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Development Strategy for Pesantren-Based Religious Tourism through the Integration of the Sharia Business Model Canvas and SWOT Analysis

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Abstract

Objective: This study aims to map the business model of the religious tourism unit at Raudhatul Ulum Islamic Boarding School in Sakatiga, South Sumatra, and to formulate its development strategy, systematically optimizing its traditionally managed 80-hectare site that includes Teluk Putih Lake. **Theoretical framework:** The study draws on the Sharia Business Model Canvas (BMCS), which examines the nine business model elements through the lens of *maqasid al-shariah*, and on SWOT analysis as a strategy formulation tool. **Literature review:** Previous studies have applied SWOT analysis to tourism destinations and BMCS to Islamic cooperatives and the halal industry, and have combined the conventional canvas with SWOT in corporate settings. **Methods:** A descriptive qualitative single case study design was employed. Data were collected through semi-structured interviews with five purposively selected informants, field observation, and documentation, and were validated through triangulation and member checking. The analysis combined interactive qualitative analysis, BMCS mapping, IFAS–EFAS weighting, and a TOWS matrix. **Results:** The destination's value proposition lies in the integration of physical recreation and spiritual enrichment within a sharia-compliant environment. It serves heterogeneous and inclusive segments, from students' parents, schools, and hobby communities to people with disabilities, and all of its revenue is channelled into the school treasury. Key partnerships emerged as the weakest element. The SWOT analysis places the destination in Quadrant I (X = +1.414; Y = +1.550), with total IFAS and EFAS scores of 3.036 and 2.883; therefore, an aggressive (SO) strategy is recommended. **Implications:** Managers should prioritise religious-educational and sharia agro-tourism packages, digital marketing, manager training, and partnerships with schools, majelis taklim, travel agencies, and local government, supported by standard operating procedures and a dedicated management unit. **Novelty:** This study offers an integrated BMCS–SWOT framework in which business model mapping serves as a structured basis for identifying the strategic factors of pesantren-based Islamic social enterprises.

Keywords: religious tourism, pesantren, sharia business model canvas, swot analysis, islamic social enterprise

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INTRODUCTION

The tourism sector is one of the pillars of the national economy. Its contribution extends beyond increasing regional income to include job creation, improvements in community welfare, and the promotion of cultural heritage [1]. Amid increasingly intense competition among destinations, the diversification and innovation of tourism products have become key to sustainability. One rapidly growing segment is religious tourism, namely individual or group travel for worship, pilgrimage, or other religious activities that also have educational and social value. Religious tourism not only deepens tourists' spiritual experiences but also serves as a source of income for communities surrounding destinations [2]. Recent studies have found that tourists' motivations and experiences at religious destinations are not always religious in nature; therefore, managers need to understand the broader spectrum of visitors' needs [3].

In the post-pandemic period, religious tourism has become part of a broader halal tourism ecosystem, with a tendency to combine spirituality with natural beauty (nature-based spirituality) and halal hospitality standards [4], [5]. The integration of the halal industry with religious tourism has also been shown to strengthen local community identity and cultural preservation [6]. With a Muslim-majority population and thousands of pesantren spread throughout the archipelago, Indonesia has considerable potential to develop pesantren-based religious tourism [7]. Pesantren can even be positioned as halal-center institutions that support the development of religious tourism [8], and a number of pesantren in West Sumatra have strengthened the appeal of religious tourism in their respective regions [9].

The local context further reinforces the urgency of this development. In Ogan Ilir Regency, South Sumatra, various tourist attractions have begun to emerge, dominated by water-based natural attractions, urban parks, and educational tourism destinations [10]. One of these attractions is the Teluk Putih Lake Religious Tourism Destination, located within Pondok Pesantren Raudhatul Ulum Sakatiga.

Pondok Pesantren Raudhatul Ulum Sakatiga owns approximately 80 hectares of land, including a lake and natural water bodies integrated into the Islamic educational environment. This setting enables visitors to enjoy nature-based recreation while experiencing a religious atmosphere and receiving religious guidance. This religious tourism destination serves as a source of economic independence for the pesantren. Its tourism activities also function as an inclusive and moderate medium of Islamic preaching (dakwah). However, this potential has not yet been mapped systematically, and its management remains traditional [10].

Several studies have applied SWOT analysis to tourism destinations and the Sharia Business Model Canvas (BMCS) to Islamic cooperatives and the halal industry. However, studies combining the two approaches in religious tourism units directly managed by pesantren remain limited. Accordingly, this study aims to: (1) map the business model of the religious tourism unit of Pondok Pesantren Raudhatul Ulum Sakatiga using the BMCS framework; and (2) formulate its development strategy through SWOT analysis. Theoretically, this study offers an integrated BMCS–SWOT framework for pesantren-based social enterprises; practically, its findings may serve as a managerial reference for destination managers.

The novelty of this study lies in bridging the empirical gap by synergizing the Sharia Business Model Canvas with SWOT analysis within a pesantren-managed religious tourism context, a dual framework rarely operationalized in Islamic eco-tourism literature. By contextualizing sharia compliance alongside strategic environmental positioning, this research advances theoretical discourse on faith-based social entrepreneurship. Practically, the findings offer actionable strategic roadmaps for pesantren administrators, local policymakers, and halal tourism developers seeking to optimize institutional economic self-reliance while safeguarding core organizational values. Ultimately, this integrated framework

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establishes a scalable reference model for sustainable religious tourism management across Islamic educational institutions nationwide [10].

LITERATURE REVIEW

Pesantren as Islamic Social Enterprises

Pesantren now function not only as religious educational institutions but also as independent economic entities that can be viewed as Islamic social enterprises. Business units operated by pesantren serve as a means of entrepreneurship education while also providing funding for institutional operations and program development [11]. Studies on business models for pesantren economic development emphasize that institutional independence requires a clearly designed business model [12], while the success of such efforts is influenced by various institutional and managerial determinants [13]. A well-directed strategy for managing economic units serves as a means of achieving the financial independence of pesantren [14]. Furthermore, pesantren-owned enterprises can be optimized as halal business incubators for surrounding communities [15].

Beyond their financial function, pesantren business units also play a role in shaping the entrepreneurial character of santri (pesantren students) [16]. Such independence is consistent with community-based development approaches that emphasize the utilization of local potential and multi-stakeholder collaboration [17]. Thus, religious tourism units managed by pesantren can be understood as social enterprises that simultaneously pursue economic, educational, and dakwah missions.

The Sharia Business Model Canvas and SWOT Analysis

The Business Model Canvas (BMC), developed by Osterwalder and Pigneur, is a strategic management tool for mapping how a business unit creates, delivers, and captures value through nine concise business elements [18]. In the tourism sector, BMC has been used to develop tourism village business models [19], assess the sustainability of gastronomic agro-tourism through the triple-layered [20], and formulate strategies to increase the value of halal tourism by integrating BMC with the value proposition canvas [21].

In Islamic institutions, BMC has been developed into the Sharia Business Model Canvas (BMCS), which examines the nine elements from the perspective of maqashid al-shariah, encompassing the levels of dharuriyat, hajiyat, and tahsiniyat [22]. Integrating maqashid al-shariah into business models has been shown to strengthen business resilience and generate additional social value [23]. However, BMCS is primarily descriptive and mapping-oriented; it does not directly produce strategic directions. Therefore, SWOT analysis is needed to assess internal and external factors and translate them into alternative strategies [24]. IFAS–EFAS weighting in SWOT analysis has been applied to cultural tourism and ecosystem-service-based tourism, while the combination of BMC with IFAS, EFAS, and SWOT has been used to formulate corporate business strategies [25].

Previous Studies

Previous studies have generally applied one of these approaches separately. SWOT analysis has been used to formulate development strategies for destinations based on local wisdom from a sharia perspective, family-oriented natural tourism destinations [26], and tourism villages across different regions using the SWOT/SOAR framework [27]. Meanwhile, BMCS has been applied more extensively to Islamic cooperatives and the halal industry [28]. Studies on pesantren-based tourism have mainly focused on the transformation of pesantren-based agro-tourism as a form of social innovation, as well as the role of Islamic leadership and hybrid economic ecosystems in the sustainability of pesantren-based religious

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tourism [29]. To the best of the authors' knowledge, studies integrating BMCS and SWOT in religious tourism units directly managed by pesantren remain limited. This is the research gap addressed by the present study.

METHODOLOGY

Research Design and Location

This study employed a descriptive qualitative approach with a single-case study design [30]. This design was selected because it enables an in-depth exploration of religious tourism management practices in their natural context. The study was conducted at the Teluk Putih Lake tourism area, Pondok Pesantren Raudhatul Ulum, Sakatiga Village, Indralaya District, Ogan Ilir Regency, South Sumatra, from July to October 2026.

Informants and Data Sources

Informants were selected purposively based on their involvement in and knowledge of tourism management. The key informant was the head of the pesantren's religious tourism division (I1). Supporting informants included a foundation representative (I2), an attraction-management staff member (I3), a santri tour guide (I4), and a visitor (I5). Primary data were obtained through interviews and observation, while secondary data comprised the pesantren profile documents, visitor data for January–July, and literature on sharia business management. All informants provided consent before being interviewed, and their identities were anonymized using codes.

Data Collection Techniques

Data were collected using three techniques: (1) semi-structured interviews guided by questions referring to the nine BMCS elements and SWOT factors; (2) field observations to verify the physical conditions of the land, facilities, and daily operational activities; and (3) documentation to collect administrative data and visitor data from the business unit.

Data Analysis Techniques

Data analysis was conducted in three stages. First, qualitative data were analyzed using an interactive model consisting of data condensation, data display, and conclusion drawing and verification. Second, the condensed data were mapped onto the nine BMCS elements and examined for their relevance to the principles of maqashid al-shariah. Third, the internal and external factors identified through the mapping were analyzed using SWOT. Each factor was assigned a weight (0–1; total = 1) and a rating (1–4) through a questionnaire completed by all five informants (I1–I5), producing the IFAS and EFAS matrices in accordance with procedures commonly used in destination-strategy studies [31]. The difference between the strength and weakness scores (X-axis) and between the opportunity and threat scores (Y-axis) determined the quadrant position; alternative strategies were then formulated using the TOWS matrix.

Data Trustworthiness

Data trustworthiness was ensured through source triangulation (comparing information provided by different informants), method triangulation (comparing interview, observation, and document findings), and member checking with key informants regarding the BMCS and SWOT mapping results.

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RESULTS AND DISCUSSION

Destination Profile and Current Conditions

The Teluk Putih Lake tourism area is a business unit operating under the Raudhatul Ulum Islamic Boarding School Foundation (YPP RU). The development of this sector is positioned as an instrument for achieving the institution's economic independence as well as a public facility grounded in religious values. Accessibility is its main advantage: the area is located approximately 800 meters from the Trans-Sumatra East Highway (Palembang–Lampung), making it easily accessible to visitors from other regencies and provinces.

Teluk Putih Lake offers a tranquil natural setting. In addition to serving as a recreational facility for visiting santri and their parents or guardians, the lake also attracts photographers who wish to capture the combination of the pesantren atmosphere and the surrounding natural beauty. On weekends, the area is busy with rihlah (recreational outings) and family gatherings, and it also serves as a destination for Islamic study groups (majelis taklim) from Palembang and surrounding areas. The average number of visitors is approximately 1,000 per month.

Available facilities include water attractions (pedal boats, water balls, boats, and rafts), outbound activities, fishing areas, and photo spots (Figures 1–3). Food and beverage services are provided by pesantren business units, namely Resto Pondok Ranggon and Raudhah Chicken, while accommodation is available in a guesthouse by the lake for parents or guardians of santri and visitors from outside the region. All services are presented under the slogan "Enjoy RU."

The destination integrates natural aquatic landscapes with structured Islamic hospitality, creating a unique eco-religious tourism experience. Situated within the pesantren complex, Teluk Putih Lake offers scenic views and a tranquil atmosphere suitable for spiritual relaxation, family gatherings, and educational retreats. The management has gradually transformed the surrounding grounds into an accessible public attraction while maintaining core Islamic values. To illustrate the physical layout and operational setting of this destination, several visual representations are presented below.



Figure 1. Panorama of Teluk Putih Lake

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Figure 2. Parking Area and Gazebos in the Teluk Putih Tourism Area



Figure 3. Pedal-Boat Attraction at Teluk Putih Lake

Source for Figures 1–3: https://ppru.ac.id/, 2026

The visual features displayed above highlight the strategic integration of recreational infrastructure with sharia-based business management. Facilities such as pedal boats, well-structured parking, and lakeside gazebos demonstrate effective resource utilization aimed at boosting overall visitor satisfaction. Furthermore, the presence of pesantren-owned culinary outlets and dedicated accommodation options reinforces financial sustainability for the educational institution. Overall, these operational components reflect a comprehensive approach to modernizing pesantren-based tourism while fostering local economic empowerment and preserving cultural identity.

Business Model Mapping Using BMCS

The findings from interviews, observations, and documentation were mapped onto the nine BMCS elements, as presented in Table 1. The final column indicates the relationship between each element and the dimensions of maqashid al-shariah.

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Table 1. Sharia Business Model Canvas for the Religious Tourism Destination of Pondok Pesantren Raudhatul Ulum Sakatiga

BMCS Element	Field Findings	Relationship to Maqashid al-Shariah
Customer Segments	Parents/guardians of santri and alumni; the general public (Ogan Ilir, Palembang, Prabumulih); educational institutions (kindergarten–higher education); hobby communities; inclusive groups (people with hearing and speech disabilities); congregations of religious study groups/majelis taklim; travel agencies.	Hifz an-nafs, hifz al-'aql (healthy and educational recreation; inclusive services)
Halal Value Propositions	Integrated physical and spiritual satisfaction: natural beauty, attractions, Pindang Pegagan cuisine, and religious talks by ustaz/ustazah; sharia rules (modest dress, prohibition of smoking, and prevention of ikhtilat).	Hifz ad-din (dharuriyat); a safe environment for Muslim families
Channels	Social media (Facebook, TikTok, Instagram, WhatsApp); alumni, parents/guardians of santri, majelis taklim, and travel networks; word-of-mouth promotion. WhatsApp is the most active direct channel.	Honesty and trustworthiness in information (tahsiniyat)
Customer Relationships	Services grounded in ukhuwah islamiyah; complaints handled persuasively based on maslahah. No structured loyalty program has yet been established.	Maslahah and ihsan in service
Revenue Streams	Entrance tickets, attraction and accommodation rentals, culinary services, agro-tourism (vegetable picking), and fishing. Payments are made in cash or through digital wallets; all revenue is transferred to the pesantren treasury.	Hifz al-mal; institutional independence
Key Activities	Maintenance of approximately 80 hectares of lowland; regular communal work by the teaching staff; tours around the pesantren and brief religious study sessions for visitors.	Ta'awun (cooperation); hifz al-'aql
Key Resources	Land assets, lake, and agricultural areas; human resources comprising teachers, employees, and santri serving as guides for outbound and horse-riding activities.	Entrepreneurship education for santri
Key Partnerships	Still dominated by internal partners (Resto Ranggon, the pesantren's environmental health division, and alumni). External partnerships (local government, the Tourism Office, and travel agencies) have not yet been established.	The weakest element: external ta'awun needs to be developed
Cost Structure	The largest expenses are for procuring and maintaining attractions; costs are reduced through the use of internal personnel (low-cost operations).	Efficiency and prohibition of israf

Source: Processed primary data, 2026.

Table 1 presents three important findings. First, the destination's value proposition is not based solely on natural attractions but on the integration of physical and spiritual experiences in an environment governed by sharia principles. This is consistent with the trends of nature-based spirituality and halal hospitality [32]. Second, the customer segment that includes people with disabilities indicates the potential of an inclusive tourism market that is rarely served by other pesantren destinations. Third, key partnerships are the weakest element because almost all partnerships are internal, even though multi-stakeholder collaboration is a prerequisite for the sustainability of community-based destinations [33].

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In terms of revenue, all receipts are transferred directly to the pesantren treasury. This pattern confirms the characteristics of an Islamic social enterprise as described by Sahal et al. [34], namely a business unit that serves as a funding source for institutional programs. The involvement of teachers in communal work activities and santri as guides reduces operational costs while also providing entrepreneurship education. However, dependence on internal personnel may hinder service professionalization if it is not accompanied by training.

SWOT Analysis

Internal and external factors were identified from the BMCS mapping results and then assessed in terms of their weights and ratings. The results are presented in Table 2 (IFAS) and Table 3 (EFAS).

Table 2. Internal Factor Analysis Summary (IFAS) Matrix

Internal Strategic Factors	Weight	Rating	Score
Strengths (S)			
S1. Approximately 80 hectares of land and the extensive, promising Teluk Putih Lake	0.118	4	0.473
S2. Distinctive sharia-based religious tourism concept	0.112	4	0.450
S3. Support from internal human resources (teachers, santri, employees)	0.101	3	0.302
S4. Pindang Pegagan specialty cuisine and agro-tourism	0.107	3	0.320
S5. Loyal customer base (parents/guardians of santri, alumni, majelis taklim)	0.101	3	0.302
S6. Approximately 800 meters from the Trans-Sumatra East Highway	0.095	4	0.379
Total strength score	0.633		2.225
Weaknesses (W)			
W1. Tourism management is not yet systematic and professional	0.065	2	0.130
W2. Digital payment systems are not yet fully integrated	0.047	2	0.095
W3. Managers have not received specialized training in sharia tourism business management	0.077	3	0.231
W4. Reservations are still handled through basic channels (social media and WhatsApp)	0.065	2	0.130
W5. No structured customer loyalty program has been established	0.047	2	0.095
W6. High attraction maintenance costs make facilities vulnerable to damage	0.065	2	0.130
Total weakness score	0.367		0.811
Total weight / S–W difference (X-axis)	1.000		+1.414

Source: Processed primary data, 2026.

Table 3. External Factor Analysis Summary (EFAS) Matrix

External Strategic Factors	Weight	Rating	Score
Opportunities (O)			
O1. Few destinations combine natural tourism and religious values in Ogan Ilir and Palembang	0.171	4	0.685
O2. Growing trend in halal tourism and Muslim family tourism	0.180	4	0.721
O3. Demand from schools, communities, majelis taklim, and travel	0.144	3	0.432

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agencies			
O4. Potential cooperation with the Tourism Office and local government	0.126	3	0.378
Total opportunity score	0.622		2.216
Threats (T)			
T1. Competition with popular destinations around Indralaya	0.063	2	0.126
T2. Visitors entering through unofficial access points without registration	0.099	2	0.198
T3. Changes in tourism and environmental regulations	0.090	1	0.090
T4. Shifts in tourism trends and younger generations' preferences	0.126	2	0.252
Total threat score	0.378		0.667
Total weight / O–T difference (Y-axis)	1.000		+1.550

Source: Processed primary data, 2026.

Based on Tables 2 and 3, the difference between the internal scores is positive (+1.414), and the difference between the external scores is also positive (+1.550). Therefore, the destination is positioned at coordinates (1.414; 1.550) in Quadrant I (growth-oriented strategy). This position indicates that internal strengths—extensive land, a distinctive sharia-based concept, and a loyal customer base—can be leveraged to capitalize on external opportunities, including the growing halal tourism trend and the limited number of comparable competitors. The total IFAS (3.036) and EFAS (2.883) scores, both above 2.50, also indicate that the internal condition and response to the external environment are relatively strong. Among the weaknesses, W3 has the highest score (managers have not received specialized training in sharia tourism business management; score: 0.231), making capacity building for managers a priority for internal improvement. The alternative strategies are presented in full in Table 4.

Table 4. TOWS Matrix for the Religious Tourism Development Strategy of Raudhatul Ulum

SO Strategies (Aggressive)	WO Strategies (Turnaround)
SO1. Religious-educational tourism packages for kindergarten–senior high schools, majelis taklim, and communities (S1, S2, O2, O3) / SO2. Position Teluk Putih Lake as an icon of halal tourism in South Sumatra (S1, S2, S6, O1, O2) / SO3. Expand digital promotion through alumni networks (S5, O2) / SO4. Sharia agro-tourism: vegetable picking, agricultural education, livestock, and fisheries (S1, S4, O3) / SO5. Promote Pindang Pegagan as a halal gastronomic tourism attraction (S4, O2)	WO1. Sharia tourism management training in collaboration with universities, the Tourism Office, or practitioners (W1, W3, O4) / WO2. Integrated website-based online reservation system (W4, O3) / WO3. Integrate digital payments (QRIS and Islamic banks) (W2, O2) / WO4. Customer database and loyalty programs for schools, travel agencies, and majelis taklim (W5, O3) / WO5. Strategic partnerships with halal travel agencies and educational institutions (W1, O3, O4)
ST Strategies (Diversification)	WT Strategies (Defensive)
ST1. Differentiate the destination through a "pesantren-based religious tourism" concept that is difficult to imitate (S2, T1) / ST2. Use sharia values as a competitive advantage over conventional tourism (S2, T1, T4) / ST3. Establish a single-entry registration system involving santri guides (S3, T2) / ST4. Strengthen the pesantren's image as a center for education, dakwah, and family tourism (S2, S5, T4) / ST5. Integrated nature–education–dakwah–culinary–agro packages (S1, S4, T1)	WT1. Develop SOPs for sharia tourism management (W1, T3) / WT2. Establish a dedicated tourism management unit under the foundation (W1, W3, T1) / WT3. Conduct regular facility audits and evaluations (W6) / WT4. Diversify revenue sources beyond entrance tickets (W6, T4) / WT5. Maintain active communication with local government regarding regulations (W1, T3)

Source: Processed primary data, 2026.

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Integrating BMCS and SWOT as a Strategic Framework

The integration of BMCS and SWOT in this study demonstrates that the two analytical tools complement each other. BMCS reveals what the pesantren already owns and operates, while SWOT translates these findings into directions for action. The weakest BMCS element, namely key partnerships, directly appears as opportunity O4 and is addressed through strategies WO1 and WO5. Similarly, the absence of a loyalty program under customer relationships is reflected in weakness W5 and strategy WO4. The weakness with the highest score, W3 (managers have not received specialized training), is addressed through WO1; therefore, this strategy should be prioritized among the WO strategies.

This pattern of interconnection extends previous applications. The combination of BMC with IFAS, EFAS, and SWOT has been used to formulate corporate business strategies [42], while in halal tourism BMC has been combined with the value proposition canvas to formulate strategies for increasing tourism value [35]. This study applies similar logic in the pesantren context by adding the maqashid al-shariah perspective to each canvas element. Accordingly, BMCS mapping serves as a more structured basis for identifying internal factors than standalone SWOT identification, because each factor can be traced back to its originating business model element. This approach is also consistent with studies of tourism village business models that emphasize the importance of clear value propositions and key partners as foundations for development [36].

Quadrant I Position and Comparison with Other Destinations

The Quadrant I position is consistent with the findings of Azif et al. on tourism based on local wisdom from a sharia perspective and Sarifa and Zuwardi on family-oriented natural tourism destinations. Both recommend an aggressive strategy when natural assets and distinctive local values align with demand trends. The use of IFAS–EFAS weighting also shows a pattern similar to cultural tourism studies that link SWOT findings to measurable digital marketing strategies [37]. For Raudhatul Ulum, this confirms that strategy SO3 (expanding digital promotion) should be accompanied by clear performance indicators, such as the number of reservations and repeat visits.

However, an aggressive position does not mean that the area's carrying capacity can be disregarded. Studies of ecosystem-service-based tourism indicate that development strategies need to take environmental carrying capacity into account [38]. This is relevant to the approximately 80-hectare lowland area, whose condition depends on seasonal factors. Comparisons with other pesantren also reveal distinctive characteristics: pesantren-supported religious tourism development in West Sumatra and the transformation of pesantren-based agro-tourism in Alamendah both rely on religious values as distinguishing features. Raudhatul Ulum has a similar opportunity through strategy SO4 (sharia agro-tourism), meaning that the experiences of other pesantren can serve as references for product design.

Socio-Religious Capital and Visitor Motivation

Raudhatul Ulum's advantage is derived not only from its natural assets but also from the pesantren's socio-religious capital: networks of parents or guardians of santri, alumni, and majelis taklim that form a captive market. This finding enriches the study by Yulius and Timba, which emphasizes the role of community assets in the success of tourism villages. On the other hand, the heterogeneous visitor segments—from photographers and hobby communities to families seeking recreation—indicate that not all visitors come with religious motivations. This condition is consistent with Iliev's review of non-religious motivations and experiences in religious tourism. The implication is that the value proposition of "physical and spiritual satisfaction" should be presented inclusively: dakwah can be conveyed through the atmosphere, exemplary service, and brief voluntary religious talks, rather than being imposed as a condition that restricts market segments.

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The pesantren also has the opportunity to position itself as a reference for halal standards for destinations in its surrounding area. The idea of pesantren as halal-center institutions in religious tourism development is relevant to the sharia rules already implemented at Teluk Putih, such as the requirement to dress modestly, the prohibition of smoking, and the prevention of ikhtilat (unregulated mixing of men and women). If these rules are formalized into written service standards, the pesantren will not only manage a destination but may also disseminate halal hospitality practices to other tourism operators in Ogan Ilir [39].

Strengthening Human Resource Capacity and the Role of Santri

The highest score for weakness W3 indicates that managerial capacity is the main leverage point. The involvement of santri as attraction guides is already a good practice because pesantren business units help shape the entrepreneurial character of santri, and pesantren-based entrepreneurship can increase santri independence while stimulating the local economy [40]. However, this role needs to be strengthened through training in hospitality and dakwah communication. Experiences in dakwah assistance for guests at pesantren in the context of religious tourism can serve as a training model adapted through strategy WO1, enabling santri and staff to welcome visitors professionally without losing the pesantren's identity.

Institutional Structure and the Economic Independence of Pesantren

From an institutional perspective, dependence on internal personnel and management that has not been separated from the pesantren's organizational structure may become a risk as visitor numbers increase. Studies on pesantren economic independence indicate that the success of business units is determined by a clear business model and institutional and managerial factors. A well-directed strategy for managing economic units supports financial independence, while a protective economic strategy helps pesantren maintain business sustainability [41]. Therefore, an aggressive strategy should be implemented alongside institutional strengthening through WT1 (standard operating procedures, SOPs) and WT2 (a dedicated tourism management unit), so that growth does not compromise service quality or the pesantren's educational function.

In the long term, the Teluk Putih tourism unit can develop into a node within a broader pesantren economic ecosystem. The idea of pesantren-owned enterprises as halal business incubators for communities, together with the model of a hybrid economic ecosystem supported by Islamic leadership in pesantren-based religious tourism, provides direction for integrating tourism with existing culinary, agro-tourism, and accommodation units [42]. This integration also addresses the weakness in key partnerships, as partnerships can be developed gradually from internal partners to local government, travel agencies, and surrounding micro, small, and medium-sized enterprises (MSMEs).

The Dimensions of Maqashid al-Shariah and Sustainable Development

From the perspective of maqashid al-shariah, dress regulations, the prohibition of smoking, and the prevention of ikhtilat are not market barriers; rather, they form part of the value proposition. This supports the arguments of Soehardi et al. and Kholil that applying sharia principles can align economic gains with social responsibility. The mapping in Table 1 shows that the BMCS elements address the levels of dharuriyat (protection of religion through a sharia-compliant environment), hajiyat (inclusive services and healthy recreation), and tahsiniyat (honest information and service ethics), in line with the framework proposed by Falach et al.

Furthermore, integrating maqashid al-shariah with sustainable development principles can provide a foundation for directing pesantren-based religious tourism toward long-term public benefit rather than merely economic profit. A systems approach to maqashid al-shariah

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situates the objectives of Islamic law in relation to justice and public benefit, making it relevant to examining the links between economic activity, social responsibility, and the protection of community interests. In line with this, sustainable tourism principles emphasize a balance among long-term economic viability, equitable distribution of social benefits, and the conservation of natural resources and cultural heritage [43].

From the economic dimension, religious tourism development has the potential to expand employment opportunities, increase MSME participation, strengthen local business linkages, and support the economic independence of pesantren. This potential needs to be examined in light of actual conditions and patterns of benefit distribution in the research area. Studies of social entrepreneurship in Indonesian pesantren demonstrate the relevance of resource management and business activities in supporting institutional sustainability and the educational mission of pesantren [44]. From the social dimension, sustainability can be pursued by involving communities in decision-making, strengthening local economic capacity, and preserving local religious and cultural values. This perspective is consistent with studies of community empowerment based on pesantren, which position community independence and welfare as part of sustainable development [45].

Meanwhile, the environmental dimension needs to be integrated through waste management, efficient water and energy use, maintenance of tourism facilities, and protection of the environment and sites with religious or historical value. Studies of eco-pesantren initiatives in Indonesia show that Islamic values can be connected with environmental conservation practices and the sustainable development agenda [46]. Therefore, these three dimensions need to be considered in an integrated manner so that tourism development not only increases economic activity but also maintains environmental quality, expands community participation, and preserves the pesantren's primary function as an institution of education and community empowerment.

Within this framework, the principles of justice (al-'adl), public benefit (maslahah), and trustworthiness (amanah) can serve as normative foundations for evaluating governance and the distribution of benefits from tourism development. Protection of future generations can subsequently be operationalized through resource sustainability, business continuity, and the preservation of socio-cultural heritage. Strategically, the Sharia Business Model Canvas (BMCS) can be used to map the creation, delivery, and distribution of value in tourism activities, while SWOT analysis helps identify the internal and external conditions that influence strategic choices. Using these two instruments together with a sustainable development framework is expected to produce a pesantren-based religious tourism development design that is economically viable, consistent with sharia principles, inclusive, and sustainability-oriented [47].

Theoretical and Practical Implications

Theoretically, this study shows that BMCS can function as a diagnostic stage that systematically generates a list of internal SWOT factors, while SWOT functions as a prescriptive stage that transforms canvas findings into strategies. This two-stage framework enriches studies of Islamic social enterprises in pesantren, which have generally focused more on financing and independence in broad terms [48].

Practically, implementation priorities can be arranged as follows: (1) short term—developing SOPs, training managers and santri guides, preparing religious-educational tourism packages for schools and majelis taklim, and optimizing digital promotion; (2) medium term—developing an online reservation and payment system, a loyalty program, and sharia agro-tourism; and (3) long term—establishing a dedicated tourism management unit, formal partnerships with local government and travel agencies, and developing the tourism unit as part of the pesantren economic ecosystem.

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CONCLUSION

The BMCS mapping shows that the religious tourism unit of Pondok Pesantren Raudhatul Ulum Sakatiga has a value proposition based on integrating physical and spiritual satisfaction in a sharia-compliant environment, serves heterogeneous and inclusive customer segments, and generates revenue that fully supports the pesantren's economic independence. Key partnerships are the element most in need of development. The SWOT analysis places the destination in Quadrant I; therefore, an aggressive (SO) strategy is recommended. This includes developing religious-educational tourism packages and sharia agro-tourism, strengthening digital marketing, and expanding partnerships with schools, majelis taklim, travel agencies, and local government, supported by stronger managerial capacity and institutional arrangements through SOPs and a dedicated management unit. This study has several limitations, including the limited number of informants, the involvement of a visitor (I5) who assessed internal factors based on personal perceptions, the subjective nature of SWOT weighting and rating, and the single-site scope, which means that the findings cannot be generalized. Future studies are recommended to include visitor surveys to measure motivation, satisfaction, and intention to revisit; use supporting quantitative methods such as QSPM or AHP to determine strategic priorities; analyze the area's carrying capacity; and compare several pesantren that manage tourism units.

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Author Contribution

Z conceived the research study design and methodology; IA coordinated primary data collection and SWOT analysis; DP and EL performed Sharia Business Model Canvas analysis; while MR drafted, edited, and approved the manuscript.

Conflicts of Interest

The authors declare that they have no financial, personal, or professional conflicts of interest with any party that could inappropriately influence or bias the objectivity, data interpretation, or conclusions presented in this article.

Use of Artificial Intelligence (AI)

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