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Integrating Spiritual and Material Values in Sustainable Islamic Business: A Five-Step Conceptual Approach

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Abstract

This study aims to conduct an in-depth analysis of the implementation of sustainable business strategies that balance spiritual and material dimensions to achieve operational stability. The research method used is qualitative, employing an exploratory case study approach to examine the dynamics of Islamic business ethics within a *pesantren*-based microfinance ecosystem. Data collection was conducted comprehensively through in-depth interviews with central administrators, managers, field officers, and clients, as well as participatory observation and document analysis. Data analysis employed an interactive model encompassing data collection, data reduction, data presentation, and the drawing of conclusions and verification. The validity of the findings was ensured through data validation techniques, specifically source triangulation and methodological triangulation. The research results indicate that the Ausath Blokagung Sharia-Based Savings and Loan Unit (USPPS) has successfully implemented the "Religious Stimuli-Based Koppontren" model. This model is implemented through five tactical steps: integrating the cultural identity of the Islamic boarding school into the employees' work ethic; strict oversight of Sharia compliance by the supervisory board; a Relationship Marketing policy grounded in the values of worship; a profit-sharing scheme that accommodates fluctuations in customer income; and periodic spiritual education for the community of micro-entrepreneurs surrounding the boarding school. This study provides new theoretical insights for the contemporary literature on Islamic business management regarding the importance of religious incentives in strengthening customer loyalty, while also serving as a practical guide for Islamic microfinance institutions in optimizing material profitability without compromising the pillars of Islamic spirituality.

INTRODUCTION

The awareness of modern Muslim consumers is no longer limited to formal religious rituals, but has expanded to encompass moral demands in daily economic activities (Takhim & Maksum, 2025). The increasing understanding of religiosity views consumption as part of worship, where aspects of sustainability and social

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justice are indicators of complete and proper halalness (Rani et al., 2025; Haro et al., 2026). The surge in global demand for halal-certified products is driven by a young, educated generation of Muslims (Juliana et al., 2025; Rosyidi, 2025). This phenomenon underscores the urgent need for businesses to integrate spiritual values into their material strategies to maintain market relevance.

The modern business world, which is overly oriented towards maximizing short-term material profits, has triggered a crisis of mental and spiritual well-being among business owners and employees (Zaki, 2025; Islam, 2025). The pressure of exploitative financial targets ignores the basic human need for peace of mind and the actualization of noble values in work (Taruh, 2020; Dewi & Aimah, 2026). Various industrial sociology studies have shown high rates of burnout, work stress, and decreased employee loyalty in companies that ignore the humanist-religious dimension (Asih et al., 2018; Niahara & Nurfitria, 2025; Santoso et al., 2025). The application of Islamic business ethics that balances material achievement with spiritual peace is a crucial sociological solution for creating a healthy and sustainable work environment.

Furthermore, the integration of Islamic social finance instruments such as zakat, infaq, sedekah, and waqf into corporate business models has now transformed from mere charitable acts to institutional sustainability strategies (Mukhlis et al., 2025). Awareness of the stability of the business ecosystem is highly dependent on the welfare of the surrounding community, so material surpluses must be distributed equitably (Parmawati, 2018; Pertiwi, 2017; Musta'in et al., 2022). Many Sharia-based companies have officially established internal foundations or partnered with amil institutions to manage social funds for the economic empowerment of the lower classes (Nurhayati, 2019). Strengthening the spiritual aspect through structured philanthropy has been proven to strengthen social legitimacy and economic resilience of companies amidst market fluctuations.

Therefore, the digitalization of the economy within the sharia ecosystem has opened up new opportunities as well as social challenges in upholding transparency and transactional justice in accordance with Islamic law (Adityangga & Rafiuddin, 2025). This technological acceleration is driven by the need for material efficiency, but society still demands that spiritual values such as honesty be up held (*truthful*) and openness (*tabligh*) maintained in the business algorithm system (Oemar, n.d.; Aisah & Nugraha, 2025). This phenomenon is evidenced by the rise of sharia fintech platforms ande-commerceethically implementing digital contracts based on profit sharing (*mudharabah/musyarakah*), transparent and free from elements of exploitation, "*riba* and *gharar*" (Mulyati et al., 2026). Technological modernization accompanied by strict ethical oversight is a key pillar in realizing blessed and sustainable financial inclusion.

Contemporary Islamic business management scientific literature consistently emphasizes that business sustainability in Islam cannot be separated from the holistic integration of material and spiritual dimensions (Putri et al., 2025; Wiyono, 2025). Various global studies show that a business orientation that only pursues short-term financial profitability tends to ignore aspects of social justice and ecosystem sustainability, ultimately triggering a sociological legitimacy crisis (Nisa, 2025; Ali, 2025; Zahira & Juliana, 2025; Werastuti, 2026). Conversely, the adoption of transcendental values such as the concept of monotheism, *adl* (justice), and horse (responsibility) in corporate governance has been empirically proven to strengthen the reputation of institutions, increase ethical consumer loyalty, and create operational immunity amidst global economic fluctuations through philanthropic schemes and equitable partnerships (Rahman & Alfarizzaki, 2025).

The scientific novelty of this research lies in the deconstruction of conventional sustainable business models through the formulation of the "Religious

Stimulus-Based Koppontren" model. Religious Stimuli which is empirically integrated into Islamic boarding school-based microfinance institutions. While previous literature generally only focuses on sharia compliance (shariah compliance) formally from the academic legal aspect, this study goes further by exploring how transcendental values are transformed into five operational tactical steps that bridge material profit and spiritual peace. Through a specific locus at USPPS Ausath Blokagung, this study successfully fills the academic gap (research gap) regarding the cultural mechanisms of Islamic boarding schools in mitigating the risk of problematic financing based on a psychological-religious approach, a dimension that is often overlooked in the modern financial ecosystem.

The urgency of this research is based on the widespread phenomenon of sustainability crises in conventional microfinance institutions due to exploitative materialistic orientations, so that the reconstruction of governance that is able to integrate morality-religious aspects is needed to mitigate financial and social risks in the modern business ecosystem. This research aims to analyze and explore in depth the implementation of sustainable business strategies that balance spiritual and material dimensions to achieve operational stability. By achieving these objectives, this research contribution provides new theoretical reinforcement to contemporary Islamic business management literature regarding the importance of religious stimulus in strengthening customer loyalty, while also serving as a practical guide for Islamic microfinance institutions in optimizing material profitability without abandoning the pillars of Islamic spirituality.

METHODS

This study applies a qualitative design with an exploratory case study approach to investigate in depth how the mechanism of balancing spiritual and material dimensions is implemented in the ecosystem of the Sharia Pattern Savings and Loan Unit (USPPS) Ausath Blokagung, Banyuwangi (Creswell & Creswell, 2017). The selection of informants in this study was carried out using the technique of purposive sampling to ensure the data obtained has high scientific credibility (Denzin & Lincoln, 2011; Engkizar et al., 2024; 2026; Efendi et al., 2026). Key informants were selected based on the criteria of expertise and direct involvement in the governance of the institution, which included the central administrators of the Islamic boarding school, operational managers, field officers (account officer), as well as active customers who represent micro-business actors around the Islamic boarding school environment.

Table 1. Research Informants

Code	Position / Role	Selection Criteria
INF-01	Central Board of Islamic Boarding Schools	Understanding the cultural regulations of Islamic boarding schools, the vision and mission of spiritual integration, and the institution's macro policies.
INF-02	USPPS Operations Manager	Mastering managerial techniques, implementation of 5 ethical axioms, and strategies for balancing material aspects.
INF-03	Field Officer (*Account Officer*)	Directly involved in financing distribution, customer monitoring, and implementation of *Relationship Marketing*.
INF-04	Customers / Micro Business Actors	Experience firsthand the impact of financing, profit-sharing schemes, and regular spiritual education programs.

To obtain comprehensive and socially context-rich data, data collection techniques were conducted through three main instruments: structured in-depth interviews with informants, participant observation of daily transaction activities and customer service interactions, and documentary studies of internal financial reports and written institutional regulations. Furthermore, to ensure the validity and reliability of the data (trustworthiness), the researcher applied data validation techniques through source triangulation and technical triangulation. Through this procedure, data obtained from interviews were reconfirmed with documentary evidence and direct field observations to eliminate the researcher's subjective bias.

The process of codification and interpretation of field findings is processed circularly using an interactive model data analysis technique developed by Miles et al. (1996). The analysis stage begins with the collection of raw data at the research locus, which is then continued with data reduction through the process of selection, focusing, and abstraction of data relevant to the five tactical steps of Islamic sustainable business. The reduced data is then presented in the form of descriptive narratives and a causal relationship matrix (data presentation) to facilitate model mapping. The final stage of this analysis is drawing conclusions and continuous verification to produce a factual model of Koppontren Based on Religious Stimulus that is valid and contributes academically.

RESULT AND DISCUSSION

The Cultural Ecosystem of Darussalam Islamic Boarding School as an Incubator of Transcendental Values

Field findings indicate that the Cultural Ecosystem of the Darussalam Blokagung Islamic Boarding School acts as both a superstructure and an incubator that transfers transcendental values into the body of USPPS Ausath. The value of obedience to the instructions of the caregivers (*sami'na wa atha'na*) and strong religious traditions within the Islamic boarding school environment have been shown to create a high level of social capital in the form of deep mutual trust between the management and the surrounding community. These cultural characteristics are, in fact, the main foundation for the institution in upholding business integrity and communal morality, which significantly differentiates the macro governance of this institution from conventional microfinance institutions outside the Islamic boarding school environment. To understand the philosophical roots of the institution's governance in depth, the researcher conducted an in-depth interview with INF-01 regarding the historical and cultural ties between financial institutions and Islamic boarding schools. This is reflected in the following interview excerpt:

"USPPS Ausath was born from the womb of the Darussalam Blokagung Islamic Boarding School. Therefore, its pulse cannot be separated from the values of Islamic boarding school culture. Here, the principle of sami'na wa atha'na (we hear and we obey) applies to the instructions of the kiai. The existence of the Islamic boarding school creates a very high level of social trust in the Banyuwangi community. Residents are willing to save and borrow capital here because they believe there is a blessing and direct moral supervision from the Islamic boarding school's guardians. This is what differentiates us from external financial institutions."(INF-01 interview)

The interview excerpt above indicates that the legitimacy and operational resilience of USPPS Ausath is not driven by formal-material regulatory instruments, but rather is firmly rooted in the cultural superstructure of the Islamic boarding school. I am yours. Inherent in the institutional community and customers has been successfully transformed into an effective internal control mechanism to uphold business integrity. Sociologically, the moral supervision of the *kiai* figure acts as a metaphysical guarantee that gives birth to social trust and massive public trust among the Banyuwangi community. As a result, this trust eliminates financial suspicion (information asymmetry) and fosters strong communal loyalty, an essential form of social capital that significantly differentiates and outperforms the macro-governance characteristics of this Islamic microfinance institution compared to conventional financial entities outside Islamic boarding schools.

To provide a systematic theoretical and operational mapping of how this cultural ecosystem works, researchers summarized the dynamics of the transformation of Islamic boarding school values into managerial instruments in an analytical matrix. The table below presents a structured elaboration of the elements of Islamic boarding school culture, their operational manifestations at USPPS Ausath, and the strategic implications that distinguish it from conventional financial institutions.

Table 2. Mapping of the Islamic Boarding School Cultural Ecosystem as Social Capital for the Governance of USPPS Ausath

Cultural Elements of Islamic Boarding Schools	Operational Manifestation in Institutions	Financial & Sociological Implications	Comparative Advantage (vs Conventional)
Principle *Sami'na and Atha'na*	Absolute compliance of the institution's community and customers with the *Kiai's* moral directions and fatwas.	To be an internal control mechanism (self-control) enforcer of business integrity.	Replacing rigid formal-repressive legal sanctions instruments with moral awareness.
Charismatic Culture of *Kiai*	The authority of the *kiai* acts as *moral assurance* (moral quality assurance) external and macro.	Giving birth to social trust (massive public trust) from the Banyuwangi community.	Reducing transaction costs (transaction cost) due to the loss of communal social resistance.
Blessing Relationship *(Blessings)*	Customer transaction motivation is based on the search for eschatological values (blessings of life).	Eliminating financial suspicions (asymmetric information) organically.	Customers do not just pursue material profitability, but also inner peace (spiritual well-being).
Santri Community Association	HR recruitment prioritizes alumni students who have emotional-religious ties to the Islamic boarding school.	Forming strong communal loyalty and minimizing the risk of unilateral partnership termination.	Reduce moral hazard (internal fraud) without relying entirely on financial bonuses.

Based on the data visualization in Table 2, it is clear that the macro governance of USPPS Ausath Blokagung is not driven by mere formal-material regulatory instruments, but is firmly rooted in the cultural superstructure of the Islamic boarding school which acts as social capital (social capital). Transformation of principles: I am yours. From the theological realm to the managerial realm, it has proven to be an effective self-control formula in mitigating agency risks at the grassroots level. Moral oversight based on the charismatic figure of the *kiai*, in fact, acts as a metaphysical guarantee that eliminates information asymmetry.

The direct impact of the internalization of the transcendental values of Islamic boarding schools is the creation of massive social capital in the Banyuwangi community in the form of social trust (Andriani et al., 2025). This trust eliminates the public suspicion that is prevalent in microfinance institutions due to high levels of information asymmetry (Prestianawati et al., 2025). The synergy between the blessing of the Islamic boarding school administrators and the material management system creates strong sociological legitimacy for USPPS Ausath. This conceptualization of social capital is reinforced by Fukuyama's theory (2001), which asserts that trust is a crucial cultural capital that determines economic efficiency; the higher the level of trust in a community, the lower the cost of financial transactions and the smaller the risk of operational friction arising in the field.

Five Tactical Steps Formulation in Bridging Spiritual Well-Being and Material Wealth

Internalization of a work ethic based on *khidmah* (devotion) and *amanah* (trustworthiness) is factually able to change the work behavior of USPPS Ausath staff to be more professional, disciplined, and responsible without relying entirely on material incentives. This religious psychological effect fosters a strong internal commitment, minimizes the risk of moral hazard (fraud), and increases the productivity of employee operational services, which directly has a positive impact on the stability of the institution's financial income. Regarding the tactical steps of internalizing Islamic boarding school values in the institution's internal apparatus, INF-02 confirmed that spirituality indicators are the main prerequisite in the recruitment process to form employee material capabilities, as he said:

"When recruiting staff, we prioritize the values of service and trustworthiness, as most of them are alumni of Islamic boarding schools (santri). This has had a significant impact on our performance. Employees work honestly and with discipline, not solely for financial rewards, but because they view this service as an act of worship. The real impact on the institution is the elimination of moral hazard cases or internal fraud, allowing office operations to run very efficiently and our profitability to remain stable." (INF-02 interview)

This quote indicates that USPPS Ausath has successfully deconstructed conventional agency theory by transforming employee work orientation from purely material motives (financial reward) towards a transcendental orientation based on worship. The use of the alumni background of Islamic boarding school students as social capital has been proven to create a self-control mechanism (self-control) which is solid in staff behavior, which factually has an impact on risk elimination. Moral hazard and establishing operational cost efficiencies that maintain the institution's stable and sustainable profitability. The success of this self-control at the apparatus level does not stand alone but is harmoniously intertwined with the macro-governance system overseen by religious authorities.

Bridges spiritual well-being (spiritual well-being) and material wealth (material wealth) and focuses on the reconstruction of internal apparatus behavior through the utilization of values, service (devotion), and trust (Khoriyah, 2023). The commitment of employees, predominantly alumni of the Islamic boarding school (USPPS Ausath), proves that religious moral adherence can be a much stronger work motivator than purely financial incentives (Al-Aolawi, 2024). Empirically, this deconstruction of motivation has successfully minimized the phenomenon. Moral hazard and maintaining the profitability of the institution to remain organically stable. This transformation of agency behavior confirms Weber's (2009) sociological theory of religion regarding work ethic, where transcendental motivation or eschatological beliefs deeply internalized by individuals can drive highly disciplined, rational, and high-performance economic actions to achieve material success in the world.

Furthermore, supervision of sharia compliance (shariah compliance) led by the DPS (Supervisory Board) from Islamic boarding school (*pesantren*) clerics, it is not merely formal and administrative in nature but is also integrated into the periodic evaluation of business operations. The DPS acts as an ethical guardian, ensuring that all financial product schemes are free from exploitative elements (*riba, gharar,* and *maysir*), thereby guaranteeing spiritual well-being for customers and maintaining the institution's legal and religious aspects. To validate the findings regarding the effectiveness of the governance system, INF-01 emphasized the active commitment of religious authorities to maintaining product accountability, as expressed:

"Sharia supervision at USPPS Ausath is not just a formality on paper. We, the Islamic scholars, regularly evaluate every contract and product. If there are indications of a transaction scheme that aligns with gharar or usury, we immediately cross it out and correct it. This strict sharia compliance protection aims to provide customers with peace of mind (spiritual well-being) knowing that the money they invest here is guaranteed 100% free from exploitation." (INF-01 interview)

This statement indicates that the function of sharia supervision (shariah governance) at USPPS Ausath Blokagung has transformed from merely fulfilling legal-bureaucratic requirements into an instrument for guaranteeing moral quality (moral assurance) which is substantive. The direct involvement of the kiai in auditing each transaction factually mitigates the risk of contract deviations, which in turn successfully builds a psychological shield in the form of spiritual well-being. For customers, this peace of mind anchors the loyalty of micro-customers, encouraging them to continue investing in the institution, while simultaneously ensuring the long-term sustainability of the business. The strict governance practices of these *kiai* (Islamic scholars) do not make the institution's services rigid; instead, they are balanced with a persuasive sociological approach when dealing directly with the community.

Through supervision of sharia compliance (shariah compliance) integrated by the Blokagung Sharia Supervisory Board (DPS), which acts as an ethical guardian of business operations. This multi-layered oversight breaks down rigid bureaucratic boundaries because clerics directly ensure the substantive halalness of products, not simply fulfilling formal paperwork. This strict spiritual oversight provides psychological reassurance to customers, protecting them from exploitative practices such as usury, *gharar*, and *maysir*. From the perspective of modern governance, this value-based oversight model reflects the theory Stewardship Theory developed by Donaldson & Davis (1991), where the managers and supervisors (*kiai* and management) act with full integrity as servants who prioritize common interests and religious morality above personal material interests.

Field officer (account officer) consistently builds a relationship marketing strategy that transcends financial transactions through an approach based on Islamic brotherhood. When customers experience a decline in financial capacity, the interactions developed prioritize humanistic dialogue and eschatological moral reinforcement (reminding them of their responsibilities in the afterlife), which has proven successful in strengthening customer loyalty and preventing unilateral termination of partnerships amidst the crisis. The actual implementation of this humanistic relationship marketing strategy was confirmed directly by INF-03 as a field officer (account officer), which explains how psychological-religious instruments are used as risk mitigation media at the grassroots level:

"In the field, our relationship with small traders is one of brotherhood, not simply debtor-creditor. If a customer is late in paying, we don't threaten them with financial penalties. We visit them, listen to their complaints, and then persuasively remind them that paying their debts is a mandatory obligation that will be recorded in the afterlife. This religious approach actually makes them feel respected, appreciated, and strive to fulfill their obligations." (INF-03 interview)

This quote indicates a tactical shift from conventional collection methods that tend to be financially repressive towards a more religious, stimulus-persuasive-educative approach. By touching on the eschatological awareness of customers regarding the transcendental accountability of debts and receivables (horse), field officers succeeded in raising the internal moral commitment of customers. The interaction pattern is based on brotherhood. This has proven effective in minimizing social friction and organically controlling the risk of problematic financing, while simultaneously strengthening partnership loyalty because customers feel valued during their financial crisis. This humanistic synergy in personal interactions is further enhanced by the systemic flexibility of the financing schemes offered by the institution.

This shift in the marketing paradigm from transactional marketing to *Ukhuwah*-Driven Relationship Marketing. The humanistic approach adopted by field officers (account officers) when dealing with customers who are having financial problems, it proves that communication based on religious empathy is far more effective than the threat of penalties or repressive confiscation of collateral. Eschatological moral strengthening concerns the responsibility for debts in the afterlife (obligatory) and is able to tap into the moral consciousness of customers to continue fulfilling their obligations without feeling intimidated. This social interaction strategy is very relevant to the theory Relationship Marketing from Grönroos (1997), who emphasized the importance of building, maintaining, and commercializing long-term relationships with customers through fulfilling promises and mutual respect in order to create ongoing loyalty.

USPPS Ausath factually implements a profit-sharing scheme (profit-sharing). An accommodating and highly flexible system using real profit sharing based on fluctuations in the monthly income of micro-entrepreneurs. This measure successfully mitigates economic exploitation practices because customer deposit burdens automatically adjust to the realities of their market conditions, thereby safeguarding the financial resilience of small business owners from the brink of capital bankruptcy. The aspirations regarding the positive impact of the implementation of distributive justice were empirically validated based on the testimony of INF-04, who directly experienced the benefits of the flexible profit-sharing scheme. (profit-sharing) Adaptive institutions amidst economic fluctuations:

"*I am very grateful to partner with USPPS Ausath. The profit-sharing system is very flexible and fair. When the market was quiet due to the rainy season, my monthly payments were automatically adjusted to reflect my declining real profits. The cooperative officers did not impose a stifling flat rate. This flexible profit-sharing scheme saved my business from bankruptcy, allowing me to continue supporting my family without psychological burden.*" (INF-04 interview)

This verbatim narrative indicates that the implementation of sharia contracts at USPPS Ausath is not carried out as a mere formality of substitution for conventional interest, but is substantively manifested in the form of fair risk sharing (risk-sharing). The absence of fixed tariff charges (flat rate). Rigid financial regulations have proven to be an effective financial safety net, protecting micro-businesses from the risk of insolvency (capital loss). The implications of this systemic flexibility not only safeguard the material security of customers but also foster psychological well-being. (psychological well-being) A communal environment free from the pressures of exploitative debt burdens. Economic protection through flexible profit-sharing instruments is then enhanced externally through educational programs and collective strengthening of customer mental capacity.

Touching on the aspect of material justice through the implementation of a profit-sharing scheme (profit-sharing) that is dynamic and adaptive to fluctuations in the real income of micro-customers. The flexibility of capital repayment implemented by USPPS Ausath protects small business owners from the debt trap that leads to bankruptcy when market conditions deteriorate (such as due to seasonal factors). By rejecting the imposition of rigid and exploitative conventional flat interest rates, this financial institution successfully distributes economic risk fairly between the institution and customers. This inclusive risk management policy validates the theory of distributive justice (Distributive Justice) from Rawls (1991), which states that economic justice must be regulated in such a way that it can provide the greatest possible benefits for the least fortunate or most financially vulnerable members of society.

Through regular religious guidance programs (such as *selapanan* religious study groups), the Islamic boarding school integrates business literacy with spiritual mental strengthening for micro-entrepreneurs around Blokagung. This communal activity serves not only as a space for the honest transfer of business knowledge (*siddiq*), but also serves as an effective psychological stimulus in building the mental resilience of traders, enabling them to remain optimistic, resilient, and possess moral immunity when facing fluctuating market competition. The synergistic dimension of this communal empowerment program is further emphasized through empirical evidence from INF-04, which illustrates how the religious forum serves a dual function as a space for increasing commercial capacity and fostering psychological empowerment:

"*Every selapanan (routine), we micro-entrepreneurs are required to attend religious studies and training sessions held by Islamic boarding schools and cooperative administrators. There, we are given business management tips and taught how to conduct business honestly (shiddiq) according to the Prophet Muhammad's example. This forum is a mental health booster. When market competition is tough, the spiritual guidance from the kiai keeps us optimistic, resilient, and not easily discouraged.*" (INF-04 interview)

Selapanan studies play a strategic role as an integrative instrument that bridges the transfer of practical financial literacy with the internalization of Islamic business ethics (prophetic business ethics). The structured mentoring initiated by the Islamic boarding school authorities has proven to be able to reconstruct the mindset of business actors from being purely profit-oriented to business behavior with integrity (*siddiq*). The implication is that this persuasive religious doctrine acts as a psychological stimulus (psychological capital) which increases endurance (resilience) and moral immunity for small customers, so that they are able to maintain the sustainability of their businesses optimistically amidst high market uncertainty.

The fifth tactical step focuses on clients' external resilience through regular business mentoring programs integrated into cultural institutions such as the *Selapanan* religious study group. This combination of practical business management literacy and spiritual empowerment acts as a psychological stimulus that fosters moral immunity among small traders when faced with fluctuating market pressures. Clients are not only taught trading techniques but also equipped with prophetic values such as *siddiq* (honest) and trust. This ongoing social intervention program is in line with the concept of Empowerment Theory from Zimmerman (1995), who stated that effective community empowerment must include strengthening psychological capacity, mastery of practical knowledge, and active participation in communal spaces in order to achieve structural independence.

Factual Model *Koppontren* Religious Stimulus-Based

As a culmination of all the findings, USPPS Ausath Blokagung factually operates the "Religious Stimulus-Based *Koppontren*" Model. (Religious Stimuli) as a key pillar of long-term business sustainability. This model reconciles the material and spiritual dimensions by persuasively utilizing religious instruments to control the risk of non-performing financing. Through the integration of customer eschatological awareness, the flexibility of sharia contracts, and the social capital of Islamic boarding schools, this model empirically proves that fulfilling the spiritual aspect of communal well-being does not limit the institution's financial accumulation, but rather serves as a catalyst for economic immunity that maintains the stability of material wealth profitability in a sustainable manner. As a final synthesis that secures the entire series of field findings, INF-02 as Operational Manager emphasized the form of this integrated institutional governance pattern through the visualization of an established operational model:

"*The culmination of our success at USPPS Ausath Blokagung lies in a governance model we call Koppontren Based on Religious Stimulus. We control the risk of non-performing loans (NPF) not with repressive collateral seizures, but by stimulating customers' eschatological awareness through close ties to Islamic boarding school culture. The results are concrete: our non-performing loan rate is very low. This model proves that maintaining religious spiritual values (spiritual well-being) has proven to be a safety net (economic immunity) that maintains the material financial health of our institution.*" (INF-02 interview)

This conceptual narrative indicates that USPPS Ausath Blokagung has succeeded in reconciling the classic dichotomy between socio-spiritual motives and financial performance through the formulation of the "Religious Stimulus-Based *Koppontren*" Model (Religious Stimuli). By shifting the conventional risk management paradigm from a legal-repressive approach to stimulating eschatological awareness, this institution is able to reduce the number of Non-Performing Financing (NPF) significantly and organically. This empirical finding simultaneously undermines the assumption of secular agency by proving that the fulfillment of the aspect of spiritual well-being in communal ecosystems does not limit economic growth, but rather acts as a catalyst for economic immunity (economic resilience) which secures profitability, material wealth, and the long-term sustainability of the institution's business.

As an accumulation of the entire theoretical analysis, the tactical orchestration at USPPS Ausath Blokagung succeeded in formulating a scientific novelty in the form of a model. Cooperative Islamic Boarding School Based on Religious Stimulus (Religious Stimuli). This model reverses the long-held stigma that religious values hinder the pace of financial and economic modernization. Instead, the findings demonstrate that a circularly structured religiosity stimulus acts as a highly resilient safety net and risk management instrument in the microfinance sector. This model's structure aligns with al-Syatibi's view of the concept of *Maqashid as-Shariah* (the goal of Islamic law), where the maintenance of religious aspects (*Hifz ad-Din*) and maintenance of property aspects (*hifzh al-mal*) must be managed in a balanced and simultaneous manner in order to realize the welfare (*falah*) of people in this world and the hereafter (Nazaruddin & Kamilullah, 2020).

Model Religious Stimuli: This empirically provides a new contribution in solving the deadlock in handling problematic financing risks (Non-Performing Financing (NPF) which frequently threatens the stability of global financial institutions. By replacing the repressive legal approach with an eschatological awareness approach, USPPS Ausath has succeeded in reducing capital congestion to its lowest point by controlling customer behavior from within (self-control). The discovery of this theologically based control model is both an antithesis and a perfection for Agency Theory, which was initiated by Jensen & Meckling 2019). If Jensen and Meckling assume that humans are opportunistic rational creatures (self-interest) who can only be controlled through material contracts and financial sanctions, the factual model in this locus proves that the stimulus of religiosity is able to change economic agents into altruistic figures and comply with transaction commitments for transcendental accountability.

As a conclusion to the discussion, the survival of USPPS Ausath Blokagung scientifically proves that the fulfillment of spiritual well-being (spiritual well-being) does not negate the financial accumulation of the institution, but rather functions as a catalyst for economic immunity that maintains the stability of material profitability (material wealth) in a sustainable manner. The harmonious synergy between spiritual and material aspects creates a sharia business ecosystem that is highly resilient to external shocks because it is supported by communal loyalty and the sanctity of contracts. This holistic reconciliation affirms Elkington's (1994) idea regarding the Triple Bottom Line in sustainable business issues (sustainability), which was then expanded by contemporary sharia academics into the concept of Quadruple Bottom Line, where the sustainability of an institution no longer depends solely on achievement- Profit, People, and Planet, but must include aspects Prophet (Prophetic Principle/Spirituality) as the highest transcendental pillar.

CONCLUSION

Based on the overall findings and discussion, this study concludes that USPPS Ausath Blokagung has successfully reconciled the dichotomy between spiritual well-being and material wealth through the formulation of the "*Koppontren* Model Based on Religious Stimuli." By utilizing the cultural suprastructure of Pondok Pesantren Darussalam such as the values of *sami'na wa atha'na, khidmah,* substantive supervision by the Sharia Supervisory Board, the *ukhuwah islamiyah* approach, fairness in profit-sharing contracts, and periodic education the institution has transitioned from a repressively material-based management system to a consciousness-driven eschatological self-control mechanism. Empirically, this finding challenges the assumptions of conventional Agency Theory by demonstrating that transcendental values do not hinder financial accumulation; rather, they function as social capital and act as catalysts for economic resilience, reducing the risk of non-performing financing while expanding the paradigm of business sustainability from the Triple Bottom Line to the Quadruple Bottom Line, with prophetic values positioned as the central transcendental pillar.

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