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## IMPLEMENTATION OF HALAL VALUE CHAIN IN BUSINESS IN ISLAMIC BOARDING SCHOOLS

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### Abstract

*This study aims to determine the implementation of the halal value chain in the Islamic Boarding School business. In this article, the focus of the study is on the oyster mushroom business, starting from the process of cultivating oyster mushrooms to being processed food, and the sales process at the Nurul Amanah Islamic Boarding School, Basanah, Bangkalan.*

*This type of study is a qualitative study with observational study methods. While the data collection methods were carried out through observation, interviews, and documentation.*

*The results of the study on the application of the halal value chain at the Nurul Amanah Islamic Boarding School Bangkalan indicate that the input process for making oyster mushroom raw materials, processing oyster mushrooms into mushroom chips, and product marketing processes. The input process for making oyster mushrooms starts from providing a place, making planting media, making baglog and sterilizing processes, making mushroom seeds and sowing seeds, maintenance, and harvesting. Then the management process into mushroom chips starts from the ingredients, the frying process, drying, product packaging and marketing stages. Everything is in accordance with Indonesian Government Regulation No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 concerning Guaranteed Halal Products and a List of Non-Critical Materials (Halal Positive List of Materials) for its supporting materials. It can be concluded that the Nurul Amanah Islamic Boarding School has implemented a halal value chain.*

**Keywords:** *Islamic Boarding School, Halal Value Chain, Oyster Mushroom*

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### Introduction

The 2018/2019 State of the Global Islamic Economic Report stated that the amount of food expenditure and halal lifestyle of Muslims in the world reached USD 2.1 trillion in 2017 and is expected to continue to grow to reach USD 3 trillion in 2023. The main factor influencing this is the increase the number of Muslim populations in the world. In 2017 it reached 1.84 billion people (Planning & National, n.d.).

As a country with the largest Muslim population in the world, which reaches 87.18% of a population of 232.5 million people according to the 2018/2019 Global Islamic

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Economic Report, Indonesia has a very large market share of products and services based on sharia economics compared to other countries (Ahla et al., 2020).

In the real sector, the application of sharia economics is growing in the form of the halal industry which includes various sectors such as halal food and beverages, Muslim fashion, Muslim-friendly tourism, halal medicine and cosmetics, and other halal industries (Bank Indonesia, 2020). Therefore, the halal industry has a strategic role in improving the economy in Indonesia. Seeing this, of course, Indonesia has great opportunities and potential compared to other countries in the development of sharia economics and sharia finance. Especially in the development of the sharia economy through strengthening the halal industrial sector or in the halal value chain ecosystem. For this reason, it should be developed continuously in Indonesia.

The halal value chain ecosystem is a new concept offered in the sharia economic system. Halal value chain is an ecosystem or halal supply chain that includes several upstream to downstream industrial sectors (Annisa, 2019). This concept plays an important role in economic progress in Indonesia. Strengthening the halal value chain concept is included in one of the 2019-2024 Islamic Economic Masterplans. Industries related to the Muslim population are divided into several clusters, such as the food and beverage cluster, the halal tourism cluster, the Muslim fashion cluster, the halal media and recreation cluster, the halal pharmaceutical and cosmetic cluster, and the renewable energy cluster (Subianto & Pratiwi, 2018).

The steps taken in developing Islamic Economics and Finance are that the government develops Islamic Boarding Schools to replicate the implementation of the Islamic economic and financial development ecosystem. This policy is a form of the government's commitment to increasing financial inclusion, including sharia financial inclusion. "The implementation of the Islamic boarding school-based economic and financial development ecosystem is carried out as a tangible form of adapting new habits to deal with Covid-19," said Deputy for Macroeconomic and Financial Coordination of the Coordinating Ministry for the Economy Iskandar Simorangkir during the launch of the ecosystem replication, in Jakarta (07/08/2020).

Islamic boarding schools, which are generally an institution for transmitting knowledge and teachings of Islam, are currently also pursuing entrepreneurship in order to create graduates who are superior in terms of religion and entrepreneurial spirit (Zulkifri, 2018). As with the Nurul Amanah Islamic Boarding School, Basanah, Tanah Merah District, Bangkalan Regency which is located in East Java Province, it is not only concerned with graduates who are competent in the religious field but also competent in the field of entrepreneurship related to the economy. Various businesses are occupied by the Islamic boarding school under the care of KH. M. Jazuli Nur, Lc,. Among them are convection, mini markets, mushroom cultivation, catfish cultivation, to motorcycle and welding

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workshop businesses. One of the products that are currently the flagship of Islamic boarding schools is the oyster mushroom business to become the product of "*Kripik Juara Jamur Tiram Nura*".

The relationship between Islamic boarding schools and Islamic economic empowerment in the halal value chain of the halal supply chain which includes several upstream to downstream industrial sectors (Hudaefi & Heryani, 2019). The upstream concept means the supply of materials needed in the agricultural process. While the downstream concept means the distribution of agricultural products that have been produced. It is hoped that in the future the existence of a Islamic boarding school-based halal value chain ecosystem model can accelerate the development of the sharia economy and halal products in Indonesia, and can boost economic independence from below.

There are several studies on Halal Value Chain. Among them by Mu'awwanah et al., (2021) with the title *Penguatan Halal Value Chain dalam Pemasaran Abon Lele melalui Adaptasi Digital*. The results of the study reveal that the problems regarding the halal food and beverage industry that occur are caused by the absence of benchmarks for halal certification. Meanwhile, halal food and beverages are actually supported by MSMEs that have not prioritized product halal standardization. Pratiwi Subianto (2018) studied under the title *Rantai Nilai dan Persepektif Kesadaran Masyarakat Muslim akan Makanan Halal*. The results of the study explain that public awareness of the importance of halal consumption and drinks is the main driver in maintaining the Halal Value Chain. Arna Asna Annisa (2019) with the study title *Kopontren dan Ekosistem Halal Value Chain*. The results of this study explain that the role of *kopontren* (Islamic Boarding School Cooperative) as a driving force for the economy of Islamic boarding schools has a significant effect as a determinant of how to turn on the halal value chain in every part of the environment in the Islamic boarding school ecosystem by applying halal values in every activity of production, distribution, to the consumption of its members, either in the form of goods or services. Anisah Ahla et al., (2020) with a study entitled *Strategi Pengembangan Ekonomi Syariah Melalui Penguatan Halal Value Chain*. The results of the study explain that the stakeholders and the local government in developing the sharia economy in Banjarbaru City have not carried out a strategy or development program in the tourism industry to become halal/Muslim-friendly tourism.

From the study conducted, study on the halal value chain is still partial and does not refer to the law that has been set by LPPOM MUI. Therefore, this study journal examines the implementation of the halal value chain based on the standardization of the laws applied by LPPOM MUI on the oyster mushroom business at the Nurul Amanah Islamic Boarding School Bangkalan, Madura.

Based on the explanation above, the researchers tried to examine the implementation of the halal value chain in Islamic boarding schools in the halal food sector. So that the

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researchers raised the title "*Implementation of Halal Value Chain (HVC) in Nura Oyster Mushroom Business at Islamic Boarding Schools*".

## **Theoretical Framework**

### **Halal Value Chain**

Halal value chain can be defined as a series of activities that generate added value in every process which includes the production, distribution, and marketing of goods or services to the hands of consumers, which meet the aspects of compliance with the values and basic principles of sharia. Through the ecosystem approach, the development of the halal value chain will be able to encourage the growth of sharia businesses that are productive, inclusive, and with integrity from upstream to downstream.

Halal value chain is an ecosystem or halal supply chain from upstream to downstream industries. The halal value chain includes four industrial sectors, the halal tourism industry, halal cosmetics and medicines, the halal food industry and the halal financial industry from upstream to downstream (Tieman et al., 2012).

In the process of producing goods or services from various sectors that are priorities for strengthening the halal value chain, with the hope that quality standards, product and service services, halal quality will all become a reality, all integrated into one starting from input, production, distribution, marketing, and consumption. For example, in producing halal food products, the input of raw materials must be considered starting from the time in the park, the nutrition provided, the fertilizers and chemicals used must be halal, as well as the processing technology used, in terms of packaging and packaging reflect cleanliness and halalness. After that, the product marketing must reflect sharia values up to the final product that is accepted by consumers. This is what is meant in the concept of halal value chain regarding the process from upstream to downstream (Baharuddin et al., 2015).

### **Oyster Mushroom**

Oyster mushroom in Greek is called *Pleurotus*. This means the side shape or sideways position between the legs and the hood (Bate'e, et al., n.d.). While the name oyster, because the shape or body of the fruit resembles an oyster shell (shellfish). Oyster mushroom, which is a type of wood fungus, initially grows naturally on tree trunks that have undergone weathering, generally easy to find in forest areas (Frendi Riyanto, 2010).

Oyster mushrooms have several types that are distinguished by color and fruit body (hood) and each has different characteristics. Types of oyster mushrooms include white oyster mushrooms, red oyster mushrooms, gray oyster mushrooms, and brown oyster mushrooms (Soenanto, 2019).

### **Government Regulation of the Republic of Indonesia No. 31 of 2019**

Several sections of the article that became the focus of the researcher as one of the analytical tools determined that there were several articles related to the title of the researcher's study, such as in the first part of chapter four, article 43 regarding the procedures for processing halal products including the location, place and means of the production process. : Locations, places, and tools for processing halal products (PPH) must be separated from the locations, places, and tools for processing halal products. The location, place, and equipment of the PPH as referred to include, being kept clean and hygienic; free from uncleanness; and free from non-halal ingredients. For locations that must be separated as intended, namely the location of the slaughter. Places and tools for PPH that must be legalized as intended include places and tools, slaughtering; processing; storage; distribution; packaging; distribution; sale; and presentation. (*Government Regulation No. 31 of 2019 concerning Implementing Regulations of Law Number 33 of 2014 concerning Guaranteed Halal Products [JDIH BPK RI], n.d.*)

In the third part of chapter four concerning places and tools for processing halal products in article 48, it is obligatory to separate the storage of materials; material weighing; mixing materials; product cooking product printing; for halal and non-halal. In article 49 the processing equipment referred to meets the requirements including; Do not use processing equipment interchangeably with those used for non-halal processing; Using different means for halal and non-halal in cleaning tools; Using different facilities for halal and non-halal in the maintenance of tools; and have their own tool storage area for halal and non-halal.

In the fourth part of chapter four concerning the place and means of processing halal products for storage in article 50, it is obligatory to separate the receipt of materials, receipt of products after processing, and the facilities used for storing materials and products for halal and non-halal In article 51, storage equipment must meet requirements such as: not using storage equipment interchangeably with those used for packaging non-halal products, using different means for halal and non-halal in cleaning tools, using different means for halal and non-halal in the maintenance of tools, and has its own tool storage area for halal and non-halal.

In the fifth section of chapter four concerning places and tools for processing halal products, packaging in article 52 is required to separate between, packaging materials used to package products, and means of product packaging, for halal and non-halal. In article 53 packaging equipment must meet the requirements, not to use packaging equipment

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interchangeably with those used for packaging non-halal products; using different means for halal and non-halal in cleaning tools; using different facilities for halal and non-halal in the maintenance of tools; and has its own tool storage area for halal and non-halal.

In the seventh section of chapter four concerning the place and means of the process of selling halal products in article 56, it must be separated between, the means of selling products; and the process of selling products, for halal and non-halal. In article 57 sales tools are required to meet the requirements, not to use sales tools interchangeably with those used for packaging non-halal products; using different means for halal and non-halal in cleaning tools; using different facilities for halal and non-halal in the maintenance of tools.

### **Non-Critical Materials (Halal Positive List of Materials)**

The Halal Positive List of Materials consists of non-critical materials from the halal aspect which are generally used in the processing industry. This list of ingredients is based on a study by LPPOM MUI included in the regulation by considering the source of the materials used on a commercial production scale (Faradina, 2011).

Companies that use materials contained in the Halal Positive List of Materials obtain convenience in the following ways: a) In the process of selecting new materials, materials included in the Halal Positive List of Materials do not require approval for the use of materials from LPPOM MUI. b) In the process of receiving incoming goods, goods that are included in the Halal Positive List of Materials do not need to check the suitability of the material name, producer name and country of origin. c) In the registration process for product certification that uses materials included in the Halal Positive List of Materials, supporting documents are not required unless the material is not the same as the name of the material (Tieman et al., 2012).

### **Islamic Boarding School**

Islamic Boarding School (*Pondok Pesantren*) comes from two words, namely *Pondok* and *Pesantren*. *Pondok* comes from the Arabic "*Funduq*" which means a place to stay or hostel. While the *pesantren* comes from the Tamil language, from the word *santri* it is affixed with the prefix *pe* and the suffix *-an* which means the claimant of knowledge. Islamic boarding school is a traditional Islamic educational institution to study, understand, explore, as well as appreciate and practice Islamic teachings by emphasizing the importance of a religious moral as a guide for life and daily behavior.

The Minister of Religious Affairs of the Republic of Indonesia issued regulation number 3 of 1979 which divided the types of Islamic Boarding School into four. Type A Islamic boarding school, where students study and live in a boarding school environment with traditional teaching (*wetonan* or *sorogan* system). Type B Islamic boarding schools, which provide classical teaching and application-based teaching by *kyai*, are given at certain times, the students living in the dormitory environment of the Islamic boarding school. Type C

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Islamic boarding schools, Islamic boarding schools are only dormitories while the students study outside (in madrasas or other public schools), the kyai only supervises and guides the students. Type D Islamic Boarding School, which organizes the *Pondok Pesantren* system as well as the school or madrasa system.

### **Study Method**

This study includes qualitative study. The type of approach used is observational study with involvement (PDT) (participant observation). Sources of data obtained from observation interviews and various sources such as books, reports, journals, and others.

Analysis of data from study results is part after the data collection process. This data analysis was carried out before the study results were described in the form of a study report.

### **Results and Discussion**

#### **Profile of Nurul Amanah Islamic Boarding School Foundation, Bangkalan**

The Nurul Amanah Al Makky Foundation is a foundation located in a very strategic location because it is on the border of Tragah, Tanah Merah, Pamorah and Basanah villages, and is only 300 m from the Bangkalan-Sampang highway. This foundation is 2 km from Tragah district, 7 km from Tanah Merah district, 9 km from Bangkalan district, 1 km from Suramadu Bridge towards Sampang City and 500 m from Basanah Village Office, so the road to get to Nurul Manah Al Makky Foundation very easy. The establishment of Nurul Amanah Islamic Boarding School cannot be separated from the services of the late KH. Makki Syarbini as caregiver for the third generation of the Asshomadiyah Islamic Boarding School, Burneh Bangkalan, Madura, who passed away in 1978. He is one of the great Ulama' who succeeded in contributing to the birth of the next generation of Ulama' and caregivers of Islamic Boarding Schools in Bangkalan.

Drs. KH. M. Jazuli Nur, Lc, who was born in Bangkalan in 1952 to the honorable couple Haji Mohammad Nur and Hajjah Siti Zulaicha, is one of the thousands of students of the Asshomadiyah Islamic Boarding School who were raised and raised by the late KH. Makki Syarbini. After studying with Hadratus Sheikh KH. Makki Syarbini, he continued his studies at the Tebuireng Islamic Boarding School in Jombang and then to Al-Azhar Cairo, Egypt. In 1981, he returned to his homeland and married the daughter of KH. Makki Syarbini whose name is Nyai Hj. St. Ma'rifah Makki. Since then, he has devoted himself to the Asshomadiyah Islamic Boarding School along with other members of the board of directors.

In its development, after getting the blessing of both parents and the support of the Board of Trustees of the Asshomadiyah Islamic Boarding School, they began to pioneer to establish Islamic boarding schools that were able to meet the demands of the dynamic needs of the community in the fields of education and social, religious and community. On June

7<sup>th</sup>, 1996, an Islamic Boarding School was established under the Nurul Amanah Education and Social Foundation with a capital of a plot of waqf land covering an area of 600 m<sup>3</sup> from Ustadz Basri, located on Jl. Raya Tragah No. 09, Basanah Tanah Merah Village, Bangkalan, Madura.

### **Implementation of Halal Value Chain (HVC) at Ponpes Nurul Amanah**

Halal value chain is a concept of halal value in an industry. In this case, the context that is the subject of discussion is the halal food and beverage industry, but more specifically on halal food. This concept contains a halal value of a product that is created starting from raw materials that are processed to become a finished product that is ready for consumption. This halal value chain is needed to be a guarantee of the quality of a product with different handling. This means that halal and non-halal products shall be considered, so that the halal processing process must take place from upstream to downstream.

The concept of Halal Value Chain in the food industry has been explained in the 2019-2024 Indonesian Sharia Economic Masterplan and 2020 Sharia Economic and Financial Report. From the process of input, production, marketing and consumption of goods or services to the hands of consumers, everything must have a halal aspect in each process. Based on the results of observations and interviews conducted by researcher on processed oyster mushroom products, it is chips made from oyster mushroom basic ingredients at Nurul Amanah Islamic Boarding School.

### **Input Process for Making Oyster Mushroom Raw Materials**

#### **Provision Of Planting Land**

Based on the results of observations made by researcher, the land for cultivation provided by the Nurul Amanah Islamic Boarding School Bangkalan in developing oyster mushrooms is its private property. In that place there are no non-halal or unclean items since the room is always cleaned by students every single day. In line with what is stated in the Government Regulation of the Republic of Indonesia No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 concerning Halal Product Guarantee which is explained in article 43 in chapter IV that the site used to process halal products must be kept clean, free from unclean materials, and free from non-halal materials.

#### **Making Planting Media Stage**

The making of planting media is at Nurul Amanah Islamic Boarding School Bangkalan. The materials used to make planting media consist of sengon wood powder, bran, lime, and water. In some of these materials there are materials that are included in the Halal Positive List of Materials, such as lime which is a group of mining materials and water is another group in industrial water which has been published by LPPOM MUI. The ingredients of sengon wood powder and rice bran are basically derived from sengon wood



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and grain where the material is a clean material, stated by Mr. Dzirkulloh, head of entrepreneurship section. He emphasized that what is called a clean item is that there is no najis (unclean), just as sengon wood is not an unclean item. the people involved must also in a clean condition, and no unclean items were found in the sack containing sengon wood powder, as well as bran which comes from grain, grain is a clean material.

### **Baglog (Mushroom Planting Media) Making and Sterilization Stage**

*Baglog* Making for mushroom planting media carried out at the Nurul Amanah Islamic Boarding School Bangkalan using a tool in the form of an automatic *baglog* packaging machine. The results of observations that have been made by researcher on the tool confirm that the use of the tool is only for the process of packaging planting media into plastic and is not intended for packaging other plant media, and always kept clean by the students before starting it. This is done to keep the tool clean and free from unclean. This is also in accordance with what is stated in Government Regulation of the Republic of Indonesia No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 regarding Halal Product Guarantee which is explained in article 43 in chapter IV that the tools used to process halal products must be kept clean, free from unclean materials, and free from non-halal materials. For plastic packaging, the planting media used is a type of polypropylene plastic which is a group of other materials in synthetic polymers. This type of plastic base material is included in the Halal Positive List of Materials that has been published by LPPOM MUI.

### **Mushroom Seed Making Stage**

A series of steps are carried out to make mushroom seeds starting from F0, F1, F2, to decreasing F2 to *baglog* from tools in the form of Bunsen (spirit lamp), glass bottles, buckets, spatula sprayers and the materials used include brooders of oyster mushrooms, corn rice, lime, and water has complied with Government Regulation of the Republic of Indonesia No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 concerning Halal Products Guarantee and Halal Positive List Of Materials issued by LPPOM MUI. The materials used in mushroom breeding are rice, corn, lime and water. While the equipment is always cleaned when you want to carry out the mushroom breeding process to keep it hygienic. If this is not the case then the mushroom breeding will certainly fail because the oyster mushroom seeds are susceptible to contamination with bacteria.

### **Maintenance Stage**

Oyster mushroom maintenance carried out by students at the cultivation site is carried out every day by spraying water and nutrients to accelerate mushroom growth. Provision of water is done every day by spraying *baglog* using clean water, and nutrition is done every three days. The provision of clean water to *baglog* uses a spray tool, but the students clean it first before carrying out these activities. Such procedure is done to maintain cleanliness

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and hygiene. Likewise, the provision of nutrition to the *baglog* of oyster mushrooms, the tools used are also the same, but there are several mixtures used, Dupon Lannate Insecticide and Matador Insecticide. All the tools used for the maintenance of oyster mushrooms are devoted to the treatment of oyster mushrooms, so they have been distinguished. This is in accordance with Government Regulation of the Republic of Indonesia No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 concerning Halal Product Guarantee which is explained in article 43 in chapter IV that the tools used to process halal products must be kept clean, free from unclean materials, and free from non-halal materials.

### **Harvest Stage**

When the oyster mushroom has entered the harvesting period. The results of the observation found that when students entered the cultivation room, students took off their footwear, to avoid unclean items from contaminating in the harvest process. In addition, students are also required to be clean condition. The interesting thing that the researchers saw that in the mushroom cultivation room under the *baglog* placement rack was always flowing clean running water, in addition to maintaining the humidity of the room, also to anticipate if the oyster mushrooms fell from the *baglog* then it could be cleaned again with clean water, as well as the basket used to place the mushrooms after they are picked. Everything is done to keep the oyster mushrooms clean, hygienic and halal to be processed or consumed.

### **Processing Process of Nura Oyster To Be Chips**

#### **Materials or Ingredients**

The results of observations made by researcher that all the materials or ingredients that have been described in the explanation above, the researcher found the fact that all the materials or ingredients used were labeled halal LPPOM MUI. Such as Segitiga Biru brand wheat flour, Gunung Agung brand tapioca flour, Masako brand flavoring, Yutakachi brand coriander powder, Dua Anak brand salt, Ajinomoto, Chiken Raja Burung brand Extract Seasoning Powder from Ajinomoto, Raja Burung brand Food Coloring, and koepoe-koepoe brand Baking Soda. This indicated that the basic ingredients are both spices and raw materials to make Nura Oyster Mushroom Champion chips are halal. This shows that the basic materials for spices and raw materials for making nura oyster mushroom champion chips (*kripik juara jamur tiram nura*) are halal. The spices used are divided into two, they are dry spices consisting of fine salt, msg powder, garlic, baking soda, pepper powder, chicken seasoning, tapioca flour, and wheat flour and wet spices consisting of water, *masako* and food coloring. While the equipment used to mix the spices had previously been cleaned with clean water so that cleanliness was guaranteed. For material storage, weighing materials, mixing ingredients to make mushroom chips are also separated from non-halal goods. This is in accordance with Government Regulation of the Republic of Indonesia

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No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 concerning Halal Product Guarantee which is explained in article 48 in chapter IV, third part, that the place and means of processing halal products are separated between material storage, weighing, mixing of materials, molding of products and cooking of products between halal and non-halal.

### **Frying Stage**

After all the ingredients such as oyster mushrooms that have been cut into pieces, dry and wet spices and equipment that will be used have been prepared. Frying oyster mushroom chips using new cooking oil labeled halal by LPPOM MUI. The frying utensil must be clean from unclean or non-halal goods, because the frying utensil is specifically for frying oyster mushrooms. The person who fried the chips was also clean. This is in accordance with Government Regulation of the Republic of Indonesia No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 concerning Halal Product Guarantee which is explained in article 48 in chapter IV, third part, that the place and means of processing halal products are separated between material storage, weighing, mixing of materials, molding of products and cooking of products between halal and non-halal.

### **Mushroom Chips Drying**

At this stage, the fried and drained mushroom chips are put back into the spinner machine. This is to reduce oil and cholesterol levels and add a crunchy texture. Before this tool is used, it must first be ensured and cleaned so that there are no non-halal materials involved in this process. This tool is also used only for drying mushroom chips produced by the Nurul Amanah Islamic Boarding School Bangkalan. This is in accordance with Government Regulation of the Republic of Indonesia No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 concerning Halal Product Guarantee which is explained in article 43 in chapter IV that the tools used to process halal products must be kept clean, free from unclean materials and free from non-halal ingredients.

### **Packaging**

The packaging of the finished product of the nura oyster mushroom champion crispy (*kripik juara jamur tiram nura*) uses a full foil standing pouch made of aluminum foil. This packaging is made of aluminum raw material which is a group of mining materials, the material has been registered on the Halal Positive List of Materials by LPPOM MUI. The packaging process is still done manually without using any automatic machines. In order to maintain the cleanliness and quality of the mushroom chips, the person who packs it must be clean and wear gloves.

### **Nura Chips Marketing Process**

In the marketing of the nura oyster mushroom champion crispy (*kripik juara jamur tiram nura*) conducted by Nurul Amanah Islamic Boarding School Bangkalan, they are sold

through several established networks including the alumni network, parents or guardians of students, students and the community around the school. For offline marketing, the products can be found at the Nurul Amanah Islamic Boarding School Cooperative Bangkalan, In Government Regulation of the Republic of Indonesia No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 concerning Halal Product Guarantee which is explained in article 56 in chapter IV concerning places and tools for selling halal products, that the means of selling products and the process of selling products are separated between halal and non-halal.

## Conclusion

Based on the results of study conducted by researcher that the implementation of the Halal Value Chain on the Nura Oyster Mushroom Champion Crispy (*Kripik Juara Jamur Tiram Nura*) at the Nurul Amanah Islamic Boarding School Bangkalan. The results of the research that the implementation of the halal value chain with a series of inputs, processing processes, and marketing of oyster mushroom chips products.

In the input process, all tools and materials used have met the standards of Government Regulation of the Republic of Indonesia No. 31 of 2019 concerning Implementing Regulations of Law No. 33 of 2014 and Halal Positive List of Materials by LPPOM MUI. This is in accordance with the concept of the halal value chain.

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