
JOINT BUSINESS GROUP (KUBE) DEVELOPMENT MODEL USING THE MASLAHAH APPROACH (CASE STUDY OF KUBE MEKAR SARI, BENGKALIS REGENCY)

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Abstract

This study analyzes the development model of the Mekar Sari Joint Business Group (KUBE) in Bengkalis Regency using a *maslahah* approach. KUBE Mekar Sari, a sewing business entity established in 2021, faces significant challenges in terms of sustainability and independence, particularly related to lax internal management, unsystematic financial management, and minimal member participation and effective external assistance. Using a qualitative approach with a case study method, data was collected through in-depth interviews, observations, and document analysis. Analysis was conducted through the lens of *maslahah* (*maqashid al-syari'ah*), encompassing *hifz al-Dīn*, *hifz al-Nafs*, *hifz al-'Aql*, *hifz al-Nasl*, and *hifz al-Māl*. The findings indicate that although KUBE Mekar Sari has internalized ethical values (*hifz al-Dīn*) and provides work flexibility that supports psychological well-being and family responsibility (*hifz al-Nafs* and *hifz al-Nasl*), there is a significant gap in the aspects of asset management (*hifz al-māl*) and knowledge development/participation (*hifz al-'aql*). This study concludes that the KUBE Mekar Sari development model is not yet optimal in achieving holistic well-being due to fundamental weaknesses in internal management and the quality of mentoring. Therefore, it is recommended to strengthen internal management based on *maslahah*, improve the quality of sustainable mentoring, and develop members' capacity to achieve greater independence and sustainability.

Keywords: Cooperative Business Group (KUBE), *Maslahah*, Economic Empowerment, Case Study, *Maqashid al-Syari'ah*

INTRODUCTION

. The challenges of economic sustainability in underprivileged communities require an empowerment model that focuses not only on increasing income but also on strengthening values of togetherness and the common good (Soemitra, 2021). In this context, the Joint Business Group (KUBE) program, initiated by the Ministry of Social Affairs of the Republic of Indonesia, is one group-based social intervention strategy to address structural poverty (Fadli, 2024). KUBEs are formed as collective microeconomic entities, prioritizing cooperation and mutual assistance among poor community members to develop productive businesses. The goal is to encourage economic independence, strengthen social solidarity, and create alternative economic mechanisms amidst limited community access.

The KUBE program has been implemented nationally, including in Bengkalis Regency, Riau Province. This region boasts significant natural resource potential, but still retains pockets of poverty in several sub-districts. According to data from the Bengkalis Regency Social Service, by the end of 2024, there were 44 active KUBEs spread across 11 sub-districts. Bengkalis District has the largest number of KUBEs, with 19, followed by Bantan District with 11, and Mandau and Bathin Solapan Districts with 5 each (Fadli, 2024). The local government allocated IDR 2.49 billion from the regional budget (APBD) for this program, which includes capital and operational assistance for KUBEs and Productive Economic Units (UEP) for people with disabilities.

The KUBE program not only provides economic assistance but also serves as a form of empowerment involving training, group institutional formation, and social development. Several KUBEs in Bengkalis have developed productive business units such as cattle and goat farming, processing cassava and local agricultural products, sewing, home catering, and rice milling (Wira, 2024). Processed products such as cassava chips, local coffee, and even forest honey are part of the micro-economy developed by the groups. These activities not only increase members' incomes but also contribute to the local economies of villages and sub-districts in the region.

However, despite the program's comprehensive policy and technical design, various studies indicate that most KUBEs in Bengkalis Regency have not achieved the desired level of sustainability and independence. In practice, many KUBEs have stagnated or even become inactive after assistance was provided. This issue indicates a gap between policy planning and implementation on the ground.

According to a report from the Bengkalis Regency Social Services Agency, by the end of 2024, only around 60% of KUBEs remained active and productive, while the remainder stagnated or ceased operations (Fadli, 2024). This situation aligns with research by Herniyati et al. (2022), which found that most KUBEs ceased operations within 1–2 years of their establishment due to a lack of ongoing mentoring. The Social Services Agency's limited budget for continuing training after capital assistance has resulted in many groups receiving only initial mentoring, while the business development and strengthening phases receive little attention. This phase is crucial in determining whether a group can become economically independent. The lack of regular facilitator presence results in weak business evaluations, limited member capacity building, and a lack of solutions to internal group challenges (Nasution et al., 2023). This fact reinforces the urgent need for a development model that relies not solely on capital assistance but also prioritizes a sustainable development system. Problems in the management of Joint Business Groups (KUBE) are increasingly complex due to weak internal management, reflected in disorganized organizational structures, minimal transparency in financial management, and poor group leadership. Field findings in Bantan Tengah Village indicate that several KUBEs experience organizational dysfunction, such as a lack of clear division of tasks among

administrators, the lack of periodic financial reporting, and a tendency toward authoritarian business decision-making. This situation triggers internal conflict, diminished member motivation, and diminished trust in the group's existence and performance. These weaknesses in leadership and organizational skills are generally rooted in the low education levels and lack of managerial experience of the members, the majority of whom come from families with lower-middle incomes.

These mentoring and management factors are closely interrelated (Nurbaiti et al., 2023). The lack of consistently competent mentors makes it difficult for KUBEs to identify viable business opportunities, organize the division of labor, and develop marketing strategies. Some groups even lack long-term business plans, resulting in their businesses running aimlessly and being unable to adapt to market changes. This situation has led some KUBEs to become passive and exist only administratively.

As a concrete illustration of this problem, KUBE Mekar Sari in Sungai Pakning Village, Bengkalis Regency, which has been operating in the sewing business since 2021, also faces similar challenges. Initial observations and information from members indicate that KUBE Mekar Sari has a formal structure but lax practices, unsystematic financial management, and obstacles to member participation and ongoing external mentoring. These conditions have resulted in suboptimal management and development of KUBE Mekar Sari. Research by (Harahap et al., 2022) also highlighted the need for business groups for external assistance, both financial and non-financial. This suggests the need within the framework of value-based empowerment, the *maslahah* approach offers a conceptual solution to strengthen the social and spiritual aspects in KUBE development. Explaining that *Maqasid al-Shar'ah* is "the purpose or intent behind the enactment of a law" and is "a privilege in Islamic teachings, so that anything that contradicts it is considered behavior that is inconsistent with the intent and purpose of the revelation of Islamic teachings (Nurhayati et al., 2022). The concept of *maslahah*, as developed by Imam Al-Ghazali, emphasizes the maintenance of five basic principles of human life (*maqasid al-shari'ah*): religion, life, reason, lineage, and property (Oktavia & Batubara, 2024). If implemented in business group management, *maslahah* values can guide decision-making that is fairer, more collective, and oriented towards the common good. Strengthening this aspect is expected to foster a sense of moral responsibility, strengthen social ties, and direct the group's economic activities so that they are not solely focused on profit, but also pay attention to ethical values and business blessings (Zuhada Hsb et al., 2023).

Thus, this study aims to analyze in depth the development model of Joint Business Groups. (KUBE) Mekar Sari in Bengkalis Regency using the *maslahah* (*maqashid al-syari'ah*) approach. The analysis was aimed at identifying and evaluating internal weaknesses (management, production, marketing, and finance), as well as assessing the effectiveness of external support from the Social Service. In addition, this study also assessed the implementation of *maslahah* values (*hifz al-Dīn*, *hifz al-Nafs*, *hifz al-‘Aql*, *hifz al-Nasl*, and *hifz al-Māl*) in the group's operations, with the ultimate goal of

formulating recommendations for a more sustainable, holistic, and sharia-compliant development model.eed for a more robust development model that is relevant to the local context.

Maslahah is a fundamental concept in Islamic law that aims to realize benefits and prevent harm to humanity. According to Imam Al-Ghazali, maslahah is everything that can maintain the five basic elements of human life, namely religion (dīn), soul (nafs), reason ('aql), offspring (nasl), and property (māl). He emphasized that "maslahah must be within the framework of sharia, not contrary to the text, and be a way to achieve maqashid al-shari'ah" (Al-Ghazali, 1987).

Al-Ghazali did not make maslahah the main legal argument, but as a complement that must follow the rules of sharia. In his view, a valid maslahah to be used as a legal basis must meet three conditions: not contrary to the text, in line with the types of sharia actions, and included in the category of maslahah dharūriyyah which is general and essential (Asiah, 2020). Thus, the orientation of maslahah is not only on worldly benefits, but on benefits that support the purposes of shariah comprehensively.

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧) (الانبياء/21:107)

Meaning: We did not send you (Prophet Muhammad), except as a mercy for the whole world. (Al-Anbiya'/21:107)

This verse is very relevant because the essence of Islamic teachings is to bring goodness (mercy) to the whole world, which is in line with the concept of maslahah (creating benefits and preventing harm). In the context of the development of the Joint Venture Group (KUBE), the problem approach can be used as a normative and operational basis. KUBE as an economic empowerment program for the poor ideally focuses not only on the achievement of financial gains, but also on the achievement of benefits as a whole. For example, a successful KUBE is not only capable of generating income, but also capable of protecting basic values such as honesty (hifz al-dīn), safety of members (hifz al-nafs), empowerment through training (hifz al-'aql), family strengthening (hifz al-nasl), and transparent management of common funds (hifz al-māl).

In line with that, (Arifin, 2024) states that the maslahah approach can provide moral direction for economic policy so that it does not simply follow market logic, but considers social and spiritual values. This shows that the problem-based KUBE development model according to Al-Ghazali will not only strengthen aspects of economic empowerment, but also safeguard substantial Islamic values.

RESEARCH METHODS

This research adopts a qualitative approach using a case study method to in-depth analyze the development model of the Joint Business Group (KUBE) based on the *masalah* approach. This qualitative approach was chosen based on the need to understand the social context, internal dynamics, and the meanings behind the development practices and strategies of KUBE Mekar Sari in Sungai Pakning Village, Bengkalis Regency. The case study was chosen because it allows the researcher to intensively explore the interactions between factors, decision-making processes, business management practices, and Islamic values applied in KUBE Mekar Sari's activities as a specific social unit.

In-depth interviews were used to collect primary data from key informants. Five informants were interviewed: four from the Joint Business Group (KUBE) Mekar Sari: the Chairperson of KUBE (Mrs. Amnah), the Secretary of KUBE (Mrs. Yani), the Treasurer of KUBE (Mrs. Zainab), and one KUBE member (Mrs. Susi). In addition, an interview was conducted with one external informant, namely Dewi, a KUBE assistant from the Bengkalis Regency Social Service. The presence of external informants is crucial to providing a more comprehensive picture of KUBE dynamics, particularly regarding policies, mentoring strategies, and the challenges faced by local governments in fostering business groups. Therefore, the data obtained is expected to represent two perspectives: the internal perspective of the group and the external perspective of the mentor.

The collected data will be analyzed qualitatively through the stages of data reduction, data presentation, and conclusion drawing (Sugiyono, 2020). During the analysis, *masalah* values will serve as the primary lens for evaluating the business's benefits to members and the surrounding environment, as well as assessing the extent to which Islamic economic principles are implemented in KUBE practices. This approach is expected to uncover the dynamics and complexities of KUBE development holistically and contextually.

RESULT AND DISCUSSION

Profile of the Mekar Sari Joint Business Group (KUBE)

KUBE Mekar Sari was founded in 2021 at the initiative of local residents, particularly women with sewing skills, with a desire to improve their families' economic well-being through collective work. The primary motivation for members to join KUBE was to earn additional income and not solely rely on their husbands' income, as well as to utilize their sewing skills. The group's formation was also motivated by an offer of assistance from the Social Services Department, which was then followed up with a proposal by the group.

KUBE Mekar Sari has an organizational structure consisting of a chairperson, secretary, and treasurer. Mrs. Amnah holds the chairperson position, Mrs. Yani holds the secretary position, and Mrs. Zainab holds the treasurer position. The group has a total of 15 members. Although a general division of duties has been agreed upon, in practice, group activities tend to be irregular, and meetings are infrequent. The chairperson of KUBE, Mrs. Amnah, stated, "We already have a formal structure... But

as time goes on, those roles aren't being implemented as they were at the beginning. Everyone is busy, so group activities are becoming more relaxed." This presents a challenge in maintaining ongoing communication and coordination among members.

The primary business operated by KUBE Mekar Sari is garment sewing, encompassing a wide range of garments made by all group members. The production process is carried out independently by members from their respective homes, from cutting the material and sewing to finishing the finished product. Ms. Nadrah, one of the members, explained, "We don't work together. I usually work from home." This business model provides flexibility for each member to manage their time. Data on the scale of the business, such as production capacity and average turnover, is not readily available. Based on observations and information from members, the group has faced several challenges since its inception, including a lack of responsiveness from some members in carrying out group activities and minimal support from facilitators or social workers. Both of these factors have impacted the suboptimal management and development of KUBE Mekar Sari to date.

The Mekar Sari KUBE Development Model Using the Maslahah Approach

Based on findings and interviews, the current Mekar Sari KUBE development model exhibits the following characteristics:

1. Internal Management Aspects and Implementation of POAC (Planning, Organizing, Actuating, Controlling) Using the Maslahah Approach

In the context of micro and small enterprise development, human resource (HR) management plays a crucial role. The literature indicates that the quality of human resources managers and the availability of business mentors are determining factors for the success of MSMEs and cooperatives, particularly in facing the challenges of the digital era (Ichsan et al., 2023). However, the current situation at Mekar Sari KUBE presents significant challenges in implementing these aspects. Organizationally, KUBE Mekar Sari has a structure consisting of a Chairperson, Secretary, and Treasurer. Mrs. Amnah holds the Chairperson position, Mrs. Afriani holds the Secretary position, and Mrs. Zainab holds the Treasurer position. However, in practice, these roles are not fully implemented. KUBE Secretary, Mrs. Afriani, stated, "It's there on paper, but in practice, it's loose. As secretary, I sometimes also help with sewing because there are so many orders." This statement indicates overlapping roles and a lack of focus on administrative functions, which compromises the effectiveness of group management. Communication between members and administrators generally occurs through WhatsApp groups to convey important information. However, member participation in online communication tends to be passive, with only a few responding to instructions from the administrators. This demonstrates the challenges in building active participation and collective awareness, which are essential for the group's progress.

In KUBE Mekar Sari's operations, the implementation of management functions (POAC) exhibits the following characteristics, with implications for Hifz al-‘Aql (protecting reason/increasing knowledge) and Hifz al-Māl (protecting wealth/economics):

a. Planning: In general, the chairperson's role in planning is to lead the development of the group's vision, mission, and goals, and to formulate strategies for achieving them. The secretary is responsible for assisting with the documentation and administration of the plan, while the treasurer plans financial management. However, in KUBE Mekar Sari, business activity planning still does not follow standard procedures and is unstructured. Members do not develop written long-term plans, resulting in unclear business direction and a lack of adaptability to market changes. The KUBE chairperson, Mrs. Amnah, often makes urgent financial decisions without attending structured meetings, indicating that financial planning is also not systematic. This situation deprives KUBE of opportunities to formulate innovative strategies and anticipate risks, thus suboptimally enhancing the potential for increasing collective knowledge (hifz al-‘aql) and asset management (hifz al-māl).

b. Organizing: The chairperson's role in organizing is to establish a structure, delegate tasks, and assign authority. The secretary manages organizational administration and communications, while the treasurer manages the financial record-keeping system. However, in KUBE Mekar Sari, the formal organizational structure consists of a Chairperson, Secretary, and Treasurer. However, in practice, the division of duties is loose and not implemented optimally. Ms. Afriani (Secretary) sometimes even participates in sewing due to the large number of orders, indicating overlapping roles and a lack of focus on secretarial duties. This results in a lack of specialization and efficiency in task execution, which in turn hinders operational effectiveness and the development of collective reason (hifz al-‘aql) among members in formulating joint strategies. The lack of a shared workplace also diminishes a sense of community and complicates task coordination, which ideally forms the foundation of a strong organization.

c. Implementation (Accruing): In implementation, the chairperson mobilizes and motivates members, the secretary ensures smooth communication and coordination, and the treasurer manages cash flow according to plan. However, in KUBE Mekar Sari, the sewing production process is carried out individually by members from their respective homes, providing flexibility. Ms. Nadrah stated, "I like being able to manage my own time." However, this individual work model reduces direct interaction and opportunities for structured collaboration and collaborative learning. Group activities tend to be irregular, and meetings are infrequent. Member participation in online communication also tends to be passive. This indicates poorly coordinated implementation and a lack of encouragement for joint initiatives from the management, which impacts the

optimization of collective learning (hifz al-'aql) and the achievement of substantive economic well-being (hifz al-nafs).

d. Supervision (Controlling): The chairperson's supervisory role is to monitor performance and ensure goal achievement. The secretary assists with reporting and evaluation documentation, while the treasurer is responsible for audits and financial reporting. However, oversight of business progress and member performance within KUBE Mekar Sari has not been systematically implemented. There are no established quality standards, and product quality is measured by customer satisfaction. Production time efficiency and material usage are suboptimal due to the lack of direct control or a well-organized stock recording system. The lack of regular or digital financial reports makes comprehensive financial evaluations difficult. This weakness in oversight hinders the group's ability to safeguard assets (hifz al-māl) and continuously improve operational efficiency, as there is no clear corrective mechanism implemented by the management or members. Decision-making is typically conducted through discussion, sometimes via WhatsApp groups. However, for important matters, the Chairperson of KUBE, Mrs. Amnah, makes decisions directly, particularly regarding finances. Observations indicate that meetings are not regularly scheduled and attendance is not always full. Although all members are given the opportunity to express their opinions, decisions are often driven by proposals from the chairperson and one or two other active members. This indicates that the decision-making process is not fully inclusive, which can hinder the development of collective reason (hifz al-'aql) because not all members have equal opportunities to contribute ideas and develop shared understanding.

2. Production Aspects and Capacity Building in the Maslahah Approach

The garment sewing process at KUBE Mekar Sari is carried out individually from each member's home. Although there is no rigid division of production tasks, each member works on the garments according to their expertise. The sewing equipment used is generally government-funded and still in good condition. This equipment includes three Black Singer sewing machines, two Janome sewing machines, one embroidery machine, and one edge-fitting machine. The fabrics used range in quality, tailored directly to the specific requirements of each customer order.

There are no established quality standards. Quality is measured by customer satisfaction, as expressed by one loyal customer, Mrs. Sari, who stated, "I am satisfied with Mrs. Amnah's sewing results at KUBE Mekar Sari; they are always neat and meet my expectations." Production time efficiency is suboptimal due to the lack of direct control over working hours, and order completion can fall short of targets. Material use is also inefficient due to the lack of a well-organized inventory system. However, ethical practices exist whereby remaining usable materials are stored for accessories or additions, contributing to efficiency and maintaining hifz al-māl (profitable income). Nevertheless, this lack of systematization hinders profit optimization.

In terms of capacity building directly related to production, the skills development of KUBE Mekar Sari members is largely self-taught. There is no structured training program or standard curriculum to improve members' sewing skills or business knowledge. However, some members use this business as a means to teach sewing skills to their children, although this still lacks a structured curriculum. This demonstrates the potential for increasing collective knowledge (*hifz al-‘aql*) that has not been optimized through formal training programs or structured guidance to support production efficiency and quality.

3. Marketing Aspects in the Maslahah Approach

KUBE Mekar Sari's marketing strategy remains very simple, primarily driven by word of mouth. Product pricing does not yet have a standard and is often adjusted based on direct negotiations with consumers, while promotional efforts are still very limited and unplanned. Mrs. Amnah, the head of KUBE, acknowledged marketing difficulties, saying, "We often struggle with how to promote KUBE's sewing services comprehensively, especially since most people only know me as a seamstress, even though all members can sew from their own homes." This indicates that KUBE lacks a well-planned marketing strategy to reach a wider market and raise awareness of the capabilities of its members. Product innovation is also unplanned, often dependent on consumer demand. This aspect highlights challenges in asset and income management (*hifz al-māl*) due to the lack of a structured strategy to optimize market potential and sustainably increase income.

4. Human Resources (HR) Aspects in the Maslahah Approach

KUBE Mekar Sari provides high work flexibility for its members, allowing them to organize their time and work according to their personal and family needs. This flexibility positively contributes to members' *hifz al-nafs* (self-care), as they can balance domestic roles with productive activities. Improving substantive economic well-being remains a major challenge, but these joint activities have facilitated social interaction and mutual assistance among members. As Ms. Afriani, a member of KUBE Mekar Sari, stated, "The point is to help others. We have the same skills, so we can earn money to support our lives." This statement demonstrates that members are not only focused on increasing income but also on the values of togetherness and non-material concern, which align with the values of *hifz al-nafs* and *hifz al-dinn*.

5. Financial Aspects in the Maslahah Approach

KUBE Mekar Sari's financial management does not yet have a well-organized and transparent system. Improving financial literacy and financial inclusion are crucial factors in the successful management of micro, small, and medium enterprises, as demonstrated in research on the financial behavior of MSMEs in the digital era

(Harahap et al., 2022). KUBE's treasurer, Ms. Zainab, stated, "Money is usually distributed directly according to the number of garments sewn. There is no fixed cash flow." This statement indicates that the primary focus is on direct income distribution, without building a strong financial foundation or allocating funds for development. Financial record-keeping is simple, consisting of a notebook kept by the treasurer, and records are sometimes forgotten due to busy schedules. There are no periodic reports or digital formats, which makes comprehensive financial evaluation difficult. Daily transactions are not systematically managed, and there is no reserve fund for long-term operational needs. Ms. Zainab (Treasurer) acknowledged, "The risk is high because there is no reserve fund. If there are no orders, we have no income."

Despite efforts to be transparent in the verbal communication of financial information, the lack of record-keeping hinders accountability and long-term economic planning, which are essential for safeguarding group assets (*hifz al-māl*). Honesty and trustworthiness in the management of KUBE Mekar Sari remain strong. Mrs. Amnah (Chair) emphasized, "We maintain honesty. Every income is reported to all members. I believe blessings come from openness and trust." Mrs. Nadrah (Member) also stated, "We maintain honesty. If there are overpayments from customers, I inform them. And I also believe that if you work honestly, you will definitely receive sustenance." All members are aware of the direction of the aid funds and business profits because information is communicated openly during meetings or through communication groups. This demonstrates an ethical commitment that aligns with the principle of *hifz al-Din* (maintaining religion/ethics) in transactions and interactions, although the system still needs improvement.

6. Aspects of External Mentoring and Support in the Maslahah Approach

KUBE Mekar Sari has received mentoring from external parties, namely social facilitators from the Bengkalis Regency Social Services. However, these visits were very infrequent and there was no fixed mentoring schedule. The material presented tended to be general and theoretical, making it difficult for members to understand in depth. Furthermore, the facilitators appeared less active in building rapport with members. KUBE Chairwoman, Ms. Amnah, assessed the assistance as "ineffective. They only come once or twice, then disappear. The explanations are also sometimes too general, making it difficult for us to understand."

An interview with a KUBE facilitator from the Bengkalis Regency Social Services Office, Ms. Dewi, revealed that budget constraints and the number of facilitators were the main factors contributing to weak monitoring. She stated that ideally, mentoring should be conducted routinely at least once a month, but in reality, visits are only possible once or twice a year. This situation results in many groups operating independently without regular evaluations. This aligns with findings (Mufti et al., 2025), which emphasize that Islamic economics-based MSME development

strategies must strengthen a sustainable external mentoring system to ensure sustainable business growth, not only economically but also socially.

This perspective confirms that weaknesses stem not only from within KUBE but also from a suboptimal external mentoring system. The lack of intensive communication between facilitators and groups hinders effective knowledge transfer and capacity building (*hifz al-‘aql*). The lack of regular evaluations also hampers the monitoring (controlling) process that should maintain the sustainability of assets and the blessings of the business (*hifz al-māl*). Research (Mufti et al., 2025) also shows that applying the principle of *maslahah* in mentoring strategies can ensure a balance between economic interests and the social well-being of group members. Overall, the existence of KUBE Mekar Sari has a positive impact on the lives of members' families, particularly in meeting children's school needs. Sewing from home allows members to continue to support their children or parents. Some members even use this business as a means to teach sewing skills to their children. This demonstrates KUBE's contribution to family stability and children's education, in line with the principle of *hifz al-nasl* (protecting descendants/family/society). However, as emphasized by (Mufti et al., 2025), without a structured mentoring system based on *maslahah* values, these social and spiritual benefits are difficult to sustain.

CONCLUSION

This study found that the KUBE Mekar Sari development model is still not optimal, despite having a formal organizational structure. The implementation of management functions (POAC) is ineffective due to unstructured business planning, inconsistent division of tasks, and weak communication and coordination among members. Production is carried out independently from each member's home, reducing collective interaction, while marketing remains limited to word-of-mouth promotion without significant innovation. This situation indicates that the group's internal governance remains a major obstacle to business development.

Furthermore, the study also found that external support from the Bengkalis Regency Social Service is ineffective. Mentoring tends to be infrequent, unscheduled, and more theoretical than practical. This makes it difficult for KUBE members to obtain practical guidance in business development, thus preventing the group from maximizing its potential. Weak internal management and minimal external mentoring pose a dual challenge that hinders the sustainability of the group's business.

From a *maslahah* perspective, the implementation of the *maqāsid al-syarī‘ah* values remains partial. The *hifz al-Dīn* aspect is reflected in the members' commitment to honesty and openness, *hifz al-Nafs* and *hifz al-Nasl* are seen in the flexibility of work that supports family balance, while the *hifz al-Māl* and *hifz al-‘Aql* aspects are still weak due to the absence of a formal financial system and ongoing training programs. This condition indicates the need for a development model that not only strengthens internal management and external mentoring, but also explicitly integrates *maslahah* values as a strategic foundation. This is in line with the findings (Mufti et al., 2025) which emphasize that the development strategy of Islamic economic-based MSMEs must place *maslahah* as the main foundation, so that external mentoring not only

functions to increase technical capacity and market access, but also ensures the social and spiritual sustainability of group members. Therefore, the recommended development model for KUBE Mekar Sari is a *maslahah*-based model that is more sustainable, holistic, and aligned with *sharia* principles.

Suggestions

To optimize the sustainability of KUBE Mekar Sari, internal management is needed to be strengthened through structured planning, clear division of tasks, and increased member participation. The financial system needs to be improved with official record-keeping, the establishment of a reserve fund, and regular reporting to maintain *hifz al-Māl*. In terms of capacity, members need to receive technical training, business management, and financial literacy to optimally achieve *hifz al-‘Aql*. Marketing strategies also need to be expanded through the use of digital media, product innovation, and price standardization. Furthermore, the Social Services Agency is expected to increase the intensity of mentoring with more applicable materials and regular evaluations, as well as open collaborations with the private sector or local communities to strengthen market access. With these steps, KUBE Mekar Sari can develop more independently, sustainably, and remain aligned with the values of *maqāṣid al-syarī‘ah*.

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