

# Strategic Development of Campus-Based Social Entrepreneurship and Islamic Philanthropy: A Business Model Canvas (BMC) Perspective

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## KEYWORD

Academic Moral Responsibility; Business Model Canvas (BMC); Islamic Philanthropy; Social Entrepreneurship; Soft Systems Methodology (SSM).

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## ABSTRACT

Universities remain underutilized in addressing pressing issues of poverty, unemployment, and inequality. This study aims to develop a structured framework that integrates social entrepreneurship and Islamic philanthropy into academic moral responsibility. Using a qualitative method, the research combines Critical Literature Review (CLR) and Soft Systems Methodology (SSM) through a case study of the Islamic *Philanthropreneurship* Lab (LKSFIL). Findings reveal two key outcomes: (1) a theoretical-philosophical foundation for embedding social entrepreneurship and philanthropy in higher education, and (2) a redesigned Business Model Canvas adapted for university-based philanthropic ventures. This framework offers a strategic tool to enhance universities' social missions and institutional alignment.

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## 1. INTRODUCTION

Although their potential contribution remains untapped, higher education institutions (HEIs) play a vital role as agents of change, particularly in fostering sustainable social entrepreneurship (Kohl *et al.*, 2021; Purcell *et al.*, 2019). As academic institutions bearing moral responsibility (Newman, 2008) toward multiple stakeholders, universities are expected to strategically utilize their resources to stimulate innovation, offer support mechanisms, and build

networks for aspiring entrepreneurs (Bist, 2023; Suchek *et al.*, 2022; Boldureanu *et al.*, 2020). For Islamic universities, this strategic role becomes more meaningful when integrated with Islamic philanthropic movements.

In 2023, for instance, Indonesia's micro, small, and medium enterprises (MSMEs) sector grew by 1.52% to over 66 million units (Databoks, 2023-a). However, its contribution to alleviating poverty and unemployment remains minimal. Poverty rates stagnated at around 9% over the last six years (Statistics Indonesia, 2023), while unemployment rose from 6.82 million (4.98%) in 2019 to 7.99 million (5.45%) in 2023 (Databoks, 2023-b). Youth (ages 15–29) accounted for 59.23% of the unemployed population (4.73 million) (Databoks, 2023-c), including 5.52% of university graduates (approximately 753,732 individuals)—indicating that five to six out of every 100 graduates are unemployed (Databoks, 2023-d).

Low foundational skills are one of the major inhibiting factors. According to the 2022 Program for International Student Assessment (PISA) report released by the OECD, Indonesian students scored 366 in mathematics, 359 in reading, and 383 in science (OECD, 2023)—significantly below the OECD averages of 472, 476, and 485, respectively. This deficiency in numeracy and scientific literacy, especially in basic comprehension (Level 2) and high-level proficiency (Levels 5–6), hinders young people from developing science- and technology-based social solutions. Without adequate analytical and problem-solving skills, it is difficult for them to build sustainable and impactful social business models. Hence, universities must play an active role in enhancing youth competencies to strengthen the social entrepreneurship ecosystem that can respond effectively to contemporary social and economic challenges.

Traditional university business models, which rely heavily on tuition and government funding, are undergoing substantial transformation (Purcell *et al.*, 2019). In this context, universities can support philanthropy through entrepreneurship ecosystems that promote knowledge spillovers and enterprise development (Wagner *et al.*, 2021; Link & Sarala, 2019). The integration of sustainable social entrepreneurship and Islamic philanthropy into strategic planning has become crucial (BautistaPuig & Casado, 2021; Abubakar *et al.*, 2020). The Business Model Canvas (Osterwalder, 2013), commonly used to visualize and analyze business models (Sparviero, 2019), provides a structured approach to identify key components of social entrepreneurship in universities and optimize synergies with Islamic philanthropic principles.

Research on social entrepreneurship and sustainable social innovation is growing in popularity (Popescu *et al.*, 2022; Chan *et al.*, 2020), fundamental and comprehensive studies on how universities align Islamic philanthropy with social entrepreneurship remain limited. Even in Indonesia, based on data from Directorate General of Higher Education, Research, and Technology, (2023), where there are over 1,000 Islamic Higher Education Institutions, few have succeeded in integrating social entrepreneurship and Islamic philanthropy into their business models to fulfill their institutional vision and mission. Education-based philanthropy has proven effective in empowering marginalized communities (Alifuddin *et al.*, 2021). Beyond charity, Islamic philanthropy promotes ethical governance and contributes to better corporate social responsibility (Ghafran & Yasmin, 2020; Harun *et al.*, 2020), demonstrating that Islamic principles can inform modern business and sustainability practices. In other words, Islamic universities should act as proactive problem solvers for social issues—not passive observers.

Given this background, the study aims to provide a strategic response to the socio-economic complexities faced by communities today. Specifically, it seeks to: (1) formulate a strategic framework to address socio-economic issues through social entrepreneurship and Islamic philanthropy as a moral obligation of the academic community; and (2) develop a Business Model Canvas (BMC) that supports campus-based Islamic philanthropy and social entrepreneurship. In doing so, the study not only responds to pressing social and economic challenges but also offers a novel business model that integrates both Islamic philanthropy and social entrepreneurship within the university context.

## 2. LITERATURE REVIEW

### **Social Entrepreneurship and Philanthropy in Universities**

Social entrepreneurship does not yet have a universally accepted definition. However, it generally refers to efforts aimed at achieving social objectives through entrepreneurial activities—whether for-profit or non-profit—driven by a strong commitment to social welfare and the pursuit of sustainable solutions to societal problems (Marin *et al.*, 2019). Social entrepreneurs adopt innovative business models and leverage market mechanisms to generate social impact. Unlike traditional nonprofit work, social entrepreneurship emphasizes innovation, scalability, and sustainability (Andrikopoulos, 2020; Ko & Liu, 2021).

Sustainability, encompassing economic, social, and environmental dimensions, demands a balanced approach to stakeholder engagement to ensure long-term societal well-being. In the face of increasingly unpredictable global developments, transformative change through social innovation has become essential to driving sustainable practices and transitions (Popescu *et al.*, 2022; Chan *et al.*, 2020).

### **Islamic Philanthropy in Universities**

Universities can adopt sustainable social entrepreneurship models to address urgent social challenges and deliver broad-based societal impact—while remaining aligned with their institutional missions. Exploring diverse models of university-based social entrepreneurship is crucial. These include campus-community ventures, partnerships with external stakeholders, and the integration of social impact into academic programs and activities (Diepolder *et al.*, 2021; Yasir *et al.*, 2021).

Islamic philanthropy, aligned with the Sustainable Development Goals (SDGs), offers a sustainable approach that not only addresses health and community development but also plays a critical role in education. Its principles can be embedded into university business models to explore how religious institutional logic informs organizational practices and social impact (Gumusay, 2020).

Islamic philanthropy—particularly zakat and waqf (endowments)—has proven to be a significant financing mechanism (Iskandar *et al.*, 2021; Aldeen *et al.*, 2021; Ambrose & Asuhaimi, 2021; Lamido & Haneef, 2021; Djatmiko, 2019; Qurrata *et al.*, 2019; Abduh, 2019). However, its potential remains underutilized in the higher education ecosystem. Recent studies highlight its capacity to alleviate poverty (Iskandar *et al.*, 2021) and foster economic development (Djatmiko, 2019), but its integration into universities' strategic planning is still underexplored.

Waqf, in particular, is a substantial source of funding for social entrepreneurship initiatives (Sulistiyowati *et al.*, 2022; Aldeen *et al.*, 2021; Khan, 2019). Traditionally focused on land and property, waqf is evolving to include cash waqf and venture philanthropy, which aligns with principles of sustainability and social impact (Khan, 2019). Universities can play a pivotal role in modernizing waqf institutions by facilitating their engagement in social entrepreneurship and aligning their practices with the SDGs (Jouti, 2019).

## Islamic Philanthropy and the Institutionalization of Social Innovation in Higher Education

Contemporary forms of Islamic philanthropy are increasingly adapting to modern challenges through diverse approaches. As Mahfud *et al.* (2021) explains, these include: *Zakat*, a mandatory Islamic almsgiving that functions as a wealth redistribution mechanism to reduce poverty through structured and sustainable systems; *Sadaqah*, a voluntary charitable act reflecting Islamic generosity beyond obligatory giving; *Modern waqf*, which encompasses innovations such as social investments, Islamic microfinance, and education-based endowments; *Islamic microfinance*, which applies Sharia principles to financial services for underserved groups, promoting economic empowerment and sustainable development. The diversification and evolution of Islamic philanthropic instruments underscore their resilience and growing role in generating long-term social impact.

Endowment funds (*waqf*), in particular, are vital to the sustainability of higher education institutions. These funds support research, scholarships, teaching innovation, and equitable access to education (Piqu *et al.*, 2020; Marx & Turner, 2019; RodriguezPose, 2020). Beyond reducing tuition dependence, they also fund entrepreneurship initiatives through incubators, accelerators, and technology transfer offices—channels for commercializing university research and driving economic growth (Thomas *et al.*, 2020; Arora *et al.*, 2019). However, imbalances in endowment allocation can create disparities among academic units. Moreover, institutional culture and collaboration significantly affect their effectiveness in supporting innovation (Liu & Awuor, 2019; Lerner & Nanda, 2020).

University-affiliated philanthropic institutions have made substantial contributions to sustainability across sectors. Notable global examples include: Harvard University – The Hauser Institute for Civil Society focuses on research and development in philanthropy and social entrepreneurship to expand understanding and critical discourse about civil society, its leaders, and institutions (Harvard Worldwide, n.d.; Conway, 2013); University of Oxford – The Skoll Centre for Social Entrepreneurship at the Saïd Business School (Skoll, n.d.) connects scholars, students, and practitioners worldwide to generate insights into leadership, organization, financing, and social impact scaling; Stanford University – The Center for Social Innovation (Stanford Graduate School of Business, n.d.) at Stanford GSB supports education in impact measurement, human-centered design, systems thinking, and cross-sectoral approaches. Fieldwork, mentoring, and investment committees provide hands-on experience in social entrepreneurship and

philanthropy; University of Cambridge – The Cambridge Centre for Social Innovation promotes social entrepreneurship across business, civil society, policy, and academia as a pathway to sustainable social change (Cambridge Judge Business School, n.d.). National University of Singapore (NUS) – Through NUS Enterprise (National University of Singapore, n.d.-a), NUS Giving (National University of Singapore, n.d.-b), and the Centre for Computing for Social Good & Philanthropy (National University of Singapore, n.d.-c), the university fosters innovation for societal benefit. These platforms fund high-risk, experimental initiatives often neglected by the private or public sector, enabling scalable, replicable models (Galindo-Martin *et al.*, 2020).

One particularly influential model is the Grameen Bank, founded by Nobel Laureate Muhammad Yunus. The Grameen model has inspired numerous social business centers in leading global universities. It demonstrates how philanthropic capital can catalyze social innovation by providing microloans to the poor without collateral, addressing economic and social barriers, empowering individuals, and supporting grassroots entrepreneurship (Yunus, 1999; Yunus *et al.*, 2010).

Grameen's success exemplifies a social business model grounded in strategic partnerships, continuous experimentation, strong stakeholder commitment, and clearly defined social objectives—relying heavily on philanthropic resources. Its global influence attests to the viability and transformative power of philanthropy-driven social enterprise models (Galindo-Martin *et al.*, 2020).

### 3. METHODOLOGY

This study employs a qualitative research approach that integrates two distinct but complementary methodologies: Critical Literature Review (CLR) and Soft Systems Methodology (SSM). The Lean Start-Up approach is adopted as a philosophical orientation, but not as a distinct methodological stage.

#### Stage 1 – Critical Literature Review (CLR):

Following Grant & Booth (2009), CLR was conducted in four structured phases: (1) literature identification, (2) critical evaluation, (3) gap analysis, and (4) theoretical synthesis. This process critically assessed the ontological and theoretical foundations of the Business Model Canvas (BMC), and led to the construction of a new conceptual framework integrating social entrepreneurship and Islamic philanthropy in higher education.



### Stage 2 – Soft Systems Methodology (SSM):

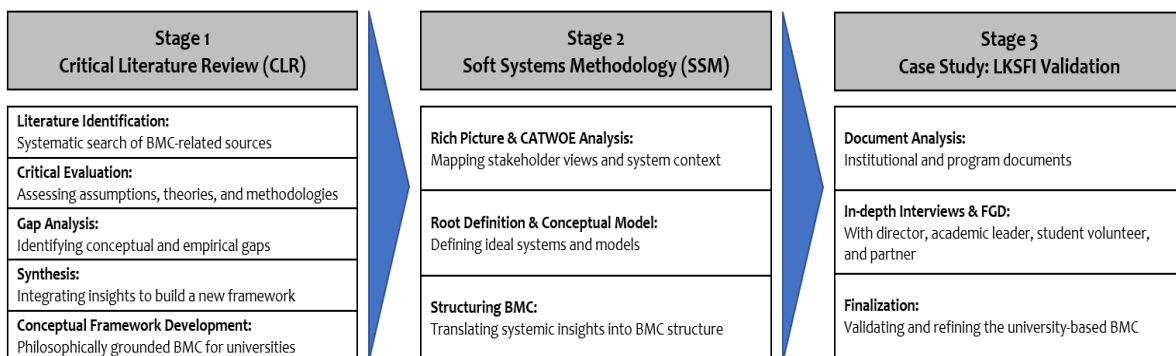
The SSM, based on Checkland (2000) and Wilson (2001), was applied to operationalize and contextualize the framework developed through CLR. Using participatory systemic action research (Callo & Packham, 1999), the methodology involved seven classic SSM steps, including the construction of rich pictures, root definitions, and CATWOE analysis to structure stakeholder perspectives and system needs.

### Stage 3 – Empirical Validation through Case Study (LKSFI):

This study presents the Islamic *Philanthropreneurship* Lab (LKSFI) as a case study to validate the conceptual framework through empirical insights. Data were collected from both primary and secondary sources: primary data include interviews with key informants (director, academic leader, student volunteer, LAZISMU partner), a focused group discussion, and field observations from 2018–2022; secondary data consist of internal reports, reflective narratives, and official documents. The initial Business Model Canvas (BMC) was evaluated as a Minimum Viable Product (MVP) using the Lean Start-Up cycle—Build, Measure, Learn—revealing areas for refinement in stakeholder alignment and value creation. Stakeholders such as students, lecturers, philanthropic institutions, and communities were actively involved in co-creating social impact through a service-learning approach grounded in Islamic values.

This integration of CLR and SSM (Table. 1) ensures both conceptual rigor and contextual validity in designing a campus-based BMC model. It provides a replicable methodology for higher education institutions aiming to fulfill their social mission through structured philanthropic entrepreneurship.

**Table 1.** Research Design Flow (CLR–SSM–Case Study)



**Source:** Adapted from Grant & Booth (2009); Checkland (2000); Wilson (2001); and Callo & Packham (1999).

#### 4. RESULT AND DISCUSSIONS

##### **BMC and Lean Start-Up Iteration in Campus-Based Islamic Social Entrepreneurship**

As a business framework, the Business Model Canvas (BMC) has been widely applied across various business and industrial sectors (Das *et al.*, 2020; Cardeal *et al.*, 2020), including in higher education institutions (Sparviero, 2019). However, its application within universities—particularly in relation to social entrepreneurship and philanthropy—still requires deeper analytical exploration. Strategic planning literature in higher education (Neuberger *et al.*, 2020; Nauta *et al.*, 2020), for instance, continues to emphasize traditional financial models and operational efficiency.

This study explores how the BMC can be adapted to reflect the unique characteristics of universities, including their multifaceted missions, stakeholder relationships, and commitments to teaching and research. The author aims to analyze how the BMC can be used to map the university's current value propositions and identify opportunities for innovation within the context of sustainable social entrepreneurship and Islamic philanthropy.

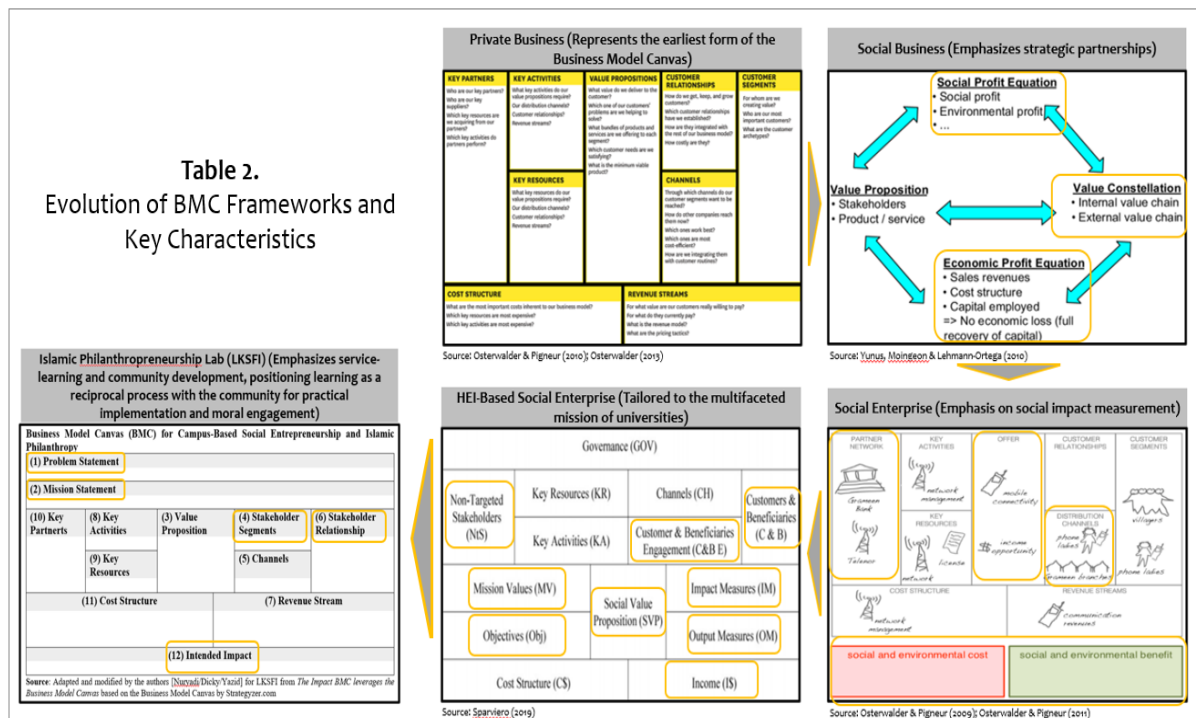
As a business strategy, the successful implementation of the Business Model Canvas (BMC) presupposes an iterative Lean Start-Up process, which consists of three stages: build, measure, and learn (Ries, 2011). According to Sparviero (2019), the strategic challenges associated with the BMC model stem primarily from the static nature of its original formulation—designed for private businesses—which limits its responsiveness to strategic changes and business model evolution. These challenges include the following:

1. **Strategic Integration Challenge;** Balancing public and private value creation is complex. Social enterprises often experience tension between social goals and economic sustainability, particularly when articulating their *value propositions*. To overcome this, a more inclusive, socially-oriented business model is required—one that ensures both profit and impact are harmonized.
2. **Legitimacy Challenge;** Social enterprises must earn *moral legitimacy*, which requires demonstrating their ability to fulfill their mission while engaging with market logic. The BMC must represent moral clarity in how organizations deliver social value, meet stakeholder expectations, and align with ethical norms.
3. **Performance Measurement Challenge;** Unlike traditional businesses where outputs are easily quantified, social enterprises often deal with complex, context-specific, and stakeholder-dependent social impacts. To address this, the BMC must incorporate metrics that prioritize social outcomes without sacrificing economic sustainability.



4. Governance Challenge; Governance involves two critical aspects: the role of funders in shaping organizational behavior and the composition of the stakeholder network guiding strategic direction. The BMC must thus represent systems and processes that enable clear accountability and collaborative governance.

Based on a comprehensive and critical review, the most fundamental developments of the Business Model Canvas (BMC) can be identified through its evolving frameworks and characteristics, as illustrated in the following Table 2.



Private Business	Social Business	Social Enterprise
<ul style="list-style-type: none"> <li>Original BMC with 9 blocks</li> <li>Contains business model hypotheses</li> <li>Primarily profit-oriented and built around customer segmentation, value propositions, and revenue generation.</li> </ul>	<ul style="list-style-type: none"> <li>Built on strategic partnerships</li> <li>Social objectives co-defined by shareholders/business partners</li> <li>Profits partially reinvested for socio-economic goals.</li> </ul>	<ul style="list-style-type: none"> <li>BMC expanded with two new blocks: Social/Environmental Costs and Social/Environmental Benefits</li> <li>This model emphasizes measurable impact beyond financial performance, integrating sustainability into the business logic.</li> </ul>
HEI-Based Social Enterprise	Islamic Philanthropreneurship Lab (LKSFI)	
<ul style="list-style-type: none"> <li>Further expansion of BMC to include: Governance (GOV); Mission &amp; Vision (MV); Objectives (Obj); Customer &amp; Beneficiary Engagement (C&amp;BE); Output Measurement (OM); Impact Measurement (IM)</li> <li>This model reflects the multidimensional mission of universities, including education, research, community service, and sustainable development.</li> </ul>	<ul style="list-style-type: none"> <li>Institutional movement for Islamic social entrepreneurship in higher education</li> <li>Applies PAR and SSM as problem-solving methodologies</li> <li>Utilizes Lean Start-Up cycles (build-measure-learn)</li> <li>Implements service-learning and community development as moral learning praxis.</li> </ul>	

Although the Business Model Canvas (BMC) is widely recognized and praised across both academic and industry domains, as previously mentioned, it presents several notable limitations. Ontologically, these limitations stem from foundational assumptions embedded in the BMC concept—most notably, its disregard for the dynamic nature of the external environment, particularly the emergence of competitors. In strategic management analysis, such variables are central to building and sustaining competitive advantage.

The ontological-philosophical assumption that social reality is static undermines the conceptual-theoretical structure of the BMC and may compromise its practical implementation. In other words, in practice—especially in the context of business strategy—the BMC is more suitably applied to large multinational corporations (MNCs) operating in oligopolistic or monopolistic markets. In recent years, both academics and practitioners have tended to oversimplify the BMC as a simulation tool, akin to business practices taught in classroom settings, where all business-related variables are often assumed to remain constant (*ceteris paribus*) (Marshall, 1890).

On the other hand, for business models that prioritize social and economic well-being as shared goals—such as in community development—the BMC framework can serve as a source of inspiration for adaptation and, more importantly, modification at the conceptual, theoretical, and practical levels. Implementing the mission and objectives of such business models requires collaborative partnership strategies, as commonly found in social enterprise and philanthropic models.

In this context, the business model must account for its impact on the social and economic dimensions of communities, and such impacts must be measurable to serve as a basis for evaluating progress toward collective goals. Another key aspect—borrowing BMC terminology—is that each block must be aligned with the values embedded in the shared mission and objectives (value propositions), thereby enabling the process of co-creation. The following presents a strategic integration through a modified business model, developed in response to identified gaps and business challenges.

When the original BMC model (Osterwalder & Pigneur, 2009; 2010) is applied to social organizations or social enterprises—as illustrated in the referenced figure (Original BMC Version)—it proves to be insufficient, as it fails to incorporate both economic and social impact as shared values to be realized. The model indicates that existing business frameworks do not

account for a comprehensive value concept capable of generalizing the outputs and social impacts of social enterprise activities. Notably, the understanding of *values*—including moral dimensions—is neither explained nor categorized within the original BMC framework. Consequently, it can be concluded that the initial BMC model lacks relevance and suitability when applied to social enterprises (Sparviero, 2019).

Referring to the analytical framework presented in Sparviero’s study, the modified version of the BMC (Version: Business Social Modification), when applied to social organizations or social enterprises, also falls short as a conceptual and operational foundation for sustainable social entrepreneurship models—including those based on Islamic philanthropy. This inadequacy is attributed to several key limitations: Strategically, the model lacks integrative capacity in aligning economic and social orientations; Morally, it fails to establish legitimacy by reconciling market logic with social logic; In terms of measurement, it lacks measurability in connecting business practices with social outcomes; From a governance perspective, it is not representative in aligning systems and processes effectively.

The misalignment between Islamic philanthropy and the BMC (Version: Business Social Modification) is primarily due to fundamental differences in orientation and operational mechanisms. While the primary focus of this model is to balance financial sustainability with social impact, Islamic philanthropy emphasizes social objectives through the distribution of funds such as zakat and waqf. This strong emphasis on social goals may reduce the incentive to achieve financial independence, thereby creating tensions—or moral dilemmas—in strategic decision-making (Fauzia, 2017). Moreover, reliance on philanthropic funding sources—often constrained by regulatory frameworks and public trust—can hinder the long-term sustainability of revenue generation (Adinugraha *et al.*, 2023).

The concept of sustainable social entrepreneurship emphasizes not only economic viability but also the creation of social value (Roslan *et al.*, 2019; Bansal *et al.*, 2019; Mendez-Picazo *et al.*, 2020). In the university context, social entrepreneurship functions as a driver of sustainable development, requiring a comprehensive understanding of entrepreneurial processes (Suchek *et al.*, 2022). The success of social entrepreneurship within an entrepreneurial ecosystem depends on the presence of key driving entities that serve as “beacons”—not only shaping cultural, social, and economic dynamics but also attracting talent and resources to support sustainability. This

process is reinforced by the role of university stakeholders in providing access, visibility, and a supportive environment (Tiba *et al.*, 2020).

### **Islamic Philanthropreneurship Lab: The LKSFI-UHAMKA (Lembaga Kewirausahaan Sosial dan Filantropi Islam-Universitas Muhammadiyah Prof. Dr. Hamka) Praxis**

The role of the academic community in Islamic higher education institutions, borrowing Kuntowijoyo's concept, is to objectify Islamic values into scholarly praxis, which entails a cyclical process of theory, action, and reflection (Kuntowijoyo, 2007). The objective is to empower the Muslim community to play a more substantial role in both the scientific and social realms—as a contextual interpretation of the Islamic vision of *rahmatan lil 'alamin* (a mercy to all creation).

Within this framework, the campus-based Islamic *Philanthropreneurship* (Social Entrepreneurship and Islamic Philanthropy) model should be capable of driving positive and sustainable social transformation. This is grounded in the unique position of universities, which possess the institutional and social infrastructure necessary to implement such change effectively.

Therefore, a new and holistic formulation of the Business Model Canvas (BMC Version: Embrio-LKSFI) is required—one that not only introduces new elements, but also serves as a strategic framework for mobilizing both social entrepreneurship and Islamic philanthropy. Such a formulation inherently assumes an active and central role for the university.

According to the author's reflection (LKSFI, 2020), several key prerequisites must be met to transform Islamic philanthropy into social entrepreneurship within a university context: : 1) Spiritual Intention (*Niyah*)—Initiatives must be driven by the intention of serving Allah (*Bismillah*) as an act of worship; 2) Altruistic Action—The core activity involves giving, helping, and sharing with others in need; 3) Creative Problem-Solving—Social impact must emerge through innovative and responsive solutions; 4) Transformational Leadership—Leadership must inspire, empower, and mobilize change; 5) Organized Collective Action—Efforts must be institutionalized and systematized within the university framework.

Based on the fundamental and comprehensive integration conducted, the conceptual-theoretical formulation of the Business Model Canvas (BMC) for university-based social entrepreneurship and Islamic philanthropy (BMC Version: Embrio-LKSFI) can be described as follows, as illustrated in the table below. It emphasizes a holistic reformulation of the Business

Model Canvas (BMC)—not only by adding new elements, but also by repositioning the university as a catalyst for moral-based entrepreneurial movement.

**Table 3.** BMC Islamic *Philanthropreneurship* (BMC Version: Embrio-LKSFI)

BMC Islamic <i>Philanthropreneurship</i> (Version: <u>Embrio-LKSFI</u> )				
<b>(1) Problem Statement</b>				
<b>(2) Mission Statement</b>				
<b>(10) Key Partnerts</b>	<b>(8) Key Activities</b>	<b>(3) Value Proposition</b>	<b>(4) Stakeholder Segments</b>	<b>(6) Stakeholder Relationship</b>
	<b>(9) Key Resources</b>		<b>(5) Channels</b>	
<b>(11) Cost Structure</b>			<b>(7) Revenue Stream</b>	
<b>(12) Intended Impact</b>				

**Source:** Adapted and modified by the authors [Nuryadi/Dicky/Yazid] for LKSFI from *The Impact BMC leverages the Business Model Canvas* based on the Business Model Canvas by Strategyzer.com

### BMC Iterations: Measure and Learn Phase in Islamic Social Entrepreneurship

When the BMC developed by the Islamic *Philanthropreneurship* Lab (LKSFI) is implemented within social organizations or social enterprises (Table 2 & 3), the model has demonstrated a relative ability to integrate both economic and social dimensions as shared value outcomes, while simultaneously embedding campus-based Islamic philanthropic principles. The LKSFI version of the BMC (Faculty of Economics and Business-UHAMKA, n.d.) serves as a learning platform for the younger generation (Harususilo, 2021)—students and faculty alike—as key actors in philanthropy and social entrepreneurship.

Through zakat awareness campaigns—including socialization, fundraising, distribution, and empowerment initiatives—students and faculty participate in developing Islamic philanthropy and social entrepreneurship, in collaboration with Muhammadiyah Amil Zakat, Infaq, and Sadaqah Institution (LAZISMU), a nationally recognized Islamic philanthropic organization in Indonesia. LAZISMU as a strategic partner. As a student-focused academic laboratory, LKSFI does not directly collect zakat, infaq, or sadaqah. Instead, it partners with LAZISMU-UHAMKA for

operational implementation. The Lab has also received international attention, including reciprocal visits and discussions with members of the Asian Venture Philanthropy Network—one of the world’s largest philanthropic organizations—seeking to exchange insights and experiences (UHAMKA Post, 2017). The Lab places special emphasis on channeling scholarships to underprivileged university students (Purwadi, 2021).

Although the effectiveness of the social business model developed by LKSFI is not yet optimal, its current stage—viewed through the lens of the Minimum Viable Product (MVP) as a representation of the BMC—remains part of an ongoing Lean Start-Up iteration process (Ries, 2011). Nonetheless, LKSFI, along with its team of activists and volunteers, has received external recognition for its tangible contributions to social empowerment. Notably, LKSFI was acknowledged as a recipient of the “Indonesian Youth Figure” award for its commitment to community development (Faculty of Economics and Business-UHAMKA, 2022). It also received the “BAZNAS AWARD 2022” from the National Amil Zakat Agency (BAZNAS) in recognition of its active engagement in promoting zakat literacy and its collaborative efforts in producing research on zakat in Indonesia (Uhamka, 2022; Afandi, 2022; Antara, 2022).

In the Build Phase (the first stage of the Lean Start-Up cycle), the initial development of the BMC for the Islamic *Philanthropreneurship* Lab not only served as an indicator of early feasibility but also as a foundation for identifying areas requiring improvement based on feedback from key stakeholders. The suboptimal implementation of the BMC within campus-based Islamic philanthropy and social entrepreneurship initiatives—such as LKSFI—is also reflected in the national zakat management report delivered during the 2023 National Zakat Coordination Meeting (Rakornas Zakat) organized by the Ministry of Religious Affairs. The total zakat, infaq, and sadaqah (ZIS) collected by the National Amil Zakat Agency (BAZNAS) and other zakat institutions (LAZ) amounted to only IDR 21 trillion (Fadli, 2023).

ZIS funds, as tangible outcomes of Islamic philanthropic activity, hold vast potential as a solution to a wide range of socio-economic problems—particularly if allocated strategically and productively. More than merely charitable donations, the optimal utilization of ZIS can be integrated with university business models to generate sustainable social innovations. As centers for education, research, and development, universities possess the institutional capacity to manage ZIS funds through social entrepreneurship programs focused not only on economic empowerment but also as an expression of community service. With over 1,300 Islamic Higher



Education Institutions (PTKIs) spread across Indonesia (Directorate General of Higher Education, Research, and Technology, 2023), universities are increasingly well-positioned to support a vibrant Islamic philanthropy-based social innovation ecosystem. PTKIs can act as incubators for social entrepreneurship by channeling ZIS funds to develop inclusive and sustainable economic solutions. Backed by extensive academic networks, PTKIs are expected to lead the development of empowerment-based programs through innovative business models. The synergy between ZIS fund management and the transformative role of PTKIs has the potential to address socio-economic disparities, accelerate equitable prosperity, and reinforce the Islamic economic ecosystem in Indonesia.

Moreover, the fact that 43% of Indonesian students fall within the lowest socio-economic bracket (OECD, PISA 2022 Database) indicates that many potential social entrepreneurs come from groups with limited access to quality education. This severely hampers their ability to acquire the knowledge and skills necessary to operate social enterprises effectively. The lack of foundational skills affects not only secondary-level students but also extends to university graduates and the labor market. Many graduates lack the competencies required by industry, particularly in fields such as technology, data science, and innovation-driven business. Graduates with low skill levels struggle to compete in the job market, which contributes to the persistently high rate of graduate unemployment and, in turn, to stagnant poverty levels. The absence of analytical skills and critical thinking further limits their capacity to create self-employment opportunities—such as launching social enterprises. The success of the next iteration of the BMC model thus heavily depends on the initiative and active involvement of stakeholders, particularly in terms of intention, leadership, and exemplary behavior—all of which are critical factors for ensuring the sustainability of the model.

In this context, the BMC for the Islamic *Philanthropreneurship* Lab, during the Measurement Phase (the second Lean Start-Up iteration), appears more adaptive—focusing on strengthening stakeholder engagement and enhancing alignment among economic, social, and Islamic philanthropic values. The model must be capable of responding to feedback from the initial iteration by refining the business design, improving process efficiency, and expanding its social impact.

Existing philanthropic models tend to be insufficiently structured to address the complexities of sustainability challenges. Therefore, a more holistic, system-based approach is

needed—one that identifies key factors beyond project-based funding, while also considering the implications for inequality and power dynamics to avoid inadvertently exacerbating social disparities or undermining justice (Birney, 2021; Scott *et al.*, 2020). Accordingly, this study examines how universities can leverage these resources to support morally-driven programs that promote both financial stability and positive, sustainable social transformation.

In the Learn Phase (the third iteration of the Lean Start-Up process), the focus is directed toward validating the model's scalability and sustainability by developing strategies for consistent growth and long-term expansion. The primary goal of this iteration is to ensure that the business model maintains a balanced approach between economic performance and social impact as operational activities scale. This phase also demands transformational leadership capable of fostering a culture of innovation and continuous learning—enabling the organization to remain adaptive to environmental changes while upholding its commitment to the principles of Islamic philanthropy. Formulating strategies to achieve measurable economic and social impact reinforces the relevance of integrating social entrepreneurship and Islamic philanthropy within higher education institutions through the BMC framework.

Such integration not only addresses limitations inherent in the original BMC (designed for private enterprises), the Social Enterprise Model Canvas, and the LKSFI version of the *Islamic Philanthropreneurship* BMC, but also strengthens the role of Islamic philanthropy and social entrepreneurship as strategic instruments to tackle socio-economic issues (Matzembacher *et al.*, 2019). The following is a description of the implementation of the *Islamic Philanthropreneurship* BMC (Version: Embrio-LKSFI).

Throughout all phases of the Lean Start-Up process applied to the Business Model Canvas (BMC) for the *Islamic Philanthropreneurship* Lab—established in 2017 as the foundational business model of LKSFI—the developmental trajectory can be characterized as an embryonic version of the BMC (MVP) that has yet to reach optimal performance. As such, it necessitates an organization that is both adaptive and responsive to change, capable of quickly incorporating stakeholder feedback, and oriented toward sustainable growth through continuous learning from failure.

**Table 4.** Implementation of the BMC for Islamic *Philanthropreneurship* (Version: Embrio-LKSFI)

BMC Islamic Philanthropreneurship Implementation (Version: Embrio-LKSFI)				
<b>(1) Problem Statement</b>				
How can students learn social entrepreneurship and Islamic philanthropy to help solve the socio-economic problems of local communities connected to the university/campus?				
<b>(2) Mission Statement</b>				
1. To provide integrated and high-quality education in the field of social entrepreneurship and Islamic philanthropy; 2. To serve as a strategic partner of Lazismu in the mobilization, distribution, and utilization of zakat, infaq, sadaqah, and other social funds; 3. To empower marginalized groups (duafa) through partnership programs with other philanthropic institutions; 4. To promote cultural da'wah through education, research, publication, and community service based on Islamic values, Muhammadiyah principles, and Indonesian identity.				
<b>(10) Key Partners</b>	<b>(8) Key Activities</b>	<b>(3) Value Proposition</b>	<b>(4) Stakeholder Segments</b>	<b>(6) Stakeholder Relationship</b>
1. Government 2. Business/Industry 3. National Amil Zakat Agency (BAZNAS) 4. Lazismu (Muhammadiyah Amil Zakat, Infaq, and Sadaqah Institution)	1. Service Learning 2. Training Programs 3. Coaching and Mentoring 4. Workshops 5. Fundraising Initiatives 6. Scholarship Programs 7. Internship Opportunities 8. Monitoring and Evaluation (M&E) 9. Impact Studies 10. Integration with other relevant student activity units	1. To cultivate a young generation that is both entrepreneurial and socially compassionate, equipped to develop impactful businesses while caring for others; 2. To achieve social progress through the advancement of entrepreneurship and philanthropic generosity; 3. To produce high-quality research and publications in the fields of social entrepreneurship and Islamic philanthropy.	1. Students 2. Lecturers 3. Administrative Staff 4. Local Communities within the University's Surrounding Environment	1. Empathy 2. Interpersonal Skills 3. Collaborative Learning and Sharing with Others
	<b>(9) Key Resources</b>		<b>(5) Channels</b>	
	1. Students 2. Lecturers 3. Mentors 4. Volunteers 5. Tools and support provided for students, lecturers, mentors, and volunteers		1. Lectures 2. Seminars 3. Business Meetings 4. Community Gatherings 5. Website 6. Social Media 7. Mosque/Musalla Committees	
<b>(11) Cost Structure</b>			<b>(7) Revenue Stream</b>	
Administrative and operational costs, including office management and travel-related expenses.			Primary funding sources include LAZISMU, individual donors, CSR contributions, as well as Islamic philanthropic instruments such as infaq and sadaqah.	
<b>(12) Intended Impact</b>				
1. Number of beneficiary students who successfully complete their studies 2. Number of students and alumni actively engaged as agents of community development 3. Number of alumni who have become muzakki (eligible zakat contributors)				

Source: Adapted and modified by the authors [Nuryadi/Dicky/Yazid] for LKSFI from *The Impact BMC leverages the Business Model Canvas* based on the Business Model Canvas by Strategyzer.com

Moreover, transformational leadership plays a pivotal role as a catalyst for change—one that not only inspires and motivates organizational members but also cultivates a culture of innovation and collaboration. This ensures that each iteration results in meaningful improvements toward achieving a balanced integration of economic and social value.

## Principles of Islamic Philanthropreneurship

The fundamental concept of developing Islamic *Philanthropreneurship* (Social Entrepreneurship and Islamic Philanthropy) within the Business Model Canvas (BMC) framework must be understood as more than merely mapping out a business model. Rather, it should be viewed as a strategic and ethical framework that guides and directs universities not only toward achieving financial sustainability, but more importantly toward fulfilling their spiritual, intellectual, and social missions—through the integration of rational principles, infrastructure, capabilities, resources (Sparviero, 2019), and Islamic values in a holistic and harmonious manner.

Conceptually and theoretically, there are four core functions that serve as the foundational principles of a university-based Islamic Social Entrepreneurship and Philanthropy BMC, as outlined below:

1. Actualization of Spiritual, Intellectual, and Social Values

This model broadens the scope of sustainability beyond mere economic output to include social production and spiritual development, wherein all university activities are grounded in Islamic values such as honesty (*sidq*), justice (*'adl*), and compassion (*rahmah*)—with the aim of generating a lasting positive impact on society at large. These values are deeply rooted in Islamic teachings, as reflected in the hadith of the Prophet Muhammad (peace be upon him): “*the most beloved of people to Allah are those who are most beneficial to others*” (Hadith narrated by Bukhari No. 6011 and Muslim No. 2586).

2. Framework for University Transformation

This model serves as both a catalyst for the internalization of moral values and the externalization of those values through the objectification of concrete Islamic principles (Kuntowijoyo, 2007). It incorporates dimensions such as moral reasoning, moral motivation, moral commitment, and moral action (Kohlberg, 1958; 1969; 1984; Kohlberg & Power, 1981), and is reflected in an academic culture grounded in Islamic values. This enables the younger generation to translate their moral responsibility into tangible socio-economic contributions to society (Fowler, 1981). These moral values, in turn, form the basis for the value proposition that drives all elements of the Business Model Canvas (BMC).

3. Stakeholder Collaboration Platform

This model functions as an organizational driver for building a sustainable ecosystem of social entrepreneurship and Islamic philanthropy, enabling the active engagement and co-creation of value among stakeholders (Prahalad & Ramaswamy, 2000; Freeman, 1984). Within this framework, the interplay among rational principles, infrastructure, capabilities, and resources is coordinated synergistically to achieve a balance between academic, social, and economic objectives.

#### 4. Instrument for Enhancing Moral and Professional Capabilities

This model contributes to the development of capabilities among students, faculty, and strategic partners by facilitating service-learning-based educational processes, which emphasize experiential and participatory learning (Hinck & Brandell, 2000; Kolb, 1984; Dewey, 1909). Through direct involvement in community-based social entrepreneurship and Islamic philanthropy initiatives, participants are expected to enhance both moral and professional capabilities essential for advancing justice, humanity, and societal well-being—as envisioned in the *Medina Charter* (see Md-Jani et al., 2015).

### Philosophical Foundation of Islamic Philanthropreneurship

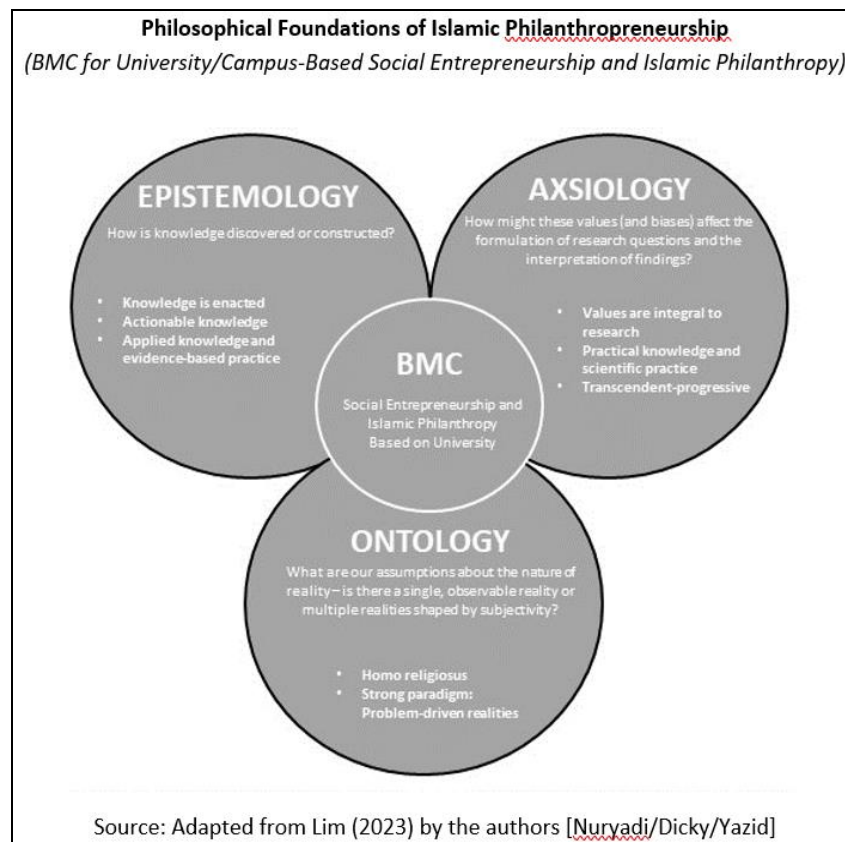
Ontologically, the formulation of the BMC for Islamic *Philanthropreneurship* (Social Entrepreneurship and Islamic Philanthropy), as elaborated in the following section, is based on the assumption that social reality is dynamic and subjective. Human beings are regarded as *homo religiosus*—religious beings who possess faith and obedience to Allah. In Islamic thought, humans are created as *khalifah* (vicegerents) tasked with cultivating the earth in a sustainable and responsible manner. Religious belief and obedience should be reflected in tangible social action and contributions.

“You are the best nation produced [as an example] for mankind: You enjoy what is right, forbid what is wrong, and believe in Allah...” (Qur’an, Ali-Imran: 110)

Epistemologically, the BMC framework in Islamic *Philanthropreneurship* is developed through and with the community, grounded in praxis—that is, in the integration of action and reflection. The construction of knowledge is informed by Participatory Action Research (PAR), Soft Systems Methodology (SSM), and the Lean Start-Up model (build-measure-learn). Axiologically, the use of the BMC is directed toward problem-solving in addressing social, organizational, or business challenges through learning activities related to social

entrepreneurship and Islamic philanthropy, carried out collaboratively with the community (service-learning and community development).

Building upon this understanding, the construction of epistemology and axiology in the study of organizational behavior, management, and business models—as dynamic and subjective social realities—must be consistently and coherently aligned with their ontological foundations. This relationship is illustrated in the following diagram.



To ensure conceptual clarity, the philosophical framework underpinning the Islamic BMC model is summarized as follows (Table. 5). Ontology provides the foundational worldview that defines the human role as a moral and spiritual agent (khalifah) in society. Epistemology informs the model’s knowledge construction through participatory and action-based methodologies (e.g., PAR, SSM, Lean Start-Up). Axiology emphasizes the integration of Islamic moral values (e.g., justice, compassion, trustworthiness) into entrepreneurial and philanthropic practices. These dimensions collectively shape the moral orientation, knowledge process, and value propositions within the campus-based Islamic BMC framework.



**Table 5.** Philosophical Roles in the Islamic BMC Framework

Dimension	Core Focus	Role in BMC Development
Ontology	Nature of reality and human identity as <i>khalifah</i>	Grounds the model in a moral-spiritual worldview, framing entrepreneurship as a divine trust
Epistemology	Nature and source of knowledge through action-reflection	Shapes participatory methods (PAR, SSM, Lean Start-Up) for conceptualizing and testing BMC
Axiology	Moral values guiding behavior and decisions	Ensures that Islamic ethics (e.g., <i>’adl, rahmah, sidq</i> ) shape every BMC component

### Islamic Philanthropreneurship: Service-Learning and Community Development

In an educational context, the concept of Islamic *Philanthropreneurship* adopts a service-learning approach and a community development model. Its primary aim is to encourage students—the new generation—to acquire knowledge through direct, experiential engagement with communities. The community development model emphasizes that collective well-being cannot be achieved without the active participation of every individual.

Service-learning, through co-creation, the practice of moral and social values, and the generation of enlightening social impact, provides a strong foundation for formulating the value proposition of this model, which includes: Enlightening experiential learning and application of Islamic philanthropy and social entrepreneurship by the new generation; Learning through sharing and nurturing meaningful human relationships, and; Enabling the new generation to become successful individuals—both personally and socially.

Through the synergy between the principles of social entrepreneurship—which prioritize social value creation—and the principles of Islamic philanthropy—which emphasize wealth distribution for community well-being—universities can design business models that facilitate the creation and growth of sustainable social enterprises through a co-creation approach (Pralhad & Ramaswamy, 2000). In this context, co-creation becomes the central mechanism, wherein the university acts as a facilitator that enables collaboration among various stakeholders—including students, faculty, communities, and business partners—in the process of sustainable value creation.

This approach is grounded in the four core pillars of co-creation proposed by Prahalad and Ramaswamy (2000): (1) Dialogue, which fosters open and participatory communication; (2) Access, which ensures that all parties have the opportunity to engage in the development of social enterprises; (3) Transparency, which builds trust through clear and accountable information exchange; and (4) Reflexivity, which ensures that every decision takes into account the social, economic, and moral impact in accordance with the principles of Islamic philanthropy. By integrating this co-creation framework, the university becomes not only a center for learning, but also an innovative ecosystem that generates relevant and sustainable social business solutions—while simultaneously strengthening its moral responsibility toward broader societal well-being.

The stakeholders referred to in this model are individuals or groups who can affect or are affected by the achievement of social enterprise objectives (Freeman, 1984). In the context of the Business Model Canvas (BMC) as a strategic tool for developing university-based social entrepreneurship and Islamic philanthropy, stakeholders include:

Students, as agents of change who contribute to the innovation and implementation of social enterprise solutions;

1. Faculty members, as sources of knowledge who provide conceptual guidance to ensure that business solutions are grounded in strong academic foundations;
2. Local communities, as primary beneficiaries who actively participate in the development and validation of social business solutions;
3. Business and industry partners, as strategic collaborators offering financial, operational, and market access support;
4. Government and regulators, as policy-makers who can either facilitate or eliminate barriers to the growth of social enterprises through regulatory frameworks;
5. University leadership, as transformational leaders who shape the institution's adaptability and responsiveness.

Based on a critical analysis of various BMC models and the practical experience of LKSFI, as elaborated in the preceding sections, and by referring to the aforementioned core principles and philosophical foundations, the formulation of the BMC as a strategic framework for developing university-based social entrepreneurship and Islamic philanthropy can be illustrated in the following table 6.

**Table 6.** Business Model Canvas (BMC) for University/Campus-Based Social Entrepreneurship and Islamic Philanthropy

Business Model Canvas (BMC) for University/Campus-Based Social Entrepreneurship and Islamic Philanthropy				
<b>(1) Problem Statement</b>				
1. What is the fate of university graduates as their numbers continue to rise while the job market becomes increasingly limited? 2. What kind of higher education model can foster human character and intelligence without disregarding the role of artificial intelligence (AI)? 3. How can the cycle of poverty be effectively addressed with sustainable results and long-term impact?				
<b>(2) Vision Statement</b>				
To become the leading university in Islamic entrepreneurship and philanthropy in the Asia-Pacific region				
<b>(3) Mission Statement</b>				
To conduct teaching, research, and community service based on social entrepreneurship and Islamic philanthropy for the welfare of society				
(10) Key Partners	(9) Key Activities	(4) Value Proposition	(6) Stakeholder Segments	(7) Stakeholder Relationships
1. National Amil Zakat Agency (BAZNAS) 2. Zakat Management Organizations (LAZ - Lembaga Amil Zakat) 3. Islamic Financial and Banking Institutions 4. Schools / Madrasahs / Islamic Boarding Schools (Pesantren)	1. Service-Learning-Based Education 2. Marketing and Fundraising 3. Sponsorship Development 4. Action Plan Development 5. Provision of Tools and Support for Students, Lecturers, and Mentors 6. Leadership Coaching 7. Monitoring and Evaluation (M&E) 8. Impact Studies	1. Experiential and transformative learning for the new generation in social entrepreneurship and Islamic philanthropy 2. Collaborative learning through shared assets and the cultivation of meaningful relationships 3. Empowering the new generation to become successful and purpose-driven individuals	1. Students 2. Lecturers and Administrative Staff 3. Government 4. Industry / Business Sector 5. Islamic Organizations (e.g., Muhammadiyah, Nahdlatul Ulama, etc.) 6. Wider Society / General Public	1. Students feel more confident and motivated 2. Lecturers and staff feel more appreciated and are encouraged to continue serving 3. Donors and strategic partners perceive greater value and benefit from the collaboration 4. Communities feel more empowered through sustained social and economic benefits 5. The academic team provides direct support to students through consultation and mentoring.
<b>(8) Key Resources</b>			<b>(5) Channels</b>	
1. Knowledge Management System 2. Leadership Team 3. Tools and Infrastructure to Support Student Success in Teaching and Learning Processes 4. Brand Credibility for Delivering Impact			1. Interpersonal Communication (e.g., lectures, seminars, business meetings, community gatherings) 2. Website 3. Social Media 4. Other Digital Channels	
<b>(12) Cost Structure</b>		<b>(13) Quality Assurance</b>		<b>(11) Revenue Streams</b>
Operational costs, including salaries, office expenses, marketing, fundraising efforts, research activities, and travel logistics		1. Internal Quality Assurance System (SPMI) 2. Accreditation		Educational services, consulting services, donations, Corporate Social Responsibility (CSR) funds, grants, partnerships with LAZIS, Islamic financial and banking institutions, and subsidies
<b>(14) Intended Impact</b>				
1. Number of alumni who have successfully become entrepreneurs or business owners 2. Number of enterprises successfully developed in collaboration with the community, resulting in sustained economic and social benefits 3. Percentage of mustahiq (zakat recipients) who have successfully transitioned into muzakki (zakat contributors)				

Source: Adapted and modified by the authors [Nuryadi/Dicky/Yazid] for LKSFI from *The Impact BMC leverages the Business Model Canvas* based on the Business Model Canvas by Strategyzer.com

This approach is considered capable of contributing to the achievement of a balanced integration between economic sustainability, social value, and moral responsibility—aligned with the principles of Islamic philanthropy. Such balance can be attained through the active involvement of all stakeholders, ensuring that the business model developed not only delivers

economic and social benefits but also reinforces moral responsibility for the well-being of society. The role of university leadership as a key stakeholder is crucial in ensuring that the organization remains adaptive to change. Transformational leadership (Burns, 1978)—characterized by the ability to inspire and motivate members of the organization to achieve collective goals (Bass, 1985)—plays a central role in fostering innovation and driving positive change (Howell et al., 2022).

The successful implementation of this model requires the support of an adaptive and transformative organization, led by transformational leadership as a catalyst for change and continuous innovation. Transformational leaders not only focus on achieving the institutional vision and mission, but also empower individuals, cultivate an inclusive organizational culture, and promote collaboration across stakeholders (Zheng et al., 2020; Zhang et al., 2018).

Through the principles outlined above, the BMC for Islamic *Philanthropreneurship* (see Table 4) functions not only as a theoretical construct but also as a practical tool that can be directly applied to activities in social entrepreneurship and Islamic philanthropy. As an operational framework, this model guides the implementation of various social enterprise activities—from planning and resource management to the creation of social and economic value—with a focus on efficiency, collaboration, and sustainability.

In discussing the BMC within this study, the foundational framework—or *paradigm*, borrowing the terminology of Thomas Kuhn (1962) and Robert Friedrichs (1970)—is based on the Integrated Paradigm of Islamic *Philanthropreneurship*. As previously explained, particularly in the sections on philosophical foundations (ontology, epistemology, and axiology) and methodology, the strategic analysis and synthesis are focused on the components that shape the BMC.

In formulating the BMC as a strategic foundation for developing university/campus-based social entrepreneurship and Islamic philanthropy, the author adapts and modifies both the original version of the BMC and the social enterprise version. This results in a model consisting of 14 blocks/components, tailored to align with the mission and unique characteristics of higher education institutions, as illustrated in the following table 7.

**Table 7.** Component of The Business Model Canvas (BMC) for University/Campus-Based Social Entrepreneurship and Islamic Philanthropy

14 Components of the BMC for University/Campus-Based Social Entrepreneurship and Islamic Philanthropy				
(2) Vision Statement				
(3) Mission Statement				
(1) Problem Statement				
(10) Key Partners	(9) Key Activities	(4) Value Proposition	(6) Stakeholder Segments	(7) Stakeholder Relationships
	(8) Key Resources		(5) Channels	
(12) Cost Structure		(13) Quality Assurance		(11) Revenue Streams
(14) Intended Impact				

Source: Adapted and modified by the authors [Nurjadi/Dicky/Yazid] for LKSFI from *The Impact BMC leverages the Business Model Canvas* based on the Business Model Canvas by Strategyzer.com

### BMC as Strategy: Optimizing 14 Strategic Components

Based on the integrated paradigm of Islamic *Philanthropreneurship*, as previously outlined, the formulation of the strategic framework and operational steps within this BMC can be heuristically and logically described as follows:

#### 1. Problem Statement

Formulating or defining the root problem to be addressed requires a comprehensive and in-depth understanding of the underlying causes behind the issue. This first step begins with a critical question: **“What are the core or pressing issues that concern the local community?”**

#### 2. Vision Statement

A compelling vision must be formulated—one that ignites the imagination beyond the limitations of past or outdated mindsets. The vision should inspire and mobilize a forward-looking perspective, particularly for the new generation (students), positioning them as

both activists and innovative entrepreneurs. This second step is crucial to ensuring the continuity and sustainability of university/campus-based Islamic *Philanthropreneurship* initiatives. The critical question is: ***“What long-term institutional goals are pursued through Islamic philanthropreneurship, particularly in shaping students as agents of philanthropy and social entrepreneurship?”***

### 3. Mission Statement

The mission statement relates to the role of the new generation (students) as activists and entrepreneurs within the university/campus setting, engaging in initiatives that support and empower local communities/societies. The mission must provide a clear and actionable response to this critical question: ***“What strategic actions are required—through social entrepreneurship and Islamic philanthropy—to realize the institution’s stated vision?”***

### 4. Value Proposition

This refers to the unique and qualitative characteristics of the solution to be offered—serving as a creative and innovative response to the socio-economic challenges faced by communities/societies. The value proposition reflects what will be delivered through a university/campus-based Islamic *Philanthropreneurship* business model, aimed at generating meaningful impact through social entrepreneurship and Islamic philanthropy. The critical question is: ***“What moral, social, and spiritual values distinguish the solutions offered by this model from conventional social business approaches, and how do these contributions address the real needs of the community?”***

### 5. Channels

This component focuses on the pathways, platforms, and mechanisms through which value is delivered and shared collaboratively with stakeholders. The critical question posed for the fifth component is as follows: ***“How effective are the pathways, platforms, and mechanisms used to deliver and co-create value with stakeholders in this model?”***

### 6. Stakeholder Segments

This component involves identifying who the key stakeholders are—both donors (individuals or corporations through CSR initiatives) and beneficiaries (local communities or society at large)—in the university/campus-based Islamic *Philanthropreneurship* model. It focuses on clearly defining the roles and interests of each segment within the value creation and distribution process. The critical question is: ***“Who are the key stakeholders***



*involved in supporting and benefiting from campus-based Islamic philanthropreneurship, and how are their interests accommodated in the process of Islamic social value creation?"*

#### 7. Stakeholder Relationships

This component emphasizes the importance of building collaborative, trust-based, and mutually empowering relationships that support long-term engagement and collective impact. The critical question posed for the seventh component is as follows: ***“What types of relationships need to be established with each stakeholder to foster co-creation and maximize socio-economic benefits?”***

#### 8. Key Resources

This component identifies and prioritizes the essential human, intellectual, financial, physical, and spiritual resources needed to support the successful implementation and sustainability of the model, with critical question posed: ***“What are the most critical assets required to ensure the optimal functioning of this BMC model?”***

#### 9. Key Activities

This component focuses on identifying the core actions—such as program design, community engagement, fundraising, student involvement, and stakeholder collaboration—that drive the model's success and long-term sustainability. The critical question posed is: ***“What key activities are required to ensure the optimal implementation of the model?”***

#### 10. Key Partners

This component identifies key collaborators—such as philanthropic institutions, NGOs, government agencies, businesses, and community organizations—that contribute critical support, expertise, and resources to strengthen the model's implementation and impact. The critical question posed is: ***“Who are the strategic partners involved in the co-creation process to optimize the success of this BMC model?”***

#### 11. Revenue Streams

This component focuses on identifying financial inflows, such as philanthropic contributions (*zakat, infaq, sadaqah, waqf*), grants, endowments, student-led social business initiatives, and collaborative funding schemes that sustain and expand the model's operations. The critical question posed is: ***“What revenue streams are generated from the activities of this BMC model?”***

## 12. Cost Structure

This component analyzes the cost implications of operating the model—such as program development, human resources, operational logistics, training, and outreach—and explores strategies for cost optimization through resource sharing, volunteerism, partnerships, and digital solutions. For this component two critical questions were posed is: ***“What are the minimum costs required to support key activities, and how can these costs be minimized to enhance efficiency and sustainability?”***

## 13. Quality Assurance

This component focuses on developing performance indicators, feedback mechanisms, and assessment tools that evaluate the social, economic, and moral impact of the model—ensuring continuous improvement, accountability, and alignment with its core values and objectives. The critical question posed is: ***“How can monitoring and evaluation be conducted in a measurable way to ensure the quality and effectiveness of social value creation throughout the business process?”***

## 14. Intended Impact

This component emphasizes the development of clear impact metrics and evaluation frameworks that assess outcomes such as community empowerment, poverty reduction, educational access, economic inclusion, and the moral transformation of stakeholders—ensuring that the model delivers meaningful and measurable change aligned with its mission. The critical question posed is: ***“How can the social and economic impacts generated through activities and social value creation processes be measured in a meaningful and structured way?”***

Based on a comprehensive explanation and theoretical review of the integration between social entrepreneurship, Islamic philanthropic principles, and the strategic role of universities as agents of social transformation, it can be concluded that a strategic approach is needed—one that is not only conceptualized theoretically but also contextualized practically within the university ecosystem. Table 8 presents a strategic design based on the 14 components of the Business Model Canvas (BMC), specifically contextualized for a university-based Islamic philanthropreneurship model. Each component represents a strategic element in the process of creating, delivering, and sustaining socio-spiritual value within higher education institutions.

This model is called the **USEIP Canvas (University-Based Social Entrepreneurship and Islamic Philanthropy Canvas)**, designed as a strategic instrument to integrate Islamic spiritual principles, social mission, and campus-driven innovation in the development of inclusive, sustainable, and value-based social entrepreneurship.

**Table 8.** Strategic Development: 14 Component of The Business Model Canvas (BMC) for University-Based Social Entrepreneurship and Islamic Philanthropy (USEIP Canvas)

14 BMC Components for University-Based Social Entrepreneurship and Islamic Philanthropy			
<b>2. Vision Statement</b> What long-term institutional goals are pursued through Islamic philanthropreneurship, particularly in shaping students as agents of philanthropy and social entrepreneurship?			
<b>3. Mission Statement</b> What strategic actions are required—through social entrepreneurship and Islamic philanthropy—to realize the institution's stated vision?			
<b>1. Problem Statement</b> What are the core or pressing issues that concern the local community?			
<b>10. Key Partners</b> Who are the strategic partners involved in the co-creation process to optimize the success of this BMC model?	<b>9. Key Activities</b> What key activities are required to ensure the optimal implementation of the model?	<b>4. Value Proposition</b> What moral, social, and spiritual values distinguish the solutions offered by this model from conventional social business approaches, and how do these contributions address the real needs of the community?	<b>6. Stakeholder Segments</b> Who are the key stakeholders involved in supporting and benefiting from campus-based Islamic philanthropreneurship, and how are their interests accommodated in the process of Islamic social value creation?
	<b>8. Key Resources</b> What are the most critical assets required to ensure the optimal functioning of this BMC model?		
<b>12. Cost Structure</b> What are the minimum costs required to support key activities, and how can these costs be minimized to enhance efficiency and sustainability?	<b>13. Quality Assurance</b> How can monitoring and evaluation be conducted in a measurable way to ensure the quality and effectiveness of social value creation throughout the business process?		<b>11. Revenue Streams</b> What revenue streams are generated from the activities of this BMC model?
<b>14. Intended Impact</b> How can the social and economic impacts generated through activities and social value creation processes be measured in a meaningful and structured way?			

Sumber: Tim Penulis (Muryadi/Dicky/Zaidi) diadaptasi dan dimodifikasi dari, *The Impact BMC leverages the Business Model Canvas by Strategyzer.com*

Theoretically, this model contributes to the development of a value-based BMC framework tailored to the context of Islamic higher education. Practically, the USEIP Canvas offers a systematic guide for universities to design and evaluate philanthropic and social entrepreneurship initiatives that are aligned with community needs and consistent with the institution's Islamic-based mission.

## 5. CONCLUSION

This study formulates an integrative Business Model Canvas (BMC) based on Islamic philanthropy and social entrepreneurship that is relevant to higher education institutions, namely **USEIP Canvas (University-Based Social Entrepreneurship and Islamic Philanthropy Canvas)**. The BMC for University-Based Social Entrepreneurship and Islamic Philanthropy. The model emphasizes the critical role of university leadership in linking academic and student affairs functions to build a participatory, ethical, and impactful campus philanthropy ecosystem. These findings open opportunities for policy implementation and further research within the framework of strengthening the university's strategic role as a value-driven agent of social transformation.

Practically, this model offers a strategic framework that can be replicated by other universities seeking to respond to socio-economic challenges by mobilizing students as key actors in campus philanthropy. Through this approach, institutions not only enhance students' capacity to design, manage, and evaluate value-based social programs, but also contribute to the formation of a high-impact social entrepreneurship ecosystem.

## IMPLICATIONS

This study offers significant policy implications for higher education institutions, particularly regarding the strategic integration of academic and student affairs at the university management level. From an academic perspective, the **USEIP Canvas**—the University-Based Social Entrepreneurship and Islamic Philanthropy Canvas—can be incorporated into university curricula through project-based learning, social entrepreneurship courses, applied research, and structured community engagement. These pathways not only align with contemporary pedagogical approaches but also support the institutionalization of value-driven social innovation within Islamic higher education contexts.

For students, involvement in philanthropic and entrepreneurial initiatives—especially through volunteering—can serve as both a recognized form of experiential learning and a channel for actualizing student social activism. In this regard, the success of the **USEIP Canvas** relies heavily on visionary university leadership capable of fostering a participatory, ethical, and mission-oriented philanthropy ecosystem grounded in Islamic values.

Nonetheless, the scope of this study is limited to a single case-based context. Future research should therefore explore the theological and legal-economic dimensions of Islamic philanthropy and entrepreneurship, particularly within the framework of Islamic economic law. This would provide a more robust theoretical foundation for ensuring the long-term relevance and normative compatibility of the *USEIP Canvas* with the dynamics of the modern economic environment.

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