated and try to succeed because they are confident that the difficulties they face can be overcome with the available resources and opportunities.

Halal LifeStyle

The curriculum in Pondok pesantren is manifested in the daily activities of students. Activities that are repeated over and over again will become a person’s lifestyle. According to Kotler & Keller (2006), lifestyle is a person’s lifestyle in the world expressed in their activities, interests, and opinions in interacting with their environment. Lifestyle will affect consumer behavior in spending and allocating time and money owned, where it is determined from external factors and internal factors of consumers.

Figure 1.
Consumer Behavior Model



Source: Hawkins, Best, & Coney (2004)



In line with Hawkins' theory, for a Muslim, buying consumer goods is not just for fulfilling needs or following a lifestyle. However, they are also obliged to obey the Shari'a provisions as a consequence of their faith, one of which is the halal principle.

Halal comes from Arabic *halla*, *yahillu*, *hillan*, *wahalalan* which has the meaning of being justified or permitted by the law of syarak, as something that is allowed or permitted by Allah (Al Qordhowi, 1994), while the opposite, namely haram, means prohibited (Astogini, Wahyudin, & Wulandari, 2012). Halal has not interpreted limitation, but rather introduce teachings of Allah SWT from the point of view of sharia as stated in Koran and hadiths. (Adinugraha & Sartika, 2019). That way, the halal lifestyle cannot be separated from the daily life of a Muslim. The halal lifestyle can be done by practicing the 3 HM concept, namely halal obtaining, halal consuming, and halal utilization (Jambilink, 2018). In other words, each individual can practice a halal lifestyle by ensuring that it is halal, starting from raw materials, production processes, packaging, distribution of goods, retail sales, to ready to consume products.

Pondok Pesantren (Islamic Boarding School)

Pondok pesantren is the oldest Islamic educational institution in Indonesia. Apart from being an educational institution, Pondok pesantren are also religious and socio-religious broadcasting institutions. So that Pondok pesantren plays an essential role in efforts to improve education for the Indonesian nation, especially Islamic education (Gumilang & Nurcholis, 2018).

The interactions in Pondok pesantren are reciprocal interactions between individuals and their environment to form an ecosystem. In social life, what is meant by a living being is a human being, while the environment is in the form of religion, culture, place of residence, family, neighbors, friends who influence behavior between humans (Muharromah, 1999).

The interactions that occur will lead to social changes, such as a new lifestyle that individuals and groups will follow. As an ecosystem, Pondok pesantren is one of the educational institutions that are also a unique subculture of Indonesian society because they have robust and sticky characteristics. At the same time, the Pondok pesantren will form a distinctive culture (Zuhriy, 2011). Therefore, it is appropriate if the internalization of halal values is prioritized in the Pondok pesantren ecosystem.



During its development, the Pondok pesantren also educates its students to develop soft skills packaged in the character education curriculum to provide the students' independence after graduation. It is not surprising that Pondok pesantren has extra-curricular programs of leadership, entrepreneurship, arts, culture, etc.

Attendance of Koperasi Pondok Pesantren (KOPONTREN), one of the pondok pesantren units, is to train students' entrepreneurial skills and financial independence.

As a forum for managing economic activities in the Pondok pesantren community, Kopontren is expected to become a Pondok pesantren community laboratory for implementing economic independence based on sharia economic principles. By playing Kopontren as the driving force of the economy in the Pondok pesantren community, Kopontren is responsible for ensuring the cycle of production, distribution, and consumption activities with halal standards.

All goods and services produced by Kopontren will become a benchmark for the application of sharia principles in its economic activities. This is at the same time an effort to educate and strengthen understanding of the halal value chain (HVC) in the Pondok pesantren community structure.

Alternatively, education is defined as a conscious effort made by teachers, family, community, and government through guidance, teaching, or training activities at pondok pesantren and outside of the pondok pesantren to prepare students to play roles in various environments appropriately in the future will come.

Figure 2.

School Relations with Community



Source: Syam (1987)



Pondok pesantren has three views relationship such as education providers and the community as in Figure 2, namely perennialism, essentialism, and progressivism (Syam, 1987).

In the view of perennialism, Pondok pesantren is tasked with transforming all values that exist in society to each student so that students do not lose their identity and social context. The application of halal values in the daily consumption activities of students in Pondok pesantren and outside of Pondok pesantren is one of the knowledge and insights included in this section.

Essentialism sees the task of Pondok pesantren as selecting appropriate and proper social values to be transformed by students in preparation for their future roles. The mechanism of the halal value education process for students needs to be adjusted to the development of technology by the world of students today. It is intended that the principles of halal values can be more easily understood and implemented by students to become a lifestyle wherever they are.

The role of the more advanced Pondok pesantren is in progressivism, which places Pondok pesantren as agents of change whose job is to introduce new values to students who will deliver their roles in the future. Suppose the education process succeeds in changing the consumption pattern of students into a halal lifestyle. This will be an example for the community, considering that Pondok pesantren can produce excellent resources in various fields. In addition, as part of an educational institution, the pesantren community is considered to have a high religious commitment to be used as an excellent example in the structure of the general public.

RESEARCH METHOD

This research is qualitative research with a phenomenological approach. With this method, the researcher has a close emotional relationship with the respondent to produce in-depth data. Phenomenological research is a research method to reveal the meaning of one's experiences (Hadi, 2020). In addition, the phenomenological approach enables researchers to explore the experiences of respondents on the implementation of halal values in Pondok pesantren.

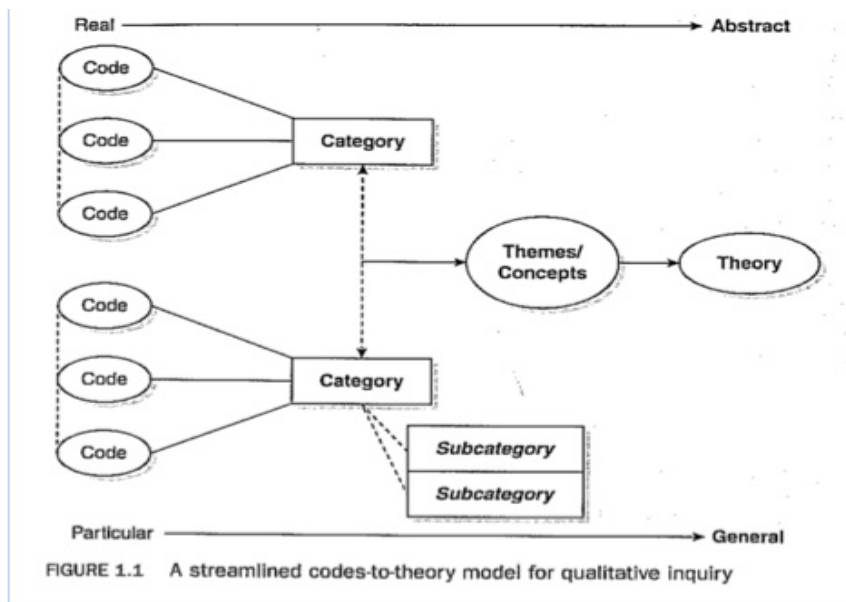


This research was conducted in October 2020 at the Pondok Pesantren Edi Mancoro, Semarang Regency, which has had Kopontren since 1996 and is active until now.

Data were collected in two ways. First, through observation by observing the daily activities of the Pondok Pesantren Edi Mancoro community. The second way in-depth interviews take the data with key persons, namely the director of the Kopontren (D), senior female students (Pi), senior male students (Pa). These key persons represent the research population of 339 students.

Research data in the form of interviews and field documentation were analyzed using the ATLAS.ti version 8.4.25 application. This analysis uses the theory of Strauss & Corbin (1994) with some adjustments for the phenomenological approach, as shown in Figure 3 below.

Figure 3.
Qualitative Data Analysis Model

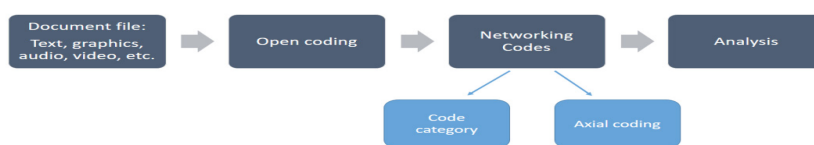


Source: Strauss & Corbin (1994)

The stages of data analysis using the Atlas t.i software are as follows.



Figure 4.
Flow of Atlas t.i Analysis Data



Source: Processed Data 2021

The first stage is coding. Through open coding, researchers read text narratives, photos, and videos obtained from research at pondok pesantren to sort the data into codes. Quotations that are important in interviews, photos, or videos are coded in one or more terms.

In the second stage, networking codes were generated from all the research data. At this stage, the researcher creates categories from several codes that have similar traits or characters. Furthermore, the researcher performs axial coding, a procedure in which the data is put back together after open coding by making a relationship between codes and categories based on binary relations.

In the third stage, the researcher will discuss the results of the data analysis. The unit of analysis for this research is an institution, organization, or institution. Even though those who act in the field are individuals, individual actions reflect the behavior of institutions, organizations, or institutions. In discussing the analysis results, the data is corroborated by secondary data sources collected from publications from government, private and public organizations related to the halal value chain. Secondary data can be in the form of scientific journals, reports, or official news from institutions.

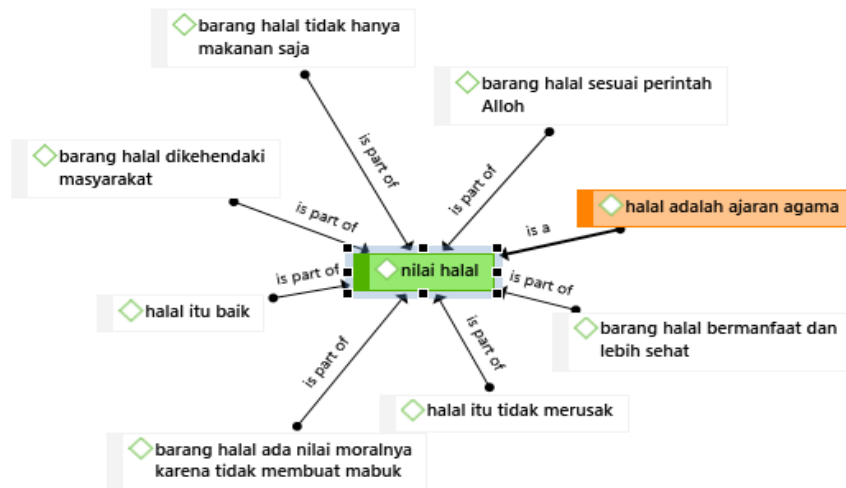
RESULTS AND DISCUSSION

Attitude Toward the Behavior

The existence of benefits to the goods and services consumed by the students will determine the level of consumption that will be carried out. The more

confident the substances contained in consumer goods are, the more confident they will make purchases of consumer goods.

Figure 5.
Coding of halal value



- : Relationship code of "is part of"
- : Relationship code of "is a"
- : Relationship code of "is associated with"
- : Relationship code of "is cause of"
- : Category

Figure 5 is the coding of in-depth interviews with the speakers regarding the positives of the halal value by the key person. The coding in Figure 4, results from data analysis from the sources' statements and documents found during the researchers' observations.

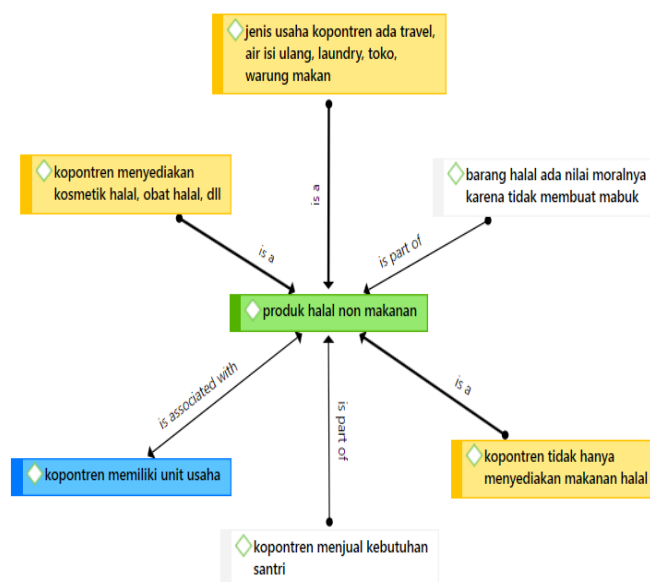
The source defines the value of halal itself as part of the commandment of Allah SWT, which is manifested in religious teachings. This means that there is a consequence that the informants understand that in carrying out Islamic law, consuming halal is one of the obligations that must be fulfilled. This statement is reinforced by several posters stuck around the lodge about the proposition of consuming halal goods.



Several statements define the meaning of halal value itself. Among them are halal goods that provide benefits because they are healthier and do not contain harmful substances, are non-destructive and have good values in every halal value.

Respondent Pi added that halal goods have moral values because halal goods are not intoxicating so that the public must desire every halal item.

Figure 6.
Coding of Halal Non-Food Product



Halal, which is generally interpreted as consumer goods, is considered not only about food raw materials or processed food (Kamila, 2020). This means that the principle of halal must always exist in every consumption activity of Muslims. Therefore, halal value is a principle that must exist in a chain or cycle of economic activity starting from production, distribution, and consumption (halal value chain).

However, based on the questions developed about the value of halal in respondents, the researcher saw that respondents D, Pi, and Pa already understood that halal consumption was not only for food, but every Muslim's need must have halal principles. This reinforces the opinion that the pesantren

community is considered an individual with a better capacity for religious knowledge (Annisa, 2019).

Figure 6 explains the coding of non-food halal products Kopontren Edi Mancoro. Pondok Pesantren Edi Mancoro's commitment to halal values is manifested by the direction that is always given to the Kopontren manager for the programs it carries out.

Based on information from source D, the halal value that must be applied in the principle of Muslim consumption turns into a business unit managed by Kopontren based on the direction of the caregivers. This awareness strengthened by the statements of respondents Pa and Pi regarding the products and business units managed by the Kopontren to fulfill the needs of students in particular and as an alternative to meeting the community's needs in general.

Students' beliefs in religious teachings that come directly from Allah SWT form a belief that in their subconscious has been manifested in their daily activities. Likewise, because of the positive value in halal goods and services that students believe in their consumption patterns, this increases the intensity of purchasing halal products among students through Kopontren and outside Kopontren. This activity continuously believed and carried out will form a halal lifestyle even though the students are not in the Pondok pesantren environment.



Subjective Norm

Figure 7.
Coding of Halal Behavior Motivation



The motivation obtained by a student in carrying out his halal behavior can come from anywhere. In Figure 7, respondents D and Pi convey specifically regarding the halal values implemented in Pondok pesantren, and religious teachings are the leading sector in applying halal consumption patterns for students. All respondents gave the same statement. Furthermore, Pondok

regulations, Kopontren education through posters, availability of halal-certified goods are the norms that also influence and bind students to their commitment to a halal lifestyle. This was confirmed by respondent D because they felt an excellent society order if halal consumption became their daily life.

Respondent Pi explained that Pondok Pesantren Edi Mancoro does not have a particular class for halal education. However, the principles and values of halal are in the study material of the Safinah book about the prohibition of dogs and pigs or other fiqh books. Even so, all pesantren communities are committed to a halal lifestyle.

The role models of Kyai, caregivers, senior students, supervision, and cooperative managers are the supporting sector of human resources who really determine how to implement the halal pattern in students' daily lives. This strengthens the characteristics of Pondok pesantren where students have a strong culture of respect or respect for the caregivers and managers of the Pondok pesantren because it is one of the manners in seeking knowledge, according to KH. Hasyim Asy'ari is honoring the teacher and obeying all the teacher's orders (Mubasysyarum, 2020). The book of Adabul Alim wal Muta'alim is taught at the Pondok pesantren to understand how the learning process will be undertaken while studying at the Pondok pesantren. Adab or ethics like this makes education in Pondok pesantren more effective.

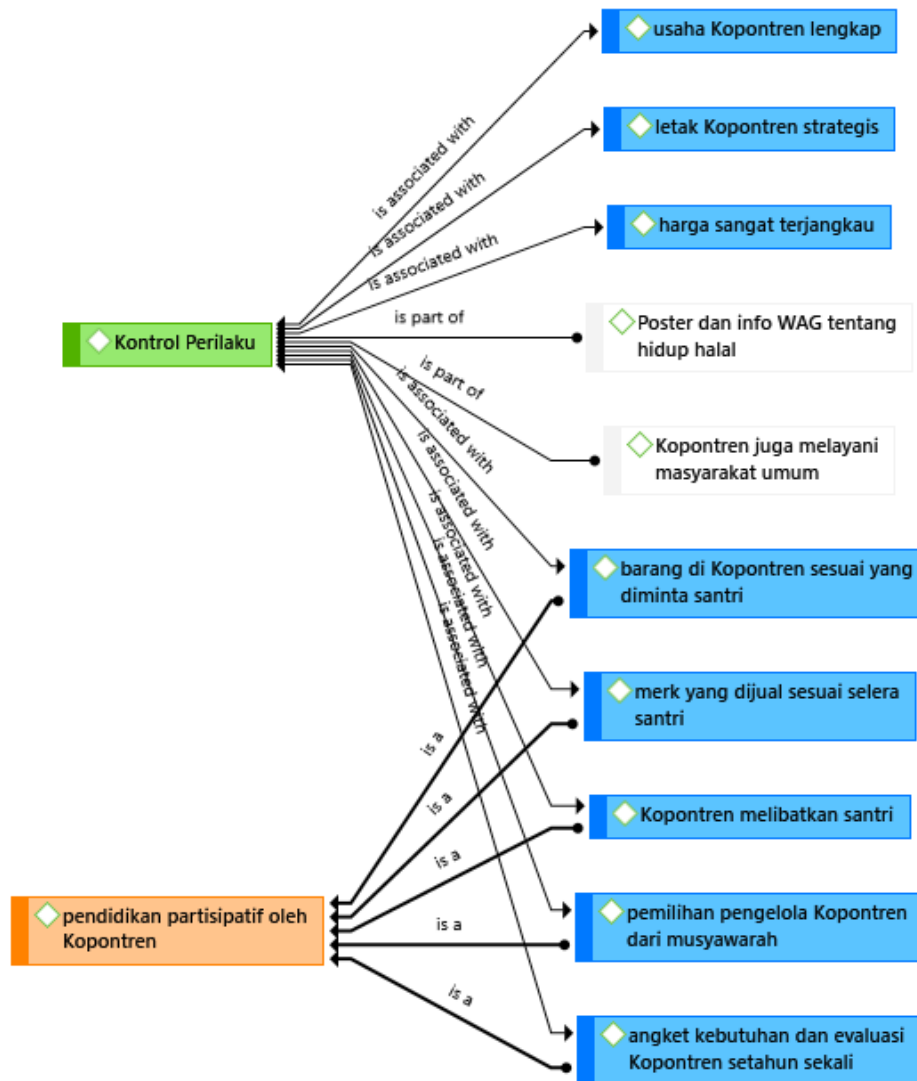
Respondent Pa gave a different perspective from the other two sources. The consequences of violating the rules and norms that are made into the culture of the Pondok pesantren will have several consequences for the students—starting from ta'dzir noran in ndalem Kyai, the punishment for cutting his hair until he is expelled from the Pondok pesantren. This method is considered effective in enforcing discipline in students to obey the applicable rules even though the students are not only in the cottage environment.

Respondent Pa, a disciplinarian for male students, stated that the average number of violations committed by students was relatively small, below the 10% mark. This means that the Pondok pesantren is considered successful in providing education because the students have a commendable attitude inside and outside the cottage.



Perceived Behavioral Control

Figure 8.
Coding of Behavioral Control



The commitment of Pondok Pesantren Edi Mancoro to equip its students with soft skills was realized by the establishment of Kopontren, which the students themselves managed. Even so, its operational activities cannot be separated from the guidance of the Pondok pesantren caretakers.

Respondent D explained that the ability of students to be independent by developing entrepreneurial skills was one of the outputs of the presence of Kopontren. Therefore, Kopontren always involves students to develop business activities so far. The business unit owned by Kopontren Edi Mancoro itself has several types of businesses. This data is obtained by researchers from interviews with resource person D and the results of observations during observation.

First, EM Mart, a shop business unit that provides the daily needs of the students, from food, beverages, soft medicine, cosmetics, etc. Suppliers who collaborate with EM Mart are also suppliers with guaranteed MUI halal-certified products. As part of the EM Mart, the canteen also provides all processed food and beverages with guaranteed halal raw materials. They come from residents so that Kopontren managers know exactly how the raw materials are produced and distributed to Edi Mancoro's Kopontren, such as the management of cut chicken, seasoning kitchen as a compliment, etc.

Second, EM Qua. This business unit is a refill mineral water business where the community feels very helpful because it is one of the refill mineral water businesses in the area.

The third is EM Tabunganku which serves as a place for students to save and borrow and educate students to invest. This savings and loan unit tries to offer a profit-sharing concept even though the manager recognizes that EM Tabunganku is still primarily a savings unit for student funds. Nevertheless, in the future, it is hoped that EM Tabunganku will be able to develop as a savings and loan unit that is not only accessed by Pondok Pesantren Edi Mancoro students but also by the general public.

The fourth is EM Trans, where this business unit provides transportation for rent and a means of transportation for shuttle students to the IAIN Salatiga campus.

The fifth is EM Laundry. This business unit provides washing machines by applying the principles of honesty from the students, where the laundry fee is paid directly to the place provided by the Kopontren manager without the guard waiting. EM Laundry prefers a washing machine with 2 tubes and not automatic because the cleanliness of the clothes being washed can be maintained by running water.



The presence of Kopontren Edi Mancoro business units was recognized by respondent D, Pa, Pi as a very satisfying facility for the students.

On the other hand, the decision of students to consume halal goods can also be influenced by the availability of resources, making it easier to get halal goods around them.

In Figure 8, the speakers explain how behavioral control affects students' decisions to consume halal goods. The presence of cottage facilities greatly influenced the informants' answers when researchers explored the factors that could convince students to purchase halal goods.

The confidence of the students increased when Kopontren involved the students in their activities. This can be seen from the Kopontren routine agenda to distribute questionnaires for the needs of students every year, which are directed at certified halal goods. In addition, this routine activity is also a feedback evaluation from the students on their performance so far. This program is highly appreciated because this method is also a way of halal education for students without realizing it. The involvement of students in the development of Kopontren is a form of participatory education to accommodate the needs and desires of their student objects. Participatory education itself is a learning model involving students and other educational elements in planning, implementing, and evaluating learning (Wulandari, 2020).

This pattern further strengthens students' ownership in Kopontren so that the students do not hesitate to meet their needs in Kopontren.

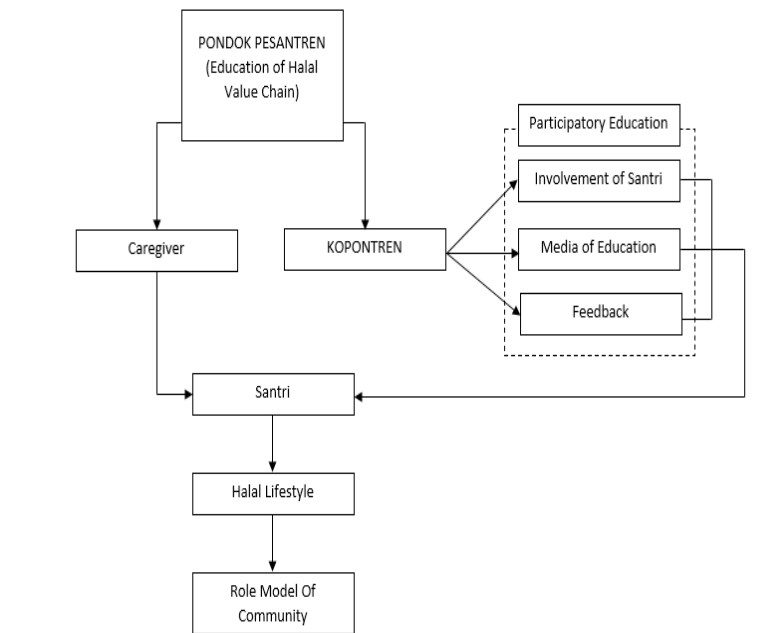
Based on information from resource person D, the Kopontren also targets its efforts for the surrounding community. With a strategic business unit location, people can easily shop or use the Kopontren business unit easily. In addition, halal value chain education for lodges is targeted not only to stop at students. Successful education will have an impact on the environment in which students live and live in society.

Edi Mancoro Pondok pesantren, which is in the middle of a community settlement, is a role model for the community, both from children, adolescents, adults to the elderly. The activity program at Pondok Edi Mancoro is not only for students, but also involves the community. This means that Pondok Pesantren

Edi Mancoro is from the community as well as from the community. This is in line with the expectation of the output of the halal value chain education that the understanding of the students, which transforms into a halal lifestyle will transmit to the surrounding environment. So that the community indirectly becomes the object of halal value chain education from the attitudes and lifestyles of students towards halal consumer goods, both food and non-food.

Based on the development of variables in the TPB to examine the factors that influence the pattern of halal consumption in Pondok pesantren, the above description shows that the leading sector of halal education in Edi Mancoro Pondok pesantren in the Koperasi Pondok Pesantren (KOPONTREN). For more details, the following models have an effect on halal life in Pondok pesantren;

Figure 9.
Halal Value Development Model in Pondok Pesantren



CONCLUSION

Increasing understanding of the halal lifestyle to develop the Indonesian halal industry needs to be prioritized. There is an intensive interaction in the



Pondok pesantren ecosystem, making the Pondok pesantren an influential community to shape the character of the halal lifestyle in students.

Pondok pesantren Edi Mancoro is an educational institution that has a character education curriculum for its students. To develop entrepreneurial skills for students, Pondok pesantren Edi Mancoro has formed the Koperasi Pondok Pesantren (KOPONTREN) 25 years ago. Kopontren is the leading sector of halal value education for students while still receiving guidance from caregivers.

In their halal consumption activities, the students understand religious teachings as the main guideline for obedience to using halal goods to meet their needs. The positive value felt by students towards halal provisions makes them feel confident about buying halal goods. These conditions are influenced by the example of the Kyai, the Pondok pesantren caregiver, and the education pattern in the Pondok pesantren.

The involvement of students in the operational activities of Kopontren is one of the critical factors for the success of halal education at Edi Mancoro Pondok Pesantren. Questionnaires for halal goods needs and Kopontren evaluations distributed every year make students feel more like Kopontren, so they choose Kopontren to meet their daily needs. The repeated activities of halal consumption will form a halal lifestyle so that it will become the students' character even though they are outside the Pondok pesantren. This commitment will make the students' activities in consuming halal goods a form of exemplary for society.

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