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## ISLAMIC BOARDING SCHOOL STRATEGY AS AN AGENT FOR THE DEVELOPMENT OF THE HALAL INDUSTRY IN INDONESIA

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### ABSTRACT

Islamic boarding schools as one of the oldest educational institutions, however, have given a lot of meaning in the development of the Indonesian nation's character building. Islamic boarding schools are a model of Indonesian-style educational institutions with their own characteristics that hold a lot of potential that can be explored for nation-building, especially in facing the digital era which has contributed to accelerating acceleration in many aspects which has implications for increasingly sharp competition between countries in the world. In the midst of the rise of global issues regarding the development of the halal industry, this writing with a normative theoretical approach wants to examine, what is the true role of Islamic boarding schools in the future so that Indonesia appears as a world-class leading sector in the halal industry. Isn't it currently believed that the halal industry is a gold mine that can generate a lot of foreign exchange for many countries so that its development needs to be supported by the various domestic potentials of each country. The results of the study show that to play its strategic role optimally in supporting the development of the halal industry in Indonesia, it is not enough for Islamic boarding schools to rely solely on their own strengths. However, synergy and relations with external forces are demanded in the form of collaboration such as the One Islamic Boarding School One Product program and with the support of Pentahelix, namely academics, business, community, government, media and the financial sector.

**Keywords:** Islamic Boarding Schools, Halal Industry, OPOP, Pentahelix

### INTRODUCTION

The existence of educational institutions in Indonesia cannot be separated from the existence of three institutions that have long been known, namely family educational institutions (informal), non-formal education (community), and formal education (schooling). In carrying out their functions, however, the three must go hand in hand, complementing each other towards the same focus point, namely building the nation's character building.

In Indonesia, the second group of educational institutions that play the most role in society includes Islamic boarding schools (Islamic boarding schools), both salafi and khalafi. In addition to the mosque and taklim assemblies as a separate community in society. In Indonesia, educational institutions, especially in the field of religion, are not excessive if Islamic boarding schools are listed as the oldest educational institutions in the archipelago (Ali, 2013). Preceding the birth of any formal educational institution. Even up to the modern era, the number of Islamic boarding schools continues to grow and develop.

The existence of Islamic boarding schools in Indonesia is not limited to being concentrated in remote rural areas inhabited by humble communities, but also extends to metropolitan areas inhabited by urban people who are intellectual and modern-minded. Therefore, with his age which is quite old and long, it needs to be acknowledged that there are not a few scholars and scientists who were born from the womb of Islamic boarding schools who later became resource persons and scientific initiators to educate the nation's life (Keddie., 1978; Ali., 2013, Djakfar., 2015). Even more than that, recorded in history, that the birth of the Unitary State of the Republic of Indonesia was also due to the struggle of the pesantren administrators in an effort to win independence from the hands of the Dutch colonialists.

Furthermore, in its capacity as an educational institution, Islamic boarding schools are basically rich with various potentials that need to be explored and developed to build human civilization. So far, pesantren have only been perceived as centers of Islamic religious education. Whereas in fact pesantren is also a center for cultural, social, economic, scientific development and so on

(Ali, 2013). In relation to economic development (business-muamalah) recently, there are not a few Islamic boarding schools that are trying to build businesses independently which indicates that they are able to be economically independent to support their own lives. Among others, Pondok Pesantren Sidogiri Pasuruan, An-Nur Bululawang Kabupaten Malang, Nurul Jadid Paiton Probolinggo, Assirojiyyah Sampang Madura (Djakfar, 2015) and of course there are many more that should be used as references in Indonesia.

However, what has been initiated by the various Islamic boarding schools above so far is still sectoral in nature, running separately, there is no synergy and collaboration between one and the other. In fact, in the future there needs to be a unified vision, mission and goals in building economic independence for the sake of the economic welfare of the people in the future. Therefore, in order to optimize the economic potential of each Islamic boarding school, the concept of one pesantren one product (OPOP) needs to continue to be tested programmatically so that the Islamic economic ecosystem will become stronger (Republika, 7 October 2022). By involving various parties outside the pesantren as gathered in the Pentahelix concept, namely academia, business (business actors), community (community economics), government, media, and the financial sector (Yahya, 2017; Djakfar, et.al, 2020, Republika, 30 September 2022). Without the involvement of external parties, it seems that what has been programmed by Islamic boarding schools has not been able to achieve the ideal results because in the body of the Islamic boarding schools, apart from strengths (power-potential), there are also weaknesses that must be supported by other parties. It is hoped that this program will become the main subject of study in this discourse, which is to present a concept of economic development with the concept of One Islamic Boarding School One Product (OPOP) with the participation of Pentahelix.

## LITERATURE REVIEW

Aprianti, (2017) in her research entitled "Effectiveness of Islamic Boarding School Economic Empowerment in the Perspective of Islamic Economics (Studies at the Ushuluddin Integrated Islamic Boarding School in Belambangan, South Lampung)" through the results of interpretation and analysis of economic empowerment at the Ushuluddin Islamic Boarding School that the level of effectiveness of Islamic boarding schools' economic empowerment is fully running effectively, in this study it is stated that the Ushuluddin Islamic Boarding School carries out Islamic boarding schools economic empowerment through KOPONTREN (Cooperative Islamic Boarding Schools) and La Rai ba. While this economic empowerment activity is viewed from an Islamic economic perspective which measures from 3 categories, namely "ability to make decisions, independence, and the ability to utilize business for the future", where the 3 categories fulfill and are in accordance with the Islamic category. Setiawan (2020) in his research entitled "One Product Islamic Boarding School Program Can Be an Approach to Business Acceleration in Islamic Boarding Schools During the Covid-19 Pandemic" The results of this study stated that economic activities developed through the OPOP program had a double effect on the economic development of Islamic boarding schools and local residents. This OPOP-based economic activity has proven to be effective in arousing the enthusiasm of pesantren residents in empowering the pesantren economy. Aprilliani et al, (2020) in his research entitled "Public Relations Campaign in Building Islamic Boarding School Independence through the OPOP Program". The results of this study stated that there were three stages of campaigning through the One Islamic Boarding School One Product program, namely analyzing the problem, the campaign process and finding solutions to problems. Endahwati et al, (2021) in her research entitled "Empowering Santri Al Inayah in the Development of KOPONTREN from the Results of OPOP (One Islamic Boarding School One Product) Assistance with the Utilization of Catfish into Shredded" the

results of the study stated that KOPONTREN development activities from the results of OPOP assistance provide knowledge and skills to students in processing catfish into shredded. This is very useful and profitable because it adds a new variant in the utilization of catfish. Based on the research above, the OPOP Program has an effect on the economic empowerment of Islamic boarding schools.

### ***OPOP Program (One Pesantren One Product)***

According to Aprilliani et al, (2020) the One Product Islamic Boarding School Program was created in such a way as to foster a spirit of independence for Islamic boarding schools so that they can compete economically, socially, and religiously. The OPOP program also aims to grow

skills in students. This process is also encouraged through the form of training, as well as assistance and support from various related institutions. Meanwhile, according to Ghoffirin (2019) as secretary of OPOP East Java, there are 3 main foundations for achieving the OPOP program. The three are Santripreneur, Pesantrenpreneur, Sociopreneur. Santripreneurs themselves focus on empowering Islamic boarding schools through the creativity of students. Islamic boarding schools are defined as economic empowerment of Islamic boarding schools through Islamic boarding schools, usually in the form of kopontren. Sociopreneurs are defined as economic empowerment through the role of Islamic boarding schools alumni. This research is more focused on entrepreneurs from Islamic boarding schools in the form of a KOPONTREN business. The KOPONTREN provisions in the OPOP program include:

#### Definition of KOPONTREN

Chusmeru et al, (2017) Islamic Boarding School Cooperatives (KOPONTREN) as the development of Islamic boarding school economic institutions in training students' entrepreneurship and independence and increasing shared welfare. KOPONTREN prioritizes the importance of stakeholders and taawun, brotherhood (ukhuwah) and a deliberative view of life.

#### Functions, roles and principles

supporting factors for the existence of KOPONTREN, namely KOPONTREN are considered to have a social function, namely in the economic development of students, and other pesantren parties. The existence of KOPONTREN is a means of combining the roles of Islamic boarding schools which were originally just educational facilities, now they are also a means of economic and social empowerment of the pesantren community. While the principles of KOPONTREN are like cooperatives in general, namely prioritizing the principle of voluntary and open membership, the principle of management based on democracy, the principle of sharing the remaining profits.

#### Membership of KOPONTREN

KOPONTREN membership in OPOP is based on the Regulation of the Minister of Cooperatives and Small and Medium Enterprises Units (KUKM) of the Republic of Indonesia No. 09 of 2018 Article 58 concerning the Implementation and Development of Cooperatives, there are 3 categories of cooperative members, namely: a. Full Cooperative members are members who are genuine Indonesian citizens who are legally competent and have the same business affairs in the economic field as other members. b. Prospective members are members or cooperatives that have savings and loan units that have provided services from cooperatives, but have not completed the requirements written in the provisions of the articles of association and members. c. Extraordinary members are Indonesian citizens who are not yet able to take legal action (underage) and foreign nationals who wish to receive services and become members of a Cooperative and do not fully meet the requirements as stipulated in the Articles of Association and Members d. Each member of the cooperative is a stakeholder as well as a user of cooperative services. e. Cooperative members must be written in the member's book.

### KOPONTREN Capital

KOPONTREN capital based on the East Java OPOP KOPONTREN module According to Ghofirin et al, (2019) the sources consist of own capital and loan capital. Own capital, including: Principal savings, mandatory savings, reserve funds, grants. Meanwhile, loan capital includes: Members, other DARAKU and its members, banks and other financial institutions, issuance of bonds and other debentures, other legal sources.

### ***Economics in Islamic Perspective***

According to Suhendi (2012) states that Islamic Economics (sharia) is a social science that is used to examine the economic problems of society as shown through Islamic aspects. Islamic economics (Sharia) or cooperative economic schemes are contrary to elements of capitalism, socialism, and the state of peace (Welfare State). The business unit in Islam is KOPONTREN, which is a business unit in the form of (Syirkah).

The pillars of Syirkah consist of: 1. Sighat or Ijab Qobul, namely mandatory requirements that must be carried out in the process of forming a syirkah. Because it contains a transaction contract that must be clear because the contract is to clarify the purpose of the contract. Usually sighat or qabul consent is called a contract, while transaction contracts applied in syirkah include wadiah, musyarokah, mudhorobah, rahn, and murabaha. 2. Al-Aqidain (Subject of the Union), namely the subject in Syirkah is someone who is mature, intelligent, independent. As for other provisions such as competent. 3. Mahallul Aqd (Object of the Association), namely objects in Syirkah are capital, work systems and profits.

### ***Economic Empowerment According to Islamic Perspective***

According to Sarinah et al, (2019) Economic empowerment is a process of managing humans as objects not only from humans but as subjects of this economic empowerment. This can be interpreted that humans also need supplies to grow power both in understanding and in the field. Optimal empowerment at the level of society that includes non-formal economic development. Meanwhile, according to Nadzir (2015) Aspects that encourage the economic empowerment of Islamic boarding schools, namely another aspect in the form of the inclusion of Islamic boarding schools that have the opportunity to regulate the wheels of the economy. In the reality of life where Indonesia is a country with a Muslim majority who are generally populated in rural areas. From another point of view, Islamic boarding schools are able to develop and spread widely in rural areas to certain areas, they are made representatives of Muslims in rural areas.

## METHODS

This study uses a qualitative study of literature by using scientific research, both articles, journals, and related agency data in a systematic way and provides descriptions, summaries, and critical assessments of research subjects that are being considered for synthesizing social finance and Islamic boarding schools' businesses so that a model of Islamic boarding schools independence is formed that can contribute to the economic independence of the people with case studies of business development and social finance of Islamic boarding schools in East Java Province (Xiao and Watson 2019).

## DISCUSSION

### ***Islamic Boarding Schools and Development of the Halal Industry: Theoretical Perspective***

As previously mentioned, Islamic Boarding Schools are the oldest (Islamic) educational institutions in Indonesia with distinctive characteristics that are different from other institutions. It is said to be Islamic boarding schools because their students are known as santri who actively participate in education where they study, whether they live in the Islamic boarding school or just come to attend recitation by the kiai. Thus in the world of Islamic boarding schools there are two groups of students, namely those who live at home and students who live in Islamic boarding schools during the period of attending education so that the word Islamic boarding school is generally equated with the word Islamic

boarding school. This is presumably the origin of the emergence of the term Islamic boarding school which eventually became very popular among the Indonesian Muslim community (Ali, 2013).

So far, Islamic boarding schools can be mapped into two categories, namely salafi (traditional-conventional) and khalafi (modern). It is said to be traditional because the education system and methods are still conventional (traditional), while the wrong is because the systems and methods applied are like the school system with a curriculum content that juxtaposes religion and science. salafi Islamic boarding schools in East Java, including Sidogiri Pasuruan and Assirojiyyah Sampang Madura. Meanwhile, the modern ones include Gontor Ponorogo Modern Cottages and Al-Amin Parenduan Sumenep Madura.

However, in line with the times, according to the author's opinion, the mapping of Islamic boarding schools as above has recently begun to become blurry (unclear), because there are not a few Islamic boarding schools that simultaneously develop education with the school system. Therefore, in accordance with the demands of the times in the modern era which is marked by advances in technology (science-technology), not a few of the students attend school system education in the morning, while in the evening they attend the Islamic boarding school-style recitation where they study.

However, behind that mapping there are special characteristics that are universally attached to every Islamic boarding school. Namely the existence of kiai (ulama) as the main caretakers (Keddie, 1978; Horikoshi, 1987; Mansurnoor, 1990; Djakfar, 2009), students, mosques, madrasas, recitation of the yellow book (classical), caregivers (teachers/ustadz/ustadzah), prayer in congregation, dhikr together (istighasah), and so on. In addition, to support their own institutions, currently there are not a few Islamic boarding schools that have property, whether in the form of land, business or other assets or in the form of finances which are precisely very important to be empowered by building collaboration between one another. Among other things, by carrying out the one pondok one product (OPOP) programe.

#### ***Potential Internal Support Capacity: Kiai, Teachers, Santri and Alumni***

As a non-formal educational institution that has grown in the middle of a country with the largest Muslim majority in the world, there are not a few Islamic boarding schools spread across Indonesia, namely around 30,494 (Directorate of Diniyah Education and Islamic Boarding Schools of the Ministry of Religion, 6 March 2023). With the highest number, West Java Province 8,343, followed by Banten 4,579, East Java 4,452, Central Java 3,787, Aceh 1,177, West Nusa Tenggara 684, Lampung 677 and DI Yogyakarta 319. This number continues to grow in line with the growth in the number of population which continues to grow in line with the growth of the planet's population which until the end of 2022 has reached eight billion. However, the potential of Islamic boarding schools cannot be seen from the aspect of quantity alone, but also needs to be studied from other aspects, namely: Kiai. Kiai, who often get the title of 'alim (plural: ulama) in their capacity as caretakers or central elites in a pesantren, are highly respected or respected in Indonesia. The kiai's position as a non-formal leader so far has not lost his respectable position in the eyes of the Muslim community in this archipelago. Especially in the eyes of alumni who have studied or studied at the pesantren under their care. So far, the power of the kiai's magnetic power has not only been within the pesantren he takes care of, but also among the wider Muslim community. This magnetic power is not uncommon for Islamic boarding school kiai to be partners with formal leaders (government) to collaborate and synergize to support the success of development planned by the government. Of course the halal industry program which is currently being promoted by the government needs the support or active participation (musytarak) of the kiai to participate in socialization, both through a normative teaching and learning process, as well as through mauidah hasanah (lectures and sermons) in the community and mosques. It is through this kiai's role that it is hoped that enlightenment about the halal industry will be easily accepted by the wider community.

Teachers (ustadz and ustadzah). Islamic boarding schools as religious-based educational institutions have a lot of human resources in their capacity as teachers (educators) to provide lessons (science) and education (values) to students. It should be noted that the teaching subjects in Islamic boarding schools, both salaf and khalaf, are sourced from turat books which refer to the teachings of the Koran and hadith. In these turat books, which are often called the pesantren-style yellow books, many muamalah issues (business-trade) and halal-halal issues from a sharia perspective are discussed. Because of this, it is through this teaching and learning process that pesantren teachers can relate this to the problem of the halal industry which should be supported by the wider community, especially the Muslim community.

Santri (students). With the increasing number of Islamic boarding schools in Indonesia, there will potentially be an increasing number of our students who become students in various Islamic boarding schools, both salaf (traditional) and khalaf (modern) throughout the country. In Islamic boarding schools, through the teaching and learning process, they will receive teachings on muamalah and halal-haram issues according to sharia provisions. How to trade (do business) according to the Shari'a, which are halal and thayib that every Muslim needs to consume. On the other hand, what is unlawful that must be avoided according to the Shari'a. Therefore, with subjects like this, in every teaching and learning process it is necessary to relate it to the halal industry program which is currently being promoted. Thus students (students) from the start have received enlightenment in relation to the halal industry as the implementation of Shari'a teachings in Islam.

Alumni (out put pesantren). If only a census was carried out to get an idea of how many pesantren alumni are in Indonesia from various periods up to this global era. However, it should be suspected that there are not a few of them as pesantren graduates scattered throughout the archipelago. As a community that has received enlightenment on halal and haram issues, I hope they have the potential to provide enlightenment to the community where they take part in society according to their respective professions. However, presumably not a few of them carry out their functions as ustadz/ustadzah with the task of carrying out da'wah in the community. For this reason, in carrying out their functions, they need to participate in providing enlightenment on halal and haram issues in which they have a lot of involvement.

### **The Strategic Role of Islamic Boarding Schools: Enlighteners, Producers and Consumers**

#### *As Enlightenment: Center for Scientific Learning on Halal*

As we know, the presence of Islamic boarding schools in Indonesia is not the least of their dedication in efforts to educate the nation's life so that their existence needs to be acknowledged. Islamic boarding schools, of which there are so many and spread across various cities and corners of the country that were founded by the community independently, are of course the government's strategic partners in the field of education, especially religious and moral education of the nation, now and in the future. In its capacity as an education center or learning center, however, the role of pesantren is very strategic in helping to provide understanding and enlightenment to students (santri) in their respective environments. Without exception in relation to the problem of the halal industry which is currently being developed by the government. Doesn't the halal industry emphasize the issue of halal products that must be obeyed by every Muslim consumer? Isn't the issue of halal and haram a matter of shari'a law which is one of the main teaching subjects in Islamic boarding schools that teach the Koran, Hadith, Fiqh, and others. The Qur'an and hadith are the basis of the juridical syar'iyah which automatically become the legal basis in fiqh lessons that discuss halal and haram in accordance with shari'a provisions. Therefore, it is through fiqh lessons that educators at Islamic boarding schools can explain how the true halal industry is seen from the perspective of Islamic jurisprudence. Or, in other words, fiqh, which is one of the subjects of the study of the yellow book (turats) in various Islamic boarding schools, is an access or entry point to explain and provide enlightenment to the santri, so that they become supporters of the halal industry, including as consumers of every product produced by the halal industry.

*As a Producer: As an Agent/Center for Halal Products*

Islamic boarding schools with their potential, of course, are not only limited to scientific agents according to their main function. But on the other hand, it has the potential to develop a variety of halal products needed by the community by taking advantage of the local potential where the pesantren is located. Of course, in this case, you have to be able to read a map of the needs of the community as a market segment that will be the target audience or user. At this time, what is currently developing and is in great demand by people in all social strata, among others, are culinary products. In responding to this growing need, Islamic boarding schools should be able to create and innovate to produce food and beverage products based on local potential so that they have special and unique characteristics that are not or have not been produced by other producers. In other words, to produce superior products, however, Islamic boarding schools must be able to read opportunities and challenges that can be exploited and mastered in the midst of increasingly fierce and fierce global competition. This is one of the keys to the success of pesantren if they have an obsession to become successful and reliable producers in business towards economic independence. In the future, pesantren should not carry out their main function of carrying out da'wah through educational activities, but it is also necessary to take part in the business sector so that they are able to stand on their own strength. At the same time, it also provides space for students to learn how to practice halal business in a sharia way.

*As Consumers: Product Connoisseurs/End Users*

I hope we all understand that Islamic boarding schools are the oldest educational (religious) institutions in Indonesia, predating the birth of modern education with all the characteristics inherent in it. Education in Islamic boarding schools until today's modern era has never died, but on the contrary, it continues to develop according to the demands of the times both in quality and quantity. Therefore, along with the increasing number of pesantren, it is only natural that the number of students (students) will increase as well. In relation to the halal industry, of course Islamic boarding schools are a potential market segment that needs to be targeted to become consumers of every product they produce. For this reason, in an effort to support the development of the halal industry, it is hoped that Islamic boarding schools in Indonesia will actively participate as consumers of all kinds of products that require many users. In line with fiqh lessons that are usually taught to santri that everything consumed by every Muslim must be lawful according to the Shari'a.

**One Islamic Boarding School One Product Program: A Strategy to Strengthen Halal Industry Products**

The OPOP concept initiated by Khofifah, Governor of East Java, was actually inspired by the One Village One Product (OVOP) concept originating from the land of Sakura, Japan, with a target of producing 1000 East Java Islamic boarding schools by 2024 (Suara Surabaya, 2021). Basically the emergence of this concept is the first to improve the quality of each product that is produced through special training and the focus is only produced by a certain area or place. And as a consequence, other regions are prohibited from producing the same product which has the potential to produce products that are not of the same quality.

Furthermore, secondly, this concept will eliminate sectoral egos and unfair business competition which can hinder business development due to endless conflicts between the same principals (Republika, 6 October 2022). It seems that this concept has begun to be adopted by various countries in the world. Among them is Indonesia itself. With the potential that is owned, it is certainly very conducive to be carried out in order to increase global competitiveness by continuing to improve the quality of the products produced (Republika, 30 September 2022).

In Indonesia, it seems that it is possible to adopt OPOP, among others, Islamic boarding schools with the concept of one pesantren one product (OPOP). Of course with various considerations logically and realistically. Among other things, pesantren in their capacity as education centers with clear student (community) targets, availability of resources,

alumni ties and adequate infrastructure as preconditions to support a program, without exception regarding the OPOP program trials.

OPOP is intended, where an Islamic boarding school is trusted to produce one or several superior products according to the potential of the local Islamic boarding school and the area where the Islamic boarding school is located. Likewise, other Islamic boarding schools are expected to be able to develop other products that are not produced by other Islamic boarding schools. If in the OPOP program there are five Islamic boarding schools as trials, it is hoped that each Islamic boarding school is trusted to develop its own distinctive product to supply the needs of other Islamic boarding schools so that there will be cross-supply to meet other needs.

Furthermore, the product market share is not limited to the residents of the collaborating Islamic boarding schools, but also the alumni who have joined the community. It cannot be denied that alumni generally still have an emotional bond with their alma mater, especially with their kiai and caregivers. Therefore, if there is a program that brings benefits, especially regarding economic development, surely they will really appreciate it. This is in line with the three pillars of East Java OPOP which include empowering students, empowering the pesantren economy through pesantren cooperatives, and empowering alumni (<http://opop.jatimprov.go.id>)

### **OPOP in Illustration**

So that the concept of OPOP does not sound too theoretical-normative, this section will try to illustrate how it is implemented in Islamic boarding schools in Indonesia, which may be somewhat different from practice in its home country, namely Japan, which is deliberately carried out in certain villages. The benefits include, apart from increasing the specific core/core products produced by each region, it is also to avoid unfair competition.

The OPOP concept among Islamic boarding schools can be carried out in an organized manner which includes several Islamic boarding schools, at least three PPs for example entering into an agreement to produce a superior halal product according to the potential of each region where the PP is domiciled. For example, Islamic boarding schools whose areas have potential for marine products can produce seafood-based culinary products, such as Islamic boarding schools in the Madura region. Not so for Islamic boarding schools whose areas have potential for agricultural products such as Malang, the products produced are those made from agricultural raw materials.

Because they are bound by an agreement to support each other and grow the products of each Islamic boarding school, if Islamic boarding schools in Malang need seafood-based culinary delights, then of course they will prioritize the products of Madura Islamic boarding schools. Vice versa, if the Madura Islamic boarding school needs agricultural-based products, then of course it must prioritize the results of the Malang Islamic boarding school. And so on, between them need to have a commitment to move forward together by supporting each other in consuming and promoting other Islamic boarding school products so that in this way each product produced will not have a shortage of market share.

That is actually another benefit of the OPOP concept, namely guaranteeing certainty that there are clear consumers, which in turn the business (business) carried out by Islamic boarding schools will continue to be sustainable (sustainability). If this is realized among Islamic boarding schools, then it is hoped that the economic independence of Islamic boarding schools in Indonesia will quickly spread and materialize. Further benefits of pesantren are expected not only as agents of scientific development (religious preaching), but at the same time also support or strengthen economic development in Indonesia.

### **Pentahelix: Need External Support**

As previously mentioned, pentahelix includes five competent and authoritative parties whose participation is expected for the success of the OPOP program in PP. They are: *Academics*. Academics are thinkers, educators and researchers so that their role is expected, both in the form of normative theoretical studies and from the results of research



conducted. Thus academics play a role as enlighteners who can give direction to the program theoretically and practically.

*Business people.* Business people are a group of people who generally have a very sensitive and keen sense of business whose participation is expected to strengthen the pesantren program. They are expected to have many roles as assistants, marketers and even as agents for products produced by Islamic boarding schools.

*Community.* Community here means various groups of people, both active students and alumni. Or from professionals such as MES (Republika, 10 October 2022) and socio-religious communities such as NU and Muhammadiyah. Their roles include being consumers of products produced by the OPOP program so that they continue to live, progress and be sustainable. In addition, community elites can act as resource persons for enlightenment on OPOP issues to the public, especially among their own communities internally.

*Government.* The main task of the government in a country is to create regulations and carry out supervision with the ultimate goal of welfare for the people (compare with Mannan, 1995; Qardhawi, 1995; Ahmad, 2001). Or in other words, with the authority that is owned, the government, both central and regional, is expected to take sides to protect and support what is the Islamic boarding school program, including in economic independence through the OPOP program.

*Media.* The central role of the media is to convey messages to provide information and enlightenment to the public, both through print and electronic (digital) media. Because of that, however, the role of the media is highly expected for its participation so that the OPOP program can enter the public space more broadly. And with the message received, literacy will be formed so that the wider community will also provide total support.

## CONCLUSION

Based on the description above, it can be understood that in fact there are not a few roles that can be played by Islamic boarding schools wherever and whenever they are. This role includes that pesantren can become one of the centers or agents for the development of the halal industry in the country. Among other things as a source of enlightenment, as a production center that can be produced. And even at the same time as consumers among their communities which are widely spread across Indonesia. In order to increase the competitiveness of Islamic boarding schools as agents of economic development, it is necessary to program the One Islamic Boarding School One Product concept as it has begun to be implemented in East Java and West Java. To then be implemented and guarded in earnest so that there is collaboration between Islamic boarding schools. With the collaboration built, there will be synergy, one supporting the other. With this concept it is also hoped that product quality will increase, unfair competition can be avoided, market share will expand so that the business carried out will be stronger. Empowered Islamic boarding schools, the community will prosper (<http://opop.jatimprov.go.id>). That is, the economic empowerment of Islamic boarding schools is expected to have an economic impact on the community, especially those who live around it, including as a workforce according to needs.

However, in order to achieve the idealized goals, however, in the implementation of the program, pesantren still need the participation (musytarik) of various external parties as a carrying capacity. This means that it is impossible for pesantren to run internally on their own, but collaboration with competent related parties is still needed. They are the government as a source of policy and protection, academics (university world) as scientist-thinkers, business people as the main industrial actors, communities as supporters, and the media as a source of information or program outreach.

Without their support, undoubtedly the OPOP program to support the development of the halal industry in the country will not be able to achieve the expected targets. With this musytarik from pentahelix, the acceleration of the program to achieve the militancy of the santri in economic independence will soon become a reality, especially in welcoming the future golden Indonesia.

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