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Integrating Pancasila and Islamic Economics: Formulating an Indonesian Hybrid Economic Paradigm Through the OPOP Model

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Abstract

This study critically examines the normative compatibility between the Pancasila Economic System and Islamic Economics and proposes an integrative model as an Indonesian hybrid economic paradigm. Employing a Systematic Literature Review (SLR) approach, the study systematically synthesizes academic literature, constitutional documents, and empirical evidence to identify conceptual convergences and practical complementarities between the two economic systems. The findings reveal substantial alignment in distributive justice, communal solidarity, democratic economic governance, and the protective role of the state. The One Pesantren One Product (OPOP) program in East Java further illustrates how these shared principles can be operationalized through pesantren-based entrepreneurship, social capital development, and community-driven economic empowerment. Theoretically, the study proposes an integrative framework that contributes to broader discussions on value-based and faith-informed economic development. Practically, it highlights the importance of institutional capacity building, supportive public policies, and equitable economic governance.

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Introduction

Indonesia has a unique philosophical foundation, as it integrates religious, humanitarian, and national values into a single ideological framework, namely Pancasila (Asri et al., 2025). This system is rooted in the nation's fundamental values as embodied in Article 33 of the 1945 Constitution, which emphasizes mutual cooperation, social justice, and economic democracy (Harjanti et al., 2026). Pancasila offers an economic paradigm based on local philosophical values and humanism that is contextualized to the social character of Indonesian society (Kim, 2026). The concept of the Pancasila economy was subsequently developed more comprehensively by Professor Mubyarto (an economics lecturer at Universitas Gadjah Mada), who emphasized the principles of collective welfare, protection of vulnerable groups, and support for the interests of the people (Lital & Utama, 2023). This indicates that the Indonesian economy is not merely growth-oriented but also upholds human values, equitable distribution, and collective welfare (Jamaludin, 2020).

Meanwhile, the Islamic-based economic system, known as Islamic economics, offers a normative framework grounded in the principles of tawhid, justice (*'adl*), balance, and public benefit (*maslahah*) (Asutay, 2012; 2025). In the tradition of classical Islamic political-economic thought, particularly through his monumental work *Muqaddimah*, Ibn Khaldun emphasized that civilizational stability and economic prosperity can be achieved through social solidarity (*'asabiyyah*), work ethic (*kasb*), and just governance (*siyāsah māliyah*) (Hanif & Ayub, 2022). This approach simultaneously integrates moral, social, and economic dimensions. Recent studies have demonstrated the relevance of Ibn Khaldun's thought in the modern context, including the importance of social solidarity in responding to globalization and social fragmentation (Irham et al., 2024).

While the Pancasila economy places collective welfare, social justice, and concern for the people at the center of its economic orientation, Islamic economics provides a normative foundation through justice (*'adl*), public benefit (*maslahah*), social solidarity (*'asabiyyah*), and moral responsibility (Aydin, 2018). Thus, differences in the normative foundations of the two systems do not necessarily indicate contradiction, but rather provide an opportunity to identify common values and institutional mechanisms that can be operationalized in Indonesia. In this study, Ibn Khaldun's thought is employed as an analytical bridge because the concepts of *'asabiyyah*, *kasb*, and just governance enable the relationship between social solidarity, economic activity, and public governance to be analyzed simultaneously (Irham et al., 2024).

Conceptually, the Pancasila economy and Islamic economics share substantial common ground. Both economic systems emphasize social justice, support for marginalized groups, and protection of vulnerable communities. Article 33 of the 1945 Constitution, which provides the foundation for the Pancasila economic system, states that important branches of production that affect the livelihoods of the people shall be controlled by the state for the greatest possible prosperity of the people. This is consistent with the distributive principles of Islamic Economics, which reject exploitation and prioritize collective welfare through mechanisms such as *zakat*, the prohibition of *riba* (usury), and the moral obligation to assist the poor (Salihin, 2020). Recent studies in the Indonesian context have also shown that integrating Islamic values into the Pancasila framework can strengthen Islamic economic education and enhance the relevance of national policies national (Amalia & Musa, 2024).

This convergence demonstrates compatibility at the level of values. However, normative compatibility alone does not explain how the two systems can be translated into institutional practices and economic development. This issue directs the present study toward the context of the Islamic boarding school (*pesantren*) economy and the One *Pesantren* One Product (OPOP) as arenas for implementing these integrative values (Susilowati et al., 2025).

Several previous studies have examined the common ground between these two systems. Akbar & Ghufro (2019), argue that the Pancasila economy and Islamic economics both reject

exploitation and are grounded in social justice, suggesting that their synchronization can strengthen the legitimacy of the national economic system. Farikhin (2022) likewise demonstrates that Pancasila values, such as divinity, humanity, and justice, are consistent with the fundamental principles of Islamic economics, allowing Islamic economics to develop within the framework of the Pancasila state. Meanwhile, Salihin (2020) emphasizes the need for interconnection and integration between the two systems, given that the implementation of the Pancasila Economy in Indonesia has often deviated from its fundamental values. Another study, by Marsudi & Purbasari (2022) criticizes the implementation of the Pancasila economy in Indonesia as remaining largely normative and insufficiently oriented toward the interests of marginalized groups. These findings indicate the need for a deeper examination of the compatibility between the Pancasila economy and Islamic economics, not only at the theoretical level but also in public policy practice.

Taken together, these studies demonstrate common values and opportunities for integration between the Pancasila economy and Islamic economics. However, their focus remains predominantly on normative compatibility, ideological legitimacy, or general policy implementation. Meanwhile, studies on the *pesantren* economy and OPOP have largely positioned *pesantren* as actors in economic empowerment, MSME development, entrepreneurship, and community-based economic development (Amalia & Musa, 2024; Saputra et al., 2023; Zaki et al., 2022). These perspectives are important because they demonstrate the economic capacity of *pesantren*, but they do not fully explain the normative dimensions underlying such practices.

Pesantren are among the social and religious institutions with significant potential to serve as arenas for implementing this integration. Data from the Ministry of Religious Affairs in 2025 recorded 7,347 *pesantren* in East Java with 660,437 students (*santri*), making East Java one of the regions with the largest *pesantren* ecosystems in Indonesia (Maheswara, 2025). This extensive ecosystem indicates that *pesantren* function not only as educational and religious institutions but also provide social foundations, human resources, community networks, and economic potential that can be developed for community empowerment (Peredo & Chrisman, 2006).

The urgency of such empowerment becomes even more relevant in the context of welfare and economic inequality. As of September 2025, approximately 3.804 million people in East Java were living in poverty, representing 9.30 percent of the total population, while the rural poverty rate reached 12.55 percent. During the same period, the Gini ratio of East Java stood at 0.359 (BPS, 2025). These conditions indicate the continued need to strengthen community-based economic institutions to expand economic opportunities and improve the distribution of development benefits, particularly among communities closely connected to *pesantren*.

The OPOP program in East Java represents one relevant institutional example. OPOP aims to promote the economic self-reliance of *pesantren* and strengthen their role in regional development through three main pillars: *pesantrenpreneur*, *santripreneur*, and *sociopreneur*. During the 2019–2024 period, the OPOP program reportedly empowered 1,210 *pesantren* and subsequently set a target of at least 2,000 empowered *pesantren* by the end of 2030 (ANTARA, 2025). Thus, OPOP is important not only as a *pesantren* economic empowerment program but also as an empirical context for examining how the values of self-reliance, community solidarity, justice, and economic empowerment can be operationalized within *pesantren*-based institutions.

Several studies on the *pesantren* economy and OPOP have highlighted the importance of economic empowerment, MSME development, and community-based economic strengthening (Amalia et al., 2024; Rif'ah et al., 2025; Saputra et al., 2023; Zaki et al., 2022). However, these studies have not specifically examined OPOP as an arena for integrating the Pancasila economic

system and Islamic economics. In other words, existing literature has explained OPOP's function as an instrument of economic empowerment but has not sufficiently addressed the normative dimension connecting these practices with Pancasila values and Islamic economic principles within a single conceptual framework. The cultural dimension provides an important context for this integration. These values have long been present in Indonesian local wisdom, particularly in the social heritage associated with the Wali Songo. Traditions such as *gotong royong*, *sedekah bumi*, *lumbung desa*, *jam'iyah ta'awuniyah*, deliberative practices, and *pesantren*-based solidarity systems can be understood as social practices that bring together Islamic ethics with the values of togetherness and familial relations that are consistent with Pancasila.

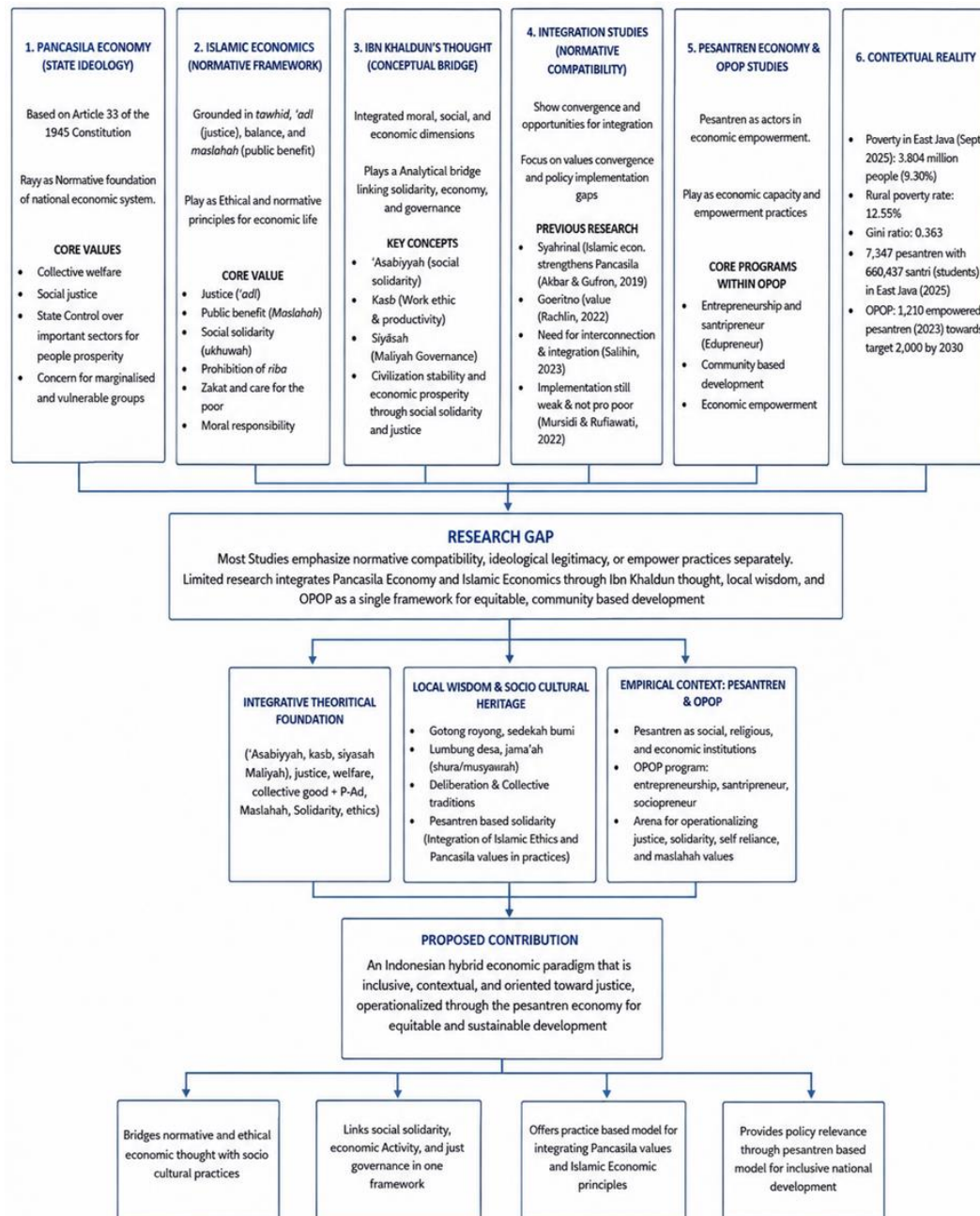


Figure 1. The Writing Position

Therefore, this study seeks to represent the possibility of praxis-based integration between the two value systems through Ibn Khaldun's conceptual framework and the philosophical

values of Pancasila, while also examining how local wisdom and socio-cultural heritage—including community solidarity, deliberation, and collective traditions in society and *pesantren*, represent the historical and practical integration of the two value systems (please refer to Figure 1).

Based on this background, the study addresses three main research questions: First, how is the normative relationship between the Pancasila economic system and the Islamic economic system understood from the perspective of Ibn Khaldun's thought? Second, how is the integration of the two systems' values reflected in local wisdom and social heritage within Indonesian society? Third, what are the theoretical and practical implications of this integration for national economic development policy, including its potential operationalization through the One Pesantren One Product (OPOP) program as a model of economic development that is equitable, inclusive, and rooted in local communities?

This study develops an integrative conceptual framework linking Ibn Khaldun's thought, Pancasila values, Islamic economic principles, and Indonesia's socio-cultural practices to explain how these integrated values can be operationalized through the *pesantren* economy. The framework positions OPOP as an empirical context for exploring how the principles of justice, solidarity, self-reliance, and *maslahah* can be translated into community-based economic development practices. Based on this synthesis, the study proposes an Indonesian hybrid economic paradigm as a conceptual proposition that is inclusive, contextual, and oriented toward justice.

Literature Review

The Pancasila Economic System

The Pancasila economic system is formulated as an economic model distinctive to Indonesia, rooted in Pancasila and the 1945 Constitution. Its orientation is directed not only toward economic growth but also toward equitable distribution through the principles of familial relations, mutual cooperation (*gotong royong*), and economic democracy. The system developed as an alternative to economic approaches that place excessive emphasis on market individualism or state control, seeking instead to establish a more balanced relationship among individual, societal, and state interests. Dumairy & Nugroho (2018) explain that the Pancasila economic system is built upon a normative foundation that integrates the values of social justice, familial principles, and economic democracy. Accordingly, its orientation does not merely emphasize efficiency and market mechanisms but also prioritizes social justice and the equitable distribution of welfare among the Indonesian people (Mair & Marti, 2006).

Meanwhile, the people-centered economy (*ekonomi kerakyatan*) represents an operational expression of the economic democracy orientation within the Pancasila economic system, positioning the people as both the main actors and the primary beneficiaries of economic development. This system emphasizes community participation in production, distribution, and consumption, with an orientation toward equitable welfare, social justice, and the sustainability of collective life (Widiastuti et al., 2022). Philosophically, the people-centered economy is rooted in the concept of economic democracy as stipulated in Article 33 of the 1945 Constitution: "The economy shall be organized as a joint endeavor based on the principle of familial relations." This provision indicates that economic activities should not merely generate benefits for certain groups but should contribute as broadly as possible to the prosperity of the people (Pohan et al., 2018).

From a theoretical perspective, the principles of familial relations, mutual cooperation, and joint enterprise are important foundations for establishing economic relations that balance the interests of individuals, society, and the state. This orientation indicates that the Pancasila

economic system does not merely position society as the recipient of development benefits but also as an active participant in the economic process. Institutionally, this principle is reflected, among others, in cooperatives, which place joint enterprise and members' interests at the center of economic activity. Emil Salim referred to cooperatives as the *sokoguru* or main pillar of the national economy, providing space for entrepreneurial freedom while maintaining alignment with the interests of the people (Lindiasari, 2018; Marsudi & Purbasari, 2022).

Thus, the Pancasila economic system can be understood through three interrelated orientations: distributive justice, community participation, and a balance among individual, societal, and state interests. These orientations demonstrate that the economic dimension of Pancasila does not remain merely normative but also has implications for how economic activities should be organized and for whom the benefits of development should be directed. This perspective provides an important foundation for comparing the Pancasila economic system with Islamic economics, particularly in terms of justice, social solidarity, economic participation, and collective welfare.

Islamic Economic System

The Islamic economic system is grounded in Sharia principles and aims to achieve a balance between material well-being and spiritual fulfilment (Asutay & Yilmaz, 2025). The Qur'an and Sunnah serve as the primary sources governing economic activities, while its orientation is directed toward achieving the welfare and common good of society (*maqāṣid al-sharī'ah*) through a balance between material needs and spiritual responsibilities (Avdukic & Asutay, 2025). Thus, economic activity is not viewed merely as a means of obtaining material benefits but also as part of a social and moral responsibility that requires justice, sustainability, and *barakah* (blessing) in life (Chapra, 2016).

The philosophy of Islamic economics is grounded in the values of *tawhid*, distributive justice, *ukhuwah*, and the moral-ethical dimensions that regulate human behavior in economic activities (Anwar & Febrianto, 2020). Within the framework of Islamic economics, *tawhid* and *Sharia* constitute the foundations of the system, while economic principles and *akhlaq* provide direction for economic behavior and institutions. Through this framework, Islamic economics regulates not only economic relationships among individuals but also integrates the spiritual, moral, social, and material dimensions of economic activity (Syarif, 2021). This framework is important for the present study because it enables justice, social responsibility, economic freedom, and collective welfare to be analyzed as interconnected dimensions rather than as isolated principles (please refer to).

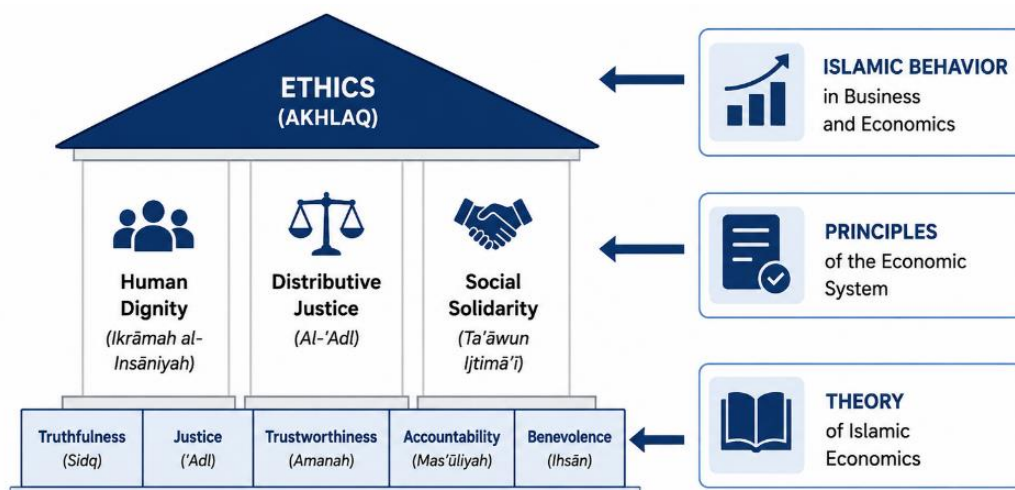


Figure 1. The Framework of the Islamic Economic System

Based on this framework, the Islamic economic system is built upon five fundamental values: *tawhid*, *'adl*, *nubuwwah*, *khalifah*, and *ma'ad*, which are further reinforced by the principles of multiple forms of ownership, freedom of action and enterprise, and social justice (Syarif, 2021).

1. *Tawhid* (Faith)

Tawhid constitutes the fundamental foundation that places all human activities within a framework of accountability to Allah. In the economic context, this value establishes that economic activities cannot be separated from moral and spiritual responsibility.

2. *'Adl* (Justice)

Justice embodies the principle of neither wronging others nor being wronged. In economic activities, this principle limits the pursuit of profit by requiring that economic gains must not be achieved at the expense of others or through environmental degradation.

3. *Nubuwwah* (Prophethood)

Nubuwwah provides an ethical model for economic activities through the prophetic qualities of *siddiq* (truthfulness), *amanah* (trustworthiness), *fathanah* (wisdom and competence), and *tabligh* (transparency in conveying the truth). These four qualities provide a moral orientation for individual behavior in economic transactions and business activities.

4. *Khalifah* (Stewardship/Governance)

The concept of *khalifah* positions human beings as having the responsibility to manage and prosper the earth. In the economic context, this principle relates to human responsibility for resources, society, and the sustainability of life.

5. *Ma'ad* (Return/Outcome)

Ma'ad indicates that economic activities have consequences not only in this world but also in the hereafter. Therefore, economic orientation encompasses the achievement of material outcomes as well as moral and spiritual accountability.

These five fundamental values provide the basis for formulating economic propositions and principles. They are further reflected in three additional principles: multiple forms of ownership, freedom of action and enterprise, and social justice (Syarif, 2021). Multiple forms of ownership recognize individual, state, and various forms of combined ownership. Freedom of action and enterprise provides individuals with the opportunity to engage in economic activities while remaining subject to *Shariah* principles and justice (Aydin, 2018). Meanwhile, social justice emphasizes the importance of fair distribution of wealth and economic benefits, ensuring that economic activities generate not only individual gains but also *maslahah* (public benefit) for society (Sencal & Asutay, 2019).

Taken together, these values and principles demonstrate that Islamic Economics encompasses three interconnected dimensions: the spiritual dimension as its moral foundation, the individual dimension as the space for economic freedom and responsibility, and the social dimension as the orientation toward justice and *maslahah* (Woolcock & Narayan, 2000). Thus, Islamic Economics functions not merely as a set of rules governing transactions but also as an ethical and social framework that guides how economic activities are conducted, how ownership is managed, and how economic benefits are distributed (Rahajeng, 2022).

Within this framework, *akhlaq* (ethics) functions as an ethical framework that guides the behavior of economic actors, ensuring that *Sharia* values and principles are not confined to the normative level but are reflected in actual economic and business practices (Syarif, 2021).

Accordingly, *akhlaq* strengthens the relationship among justice, responsibility, freedom, and *maslahah* in economic activities.

Ibn Khaldun's economic thought as an analytical perspective

Ibn Khaldun's economic thought provides a perspective that connects the social, economic, political, and moral dimensions in explaining the development of society and civilization. His view of economic development does not regard material progress as the sole measure of welfare but relates it to socio-economic justice, human responsibility for cultivating and prospering the earth (*umran al-alam*), and the balance between societal welfare and the sustainability of the economic system (Mafrudlo et al., 2024). This perspective demonstrates that economic development is a multidimensional process involving relationships among individuals, society, institutions, and the environment.

Within this framework, Ibn Khaldun's thought is relevant to the principles of the Pancasila economic system and Islamic economics. His emphasis on justice and collective welfare resonates with the principles of social justice and the prosperity of the people within the Pancasila economic system. Meanwhile, his concept of *umran al-alam* and human responsibility for cultivating and prospering the earth is closely related to the Islamic principles of 'adl, *khalifah*, and *maslahah*. Thus, Ibn Khaldun's thought can extend the analysis beyond normative value compatibility toward the relationship among justice, welfare, social responsibility, and economic development (Mafrudlo et al., 2024).

In this study, Ibn Khaldun's thought is positioned as an analytical perspective for connecting normative dimensions with community-based economic practices. This perspective is used to examine how social solidarity, productive economic activities, justice, and responsibility for community welfare can be operationalized within the context of the *pesantren* economy. In this position, Ibn Khaldun's thought serves as an analytical bridge between the values of the Pancasila economic system and the principles of Islamic Economics. In the context of OPOP, this perspective helps position *pesantren* not only as educational and religious institutions but also as economic communities with the capacity to develop productive activities and promote collective welfare.

Pesantren economy and OPOP

Pesantren serve not only as educational and religious institutions but also have significant potential as institutions for community economic empowerment. The development of *pesantren*-based business units can strengthen institutional self-reliance while creating economic activities that actively involve the *pesantren* community. In this context, the OPOP program in East Java represents an empowerment model that encourages *pesantren* to develop flagship products and entrepreneurial activities based on their respective local potentials. Faisol et al. (2023) demonstrate that OPOP implementation can support the development of independent *pesantrenpreneurs* and strengthen the economic resilience of *pesantren* through business-unit development, more professional business management, partnership networks, product and marketing innovation, and adherence to Sharia principles.

Subsequent studies have demonstrated OPOP's contribution to the empowerment and economic self-reliance of *pesantren*, although with different areas of focus. Saputra et al. (2023) examined the effectiveness of OPOP in supporting *pesantren* economic empowerment and highlighted the importance of program implementation in developing the economic potential of *pesantren*. Meanwhile, Oktafia et al. (2024), through a study of several *pesantren* in East Java, found that OPOP implementation can promote *pesantren* self-reliance and contribute positively to institutional development. Studies by Amalia et al. (2024) dan Rif'ah et al. (2025) further demonstrate that the development of the *pesantren* economy through OPOP is associated with strengthening business capacity, community empowerment, and *pesantren* economic self-

reliance. Overall, previous studies have focused primarily on OPOP's program effectiveness, economic empowerment, entrepreneurship development, business resilience, and *pesantren* self-reliance.

Nevertheless, these studies have not specifically examined OPOP as a space for integrating the values of the Pancasila economic system and the principles of Islamic economics. Existing studies tend to position OPOP within the framework of *pesantren* empowerment and economic capacity building, while the normative dimension connecting *gotong royong* (mutual cooperation), familial principles, social justice, and economic democracy with '*adl*, *ta'awun*, *maslahah*, and social responsibility has received limited attention. This creates an opportunity to understand OPOP not merely as a *pesantren* economic empowerment program but as a community-based economic praxis in which Pancasila values and Islamic economic principles can interact. Within this framework, Ibn Khaldun's perspective, as discussed above, is employed to strengthen the analysis of the relationship among social solidarity, productive economic activity, institutional development, and community welfare.

Methodology

This study employs a qualitative approach using a Systematic Literature Review (SLR) design to analyze the compatibility between the Pancasila economic system and Islamic economics, as well as their relevance to Ibn Khaldun's thought, the *pesantren* economy, and the One *Pesantren* One Product (OPOP) program.

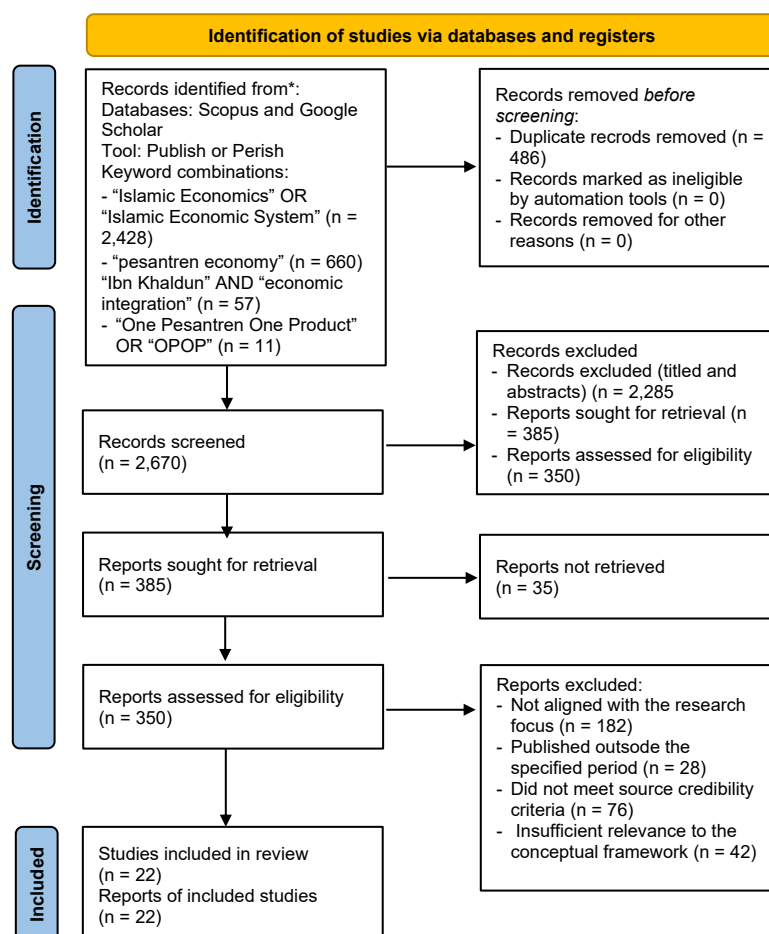


Figure 2 PRISMA Diagram Flow

Literature published between 2018 and 2025 was searched through Scopus and Google Scholar with the assistance of Publish or Perish. The keywords included “Pancasila Economic System”, “Pancasila Economy”, “Islamic Economics”, “Islamic Economic System”, “pesantren economy”, “One Pesantren One Product”, “OPOP”, “Ibn Khaldun”, and “economic integration”. The primary literature consisted of articles indexed in Scopus and SINTA, while books, regulations, and OPOP reports were used as supporting sources.

The literature selection followed the stages of identification, screening, eligibility, and inclusion based on the PRISMA 2020 framework (Page et al., 2020). Articles were selected based on their relevance to the research focus, publication period of 2018–2025, full-text availability, and source credibility. Duplicate and irrelevant articles were excluded from the analysis. The initial search yielded 2,428 records for “Islamic Economics” OR “Islamic Economic System”, 660 records for searches including “*pesantren* economy”, 57 records for searches including “Ibn Khaldun” and “economic integration”, and 11 records for OPOP. These figures represent initial search results from different keyword combinations and were not summed as the total number of unique records because of the possibility of duplication. Following the screening and eligibility processes based on the predetermined criteria, 22 articles met the inclusion criteria and were included in the final SLR synthesis. The literature identification and selection process is presented in the PRISMA flow diagram in the following figure.

Bibliometric Analysis

As a supporting analysis, this study employed bibliometric analysis using VOSviewer version 1.6.20 to map the interconnections among research themes during the 2018–2025 period (van Eck & Waltman, 2010). The analysis used keyword co-occurrence based on bibliographic data retrieved through *Publish or Perish*. The bibliometric results were used to identify patterns of thematic relationships and to support the identification of the research gap, together with the findings from the SLR and *thematic analysis*.

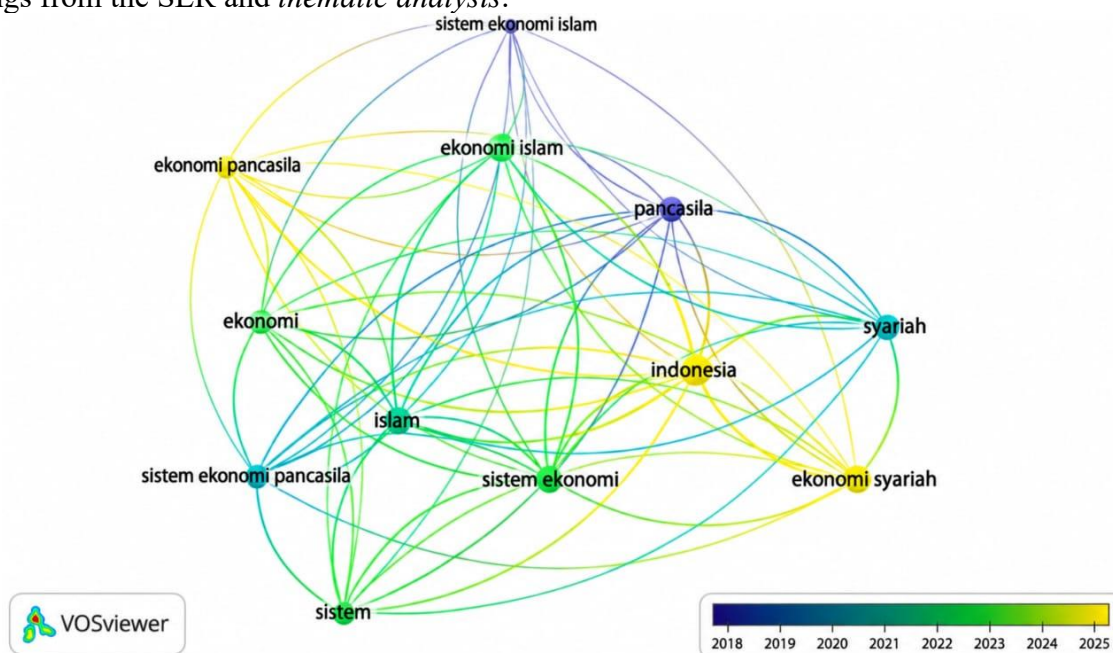


Figure 4. Bibliometric Visualization of Keywords Related to the Pancasila Economic System, Islamic Economics, and Islamic Economic Studies (2018–2025) Using VOSviewer

The mapping results demonstrate interconnections among the themes of Islamic Economics, the Islamic Economic System, Pancasila, Indonesia, Sharia, Islamic Economics, and the Pancasila Economic System. This pattern indicates an intersection between Islamic economic studies and the Indonesian economic context. However, the connections between these themes and the *pesantren* economy, OPOP, and local wisdom remain limited. These findings were further examined through the SLR and thematic analysis to identify the research gap of this study.

Conceptual Synthesis

Based on the results of the SLR and *thematic analysis* of the 22 selected articles, this study develops a conceptual framework that connects the Pancasila economic system, Islamic economics, Ibn Khaldun's thought, local wisdom, and the *pesantren* economy. The Pancasila economic system emphasizes social justice, mutual cooperation, familial principles, and economic democracy, while Islamic economics emphasizes '*adl, ta'awun, maslahah*, and social responsibility. Ibn Khaldun's thought serves as an analytical bridge through the concepts of '*asabiyyah, kasb*, and just governance.

Local wisdom and *pesantren* traditions are positioned as the social and cultural context, while the One Pesantren One Product (OPOP) program represents the implementation context for a community-based economy. Thus, this framework constitutes a conceptual synthesis that illustrates how Pancasila values and Islamic economic principles can complement each other in developing an inclusive, equitable, and community-based *pesantren* economy. The framework does not imply the complete unification of the two economic systems; rather, it presents a conceptual synthesis of how their respective values can interact and complement each other within the Indonesian economic context.

Result and Discussion

Normative Relations between the Pancasila Economic System and Islamic Economic System: An Ibn Khaldunian Perspective

The results of the *systematic literature review* demonstrate a strong convergence between the Pancasila Economic System and Islamic Economics, particularly in terms of justice, solidarity, social cohesion, and collective welfare. The Pancasila Economic System emphasizes social justice, economic democracy, mutual cooperation (*gotong royong*), and familial principles, while Islamic Economics emphasizes the principles of '*adl, ta'awun, shura*, and *maslahah* (Akbar & Ghufon, 2019; Amalia & Musa, 2024; Salihin, 2020). These similarities indicate a degree of value compatibility, although the two systems derive their legitimacy from different foundations.

From the perspective of Ibn Khaldun, this relationship can be explained through the concepts of '*asabiyyah, kasb*, and just governance (Rahmat et al., 2025). '*Asabiyyah* highlights the importance of social solidarity in building societal strength, while *kasb* emphasizes productive activity as an essential component of creating welfare. This perspective provides an analytical bridge between *gotong royong* and familial principles in the Pancasila Economic System and *ta'awun* and social responsibility in Islamic Economics. Thus, Ibn Khaldun helps explain that economic welfare depends not only on individual economic activity but also on social solidarity, productivity, and just institutions.

However, such compatibility does not mean that the two systems are identical. The Pancasila Economic System is grounded in Pancasila and the 1945 Constitution as a national consensus, whereas Islamic Economics is based on the Qur'an, Sunnah, and *ijtihad*. Differences also exist in their economic instruments and normative orientations. Therefore, their integration is more appropriately understood as a synergy of values and functions, rather than as the

complete unification of all principles into a single identical system. This finding is consistent with Farikhin (2022) and Marsudi & Purbasari (2022), who demonstrate areas of convergence between the two systems in terms of justice and welfare, despite their different normative foundations.

Integration of Pancasila and Islamic Economic Values in Local Wisdom and Social Heritage

The findings indicate that the integration of Pancasila and Islamic economic values can be understood not only at the normative level but also through the social practices of Indonesian communities. Values such as *gotong royong* (mutual cooperation), familial relations, deliberation, solidarity, and joint enterprise share common ground with the principles of *ta'awun*, *shura*, *'adl*, and *maslahah*. In this context, local wisdom and *pesantren* traditions can be understood as social spaces in which these values are expressed and practiced within community life.

The social heritage of *pesantren* communities demonstrates a close relationship between religious activities, social solidarity, and economic activities. Practices involving joint enterprises, community empowerment, and the development of local products indicate that economic activities can function as part of the community's social responsibility. However, local wisdom cannot automatically be categorized as an expression of either the Pancasila economic system or Islamic economics. Rather, local wisdom is more appropriately positioned as a socio-cultural context in which these values interact and are translated into practice.

From Ibn Khaldun's perspective, this condition can be related to the concept of *'asabiyyah*, referring to the solidarity that strengthens a community's capacity to act collectively. When social solidarity is supported by productive activities and effective institutions, communities have greater opportunities to develop economic self-reliance. Thus, the relationship among values, solidarity, productivity, and institutions becomes an important element in understanding the integration of the two economic systems.

Theoretical and Practical Implications: OPOP as a Community-Based Economic Model

The findings indicate that the integration of Pancasila and Islamic economic values has implications for the development of a community-based economic development model. At the theoretical level, this integration broadens the understanding of value-based economics by connecting Pancasila's social justice, Islamic economic principles, Ibn Khaldun's concept of social solidarity, and community economic empowerment.

At the practical level, the One Pesantren One Product (OPOP) program in East Java provides a relevant context for operationalizing this integration. OPOP is oriented toward developing the economic potential of *pesantren* through *pesantrenpreneur*, *santripreneur*, and *sociopreneur*. The program brings together *pesantren*, *santri*, communities, local products, and government support within an economic empowerment ecosystem. Studies by Amalia et al. (2024) and Rif'ah et al. (2025) demonstrate the relevance of OPOP to strengthening business capacity and the economic self-reliance of *pesantren*.

From the perspective of the Pancasila economic system, OPOP reflects *gotong royong*, familial principles, community participation, and the people-centered economy. From the perspective of Islamic economics, OPOP is relevant to *'adl*, *ta'awun*, *maslahah*, and community economic empowerment. Meanwhile, from the perspective of Ibn Khaldun, OPOP can be understood through the relationship among community solidarity, productive activities, institutional development, and welfare.

However, the implementation of such integration still faces challenges related to managerial capacity, access to financing, marketing, technology, and institutional strengthening of *pesantren*. Therefore, shared values alone are insufficient. Policy and institutional support

are needed to translate these values into economic activities that are productive, inclusive, and sustainable (Rosman et al., 2022).

Conceptual Synthesis

Based on these three findings, this study develops a conceptual synthesis that connects four main elements: the Pancasila economic system, Islamic economics, Ibn Khaldun's thought, and the *pesantren* economy/OPOP. The Pancasila economic system provides the values of social justice, mutual cooperation (*gotong royong*), familial principles, and economic democracy. Islamic economics provides the principles of '*adl*, *ta'awun*, *maslahah*, and social responsibility. Ibn Khaldun provides a perspective on social solidarity, productive economic activity, and governance, while local wisdom, *pesantren*, and OPOP provide the social and institutional context for operationalizing these values. Thus, this study does not view the integration of Pancasila and Islamic Economics as the unification of two distinct economic systems, but rather as a synergy of values that can contribute to a community-based economic approach. In the Indonesian context, this approach can support economic development that is equitable, inclusive, productive, and rooted in local communities.

Compatibility of the Pancasila and Islamic economic systems

Several studies indicate that the Pancasila economic system and Islamic economics share common ground in terms of social justice, economic democracy, and a commitment to collective welfare. Akbar & Ghufro (2019) emphasize that both systems reject exploitation, promote solidarity, and prioritize the prosperity of the people. Both the Pancasila economic system and Islamic economics have emerged as alternatives to capitalist and socialist economic systems. They are grounded in philosophies that emphasize justice, collective interests, and public welfare. The similarities between the Pancasila economic system and Islamic economics are presented in Table 1.

Table 1. Similarities between the Pancasila and Islamic Economic Systems

Aspect	Pancasila Economic System	Islamic Economic System
Moral Foundation	Emphasizes the value of Belief in the One and Only God (Ketuhanan Yang Maha Esa) as the foundation of economic life.	Establishes <i>tawhid</i> as the foundation of economic activities.
Social Vision	Oriented toward social justice and the prosperity of the people.	Emphasizes justice (<i>al-'adl</i>) and equitable distribution through instruments such as <i>zakat</i> , <i>infāq</i> , and <i>ṣadaqah</i> .
Principle of Solidarity	<i>Gotong royong</i> (mutual cooperation), familial principles, and economic democracy.	<i>Ta'awun</i> (mutual assistance), <i>ukhuwah</i> (brotherhood), and <i>shura</i> (deliberation).
Ownership	Recognizes individual, public, and state ownership.	Recognizes multiple forms of ownership, including individual, public, and state ownership, all within the framework of Sharia.
Role of the State	The state is responsible for regulating the economy to prevent	The state plays a role in maintaining justice, regulating distribution, and protecting vulnerable groups.

Aspect	Pancasila Economic System	Islamic Economic System
	monopolies and ensure equitable distribution.	
Ultimate Orientation	Social justice for all Indonesian people.	<i>Falah</i> , referring to welfare and success in both worldly and spiritual dimensions.

Source: Farikhin (2022); Marsudi & Purbasari (2022)

The Pancasila economic system and Islamic economics therefore have historically different philosophical foundations, but both are rooted in spiritual and moral values that emphasize human welfare. Pancasila, formulated as the foundation of the Indonesian state, places Belief in the One and Only God (*Ketuhanan Yang Maha Esa*) as its first principle. This affirms that economic activities should be grounded in moral values, ethics, and social justice (Marsudi & Purbasari, 2022). This principle is consistent with Islamic economics, which is rooted in *tawhid*, namely the belief that all human activities, including economic activities, should ultimately be oriented toward devotion to Allah (Farikhin, 2022).

Pancasila emerged as a political consensus and national ideology of Indonesia, whereas Islamic Economics derives its normative foundations from the Qur'an and Hadith. Pancasila is inclusive and applicable to all groups within the Indonesian nation, while Islamic Economics is grounded in religious norms. However, this difference does not prevent compatibility, because their fundamental values—justice, welfare, and solidarity—remain broadly aligned. Farikhin (2022) emphasizes that Islamic economics can develop within the framework of the Pancasila state without requiring changes to the country's constitutional system.

Table 2. Differences between the Pancasila and Islamic Economic Systems

Aspect	Pancasila Economic System	Islamic Economic System
Foundational Basis	Political consensus of the Indonesian nation, Pancasila, and the 1945 Constitution.	Revelation from the Qur'an, the Sunnah of the Prophet Muhammad, and <i>ijtihad</i> by Islamic scholars.
Primary Objective	Social welfare and prosperity within the framework of national economic development.	<i>Falah</i> (worldly and hereafter well-being), justice, and barakah (blessing).
Concept of Ownership	The state controls vital branches of production, while society is free to engage in economic activities as long as they are consistent with the public interest.	Multiple ownership: individual, public, and state ownership; ultimately, all ownership belongs to Allah.
Economic Instruments	Cooperatives, state-owned enterprises (SOEs/BUMN), state regulations, distributive policies, and protection of small and vulnerable groups.	<i>Zakat</i> , <i>infāq</i> , <i>ṣadaqah</i> , <i>waqf</i> , prohibition of <i>riba</i> , profit-sharing systems (<i>mudharabah</i> and <i>musyarakah</i>), and <i>hisbah</i> (market supervision).
Ethical Orientation	Universal national morality based on <i>gotong royong</i> , familial principles, and social solidarity.	Islamic ethics (<i>akhlak</i>), including honesty, trustworthiness, responsibility, and awareness of

Aspect	Pancasila Economic System	Islamic Economic System
		accountability in the hereafter (<i>ma'ad</i>).
Role of the State	The state actively regulates the economy and prevents economic resources from being controlled by a small number of groups.	The state is responsible for protecting basic needs, upholding justice, and supervising markets to ensure compliance with <i>Shariah</i> .
Ultimate Orientation	Social justice within the framework of national values.	Worldly and hereafter welfare (<i>falah</i>) within the framework of <i>maqāṣid al-sharī'ah</i> .

Source: [Farikhin \(2022\)](#) and [Marsudi & Purbasari \(2022\)](#)

Despite their strong conceptual compatibility, the implementation of both systems in Indonesia still faces challenges. [Marsudi & Purbasari \(2022\)](#) highlight that national economic practices remain largely influenced by liberal economic orientations, meaning that Pancasila values often remain at the normative level. Similarly, Islamic economics in Indonesia remains concentrated primarily in the Islamic financial sector and has not yet been fully integrated into national economic policy. This indicates a gap between the ideal principles of the systems and their practical implementation.

The compatibility between the Pancasila economic system and Islamic economics creates considerable opportunities for integration at both the conceptual and practical levels. Conceptually, integration can be pursued through the development of a national economic framework that upholds Pancasila values while strengthening them through Islamic principles, for example, by promoting productive *zakat*, Islamic cooperatives, and people-oriented state-owned enterprises. Practically, such integration can be directed toward strengthening redistributive policies, ensuring equitable management of natural resources, and protecting vulnerable groups. Thus, although both systems ultimately pursue social justice and human welfare, they employ different approaches to achieving these objectives. Understanding these differences is important to ensure that their integration is not interpreted as a complete unification of the two systems, but rather as a synergy that draws upon the strengths of each system to develop an economic model distinctive to Indonesia.

Implementation of the Pancasila economic system and Islamic economics

The implementation of the Pancasila Economic System in Indonesia is reflected, among other aspects, in the development of cooperatives as a form of a people-centered economy based on familial principles and *gotong royong* (mutual cooperation). According to data from the Ministry of Cooperatives and SMEs in 2024, there were more than 130,000 active cooperatives with over 28 million members, while East Java had approximately 22,000 cooperatives with more than 4.6 million members ([Syaharani, 2024](#)). Cooperatives demonstrate how the principles of joint enterprise and equitable distribution of benefits can be applied in community economic activities. This is consistent with Hatta's view that economic democracy should provide people with access to and control over economic resources ([Pohan et al., 2018](#)). The state also plays an important role in ensuring that economic activities are not dominated by particular groups ([Yuanitasari & Suparto, 2020](#)).

Meanwhile, the implementation of Islamic Economics has developed through institutional sectors, such as Islamic banking and Islamic capital markets, as well as social

sectors through *zakat*, *waqf*, and *sadaqah*. The principles of *al-'adl* and *ta'awun* demonstrate areas of convergence with distributive justice and gotong *royong* within the Pancasila Economic System (Salihin, 2020). Both systems therefore provide opportunities for mutual reinforcement, particularly in promoting equitable distribution, empowerment, and community welfare.

In East Java, this convergence can be observed through the *One Pesantren One Product* (OPOP) program, launched in 2018 to strengthen the economic self-reliance of pesantren through the development of flagship products based on local potential (Amalia et al., 2024). The program is developed through three pillars: *pesantrenpreneur*, *santripreneur*, and *sociopreneur*. By 2025, 1,410 *pesantren* had reportedly developed flagship products, with a target of empowering 2,000 *pesantren* by 2030 (Rif'ah et al., 2025). This context is particularly relevant given that Indonesia has 42,433 *pesantren* with approximately 1.38 million *santri*, while East Java has 7,347 *pesantren* and approximately 297,506 *santri*.

OPOP can be viewed as an implementation locus that brings together the values of the Pancasila economic system and Islamic economics. From the Pancasila perspective, the program reflects *gotong royong*, familial principles, community participation, and the people-centered economy. From the perspective of Islamic Economics, OPOP is relevant to *'adl*, *ta'awun*, *maslahah*, and community economic empowerment. The development of *pesantren*-based enterprises, including batik, agriculture, fisheries, local food products, and *pesantren* cooperatives, demonstrates that *pesantren* can function both as economic actors and as beneficiaries of economic development. This role is further supported by Law No. 18 of 2019 on *Pesantren* and studies demonstrating the potential of *pesantren* for productive economic development (Faqih, 2024).

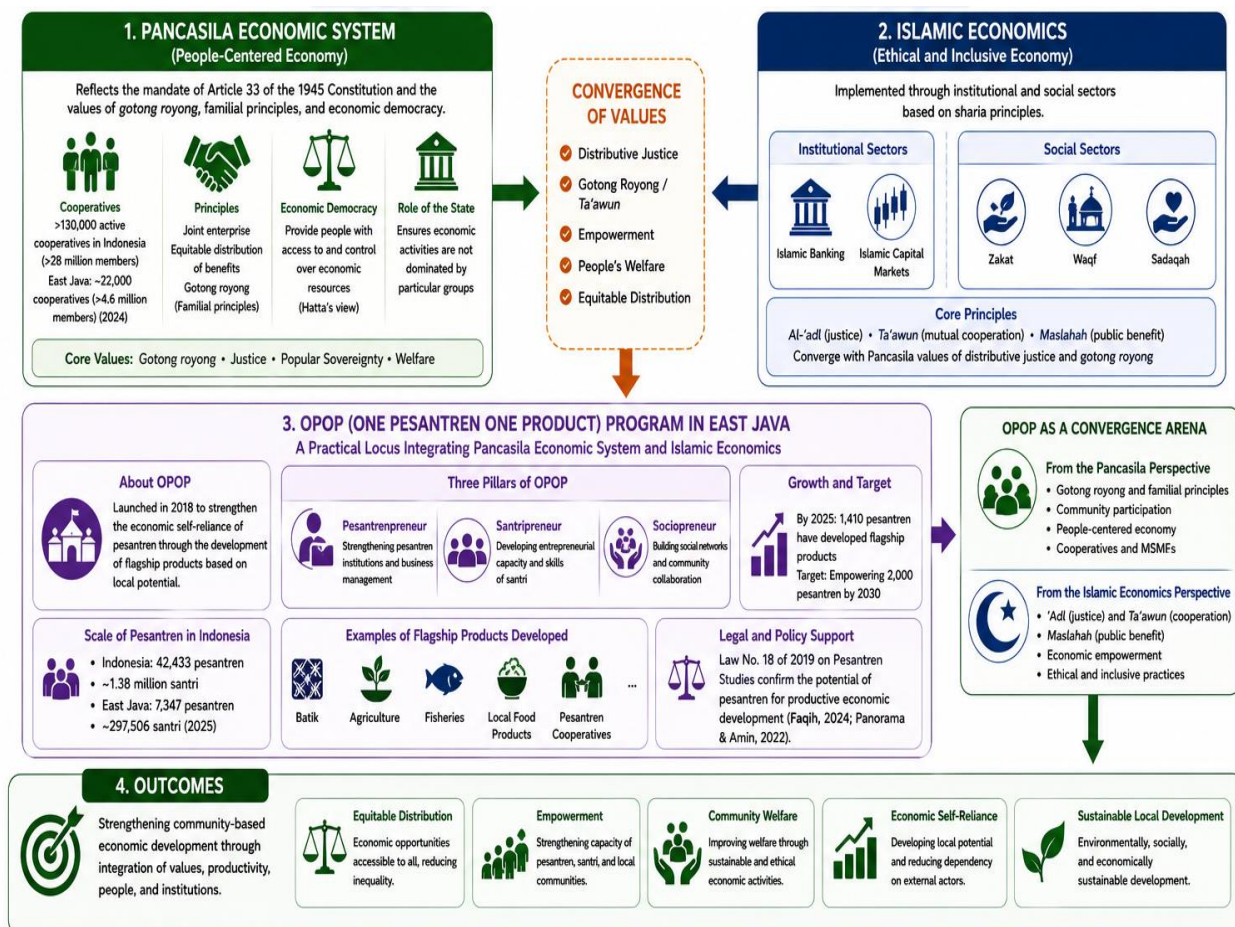


Figure 5. Implementation of The Pancasila economic system and Islamic economics

Thus, OPOP is relevant not only as a *pesantren* economic empowerment program but also as a practical arena for integrating Pancasila values and Islamic economic principles. Such integration has the potential to strengthen community-based economic development through cooperatives, MSMEs, resource management, and local product development oriented toward justice and economic self-reliance. These findings reinforce the position of OPOP as an example of economic development that connects values, community, productivity, and institutions within the Indonesian context (Rif'ah et al., 2025).

Conclusion

This study demonstrates that the Pancasila economic system and Islamic economics have value compatibility, particularly in terms of justice, social solidarity, collective welfare, and moral responsibility in economic activities. Ibn Khaldun's perspective strengthens this relationship through the concepts of '*asabiyyah*', *kasb*, and just governance, which help explain the relationship among values, solidarity, productivity, and community welfare. The integration of the two systems does not imply the unification of all their principles but rather the development of a synergy of values within Indonesia's social and institutional context.

At the practical level, local wisdom and the *pesantren* economy provide important spaces for implementing these values. The One *Pesantren* One Product (OPOP) program in East Java represents one form of implementation through local product development, entrepreneurship, community empowerment, and *pesantren* self-reliance. OPOP can serve as an implementation locus for a community-based economy, bringing together gotong royong and familial principles in the Pancasila economic system with '*adl*', *ta'awun*, and *maslahah* in Islamic economics.

Practically, the findings indicate the need to strengthen *pesantren* managerial and digital capacities, access to financing and markets, product innovation, and partnerships among government, *pesantren*, academia, and the business sector. Such strengthening is necessary to translate the integration of values into productive, inclusive, and sustainable economic activities. Future research could empirically examine the impact of OPOP on income, employment opportunities, *pesantren* self-reliance, and community welfare to further test the conceptual synthesis developed in this study.

Author's Contributions (CRediT Taxonomy)

Sifwatir Rif'ah: Conceptualization, Methodology, Investigation, Data curation, Formal analysis, Software, Writing – original draft.

Achmad Room Fitrianto: Conceptualization, Methodology, Literature review, Writing – review & editing.

Nor Ismah: Conceptualization, Methodology, Literature review, Writing – review & editing.

Khurul Aimmatul Umah: Conceptualization, Methodology, Literature review, Writing – review & editing.

All authors have read and approved the final version of the manuscript.

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review and conceptual analysis, particularly those related to the One Pesantren One Product (OPOP) program in East Java.

Declarations

Ethical considerations

This study employed a Systematic Literature Review (SLR), bibliometric analysis, and conceptual synthesis based exclusively on previously published academic literature, official documents, and publicly available secondary data. As the research did not involve human participants, interviews, or the collection of personal or confidential information, ethical approval and informed consent were not required. All sources were acknowledged and cited in accordance with established academic standards.

Use of artificial intelligence (AI)

The authors declare that no generative artificial intelligence (AI) tools were used in the preparation, analysis, or writing of this manuscript.

Conflict of Interest

The authors declare that they have no conflicts of interest that could have influenced the conduct, analysis, interpretation, or reporting of this research.

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