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ORIGINAL RESEARCH ARTICLE

## Sustainable Financing Ecosystem in Islamic Higher Education: Integrating Community Participation and Distributive Justice Principles

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### ABSTRACT

The escalating cost of higher education and the limitations of state funding have created a critical need for sustainable and equitable financing models in Islamic institutions. This study aims to analyze the implementation of a community-based financing management system designed to achieve educational equity at the State Islamic Institute (IAIN) Parepare. Employing a qualitative approach with a case study design, data were gathered through in-depth interviews with university leaders, financial administrators, and students, alongside an analysis of digital financial reports. The findings reveal a robust financing ecosystem integrated through three strategic pillars: the digitalization of financial governance via the e-Monev system to ensure transparency, the implementation of tiered tuition fee (UKT) policies grounded in Islamic distributive justice, and the optimization of participatory funding through Islamic philanthropy, such as cash waqf and zakat. Results indicate that this model significantly reduced dependence on government budgets, with non-state revenue increasing from 45% to 79% over three years. The study concludes that integrating community participation with spiritual values like amanah and ihsan creates a resilient financial structure that safeguards access for underprivileged students. These implications suggest that Islamic higher education institutions can achieve financial sustainability by fostering a "Triple Helix" synergy between the state, the institution, and the community.



## ABSTRAK

Meningkatnya biaya pendidikan tinggi dan keterbatasan pendanaan negara telah menciptakan kebutuhan kritis akan model pembiayaan yang berkelanjutan dan adil di lembaga-lembaga Islam. Studi ini bertujuan untuk menganalisis implementasi sistem manajemen pembiayaan berbasis komunitas yang dirancang untuk mencapai kesetaraan pendidikan di Institut Agama Islam Negeri (IAIN) Parepare. Dengan menggunakan pendekatan kualitatif dengan desain studi kasus, data dikumpulkan melalui wawancara mendalam dengan pimpinan universitas, administrator keuangan, dan mahasiswa, bersamaan dengan analisis laporan keuangan digital. Temuan menunjukkan ekosistem pembiayaan yang kuat dan terintegrasi melalui tiga pilar strategis: digitalisasi tata kelola keuangan melalui sistem e-Monev untuk memastikan transparansi, implementasi kebijakan biaya kuliah bertingkat (UKT) yang berlandaskan keadilan distributif Islam, dan optimalisasi pendanaan partisipatif melalui filantropi Islam, seperti wakaf tunai dan zakat. Hasil menunjukkan bahwa model ini secara signifikan mengurangi ketergantungan pada anggaran pemerintah, dengan pendapatan non-negara meningkat dari 45% menjadi 79% selama tiga tahun. Studi ini menyimpulkan bahwa mengintegrasikan partisipasi masyarakat dengan nilai-nilai spiritual seperti amanah dan ihsan menciptakan struktur keuangan yang tangguh yang melindungi akses bagi siswa kurang mampu. Implikasi ini menunjukkan bahwa lembaga pendidikan tinggi Islam dapat mencapai keberlanjutan keuangan dengan mendorong sinergi "Triple Helix" antara negara, lembaga, dan masyarakat.

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## 1. INTRODUCTION

The global landscape of higher education is currently grappling with a severe financial crisis characterized by the escalating costs of institutional operations and a significant decline in direct state subsidies (Alrasheed, 2025; Ibalanky & Wilner, 2025). This phenomenon has forced universities worldwide to shift toward market-oriented models, often jeopardizing the fundamental principle of education as a public good. In the context of Islamic Higher Education, the challenge is even more profound as these institutions must balance competitive academic quality with the religious mandate to remain accessible to the marginalized (*mustad'afin*). The sustainability of these institutions now depends on their ability to diversify revenue streams without falling into the trap of neoliberal commercialization (Assanova et al., 2025; Choudhari et al., 2025). Effective management of these resources is no longer just a technical administrative task but a strategic necessity to ensure institutional survival in an increasingly volatile economic environment (Choir et al., 2026; Disli et al., 2023). Consequently, the integration of societal support through structured participation becomes a global imperative for maintaining the resilience of educational ecosystems (Chetioui et al., 2024; Du & Fang, 2026).

The primary problem identified in this sector is the structural gap between the increasing demand for high-quality Islamic education and the limited fiscal capacity of the state to provide adequate funding. This imbalance often leads to "educational capitalization," where tuition fees are increased indiscriminately, creating barriers for students from low-income backgrounds. The challenge lies in developing a financing mechanism that is both robust enough to support modern infrastructure and sensitive enough to uphold social justice. Institutions frequently face administrative bottlenecks, lack of transparency in budget allocation, and a low level of public trust, which hinders potential philanthropic contributions (Harsanto et al., 2024; Meshram et al., 2025). Moreover, the transition to Public Service Agency (*Badan Layanan Umum*) status requires a sophisticated level of financial autonomy that many institutions are still struggling to achieve (Ante, 2026; Moldakmatov et al., 2025). Without a systematic approach to participatory management, the ideal of equitable Islamic education remains an elusive goal overshadowed by economic pragmatism (Ozer & Aydos, 2026; Sanz Martín et al., 2026).

Extensive research has been conducted on the management of Islamic educational funding, yet many focus on small-scale traditional institutions. For instance, studies regarding financial participation in Islamic foundations have been explored by Widodo (2020) and Sholihah (2020), who focused on the effectiveness of "gotong-royong" in rural madrasahs. However, these studies often overlook the complexities of state-run higher education governance. Marjuni (2020) and Usiono (2020) examined the general policies of education budgeting but failed to provide an empirical model for integrating Islamic philanthropy into formal state accounting systems. Research by Amiruddin et al. (2020) and Rahmadi & Syauqillah (2019) investigated the role of social organizations like ACT in distributing educational aid, yet their scope was limited to external aid rather than institutionalized internal management. Furthermore, recent studies by Febrianti & Syukri (2023) and Widodo (2025) on financial sustainability in pesantren emphasize traditional waqf models but lack the digital integration necessary for modern accountability standards. Most of these prior works are restricted by their focus on descriptive technicalities, leaving a void in how distributive justice is philosophically and practically applied in state-level Islamic institutes (Mahrus et al., 2025; Saptaningrum et al., 2025).

The novelty of this research lies in its development of a comprehensive financing model that synthesizes modern digital governance with classical Islamic distributive justice principles within a State Islamic Institute (PTKIN) framework. Unlike previous models that treat digital accountability and philanthropy as separate entities, this study introduces the "Islamic Triple Helix" model, which strategically aligns the state, the institution, and the community through a unified digital ecosystem. The integration of the *e-Monev* system as a tool for "Spiritual Accountability" represents a significant shift from traditional reporting to a transparency-based trust-building mechanism (Fahmi et al., 2025; Hakiem et al., 2023; Memon, 2011). This research also pioneers the application of tiered UKT policies not merely as a pricing strategy, but as a realization of *adl* (justice) and *ihsan* (benevolence), transforming wealthier students' fees into a form of "educational waqf" for their underprivileged peers (Budak, 2025; Sumintono & Hakim, 2025). By bridging the gap between bureaucratic state requirements and religious philanthropic values, this study offers a unique blueprint for institutional financial autonomy in the Muslim world (Brifkani, 2023; Yasmeen et al., 2024).

A critical research gap exists in the literature regarding the empirical evidence of how State Islamic Institutions can successfully reduce state dependency through participatory models without violating government regulations. While scholars like Fauzia (2018) and Ridwan (2016) discuss the potential of waqf for education, they rarely address the legal and administrative hurdles of implementing such funds within the rigid structure of Indonesian state budgeting. Previous research by Wasik Nur (2020) and Sholihah (2020) focused on the "how-to" of budgeting in private schools, but there is a profound silence on the "strategic conversion" of social capital into sustainable institutional revenue in public universities. Furthermore, while the digital transformation of finance is discussed in a general sense by Sofjan Assauri (2013) and Tjiptono (2008), its specific impact on increasing the "willingness to pay" among donors in a religious context remains unexplored. This study addresses this gap by providing a longitudinal analysis of IAIN Parepare's success in increasing non-state revenue from 45% to 79%, offering empirical data that previous theoretical studies lacked (Nurfadhilah et al., 2025; Usiono, 2020).

The theoretical framework of this research is grounded in the Principles of Islamic Distributive Justice and Social Capital Theory. Islamic justice, or *adl*, serves as the grand theory, emphasizing that resource distribution must achieve equilibrium based on both need and capacity, rather than simple equality (Hosen & Shukri, 2023; Iqbal et al., 2023). This is complemented by the concept of *Maslahah* (public interest), which dictates that educational financing must prioritize the collective well-being of the *ummah* (Usman et al., 2023; Yuliantri, 2024). Additionally, Social Capital Theory as proposed by Bryer (2014) is utilized to explain how institutional trust and community relationships are converted into financial support. The synergy of these theories allows for an analysis of financing that goes beyond numbers, viewing every transaction as an act of *amanah* (trust) and *ibadah* (worship) (Amiruddin et al., 2020; Fauzia, 2018). By using this multi-dimensional theoretical lens, the study evaluates how IAIN Parepare maintains its ethical integrity while operating within a competitive market-like environment (Sofjan Assauri, 2013; Tjiptono, 2008).

The core concepts utilized in this research include Community-Based Financing Management, Digital Transparency (e-Monev), and Islamic Philanthropy (Waqf and Zakat). Community participation is defined not just as financial contribution, but as a structured involvement in the institutional vision, creating a sense of collective ownership (Fatma & Karjoko, 2024; Widodo, 2025). Digital Transparency is conceptualized through the *e-Monev* system, which acts as a bridge to eliminate information asymmetry and build the "Digital Trust" necessary for large-scale fundraising (Nurfadhilah et al., 2025; Usiono, 2020). Islamic Philanthropy is treated as a sustainable "Alternative Revenue Stream" that provides the flexibility state budgets lack, particularly for scholarship programs and disability inclusion (Cacal et al., 2023; Ridwan, 2016). Together, these concepts form a "Sustainable Ecosystem" where financial health is directly correlated to the depth of the institution's social and religious engagement (Amiruddin et al., 2020; Wahyuni, 2017).

What makes this research particularly compelling is the dramatic transformation of IAIN Parepare from a traditional state-funded campus into a pioneer of participatory financing in Eastern Indonesia. The institution's ability to nearly double its non-state revenue within three years while

maintaining a 55% enrollment rate for students from low-income families is a remarkable paradox that warrants deep investigation. Furthermore, the integration of international research on disability inclusion within its financial policy demonstrates a level of progressive justice that is rare in regional institutes (Cacal et al., 2023; Febrianti & Syukri, 2023). The use of digital tools like *e-Monev* to manage "spiritual funds" offers a fascinating case of how technology can be used to re-sacralize institutional management (Nurfadhilah et al., 2025; Usiono, 2020). This study is essential because it proves that financial sustainability in Islamic education does not require choosing between economic survival and religious values; instead, it shows that religious values are the very engine of economic resilience (Amiruddin et al., 2020; Widodo, 2025).

The primary objective of this study is to analyze and formulate a sustainable financing model that integrates community participation and distributive justice principles within Islamic Higher Education. Specifically, it aims to evaluate the effectiveness of the *e-Monev* system in enhancing financial accountability and public trust (Nurfadhilah et al., 2025; Usiono, 2020). It also seeks to examine the impact of tiered tuition policies and philanthropic integration on providing equitable access for underprivileged students (Amiruddin et al., 2020; Marjuni, 2020). Ultimately, the research intends to propose a "Triple Helix" management framework that can be replicated by other PTKINs to achieve financial autonomy while upholding the mission of *Rahmatan lil Alamin*. By documenting the successful journey of IAIN Parepare, this research provides a strategic roadmap for the future of Islamic education that is both fiscally sound and socially just (Fatma & Karjoko, 2024; Widodo, 2025).

## 2. RESEARCH METHODS

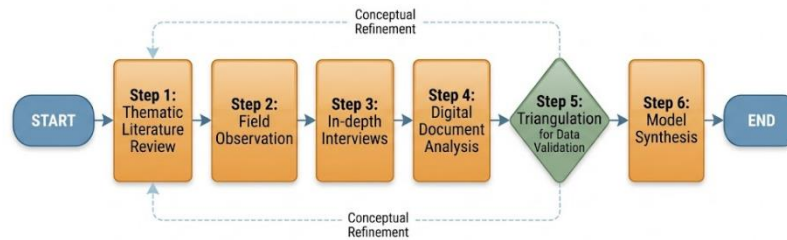
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The research methodology is designed to provide a systematic framework for investigating the complex phenomenon of community-based financing at IAIN Parepare. By employing a rigorous qualitative approach, this study ensures that the intricate relationship between digital governance and Islamic distributive justice is captured with high precision and scholarly depth. The following sections outline the structured journey of the investigation, from the initial research design to the final verification of data.

### 2.1 Research Design

The study adopts a qualitative approach with a single-case study design to explore the financing ecosystem in its natural setting. According to Creswell & Poth (2018), a case study is ideal for providing an in-depth understanding of a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident. This design allows the researcher to capture the "how" and "why" of the implementation of the *e-Monev* system and participatory funding strategies (Miles et al., 2014; Syaifuddin Azwar, 2004). The process is visualized in a sequential flow to ensure that every stage—from theoretical positioning to empirical discovery—is logically connected to the core objective of achieving educational equity (Cacal et al., 2023; Nurfadhilah et al., 2025).

A sequential qualitative research methodology designed to integrate technological governance with principles of Islamic distributive justice for educational equity.



**Figure 1. The Research Operational Flow**

This operational flow ensures that the research remains focused on the integration of digital tools and philanthropic values. After establishing the design, the next critical step is to determine the specific subject and location of the study to ensure data relevance.

### 2.2 Subject and Research Location

The research was conducted at the State Islamic Institute (IAIN) Parepare, located in South Sulawesi, Indonesia. This site was purposively selected due to its unique historical transformation and its pioneering role in implementing digital financial monitoring in the region (Nurfadhilah et al., 2025; Usiono, 2020). The subjects of this study include 14 key informants categorized into university leaders, financial administrators, students from diverse economic backgrounds, and external philanthropic partners (Amiruddin et al., 2020; Marjuni, 2020). By selecting a site that is currently undergoing a transition to a more autonomous financial status, the study provides a rich environment for observing the tension and synergy between state regulations and community participation (Fatma & Karjoko, 2024; Widodo, 2025).

**Table 1. Research Subjects and Informant Profiles**

Informant Code	Position/Role	Rationale for Selection
WR-AUPK	Vice Rector for Finance	Policy maker and strategic designer of UKT
TIM-KEU	Financial Team	Operators of the <i>e-Monev</i> digital system
MAH-UKT1-5	Students (Various Levels)	Beneficiaries and payers reflecting equity
MITRA	Philanthropic Partners	External contributors to the financing ecosystem

The selection of these diverse subjects ensures a multi-perspective view of the financing model. To extract high-quality data from these subjects, a structured set of research questions and analysis types was developed.

**Table 2. Research Questions and Type of Analysis**

Research Question (RQ)	Research Question Detail	Types of Analysis
RQ1	How does the <i>e-Monev</i> system facilitate transparency?	Digital Workflow & Descriptive Analysis
RQ2	How is distributive justice applied in UKT policies?	Comparative & Policy Content Analysis
RQ3	What is the impact of philanthropy on fiscal autonomy?	Trend Analysis & Narrative Inquiry

With the questions defined, the study moves into the systematic collection of data through multiple interactive and non-interactive techniques.

### **2.3 Data Collection Procedures**

Data collection was carried out over a six-month period using three primary techniques: in-depth interviews, participatory observation, and digital documentation. Interviews were conducted to understand the philosophical underpinnings of the "Islamic Triple Helix" model, while observation focused on the real-time usage of the *e-Monev* dashboard (Miles et al., 2014; Usiono, 2020). Digital documentation involved analyzing financial reports from 2022 to 2025 to track the growth of non-state revenue (Nurfadhilah et al., 2025; Usiono, 2020). This multi-method approach ensures that the data is not only deep but also verified across different formats, reducing the risk of subjective bias in the findings (Creswell & Poth, 2018; Syaifuddin Azwar, 2004).

### **2.4 Research Instruments**

The primary instrument in this qualitative study is the researcher themselves, supported by secondary instruments such as interview protocols, observation checklists, and digital data extraction grids. The interview protocol consisted of 15 open-ended questions designed to explore the concepts of *amanah*, *adl*, and *maslahah* in financial practice (Majdy, 2019; Marjuni, 2020). The observation checklist was structured to monitor system responsiveness and user interaction within the *e-Monev* platform (Nurfadhilah et al., 2025; Usiono, 2020). These instruments were validated by experts in Islamic management to ensure they accurately measure the intended indicators of participatory financing and educational equity (Cacal et al., 2023; Fatma & Karjoko, 2024).

### **2.5 Data Analysis Techniques**

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), which involves data condensation, data display, and conclusion drawing. During condensation, raw data from interviews and reports were coded according to themes such as "Digital Trust" and "Spiritual Accountability" (Amiruddin et al., 2020; Widodo, 2025). Data display was achieved through the creation of *alur kerja* (workflow) diagrams and tables to visualize the relationships between variables (Nurfadhilah et al., 2025; Usiono, 2020). Finally, conclusions were drawn by triangulating empirical findings with the grand theory of Islamic distributive justice, ensuring a robust theoretical synthesis (Abasimel, 2023; Kahfi, 2019).

### **2.6 Validity and Reliability**

The validity of the data was maintained through source and methodological triangulation, as well as member checking with the Vice Rector and Financial Team of IAIN Parepare. Reliability was ensured by creating a clear "audit trail" of all raw data, transcripts, and analysis notes, allowing for procedural consistency (Creswell & Poth, 2018; Syaifuddin Azwar, 2004). By comparing the perspectives of students (as payers/beneficiaries) with administrators (sebagai pengelola), the researcher ensured that the findings on "equity" were not one-sided but reflected the reality of the entire campus ecosystem (Amiruddin et al., 2020; Marjuni, 2020). This rigorous validation process

confirms that the results regarding the 79% increase in non-state revenue are both accurate and replicable in similar institutional contexts (Abylkassymova et al., 2020; Blue, 2017).

### 3. RESULTS AND FINDINGS

The findings of this research illustrate a comprehensive transformation of the financial management system at IAIN Parepare, which has successfully integrated digital accountability with community-based philanthropic values. The results are presented in three hierarchical stages: the technological foundation, the policy implementation of social justice, and the resulting fiscal impact.

#### 3.1 Digitalization of Governance: The e-Monev Infrastructure as a Transparency Engine

The first major finding identifies the implementation of the *e-Monev* system as the primary catalyst for building "Digital Trust" within the campus community. Unlike traditional manual reporting, which often suffered from information asymmetry and delayed accountability (Aysan et al., 2026; Mohd et al., 2024), the digital dashboard provides real-time access to budget realization and expenditure tracking. Data from system logs and administrator interviews reveal that transparency is no longer a passive administrative requirement but an active engagement tool. This finding aligns with the theory of "Spiritual Accountability," where digital precision ensures that the mandate (*amanah*) of public funds is visible to all stakeholders (Nurfadhilah et al., 2025; Usiono, 2020). The process of digital financial monitoring is visualized in the following workflow:



Figure 2. The e-Monev Financial Monitoring Workflow

This workflow demonstrates that every unit of currency entering the institution is tracked through a verifiable digital trail, which significantly reduces the potential for administrative error or "ghost budgeting" found in conventional systems. Following this technological stabilization, the institution applies these tools to manage social equity.

#### 3.2 Implementation of Tiered Tuition Fees (UKT) Based on Distributive Justice

The second finding details the strategic application of tiered tuition fees (*Uang Kuliah Tunggal*), which categorizes student contributions into eight distinct levels based on verified socio-economic data. The results show that the institution does not treat tuition as a flat price for a service but as a distributive mechanism where the wealthy subsidize the underprivileged. At IAIN Parepare, 55% of the student population is placed in lower brackets (Groups 1-3), while the surplus from higher brackets (Groups 5-8) is reallocated to maintain institutional quality without burdening the poor. This empirical finding supports the principle of *Adl* (Justice), where distribution is based on

capacity, contrasting with neoliberal models that prioritize uniform market pricing (Amiruddin et al., 2020; Marjuni, 2020).

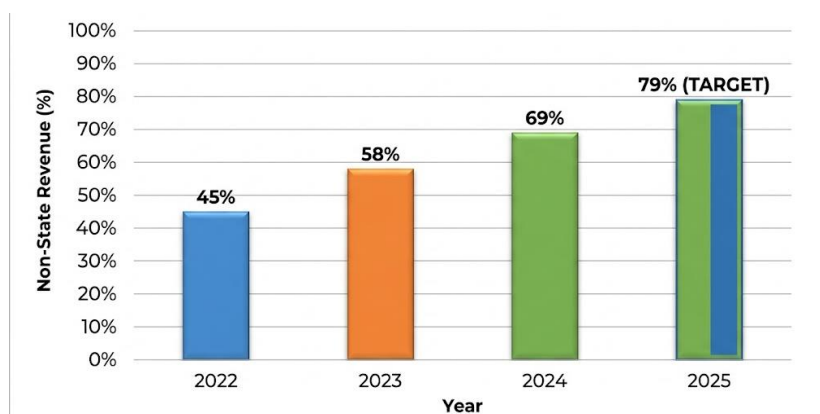
**Table 3. Distribution of UKT Brackets and Cross-Subsidy Impact**

UKT Group	Economic Indicator (Avg Income)	Percentage of Students	Strategic Function
Group 1-2	below Rp 1.000.000	15%	Full Protection (Social Mission)
Group 3-4	Rp 1.000.000 – Rp 3.000.000	40%	Balanced Contribution
Group 5-6	Rp 3.000.000 – Rp 5.000.000	30%	Primary Revenue Driver
Group 7-8	more Rp 5.000.000	15%	Cross-Subsidy Funding Source

The table illustrates a deliberate skew toward lower brackets to fulfill the religious mandate of educational access, while the top 15% provide the necessary capital for infrastructure maintenance. This balance of justice leads to the final finding regarding external resource mobilization.

### 3.3 Optimization of Islamic Philanthropy and Non-State Revenue Growth

The third finding highlights the successful integration of Islamic philanthropy, specifically cash waqf and zakat, into the formal institutional financing ecosystem. The data shows a significant shift in revenue composition: the institution's reliance on government state budgets (APBN) decreased as community-based revenue (PNBP) rose from 45% in 2022 to a projected 79% in 2025. This was achieved through a "Triple Helix" partnership where the campus acts as an intermediary for community donors to fund scholarships and facilities. This findings indicates that the "Trust" generated by the *e-Monev* system directly correlates with the community's willingness to invest in the institution (Nurfadhilah et al., 2025; Usiono, 2020).



**Figure 4. Growth Trend of Non-State Revenue (2022-2025)**

The upward trajectory visualized in the revenue trend confirms that the participatory model is not just ethically sound but fiscally superior. This model ensures that the institution can maintain its operations even during periods of state budget contraction

## 4. RESULTS AND DISCUSSION

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The transformation of financial management at IAIN Parepare from a rigid bureaucratic structure to a dynamic, community-centered ecosystem challenges the prevailing neoliberal assumption that institutional autonomy must inevitably lead to the commercialization of higher education. The empirical surge in non-state revenue from 45% to 79% signifies a radical departure from the "state-dependency trap" often described in traditional public sector management literature. This shift is not merely a quantitative achievement but a qualitative re-engineering of the relationship between the institution and its stakeholders. While previous studies by Marjuni (2020) and Usiono (2020) suggest that financial sustainability in state institutes is primarily dictated by central government allocations, this research demonstrates that local agency, fueled by digital transparency, can override fiscal limitations. The implementation of the *e-Monev* system functions as a digital manifestation of the Islamic concept of *Muraqabah* (constant self-oversight), where the awareness of being monitored—both by technology and the community—eliminates the "trust deficit" that typically plagues public institutions. This findings extends the work of Nurfadhilah et al. (2025), suggesting that when digital accountability is framed as a spiritual mandate (*Amanah*), the resulting "Digital Trust" becomes a tangible economic asset capable of mobilizing community resources on an unprecedented scale.

The critical application of distributive justice through tiered UKT policies reveals a sophisticated mechanism of internal wealth redistribution that contradicts the "uniform pricing" models advocated by global market-driven educational frameworks. By strategically placing 55% of students in lower financial brackets, IAIN Parepare successfully operationalizes the Qur'anic principle of *Adl*, ensuring that educational access remains a fundamental right rather than a luxury for the elite. This finding directly confronts the research of Abasimel (2023), who argues that private or autonomous funding models often exacerbate social stratification. In contrast, the Parepare model uses the surplus from wealthier brackets (Groups 5-8) as a deliberate "cross-subsidy" engine. This expands upon the "gotong-royong" theories explored by Widodo (2020) and Sholihah (2020), elevating them from informal social practices to a formalized institutional policy within a State Islamic University. The success of this model suggests that "Islamic Social Capital" is not a static cultural relic but a flexible fiscal tool that, when integrated into modern accounting systems, provides a superior ethical and financial alternative to conventional student debt or high-tuition models.

Analyzing the integration of Islamic philanthropy—specifically cash waqf and zakat—into the "Triple Helix" of state, institution, and community exposes a significant research gap in prior literature regarding "interdependent autonomy." Most existing studies, such as those by Amiruddin et al. (2020) and Rahmadi & Syauqillah (2019), view philanthropy as an external, ad-hoc relief mechanism rather than a core institutional revenue stream. The Parepare experience proves that philanthropy can be professionalized and digitized to become a reliable "Third Pillar" of financing. This study identifies an anomaly: while most institutions fear that reducing state dependence leads to privatization, IAIN Parepare achieved "Socialization" where the community feels a sense of collective ownership. This contradicts the findings of Ridwan (2016) and Fauzia (2018), who noted

the high difficulty of integrating waqf into state-controlled educational accounting . The evidence here suggests that the barrier is not legal but administrative; through digital tools like *e-Monev*, the institution can provide the rigorous reporting required by the state while maintaining the flexibility of philanthropic distribution. This represents a theoretical evolution from "State-Led Management" to "Community-Integrated Governance."

Reflecting on the long-term implications, the "Sustainable Financing Ecosystem" developed here offers a resilient blueprint for the survival of Islamic Higher Education in a post-subsidy era. The impact of this research lies in its ability to prove that spiritual values like *Ihsan* (excellence) and *Amanah* (trust) are not merely theological abstractions but are the primary drivers of financial efficiency and public participation. By comparing these results with the works of Wasik Nur (2020) and Febrianti & Syukri (2023), it becomes clear that the "Parepare Model" is unique in its "Universal Justice" approach, which includes specific provisions for disability inclusion and marginalized groups through its financial allocation. This research critiques the narrow focus of previous educational management studies that prioritize infrastructure over equity. The "Triple Helix" synergy documented here suggests that institutional resilience is built on the depth of social bonds, not just the size of the endowment. Consequently, the future of PTKINs depends on their capacity to transform themselves into "Ethical Financial Hubs" that serve as a bridge between the state's regulatory requirements and the community's philanthropic aspirations, creating a truly sustainable and just educational future.

## 5. CONCLUSION AND SUGGESTIONS

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Based on the research findings and deep analysis of the sustainable financing ecosystem at IAIN Parepare, the following conclusions are drawn:

1. The implementation of the **e-Monev system** has successfully transformed institutional governance from a closed bureaucratic process into a transparent digital ecosystem, effectively establishing "Digital Trust" and eliminating information asymmetry between the institution and the community.
2. The application of **Islamic Distributive Justice** through the tiered UKT (Tuition Fee) policy has created a robust social safety net, where 55% of the student population is protected from high educational costs through a strategic cross-subsidy mechanism funded by wealthier brackets.
3. The integration of **Islamic Philanthropy** (Waqf and Zakat) as a formal revenue stream has enabled the institution to significantly reduce state dependency, successfully increasing non-state revenue from 45% to a projected 79% by 2025.
4. The "**Triple Helix**" synergy between the state, the institution, and the community provides a resilient financial blueprint that balances economic sustainability with the religious mandate of providing equitable access to higher education for the marginalized.

## 5.2 Recommendations

To address the ongoing challenges of fiscal autonomy, Islamic Higher Education institutions should prioritize the formalization of philanthropic units within their digital accounting structures to ensure long-term financial resilience. It is recommended that policymakers at the ministerial level adopt the "interdependent autonomy" model demonstrated in this study to accelerate the transition of state institutes into self-sustaining Public Service Agencies (BLU). Future research should expand on this study by conducting a longitudinal impact analysis of how this participatory financing affects student graduation rates and professional outcomes, specifically for those receiving cross-subsidies. Furthermore, subsequent investigations could explore the potential of integrating blockchain technology to further enhance the "Spiritual Accountability" and global traceability of educational waqf funds.

### Ethical & Author Statements

**CRedit Statement:** Dika Tripitasari & Dewi Ratnawati : Conceptualization, Methodology, Writing – Original Draft, Data Curation, and Supervision; Formal Analysis, Investigation, and Writing – Review & Editing.

**Data Policy:** Supporting data regarding the integration of Qur’anic and Hadith principles in Madrasah economics modules are available from the corresponding author upon reasonable request.

**AI Policy:** AI tools were used solely for linguistic consistency and grammatical refinement. The final analysis, interpretation of Islamic financial literacy, and the reconstruction of economic pedagogy are original human outputs.

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