



Constructing a *Pesantren* halal hub model based on the Penta Helix framework for developing the halal economy in Indonesia

Abdul Rachman^{1*}, Mariya Ulpah², Bilaly Sangare³

¹Sharia Economic Law Study Program, Postgraduate Program, Institute for Quranic Studies (IIQ), Jakarta, Indonesia

²Sharia Economic Law Study Program, Faculty of Sharia and Law, Binamadani Indonesia Institute, Tangerang, Indonesia

³Department of Islamic Economics and Law, Faculty of Islamic Economics and Law, İstanbul Sabahattin Zaim University, İstanbul, Türkiye

ARTICLE INFO

Keywords:

halal economy;
halal hub;
Indonesia; Islamic
boarding school
(*Pesantren*); penta
helix

ABSTRACT

This study examines the construction of a Penta Helix-based *Pesantren* Halal Hub model as an innovation for halal economic development in Indonesia, given the substantial and growing number of Islamic boarding schools (*Pesantren*) nationwide and the significant expansion of the halal economy in recent years (SGIE 2024/2025). This potential is nonetheless underexploited, as *Pesantren* involvement in the halal industrial ecosystem remains limited by constraints in capital access, managerial skills, halal certification, and connectivity with global markets. Employing a descriptive qualitative method within the Penta Helix approach, the study finds that the model has substantial potential to strengthen *Pesantren* not only as centers of education but also as institutions for community-based halal economic empowerment. As an innovation in halal economic development, the model can increase the number of halal-certified *Pesantren* products, expand market access through halal hubs and e-commerce platforms, strengthen collaborative networks among stakeholders, and support financing through productive *waqf* and ZISWAF. Realizing this potential requires collaboration among *Pesantren*, government institutions, industry, universities, communities, and Islamic social finance institutions. The study offers a reference for government bodies, halal industry actors, *Pesantren*, academics, media, communities, and Islamic social finance institutions in designing more integrated economic empowerment programs, ultimately strengthening the national halal industrial ecosystem and the economic independence of the Muslim community and *Pesantren*-surrounding communities.

How to cite:

Rachman, A., Ulpah, M., & Sangare, B. (2026). Constructing a *Pesantren* halal hub model based on the Penta Helix framework for developing the halal economy in Indonesia. *Indonesian Journal of Islamic Economics Research*, 8(1), 54–68. <https://doi.org/10.18326/ijier.v8i1.6623>

* Corresponding Author: abdulrachman@iiq.ac.id

1. Introduction

According to the State of the Global Islamic Economy Report 2024/2025, the global halal economy has demonstrated significant growth, particularly in the halal food sector. In 2023, spending in the halal economy reached USD 2.43 trillion and is projected to increase to USD 3.36 trillion by 2028. Furthermore, data from the Ministry of Trade show that halal product exports in 2024 amounted to USD 41.42 billion. Similarly, the report from the National Committee for Sharia Economy and Finance (KNEKS) recorded a surplus in the trade balance of halal products of USD 29.09 billion in 2024 (BPJPH, 2025). These indicators highlight the growing potential of the halal economy, which is driven by the increasing global Muslim population as well as the rising awareness of halal principles in both Muslim-majority and non-Muslim-majority countries (Abdul & Khokhar, 2023).

Indonesia aspires to become the Global Halal Hub, a vision that has been promoted since the administration of President Joko Widodo. The country holds a strategic position within the global halal economy landscape (Samsul et al., 2022). To realize this ambition, Indonesia has enacted regulatory frameworks, including Law No. 33 of 2014 on Halal Product Assurance, along with its implementing regulations (Fatima et al., 2023). Nevertheless, achieving the status of a Global Halal Hub requires the involvement of all stakeholders in supporting the growth of the halal economy, including Islamic educational institutions such as *pondok Pesantren*.

Several studies indicate that *pondok Pesantren* play an important role in advancing the growth of the halal economy in Indonesia. Huwaidi (2023), in his study Exploring the Economic Potential of *Pesantren* as a Support for Indonesia's Halal Industry, argues that *Pesantren* possess human resources capable of driving the development of the halal industry, as they are equipped not only with religious knowledge but also with modern scientific expertise. Annisa (2019) further reinforces this view, noting that *Pesantren*, through their cooperatives (koperasi *pondok Pesantren* or kopontren), have implemented the halal value chain and actively participate in the broader halal industry ecosystem. Nevertheless, this study differs from previous research by offering a new perspective that positions Islamic boarding schools (*Pesantren*) as the central integrator of the halal ecosystem through the construction of a Penta Helix-based *Pesantren* Halal Hub model. This study does not merely view *Pesantren* as religious educational institutions, but also as strategic actors in the development of the national halal economy. This position is significant because *Pesantren* possess social, religious, economic, and cultural strengths that are closely connected to grassroots communities.

As a Muslim-majority country, Indonesia possesses a fundamental asset to realize its aspiration of becoming the Global Halal Industry Hub. The presence of *pondok Pesantren* (Islamic boarding schools) catalyzes advancing the halal economy, given their extensive human resources and broad social networks (As-Salafiyah & Rusydiana, 2022). *Pesantren* are large-scale religious-educational institutions widely distributed across the Indonesian archipelago, from Sabang to Merauke. According to data from the Ministry of Religious Affairs in 2025, there are 42,433 active *Pesantren* in Indonesia. Among these, West Java hosts the largest number, with 13,005 *Pesantren*, followed by East Java with 7,347, and Banten with 6,776 (Kemenag, 2025).

The vast number of *Pesantren* registered with the Ministry of Religious Affairs, along with millions of enrolled students (*santri*), positions *Pesantren* not only as centers of religious education but also as hubs of social development, cultural preservation, and local entrepreneurship. Their

capacity as community-based institutions makes *Pesantren* a strategic asset in fostering a community-driven halal economy.

As demonstrated in the study by Suwanto and Indra Gunawan on The *Pesantren* Ecosystem in Realizing Halal Supply Chain Management Towards a Madani Society 5.0, *Pesantren* can serve as integral actors within the halal ecosystem by implementing halal supply chain management, particularly with government support (Suwanto & Gunawan, 2021). This underscores the potential of *Pesantren* as key contributors to the growth of the halal economy in Indonesia. In fact, the Indonesian government has enacted Law No. 18 of 2019 on *Pesantren*, which formally designates *Pesantren* as strategic institutions for education, religious propagation (dakwah), and community empowerment. Importantly, this regulation positions *Pesantren* not merely as objects of economic empowerment but as subjects and the very core of the halal ecosystem.

Operationalizing the role of *Pesantren* in this ecosystem requires a collaborative framework that integrates public actors, academia, industry, society, and media/communication. For this reason, this study constructs a Penta Helix model for *Pesantren*-based halal economic development, emphasizing that the establishment of a *Pesantren*-centered halal ecosystem demands the collaborative contributions of all stakeholders, each fulfilling their respective roles, functions, and mandates. The model incorporates five actors—government, academia, business (industry), society (including *Pesantren* communities), and media—within the halal economy ecosystem (Hariani, 2024). The Penta Helix concept (Academia, Business, Government, Community/*Pesantren*, and Media) offers a more holistic and mutually symbiotic framework for collaboration.

This research is particularly significant given Indonesia's declared ambition to become the Global Halal Industry Hub, a vision that necessitates timely realization. Accordingly, the study explores in depth the construction of a *Pesantren* Halal Hub Model based on the Penta Helix framework, with three primary objectives: first, to map the roles and capabilities of *Pesantren* within the halal economic value chain; second, to formulate mechanisms for multi-stakeholder collaboration (government, academia, industry, society, and media) aimed at accelerating the commercialization of halal products originating from *Pesantren*; and third, to propose policy recommendations and business models that enable economies of scale, halal certification compliance, and sustainable growth.

2. Research Method

This study employs a descriptive qualitative method using the Penta Helix approach as an analytical framework to map the involvement of five key actors and to examine their respective roles as well as patterns of collaboration among them, namely the government, academia, business actors, *Pesantren* communities, and media. The study analyzes each of these actors based on their roles, contributions, and collaborative interactions in supporting the development of a *Pesantren*-based halal ecosystem.

The data sources in this study consist of both primary and secondary data. Primary data were obtained through in-depth interviews and field observations conducted at selected *Pesantren*, including Pondok *Pesantren* Lirboyo, *Pesantren* Qonita, and *Pesantren* Husnul Khotimah. These *Pesantren* were selected because they represent diverse characteristics, institutional capacities, and models of *Pesantren*-based economic development in supporting the halal ecosystem in Indonesia.

Meanwhile, the secondary data in this study were obtained from various policy documents and regulatory frameworks related to *Pesantren* and halal product assurance, including Law Number 18 of 2019 concerning *Pesantren*, Law Number 33 of 2014 concerning Halal Product Assurance, and other policies relevant to the research topic. In addition, secondary data were also collected from scholarly articles, data published by Badan Penyelenggara Jaminan Produk Halal and Komite Nasional Ekonomi dan Keuangan Syariah, as well as reports on the halal industry in Indonesia, particularly those related to *Pesantren*.

Data analysis in this study follows the [Miles and Huberman model \(2018\)](#), which consists of three main stages: data reduction, data display, and conclusion drawing and verification. This analytical approach enables the interpretation of qualitative data to be conducted systematically and iteratively in constructing a conceptual model grounded in field findings, particularly concerning the Penta Helix-Based *Pesantren* Halal Hub Model in the Development of the Halal Economy in Indonesia. This analytical approach enables a systematic and iterative process in interpreting qualitative data and constructing a grounded conceptual model.

3. Result and Discussion

Pesantren as Islamic Social Capital in the Halal Ecosystem of Indonesia

Pesantren in Indonesia can be classified into three categories: *Salafi*, *Khalafi*, and Modern. Zainal Arifin explains that *Salafi Pesantren* follow a traditional pattern focused on the study of classical Islamic texts (*kitab kuning*). *Khalafi Pesantren* combine general education with the continued teaching of classical texts. Meanwhile, Modern *Pesantren* provide general education and foreign language instruction, with a strong emphasis on discipline ([Arifin, 2012](#)). Regardless of this classification, *Pesantren* hold vast potential for economic empowerment, as they inherently operate within a halal economic ecosystem in which the goods and services available and traded are halal.

Pesantren function as a form of Islamic social capital that can be relied upon to support the growth of Indonesia's halal economic ecosystem. [Karimah \(2018\)](#) *Pesantren* are asserted to have made significant contributions to the intellectual development of their students through education and entrepreneurship, such as establishing cooperatives (*Koperasi Pondok Pesantren* or *Kopontren*), Islamic microfinance institutions (BMT), livestock and agricultural ventures, among others. Many *Pesantren* have developed businesses; for instance, *Pesantren Al-Ittifaq* in Bandung manages agricultural and livestock enterprises generating revenues in the billions of rupiah ([Imaniah, 2023](#)). *Pesantren Pertanian Darul Fallah* in Bogor operates in agribusiness, fisheries, and agriculture on 25 hectares of land ([Mukri, 2025](#)). *Pesantren Miftahul Khoir* in Bandung runs a garment and children's clothing business under the brand Alfiba ([Maulana, 2025](#)).

Pesantren Sidogiri has established a *Baitul Mal wa Tamwil* (BMT) with 2,000 branches across Indonesia through its alum network, with assets reaching approximately IDR 3 trillion ([Idxchannel, 2025](#)). Similarly, the *Kopontren* Al-Muhajirin in Purwakarta, West Java, has emerged as a successful Islamic cooperative with large-scale products marketed internationally, including bread, fruits and vegetables, handicrafts, and other goods. These examples illustrate that *Pesantren* are not merely religious educational institutions but also serve as engines of economic empowerment for the Muslim community. This momentum opens a strategic opportunity for *Pesantren* to act as Islamic social capital and a driving force for economic empowerment, taking

a more active role in the halal economy ecosystem at a time when the global halal industry is experiencing significant growth across sectors such as food, pharmaceuticals, cosmetics, Islamic finance, and tourism.

Within the halal economy ecosystem, regulatory frameworks such as Law No. 33 of 2014 on Halal Product Assurance govern halal products, creating both market incentives and compliance challenges for enterprises, including *Pesantren*-based businesses that are not yet fully prepared to meet bureaucratic and technical requirements (Laili & Misno, 2023). This regulation strengthens the urgency for *Pesantren* to evolve beyond being sources of religious legitimacy to becoming economic actors that comply with halal standardization and capitalize on market opportunities.

Pesantren should therefore be understood not only as institutions of religious education but also as Islamic social capital, encompassing relational networks (alums, kyai, congregants), religious legitimacy, collective norms, and endowed assets (*waqf*) that foster trust, coalitions, and non-material resources with economic value. If this social capital is strategically engineered through entrepreneurship education based on sharia principles, productive *waqf* management, and halal business incubation, *Pesantren* can become structural enablers within the halal value chain.

Potentials and Challenges of *Pesantren* Halal Hub in Indonesia's Halal Economy

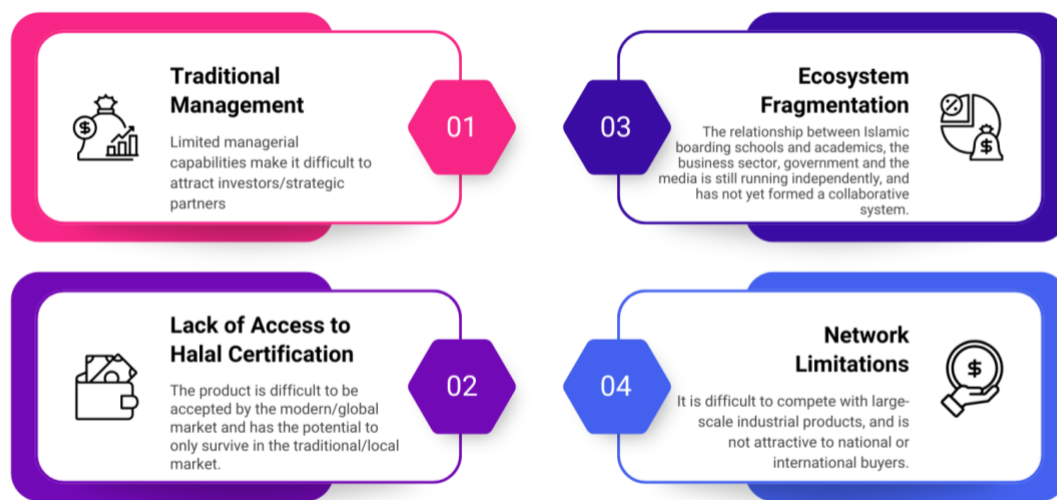
Since their establishment, *Pesantren* have adopted the principle of self-reliance across various sectors, including economics, education, and social affairs. Collaboration between *kyai* (religious leaders) and *santri* (students) has created a *Pesantren* ecosystem characterized by independence, hard work, and modest living. During the administration of President Joko Widodo, the Ministry of Religious Affairs launched the *Pesantren* Self-Reliance Program as a Community Economic Club. This program was designed to position *Pesantren* not only as centers of Islamic education but also as economic hubs for surrounding communities (Kemenag, 2025). Similarly, Irham Abdul Haris, in his study *Pesantren: Characteristics and Institutional Elements*, emphasizes that *Pesantren* have evolved beyond their role as educational institutions into hubs for social, economic, socio-political, and community empowerment (Haris, 2023).

According to data from the Ministry of Religious Affairs, there are 42,433 *Pesantren* in Indonesia with millions of active students distributed across all provinces. This extensive network functions not only as centers of Islamic education but also as sources of social trust, bases for *waqf* (Islamic endowments), and engines of local community empowerment. Consequently, *Pesantren* embody the characteristics of Islamic social capital, with the potential to be developed into *Pesantren* Halal Hubs: community-based centers integrating education, production, distribution, and halal certification.

Pesantren no longer function solely as Islamic educational institutions but are also transforming into community-based centers for halal economic development. Based on the results of interviews and field observations, the study found that the development of *Pesantren* halal hubs involves collaboration among various actors within the Penta Helix model, namely academics, government institutions, business actors, media, and the *Pesantren* community itself. Government involvement is reflected through regulatory support, training programs, and the facilitation of halal certification. Meanwhile, the business sector contributes through the strengthening of marketing

networks, business mentoring, and the development of halal products based on *Pesantren* micro, small, and medium enterprises (MSMEs).

Nevertheless, this potential faces several structural challenges. First, the managerial capacity of *Pesantren* in running halal business units remains limited. Most *Pesantren*-based enterprises operate on a micro scale, constrained by technology, quality standardization, and business governance. Second, access to halal certification is hindered by both costs and regulatory complexity. Although Law No. 33 of 2014 on Halal Product Assurance has been enacted, many *Pesantren* products remain uncertified, limiting their entry into formal markets. Third, the relationships among *Pesantren*, academia (research and incubation), businesses, government (regulations and incentives), and media have yet to form a synergistic and collaborative system. Fourth, *Pesantren* face limited access to capital, markets, and international buyer networks.



Source: compiled by the researcher

Figure 1. Challenges of *Pesantren* in the Halal Economy Ecosystem

On the other hand, the opportunities for transforming *Pesantren* into Halal Hubs are increasingly open with the rise of halal ecosystem digitalization (halal e-commerce, halal blockchain traceability), the development of Halal Industrial Parks (HIP) by the government, and the national strategy to position Indonesia as the Global Halal Industry Center for the 2024–2029 period. In this context, *Pesantren* can serve as community-based halal distribution nodes, centers for *santripreneur* incubation, and strategic partners for government and industry.

***Pesantrenpreneurship* and Economic Independence: Efforts to Optimize *Pesantren* Capabilities in Supporting the Halal Economy**

Pesantrenpreneurship signifies that *Pesantren* are no longer limited to teaching classical Islamic texts, foreign languages, and religious education. Today, *Pesantren* have become one of the government's main instruments in advancing the Islamic economy in Indonesia (As-Salafiyah & Rusydia, 2022). A critical supporting factor in realizing *Pesantrenpreneurship* is the tradition of economic independence that has been cultivated from the outset. This independence constitutes an essential foundation for harnessing *Pesantren*'s potential in the global halal economy sector. It is worth noting Syamsul Hadi's study on The Economy of Wellbeing in Beji: *Pesantren* and

Entrepreneurship in Village Community, which demonstrates that the presence of *Pesantren* Manbail Futuh has generated socioeconomic impacts on its surrounding community. This is because *Pesantren*-based economies are grounded in Islamic moral values, namely the principle of ta'awun (mutual assistance) and the principle of maslahah (collective well-being) (Hadi, 2019).

Several large *Pesantren* in Indonesia have already demonstrated successful practices of economic independence. For instance, *Pesantren* Sidogiri in Pasuruan, East Java has managed a Baitul Mal wa Tamwil (BMT) with assets worth trillions of rupiah (Supriyanto et al., 2022). *Pesantren* Tebu Ireng in Jombang, East Java has developed business units in education, publishing, and retail (Wijaya & Sukmana, 2020). *Pesantren* Al-Ittifaq in Bandung has engaged in agribusiness and plantation enterprises generating billions in revenue; and *Pesantren* Darunnajah in Jakarta operates agribusiness ventures alongside a network of formal educational institutions. Numerous other *Pesantren* across Indonesia also manage medium- to large-scale enterprises (Sudiarti et al., 2022). These cases clearly demonstrate the potential of *Pesantren* to serve as role models in integrating Islamic education with the practice of sharia-based entrepreneurship, particularly within the halal industry.

The role of *Pesantren* as local halal hubs that contribute to the halal value chain, whether in food, fashion, tourism, or Islamic finance, can significantly support the growth of the halal economy in Indonesia. In line with the vision of positioning Indonesia as the global halal hub, *Pesantren* should be recognized as strategic resources capable of sustaining the halal ecosystem through the *Pesantrenpreneurship* model (Fachrunisa et al., 2025). In this regard, *Pesantren* are not only providers of labor but also incubators for halal enterprises, managers of productive *waqf* assets, and nodes of community-based halal distribution networks.

At the initiation stage, *Pesantren* function as community mobilization centers by identifying the potential of halal-based businesses that can be developed, such as halal food products, student business units, and sharia-based entrepreneurship training. At this stage, the government provides regulatory support through halal certification facilitation, training assistance, and empowerment programs for *Pesantren*-based MSMEs. Academics contribute through research, managerial assistance, and the strengthening of halal literacy and business digitalization.

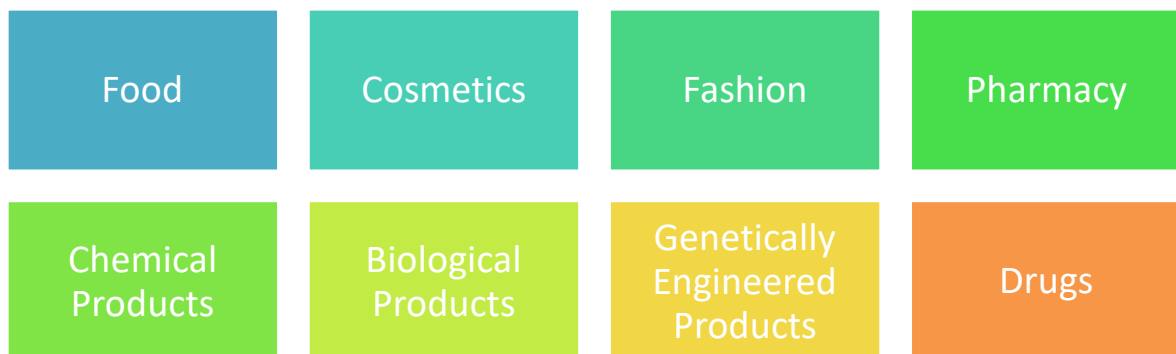
The next stage involves strengthening institutional and business capacity. During this phase, business actors become involved in developing marketing networks, improving product quality, and strengthening the halal supply chain. Media institutions play a role in building the branding of *Pesantren* halal hubs through digital publications, product promotion, and the reinforcement of the image of *Pesantren* as centers of halal economic development. Meanwhile, local communities and surrounding society become essential components in supporting ecosystem sustainability through economic participation and the consumption of local halal products.

Furthermore, at the stage of halal ecosystem integration, all actors begin to establish more structured patterns of collaboration through sustainable partnerships. The study found that the intensity of communication among stakeholders strongly influences the effectiveness of the model, the clarity of role distribution, and the existence of coordinating institutions capable of connecting the interests of each party. In practice, *Pesantren* function as centers for the integration of religious and economic values, while government institutions and academics serve as key drivers in strengthening institutional systems and innovation.

Pesantrenpreneurship thus emerges as a concept in which *Pesantren* play an active role within the halal industry ecosystem. No longer confined to being Islamic educational institutions, they also function as incubators of entrepreneurship rooted in sharia values, integrated into the broader halal economy. The *Pesantrenpreneurship* approach introduces renewal in two critical dimensions: first, by expanding the role of *Pesantren* from solely fostering spirituality and education to empowering community economies; second, by optimizing *Pesantren*'s potential as engines of the halal economy through the development of modern business practices, product innovation, and participation in global value chains. Consequently, *Pesantrenpreneurship* is not merely a slogan of economic independence but a new paradigm linking *Pesantren* to contemporary issues such as halal hubs, halal certification, and Islamic financial inclusion.

***Pesantren* Halal Hub Model Based on the Penta Helix in Supporting the Growth of the National Halal Economy**

Indonesia has promising prospects in the development of halal products, supported by its demographic structure and human resources. The potential and opportunities of the halal industry in Indonesia have positioned the halal concept not merely as a religious necessity but also as a healthy and sustainable lifestyle (Rachman, 2020). According to Mastuki, the development of the halal industry will become increasingly broad and diverse, as it encompasses various sectors such as halal food, halal tourism, halal cosmetics, halal pharmaceuticals, halal fashion, pilgrimage (hajj), *umrah*, *waqf*, *zakat*, and others. Halal food alone carries an estimated market potential of IDR 2,300 trillion, while Muslim fashion accounts for approximately IDR 190 trillion. Meanwhile, halal tourism contributes around IDR 135 trillion, and the pilgrimage (hajj and umrah) sector is valued at about IDR 120 trillion.



Source: Law No. 33/2014

Figure 2. Halal Economy Sector in Indonesia

The halal economy sector, as outlined in the existing regulation, namely Law No. 33 of 2014, mandates halal certification. In fact, the scope of the halal industry extends far beyond halal food and beverages to include halal pharmaceuticals, halal cosmetics, halal lifestyle, halal tourism, halal recreation and media, halal logistics, halal transportation, and more (Utomo et al., 2021). Consequently,

the halal economy holds immense potential that must be optimally harnessed to realize Indonesia's vision of becoming the Global Halal Industry Hub.

To support this ambition, Indonesia has undertaken several progressive measures, enabling it to retain third place globally in the Islamic economy, according to the State of the Global Islamic Economy (SGIE) Report 2024/2025, with a Global Islamic Economy Indicator (GIEI) score of 99.9. However, this ranking remains below Malaysia. It is indeed ironic that Indonesia has yet to surpass Malaysia in the global Islamic economy sector. Nevertheless, the strategic policy direction of the Indonesian government concerning the Islamic economy, particularly within the halal industry, deserves recognition, as Indonesia's competitiveness in the global Islamic economy continues to strengthen.

As reported in the SGIE Report, the global halal economy market reached USD 2.43 trillion in 2023 and is projected to grow to USD 3.36 trillion by 2028. This indicates a rising trend in global halal economic growth, including in Indonesia. However, a critical paradox emerges: the halal market in Indonesia remains dominated by consumption rather than production (Haryono, 2023). As a result, Indonesia has become one of the world's largest markets for halal products. Herianti et al. (2023) argue that Indonesia will continue to remain a consumer market rather than a producer of halal products unless it can develop its own halal production capacity. Therefore, to support Indonesia's transformation into a producer of halal products, synergy and collaboration among all stakeholders—government, business, society, and institutions related to halal products—are urgently required.

As community-based institutions, *Pesantren* possess multiple advantages, functioning not only as educational institutions but also as epicenters of social trust. From the perspective of halal legitimacy, the endorsement of a *Kyai* often carries greater weight than the mere presence of a halal logo on product packaging. Unfortunately, this “sleeping giant” of economic potential remains underutilized. The majority of *Pesantren* are still constrained by conventional economic models, such as small-scale student cooperatives or side businesses that are not managed professionally.

Only a limited number of *Pesantren* in Indonesia have adopted professional management in running their business units. Yet, *Pesantren* possess substantial assets that can be better optimized within the halal economy sector, including extensive land, loyal human resources (students), vast networks, and an authentic “halal” brand. Given the increasing potential of the halal economy and the significant role of *Pesantren* in empowering Muslim communities, there is a pressing need to study and implement the *Pesantren* Halal Hub model within the Penta Helix framework. Although some Islamic boarding schools (*Pesantren*) still face managerial, administrative, and institutional governance limitations, the implementation of this model is considered feasible due to the support of a collaborative Penta Helix approach involving academics, *Pesantren* communities, government institutions, media, and business actors.

The role of *Pesantren* as communities entails both responsibilities and opportunities within the halal ecosystem, as providers of land and human resources, as well as custodians of Islamic values in the economic sector. In addition, *Pesantren* play a central role in building extensive networks within the halal economy through students and alums. A notable example is *Pesantren* Sidogiri, which successfully established a *Baitul Mal wa Tamwil* (BMT) with assets reaching trillions of rupiah, enabled by the broad alumni and student networks developed across Indonesia.

Within the Penta Helix framework, academia is one of the key stakeholders that plays a crucial role in conducting research on halal products and developing product innovations (Harahap et al., 2023). Academics play a strategic role in strengthening human resource capacity through mentoring, training, and the transfer of managerial knowledge. Academia also contributes by preparing educational foundations for the halal sector, such as developing halal curricula, designing teaching strategies, and establishing faculties and academic programs related to the halal industry for instance, the Faculty of Halal Industry at UNU Yogyakarta (Rifa'i, 2020). or the vocational program in Halal Industry Management at UIN Ar-Raniry Banda Aceh. Many other universities in Indonesia have similarly introduced programs or faculties dedicated to the halal industry (Riwat, 2025).

The role of business in the halal economy is equally vital, as it serves as the driving engine of halal industry growth through innovation and product diversification. Without business participation, the halal economy cannot function effectively. Within the Penta Helix framework, businesses can be optimized in areas such as technological investment for the halal industry, expanding both domestic and international market access, and building partnership schemes to strengthen halal industries in key sectors such as food, pharmaceuticals, cosmetics, fashion, tourism, and finance. Businesses also play a role in investing in the halal sector through Islamic finance, venture capital, or productive *waqf* instruments, as well as in establishing halal industrial parks and halal hubs.

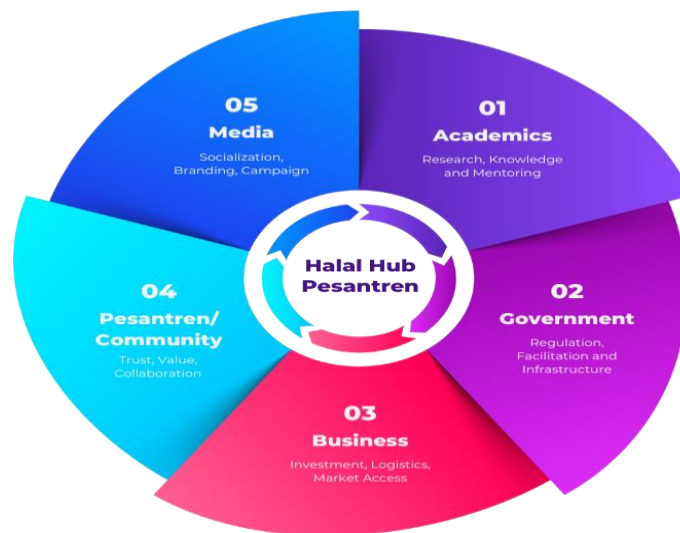
Numerous companies have already contributed to the development of halal products. For instance, Wardah Cosmetics has become one of the pioneers of halal cosmetics in Indonesia with successful entry into global markets (Wardah, 2025). Kimia Farma has developed halal pharmaceuticals with international standards (Farma, 2025). Sofyan Hotel Jakarta is recognized as one of the leading sharia-compliant hotels in Indonesia, having received multiple awards (Sofyan, 2025). PT Pos Logistik Indonesia contributes to the provision and development of halal logistics services nationwide (Rahmadani, 2024). Similarly, the Modern Cikande Industrial Estate in Banten, Indonesia's first halal industrial park, and the Sidoarjo Halal Industrial Park in East Java function as halal production centers for MSMEs and exports. These examples illustrate the active role of business entities in advancing halal product development in Indonesia.

The government holds a central role, without which the growth of the halal industry in Indonesia would not be possible. The government supports the initiative through regulations, program facilitation, financing, and the strengthening of the national halal ecosystem. Without active and strategic government engagement, the collaborative framework of the Penta Helix would not function optimally. Both central and regional governments serve as regulators, issuing laws and legal instruments related to the halal industry in Indonesia, such as Law No. 33 of 2014 on Halal Product Assurance, ministerial regulations, regional bylaws (Perda), gubernatorial regulations (Pergub), and district regulations (Perbup), particularly in the halal tourism sector (Wahyudi et al., 2023). Examples include West Nusa Tenggara Province Regulation No. 2 of 2016, Bandung District Regulation No. 6 of 2020 on Halal Tourism, among others.

Government regulations and policies on the halal industry deserve appreciation, as they aim to simplify licensing processes and ensure legal certainty for investments in the halal sector (Aziz et al., 2019). The government also plays a role in providing supporting infrastructure, such as halal industrial zones, halal testing laboratories, and halal logistics centers. In addition, the government

offers tax incentives, financing, or subsidies for halal industry actors, especially MSMEs, to foster growth and competitiveness. Through Law No. 18 of 2019 on *Pesantren*, the government has also integrated *Pesantren* into the halal industry ecosystem. Hence, the role of government in the Penta Helix halal industry model is both multidimensional and central.

Within the Penta Helix framework, the media serves as the primary channel through which the government and halal authorities disseminate new regulations, halal certification procedures, and related programs to businesses and society (Khatimah, 2018). The role of media extends far beyond news delivery: it acts as the heart of communication systems and narratives that connect, educate, influence, and shape the perceptions of the other four actors (government, academia, business, and *Pesantren*) as well as the wider public. Media is instrumental in framing the narrative that “halal” is not merely a religious matter, but also a symbol of quality, cleanliness, safety, and a modern lifestyle. In the digital era, misinformation regarding halal status can spread rapidly; thus, media functions as a filter and verifier, ensuring accurate information is conveyed from authoritative sources such as BPJPH.



Source: compiled by the researcher

Diagram 1. Entities within the Penta Helix Framework in the Halal Industry Ecosystem in Indonesia

The construction of this model serves as one of the solutions for building and developing the halal industry in Indonesia. Synergy among these actors transforms *Pesantren*'s managerial limitations from perceived obstacles into opportunities for the gradual and sustainable strengthening of institutional capacity. The *Pesantren* halal hub model within the halal industry ecosystem addresses three fundamental challenges. First, it prevents the national halal economy from merely becoming a market for imported goods and large industries by establishing independent, community-based production centers. Second, it strengthens and integrates the halal value chain from upstream, production within *Pesantren* to downstream, namely inclusive digital

marketing and global distribution. Third, it redefines the future of *Pesantren* by transforming them from donation-dependent institutions into autonomous and sovereign forces of the Islamic economy. Therefore, constructing a *Pesantren* Halal Hub model based on the Penta Helix framework is not only relevant but also a strategic necessity to reinforce the foundations of Indonesia's halal economic ecosystem, one that is grounded in trust, justice, and self-reliance.

4. Conclusions

This study demonstrates that Islamic boarding schools (*Pesantren*) have significant opportunities to assume a broader role in the development of the halal economy in Indonesia, particularly as the global halal economy continues to experience substantial projected growth in the coming years. Moreover, according to data from the Indonesian Ministry of Religious Affairs, the number of *Pesantren* continues to grow steadily and remains substantial nationwide.

The establishment of the Penta Helix-based *Pesantren* Halal Hub model represents an effort to strengthen the position of *Pesantren*, not only as Islamic educational institutions but also as centers of community economic empowerment. This potential becomes increasingly relevant considering the continuous growth in the number of *Pesantren* in Indonesia, alongside the rapid expansion of the global halal industry in recent years.

Nevertheless, this study also finds that many *Pesantren* still face various obstacles in developing sustainable halal businesses. Limited access to capital, weak managerial capacity, suboptimal halal certification processes, and restricted market access remain substantial challenges in practice. These conditions have prevented many *Pesantren* from fully optimizing their economic potential.

Through the *Pesantren* Halal Hub model, this study proposes a more integrated collaboration framework involving *Pesantren*, government institutions, academics, business actors, communities, media, and Islamic social finance institutions. This collaboration is directed toward strengthening *Pesantren*-based halal production, expanding marketing access through halal hubs and digital platforms, and providing financing support through productive *waqf* and ZISWAF instruments. Through this approach, *Pesantren* are expected not to operate independently, but rather to become part of an interconnected halal ecosystem.

This study also contributes to expanding the application of the Penta Helix framework within the context of *Pesantren* and the halal economy. Previously, the Penta Helix approach was more commonly applied in industrial sectors, regional innovation, and general education. This research demonstrates that *Pesantren* can also function as important actors within such collaborative models. From a practical perspective, the findings of this study may serve as a reference for government institutions, the halal industry, *Pesantren*, and Islamic social finance institutions in designing community-based halal economic empowerment programs. With appropriate support, the *Pesantren* Halal Hub has the potential to become an important driving force in strengthening the national halal industry while simultaneously promoting the economic independence of the Muslim community.

5. Acknowledgment

Sincere appreciation is extended to the Rector of the Institute for Quranic Studies (IIQ) Jakarta and the Director of the Graduate School of IIQ Jakarta for their guidance, attention, and

continuous support throughout the research process. We also express our gratitude to the Rector of Institut Binamadani for the institutional support and collaborative opportunities provided. In addition, we would like to convey our deepest thanks to the Rector of İstanbul Sabahattin Zaim University, Türkiye, for the support given to this research, which has enabled its successful completion.

6. References

- Abdul, A. R., & Khokhar, A. J. (2023). Role of Indonesian Council of Ulama in halāl certification and product guarantee. *Journal of Islamic Thought and Civilization*, 13(1), 203–214. <https://doi.org/10.32350/jitc.131.14>.
- Annisa, A. A. (2019). Kopontren dan ekosistem halal dalam value chain. *Jurnal Ilmiah Ekonomi Islam*, 5(1), 1–8. <https://doi.org/10.29040/jiei.v5i01.398>.
- Arifin, Z. (2012). Perkembangan pesantren di Indonesia. *Jurnal Pendidikan Agama Islam*, 9(1), 40–53. <https://ejournal.uin-suka.ac.id/tarbiyah/jpai/article/view/3808>.
- As-Salafiyah, A., & Rusydiana, A. S. (2022). The potency of pesantren economics: A mapping using R. *The Economic Review of Pesantren*, 1(1). <https://doi.org/10.58968/erp.v1i1.124>.
- Aziz, M., Rofiq, A., & Ghofur, A. (2019). Regulasi penyelenggaraan jaminan produk halal di Indonesia perspektif statute approach. *Islamica: Jurnal Studi Keislaman*, 14(1), 151–170. <https://doi.org/10.15642/islamica.2019.14.1.150-170>.
- BPJPH. (2025, October 5). Peluang industri halal sangat besar; saatnya kita bergerak cepat. *Badan Penyelenggara Jaminan Produk Halal*. <https://bpjph.halal.go.id/detail/kepala-bpjph-peluang-industri-halal-sangat-besar-saatnya-kita-gerak-cepat>.
- Fachrunisa, D., Kamilah, W., & Muhtarudin, A. A. (2025). Pemberdayaan santri: Integrasi ekonomi Islam untuk dampak sosial ekonomi yang lebih luas. *Proceeding of International Conference on Islamic Boarding School*, 2(1). <https://doi.org/10.61159/icop.v2i1.596>.
- Farma, K. (2025, October 5). *Kimia Farma*. <https://www.kimiafarma.co.id>.
- Fatima, N., Jumiaty, I. E., & Yulianti, R. (2023). Implementasi Undang-Undang Nomor 33 Tahun 2014 tentang jaminan produk halal. *JDKP Jurnal Desentralisasi dan Kebijakan Publik*, 4(1), 40–51. <https://doi.org/10.30656/jdkp.v4i1.6267>.
- Hadi, S. (2019). The economy of wellbeing in Beji: Pesantren and entrepreneurship in village community. *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, 4(1), 94–102. <https://doi.org/10.15575/jw.v4i1.3302>.
- Harahap, M. G., Tarmizi, R., Sholihah, N. A., Adhianata, H., Nashirun, Maulidizen, A., Sumar'in, Sirojudin, H. A., Azizah, N., Farisi, M. S. A., Soleh, O., Suhendar, F. R., Chakim, M. H. R., & Supriati, R. (2023). *Industri halal di Indonesia*. Sada Kurnia Pustaka.
- Hariani, D. (2024). Penerapan model triple helix bagi pengembangan UMKM halal food Indonesia. *Ilmu Ekonomi Manajemen dan Akuntansi*, 5(1), 1–14. <https://doi.org/10.37012/ileka.v5i1.2120>.
- Haris, I. A. (2023). Pesantren: Karakteristik dan unsur-unsur kelembagaan. *An Najah: Jurnal Pendidikan Islam dan Sosial Keagamaan*, 2(4), 1–9. <https://journal.nabest.id/index.php/annajah>.
- Haryono, H. (2023). Strategi pengembangan industri halal di Indonesia menjadi top player global. *Jurnal Ekonomi dan Bisnis Islam*, 7(2). <https://doi.org/10.30868/ad.v7i02.5537>.

- Herianti, H., Siradjuddin, S., & Efendi, A. (2023). Industri halal dari perspektif potensi dan perkembangannya di Indonesia. *Indonesia Journal of Halal*, 6(2). <https://doi.org/10.14710/halal.v6i2.19249>.
- Huwaiti, M. H. (2023). Membidik potensi ekonomi pesantren sebagai penunjang industri halal Indonesia. *Jurnal Kajian Ekonomi dan Perbankan Syariah*, 7(1), 11–22. <https://doi.org/10.33650/profit.v7i1.5741>.
- Idxchannel. (2025, October 4). Cetak Sejarah: aset koperasi pesantren Sidogiri Rp3 triliun dan memiliki 2.000 BMT. <https://www.idxchannel.com/syariah/cetak-sejarah-aset-koperasi-Pesantren-sidogiri-rp3-triliun-dan-punya-2000-bmt>.
- Imaniah, R. (2023, March 6). Presiden apresiasi model bisnis pertanian di Ponpes Al-Ittifaq. *Presiden RI*. <https://www.presidenri.go.id/siaran-pers/presiden-apresiasi-model-bisnis-pertanian-di-ponpes-al-ittifaq/>.
- Karimah, U. (2018). Pondok pesantren dan pendidikan. *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran Hadits Syari'ah dan Tarbiyah*, 3(1), 137–154. <https://doi.org/10.33511/misykat.v3n1.137-154>.
- Kemenag. (2025). Ekonomi hub dan geliat ekonomi di pesantren. <https://kemenag.go.id/kolom/economy-hub-dan-geliat-ekonomi-di-Pesantren-feBk4>
- Khatimah, H. (2018). Posisi dan peran media dalam kehidupan masyarakat. *Tasamuh*, 16(1), 119–138. <https://doi.org/10.20414/tasamuh.v16i1.548>.
- Laili, L. N., & Misno. (2023). Jaminan produk halal dalam Undang-Undang No. 33 Tahun 2014 dalam tinjauan maqashid. *Jurnal Muamalah dan Ekonomi Syariah*, 4(1), 1–16. <https://doi.org/10.56406/jurnalalamiah.v4i01.212>.
- Maulana, Y. (2025, October 4). Pesantren Bandung raup puluhan juta rupiah dari bisnis fesyen. <https://www.detik.com/jabar/berita/d-6401720/Pesantren-bandung-raup-puluhan-juta-rupiah-dari-bisnis-fesyen>.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative data analysis: A methods sourcebook*. SAGE Publications.
- Mukri, R. (2025, May 19). Pesantren mandiri melalui unit usaha bisnis. <https://gontornews.com/Pesantren-mandiri-melalui-unit-usaha-bisnis/>.
- Rachman, A. (2020). Halal branding: A religious doctrine in the development of Islamic da'wah. *Journal of Digital Marketing and Halal Industry*, 2(2), 133. <https://doi.org/10.21580/jdmhi.2020.2.2.6149>.
- Rahmadani, P. A. (2024, October 24). Terus berinovasi, Poslog raih sertifikasi halal jasa penyimpanan. *PT Pos Logistik Indonesia*. <https://poslogistics.co.id/terus-berinovasi-poslog-raih-sertifikasi-halal-jasa-penyimpanan/>.
- Rifa'i, A. (2020). Pelaksanaan manajemen kurikulum sistem blok di Program Studi Agribisnis Fakultas Industri Halal UNU Yogyakarta. *AN NUR: Jurnal Studi Islam*, 12(2), 209–230.
- Riwat, N. (2025, April 19). UIN Ar-Raniry buka penerimaan mahasiswa baru Prodi Manajemen Industri Halal. <https://ar-raniry.ac.id/2025/04/uin-ar-raniry-buka-penerimaan-mahasiswa-baru-prodi-manajemen-industri-halal/>.
- Samsul, S., Muslimin, S., & Jafar, W. (2022). Peluang dan tantangan industri halal Indonesia menuju pusat industri halal dunia. *Al-Azhar Journal of Islamic Economics*, 4(1), 12–24. <https://doi.org/10.37146/ajie.v4i1.135>.
- Sofyan. (2025, October 5). *Sofyan Hotel*. <https://sofyanhotel.com/>.

- Sudiarti, S., Sarvina, W., & Jannah, N. (2022). Analysis of the role of santri in the development of pesantren business units (case study of Darunnajah Islamic Boarding School, South Jakarta). *Jurnal Ekonomi Syariah, Akuntansi dan Perbankan (JESKaPe)*, 5(2), 237–251. <https://doi.org/10.52490/jeskape.v6i2.706>.
- Supriyanto, S., Alisha, W. P., Yulhendri, Y., & Sudjatmoko, A. (2022). Spirit bisnis lembaga keuangan Pondok Pesantren Sidogiri dalam perspektif pendidikan kewirausahaan. *Research and Development Journal of Education*, 8(1), 125–137..
- Suwanto, S., & Gunawan, I. (2021). Ekosistem pesantren dalam mewujudkan manajemen halal supply chain menuju Madani Society 5.0. *Mabny: Journal of Sharia Management and Business*, 1(2), 116–128. <https://doi.org/10.19105/mabny.v1i02.5198>.
- Utomo, S. B., Sekaryuni, R., Widarjono, A., Tohirin, A., & Sudarsono, H. (2021). Promoting Islamic financial ecosystem to improve halal industry performance in Indonesia: A demand and supply analysis. *Journal of Islamic Marketing*, 12(5), 992–1011. <https://doi.org/10.1108/JIMA-12-2019-0259>.
- Wahyudi, F. S., Setiawan, M. A., & Armina, S. H. (2023). Industri halal: Perkembangan, tantangan, dan regulasi di ekonomi Islam. *Innovative: Journal of Social Science Research*, 3(6), 1801–1815.
- Wardah. (2025). *Beauty cosmetics Indonesia*. <https://www.wardahbeauty.com/en>
- Wijaya, M. W., & Sukmana, R. (2020). Peran wakaf produktif dalam pemberdayaan kemandirian ekonomi pondok pesantren (Studi kasus Pesantren Tebuireng Yayasan Hasyim Asyari Jombang). *Jurnal Ekonomi Syariah Teori dan Terapan*, 6(5). <https://doi.org/10.20473/vol6iss20195pp1072-1085>.