

Grand Design of *Halal* Supply Chain on *Pesantren* Business: Study on AMIDAS Manufacturer's Company

<p>Author (s): May Shinta Retnowati Universitas Darussalam Gontor, Indonesia Agma Arjuna Universitas Darussalam Gontor, Indonesia Musta'an Al Faruqi Istanbul Sabahattin Zaim University, Turkey Iman Nur Hidayat Universitas Darussalam Gontor, Indonesia Rashda Diana Universitas Darussalam Gontor, Indonesia</p> <p>Contact: mayshinta@unida.gontor.ac.id</p> <p>Available at: https://ejournal.unida.gontor.ac.id/index.php/aliktisab/article/view/11455</p> <p>DOI: 10.21111/aliktisab.v7i2.11455</p> <p>Pages: 37-50</p> <p>Article History: Submitted: 10-01-2024 Revised: 25-01-2024 Accepted: 31-01-2024 Published: 31-01-2024</p> <p>Keywords: Halal Supply Chain Pesantren Manufacturer Bussiness Unit</p>	<p>Abstract: Indonesia is still far behind the western countries that have started a lot of studies on the halal business sector. Whereas on the one hand Indonesia is a country with a majority of Muslims, thus obliging most of them to meet their needs with the halal sector. Besides, Indonesia also has many pesantren that become a halal ecosystem indirectly. Many pesantren to meet their needs through various business units that indirectly support and improve the market sector halal in Indonesia. One of the business unit to be studied is a mineral water production business unit named AMIDAS. This research method uses qualitative research. Data collection techniques through observation, interviews, and documentation, with inductive descriptive analysis model to put forward the design form of halal supply chain implemented in AMIDAS manufacturer company. The results, as a manufacturer, AMIDAS goes through the whole supply chain procedure. AMIDAS receives plastic bottles, gallons, cartons, and cups from material suppliers from different regions for which they have also had security licenses on the products they produce. Products are received from suppliers by manufacturing, which then stores them in warehouses before producing bottled water for the corporation. AMIDAS distributes the goods to retailer, sub-retailer, and so on after it is completed and ready for marketing. The product is stored in a clean warehouse and is protected from unclean or unwanted goods, as well as transportation used as well customers purchase goods from retailers after they are resold to sub-retailers dispersed throughout the Ponorogo region and surrounding Javan cities.</p>
---	---



AL-IKTISAB: Journal of Islamic Economic Law | Open Access articles are distributed under this Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

Copyright (c) 2024 May Shinta Retnowati, Agma Arjuna, Musta'an Al Faruqi, Iman Nur Hidayat, Rashda Diana

Introduction

Al-Qur'an makes it very clear that Muslims have a duty to eat only *halal* food. There is a correlation between *halal* and faith in certain texts.¹ Drinking *halal* is a sign of one's faith, according to surah Al-Baqarah verse 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced (by necessity), neither desiring (it) nor transgressing (its limit), there is no sin upon him. Indeed, Allah is Forgiving and Merciful."

Islam requires its adherents to use pure, virtuous, and decent materials. This indicates that goodness and cleanliness are highly valued in Islam. Therefore, Muslims need to be aware of whether food and other items are fit for ingestion.² The digestive system is where food is ingested, broken down, and then transported throughout the body, including the heart and brain. Consuming anything is considered from both the *halal* and non *halal* perspectives, as well as from the perspective of how it was obtained.³ Allah Swt. states in surah An-Nahl verse 114:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

"Then eat of what Allah has provided for you (which is) lawful and good. And be grateful for the favor of Allah, if it is (indeed) Him that you worship."

Making a product requires careful consideration of its *halal* status, particularly for Muslim customers. A few examples of *halal* products are food items, medications, cosmetics, and other items that, when used or consumed, do not bring about punishment.⁴ *Halal* is an essential subject and is regarded as the foundation of Islam. Because it is extremely important for any Muslim who uses or consumes something to confirm that it is both *halal* and *haram* first. It is forbidden if it is *haram*, but permitted

¹ Devid Frastiawan Amir Sup, "Pendampingan Proses Produk Halal (PPH) Dalam Program SEHATI (Sertifikasi Halal Gratis) Pada Produk Dapoer Nyo-Nya," *Jurnal Aksi Afirmasi* 4, no. 1 (2023): 14, <https://doi.org/10.35897/jurnalaksiafirmasi.v4i1.1006>.

² Devid Frastiawan Amir Sup, "Pendampingan Proses Produk Halal (PPH) Dalam Program Sertifikasi Halal Gratis (SEHATI) Pada Produk Keripik Pare Bunda," *An Nafah: Jurnal Pengabdian Masyarakat* 1, no. 2 (2023): 89, <https://jurnal.stituwjombang.ac.id/index.php/annafah/article/view/1039>.

³ Yusuf Al-Qardhawi, *The Lawful and the Prohibited in Islam* (Chicago: American Trust Publications, 1980), 25.

⁴ *Ibid.*, 35.

if it is *halal*. *Halal* refers to what is permitted under sharia law and can be understood as something that is allowed even in the face of prohibition.⁵

The ecosystem known as the *halal* ecosystem defines and offers a dynamic system through the development of its supporting elements, which includes the advancement of connected sectors in accordance with the phases and components *halal* requirements. The development of the *halal* ecosystem is occurring not only in Muslim-majority nations but also in nations where there is a minority of Muslims. These countries are introducing *halal* products, which are presumed to be healthy, guaranteed, and of high quality. This will create opportunities for the *halal* industry and products to grow in the future throughout the world.⁶

Pesantren as a supporter of the *halal* ecosystem has long been promoted by Bank Indonesia (BI) as one of the strategies to accelerate the growth of the sharia financial ecosystem.⁷ *Pesantren* can achieve this, for example, by giving students a thorough understanding of Islamic economic concepts through studies of *fiqh muamalah* and by giving them a platform to develop and refine their business abilities in a variety of business development environments. retail businesses, distributors, and manufacturing businesses.⁸ *Pesantren*, as an Islamic educational institution,⁹ has considerable resources, especially in the field of economics. In terms of assets, for example, almost all *pesantren* own considerable land, whether acquired through purchase, grant, waqf, or others. The land they own can be used for entrepreneurial activities by involving students who take turns or employ the surrounding communities with structural management with senior teachers as responsible teachers. Whose ultimate goal is to achieve sharia welfare for the lodge and the community. In this case it also opens up the potential opportunities of the *halal* supply chain that exists in the surroundings of *pesantren*. Through the *halal* ecosystem implemented by *pesantren*, they are able to satisfy their own needs even they are also able to help the needs of the community outside the *pesantren* area, such as in the Darussalam Mineral Water (AMIDAS) business which was originally used for the needs of the *pesantren* independently, now able to suffice the needs of the *pesantren* environment community.

⁵ Devid Frastiawan Amir Sup, "Regulasi Pariwisata Halal Di Indonesia," in *Potensi Pariwisata Halal Di Indonesia* (Deli Serdang: Az-Zahra Media Society, 2023), 52–53.

⁶ BI, *Ekosistem Industri Halal* (Jakarta: Bank Indonesia, 2020), 60.

⁷ Ibid.

⁸ Hajar, "The Role of Pesantren in Guarding the Halal Supply Chain in Indonesia," *Jihbiz: Jurnal Ekonomi, Keuangan Dan Perbankan Syariah* 7, no. 1 (2023): 46, <https://doi.org/10.33379/jihbiz.v7i1.2183>.

⁹ Devid Frastiawan Amir Sup et al., *Materi Pembelajaran Taman Pendidikan Al-Qur'an (TPQ)* (Ponorogo: UNIDA Gontor Press, 2023), 3.

In the meantime, one of the markets with the biggest consumer base is the *halal* food market, per The Global Islamic Economy Report. The amount that Muslims spend on food grew by 6,9% in 2021 to USD 1,27 trillion, and is predicted to expand by 7% in 2022 to USD 1,67 trillion in 2025. This indicates that the amount of *halal* items consumed rises annually. The global food market will continue to be dominated by the *halal* sector due to the growing Muslim population, which is expected to reach 2,2 billion in 2030 and 2,6 billion in 2050 (from 1,8 billion, or 24% of the total population) and the requirement that Muslims eat *halal* food wherever they are.¹⁰ The *halal* market has a huge potential to boost the nation's economy, as seen by its growth on the worldwide scene. Furthermore, there are *pesantren* dispersed across Indonesia. Each *pesantren* has *halal* compliant business divisions that work together to create a *halal* ecosystem. If it is developed, Indonesia's *halal* market might grow. Furthermore elevating Indonesia to the forefront of the Islamic economy.

Methodology

The implementation of the *halal* supply chain in every product is crucial to meeting the *halal* requirements of customers or the community of *pesantren*. Furthermore, *halal* supply chains can be implemented by different business units in *pesantren*, enabling them to establish a *halal* environment that would improve social transformation. *Pesantren* could become a *halal* ecology if they are developed. The Darussalam Drinking Water (AMIDAS) is one of the Business Units of Pondok Modern Darussalam Gontor, is the subjects of this qualitative study.¹¹ ¹² The collection data using observation of *halal* supply chain in Darussalam Drinking Water (AMIDAS) manufacturing, interview, and documentation.¹³ The analysis process is carried out continuously from start to finish, including data interpretation, language translation (from Indonesian to English data), word editing (paraphrase), and arranging it

¹⁰ Safrihaliding, "Ekonomi Syariah Dan Industri Halal Di G20," Detik News, 2022, <https://news.detik.com/kolom/d-5993444/ekonomi-syariah-dan-industri-halal-di-g20>.

¹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2017), 70.

¹² Muhammad Irkham Firdaus, Saipul Nasution, and Devid Frastiawan Amir Sup, "Maximizing Business Profit: A Perspective from Islamic Economic Law," *EkBis: Jurnal Ekonomi Dan Bisnis* 7, no. 1 (2023): 49, <https://doi.org/10.14421/EkBis.2023.7.1.1614>.

¹³ Devid Frastiawan Amir Sup, Muhammad Irkham Firdaus, and Aqil Mu'tashim Bilhaq, "The Analysis of Sharia Compliance in the Implementation of KPR Syariah IB Hebat Product at BPRS Dana Amanah Surakarta," *Journal of Islamic Economics Lariba* 9, no. 2 (2023): 276, <https://doi.org/10.20885/jielariba.vol9.iss2.art1>.

systematically so that a complete description that can be easily understood is obtained.^{14 15}

Results and Discussion

Halal industry promotes common advancement on a social level. The industry is now well-known, particularly in the food and non-food sectors. The sector has raised awareness of the necessity to enhance legally compliant goods and services. For customers, scholars, researchers, and aspiring *halal* scientists, the sector has carved out a niche. The *halal* sector should support the growth of people's communities and cultures as part of its social responsibility. The industry will guarantee a fair and sustainable standard of living as well as health care for people through its contributions to *halal* food, non-food goods, and *thoyib*. The *halal* sector also sets its sights on the *halal* ecosystem, which includes all commercial sectors functioning within the community, thanks to this sustainable structure.¹⁶

The system of relationships that forms the *halal* ecosystem is the inseparable reciprocal relationship between one *halal* production activity and the other *halal* production activities that together make up the *halal* environment. The term "*halal ecosystem*" refers to a system of interrelated *halal* production activities that impact one another or to a unified entire and complete order between all the supporting factors in *halal* production. This ecosystem is made up of a supply chain that has value and links one supply point to another.¹⁷

The entire dynamics of the development and expansion of the *halal* business are influenced by the ecosystem as a unitary order. Additionally, the ecosystem needs to be able to link all essential parts and sustain the *halal* sector from upstream to downstream. Infrastructure, governance, and population are all components of *halal*

¹⁴ Devid Frastiawan Amir Sup, Muhammad Irkham Firdaus, and Aqil Mu'tashim Bilhaq, "Peran Dewan Pengawas Syariah (DPS) Dalam Implementasi Produk KPR Syariah IB Hebat Di BPRS Dana Amanah Surakarta," in *5th Conference on Research and Community Services (CORCYS) 2023* (Jombang: Universitas PGRI Jombang, 2023), 325, <https://ejournal.stkipjb.ac.id/index.php/CORCYS/article/view/3275>.

¹⁵ Devid Frastiawan Amir Sup, Muhammad Irkham Firdaus, and Aqil Mu'tashim Bilhaq, "Implementasi Akad Syariah Dalam Surat Perjanjian Pada Produk KPR Syariah IB Hebat Di BPRS Dana Amanah Surakarta," *At-Tasyri': Jurnal Hukum Dan Ekonomi Syariah* 5, no. 1 (2024): 64–65, <https://doi.org/10.55380/tasyri.v5i01.619>.

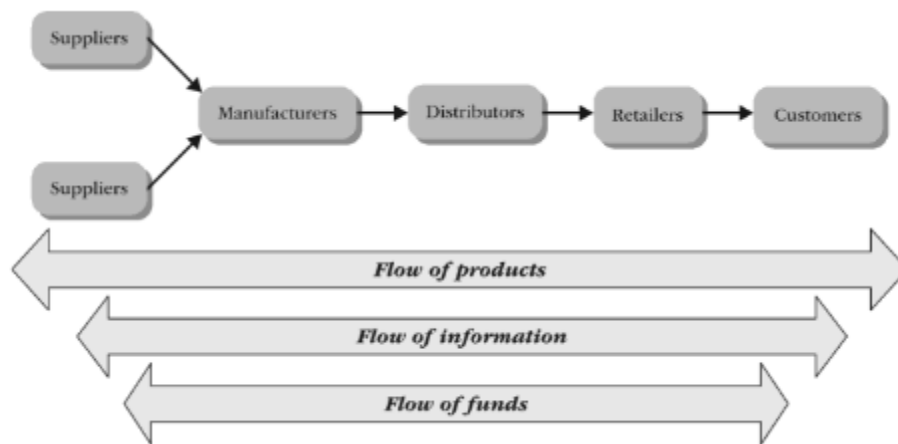
¹⁶ Saheed Abdullahi Busari and Miszairi Sitoris, "Standardisation of Halal Industry towards Sustainable Development Goals (SDG) (Penyeragaman Industri Halal Ke Arah Matlamat Pembangunan Yang Mampan (SDG))," *Journal of Islam in Asia* 18, no. 1 (2021): 171, <https://doi.org/10.31436/jia.v18i1.1001>.

¹⁷ Fitri Eka Aliyanti, Luthfiana Kariim, and Yudha Mauluddin, "The Implementation of Halal Supply Chain Management on Processed Meat Products in Yogyakarta," *Journal of Islamic Economics Lariba* 8, no. 1 (2022): 17, <https://doi.org/10.20885/jielariba.vol8.iss1.art2>.

ecosystems, which also involve the production of goods and services. Law Number 33/2014 and Government Regulation Number 31/2019 concerning *Halal* Product Guarantee serve as the foundation for the Indonesian *halal* ecosystem.¹⁸ The *halal* sector benefits from the *halal* ecosystem, which creates a *halal* synergy that expands the Muslim market.

The supply chain involves the movement of products and services from the point of raw material provision to the finished product's delivery to the customer.¹⁹ The resources, information, people, and technology used in the product delivery process are all parts of the supply chain. The processes involved in the supply chain, such as turning raw materials, natural resources, and other components into finished goods that the customer will handle.

Figure 1. Supply Chain



Source: Russel and Taylor.²⁰

Control for production, management, and inventories as main elements in supply chain.²¹ *First*, upstream supply chain. The upstream means activities of the manufacture-supplier relationship including procurement of raw materials, complementary materials, and moving materials. In action, most manufacturers or organizations have different suppliers and sell products to many different customers. Supply chain processes include raw materials moving through the tiers of suppliers and tiers of retailers into final customers. The upstream activities divided supplier dan

¹⁸ Devid Frastiawan Amir Sup, "Pendampingan Proses Produk Halal (PPH) Dalam Program Sertifikasi Halal Gratis (Sehati) Pada Produk Roti Sobek Trizta," *Jurnal Aksi Afirmasi* 4, no. 2 (2023): 60, <https://doi.org/10.35897/jurnalaksiafirmasi.v4i2.1042>.

¹⁹ Aliyanti, Kariim, and Mauluddin, "The Implementation of Halal Supply Chain Management on Processed Meat Products in Yogyakarta," 26.

²⁰ Roberta Russel and Bernard Taylor, *Operations Management* (United States: Willey, 2011), 86.

²¹ *Ibid.*, 50.

customer into tiers.²² *Second*, internal supply chain, means the process of the company serving a product to the customer. This process included production, sales, and distribution.²³ All processes of distributing raw materials or products into warehouses are used as the production process, then distributed by the company. Production, management, and inventory control as the main activities. *Third*, downstream supply chain includes a process that involves the distribution of products to customers. Distribution, warehousing, transportation, and services or called moving materials outwards as the main element.²⁴ Management of upstream and downstream well management with suppliers and customers reduces the overall supply chain costs. All elements play an important role to achieve the desired result respectively.

Whereas in more detail especially on the design of *halal* supply chain in Islamic *pesantren*. *Halal* supply chain design applied to *halal* industry in the surroundings of *pesantren*. In general, the four principles of the *halal* supply chain, including *halal* procurement or raw materials, *halal* manufacturing, *halal* distribution, and *halal* logistics. The ecosystem in *pesantren* strongly support the realization of the *halal* ecosystem, thus being able to implement a *halal* supply chain that certainly requires support from the government, transportation planning parties, information technology managers, human resources managers, distributor, retailer, and the public as consumer.

The need for *halal* ingredients is rising, particularly in nations like Indonesia where the majority population is Muslim.²⁵ This component of *halal* integration demonstrates that when assessing the *halal* integrity of *halal* products, material processing, transit, and transportation carry a larger risk than manufacture.²⁶ Customers view the HSC ecosystem's cleaner, safer, and more hygienic services as the reason they chose it as a new freight service provider.²⁷ One of the prerequisites for the

²² Donald Waters, *Logistics: An Introduction to Supply Chain Management* (London: Palgrave Macmillan, 2003), 203.

²³ Chuda Basnet, "The Measurement of Internal Supply Chain Integration," *Management Research Review* 36, no. 2 (2013): 153, <https://doi.org/10.1108/01409171311292252>.

²⁴ W.L. Wong, Rozita Husain, and Amirudin Sulaiman, "Managing Upstream and Downstream Relationships in Supply Chain for Military Organisation," *International Journal of Business and Management* 2, no. 1 (2018): 77, <https://doi.org/10.26666/rmp.ijbm.2018.1.12>.

²⁵ Devid Frastiawan Amir Sup, "Pendampingan Proses Produk Halal (PPH) Dalam Program Sertifikasi Halal Gratis (SEHATI) Pada Produk Pisang Keju Raja Rasa Ponorogo," *Jurnal Pengabdian Kepada Masyarakat Desa (JPMD)* 4, no. 2 (2023): 102, <https://doi.org/10.58401/jpmd.v4i2.969>.

²⁶ Kasim Randeree, "Challenges in Halal Food Ecosystems: The Case of the United Arab Emirates," *British Food Journal* 121, no. 5 (2019): 1154, <https://doi.org/10.1108/BFJ-08-2018-0515>.

²⁷ Mohammad Abdullah Abu Sayed et al., "Halal Supply Chain Ecosystem in Malaysian Context," *Specialusis Ugdymas* 1, no. 43 (2022): 6982, <http://sumc.lt/index.php/se/article/view/965>.

global *halal* market is *halal* certification, which can only be obtained by the industry by adhering to the *halal* system.²⁸

A *halal* supply chain is an organization of procedures used to deliver products with the assurance that they are *halal* to the end user. Thus, suppliers are crucial to the firm's success as business partners since they guarantee the supply of items that the company needs. A reliable provider should be able to guarantee that their items will have additional value. Additionally, suppliers consistently provide high-quality raw materials to raise the caliber of the goods the business produces.²⁹

The establishment of the *halal* supply chain highlights the need of *halal* logistics or logistics control in HSC operations. A few components of *halal* logistics that must adhere to shariah and *halal* requirements,³⁰ are the management of procurement, the movement, storage, and handling of materials, and the semi finished or finished inventory of both food and non food items. The method of managing products that has *halal* and non *halal* components is what separates *halal* logistics from conventional logistics.³¹

Referred to as converting *halal* inputs or ingredients into *halal* outputs by applying *halal* processes. Less chance of cross-contamination and improved *halal* integrity can result from *halal* manufacturing.³² Until the product is consumed by its final users, manufacturing flow management serves as a *halal* control procedure. This instance involves the inclusion of *halal* packaging in the manufacturing process. During transportation, packaging will shield items from abrasive conditions. It may also be necessary to keep products separate that could contaminate one another.³³ As for the *halal* ecosystem for non Muslim businessmen, although they do not make it a very beneficial socio economic interest to increase economic circulation. However, at present the optimization of *halal* supply chain on various *halal* products is justified as a common ground to increase the economic value and welfare of the people. So the

²⁸ Aliyanti, Kariim, and Mauluddin, "The Implementation of Halal Supply Chain Management on Processed Meat Products in Yogyakarta," 43.

²⁹ Hajar, "The Role of Pesantren in Guarding the Halal Supply Chain in Indonesia," 50.

³⁰ Teh Zaharah Yaacob, Fadilah Abd. Rahman, and Harlina Suzana Jaafar, "Risk Categories in Halal Food Transportation: A Preliminary Findings," *International Journal of Supply Chain Management* 7, no. 6 (2018): 453, <https://doi.org/10.59160/ijscm.v7i6.2402>.

³¹ Dikdik Harjadi, Neng Evi Kartika, and Wely Hadi Gunawan, "Islamic Marketing Strategy in Building Indonesia's Halal Business Ecosystem," *International Journal of Economics, Business and Accounting Research (IJEBAR)* 5, no. 3 (2021): 1225, <https://jurnal.stie-aas.ac.id/index.php/IJEBAR/article/view/3297>.

³² Waters, *Logistics: An Introduction to Supply Chain Management*, 206.

³³ Raja Zuraidah Rasi et al., "Designing Halal Supply Chain: Malaysia's Halal Industry Scenarios," in *8th International Conference on Mechanical and Manufacturing Engineering 2017 (ICME'17)* (United Kingdom: MATEC Web of Conferences, 2017), 360, <https://doi.org/10.1051/mateconf/201713500040>.

halal ecosystem in the HSC is not only needed by the muslim community but can also maintain the value of economic welfare in all communities.³⁴

Figure 2. *Halal* Supply Chain Network AMIDAS



Source: Observation Data

All operations pertaining to the movement and conversion of goods from their raw material form to their final consumer are included in the supply chain. Suppliers, production facilities, warehouses, distribution hubs, transportation networks, retail stores, and customers are all parts of the supply chain. Step one, the most crucial component of managing a supply chain is the integration and coordination of all operations that take place inside it, the first is material, in material including two, are main raw material and supporting raw materials. *First*, water is the principal raw ingredient. The water produced by AMIDAS is obtained through an underground drilling method, which has benefits and drawbacks. The benefits include colder water and a reduced danger of contamination. In order to mitigate this risk, AMIDAS uses a three reservoir process raw material reservoir, semi finished material reservoir, and completed material reservoir to create finished water. Furthermore, there aren't any restrooms near AMIDAS to preserve the water's quality. *Second*, AMIDAS purchased supporting raw materials like as glasses, bottles, gallon, label, carton purchased from a trusted raw material manufacturer. In order to determine the ideal number of inventory levels and when to resume placing orders, control is a crucial step. Inventory is a collection of goods or supplies that a business has with the intention of selling them or using them again.

Production at AMIDAS is in charge of ensuring that clients have access to a variety of water kinds. Customers drink the water that has been processed through a variety of procedures from the drilling system to the tank during the production process. The water produced in AMIDAS is as follows: (1) Raw materials, semi-finished materials, and final materials are located from the bottom of the water drill to the three sections of the tank. Just 40% of the 100% of water that is raised into the tank

³⁴ Mohamed Syazwan Ab Talib and Siti Norida Wahab, "Halal Logistics in a Rentier State: An Observation," *Modern Supply Chain Research and Applications* 3, no. 2 (2021): 155, <https://doi.org/10.1108/MS CRA-04-2020-0005>.

can be treated, the other 60% is thrown back to the earth due to poor quality; (2) The water then passes through stainless steel for the activated carbon process, ozone is added to neutralise the water, ultraviolet radiation is applied for the germ checking step, and finally the water is ready to be placed in a bottle or glass.

In addition, in the implementation of production, the workers also carry out a morning ceremony was conducted to pray as a group to reaffirm commitments to worship Allah Swt., work hard, and uphold production hygiene standards. The water product room is incorrect. Following completion of the task, they tidy each section's location. There's a speech to boost faith and piety every month in addition to the payday. There is no work done during the designated rest period, and it is required that everyone pray together. During the month of Ramadhan, there will be extra overtime pay if there are more orders.

Product packaging meets *halal* standards because it has been certified by *Halal* MUI 07120041491017, ISO 9001:2015, BPOM RI MD.265213003809, SNI 3553-2015. The tools used for product packaging are good and not rusty. In addition, there are storage instructions on the packaging and cartons. To be stored in a cool place, to avoid the product from direct sunlight and sharp-smelling objects. This means that it meets the basic standards of packaging.

Because every product has been confirmed to be *halal*, there is no need for product separation. Areas for storage and production have been divided. Items in the warehouse have been sorted, starting with labels, gallons, cartons, plastic bottles, and cups. Every item in the warehouse is divided and organised on either side. The warehouse employees check the materials every day. At the conclusion of each production, they report any shortages of merchandise and make notes about the materials that have been pulled out. Transportation, AMIDAS provides several options for the distribution process. *First*, distributors or agents can visit the plant directly or get in touch with the specified contacts. *Second*, AMIDAS can ship directly to distributors and agents in each city or district. In the case of Ponorogo city, every agent is located in every subdistrict. AMIDAS uses the L300 and mobil box to deliver its goods straight to customers. AMIDAS forbids direct purchases from the manufacturer, if a buyer arrives wanting to buy anything directly but there is already an agent in the customer's region, AMIDAS will refuse the transaction and refer the buyer to the agent.

AMIDAS has a total of 87 retailers that resell products to various regions, This retailer is an official distributor of AMIDAS, such as, UKK (Family Welfare Unit) Gontor, UNIDA Canteen, Gambia Market, Darussalam Distribution Centre (DDC), Pondok Modern Family Association (IKPM), and have the sub retailer to sell the

AMIDAS product to the customer. The implementation of supplier product separation and the use of equipment that maintains quality throughout the whole water production process, up to packing, have both occurred. Once the product is complete and ready for sale, the AMIDAS distributes it to retailer, sub retailer, and so forth after storing it in the warehouse. Customers purchase goods from retailers after they are resold to sub retailers dispersed throughout the Ponorogo region and surrounding Javan cities.

In the context of the supply chain in the ecosystem of *pesantren* which complements the *halal* market in the community, the *halal* supply chain in AMIDAS is responsible for the purity and the reason that the value chain of raw materials from suppliers, production processes, logistic services (storage and transportation), retailers, subretailers to consumption by the consumer society must be guaranteed *halal*. It is society needs transparency of information so that there is no doubt and it can be ensured that the products consumed are *halal*.

Conclusion

The grand design *halal* supply chain management at AMIDAS company greatly optimizes *halal* and upholds sharia values, at the raw material stage, raw material suppliers must be trusted with good and *halal* produced products, and the core raw materials are taken from the best sources. At the production stage it is carried out according to SOP and implement some agenda that values sharia, such as *do'a*, during the labeling process also the halitiness of the products is guaranteed which has been registered in BPJPH, ISO, and BPOM RI so that people can trust that AMIDAS products are *halal* and good. At the logistic stage, the storage of products is stored neatly and the warehouse is ensured that there is no unclean, as well as in transportation used as distribution of products to retailers. On retailer is the official distributor of AMIDAS who resells AMIDAS to sub retailers who are not official distributors of AMIDAS but they are allowed to sell to the public as consumers.

References

- Al-Qardhawi, Yusuf. *The Lawful and the Prohibited in Islam*. Chicago: American Trust Publications, 1980.
- Aliyanti, Fitri Eka, Luthfiana Kariim, and Yudha Mauluddin. "The Implementation of Halal Supply Chain Management on Processed Meat Products in Yogyakarta." *Journal of Islamic Economics Lariba* 8, no. 1 (2022): 15–32. <https://doi.org/10.20885/jielariba.vol8.iss1.art2>.
- Basnet, Chuda. "The Measurement of Internal Supply Chain Integration." *Management*

- Research Review* 36, no. 2 (2013): 153–72.
<https://doi.org/10.1108/01409171311292252>.
- BI. *Ekosistem Industri Halal*. Jakarta: Bank Indonesia, 2020.
- Busari, Saheed Abdullahi, and Miszairi Sitoris. "Standardisation of Halal Industry towards Sustainable Development Goals (SDG) (Penyeragaman Industri Halal Ke Arah Matlamat Pembangunan Yang Mampan (SDG))." *Journal of Islam in Asia* 18, no. 1 (2021): 163–98. <https://doi.org/10.31436/jia.v18i1.1001>.
- Firdaus, Muhammad Irkham, Saipul Nasution, and Devid Frastiawan Amir Sup. "Maximizing Business Profit: A Perspective from Islamic Economic Law." *EkBis: Jurnal Ekonomi Dan Bisnis* 7, no. 1 (2023): 44–53. <https://doi.org/10.14421/EkBis.2023.7.1.1614>.
- Hajar. "The Role of Pesantren in Guarding the Halal Supply Chain in Indonesia." *Jihbiz: Jurnal Ekonomi, Keuangan Dan Perbankan Syariah* 7, no. 1 (2023): 46–55. <https://doi.org/10.33379/jihbiz.v7i1.2183>.
- Harjadi, Dikdik, Neng Evi Kartika, and Wely Hadi Gunawan. "Islamic Marketing Strategy in Building Indonesia's Halal Business Ecosystem." *International Journal of Economics, Business and Accounting Research (IJEBAR)* 5, no. 3 (2021): 1225–37. <https://jurnal.stie-aas.ac.id/index.php/IJEBAR/article/view/3297>.
- Randeree, Kasim. "Challenges in Halal Food Ecosystems: The Case of the United Arab Emirates." *British Food Journal* 121, no. 5 (2019): 1154–67. <https://doi.org/10.1108/BFJ-08-2018-0515>.
- Rasi, Raja Zuraidah, Nor Ratna Masrom, Siti Sarah Omar, Md Fauzi Ahmad, and Rohana Sham. "Designing Halal Supply Chain: Malaysia's Halal Industry Scenarios." In *8th International Conference on Mechanical and Manufacturing Engineering 2017 (ICME'17)*, 360–69. United Kingdom: MATEC Web of Conferences, 2017. <https://doi.org/10.1051/matecconf/201713500040>.
- Russel, Roberta, and Bernard Taylor. *Operations Management*. United States: Willey, 2011.
- Safrihaliding. "Ekonomi Syariah Dan Industri Halal Di G20." Detik News, 2022. <https://news.detik.com/kolom/d-5993444/ekonomi-syariah-dan-industri-halal-di-g20>.
- Sayed, Mohammad Abdullah Abu, Chowdhury, M. Rezaul Karim, Hafiz Muhammad Zia-Ul-Haq, Md. Uzir Hossain Uzir, Md. Nurul Islam Siddique, and Saharuddin Abdul Hamid. "Halal Supply Chain Ecosystem in Malaysian Context." *Specialusis Ugdymas* 1, no. 43 (2022): 6982–99. <http://sumc.lt/index.php/se/article/view/965>.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Bandung: Alfabeta, 2017.

- Sup, Devid Frastiawan Amir. "Pendampingan Proses Produk Halal (PPH) Dalam Program SEHATI (Sertifikasi Halal Gratis) Pada Produk Dapoer Nyo-Nya." *Jurnal Aksi Afirmasi* 4, no. 1 (2023): 14–29. <https://doi.org/10.35897/jurnalaksiafirmasi.v4i1.1006>.
- — —. "Pendampingan Proses Produk Halal (PPH) Dalam Program Sertifikasi Halal Gratis (SEHATI) Pada Produk Keripik Pare Bunda." *An Naf'ah: Jurnal Pengabdian Masyarakat* 1, no. 2 (2023): 88–99. <https://jurnal.stituwjombang.ac.id/index.php/annafah/article/view/1039>.
- — —. "Pendampingan Proses Produk Halal (PPH) Dalam Program Sertifikasi Halal Gratis (SEHATI) Pada Produk Pisang Keju Raja Rasa Ponorogo." *Jurnal Pengabdian Kepada Masyarakat Desa (JPMD)* 4, no. 2 (2023): 100–112. <https://doi.org/10.58401/jpmd.v4i2.969>.
- — —. "Pendampingan Proses Produk Halal (PPH) Dalam Program Sertifikasi Halal Gratis (Sehati) Pada Produk Roti Sobek Trizta." *Jurnal Aksi Afirmasi* 4, no. 2 (2023): 58–74. <https://doi.org/10.35897/jurnalaksiafirmasi.v4i2.1042>.
- — —. "Regulasi Pariwisata Halal Di Indonesia." In *Potensi Pariwisata Halal Di Indonesia*, 50–65. Deli Serdang: Az-Zahra Media Society, 2023.
- Sup, Devid Frastiawan Amir, Muhammad Irkham Firdaus, and Aqil Mu'tashim Bilhaq. "Implementasi Akad Syariah Dalam Surat Perjanjian Pada Produk KPR Syariah IB Hebat Di BPRS Dana Amanah Surakarta." *At-Tasyri': Jurnal Hukum Dan Ekonomi Syariah* 5, no. 1 (2024): 61–84. <https://doi.org/10.55380/tasyri.v5i01.619>.
- Sup, Devid Frastiawan Amir, Muhammad Irkham Firdaus, and Aqil Mu'tashim Bilhaq. "Peran Dewan Pengawas Syariah (DPS) Dalam Implementasi Produk KPR Syariah IB Hebat Di BPRS Dana Amanah Surakarta." In *5th Conference on Research and Community Services (CORCYS) 2023*, 323–32. Jombang: Universitas PGRI Jombang, 2023. <https://ejournal.stkipjb.ac.id/index.php/CORCYS/article/view/3275>.
- Sup, Devid Frastiawan Amir, Muhammad Irkham Firdaus, and Aqil Mu'tashim Bilhaq. "The Analysis of Sharia Compliance in the Implementation of KPR Syariah IB Hebat Product at BPRS Dana Amanah Surakarta." *Journal of Islamic Economics Lariba* 9, no. 2 (2023): 269–92. <https://doi.org/10.20885/jielariba.vol9.iss2.art1>.
- Sup, Devid Frastiawan Amir, Haekal Fadhilah Muhammad, Raka Umri Dreftanta, Imam Rasyidin M.R.P., Dhafa Rizky, Thariq Al-Fadhil, Mahmud Rahmadan, et al. *Materi Pembelajaran Taman Pendidikan Al-Qur'an (TPQ)*. Ponorogo: UNIDA Gontor Press, 2023.

- Talib, Mohamed Syazwan Ab, and Siti Norida Wahab. "Halal Logistics in a Rentier State: An Observation." *Modern Supply Chain Research and Applications* 3, no. 2 (2021): 155–70. <https://doi.org/10.1108/MS CRA-04-2020-0005>.
- Waters, Donald. *Logistics: An Introduction to Supply Chain Management*. London: Palgrave Macmillan, 2003.
- Wong, W.L., Rozita Husain, and Amirudin Sulaiman. "Managing Upstream and Downstream Relationships in Supply Chain for Military Organisation." *International Journal of Business and Management* 2, no. 1 (2018): 72–77. <https://doi.org/10.26666/rmp.ijbm.2018.1.12>.
- Yaacob, Teh Zaharah, Fadilah Abd. Rahman, and Harlina Suzana Jaafar. "Risk Categories in Halal Food Transportation: A Preliminary Findings." *International Journal of Supply Chain Management* 7, no. 6 (2018): 453–61. <https://doi.org/10.59160/ijscm.v7i6.2402>.