

Strategies of Adaptation and Resilience for Sharia Entrepreneurship at the Minimarket Business Unit of Pondok Modern Darussalam Gontor Putri 1

Achmad Fajaruddin¹, Ahmad Suminto²

^{1,2}Department of Islamic Economics, Faculty of Economics and Management,
University of Darussalam Gontor, Indonesia

*Corresponding author: achmadfajaruddin@unida.gontor.ac.id

Abstract

This study aims to analyze the Sharia-based entrepreneurial resilience strategies of the mini-market business unit at Pondok Modern Darussalam Gontor Putri 1 (Mantingan, Ngawi) in navigating economic dynamics, as well as to examine the implementation of Sharia principles in its management. A qualitative approach with a case study design was employed. Data were gathered through in-depth interviews, participant observation, and document analysis, and subsequently analyzed using thematic analysis techniques. The findings indicate that the business unit's resilience is built upon four key strategies: the digitalization of operations and marketing; product and service diversification; the strengthening of management and human resources; and the consistent application of Standard Operating Procedures (SOPs). These strategies enable the business unit to maintain sustainability amidst economic shifts, price fluctuations, and changing consumer needs. The implementation of Sharia principles is reflected in the adherence to values such as honesty, trustworthiness, fairness, and transparency; the avoidance of riba (usury) and gharar (uncertainty/ambiguity); and the provision of halal (permissible) and tayyib (wholesome) products. Beyond its function as an economic unit, the mini-market serves as a medium for entrepreneurial learning for female students (santriwati) through the integration of character education, Islamic business ethics, and managerial practice. This study affirms that the pesantren-based Sharia entrepreneurship model possesses strong adaptive capacity to build business resilience while simultaneously generating sustainable economic, educational, and social value.

Keywords: Economic Resilience; Sharia Entrepreneurship; Pesantren; Mini-Market; Islamic Economy.

INTRODUCTION

Amidst increasingly complex global economic challenges, Sharia-based entrepreneurship emerges as a promising alternative for creating a sustainable and equitable economic system. Building resilience in enterprises grounded in Islamic values has become crucial in navigating these economic dynamics. Resilient Muslim entrepreneurs demonstrate not only the ability to weather storms but also a dedication to Islamic principles such as honesty, justice, and social responsibility. By steadfastly adhering to these principles, Muslim business owners can achieve both material and immaterial success (Hikmah et al., 2024).

Islamic boarding schools (*pesantren*) bear a strategic responsibility to act as socio-economic agents and incubators for Sharia-compliant enterprises. These institutions emphasize religious instruction alongside the development of commercial skills grounded in Islamic principles. For instance, mini-markets managed by the schools serve as business units that help implement Sharia entrepreneurship and build the economic resilience of the *pesantren* community. Consequently, these institutions contribute to the creation of an ethical and sustainable economic ecosystem (Alifa et al., 2021).

Pondok Modern Darussalam Gontor Putri 1 an Islamic educational institution in Mantingan, Ngawi has implemented Sharia-based entrepreneurship principles by establishing various business units, such as a mini-market, a student cooperative, the La Tansa depot, a beverage plant, a tailoring service, and others. These business units not only help meet the boarding school's needs but also serve as practical laboratories where female students can apply Sharia entrepreneurship values. By managing these *pesantren* business units, the students are trained to become financially independent, cultivate an entrepreneurial spirit, and understand market dynamics within a Sharia framework (Gontor., 2019).

Managing a minimarket business within an Islamic boarding school environment reflects an effort to integrate Islamic values into daily business practices. A study of the minimarket business unit at Gontor Putri 1 can provide deep insights into Sharia-based entrepreneurial resilience strategies in the face of economic dynamics. In this context, it is important to conduct further research on the implementation of Sharia entrepreneurship principles at Pondok Modern Darussalam Gontor Putri 1. This aims to understand how the mini-market business unit sustains itself amidst economic changes. It is also hoped that this research will assist in developing an adaptive and sustainable Sharia entrepreneurship model. Furthermore, it will contribute to the existing body of research regarding the integration of business practices and education within the *pesantren* (Islamic boarding school) environment.

THEORETICAL REVIEW

1. Sharia Entrepreneurship

a. Definition of Sharia Entrepreneurship

Krahara et al. define Sharia entrepreneurship as a type of business based on Islamic principles that emphasize justice, social responsibility, and ethics in every aspect. Its objective is not merely to generate profit, but also to ensure that all business operations comply with Sharia and provide social and spiritual benefits to the community (Krahara, 2024). Beyond focusing on material profit, Sharia-based businesses also incorporate a spiritual dimension. To attain blessings and mutual benefit, business practitioners are expected to be trustworthy, honest, confident, task-oriented, and result-oriented, while avoiding fraudulent practices (Hamzah, 2021).

In the Islamic economy, entrepreneurship is the endeavor to discover, develop, and combine innovations and opportunities to create greater value in life. This activity must adhere to the teachings of the Prophet Muhammad (PBUH) and reflect the qualities of an ethical and responsible Muslim entrepreneur (Azzahra et al., 2023). Based on the various definitions mentioned above, it can be concluded that Sharia entrepreneurship is a type of business grounded in Islamic principles that emphasizes justice, social responsibility, and ethics. Its objective is not merely to generate profit, but also to ensure that business operations comply with Sharia and provide social and spiritual benefits to the community.

b. Principles of Sharia Entrepreneurship

The principles of Sharia entrepreneurship which serve as the ethical and practical foundation for conducting business in accordance with Islamic values, are as follows (Putra et al., 2025).

1) Honesty (*Shiddiq*)

In Sharia-based entrepreneurship, honesty is the fundamental cornerstone. Business owners are required to be completely honest when dealing with customers, suppliers, and other affiliated parties.

2) Trustworthiness (*Amanah*)

The principle of trustworthiness emphasizes the importance of responsibility and trust in business. An entrepreneur must be trustworthy in the eyes of customers, partners, and all parties involved in the business.

3) Justice (Fairness in Transactions)

Fairness in transactions is a principle requiring that all parties receive their due rights without anyone being disadvantaged. Islam teaches fairness in all aspects of life, including business.

4) Prohibition of *Riba*, *Gharar*, and *Maisir*

The practices of *riba* (usury/interest), *gharar* (uncertainty/ambiguity), and *maisir* (gambling/speculation) are strictly prohibited in Sharia entrepreneurship. These practices are considered harmful and contrary to Islamic principles of justice.

5) Social Responsibility

A Sharia entrepreneur does not focus solely on personal profit but also bears a social responsibility to assist the community and the environment.

6) Sustainability

Sharia entrepreneurship encourages sustainable business practices that maintain social and environmental balance for future generations while generating economic profit.

7) Integrity and Ethics

All commercial endeavors must be grounded in the highest standards of honesty and integrity. When making commercial decisions, a Sharia entrepreneur must always uphold moral and ethical standards. The ideas above demonstrate that Sharia entrepreneurship prioritizes blessings, justice, and social well-being alongside financial wealth.

c. Challenges and Opportunities in Sharia Entrepreneurship (Albar et al., 2024)

The following are the challenges and opportunities in Sharia entrepreneurship:

1) Challenges in Sharia Entrepreneurship

a) Lack of Sharia Literacy and Education

Many business operators lack an understanding of Sharia principles such as the prohibitions against *riba* (usury/interest), *gharar* (uncertainty/ambiguity), and *maisir* (gambling) resulting in business practices that do not align with Islamic values.

b) Limited Access to Sharia Financing

Due to a limited range of financing products and complex procedures, Sharia business operators particularly MSMEs often face difficulties in securing capital from Sharia financial institutions.

c) Complexity of Regulations and Sharia Compliance

The Sharia industry is subject to diverse and non-standardized regulations, making it difficult for business operators to ensure their compliance with Sharia principles.

d) Competition with Conventional Businesses

Sharia businesses often compete with conventional businesses, which typically possess greater capital, wider networks, and more competitive pricing.

2) Sharia Entrepreneurship Opportunities

a) Growth of the Global Halal Market

Demand for halal goods and services is rising worldwide, enabling Sharia-compliant businesses to expand their operations and enhance their competitiveness.

b) Government Support and Regulation

Through various policies and programs such as halal certification and Sharia financing for MSMEs the Indonesian government actively supports the development of the Sharia economy.

c) Utilization of Digital Technology

Digitalization allows Sharia businesses to reach broader markets through e-commerce, Sharia fintech, and other digital platforms.

d) Public Awareness of Halal Products

Growing awareness among the Muslim community regarding the importance of Sharia-compliant goods and services has created stable and sustainable demand. While Sharia entrepreneurship faces challenges such as a lack of Sharia knowledge and limited access to financing significant opportunities exist to develop businesses aligned with Islamic principles, driven by halal market growth, government support, and the adoption of digital technology. To maximize these opportunities, Sharia entrepreneurs must continuously enhance their capabilities and adaptability.

2. The Concept of Economic Resilience

a. Definition of Economic Resilience

According to Hallegatte et al., economic resilience is defined as the ability of an economic system to absorb, adapt to, and recover from shocks without suffering significant welfare losses. This approach emphasizes the importance of mitigating

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asset and consumption losses through effective fiscal policies and social protection measures (BOSWORTH, 1986). The ZOE Institute defines economic resilience as the ability of an economic system to withstand, adapt to, and adjust in the face of change. This definition emphasizes the importance of long-term resilience and the system's capacity to adapt and transform when confronted with challenges (Buyl et al., 2022).

Wieland and Durach state that resilience is a system's capacity to persist, adapt, or transform in the face of change. This definition encompasses levels of preparedness, risk avoidance, and flexible response capabilities, while emphasizing the importance of a long-term perspective (Buyl et al., 2022). Menurut definisi yang diberikan oleh Emerald Publishing, resiliensi According to the definition provided by Emerald Publishing, economic resilience is the ability of an economic system to recover from shocks while taking social, political, and ecological factors into account. This definition emphasizes the importance of adopting a dynamic approach and long-term strategies to build economic resilience (Capoani & Giordano, 2025).

Based on the various definitions above, economic resilience is the ability of an economic system to absorb, adapt to, and recover from damage or change while maintaining its functions and societal well-being. This concept encompasses both short- and long-term resilience and emphasizes the importance of adaptation, transformation, and the integration of various dimensions such as social, political, and ecological factors when facing economic challenges.

b. Economic Resilience Dimension (Dwi et al., 2025)

1) Resistance

The ability of an economic system to withstand shocks or crises without suffering major damage. For instance, a more diversified economy is better equipped to handle crises affecting specific sectors.

2) Recoverability

The ability of an economic system to bounce back from disruptions. The recovery process is influenced by factors such as responsive fiscal policy and support for affected sectors.

3) Adaptability and Transformability

The ability of an economic system to adapt and undergo structural changes to meet new challenges. This may involve adopting new technologies or increasing economic diversification to reduce reliance on specific sectors.

4) Temporal and Spatial Dimensions

Factors of time (the speed of recovery) and space (local, regional, or national levels) also influence economic resilience. Understanding these factors is essential for formulating and implementing targeted policies. The capacity to withstand, recover, and adapt to changing circumstances is part of the complex concept known as economic resilience. To build a resilient and sustainable economic system, economic actors and policymakers must have a solid understanding of these aspects.

c. Factors Influencing Economic Resilience

Economic resilience refers to the ability of individuals, households, or communities to withstand, adapt to, and recover from economic shocks—such as financial crises, pandemics, or natural disasters. Various studies indicate that economic resilience is influenced by the following factors:

1) Social Capital

Enhancing economic resilience relies heavily on social capital, which encompasses elements such as support from loved ones and the community. Social support can provide both emotional and practical assistance when facing a crisis. Research conducted by Kurniawan and Kusumawati in 2024 found a significant positive relationship between social support and the resilience of families experiencing economic crises (Kurniawan et al., 2024).

2) Economic Resources

Access to economic resources such as stable income, savings, and assets enhances the ability of individuals or families to withstand economic shocks. A study by Afif et al. indicates that adequate economic resources contribute to higher levels of financial resilience (Hidayat et al., 2023).

3) Financial Behavior

Prudent financial behavior including budget management, saving, and investing can strengthen economic resilience. This also highlights the role of sound financial behavior in addressing economic vulnerability (Afif et al., 2025).

4) Human Capital

Human capital encompasses the skills, education, and work experience possessed by individuals. In 2020, Widyastuti found that factors such as self-efficacy, optimism, and locus of control contribute to the resilience of the poor (Widyastuti & Mukti, 2022).

5) Socio-economic Conditions

Socio-economic status, including income and occupation, influences levels of resilience. Research conducted in 2021 by Oktaverina and Kritinawati revealed that

individuals from low-income backgrounds exhibit varying levels of resilience based on gender (Oktaverina, 2021).

6) Education and Financial Literacy

An individual's ability to weather economic storms depends on their level of education and financial literacy. A 2021 study by Rizcay et al. found that the level of financial stress experienced by university students is influenced by their financial literacy (Oktaverina, 2021).

These factors are interconnected and form a system of economic resilience that can be cultivated at the individual, family, and community levels. A value-based approach such as that found in the context of the Sharia economy can also strengthen this dimension of resilience through social justice, solidarity, and collective responsibility.

d. Strategies to Enhance Economic Resilience

To strengthen economic resilience, various approaches can be implemented at both the micro level (individuals and MSMEs) and the macro level (policies and state institutions).

1) Diversification of Income Sources

Avoiding reliance on a single source of income is a crucial way to boost economic resilience. This can be achieved by developing side businesses, investing in other sectors, or exploring untapped local potential. Such measures can mitigate economic risk should a specific sector experience a shock.

2) Leveraging Technology and Digitalization

Digital technology has become a vital tool for enhancing productivity and expanding business reach, particularly for MSMEs. It enables businesses to utilize digital payment systems, market products online, and improve operational management. During the COVID-19 pandemic, digitalization proved to be a key factor in bolstering business resilience.

3) Improving Financial Literacy and Inclusion

It is essential for households and small businesses to possess strong financial literacy. Individuals who understand how to save, manage money, and access credit are better equipped to withstand economic pressures. Financial inclusion is also critical to ensuring that the public can access safe and affordable financial products and services.

4) Strengthening Social Capital and Local Institutions

Social capital such as trust, solidarity, and social networks has been shown to enhance community economic resilience. Communities characterized by mutual support and robust local institutions are better able to face crises collectively (Novianto, 2022).

5) Education and Human Resource Capacity Building

Community adaptability is greatly enhanced by skills upgrading, vocational training, and formal education. Competent human resources are more flexible in navigating market changes and identifying new opportunities amidst constraints.

6) Proactive and Responsive Government Policies

The government plays a crucial role in establishing regulatory frameworks and targeted economic stimuli for vulnerable sectors, such as micro, small, and medium enterprises (MSMEs) and informal workers. National strategies to bolster economic resilience include proactive fiscal policies, such as subsidies, tax incentives, and social assistance programs.

3. The Role of Pesantren in the Economy

Historically, *pesantren* (Islamic boarding schools) have served as hubs for community social and economic activities. Many *pesantren* have developed ventures ranging from cooperatives, agriculture, livestock farming, and fisheries to trade and the service sector. These businesses not only generate internal funds but also create employment opportunities for the surrounding community and provide a platform for teaching entrepreneurial skills to the students (*santri*) (Muhamad Nafik Hadi Ryandono, 2018). Furthermore, *pesantren* (Islamic boarding schools) have begun responding to the challenges of economic globalization by developing the concept of "*Pesantren* preneurship." This concept encourages *santri* who possess a strong foundation in Islamic morals and ethics to become new entrepreneurs. This fosters competition in local markets and creates a community-based model of economic development (Misbah, 2021).

Islamic boarding schools help reduce unemployment rates, particularly in rural areas, through entrepreneurship education and creative economy training. They are also able to drive the community's economy in an inclusive manner by leveraging their existing social and cultural networks (Muhamad Nafik Hadi Ryandono, 2018). Islamic boarding schools in Indonesia are not merely institutions for education and religious outreach; they also play a strategic role in economic empowerment by developing the Sharia economy, fostering micro, small, and medium-sized enterprises (MSMEs), and instilling an entrepreneurial spirit among students (D. Musfirahuddin, 2016).

The development of the Sharia economy and the economic empowerment of the community can be achieved through the strategic role of *pesantren* (Islamic boarding schools). These institutions serve as hubs for cultivating sustainable Islamic economic values through education in *fiqh muamalah* (Islamic commercial law) and the implementation of Sharia-based economic practices. *Pesantren* also support the empowerment of MSMEs by providing training and assistance to students and the surrounding community. This not only fosters an entrepreneurial spirit among individuals but also drives regional economic development by leveraging local potential (Mochammad Afifuddin, 2022).

As institutions deeply connected to the community, *pesantren* (Islamic boarding schools) forge strong economic ties with their surrounding areas. Collaboration across various business units such as cooperatives, agriculture, and goods production enables the realization of an inclusive, community-based economic model. These institutions also develop economies rooted in local wisdom and community resources to establish sustainable business activities. The visionary leadership of the *kiai* (religious leaders) fosters economic self-reliance, reducing dependence on external aid. *Pesantren* cultivate a creative economy and an entrepreneurial spirit among students (*santri*) through guidance and training integrated into the curriculum. This fosters a generation of students who possess not only religious knowledge but also the ability to create high-value economic products. Through these initiatives, *pesantren* emerge as effective agents of social and economic change, strengthening community welfare and local economic development.

METHOD

This study employs a qualitative case study methodology. The mini-market business unit at Pondok Modern Darussalam Gontor Putri 1 in Mantingan, Ngawi, was developed using this model to further examine Sharia-based entrepreneurial resilience. The research was conducted at Pondok Modern Darussalam Gontor Putri 1 in Mantingan, Ngawi. The research subjects included the mini-market business unit managers, students (*santri*) involved in entrepreneurial activities, and the *pesantren* leadership. The data collection techniques employed in this study were: a) In-depth interviews: Conducted with the mini-market business unit managers to understand the resilience strategies being implemented. b) Participant observation: Directly observing the mini-market's operational activities and the interactions between *santri* (Islamic boarding school students) and the managers. c)

Document analysis: Examining relevant documents such as financial reports, operational records, and the *pesantren's* internal policies.

The data obtained were then analyzed using a thematic analysis technique, comprising the following steps:

- a) Data reduction: The process of identifying and distilling data down to what is necessary for the research objectives.
- b) To enhance understanding, data is often presented in narrative or matrix formats.
- c) In essence, data analysis enables the development of conclusions based on recurring themes and patterns.

RESULTS

1. Profile of the Mini-Market Business Unit at Gontor Putri 1, Mantingan, Ngawi

The mini-market business unit at Gontor Putri 1 is an economic facility managed by Pondok Modern Darussalam Gontor Putri 1, located in Mantingan, Ngawi, East Java. This mini-market is part of the *pesantren's* (Islamic boarding school's) business units, aiming to support the institution's economic self-reliance while providing daily necessities for the female students (*santriwati*), the entire academic community, and visiting guests. Its strategic location within the *pesantren* grounds makes it easily accessible and vital for supporting the daily activities of the residents. The Gontor Putri 1 mini-market offers a wide range of daily necessities, including stationery, toiletries, snacks, and beverages, as well as prayer supplies and Muslim clothing. All products sold undergo a rigorous selection process to ensure quality and alignment with the *pesantren's* Islamic values. Furthermore, prices are adjusted to suit the students' circumstances, ensuring affordability while also serving an educational purpose regarding personal financial management.

The mini-market is managed by teachers acting as primary supervisors, assisted by senior female students in their final year of study and several permanent staff members. The involvement of teachers and students adds educational value, as they gain hands-on experience in business management, customer service, financial administration, and inventory control. This aligns with Gontor's educational system, which emphasizes self-reliance, responsibility, and practical application in real-life situations. As part of the *pesantren's* business units, the Gontor Putri 1 mini-market is not solely profit-oriented; it also prioritizes educational values and character building. Through this activity, the institution seeks to instill a professional Islamic entrepreneurial spirit in the students and cultivate an entrepreneurial mindset characterized by honesty, trustworthiness, and responsibility. Thus, the mini-market serves as more than just a place to shop; it acts as a

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laboratory for character education and economic learning within the *pesantren* environment.

2. Resilience Strategy for the Mini-Market at Gontor Putri 1, Mantingan, Ngawi

a. Digitalization of Operations and Marketing

The mini-market at Gontor Putri 1 has adopted digitalization in its operations and marketing to enhance efficiency and competitiveness. The use of digital platforms such as social media and payment applications facilitates transactions and expands market reach. This move aligns with the trend of MSMEs leveraging digital technology to survive amidst economic uncertainty. Consequently, guardians of the students can order necessary items directly from the mini-market and pay via bank transfer; the ordered goods are then promptly prepared and delivered directly to the students' dormitories.

b. Product and Service Diversification

Diversifying products and services at the Pondok Modern Gontor Putri 1 mini-market is a crucial strategy for meeting the diverse needs of the *pesantren* (Islamic boarding school) community while simultaneously boosting business resilience and sustainability. The mini-market provides not only essentials such as snacks, stationery, toiletries, and daily necessities for the students but has also expanded into specialized products tailored to the *pesantren* culture and requirements. For instance, it offers Islamic products such as *hijabs*, Islamic literature, and prayer accessories, as well as *pesantren*-specific items like uniforms and dormitory supplies.

This diversification strategy offers more than just business value; it also reinforces the educational experience for the students involved in managing the mini-market. They gain insights into market demands, inventory management, customer service, and the importance of business innovation. This aligns with Pondok Modern Gontor's mission to cultivate students who are economically independent and skilled in entrepreneurship. By leveraging a large and stable internal market, product and service diversification serves as a strategic tool for creating a competitive and sustainable economic ecosystem within the *pesantren*.

c. Strengthening Management and Human Resources

Strengthening management and human resources (HR) at the Pondok Modern Gontor Putri 1 mini-market is an integral part of the *pesantren's* (Islamic boarding school) educational and economic system, which is founded on principles of self-

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reliance, discipline, and responsibility. The mini-market is not managed entirely by external professionals; instead, the female students (*santriwati*) are directly involved in daily operations. They are guided through a shift-work system and receive basic training in customer service, inventory management, and financial record-keeping. This provides them with practical business experience from an early age, all under the supervision of female instructors (*ustadzah*) and the *pesantren's* senior management team.

To enhance management effectiveness, Pondok Gontor Putri 1 employs a systematic organizational structure for the mini-market business unit. Roles are clearly defined, covering areas such as cashiering, logistics, warehousing, financial record-keeping, and product quality control. In addition to providing work instructions and character-building guidance to the students, the *pesantren* establishes strict, standardized Standard Operating Procedures (SOPs). These measures strengthen management by fostering organizational rigor and workplace trust.

Furthermore, HR development is pursued through continuous training and periodic evaluations. Students involved in the mini-market receive both theoretical grounding such as the fundamentals of Sharia economics and Islamic business management and practical, hands-on experience. Performance evaluations assess punctuality, honesty, discipline, and teamwork capabilities. Through a mentorship model that integrates character education with entrepreneurial training, the Gontor Putri 1 mini-market serves as a strategic platform for cultivating students who are not only religious but also possess strong managerial skills and an entrepreneurial spirit.

d. Implementation of Standard Operating Procedures (SOPs)

As part of the Gontor educational system, values of orderliness and discipline are implemented at the Pondok Modern Gontor Putri 1 mini-market. Every operational aspect of the mini-market follows SOPs that are comprehensively applied from opening the store, customer service, and inventory management, to the daily closing of the shop. Every female student (*santriwati*) managing this unit must adhere to workplace rules, such as dressing neatly, arriving on time, accurately recording transactions, and maintaining a clean work environment. These SOPs serve not only as operational guidelines but also help cultivate professional and responsible character in the students.

More specifically, financial and inventory SOPs are implemented using accurate manual or digital recording systems that undergo regular audits by the *pondok* (boarding school) management. Every sale must be recorded and reported. To prevent losses or inventory discrepancies, incoming and outgoing goods are inspected and

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logged according to established standards. Furthermore, SOPs govern the ordering of goods from local suppliers partnering with the mini-market, covering requirements such as product quality, ordering deadlines, and the process for returning damaged goods.

Customer service operations also utilize SOPs, emphasizing the importance of service ethics, friendliness, and courtesy when assisting fellow students or teachers. Students on duty are trained to handle various customer situations including complaints or errors with patience and wisdom. The *pondok* management periodically reviews and updates these SOPs to meet evolving operational needs. Consequently, the implementation of SOPs at the Gontor Putri 1 mini-market ensures smooth business operations while supporting educational goals related to character building and the development of professional, Islamic work skills.

3. Implementation of Sharia principles at the Gontor Putri 1 Mantingan Ngawi Mini Market business unit

A key component of Pondok Modern Darussalam Gontor's commitment to building an independent economic system aligned with Islamic teachings is the application of Sharia principles at the Gontor Putri 1 Mantingan Ngawi Mini Market. This mini market serves not merely as a venue for commerce but also as a place to educate female students (*santriwati*) about the Sharia economy. Honesty (*ṣidq*), transparency, fairness (*'adālah*), and the prohibition of *riba* (usury) and *gharar* (uncertainty) are the core principles applied across various aspects of business operations. In its trading practices, the mini market ensures that all goods sold are *halal* (permissible) and *tayyib* (wholesome). Food, beverage, and cosmetic products undergo rigorous checks to ensure compliance with the *pondok's* internal standards or the halal requirements set by the MUI (Indonesian Ulema Council). Furthermore, the sale of items conflicting with Islamic ethics such as those promoting excess or lacking educational value is prohibited. This approach reflects a moral responsibility to conduct an Islamic business that prioritizes the well-being of the *pesantren* community alongside financial gain.

Transaction systems also adhere to Sharia principles. Every transaction is conducted transparently and on a cash basis, free from *riba* or speculative practices. By avoiding fraud or the concealment of product defects, prices are set fairly and do not exceed market standards. Female students working at the mini market are trained to provide honest explanations regarding product conditions and to offer fair service to all customers, including fellow students, teachers, and guests of the *pondok*. Thus, the mini market stands as a tangible example of how to conduct transactions in accordance with

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Islamic guidelines. To manage finances, this business unit employs a system based on the concept of *amanah* (trustworthiness). All income and expenses are meticulously recorded and periodically reported to the *pesantren* (Islamic boarding school) administration. This system serves not only as a mechanism for accountability but also teaches the female students the importance of upholding the trust placed in them. A significant portion of the mini-market's profits is typically allocated to educational needs, internal *pesantren* funding, or social initiatives such as scholarships for underprivileged students. This serves as a tangible example of the principle of equitable wealth distribution within the Islamic economic framework.

Finally, the spiritual dimension is an integral part of implementing Sharia principles at this mini-market. Before commencing work, the students are accustomed to reciting prayers and observing Islamic etiquette within the workplace. Islamic ethical standards are upheld such as guarding one's speech, dressing modestly, avoiding excessive jesting, and performing prayers on time. These values not only strengthen individual integrity but also foster a business atmosphere imbued with *barakah* (divine blessing). Through this approach, the Gontor Putri 1 mini-market unit functions not merely as an economic hub for the *pesantren*, but also as a living laboratory for cultivating Muslimah entrepreneurs who are both professional and of high moral character.

CONCLUSION

1. Conclusion

Based on the research findings regarding the mini-market business unit at Pondok Modern Darussalam Gontor Putri 1 (Mantingan, Ngawi), it can be concluded that:

The mini-market implements adaptive and well-planned development strategies, such as product diversification tailored to the needs of the female students (*santriwati*) and the boarding school community, efficient inventory management, and the strengthening of supply networks. Reliance on the internal boarding school market serves as a distinct advantage in maintaining business stability amidst external economic dynamics. Business operations are managed through a collective approach, involving teachers and female students, alongside a rigorous oversight system maintained by the boarding school. The mini-market's resilience is reflected in its ability to sustain operations despite facing economic challenges, fluctuations in commodity prices, or regulatory changes. The core strength of this resilience lies in an SOP-driven management system, the discipline of the human resources (the female students), and the capacity to innovate without violating the boarding school's principles. This robustness is further

underpinned by the students' character values, such as responsibility, self-reliance, and a collective spirit.

All mini-market business activities are conducted in accordance with Sharia economic principles, encompassing honesty, fairness, transparency, the prohibition of *riba* (usury) and *gharar* (uncertainty/speculation), and the sale of only *halal* (permissible) and *tayyib* (wholesome) products. Transaction systems are free from speculative elements, financial management is conducted with integrity (*amanah*), and business proceeds are utilized for educational and social purposes. The female students on duty also practice Islamic work ethics such as maintaining proper conduct (*adab*), offering prayers before work, and observing prayer discipline thereby transforming the mini-market from a mere commercial outlet into a laboratory for Sharia entrepreneurship.

2. Recommendations

Based on the research findings and analysis, the following recommendations are offered to strengthen the resilience of the mini-market at Pondok Modern Gontor Putri 1 Mantingan:

The Gontor Putri 1 Mini-Market is encouraged to continue developing adaptive and innovative management strategies to navigate economic dynamics, whether internal or external. Concrete measures such as expanding the supply chain, updating data on student needs, and implementing simple technology-based services (like digital point-of-sale systems and inventory management) can bolster the business's competitiveness and resilience. To strengthen the business unit's resilience, continuous guidance and training should be provided to the female students directly involved in its operations. This training could cover crisis management, inventory handling during price fluctuations, and the creation of effective work rotation schedules to ensure operational continuity without disrupting their primary responsibilities as students. To uphold Islamic values, mini-market management should establish an internal Sharia oversight team tasked with evaluating the implementation of principles such as honesty, transparency, the prohibition of *riba* (usury), and the selection of *halal* products. Integrating spiritual values into business activities will enhance the element of *barakah* (divine blessing) and transform the mini-market into a comprehensive laboratory for Sharia-based entrepreneurship.

The mini-market could also expand its product lines to include items unique to the *pesantren* (Islamic boarding school), creations made by the students, or products from Islamic MSME partners that offer educational value. Beyond diversifying the product range, this approach opens opportunities for strategic partnerships that expand the

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Sharia-based business network. Given that this business unit serves as an excellent example of resilient, education-based Sharia entrepreneurship, it is recommended that the management begin documenting "best practices" in the form of a guidebook or annual report. Such documentation would serve as a valuable reference for other *pesantren*, educational institutions, and Islamic economic communities wishing to adopt a similar model.

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