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Business Model of *Maqāṣid Al-Sharī'ah*-Based Pesantren: Value Chain Approach and Shared Value Creation

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Abstract: Strengthening the Economic Independence of Islamic boarding schools is a strategic agenda in developing a community-based sharia economy. Although many institutions possess superior business units, their management remains partial, unstructured, and unintegrated within a systematic framework. This condition prevents the *Silsilat al-Qīmah* (value chain) of pesantren businesses—from production and quality control to distribution—from achieving optimal economic and social value. Therefore, this article aims to formulate an Islamic Boarding School Business Model based on *Maqāṣid al-Sharī'ah* through a combined approach of *Silsilat al-Qīmah* and *Khalq al-Qīmah al-Musytarakah* (Creating Shared Value). Using a qualitative field study method across several schools, data was gathered via in-depth interviews, observations, and documentation, then analyzed thematically by integrating sharia principles as a normative foundation alongside business management instruments. The results show that strengthening the pesantren business model requires institutional consolidation, managerial capacity building, and value chain integration oriented toward distribution fairness, product quality, and sustainability. The *Khalq al-Qīmah al-Musytarakah* approach emphasizes that economic activities must not only increase institutional income but also empower students and the surrounding community to achieve collective benefits. Ultimately, this article contributes theoretically by offering a conceptual framework for an Islamic Boarding School Business Model based on *Maqāṣid al-Sharī'ah* that contextually connects Islamic normative values with practical business management. Practically, it serves as a strategic reference for building a just, resilient, and sustainable pesantren economy.

Keywords: economic independence; Islamic Boarding School business model; Khalq al-Qīmah al-Mushtarakah; maqāṣid al-sharī'ah; Silsilat al-Qīmah.

Introduction

Pesantren has a strategic position in the economic development of the ummah because it integrates educational, social, and religious functions in one institutional unit that lives in the community. From an Islamic economic perspective, pesantren are understood as social institutions that have trust capital and a strong community network, so that they have the potential to be a driver of benefit-based economic activities (Chapra, 1992). However, this potential has not been fully actualized because pesantren business activities are generally carried out without a structured and sustainable manage *Al-Sharī'ah* ment framework. The absence of a clear institutional design causes economic practices to run partially and it is difficult to develop in the long term. This condition is in line with the view that weak institutions will limit an institution's ability to manage resources and create economic value consistently (North, 1990). In the context of Islamic boarding schools in Indonesia, the weak business management structure also has an impact on the suboptimal conversion of social capital into productive economic power (Tahira et al., 2025).

In practice, the development of pesantren business units often relies on individual initiatives of managers without the support of a documented management system. This kind of management pattern causes the production, quality control, and distribution processes to run non-uniformly, making it difficult to increase the economic value produced in a sustainable manner. A number of studies have confirmed that limited managerial capacity and weak institutional governance are the main factors that hinder the strengthening of the pesantren economy (Sholehuddin et al., 2025). On the other hand, the absence of adequate financial supervision and recording mechanisms also narrows pesantren access to sharia financing and a wider business network. This condition shows that the economic activities of Islamic boarding schools require a management framework that is not only oriented towards production, but also on strengthening institutional structures and business professionalism (Nurjanah et al., 2024).

Another problem that emerges is the lack of integration of value creation flows in pesantren business activities. Many superior products are produced through fragmented processes, from raw material procurement to marketing, without adequate coordination between production stages. As a result, business costs tend to increase while product quality is difficult to maintain consistently. From an Islamic economic perspective, this is contrary to the principle of al-itqān which emphasizes seriousness and quality in every productive activity. The weakness of business process integration also shows that pesantren have not fully utilized the potential of *Silsilat al-Qīmah* as a means to strengthen the competitiveness of products collectively. Without this integration, the opportunity for pesantren to enter a wider market will remain limited and purely local.

In addition to technical and managerial problems, the economic development of Islamic boarding schools also faces normative challenges related to the direction and objectives of business activities. Within the framework of maqāṣid al-sharī'ah, economic activities should be directed not only to the achievement of material gains, but also to the realization of broader social benefits. However, in practice, these normative dimensions have often not been systematically internalized in the design of pesantren business management. A number of studies have emphasized that strengthening the economy of religious institutions requires the integration of Islamic normative values and a structured business management framework so that the goals of distribution justice and sustainability can be achieved (Chapra, 1992). Thus, a conceptual model is needed that is able to link the principles of *maqāṣid al-sharī'ah* with the practice of managing pesantren business in a contextual and applicative manner.

Strengthening the pesantren economy also requires the ability of institutions to manage relationships with the community and stakeholders around them. Islamic boarding school business activities are essentially not independent, but are intertwined with the needs of the community, students, and the wider social network. In this context, the economic activities of pesantren should ideally be directed at creating value that provides mutual benefits for the institution and its social environment. This principle is in line with the view that community-based economic activities will be sustainable if they are able to combine the interests of institutions with social welfare (Porter & Kramer, 2018). In the framework of Islamic economics, this orientation is in accordance with the purpose of jalb al-maṣlaḥah and the prevention of dar' al-mafsadah, so that the business of pesantren is not trapped in the orientation of profit alone, but functions as an instrument of empowerment of the ummah (Chapra, 1992).

On the other hand, the formulation of an Islamic boarding school business model requires an analytical framework that is able to comprehensively map the main elements of business management. Without a clear mapping of resources, key activities, and value distribution patterns, the development of pesantren business units will be difficult to steer strategically. A number of studies have confirmed that business models serve as a conceptual framework to explain how an institution creates, manages, and distributes economic value systematically (Osterwalder & Pigneur, 2013). In the context of Islamic boarding schools, the framework needs to be adjusted to the institutional character and Islamic values so that they are not uprooted from their normative basis. Therefore, the development of pesantren business models must consider institutional, social, and ethical dimensions in an integrated manner, not just the technical aspects of business management.

The approach of *maqāṣid al-sharīʼah* provides a strong normative foundation to direct the economic activities of pesantren to be in harmony with the goals of benefit. This approach emphasizes that every economic policy and practice must lead to the protection and development of the essential aspects of human life, both in the individual and social spheres. A number of contemporary thinkers affirm that *maqāṣid al-sharī'ah* functions not only as a legal principle, but also as an ethical and methodological framework in the management of Islamic economic institutions (Ibnʻ Ashur, 2001). By making *maqāṣid al-sharī'ah* as the foundation, the business model of pesantren can be directed to realize distribution justice, business sustainability, and strengthening the social role of pesantren in the economic development of the people.

In addition to the normative foundation, strengthening the business model of pesantren also needs to consider institutional dynamics and the policy context that surrounds it. Islamic boarding schools do not operate in a vacuum, but are in a social, economic, and regulatory ecosystem that affects business sustainability. A number of studies show that strengthening the economy of religious institutions requires adaptive governance support and connection with public policies and sharia financing systems (Rashid et al., 2025). In the Indonesian context, the policy of strengthening the independence of Islamic boarding schools is a strategic opportunity that needs to be responded to with institutional readiness and a directed business management model (Prasetyo et al., 2025). Without this readiness, Islamic boarding schools have the potential to only become policy objects without being able to optimize the available economic opportunities.

Various previous studies have examined the economics of pesantren from social, institutional, and policy perspectives, but most of them still place pesantren as a partially established economic entity. A number of studies emphasize the aspects of social capital, leadership, or the type of business that is developed, without formulating a systematically integrated business model framework (Nurjanah et al., 2024). On the other hand, the study of *maqāṣid al-sharī'ah* is generally focused on the normative dimensions of macroeconomic laws and policies, so it has not fully touched the design of business management at the institutional level of pesantren (Rahman, 2020). In fact, the integration of the principles of *maqāṣid al-sharī'ah* in the economic governance of institutions is believed to strengthen the orientation of distribution justice and business sustainability (SaniAbubakar, n.d.). This condition shows that there is a conceptual space to formulate a business model for Islamic boarding schools that connect Islamic normative values with the comprehensive management of *al-qīmah Silsilat al-Qīmah*.

Based on this description, this article emphasizes the novelty of the study on the formulation of a maqāṣid al-shari'ah-based pesantren business model that combines the management of *Silsilat al-Qīmah* with the orientation of *Khalq al-Qīmah al-Musytarakah*. The main focus of this paper is to build a conceptual framework that is able to bridge Islamic normative values with the practice of pesantren business management in a contextual and applicative manner. This article aims to make a theoretical contribution to the development of pesantren economic studies and provide practical reference for pesantren managers and policy makers in designing strategies to strengthen pesantren economic independence that is fair, sustainable, and oriented towards the benefit of the people.

The normative foundation of Islamic boarding school economic development is based on the principles of distribution justice and business professionalism as part of the goals of sharia. The Qur'an emphasizes that the circulation of wealth should not be concentrated in a particular group alone, so that economic activities are directed to expand social benefits and prevent structural inequality (QS. al-Ḥashr [59]: 7). This principle is reinforced by the teachings of the Prophet Muḥammad Ṣallallāhu 'Alaihi Wasallam who emphasizes the importance of seriousness and quality in every productive activity, known as the principle of al-itqān. This integration between distributive justice and quality of work forms the ethical framework of *maqāṣid al-sharīʼah* in the management of economic institutions. On the basis of this normative footing, the next discussion is directed to a conceptual analysis of *maqāṣid al-sharīʼah* and institutional economics as an analytical foundation for the development of pesantren business models.

The concept of *maqāṣid al-sharīʼah* is a fundamental normative framework in Islamic law that functions to direct all human activities, including economic activities, towards the achievement of benefits. In the classical tradition, *maqāṣid al-sharīʼah* is understood as the goals of the shari'a oriented towards the protection and development of the basic elements of human life. Al-Shāṭibī affirms that the Shari'ah was not revealed solely to rule and prohibit, but to bring about real benefits to social life (Asy-Syatibi, 2007). This understanding places economic activity not as the ultimate goal, but as an instrument to maintain social balance and distribution justice. In the institutional context, *maqāṣid al-sharīʼah* provides an ethical framework that demands that resource management be carried out responsibly, directed, and oriented towards the sustainability of benefits, rather than just the accumulation of material gains.

The development of contemporary thought expanded the scope of *maqāṣid al-sharīʼah* from the normative legal dimension to a methodological approach in the management of social and economic institutions. Ibn ʿĀshūr emphasized that *maqāṣid al-sharīʼah* should be understood as a dynamic principle capable of responding to social and economic changes, including in institutional arrangements (Ibn'Ashur, 2001). In this perspective, Islamic economic institutions are required to not only formally comply with sharia provisions, but also to be able to realize justice, benefits, and social balance. The maqāṣid al-shari'ah approach allows for a more substantive analysis of institutional performance, by assessing the extent to which economic policies and practices contribute to the collective good. Thus, *maqāṣid al-sharīʼah* serves as a bridge between legal norms and institutional realities in economic practice.

In the study of institutional economics, the existence of institutions is understood as a determining factor in directing economic behavior and managing social interactions. The institutional perspective asserts that the quality of rules, norms, and organizational structures will affect the effectiveness of resource management and economic value creation (North, 1990). When associated with maqāṣid al-syarī'ah, institutional economics speaks not only of efficiency and stability, but also of the moral legitimacy and social purpose of economic activity. Chapra asserts that Islamic economic institutions should be designed to avoid the concentration of wealth and ensure a fair distribution of benefits to the wider community (Chapra, 1992). Therefore, the integration of *maqāṣid al-sharīʼah* in institutional economics enriches analysis with ethical dimensions that guide the direction of economic development to be in harmony with the values of justice and social welfare.

The systemic approach to *maqāṣid al-sharīʼah* further emphasizes its relevance in the institutional development of modern economics. Auda views *maqāṣid al-sharīʼah* as a comprehensive and interconnected frame of mind, so that it can be used to assess the performance of institutions comprehensively, not partially. Within this framework, the success of economic institutions is not only measured by financial achievements, but also by their contribution to social justice, community empowerment, and sustainability. For Islamic boarding schools as socio-religious institutions, this approach is very relevant because it allows business management that remains rooted in Islamic values while being adaptive to contemporary economic challenges. By making *maqāṣid al-sharīʼah* the foundation of institutional economics, pesantren have the opportunity to build a business structure that is not only economically effective, but also normatively and socially legitimate.

The pesantren business model refers to a business management framework that explains how the pesantren organizes resources, activities, and social relations to create sustainable economic value. In practice, many Islamic boarding schools run business units without an explicit business model design, so decision-making is intuitive and depends on the manager's experience. This condition makes it difficult to measure business performance and formulate long-term development strategies. Studies on pesantren business management show that the absence of a business model framework has an impact on weak coordination between business units and the non-optimal use of resources (Sholehuddin et al., 2025). Therefore, the formulation of a business model is a fundamental need so that the economic activities of the pesantren can be directed systematically and measurably.

In an institutional context, a business model serves as a conceptual tool for mapping the relationship between business objectives, organizational structure, and value creation flows. This framework helps institutions understand the position of each business component and its relationship in a single system. A number of studies confirm that business model mapping allows institutions to identify weak points in business management and design more targeted improvement strategies (Osterwalder & Pigneur, 2013). For Islamic boarding schools, the business model framework needs to be adjusted to the institutional character and Islamic values so that they are not separated from their social functions. Thus, the business model of the pesantren not only plays a role as a managerial instrument, but also as a means of maintaining a balance between the economic orientation and the social responsibility of the institution.

The development of the pesantren business model is also closely related to the institution's ability to manage human resources and organizational structure. The management of pesantren business units generally come from an internal environment that has a high moral commitment, but often has not been supported by adequate managerial competence. This has an impact on weak business planning, financial recording, and operational supervision. Studies on pesantren business governance show that the professionalization of management is an important factor in improving the sustainability of business units (Nurjanah et al., 2024). Without institutional capacity building, the designed business model risks becoming just a normative concept without effective implementation. Therefore, the business model of the pesantren must include strategies to strengthen managerial capacity and clearly divide organizational roles.

In addition to internal aspects, the business model of pesantren is also influenced by external relations with the surrounding community and economic network. Islamic boarding schools have the advantage of social closeness to the community which can be the basis for community-based business development. However, without a clear business model framework, the potential of such networks is often not optimally managed. Research on pesantren economics shows that the success of business is highly determined by the ability of institutions to build partnerships that are mutually beneficial and oriented towards the common good (Tahira et al., 2025). In this perspective, the business model of pesantren needs to be designed to integrate social relations, institutional structure, and economic goals so that pesantren can play a role as a center for economic empowerment of the people in a sustainable manner.

The concept of *Silsilat al-Qīmah* refers to a series of activities that are interconnected in the process of creating economic value, starting from the procurement of raw materials to the product being accepted by consumers. In the context of Islamic boarding schools, *Silsilat al-Qīmah* often runs in a fragmented manner because business units are managed independently without coordination between stages. As a result, consistency of quality and cost efficiency are difficult to achieve. The institutional perspective emphasizes that process integration is an important prerequisite for increasing business competitiveness, because clear rules and structures are able to reduce coordination costs and increase process reliability (Williamson, 1985). In the framework of Islamic economics, such fragmentation is also contrary to the principle of al-itqān which demands seriousness and order in every stage of production. Therefore, strengthening the *Silsilat al-Qīmah* is a key issue in the development of the pesantren business.

Effective management of *Silsilat al-Qīmah* requires mapping roles and responsibilities at each stage of the business process. Without this mapping, pesantren risk overlapping activities, waste of resources, and inconsistency in product quality. Studies on institutional-based business management show that the clarity of the process flow will make it easier for institutions to carry out quality control and production planning in a sustainable manner (Porter, 2008). In the practice of Islamic boarding schools, the mapping of al-qīmah silsilat also needs to consider the involvement of students and the surrounding community as part of the production process. This approach is in line with the goal of *maqāṣid al-sharī'ah* which encourages social participation and a more equitable distribution of economic benefits, not just technical efficiency.

The integration of *Silsilat al-Qīmah* in the business of pesantren not only has an impact on increasing efficiency, but also on strengthening institutional governance. When each stage of business is connected systematically, it is easier for pesantren to supervise, evaluate, and improve continuously. A number of studies have confirmed that institutions that are able to integrate business processes as a whole will be more adaptive to changes in the economic environment (North, 1990). From an Islamic economic perspective, adaptability is important so that pesantren businesses remain in harmony with the principles of justice and benefit. Thus, *Silsilat al-Qīmah* is not only understood as a technical tool of production, but also as an institutional instrument to maintain the sustainability and accountability of pesantren businesses.

In the context of community-based economic development, the *Silsilat al-Qīmah* pesantren has the potential to be expanded through inter-institutional collaboration. Islamic boarding schools located in the same region can build process integration, for example through the division of production, packaging, and distribution roles. This approach allows for the creation of a stronger business scale without losing the local character of each pesantren. Studies on community economic empowerment show that this kind of collaboration is able to increase added value and expand market reach collectively (Hudaef, 2025). Within the framework of maqāṣid al-syarī'ah, the integration of *Silsilat al-Qīmah* between Islamic boarding schools also strengthens the principle of ta'āwun and expands economic benefits for the ummah in a sustainable manner.

The concept of *Khalq al-Qīmah al-Musytarakah* emphasizes the creation of value that provides simultaneous benefits to institutions and society. In the context of Islamic boarding schools, economic value is not understood as an accumulation of institutional profits alone, but as a means of expanding social benefits through the empowerment of students and the surrounding community. This approach is in line with the view that socio-religious institutions have a moral responsibility to ensure a fair and sustainable distribution of benefits (Chapra, 1992). With a shared value orientation, pesantren business activities are directed to strengthen local economic resilience, open access to work, and increase community production capacity. This framework places pesantren as a community economic node that plays an active role in managing social and economic relations in a mutually beneficial manner.

The application of *Khalq al-Qīmah al-Musytarakah* in the business of Islamic boarding schools requires an institutional design that is able to integrate economic and social goals simultaneously. The relationship between Islamic boarding schools, students, and the community needs to be regulated in a clear pattern of cooperation so that economic benefits are not concentrated on one party. Studies on the ethics and social responsibility of Islamic financial institutions confirm that the creation of shared value strengthens the social legitimacy and sustainability of institutions (SaniAbubakar, n.d.). In the practice of Islamic boarding schools, this approach can be realized through the involvement of students in the production process, partnerships with local business actors, and transparent benefit sharing. Thus, the economic value generated becomes an instrument of empowerment, not just a commercial product.

The shared value approach also contributes to strengthening the adaptive capacity of Islamic boarding schools in dealing with economic dynamics. When pesantren build mutually beneficial economic relationships with the community, business resilience becomes stronger because it is supported by a solid social network. Research on community-based economic empowerment shows that social connectivity plays an important role in maintaining business sustainability in changing economic conditions (Rashid et al., 2025). In the perspective of maqāṣid al-syarī'ah, the strengthening of social relations reflects the goal of maintaining balance and preventing economic exclusion. Therefore, *Khalq al-Qīmah al-Musytarakah* is not only ethical, but also strategic in ensuring the economic sustainability of Islamic boarding schools.

For Islamic boarding schools, the integration of *Khalq al-Qīmah al-Musytarakah* with the management of *Silsilat al-Qīmah* forms a comprehensive and sustainability-oriented economic framework. The value created at each stage of the venture does not stop at the final product, but flows into measurable social benefits for the community. Studies on local economic development confirm that shared value-based models are able to expand economic impact and strengthen social cohesion (Ayub et al., 2025). By making shared values as an orientation, pesantren can develop businesses that are not only efficient and competitive, but also normatively legitimate. This framework emphasizes the role of pesantren as an economic institution of the ummah that integrates spiritual, social, and economic goals in its entirety.

Method

This research uses a qualitative approach with the aim of gaining an in-depth understanding of pesantren business management and the construction of a business model based on maqāṣid al-syarī'ah. The qualitative approach was chosen because it allows researchers to explore the meaning, process, and social dynamics behind the economic practices of pesantren in a contextual manner. Qualitative research places social reality as something complex and cannot be reduced to mere numbers, making it suitable for studying institutional phenomena and normative values (Sugiyono, 2013). In this context, the focus of research is directed at how pesantren build, manage, and develop superior product-based business units by considering institutional, social, and Islamic value dimensions. This approach also allows researchers to capture the relationship between economic practices and benefit goals more comprehensively.

The type of research used is a field study with a descriptive qualitative design. Field research was chosen because the main data is sourced from the empirical reality that takes place in the pesantren environment. Through a descriptive design, this study seeks to systematically describe the actual condition of pesantren business management without manipulating the research variables. This approach is in line with the view that qualitative research aims to understand social phenomena from the perspective of participants and their natural context (Creswell, 2009). Thus, this study is not directed to test hypotheses, but to build a conceptual understanding of business management patterns, the integration of *Silsilat al-Qīmah*, and the orientation of *Khalq al-Qīmah al-Musytarakah* in the economic practice of Islamic boarding schools.

The determination of research subjects is carried out purposively by considering Islamic boarding schools that have active business units and develop superior products. The research informants include pesantren caregivers, business unit managers, and parties directly involved in pesantren economic activities. The selection of informants is based on considerations of depth of information and relevance of experience to the focus of the research. In qualitative research, informants are positioned as the main source of knowledge that is able to explain meaning and social processes in a reflective manner. This approach allows researchers to obtain rich and in-depth data on institutional dynamics, decision-making, and value orientation that underlie pesantren business practices.

Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation studies. In-depth interviews were used to explore the views, experiences, and normative considerations of informants related to the management of pesantren businesses. Observations were carried out to directly understand the production process, management of business units, and social interactions that occurred in the pesantren environment. The documentation study is used to examine institutional documents, business reports, and other supporting archives. This combination of techniques aims to improve the depth and validity of data through triangulation of sources and methods, as recommended in qualitative research (Creswell, 2009).

Data analysis is carried out thematically through the process of data reduction, data presentation, and conclusion drawing in a sustainable manner. The data obtained are classified based on the main themes related to the management of pesantren businesses, the integration of *Silsilat al-Qīmah*, and the orientation of maqāṣid al-syarī'ah. The analysis process takes place simultaneously from data collection to the final stage of the research, allowing researchers to sharpen their focus and validate findings continuously. The validity of the data is maintained through credibility, transferability, and confirmability tests by involving checking informants and reflection of researchers, in accordance with the principles of qualitative research that emphasizes the accuracy and transparency of the analysis process (Sugiyono, 2013).

Results and Discussion

Overview of Research Findings

The results of the study show that the pesantren that became the locus of the study, including the Riyadlul Ulum Islamic Boarding School, the Idrisiyah Islamic Boarding School, and several other Islamic boarding schools in the Tasikmalaya City and Regency area, have developed superior product-based business units as part of efforts to strengthen the economic independence of the institution. The business unit includes the food production, trade, and service sectors that are managed internally by involving students and the surrounding community. In general, business development is born from the need for Islamic boarding schools to support the financing of education and institutional operations independently. Social capital in the form of community trust and closeness of social relations are the main forces that support the acceptance of pesantren products in the local market. However, this economic potential has not been fully developed systematically and sustainably.

This study also found variations in the business management structure in each research locus pesantren. At the Riyadlul Ulum Islamic Boarding School, business units are managed through Islamic boarding school cooperatives with a relatively clear division of roles, while at the Idrisiyah Islamic Boarding School, business management is directly under the foundation structure with the active involvement of Islamic boarding school caregivers. In other Islamic boarding schools, business units are still managed informally by small teams that depend on certain central figures. These differences in institutional structure have implications for the effectiveness of decision-making, business sustainability, and management consistency. Dependence on key management figures causes some business units to be vulnerable to stagnation when there is a change of leadership or a change in institutional priorities.

In terms of business processes, field findings in these pesantren show that there is a disintegration between the stages of production, quality control, and product marketing. In some Islamic boarding schools, the production process has been running well, but it has not been followed by an adequate packaging and distribution strategy. In other Islamic boarding schools, superior products have competitive quality, but are constrained by limited market access and distribution networks. This condition causes the economic value produced to be not optimal and tends to be local. These findings reflect the weak integration of *Silsilat al-Qīmah* in the management of pesantren businesses, so that the flow of value creation has not been fully and mutually reinforcing.

Nevertheless, all research locus pesantren show a strong social orientation in carrying out economic activities. The business unit of the pesantren is not solely directed at achieving profits, but is also intended as a means of empowering students and the surrounding community through the provision of jobs and strengthening skills. However, this social orientation is still normative and has not been formulated in measurable business management indicators. As a result, the economic contribution of Islamic boarding schools to social welfare is difficult to evaluate comprehensively. These findings emphasize the need for an analytical framework that is able to systematically integrate the social and economic goals of pesantren so that the value of benefits can be realized in a more targeted and sustainable manner.

Conditions of Management of Islamic Boarding Schools

The findings of the study show that business management in research locus pesantren such as Riyadlul Ulum Islamic Boarding School and Idrisiyah Islamic Boarding School in the City and Regency areas of Tasikmalaya is still dominated by internal management patterns that are practical and oriented towards short-term needs. Business units are run to support the operational financing of Islamic boarding schools, with organizational structures that have not been fully formally documented. In some Islamic boarding schools, businesses are managed under foundations, while in other Islamic boarding schools they are in the form of cooperatives or independent units. The division of roles between managers is not always clear, so decision-making tends to be centered on the figure of the caregiver or the main manager. This condition shows that business activities have been running in real terms, but have not been supported by a systematic and standardized management framework.

This study also found that there is a variation in business management between research locus pesantren schools. Islamic boarding schools that have a longer business history show a relatively better level of administrative neatness and division of tasks than Islamic boarding schools that have just started a business unit. At the Riyadlul Ulum Islamic Boarding School, some business units already have a permanent management structure, although it is still limited to the internal scope. Meanwhile, at the Idrisiyah Islamic Boarding School, the involvement of caregivers in business decision-making seems more dominant, especially in the aspect of capital and determining the direction of the business. These differences are influenced by leadership background, human resource capacity, and previous business management experience. This variation of findings confirms that the conditions of pesantren business management are heterogeneous and are greatly influenced by the institutional context of each pesantren.

The validity of the findings regarding the management of pesantren businesses is strengthened through triangulation of sources and data collection techniques. The results of interviews with business unit managers show a tendency for centralized decision-making, which is then confirmed through observation of daily operational processes. Institutional documents, such as simple financial statements and records of business activities, show administrative patterns that are not uniform between business units. The consistency of the findings is also evident from the similarity of views between pesantren caregivers and business managers regarding the main purpose of establishing a business unit, which is to support the economic independence of the institution. These recurring patterns show that the condition of pesantren business management is not an individual phenomenon, but a relatively uniform structural picture even with a certain degree of variation between the pesantren locus of research.

Based on these empirical findings, the researcher interprets that the management of pesantren business is still in the transition stage from a traditional pattern to a more structured management. The dominance of caregivers in decision-making reflects the strong culture of charismatic leadership in Islamic boarding schools, which is at the same time a strength and limitation in business development. On the one hand, charismatic leadership maintains the moral legitimacy and trust of the community, but on the other hand limits the space for institutionalization of a more professional management system. This interpretation shows that the main problem does not lie in the absence of economic activity, but in the lack of an institutional mechanism that is able to manage these activities in a sustainable and measurable manner.

Table 1. Conditions of Pesantren Business Management (Analytical Summary of Findings)

Management Aspects	**Actual Practice**	**Key Issues**	**Impact**
Institutional	Businesses under foundations/cooperatives/informal units	Structure not yet standard	Centralized results
Managerial	Based on personal experience	Lack of planning	Difficulty growing
Administration	Simple note-taking	Not uniform	Low accountability
Business Networking	Limited local relationships	Weak market access	Small business scale

Analytically, the condition of the management of the pesantren business shows that there is a close relationship between the institutional structure and managerial capacity. When the organizational structure has not been clearly defined, the functions of planning, supervision, and business evaluation tend to run suboptimally. As a result, business units are difficult to direct to achieve sustainable growth. From an Islamic economic perspective, this condition has implications for the non-optimal management of the trust of assets and resources that should be used for the wider benefit. This analysis emphasizes that strengthening the pesantren economy is not enough to be done through the addition of business units alone, but requires improving governance and management systems that are able to ensure business efficiency, transparency, and sustainability.

When compared to the institutional economic framework, the findings of this study show that pesantren still face challenges in building rules and structures that are able to direct economic behavior consistently. Institutional theory asserts that the effectiveness of an institution is largely determined by the clarity of rules, the division of roles, and supervisory mechanisms (North, 1990). In the context of Islamic boarding schools, informal rules based on trust and moral compliance do function to maintain internal stability, but they are not enough to support complex business management. Thus, these findings enrich the theoretical study by showing that religious values-based institutions require special institutional adaptations in order to be able to carry out economic functions effectively without losing their normative legitimacy.

In the current context, the condition of pesantren business management is also influenced by the dynamics of policies and the economic environment that continues to develop. The program to strengthen the independence of Islamic boarding schools opens up opportunities for access to financing, mentoring, and a wider business network. However, the findings of the study show that the limited institutional capacity causes some pesantren to not be able to take advantage of these opportunities optimally. This gap between policy and field practice indicates that strengthening the pesantren economy requires adequate internal readiness. Without improving business governance, pesantren have the potential to only become policy objects without obtaining significant economic benefits for their institutions and communities.

Based on the overall discussion, it can be synthesized that the condition of the management of the pesantren business is in the initial phase of institutionalization, with economic activities that have been running but have not been integrated in a systematic management framework. The strength of pesantren lies in social capital and moral legitimacy, while its weaknesses lie in institutional and managerial aspects. This synthesis emphasizes that strengthening the management of pesantren businesses is an important prerequisite for the optimization *of al-qīmah silsilat* which will be discussed in the next sub-theme. With the improvement of governance and institutional structure, pesantren have a great opportunity to develop superior product-based businesses in a sustainable and benefit-oriented manner.

Silsilat al-Qīmah **in the Business of Islamic Boarding Schools**

The findings of the study show that *the Silsilat al-Qīmah* in the research locus pesantren business runs in three main stages, namely upstream, process, and downstream, but has not been systematically integrated. In the upstream stage, the procurement of raw materials generally relies on local suppliers with flexible and trust-based purchasing mechanisms. The production process stage is carried out manually with the involvement of students, but the quality standards have not been formulated in writing. In the downstream stage, product distribution and marketing still focus on the local market around the Islamic boarding school. This pattern shows that each stage has been underway, but the interconnectedness between the stages has not yet formed a complete and sustainable flow of value creation. As a result, the added value generated at each stage has not been optimally maximized.

Variations in the management of *Silsilat al-Qīmah* can be seen between pesantren locus research. In some Islamic boarding schools, the upstream stage is relatively stable due to the proximity to raw material suppliers, while in other Islamic boarding schools the supply of raw materials often experiences fluctuations in quality and price. At the process stage, there is a difference in the division of labor between students and managers, which has an impact on production consistency. The downstream stage also shows variety, ranging from direct sales to consumers to product storage at partner stores. This variation is influenced by the managerial capacity, business experience, and network owned by each pesantren. The findings confirm that *the Silsilat al-Qīmah* of pesantren is contextual and strongly influenced by local institutional conditions.

Data triangulation shows the consistency of the findings regarding the weak integration *of al-qīmah silsilat integration*. Interviews with business managers revealed that the main focus is still on production sustainability, not on strengthening inter-stage connectivity. Field observations confirm that the production process often runs without documented standard standards. Business documents show the recording of costs that have not been able to map the contribution of value at each stage. The suitability of these cross-source findings confirms that the problem of *Silsilat al-Qīmah* is structural, not incidental. Thus, strengthening the value flow requires institutional interventions that touch all stages of business in an integrated manner.

The researcher interprets that the fragmentation *of al-qīmah silsilat* in the pesantren business is closely related to the business orientation which is still in the nature of fulfilling internal needs. When the main goal of the business is to support the operations of the pesantren, attention to efficiency and value optimization at each stage becomes less dominant. On the other hand, the involvement of students in the production process is seen more as a means of education than as part of a strategy to strengthen business value. This interpretation shows that *the Silsilat al-Qīmah* pesantren has not been positioned as a strategic instrument, but as a series of technical activities that run as they are. As a result, the potential for increasing added value has not been utilized to the fullest.

Table 2. Analysis *of Silsilat al-Qīmah* Islamic Boarding School Business

Stages	**Actual Practice**	**Actors Involved**	**Key Issues**	**The Root of the Problem**	**Impact on Value**	**Amplification Opportunities**
Hulu	Purchase of local raw materials	Managers, suppliers	Quality & price fluctuations	No standard contract	Unstable costs	Supplier partnerships
Process	Manual production	Santri, manager	Non-uniform quality	No written standards	Low added value	Standard *al-itqān*
Downstream	Local sales	Managers	Limited market	Ground network	Small business scale	Diversify distribution

Analytically, the weak integration of *al-qīmah silsilat* causes pesantren to lose opportunities to improve efficiency and consistency of quality. When each stage is managed separately, coordination costs increase and potential added value does not accumulate. From an Islamic economic perspective, this condition shows that the management of resource mandates is not optimal. Strengthening *al-qīmah silsilat* requires clarity of roles, process standards, and evaluation mechanisms at each stage. This analysis emphasizes that increasing the economic value of pesantren is not enough to be done at one stage alone, but through comprehensive integration from upstream to downstream.

When compared to the institutional economic framework and value chain theory, the findings of this study show a gap between field practice and process integration principles. The theory emphasizes that economic value is created through interconnectedness of mutually reinforcing activities. In the context of Islamic boarding schools, informal belief-based rules have not been able to replace the need for formal standards and coordination. These findings enrich the theoretical discourse by showing that religious value-based institutions require a distinctive integrated design in order for *al-qīmah silsilat* to run effectively without losing its social character.

In the context of the current economy, the demand for product quality and distribution accuracy is increasing. The findings of the study show that the limited integration of *Silsilat al-Qīmah* makes it difficult for pesantren products to compete in the wider market. The policy of strengthening the pesantren economy actually opens up opportunities to increase production and distribution capacity, but these opportunities have not been fully utilized due to weaknesses in value flows. This condition shows that strengthening the *Silsilat al-Qīmah* is an urgent need so that pesantren are able to respond to market dynamics in an adaptive and sustainable manner.

Based on the overall discussion, it can be synthesized that the *Silsilat al-Qīmah* of the pesantren business has been running, but it has not been strategically integrated. The strength of the pesantren lies in the availability of social resources and student participation, while the weakness lies in the coordination and standardization of the process. This synthesis affirms that the strengthening of the *Silsilat al-Qīmah* is a prerequisite for broader and sustainable value creation. This finding is an important basis for discussing *Khalq al-Qīmah al-Musytarakah* in the next sub-theme.

Khalq al-Qīmah al-Musytarakah in the Economics of Islamic Boarding Schools

Research shows that pesantren business activities are not only directed to generate institutional income, but also to provide social benefits for students and the surrounding community. These benefits include job opportunities, student involvement in the production process, and economic support for local suppliers and partners. This practice can be seen in the research locus pesantren that makes business units as a vehicle for work learning and strengthening the independence of students. However, the creation of these benefits has not been explicitly formulated as a business management goal. As a result, the value generated is more implicit and depends on the intention of the manager, rather than on a planned institutional design. These findings show that *Khalq al-Qīmah al-Musytarakah* has been present in practice, but has not been institutionalized.

The study also found variations in the level of shared value creation between locus pesantren locus. In Islamic boarding schools with more established business units, the economic benefits are relatively more equitable and sustainable, both for the institution and the surrounding community. On the other hand, in small-scale Islamic boarding schools, social benefits tend to be limited to the internal scope. This variation is influenced by managerial capacity, the stability of *Silsilat al-Qīmah*, and the intensity of partnerships with local communities. These findings show that shared value is not created automatically, but rather requires the support of a management structure that allows the distribution of benefits to take place consistently. Thus, *Khalq al-Qīmah al-Musytarakah* is highly dependent on the quality of the overall management of the pesantren business.

Data triangulation shows the compatibility between the views of pesantren managers, students, and business partners related to the social benefits of pesantren economic activities. The interview revealed that the involvement of students is seen as the main added value of the pesantren business unit. Field observations confirmed the existence of a process of work learning and division of roles that educate responsibility. Business activity documents show the contribution of business units to the financing of education and social activities of Islamic boarding schools. The consistency of these cross-source findings confirms that the creation of shared value is an inherent character of the pesantren economy, although it has not been systematically managed. Thus, *Khalq al-Qīmah al-Musytarakah* can be understood as a structural potential that requires institutional strengthening.

Table 3. The Dimension *of Khalq al-Qīmah al-Musytarakah* in the Economics of Islamic Boarding Schools

Value Dimension	Recipient Subject	Forms of Benefits	Mechanism of Creation	Observed Impacts	Strengthening Potential
Economy	Pesantren	Operating income	Internal Business Unit	Operational sustainability	Business integration
Education	Stuttgart	Job skills	Production involvement	Independence of students	Business curriculum
Social	Society	Employment	Local partnerships	Strengthening the local economy	Community networking

The researcher interprets that *Khalq al-Qīmah al-Musytarakah* in the economics of pesantren is rooted in the orientation of benefits inherent in Islamic values. However, without the formulation of clear goals and indicators, the creation of shared value tends to proceed immeasurably. This discussion shows that pesantren need a management framework that is able to integrate economic and social goals simultaneously. When shared values are used as an explicit orientation, the business unit of the pesantren can be designed to expand social impact without sacrificing economic sustainability. Thus, *Khalq al-Qīmah al-Musytarakah* is not just a side consequence, but must be positioned as a principle of business management.

In the current context, the demand for the social impact of economic activities is getting stronger. The findings of the study show that pesantren have comparative advantages in realizing shared values because of their proximity to the community. However, without a structured management system, these advantages have not been fully utilized. Comparisons with community-based economic approaches show that shared value is sustainable when supported by clear governance and transparent benefit-sharing mechanisms. Therefore, the strengthening *of Khalq al-Qīmah al-Musytarakah* in the pesantren economy is relevant in response to the need for equitable and inclusive economic development.

Based on the overall discussion, it can be synthesized that *Khalq al-Qīmah al-Musytarakah* is a characteristic of the pesantren economy that distinguishes it from other business entities. Common values have been present in practice, but have not been systematically institutionalized. The strength of pesantren lies in the orientation of benefits and social connectedness, while the challenge lies in the formulation of a measurable and sustainable mutual value management mechanism. This synthesis emphasizes that the strengthening of common values must go hand in hand with the improvement of *Silsilat al-Qīmah*. This finding is an important foundation for the synthesis *of maqāṣid al-sharī'ah* in the formulation of pesantren business models in the next sub-theme.

Synthesis of *Maqāṣid al-sharī'ah* in the Business Model of Islamic Boarding Schools

The synthesis *of maqāṣid al-sharī'ah* in the pesantren business model departs from all empirical findings regarding business management, *Silsilat al-Qīmah*, and *Khalq al-Qīmah al-Musytarakah*. The findings of the study show that the economic activities of pesantren have run with a benefit orientation, but are not yet fully bound in an explicitly formulated normative framework. In the perspective of *maqāṣid al-shari'ah*, this condition indicates a gap between normative goals and operational mechanisms. Therefore, synthesis is needed to make *maqāṣid al-sharī'ah* not just an ethical value, but a foundation for decision-making and the design of pesantren business management as a whole.

Based on the results of the analysis, the principles *of maqāṣid al-sharī'ah* can be mapped into the main aspects of pesantren business management. The principle of distribution justice is reflected in the orientation *of Khalq al-Qīmah al-Musytarakah* which emphasizes the equal distribution of economic benefits. The principle of asset protection and development is realized through the efficient *and sustainable strengthening of al-qīmah Silsilat al-Qīmah*. Meanwhile, the principle of social benefit is reflected in the involvement of students and the community in business activities. This mapping shows that *maqāṣid al-sharī'ah* has a direct relevance to business management practices, so that it can be used as a conceptual framework to design a targeted and consistent pesantren business model.

The synthesis of the business model of Islamic boarding schools based on *maqāṣid al-sharī'ah* requires the integration between institutional aspects, *Silsilat al-Qīmah*, and *Khalq al-Qīmah al-Musytarakah*. Strong institutions provide the structures and rules that direct economic behavior. The integration of *Silsilat al-Qīmah* ensures that the value creation process runs efficiently and consistently. Meanwhile, a shared value orientation ensures that economic benefits are distributed fairly and sustainably. These three aspects are interrelated and inseparable. Without this synthesis, the pesantren business model risks being trapped in partial management that is unable to realize the goals of full benefit.

This synthesis produces conceptual implications in the form of a business model of Islamic boarding schools that are oriented towards benefits as the main goal, not just economic profit. This model places *maqāṣid al-shari'ah* as the normative foundation that guides institutional design, business process management, and value distribution. With this approach, pesantren can develop business units that are adaptive to economic changes without losing their Islamic identity. Another implication is the need to shift the paradigm of pesantren business management from a reactive approach to strategic planning rooted in sharia values. This strengthens the position of pesantren as an economic institution of the people that has moral and social legitimacy.

As a final synthesis, this study emphasizes that strengthening the pesantren economy requires a business model that systematically integrates *maqāṣid al-syarī'ah*, *Silsilat al-Qīmah*, and *Khalq al-Qīmah al-Musytarakah*. The business model of an Islamic boarding school based on superior products not only functions as a business management tool, but also as an instrument for achieving sustainable benefits. This synthesis is the conceptual basis for the formulation of the pesantren business model which will be presented visually in the next section. With this framework, Islamic boarding schools have the opportunity to optimize economic potential while strengthening their social and religious role in the development of the people.

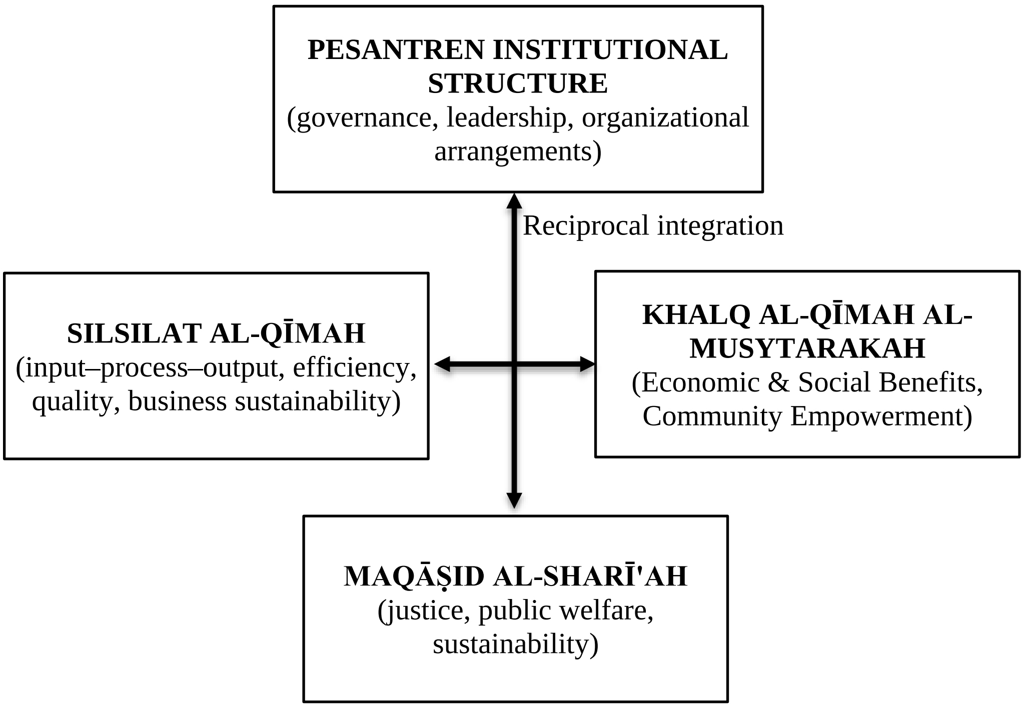

Figure 2. Synthesis Diagram *of Maqāṣid al-sharī'ah* in the Business Model of Islamic Boarding Schools

This diagram shows that *maqāṣid al-sharī'ah* occupies a core position as the normative foundation of the pesantren business model. The institution of Islamic boarding schools, *Silsilat al-Qīmah*, and *Khalq al-Qīmah al-Musytarakah* function as three pillars of support that are interconnected interchangeably. The integration between these pillars ensures that the economic activities of Islamic boarding schools are not only operationally efficient, but also oriented towards the creation of sustainable benefits.

Conclusion

This study concludes that the strengthening of the economy of Islamic boarding schools based on superior products has been carried out empirically, but has not been fully managed within the framework of a systematic and sustainable business model. The management of pesantren business is still dominated by a practical approach with dependence on central figures, so that institutions and governance have not developed optimally. On the process side, the *Silsilat al-Qīmah* has been formed from upstream to downstream, but it runs in a fragmented and unintegrated manner to maximize value creation. Meanwhile, the practice of *Khalq al-Qīmah al-Musytarakah* is present as a strong social orientation, but has not been institutionalized in measurable management indicators. These findings show that there is a gap between the economic potential of pesantren and institutional capacity to manage this potential in a sustainable manner.

Theoretically, this research contributes by presenting a conceptual synthesis that integrates institutional economics with *maqāṣid al-sharī'ah* in the context of pesantren. The business model of the Islamic boarding school that was formulated placed *maqāṣid al-sharī'ah* as a normative foundation that guides the institutional design, the integration of *Silsilat al-Qīmah*, and the orientation of *Khalq al-Qīmah al-Musytarakah*. The novelty of this research lies in the reinterpretation of the pesantren business model as an instrument for creating sustainable benefits, not just a business management tool. Thus, this research enriches the scientific treasures of Islamic economics by offering an integrative approach that bridges normative values and institutional economic practices contextually.

The practical implications of this study show that strengthening the pesantren economy requires institutional reform and overall business governance. Islamic boarding school managers need to formulate a clear business organizational structure, strengthen managerial capacity, and integrate al-qīmah silsilat from upstream to downstream. The orientation of *Khalq al-Qīmah al-Musytarakah* needs to be used as an explicit goal so that economic benefits are distributed fairly and measurably. In terms of policy, the results of this study confirm the importance of institutional assistance, not just capital support, in the program to strengthen the pesantren economy. A policy approach that is in line with *maqāṣid al-sharī'ah* will encourage pesantren to play a more strategic role as a sustainable and inclusive economic institution of the ummah.

This study has limitations in the scope of research locus that focuses on pesantren in certain regions, so the findings do not fully represent the diversity of pesantren conditions at the national level. In addition, this study focuses on a qualitative approach, so it has not measured the economic impact quantitatively. In the future, further research can expand the study area, combine qualitative and quantitative approaches, and test the implementation of the business model of maqāṣid al-shari'ah-based pesantren in a broader context. The research agenda is expected to be able to strengthen the validity of the model and expand its contribution to the sustainable development of the pesantren economy.

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