

Kopontren Strategy in Cultivating a Halal Lifestyle in Food at the Miftahul Ulum Women's Islamic Boarding School

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Abstract: *The development of halal potential can be done optimally by introducing a group of Muslims who are in a joint settlement such as Islamic boarding schools. At the Miftahul Ulum Islamic boarding school there is a cooperative of Islamic boarding schools that have been established independently, Islamic boarding schools have great potential in developing a halal lifestyle because they have great human resource potential, plus because the pesantren is a center for Islamic studies. The purpose of this study is to find out the strategy of planning the halal lifestyle culture in food, the strategy of implementing the halal lifestyle in food, and the evaluation of halal lifestyle culture in the Al-ikhwan Miftahul Ulum Lumajang kopontren. This research is a qualitative research with a case study. Meanwhile, data collection was carried out by interview, observation, and documentation techniques. Furthermore, data analysis techniques are used, namely data collection, data reduction, data presentation, and conclusion drawn. The validity of the data is used by checking to extend the research period. The results of the study show that in the Al-ikhwan Miftahul Ulum Lumajang kopontren Al-ikhwan Lumajang has carried out strategic planning, implementation, and evaluation in cultivating a halal lifestyle in the food sector. With the regulation prohibiting buying food outside the pesantren and fulfilling the needs of the pesantren cooperative. In addition, the kopontren collaborates with the pesantren in providing an evaluation to students regarding the importance of consuming halal and clean food as a form of Muslim obedience to the creator.*

Keywords: *Strategy, Culture, Halal Lifestyle*

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INTRODUCTION

Islamic economics is an important part of the global economy at this time. There are around seven economic sectors that are of concern to the world that have experienced a significant increase, including culinary, Islamic finance, insurance industry, fashion, pharmaceuticals, entertainment and tourism where all concepts in these sectors raise the concept of halal in their products (Juliana, Sy, Monoarfa, & Adirestuty, 2025; Baehaqi, Latifah, & Putri, 2025). Nationally, the contribution of the halal industry to the economy can be seen from the increase in the market share of the halal sector to GDP in 2016 from 24.3% to 24.86% in 2020. This development is supported by the government by establishing three halal industrial estates in Serang, Sidoarjo, and Bintan which will be developed into halal industry clusters with the aim of becoming an international halal hub (Pratama & Warliana, 2023).

The development of the halal industry sector can be developed by introducing Muslim groups in common settlements such as Islamic boarding schools which have become an ecosystem of social change. In Islamic boarding schools to meet the daily needs of students such as food, drinks and clothing, Islamic boarding school cooperatives have been formed as an effort to realize economic independence (Tryanda, 2018; Mansur & Harahap, 2022). Every cooperative economic activity can be a reference for the extent of the cooperative's commitment in upholding Islamic economic values. Therefore, the halal guarantee of each product can be guaranteed by the role of kopontren as an economic driver who is able to provide better changes to student consumption, especially in terms of food and beverages. In Lumajang district, there are 32 Islamic boarding school cooperatives registered in the data of the Lumajang cooperative office. One of them is the Al-Ikhwan Kopontren Miftahul Ulum Lumajang Islamic Boarding School which is an Islamic boarding school with a total of 3,441 male students and 2,008 female students.

The Mifahul Ulum Banyuputih Kidul Islamic Boarding School or known as the Banyuputih Pondok or PPMU Bakid is the largest and quite old salaf Islamic boarding school in the Lumajang regency area, precisely located on the Surabaya-Jember highway, majoring in Embankment. The Mifathul Ulum Banyuputih Kidul Lumajang Islamic Boarding School was established in 1932 AD 90 years ago and was legally inaugurated precisely in 1957 AD after that. Along with the passage of time, the Mifathul Ulum Banyuputih Kidul Lumajang Islamic Boarding School has experienced a lot of progress not only in the field of early and formal education but also in the economic sector.

This achievement can be seen from the kopontren owned, namely the Al-Ikhwan kopontren, the Al-Ikhwan miftahul ulum kopontren is a consumer cooperative engaged in the retail sector, the Al-Ikhwan kopontren has its business units, namely Unit I is a retail store that provides herbal medicine, and medicines, Unit II is a confectionery unit, Unit III provides ATK, books, and reading books, Unit IV provides food and various basic needs, Unit V which is a catering unit to meet the food needs of students, besides that the Al-Ikhwan kopontren also has a Department Store Unit that provides various basic needs for the community. In addition to the retail sector, Kopontren Al-Ikhwan also has a business in the field of producers by making products in the form of Afiyah bottled drinking water (AMKD), this bottled water product has even been certified halal. The Al-Ikhwan Kopontren has various achievements, including being a kopontren being a recipient of the one pesantren one product (OPOP) program and becoming the number 2

kopontren champion at the Pertamina Foundation Kopontren Champion event (Musyafak & Wahyudi, 2023; Arifin & Prasetyo, 2022).

Kopontren Al-Ikhwan has a considerable income from retail stores located within the pesantren environment and outside the pesantren environment from the kopontren income data, we can see that the income of the kopontren in the last 2 years reached Rp 10,667,920,150 ten billion six hundred and sixty million Nine hundred and twenty thousand one hundred and fifty rupiah from the income of the internal store division of the Islamic Boarding School and Rp 585,979,416 five hundred and eighty-five million Nine hundred and seventy Nine four hundred and sixteen rupiah from the income of the Pesantren's external store division, with such income that it can make the pesantren financially independent so that it can reduce the operational burden of the pesantren (Aziz & Nugroho, 2021; Fauziah, 2022).

In addition to being a way to create independence, the Al-Ikhwan kopontren pesantren is also the driving force for the culture of the halal lifestyle of students, from the income of the internal store division of the Al-Ikhwan kopontren pesantren is the main supplier of the basic needs of students at the Miftahul ulum banyuputih kidul jatiroto lumajang pesantren, to be able to achieve sharia culture which is indeed applied in all pesantren then the Al-Ikhwan kopontren provides strict rules for each product that enters the retail store kopontren (Lubis & Fitrani, 2023).

Kopontren Al-Ikhwan provides rules for every product that enters its retail store must be avoided from ingredients that contain harmful substances, contain haram ingredients such as swine oil and others and recommend products that have been certified halal. In addition to the content of ingredients in products that enter retail stores, kopontren also selects suppliers, especially suppliers whose notes are residents around the pesantren who are given special training on halal and haram. The training is carried out by providing education and direct understanding to suppliers that the food sold by the cooperative must use halal, clean, and correct purification materials. In addition, the cooperative also emphasized that if it is known that the food sold violates the provisions of the regulations, the supplier must be willing to be dismissed. This is considered easy to do because the average supplier is an alumnus of the miftahul ulum Islamic boarding school itself (Syahrin, 2022; Afifah & Mustaqim, 2020).

The same rules are also applied to confectionery shops that sell various types of student clothing needs, where in confectionery shops there are rules about the clothing models that can be sold must be worn that are closed and in accordance with sharia rules, while ATK stores are prohibited from buying and selling reading books that have elements of pornography, novels and other fictional books. In line with the rules applied by the Miftahul Ulum Islamic Boarding School Kopontren also provides rules about the purchase of the needs of students can only be from within the pesantren and is not allowed to buy from outside the Islamic Boarding School, the rule is also supported by various fiqh studies about halal and haram objects that are carried out in each learning madrasah diniyah, studies on halal products are also carried out at universities owned by the Miftahul Ulum Islamic Boarding School, namely the College of Sharia Sciences With the Sharia Economic Law Study Program, students' understanding of the halal and haram of a product becomes broader (Saefullah & Latifah, 2023).

The increasing awareness of Muslim consumers on the importance of consuming halal products has formed a new consumption pattern known as the halal lifestyle. This lifestyle is a form of compliance with Islamic law and reflects efforts to maintain quality of life, health, and ethics in production and consumption (Wilson, 2014). The term halal is no longer limited to food, but has developed into a living principle that is applied in various aspects of life such as fashion, financial services, education, and recreation (Alserhan, 2010). The implementation of a halal lifestyle requires the support of an integrated system from an early age through Islamic educational institutions.

Pesantren has a strategic position in forming a halal culture among students. This formation process is not only through the transfer of knowledge in the form of fiqh and moral teaching, but also through a system of socially and religiously controlled behavioral habituation. The Islamic boarding school cooperative (kopontren) is one of the important units in supporting the realization of halal culture. Kopontren not only functions as a business unit, but also as a vehicle for sharia economic education and an instrument for instilling halal values in the daily practice of students (Mansur & Harahap, 2022). Academic studies that discuss the strategy of kopontren in building and cultivating a halal lifestyle systematically are still limited. A complete understanding of how kopontren designs, implements, and evaluates halal strategies is essential to strengthen the role of pesantren in building a sustainable halal ecosystem. This research is needed to fill this gap and offer a strategic framework that can be used as a reference for other Islamic boarding schools in forming a halal culture consistently and comprehensively.

This research is focused on an in-depth study of the strategies implemented by the Al-Ikhwan Miftahul Ulum Lumajang Kopontren in shaping and cultivating a halal lifestyle in food in the women's Islamic boarding school environment. The focus of the study includes the process of planning, implementing, and evaluating strategies carried out by the co-workers, including how halal consumption patterns are constructed and maintained in the daily lives of students.

LITERATURE STUDY

Strategy

Strategy comes from the Greek word *strategos*, which means General. Hence the word strategy literally means "Art and General". This word refers to what is the main concern of the top management of the organization. In particular, strategy is the placement of the company's mission, the setting of organizational goals by binding external and internal forces, the formulation of certain policies and strategies to achieve the goals and ensure their implementation appropriately, so that the main goals and objectives of the organization will be achieved.

According to Fred R. David (1997) there are eight steps that can be taken in making strategic planning, namely: Formulating the organization's mission and vision, Assessing threats or opportunities that come from outside, Identifying the organization's internal strengths and weaknesses, Determining long-term goals, Organizing strategies to achieve long-term goals, Allocating resources by implementing micro-management, Evaluating organizational development and making it as a feedback for this strategy process.

Strategy implementation must set annual goals, draft each policy, and allocate resources. So that the strategy that has been chosen is implemented well. Strategy implementation is the most difficult activity to do because this activity is a stage of action that requires discipline, commitment and personal sacrifice. On the other hand, the success of the strategy depends on the manager's expertise in motivating all his subordinates.

Almost all company strategists agree that strategy evaluation is essential for the good of the organization. Because the decisions produced by the strategic management process have a significant and long-lasting impact, so bad strategic decisions can provide difficult penalties, not to mention "impossible", to be reversed.

Strategy evaluation encompasses three basic activities: Examining the basis of the company's strategy, Comparing the expected results with the actual results, and Taking corrective actions to ensure performance is in line with the plan. Strategies often have no impact on short-term operating results, so things like changes in the value of a company's assets, profit levels, sales levels, productivity levels can be misleading information.

Thus, it is not possible to conclusively demonstrate that a strategy is optimal or guarantee that the results will be successful. However, we can evaluate a strategy from a serious flaw. Richard Rumelt offers four criteria that can be used to evaluate a strategy: consistency, suitability, feasibility, and excellence.

Consistency: Strategies should not have inconsistent policies and goals. If managerial issues persist even though personnel have changed, and if the issues are actually on an issue basis and not a personal basis, this indicates that the strategy is inconsistent. If the success of one part of the company is the failure of another company, the strategy may be inconsistent. If the resolution of policy issues and issues continues to the top of the organization, this indicates that the strategy may be inconsistent.

Culture

According to koentjaraningrat Argue that cultureIt has at least three forms, namely: The form of culture as a complex of ideas, ideas, values, norms, rules, and so on, the form of culture as a complex of patterned behavioral activities of humans in society, the form of culture as objects of human work, the first form is the ideal form of culture. It is abstract, cannot be felt or photographed. Its location is in the heads, or in other words, in the minds of the citizens of the society in which the culture in question lives. If the community members express their ideas in writing, then the location of the ideal culture is often in the essays and books written by the writers of the community concerned. Now the ideal culture is also widely stored in disks, tapes, archives, microfilm and microfish collections, computer cards, disks, cylinders, and computer tapes.

The second form of culture, which is often called the social system, is about the patterned behavior of humans themselves. This social system consists of human activities that interact, relate, and get along with each other, which from second to second, from day to day, and from year to year, always follow certain patterns based on the customs of the code of conduct. As a series of human activities in society, the social system is concrete, occurs around us every day, can be observed, photographed, and documented.

The third form of culture is called physical culture, and it requires a lot of information. Because it is the total physical result of all human activities, deeds, and

works in society, it is the most concrete, and in the form of objects or things that can be felt seen and photographed. There are very large objects like a steel factory, there are very complex and sophisticated objects like a high-capacity computer, or large and moving objects like an oil tanker, there are big and beautiful objects like a beautiful temple or there are small objects like batik cloth, or even smaller ones like shirt buttons.

Halal Lifestyle

Halal lifestyle is the lifestyle of individuals or communities who consciously choose to carry out all aspects of their lives in accordance with Islamic sharia principles, both in terms of consumption, production, transactions, and social interaction (Wilson, 2014). This concept is not only limited to the consumption of halal food and drinks, but also includes clothing styles, tourism, finance, cosmetics, education, and even entertainment and technological activities, as long as everything is in accordance with Islamic law.

According to Alserhan (2010), the halal lifestyle is an expression of spiritual obedience that is manifested in real daily actions based on halal and thayyib standards, which is something that is allowed by sharia and also brings goodness, health, and benefits. This is based on the words of Allah in the Qur'an which means "O people! Eat from the lawful and good (food) that is found on earth..." (QS. Al-Baqarah: 168).

In the context of modern Muslim society, the halal lifestyle has developed into a social and economic ecosystem. A study by Wilson (2014) states that the global halal industry is no longer limited to religious needs, but has become a symbol of quality, cleanliness, safety, and sustainability. The halal lifestyle is now a global trend with a wide market, consumed not only by Muslims, but also by non-Muslims who care about product quality standards. In Indonesia, the halal lifestyle is also driven by government regulations, such as the obligation of halal certification through Law Number 33 of 2014 concerning Halal Product Assurance. In the scope of education, especially Islamic boarding schools, a halal lifestyle is instilled through the Islamic curriculum and internal regulations such as the obligation to consume pesantren products, the prohibition of buying food from outside, and halal education for students.

Pesantren as an Islamic-based educational institution has a strategic role in shaping a halal lifestyle culture among students. This culture is not only built through lectures and formal learning, but also through the regulation of Islamic boarding school cooperatives (kopontren) which are the main source of meeting the consumption needs of students. The existence of kopontren that applies halal principles in its products and services is a key factor in the habituation of halal consumption in the cottage environment.

RESEARCH METHOD

This research uses a qualitative approach with a case study type, which aims to understand in depth the strategies used by the Al-Ikhwan Kopontren in cultivating a halal lifestyle on food in the Putri Miftahul Ulum Islamic Boarding School, Lumajang.

This approach is considered the most relevant because it is able to describe social and cultural phenomena comprehensively, naturally, and contextually.

Location and Research Subject

The research was conducted at the Putri Miftahul Ulum Islamic Boarding School, especially in the Al-Ikhwan Boarding School unit. The subjects of the study include kopotren administrators, pesantren caregivers, cooperative employees, and female students as direct consumers of kopotren products.

Data Collection Techniques

Data is collected through several techniques as follows:

- Participatory Observation, which is the researcher directly observes the activities of the cooperative and the consumption patterns of students in the pesantren environment, including distribution mechanisms, purchasing rules, and social interactions related to the halal lifestyle.
- In-depth interviews were conducted in a semi-structured manner with the main informants, namely the head of the correspondent, cooperative managers, senior students, and caregivers of the boarding school. The goal is to explore information about strategies for planning, implementing, and evaluating halal lifestyle culture.
- Documentation, in the form of collecting written documents such as correspondence guidelines, meeting minutes, internal policy data of the pesantren, and brochures or product labels available at the cooperative.

Data Analysis Techniques

Data analysis was carried out using the Miles and Huberman interactive model, which included three main stages:

- Data Reduction: Filtering and focusing important data that is relevant to research problems, such as kopontren strategies in designing and implementing halal culture.
- Data Presentation: Compile data in the form of descriptive narratives, tables, or informant quotes to show findings systematically.
- Drawing Conclusions and Verification: Deducing findings based on patterns or relationships that emerge from the data, then verifying them continuously throughout the research process.

Data Validity Test

To ensure the validity of the data, this study uses source triangulation techniques and extension of observation time. Triangulation was carried out by comparing the interview results data with observations and documentation. In addition, member checking is also carried out, namely by confirming the findings to the informants so that the interpretation of the data remains in accordance with reality.

Research Ethics

The researcher ensures that the entire process is carried out in accordance with the ethical principles of research, namely maintaining the confidentiality of informants, asking for consent before interviews, and using data only for scientific purposes.

RESULT

The results of the study show that Kopontren Al-Ikhwan Putri Miftahul Ulum Lumajang has formulated a planning strategy in cultivating a halal lifestyle among students through a structured and participatory approach. Planning began with deliberation between the management and caretakers of the Islamic boarding school to determine the direction of the establishment of the kopontren as a center for meeting the consumption needs of students in a halal manner. In the formulation process, the kopontren first identifies various external threats such as the potential entry of non-halal food from outside the pesantren environment. They also map internal strengths, one of which is the existence of thousands of students as potential and loyal markets. This is the basis for designing long-term goals, namely building a halal consumption culture by only providing products that have been guaranteed halal and prohibiting students from buying food from outside the pesantren environment. Evaluation of the planning is also carried out periodically to assess the suitability between the initial goals and the results achieved. In its implementation, the kopontren runs three main stages. First, forming a strong halal culture among students through habituation and continuous education. The policy of prohibiting buying food from outside the pesantren, accompanied by the provision of basic necessities through cooperatives, makes students accustomed to interacting with products that have been guaranteed to be halal and clean. Second, kopontren develops an effective internal organizational structure with a clear division of duties and authority, including the chairman, secretary, treasurer, store head, and employees. Third, kopontren implements a marketing strategy that emphasizes the importance of halal certification and sharia principles in every product sold, including bottled drinking water owned by kopontren that has obtained halal certification.

Evaluation of the implementation of halal culture is also carried out consistently by the kopontren. They reviewed the extent to which the strategies applied can shape the consumption behavior of students in accordance with sharia principles. Evaluation is carried out through internal feedback, observation of student habits, and review of products sold and suppliers who work with contractors. With a strategy that continues to be improved and adjusted, the Al-Ikhwan kopontren is able to maintain the consistency of halal culture as an integral part of the life of students in Islamic boarding schools.

DISCUSSION

Halal lifestyle cultural planning strategy at Miftahul Ulum Women's Kopontren

Strategic planning is a leadership instrument in a process, which will determine how an organization wants it to be in the future and how to achieve it. Therefore, planning in an organization is very important because its existence makes an organization clear and well-directed.

The planning for the establishment of the Al-Ikhwan kopontren was formulated with the aim of maintaining and cultivating halal consumption of students, the planning began with deliberation between the administrators and caregivers of the Islamic boarding school with the agenda of planning the establishment of kopontren establishment. This is in accordance with Riant Nugroho's theory which quotes the opinion of Bryson (1995) that strategic planning is a discipline that seeks to produce basic decisions and actions that lead an organization to understand itself (what an organization is), what it does, and why it does it.

The Al-Ihkawan kopontren plans its establishment by understanding in advance what they need and what is a threat to them, according to Fred R. David (1997) steps that can be taken in making strategic planning, namely:

First, assessing threats and opportunities that come from outside as mentioned by the speakers, they avoid the threat of erosion of the halal consumption culture of the students because the providers of the needs of the students do not pay attention to the halalness and purity of the food sold.

Second, identifying strengths and weaknesses, the identification of strengths is carried out by considering that the kopontren has a fixed market share of thousands of students who live in the mifathul ulum pesantren, students will also prefer to shop at the kopontren because of the closer distance than having to leave the pesantren area.

Third, determining long-term goals, the long-term goal of the Al-Ikhwan cooperative is to root the culture of a halal lifestyle for the students by only providing foods that are clearly halal and prohibiting students from shopping outside the cooperative to avoid foods that are still indicated to be mixed with other unclean objects, this is consistently done by the cooperative from time to time, Kopontren continues to improve rules related to the halalness of products sold and consumed by students, starting from making rules prohibiting shopping outside Kopontren from making rules prohibiting shopping outside Kopontren, providing education for students, providing training for snack suppliers, collaborating with universities to better understand and educate students about the importance of halal certification on the products consumed.

Fourth, evaluate the development of the organization and make it as feedback, this has also been done by the Al-Ikhwan kopontren by evaluating the achievement of the initial goal of establishing the kopontren which is to maintain and cultivate the lifestyle of students by always improving the strategy by providing stricter rules to students, educating with knowledge from the classic book about halal, and purity, and coupled with knowledge about the formal legality of certification halal on products in Indonesia.

Strategies for the Implementation of Halal Lifestyle Culture at the Miftahul Ulum Women's Kopontren

Implementation is a different stage from strategic planning because the formulation of a good strategy will not guarantee the implementation of well, in this part you must set annual goals, prepare each policy, and allocate resources. So that the strategy that has been chosen is implemented well. Strategy implementation is the most difficult activity to do because this activity is a stage of action that requires discipline, commitment and personal sacrifice.

At the implementation stage, it was explained that the Al-Ikhwan cooperative implemented its strategic plan in 3 stages which were used as follows:

Developing a culture that supports a planned strategy Culture in everyday life has an intangible effect, although it does happen automatically and naturally. The habits that a person performs sometimes cannot be understood and traced, because the habits occur in the condition as they are, in other words, unconsciously, culture has shaped our behavior. The ideal form of culture is abstract and cannot be felt or photographed, culture tends to exist in the head of every human being. With a rule that prohibits students from buying necessities outside the pesantren, supported by fulfilling their needs in the

pesantren, it can make students accustomed to meeting all their needs in the kopontren coupled with their education, they are increasingly aware that what is provided by kopontren is halal goods because it has indeed gone through a selection and supervision process by kopontren so that they are confident that the products they consume are really halal.

Creating an effective organizational structure The organizational structure will be beneficial for each employee in fulfilling responsibilities and knowing the flow of performance relationships clearly. Changes to organizational structure are the answer to various pressures both internal and external. In the Al-ikhwan putri cooperative, the work structure of the employees of the cooperative has been arranged to facilitate the work of the existing structure consisting of chairman, secretary, treasurer, store head and employees.

Directing business in marketing Halal lifestyle has now become a trend for the community, both in terms of how to obtain goods, how to consume, and utilize. A halal lifestyle can be started by every individual or group by ensuring the halalness of every goods/services that will be consumed/utilized. For example, if you want to transact at a financial institution, choose an Islamic financial institution, if you want to stay at a hotel/inn, choose a sharia hotel, if you want to eat or drink, choose one that has halal labeling, if you want to dress then wear clothes that cover the awrah, if you want to say it, say polite words, and many other examples.

In the Miftahul Ulum kopontren the concept of halal is used in the sale of its products, this can be seen from the rules that govern every item sold in the pesantren is halal and healthy food and is supported by the provision of mineral water products belonging to the Al-ikhwan kopontren that has been certified halal. In the direction of the efforts used, it is in accordance with the principles of sharia. With the concept of halal, namely with existing rules, there will be bonuses in the form of health, safety and security, prosperity and human dignity.

Halal lifestyle culture evaluation strategy at Miftahul Ulum women's Kopontren

Evaluation is the final stage of strategic management measured by looking at the achievement of organizational goals. Evaluation will be a chain of strategic planning cycles, both external and internal, that is always changing. Evaluation is an ongoing activity in strategy control. Evaluation is an important part of the strategy management process.

Seeing the importance of the cultural planning of the halal lifestyle of students carried out by the Al-Ikhwan kopontren, the kopontren always reviews the strategic planning that has been set, the Al-Ikhwan kopontren is always consistent. The strategy should not have inconsistent policies and objectives. If managerial issues persist even though personnel have changed, and if the issues are actually on an issue basis and not a personal basis, this indicates that the strategy is inconsistent. If the success of one part of the company is the failure of another company, the strategy may be inconsistent. If the resolution of policy issues and issues continues to the top of the organization, this indicates that the strategy may be inconsistent.

Halal Lifestyle Culture

Culture is the basic set of values, perceptions, and desires of human inventions that have been used as a system of daily life. A culture that is applied for a long period of time will affect the pattern of formation in a society and will become a habit. Kopontren has provided halal and clean food services and availability. In addition, the kopontren makes a rule that people who sell food at the pesantren must be chosen directly by the caregivers. This is done in maintaining student consumption so that it is halal, namely in accordance with the provisions of sharia law. So that with the rules and policies of the Al-ikhwan kopontren, students will be accustomed to the culture of restricting indiscriminate food that has the potential to harm both physically and spiritually, the form of service, provision and rules made by the kopontren is a form of customary culture.

Koentjaraningrat said that this ideal culture or we call it customs of conduct, or in short customs in a special sense, or customs in the plural. The term code of conduct means that the ideal culture usually also functions as a code of conduct that regulates, controls, and gives direction to human behavior and deeds in society. In that function, more specifically, customs consist of several layers, namely from the most abstract and broad, to the most concrete and limited. The most abstract layer is for example the cultural value system. The second layer, namely the system of norms is more concrete, and the legal system that relies on norms is even more concrete. On the other hand, the special rules regarding various daily activities in the life of human society (such as the rules of santum manners), are the most concrete but limited layer of customs.

Then the second form is the culture of the social system, regarding the patterned behavior of humans themselves. This social system consists of human activities that interact, relate, and get along with each other, which from second to second, from day to day, and from year to year, always follow certain patterns based on the customs of the code of conduct. This second form of culture has also been implemented in the female students of the Miftahul Ulum Islamic Boarding School, the students carry out halal consumption activities with the same pattern from year to year and they communicate with the new students to invite them to do the same thing so that the cultural system of the halal lifestyle is getting stronger.

The third form is physical culture, the form of physical culture can be seen from how the establishment of kopontren as a means of achieving halal lifestyle culture and then coupled with various rules whose direction regulates the behavior patterns of students in terms of halal consumption. The third form of culture is called physical culture, and it requires a lot of information. Because it is the total physical result of all human activities, deeds, and works in society, it is the most concrete, and in the form of objects or things that can be felt seen and photographed. There are very large objects like a steel factory, there are very complex and shopisticated objects like a high-capacity computer, or large and moving objects like an oil tanker, there are big and beautiful objects like a beautiful temple or there are small objects like batik cloth, or even smaller ones like shirt buttons.

CONCLUSION

Halal lifestyle cultural planning strategy at Miftahul Ulum Women's Kopontren

Strategic planning is the most basic thing formulated by the miftahul ulum kopontren namely by formulating the goals of the halal consumption culture of the students, the steps taken by the kopontren include First, assessing threats and opportunities that come from outside, Second, identifying strengths and weaknesses, Third, determining long-term goals, Keempa evaluates organizational development and makes it as feedback

Strategies for the Implementation of Halal Lifestyle Culture at the Miftahul Ulum Women's Kopontren

In the implementation stage, it was explained that the Al-Ikhwan cooperative implemented its strategic plan in 3 stages which were used as follows: Developing a culture that supports the planned strategy, Creating an effective organizational structure, Directing efforts in marketing

Halal lifestyle culture evaluation strategy at Miftahul Ulum women's Kopontren

The strategic evaluation carried out by the Al-Ikhwan team is clearly illustrated by the consistency of the team in implementing a halal lifestyle culture for students and continuing to evaluate the rules that direct students to maintain their halal consumption patterns.

Halal lifestyle culture

There are 3 forms of halal lifestyle culture for students formed from the planning of the Al-Ikhwan kopontren as mentioned by Koentjaraningrat as follows: The ideal culture is illustrated by the service and availability of halal and clean food. In addition, the kopontren makes a rule that the people who sell food at the pesantren must be chosen directly by the caregivers of the social system culture This second form of culture has also been implemented in the female students of the miftahul ulum Islamic boarding school, the students carry out halal consumption activities with the same pattern from year to year and they communicate with the new students inviting them to do the same so that the cultural system of the halal lifestyle The stronger the jaw is getting stronger. The third form is physical culture, the form of physical culture can be seen from how the establishment of kopontren as a means of achieving halal lifestyle culture and then coupled with various rules whose direction regulates the behavior patterns of students in terms of halal consumption.

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