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The Meaning Of The Implementation Of Sharia Management In Building Economic Resilience Of Halal Busines

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Abstract

The phenomenon of economic uncertainty triggered by global conditions with the character of VUCA (Volatility, Uncertainty, Complexity, Ambiguity) has challenged the resilience of micro and small business actors in various sectors, including halal businesses. In this context, sharia management has the strategic potential to become a foundation of value in building economic resilience that is just and blessed. This research aims to understand the meaning of the implementation of sharia management in building economic resilience in halal business actors in the food sector in Pasuruan, East Java. The approach used is qualitative with a case study design, involving three business actors, namely Rujak Mak Mut, Catering Ayun Wardah, and Tomoro Coffe Taman Dayu. Data were obtained through semi-structured interviews, observations, and documentation, then analyzed using the Miles & Huberman thematic model. The results of the study show that the implementation of sharia management not only functions as a business management system, but also as a moral, spiritual, and social framework that strengthens business resilience. There are three main pillars that make up the resilience of the halal business economy: (1) sharia management as an ethical compass in decision-making, (2) integration of spirituality with adaptive strategies, (3) value-based innovation to maintain business sustainability. These findings confirm that economic resilience in an Islamic perspective is not solely measured by financial survival, but by the alignment between spiritual, social, and managerial strategies. The implications of this study underline the importance of strengthening spiritual and social capacity for halal MSME actors, as well as the need for an Islamic resilience framework model that places sharia values as the main pillar in national halal economic development policies..

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Keywords: sharia management, economic resilience, halal business, case studies, food MSMEs.

INTRODUCTION

The global halal industry has experienced rapid growth in the past decade and has become the most promising economic sector at the global level. This is triggered by the increasing awareness of Muslim consumers of the importance of products and services that are in accordance with sharia principles. The concept of halal not only includes the need to practice Islamic law, but also contains the concept of sustainability in all human activities in line with today's lifestyle. In its development, the term *halal lifestyle* not only attracts the interest and attention of Muslim consumers, but also attracts the attention of non-Muslim consumers to consume halal products. Non-Muslim consumers believe that *a halal lifestyle* can realize a healthy lifestyle that is the choice of humans in general (Rachim & Santoso, 2021). Halal products are marked by the inclusion of the halal logo on the product. For Muslim consumers, the halal logo indicates that the product meets the requirements set by sharia law so that it is suitable for consumption, while, for non-Muslim consumers, the halal logo represents a symbol of cleanliness, quality, purity, and safety (Kamila, 2021). The embedding of the word halal in a product not only means a guarantee that the product is allowed to be consumed by Muslims, but more deeply it is also a lifestyle choice that is preferred by all people globally.

The One Data Indonesia Portal (2025) stated that this year, Indonesia again made an achievement by ranking third in the world in the Global Islamic Economy Indicator (GIEI) 2024/2025, a significant increase compared to the top ten positions that had been occupied in previous years. Indonesia also won the first position in the *modest fashion sector*, second in Muslim-friendly tourism and halal pharmaceuticals and cosmetics, and continued to record a significant increase in halal economic investment. The awareness of the Indonesian people towards halal products continues to increase from time to time, as evidenced by looking at the data on "Sihalal" to date, there are 5,575,021 products that have received BPJPH halal certificates. The number of halal products is produced by 1,547,271 business actors who have obtained halal certificates. The number of business actors who have obtained halal certificates consists of 4,733 large business actors, 1,234 medium business actors, 44,625 small business actors, and 1,496,679 micro business actors (BPJPH, 2024). Looking at the potential of the halal industry at the global and Indonesian level, it will appear that the opportunities for the development of the halal industry are very large. It is only natural that currently several countries in various parts of

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the world are starting to compete intensively to get the huge potential of the halal industry (Warto & Arif, 2020). The halal product industry is part of the sharia economy that has been developed by the Indonesian government for the last three decades and has become one of the national strategic agendas, as reflected in the presence of government initiatives such as the Indonesian Sharia Economic Masterplan 2019-2024, the establishment of the National Committee for Sharia Economics and Finance (KNEKS), and the establishment of the Halal Product Assurance Agency (BPJPH). However, the growth of the halal industry sector is inseparable from major challenges, especially related to the economic resilience of halal business people in the midst of global and national uncertainty (KNEKS, 2024).

Business activities are activities related to material things because they regulate property problems. However, although material, in its arrangement it does not negate the theological-transcendental aspect. This aspect then gives birth to a principle that all business activities are not only responsible to *shareholders* and *stakeholders*, but these responsibilities concern the responsibility of this world and the hereafter. Responsibility in this world is a responsibility to fellow human beings while responsibility in the hereafter is a responsibility to Allah. Islamic teachings not only teach normative values in the lives of individuals, but also provide a managerial and economic framework that can shape the resilience of business people. There are sharia management values that have the potential to become a strategic foundation in building economic resilience of halal business. These principles provide direction for how business actors make decisions, manage resources fairly, and build sustainable business relationships. However, the reality is that there are still not many previous studies that trace how these sharia management values are implemented in the context of real business resilience.

Previous studies have mostly discussed aspects of resilience in the context of Islamic financial institutions or large companies using a quantitative approach that tends to measure the correlation between variables such as leadership, market orientation, and financial performance (Fahmi, A (2025), Indarto, A (2025), Ibrahim, MH (2023), (Talahi, E. S (2024), (Azzahra, S.Q (2025), Damayanti, M.R (2025), (Bachtiar, N.K (2023)). Although this approach is important, it is not enough to explain the process, meaning, and adaptation strategies carried out by halal business actors in facing the crisis. In addition, there are also few studies that explore the subjective experiences of halal business actors from various business scales (MSMEs, *start-ups*, corporations) in building the resilience of their businesses based on Islamic values. In fact, in the context of sharia economics, sharia values-based approaches and sharia management practices are important elements that deserve to be raised as differentiating forces.

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Therefore, this research is directed to answer the *research gap* by conducting an in-depth exploration of how sharia management principles are implemented by halal business people as a strategy resiliensi economics. Research This uses a qualitative approach with a case study method on halal business people in the food sector such as home culinary or sharia catering that have applied Islamic value-based management principles in their operational activities.

This research is expected to be able to present a more comprehensive understanding of the relationship between sharia values and adaptive strategies in dealing with crises. The contribution of this research is not only theoretical in the development of sharia management literature and business resilience, but also practical for business actors, governments, and halal business support institutions. The findings can be the basis for the preparation of managerial training programs based on Islamic values, resilient support policies for halal MSMEs, and the strengthening of a national halal business ecosystem that is not only economically superior, but also rooted in strong ethical and spiritual principles.

DISCUSSION

1. Case overview

   There are three halal business people who are the subject of a case study in this study. The businesses of these three business people were chosen because they represent different characteristics and business scales, but have similarities in terms of the application of sharia values and efforts to maintain economic resilience.

   Case 1: Rujak Mak Mut – Home Culinary Business

   Rujak "Mak Mut" is a traditional culinary business located in Pasuruan Regency, Kraton. Established in 2017 by Mak Mut (46 years old), a housewife who initially sold only fruit rujak with a capital of Rp 300,000. Currently, his business has grown to various varieties of rujak and there is a meatball menu. This "Mak Mut" business continues to grow because it has a distinctive taste of traditional rujak inherited by its ancestors, very pocket-friendly prices and an emphasis on halal ingredients and cleanliness of the business premises according to Islamic values.

   In its production process, Mak Mut refuses to use artificial flavoring ingredients, replacing it with natural spices and pure palm sugar. He also pays attention to the concept of halalan thayyiban, making sure that all the fruits used are washed first with running water and the knife used to cut is a special knife that is not used for others to avoid unclean ambiguity. Likewise, other menus such as

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meatballs, somay, cilok, and fried foods all use ingredients without preservatives so that they are safe for consumption by young children. The thing that the researcher likes the most is the goods used to serve such as plates, bowls, glasses, etc., that he provides according to the portion of today's sales quota. For example, rujak will run out in 50 servings, then Mak Mut will provide 50 plates as well as meatballs so that the items that are served specifically for the day do not have to wash the dishes during the sales process. Usually the washing of dishes, bowls, glasses, and others is done at the end after all the sales are sold out.

During the COVID-19 pandemic, sales of Mak Mut rujak had decreased by more than 50%. However, Mak Mut did not close his business. He actually began to penetrate with online ordering by purchasing a delivery system for the area around Kraton District with a maximum distance of 5 km. This step made his business survive again. "I am sure that when we start the business in a good way and intend for worship. Inshaallah, all the processes will be facilitated, and they can survive even if the world is not doing well," said Mak Mut with a smile. Managerially, Mak Mut manages her business simply but with great value: she avoids excessive profit-taking and consistently pays her suppliers on time. "Even though I sell this rujak at a pocket-friendly price, it doesn't mean it lacks quality. I truly maintain the quality of my menu so my customers are satisfied and come back to buy," said Mak Mut. Rujak Mak Mut is an example of a halal MSME in the traditional food sector that continues to operate and survive even without a formal management system. In the context of this research, the case of Rujak Mak Mut illustrates that economic resilience is not just the ability to survive financially, but also the steadfastness of maintaining the integrity of sharia values amidst market pressures.

Case 2 : Cathering Ayun Wardah

Cathering Ayun Wardah was established in 2016 in Bangil, Pasuruan, East Java, founded by a married couple, they established a catering business after realizing that many food service providers at Muslim events have not implemented halal principles and transparency in the management of ingredients and finances. Cathering Ayun Wardah has a vision of "serving halal, thayyiban, healthy, and blessed food". In practice, all ingredients are checked for quality before processing so that all ingredients are in good condition when processed. Every morning before doing cooking activities, all teams start the activity by reading prayers together and every cooking is recommended to start by reading basmalah so that all dishes are not only enjoyed but there are blessings in them. "We encourage all employees to

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start everything by reading basma, especially when washing rice. I teach employees to wash rice by reading dhikr, so washing rice is sunnah to turn counterclockwise then start by reading basmalah, then pray three times and continue by reading yes latif-ya latif until the rice is clean. We apply this so that people who eat the rice can have a soft heart," said Mrs. Ayun.

During the 2020 pandemic, the turnover of cathering swings experienced a drastic decline due to the cancellation of many weddings and seminars. However, they did not lay off employees. On the other hand, chatering swings wardah took the initiative to open personal catering services and halal meal boxes for home customers and medical personnel." We believe that the crisis is not an excuse to sacrifice value. If halal sustenance is maintained, Allah will give a way out," said Mrs. Ayun.

Managerially, Ayun Wardah chatering implements participatory management based on sharia values. Employees are involved in operational decision-making, and the bonus system is awarded based on honesty and contribution, not just sales. The principles of 'adl (justice), and musyarakah (cooperation) are the basis of the employment relationship. In the context of this research, Ayun Wardah catering shows that economic resilience is built not only from product innovation, but also from the strength of values and organizational spirituality. When economic pressure comes, the sharia orientation becomes a moral guide as well as an effective defensive strategy.

Case 3 : Tomoro Coffe Taman Dayu

Tomoro Coffe Taman Dayu Pandaan is one of the branches of Tomoro Coffe Indonesia which is located in Taman Dayu, Pandaan District, Pasuruan Regency. The atmosphere of Tomoro Coffe Taman Dayu Pandaan is very comfortable, so many millennial children have been here for a long time. This outlet provides a wide selection of coffee drinks made from 100% coffee beans Arabika premium, as well as a selection of non-coffee drinks and various breads. Some of its mainstay menus are Tomoro Latte, Aren Latte, and bread options such as Cheesy Beef Vanini and Butterong. Tomoro Coffe employees are required to maintain good manners in their service, including the prohibition of excessive joking during working hours. "We want to prove that halal business can remain cool, modern, but valuable. Not just a halal label, but also a lifestyle with integrity," said Head Tomoro Coffe.

Selama pandemi COVID-19 dan periode inflasi 2023, Tomoro Coffe Taman Dayu menghadapi tekanan berat karena penurunan kunjungan dan kenaikan bahan

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baku impor. Akan tetapi tim Tomoro Coffe tidak menurunkan standar bahan, mereka lebih memilih beralih ke produk lokal, mendukung para ptani lokal untuk kemajuan industri kopi di Indonesia dan memperkuat penjualan online lewat delivery app. "Bisnis halal itu bukan Cuma mencari keuntungan, tapi juga mencari cara agar manfaatnya terasa buat orang lain," kata Kepala Tomoro Coffe.

In terms of management, Tomoro Coffe Taman Dayu implements an open management system and is based on spiritual values. At the beginning of the month, the team conducts business murojaah (a joint reflection session to evaluate achievements and intentions). Employee di dorong untuk memberi input, even related to pricing policies or promotional strategies. Tomoro Coffe shows that the younger generation of halal business people integrate sharia values with creativity and social collaboration. Their resilience grows not only from financial resilience, but from spiritual awareness, solidarity, and digital adaptability.

2. Thematic Findings

The three cases contained in this study found consistent patterns in the halal business of the food sector. Although all three differ in business scale, target market, and generational background. There are three main themes that illustrate how the implementation of sharia management plays a role in building their economic resilience.

a. Sharia management as a foundation of values and an ethical compass.

The values of sharia management contained in all cases of this study are a compass in business decision-making. Both the simple Rujak Mak Mut and the modern Tomoro Coffe, both are based on the principle of divinity (the principle of monotheism), the principle of nabawi (prophethood), the principle of adliyah (justice), the principle of al-birr wa al-taqwa, and the principle of musharakah (cooperation) in operations. Business actors interpret sharia management not as a set of administrative rules, but as a living value system.

Mak Mut from his rujak business refuses to replace natural ingredients for quick profits. Mrs. Ayun Wardah from her catering business ensures that employees are involved in operational decision-making, and that the bonus system is given based on honesty and contribution, not just sales. Meanwhile, Tomoro Coffe considers business murojaah as a form of spiritual responsibility for the sustenance managed. "For us, management is not only about targets, but how to maintain Allah's trust," said Mak Mut and Mrs. Ayun

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Wardah. These findings support the argument of Beekun (2019) that sharia management places moral and spiritual dimensions on par with economic efficiency. In the context of halal business, this value is a determinant of long-term sustainability, not just a reputation factor.

b. Economic resilience as an integration between spirituality and strategy

The three case studies in this study show that business resilience is not only supported by the ability to innovate or efficiency, but by spiritual forces that lead them to remain calm, patient, and adaptive in the midst of pressure. In Rujak Mak Mut, resilience arises from the intention of worship and kikhlasan that makes Mak Mut able to survive without losing spirit. At Ayun Wardah Catering, resilience is manifested in the form of spiritual solidarity among employees through joint prayer and a culture of mutual prayer. For Tomoro Coffe, spiritual power is manifested in a sense of social responsibility and the meaning of work, not just profit.

All three prove that spirituality is not a passive concept, but a strategic energy. Values such as tawakkal, patience, and gratitude are psychological mechanisms that stabilize business decisions when facing a crisis. This is in line with the findings of Lestari and Hasan (2021) who emphasize that Islamic spiritual resilience functions as an economic immune system that withstands external shocks without losing ethical direction.

c. Value-based adaptation and innovation

The three case studies in this research demonstrate that in addition to spiritual and social strength, the ability to adapt and innovate without abandoning sharia principles is also required. Rujak Mak Mut innovated through delivery purchases, Tomoro Coffee expanded its reach by selling through a delivery app, and Ayun Wardah catering adapted its business model to include personalized meal boxes. However, their innovations were not driven solely by competitive logic, but by the intention to maintain blessings and business sustainability. This confirms Abdullah's (2023) research that innovation in Islamic business has a deeper and broader meaning than simply changing strategies or new methods for efficiency, but rather a transformation of value.

From the overall findings, it can be concluded that the meaning of implementing sharia management in building economic resilience in the halal food sector business consists of three main pillars:

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Table 1: three main pillars of implementing sharia business management

Ethics Compass	the divine principle (principle of monotheism), the prophetic principle (principle of prophecy), the adliyah principle (justice), the principle of al-birr wa al-taqwa, and the principle of musyarakah (cooperation)	Morally based business decisions
Adaptive spirituality	Trust, patience, and gratitude	Mentally stable and productive during a crisis
Valuable innovation	Ihsan, blessing	Halal product and strategy transformation

These three pillars demonstrate that halal business resilience is not simply about surviving a crisis, but rather the ability to balance spiritual, social, and economic values within a sharia management framework. This is what differentiates halal businesses from conventional models. Halal business sustainability is measured not only by profit but also by intention, values, and beneficial impact.

CONCLUSION

This research aims to understand the meaning of the implementation of sharia management in building economic resilience in halal business actors in the food sector in Pasuruan, East Java. Based on the analysis of three cases (Rujak Mak Mut, Catering Ayun Wardah, Tomoro Coffe), it was found that sharia management not only functions as a business management system, but also as a moral, spiritual, and social framework that supports business resilience in the face of economic dynamics.

Conceptually, the results of this study show three main pillars of the findings:

1. Sharia management as a compass of business ethics.

Principles such as the divine *principle* (the principle of monotheism), the principle *of the prophet* (prophethood), the principle *of adliyah* (justice), the principle *of al-birr wa al-taqwa*, and the principle *of mushararakah* (cooperation) are the basis for decision-making, both in terms of production, distribution, and relations with customers. This practice

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emphasizes that Islamic business ethics are not just a symbol of religiosity, but a managerial foundation that enhances business trust and reputation.

1. Economic resilience as spiritual integrity and strategy

The three case studies in this study interpret economic exams as part of a spiritual process, not just a business challenge. Islamic values such as patience, tawakkal, and gratitude play a role as *resilience drivers* that foster optimism, maintain emotional calm, and strengthen motivation in managing change.

2. Value-based innovation as an adaptive strategy

Innovation in the halal business does not arise because of competition pressure, but because of the intention to maintain blessings and sustainability. The adaptations made by business actors in this study such as digitization of sales, product diversification, and improvement of service quality are carried out without abandoning sharia principles.

Overall, these findings show that the meaning of economic resilience from the perspective of sharia management is not just about how the business survives, but how it remains valuable, blessed, and able to maintain the integrity of spiritual values in the midst of the times.

This research has limitations in the number of cases and sectors studied. Focusing on three halal food business actors that provide depth of data, but cannot be generalized to all halal business sectors. Suggestions for further research may extend the context to other sectors or combine qualitative and quantitative approaches to strengthen empirical validity.

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