

Implementation of Islamic Values in Muslim Women Entrepreneurship: A Qualitative Approach to Case Study at Bakso Lava Ummu Akbar

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The involvement of Muslim women in the Indonesian business world is growing rapidly, but in-depth studies on the internalization of sharia values in everyday business practices are still very limited. This study aims to explore how a Muslim entrepreneur integrates Islamic principles into all aspects of her business management. The approach used is a qualitative single instrumental case study with data collection techniques in the form of in-depth semi-structured interviews, field observations, and documentation studies of the Bakso Lava Ummu Akbar business in the Deli Serdang and Medan areas. The results show that the entrepreneurial motivation of business owners stems from the drive for financial independence of Muslim women and the need to maintain sharia identity in a professional environment. The implementation of Islamic values is realized through the guarantee of halal thayyiban products, a taqwa-based employment system, usury-free financial management, and da'wah programs such as murottal readings and the establishment of free Qur'an Houses. The resulting impact is multidimensional, including the creation of more than one hundred jobs, strengthening the local economic ecosystem, social empowerment, and increasing the spiritual awareness of the surrounding community. This study concludes that internalization of maqāṣid al-syarī'ah on a micro-business scale is not an obstacle, but rather the foundation of authentic and sustainable competitive advantage.

Keywords: Muslim Women Entrepreneurs, Islamic Values, Islamic Entrepreneurship, Bakso Lava Ummu Akbar, Maqāṣid Al-Syarī'ah

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1. Introduction

The involvement of women in the world of entrepreneurship in Indonesia is increasingly showing significant development, particularly among Muslim women, who view business activities as an expression of their faith and an effort to achieve economic independence. This phenomenon cannot be separated from Indonesia's demographic context, as the country with the largest Muslim population in the world, which directly encourages the growth of a business ecosystem based on Sharia values. Within this framework, Muslim women entrepreneurs play a role not only as economic actors but also as agents of social change, integrating Islamic principles into every aspect of their business activities. This situation makes the study of female Muslim entrepreneurship increasingly relevant for in-depth analysis, especially to understand how Islamic values are implemented in contemporary business practices.[1]emphasized that the success of businesses managed by Muslim entrepreneurs is influenced by a strong commitment to integrity, Islamic business ethics, managerial competence, and spirituality which are the foundation of motivation in facing business challenges.

From an Islamic perspective, entrepreneurial activity, known as muamalah, is an integral part of a Muslim's life, inseparable from spiritual and moral dimensions. The Prophet Muhammad (peace be upon him) himself was known as a trader who upheld the values of honesty (sidiq), trustworthiness (amanah), intelligence (fathanah), and openness (tabligh) as key pillars in conducting business activities. These principles are not

only historical but remain relevant as guidelines for today's Muslim entrepreneurs.[2]found that the Muslim entrepreneurial community in Indonesia plays a crucial role in empowering women based on Islamic moral values, where the social ethos of *tabarru'*, or mutual assistance, is a key principle driving the formation of a solid and mutually supportive business network among community members. This finding indicates that Islamic values are not merely a spiritual foundation but also a concrete form of social capital for business development.

The dual role of Muslim women as entrepreneurs and housewives (*mompreneurs*) is a phenomenon increasingly studied in academic literature. The demand to balance domestic responsibilities and business activities presents a challenge that requires time management, a commitment to values, and adequate social support. Nugroho, in his research on the Payungi *momprenneur* community, found that Muslim women entrepreneurs working together in culinary tourism destinations have a positive impact on family economic well-being, and that the presence of a women's empowerment community that optimizes religious space serves as the foundation for women's transformation into resilient entrepreneurs. This demonstrates that a conducive socio-religious environment plays a significant role in fostering the success of Muslim women entrepreneurs in the real world.[3].

However, the implementation of Islamic values in business practices does not always proceed without obstacles. In an increasingly competitive business environment influenced by globalization, Muslim entrepreneurs are often faced with the dilemma of maintaining their Islamic identity and the demands of adapting to a dynamic market. These challenges include the pressures of business competition, issues of appearance-based discrimination, and the complexity of upholding sharia principles amidst the dominant conventional business ecosystem. Tlaiss & McAdam show that the intersection of Islamic identity and Arab women's entrepreneurial activities creates unexpected life patterns, where Muslim entrepreneurs actively construct their business careers by upholding Islamic values such as *falah* (holistic well-being) and *itqan* (work excellence) as a moral compass in facing various pressures of the modern business environment.[4].

The study of the social and economic impacts of Islamic-based businesses is also an equally important aspect to analyze. Businesses run according to Sharia principles are not only oriented towards the accumulation of material profits but also towards the creation of *maslahah* (benefit) for the wider community. In this context, the aspect of business social responsibility (corporate social responsibility), which aligns with the concept of *hablumminannas* (human relations), is a crucial indicator of the success of Islamic businesses. Andrean et al. emphasize that women working within an Islamic perspective must be able to maintain a balance between their productive role in the economic sector and their responsibilities to their families, while avoiding anything that conflicts with Sharia, so that their entrepreneurial activities continue to bring blessings while strengthening the family's economic resilience.[5].

Previous research examining female entrepreneurship in Indonesia has generally focused on quantitative aspects of business performance, while in-depth exploration of how Islamic values are specifically internalized and implemented in every business decision of a Muslim woman is still relatively limited. This research gap is of significant concern given the importance of understanding the dynamics of Muslim women entrepreneurship not only from an economic perspective, but also from the dimensions of values, identity, and the resulting socio-spiritual impacts. Khan et al. assert that internal factors such as the need for achievement, risk-taking, and self-confidence, as well as external factors such as economic conditions and socio-cultural norms, significantly influence the success of female entrepreneurs. However, studies that specifically integrate the Islamic dimension within the analytical framework are still urgently needed. This research aims to fill this gap by using the case study of Bakso Lava Ummu Akbar as a concrete

representation of a Muslim woman entrepreneur who has successfully integrated Islamic values consistently into all aspects of her business.[6].

Based on the background outlined above, this research focuses on three main issues that form the core of the study. First, how Ummu Akbar's motivations, challenges, and strategies were implemented in establishing and developing Bakso Lava as a Muslim entrepreneur. Second, how the implementation of Islamic values is reflected in the business management practices, relationships with employees, customers, and social activities carried out by Bakso Lava Ummu Akbar. Third, what are the social, economic, and spiritual impacts generated by this Islamic value-based business on the surrounding community in the Deli Serdang and Medan areas.

This study aims to identify and analyze in depth the motivations, challenges, and entrepreneurial strategies implemented by Ummu Akbar in running the Bakso Lava business. Furthermore, this study aims to describe how Islamic values are implemented concretely in daily business practices, starting from the halal aspects of products, sharia-based employee management, financial management that avoids usury, to social programs as a form of Islamic business responsibility. Through a qualitative case study approach, this study also aims to provide a comprehensive picture of how a Muslim entrepreneur successfully balances her dual role between business activities and responsibilities as a housewife based on Islamic principles.

Theoretically, this research is expected to contribute to the development of literature on Islamic entrepreneurship, particularly in the context of female entrepreneurs in Indonesia who integrate sharia values as a foundation for their businesses. The results of this study can enrich the conceptual framework on the success factors of Islamic-based businesses, which are measured not solely from an economic perspective, but also from a spiritual and social perspective. Practically, this research is expected to inspire and guide other Muslim women who wish to start or develop businesses while adhering to Islamic values, while also providing policy recommendations for stakeholders in supporting a more inclusive and sustainable sharia-compliant entrepreneurial ecosystem in Indonesia.

2. Method

This research uses a qualitative approach designed to explore and deeply understand the phenomenon of the implementation of Islamic values in the practice of Muslim women entrepreneurs. This approach was chosen because qualitative research is fundamentally oriented towards a holistic understanding of a social phenomenon, placing context, subjective experience, and meaning as central elements in the data collection process. Unlike quantitative approaches that focus on numbers and statistical generalizations, qualitative research allows researchers to directly delve into the lived reality of the research subjects, allowing the dimensions of values, motivations, and socio-spiritual impacts that are at the core of this study to be fully revealed. The relevance of this approach is further strengthened considering that the research focuses not merely on what happens, but rather on how and why a business practice based on Islamic values takes place, develops, and has a real impact on the surrounding community.

The research design used was a single instrumental case study, with Bakso Lava Ummu Akbar as the sole unit of analysis studied in depth. The choice of case study design was based on its ability to explore a phenomenon occurring in a real-life context, where the boundaries between the phenomenon and its context are not always clearly separated. Mtisi emphasized that a case study is an appropriate research strategy when the researcher intends to answer the questions "how" and "why" regarding a contemporary phenomenon occurring in a real situation, and when the case or cases studied can be clearly defined as a bounded system. Bakso Lava Ummu Akbar meets these criteria as a business entity with clear boundaries, a specific geographic context in the Deli Serdang and Medan regions, and unique characteristics in the form

of integration of Islamic values in all aspects of its business operations, making it a relevant and representative case for in-depth study.[7].

The research subjects were determined through purposive sampling, which involves selecting informants based on the suitability of individual characteristics to the focus and objectives of the study. The primary informant in this study was Novita Winda Sari, better known as Ummu Akbar, the founder and owner of Bakso Lava, who has been running her business since 2018. Ummu Akbar was selected as the key informant based on the consideration that she is the most comprehensive primary source in providing information on motivation, challenges, business strategies, and the application of Islamic values in her business. In addition to the primary informant, observations were also conducted at the business location to obtain supporting data that strengthen the findings from the interviews. The purposive sampling approach in case studies is considered appropriate because the purpose of this research is not to produce statistical generalizations, but rather to gain a deep and rich understanding of the phenomena studied in the specific case that has been selected.

The data collection methods in this study consisted of three complementary techniques: semi-structured interviews, direct observation, and documentation studies. The semi-structured interview technique was chosen as the primary data collection instrument due to its ability to produce rich, in-depth, and contextual data. Ruslin et al. explain that semi-structured interviews are a superior method compared to other forms of interviews in qualitative research because they allow researchers the freedom to dig deep into information from informants while maintaining focus on the research topic. They are flexible and adaptive, allowing new questions to be raised spontaneously in response to informants' answers.[8]. Interviews were conducted face-to-face for approximately 90 minutes and were fully recorded with the consent of the research subjects to ensure data accuracy. Interview guidelines were structured around four main themes: (1) motivation in starting and running a business; (2) challenges faced during the business journey; (3) strategies implemented in managing the business; and (4) concrete forms of implementing Islamic values in daily business practices. In addition to interviews, direct observations were conducted at the business location to observe various operational aspects that reflect Islamic values, such as the atmosphere of the shop, interactions between employees, and daily management practices. Documentation studies were conducted on various relevant documents, including business social media content and photos documenting activities.

The data analysis process was conducted descriptively and interpretively, adopting a thematic analysis approach, which proceeds inductively from raw data to meaningful themes. This process involves four main stages that run continuously. First, the data reduction stage, in which all interview transcripts and observation notes are read repeatedly, then selected and grouped based on their relevance to the research question. Second, the data display stage, in which the reduced information is arranged in a structured narrative form that allows researchers to identify patterns and interrelationships between themes. Third, the coding stage, in which each unit of meaning in the data is assigned a code to represent a specific category such as motivation, challenges, strategies, and Islamic values. Fourth, the conclusion drawing stage, in which the identified themes are interpreted in depth to produce a comprehensive understanding of the phenomenon being studied. Creswell & Poth emphasize that in case studies, good data analysis must be able to describe the case in detail while identifying the main themes that emerge from the data, so that researchers can understand the complexity of the case holistically and contextually.[9].

To ensure the quality and validity of the findings, this study employed several trustworthiness strategies, including credibility, transferability, and confirmability. The credibility strategy was strengthened through source triangulation, where data obtained from interviews were cross-verified with field observations and

documentation. Method triangulation was also applied by comparing the consistency of information obtained through in-depth interviews and direct observation. Member checking was also employed by relaying the findings back to key informants to ensure that the researcher's interpretations aligned with the informants' true intentions. The transferability strategy was achieved through a thick and detailed description of the research context, allowing readers to assess the relevance of the findings to other contexts with similar characteristics. Meanwhile, confirmability was maintained through systematic documentation of all stages of the research, from data collection and analysis to conclusion drawing, allowing the research audit trail to be transparently and responsibly verified by others.

3. Results and Discussion

Ummu Akbar's Motivation, Challenges, and Entrepreneurial Strategies in Building Bakso Lava

Entrepreneurial Motivation

Ummu Akbar's entrepreneurial motivation stems from two mutually reinforcing dimensions: economic independence and a commitment to Islamic identity. Interviews reveal that Ummu Akbar asserted that "a woman should be able to develop her own business and not always depend on her husband," and argued that women need to prepare well for their future, especially in the face of the possibility of losing a husband due to divine providence. This view reflects a mature awareness that financial independence is not a luxury, but rather a fundamental necessity for a responsible Muslim woman. From an Islamic perspective, women have complete freedom to engage in muamalah (economic) activities, and history records that many Muslim women have successfully entered the business world, with Siti Khadijah as a prime example of a successful and trusted entrepreneur throughout the history of Islamic civilization.[10].

A second, equally strong motivation was the desire to uphold Islamic principles in daily life, including in professional activities. Umm Akbar recognized that working under the auspices of others often required one to follow rules that could violate religious principles, including the rejection of workers wearing sharia-compliant clothing in some companies. Therefore, establishing one's own business became the most appropriate choice to maintain ikhtilat and uphold Islamic standards of appearance without external pressure. The perspective of sharia entrepreneurship in Islamic economics emphasizes that business activities are not merely a means of seeking profit, but also a means of worship and social contribution, all dimensions of which are directed toward realizing maqāṣid al-syarī'ah, namely the benefit of individuals and society as a whole.[11].

A third motivation that emerged over time was the belief that entrepreneurship fosters a more resilient and responsible character. Based on interview data, Ummu Akbar stated that running a business "helps build a strong mentality and makes someone more level-headed in facing various problems" and also teaches appreciation for the hard work of others and a deeper understanding of financial management. The need to strengthen the capacity of women entrepreneurs, encompassing business skills, financial management, and marketing, is an essential factor in determining their ability to effectively manage and sustainably develop their businesses.[12].

Table 1. Ummu Akbar's Main Motivation for Entrepreneurship Based on Interview Data

No	Dimensions of Motivation	Interview Data Quotes	Underlying Islamic Values
1	Financial independence	<i>"a woman should be able to develop her own business"</i>	Personal effort and responsibility
2	Maintaining Islamic identity	Avoid work environments that conflict with Islamic law	Sharia fashion, anti-ikhtilat

No	Dimensions of Motivation	Interview Data Quotes	Underlying Values	Islamic
3	Character development	<i>"Entrepreneurship is not just an economic activity, but also a means of self-development"</i>	Trust and responsibility	
4	Worship and preaching	Make business a way to get closer to Allah	<i>Maqāṣid al-syarī'ah</i>	
5	Social contribution	Opening up job opportunities and inspiring other Muslim women	<i>Iḥsān</i> and social takaful	

Challenges in Business Travel

Ummu Akbar's journey to establishing Bakso Lava was fraught with challenges that tested her mental and spiritual resilience. The first challenge she experienced was the lack of customers in the early days of her business, where she didn't even see a single transaction in a single day. This situation could have potentially discouraged the budding entrepreneur, but Ummu Akbar was able to persevere thanks to her tenacious principles of consistency and optimism. The next challenge was the emergence of competitors offering similar products, as well as those actively seeking to tarnish her business's reputation through the spread of negative rumors. This unhealthy competition is a real obstacle faced by Sharia-compliant MSMEs, where the consistent application of Islamic business ethics serves as a shield that protects the integrity of the business while building stronger and more loyal consumer trust.[13].

The biggest challenge Bakso Lava has ever faced was the impact of the Covid-19 pandemic. During this crisis, many MSMEs were forced to reduce their staff or even close their operations. However, thanks to careful financial planning and the principle of tawakkal, which is her spiritual foundation, Ummu Akbar was able to maintain business stability without having to reduce the workforce or cut employees' salaries by a single cent. She emphasized in an interview: "Every test that comes in business will make us stronger, wiser, and more grateful." This belief reflects a deep understanding that every challenge is a test from Allah that must be faced with patience and optimal effort. Entrepreneurs who understand and consistently practice the characteristics of Islamic work ethics, including in dealing with business pressures and challenges, have been shown to experience more sustainable business success than those who do not integrate these values.[14].

An equally important internal challenge is the consistency in maintaining Islamic identity amidst the pressures of the modern business environment. Sharia-compliant employee appearance standards, anti-ikhtilat policies, and the obligatory prayer imposed in the workplace are often considered unconventional in the context of conventional culinary businesses. However, for Ummu Akbar, these challenges have become a differentiator that strengthens Bakso Lava's brand identity. Consistent application of sharia principles, including transaction transparency and honesty in all aspects of service, has proven to generate greater consumer trust and a better ability to maintain long-term business sustainability despite the ongoing challenges of the dominance of conventional business practices.[15].

Business Management Strategy

Bakso Lava's success in opening seven branches in six years is the result of the consistent implementation of a well-planned business strategy based on Islamic values. The first strategy is consistency and optimism as the foundation of an entrepreneurial mindset. Even when there were no customers at all for a day, Ummu Akbar kept her business open, believing that patience and consistency are the keys to building a solid business foundation. This principle is a clear reflection of the Islamic value of istiqamah, which commands its followers to remain steadfast in good deeds without interruption. Marketing strategies that consistently

integrate the values of honesty, justice, and transparency have been proven to not only increase business profits financially but also create blessings and a more holistic well-being for all business stakeholders.[16].

The second strategy is continuous product innovation. Ummu Akbar proactively presents creative menus that have a unique appeal and differentiate them from competitors. The flagship menu, which is a large meatball with an unusual filling, and the durian meatball innovation that has succeeded in attracting widespread attention, are concrete examples of how creativity in innovation is interpreted as a form of effort that is approved by Allah. In addition to product innovation, the differentiation of the atmosphere through the screening of murottal Al-Quran in all branches creates a business identity that is uniquely Islamic and unmatched by competitors. Innovation strategies that are implemented consistently and based on religious values have been proven to have a significant positive impact on the performance of MSMEs, strengthen brand identity, and increase customer loyalty in a sustainable manner.[17].

The third strategy is optimal use of social media. Through Instagram and Facebook, Bakso Lava has successfully reached a much wider market, even reaching Malaysia, with content including menu photos, customer testimonial videos, discount programs, and frozen product sales for cross-city markets. The integration of Islamic business ethics and modern digital marketing technology has proven to increase consumer trust, strengthen business competitiveness, and promote ethical and responsible business sustainability.[18]The fourth strategy is disciplined financial management, with a formula of setting aside 25% of profits as an emergency fund. The fifth strategy is strict branch supervision, with Ummu Akbar rejecting collaborations that don't allow for direct supervision, ensuring quality and Islamic standards are maintained in every branch.

Table 2. Lava Meatball Business Strategy and Implementation of Islamic Values

No	Strategy	Concrete Data from Interviews	Islamic Values
1	Consistency & optimism	Stay open even if there are no buyers all day	<i>Consistency</i> , patience, surrender
2	Product innovation	Big lava meatballs, durian meatballs, periodic creative menu	Effort and creativity
3	Digital marketing	Instagram, Facebook, frozen across cities to Malaysia	Transparency and honesty
4	Financial management	25% emergency fund, anti-usury, charity from profits	Trustworthy, anti-usury, zakat/infaq
5	Branch supervision	Refuse cooperation if you cannot control it directly	Responsibility and professionalism

Implementation of Islamic Values in the Business Management Practices of Bakso Lava Ummu Akbar

Product Halalness as the Main Operational Principle

Guaranteeing the halal status of all raw materials used in the Bakso Lava production process is a fundamental commitment that has never been compromised since the first day of the business's establishment. Ummu Akbar ensures that every component, from the source of the meat and additives to the processing process, fully meets Islamic sharia standards. For Ummu Akbar, halal certification is not merely a regulatory obligation, but a sincere expression of her belief that food served to consumers should provide benefits that are not only physical but also spiritual. Based on interview data, she emphasized that "good food is not just about taste, but must also provide benefits to consumers." This consistently practiced halal principle has made Bakso Lava trusted not only by Muslim consumers but also widely accepted by the general public as a high-quality product. Halal awareness is the most dominant factor influencing MSMEs'

decisions to register for halal certification, and consistent implementation of halal standards has been shown to significantly strengthen consumer trust.[19].

Cleanliness of production facilities and hygiene standards of raw materials are given the same serious attention as halal aspects. This reflects the understanding that the principle of *thayyib* in Islam governs not only the ritual aspects of halal, but also the dimensions of quality, cleanliness, and safety of the products consumed. The principles of Islamic business ethics in microeconomics, which place honesty, fairness, transparency, and the prohibition of fraudulent practices as the main foundation, have proven to create businesses that generate not only material profits but also blessings, social balance, and prosperity for all parties involved.[20].

Sharia-Based Personnel Management

Bakso Lava's employee management system is one of the most distinctive and prominent aspects of the implementation of Islamic values in this business environment. The first policy implemented is the obligation of five daily prayers for all employees, complemented by a strictly monitored prayer attendance system. Strict sanctions ranging from salary deductions to termination of employment are imposed on employees who neglect this obligatory worship. Based on interview data, Ummu Akbar believes that "employees who are disciplined in their prayers will be more trustworthy in their work," so that enforcing the obligation of prayer is not merely an individual spiritual matter, but a long-term investment in developing the character of a work team that is responsible and has integrity. The implementation of the values of *shiddiq* (honesty) and *amanah* (trustworthiness) in an Islamic business work environment has been proven to make a significant contribution to increasing consumer trust and supporting the sustainability of a business based on sharia principles.[21].

The second policy is the prevention of *ikhtilat* in the entire work environment by separating operational areas between male and female employees who are not *mahram*. This policy is implemented consistently in all Bakso Lava branches as a form of employer responsibility in maintaining the honor and safety of all employees. The third policy is the holding of regular religious studies every Friday that are open to all employees and the general public. Although Friday is a day off for Bakso Lava employees, their enthusiasm in attending the studies reflects Ummu Akbar's success in building an organizational culture based on Islamic values that are internalized from within, not just a formal obligation. Knowledge of Islamic business ethics combined with high religiosity has been proven to have a positive and significant influence on the behavior of business actors, with a very large proportion contributing to the quality of business behavior as a whole.[22].

Fairness in employee relations is also a key concern for Ummu Akbar. Based on interviews and observations, she provides full and fair employee rights, including decent wages, adequate rest periods, and humane and respectful treatment. This commitment culminated during the Covid-19 pandemic when Ummu Akbar retained all employees without salary cuts despite severe economic pressures. The consistent application of the values of *shiddiq* and *amanah* in Islamic business practices, including in relationships with employees and customers, has been proven to directly contribute to increasing the trust of all stakeholders and supporting the sustainability of the business ecosystem as a whole.[21]Dinata Dinata.

Table 3. Implementation of Islamic Values in Bakso Lava Personnel Management

No	Personnel Policy	Concrete Field Data	Islamic Values
1	The obligation to pray 5 times a day	Absenteeism from prayer + salary deduction sanctions	<i>Piety</i> and discipline of worship
2	Prevention of <i>ikhtilat</i>	Separation of male and female work areas	Maintaining honor (<i>hifzh al-'ird</i>)

No	Personnel Policy	Concrete Field Data	Islamic Values
3	Regular Friday study	Open to employees and the general public	Da'wah and spiritual formation
4	Wage justice	No salary cuts during the pandemic	'Adl(justice) and ihsān
5	Standard training	Service and business management training for each branch	Responsibility and professionalism

Sharia-Based Financial Management

Bakso Lava's financial management reflects the concrete and measurable implementation of Islamic economic principles. The most emphatic commitment is the total rejection of all forms of financing containing usury. Ummu Akbar chose to grow her business organically using halal-acquired capital, avoiding the temptation of rapid expansion that often sacrifices principles. The financial management formula implemented is to set aside 25% of business profits as an emergency fund—a simple yet proven policy that saved the business's survival during the pandemic crisis. The concept of sharia entrepreneurship, grounded in normative Islamic values, including the prohibition of usury and the obligation of social responsibility, is comprehensively directed toward achieving the *maqāṣid al-syarī'ah* for the benefit of individuals and society.[11].

On the expenditure side, Ummu Akbar routinely sets aside a portion of her profits for charity and social empowerment programs. Based on interview data, she emphasized that "giving a portion of her business profits to those in need is a way to earn Allah's approval and blessings in her sustenance." This charity is not only given in the form of cash, but also in the form of educational assistance for underprivileged children so they can continue their education. The principle of transparency in financial management is also consistently applied, with all financial records maintained in an orderly and accountable manner. The application of Islamic business ethics, including financial transparency and accountability, has been proven to contribute significantly to building stakeholder trust and creating fair and sustainable business practices.[23].

Dimensions of Da'wah in Business Activities

The missionary vision that animates Bakso Lava's entire operations is the aspect that most distinguishes this business from other culinary businesses. The decision to play Quranic recitations in all branches instead of conventional music is not merely a differentiation strategy, but rather a sincere expression of the belief that the business space can also be a space that brings the heart closer to Allah SWT. Based on direct observation, the atmosphere created by the recitation of Quranic recitations provides a calm, conducive atmosphere, and is fundamentally different from that of a typical meatball stall. The integration of business principles based on the values of *maqashid sharia* in all aspects of business operations has been proven not only to increase business profits materially, but also to create blessings and a more holistic well-being for all stakeholders involved.[16].

The establishment of the Ummu Akbar Qur'an House, funded by business profits, is the most concrete manifestation of Bakso Lava's social missionary vision. This free Qur'anic educational institution provides access to Islamic education for children from underprivileged families who previously lacked the ability to access similar facilities. This program demonstrates that the success of Islamic-based businesses does not stop at commercial achievement, but continues to flow into transformative benefits for future generations. The consistent application of Islamic business ethics in culinary micro-enterprises has been proven not only to strengthen trust and blessings in the business itself, but also to create a harmonious and equitable trading ecosystem in accordance with the principles of Islamic economics as a whole.[24].

Social, Economic, and Spiritual Impact of Lava Meatballs on the Communities of Deli Serdang and Medan

Economic Impact: Job Creation and Strengthening the Local Economy

The presence of seven Bakso Lava Ummu Akbar branches in the Deli Serdang and Medan areas has had a measurable and significant economic impact. According to research data, each branch has created jobs for more than 100 employees, including managers, waiters, production staff, and administrative staff. Ummu Akbar's commitment to prioritizing recruitment from the local community has resulted in a significant multiplier effect on the local economy, as a significant portion of employee income is reinvested in the local economy and boosts the purchasing power of the surrounding community. Consistently strengthening MSMEs based on sharia values has been shown to significantly contribute to increasing community income, driving local economic growth, and expanding employment opportunities for communities surrounding the business's operational areas.[25].

Bakso Lava's economic impact also extends beyond its immediate employees. The business ecosystem surrounding Bakso Lava branches, including local raw material suppliers, transportation service providers, and other small businesses, has benefited from the increased flow of economic activity. Frozen product sales, reaching consumers across cities and countries, have also contributed to expanding the business's economic base, ultimately generating indirect foreign exchange for the community. Consistently integrating religiosity into business practices, including halal branding and the business's Islamic identity, has been shown to have a significant positive impact on MSME performance, not only financially but also in building a more socially responsible business ecosystem.[17].

Social Impact: Community Empowerment Program

The social dimension of Bakso Lava Ummu Akbar's impact is manifested in various concrete programs that directly address the needs of the surrounding community. The main program is the Rumah Qur'an Ummu Akbar, a free Qur'an educational institution built and operated entirely from the allocation of business profits. This program provides access to quality religious education for children from underprivileged families who previously lacked the financial ability to access it. In addition, Ummu Akbar also regularly distributes social assistance in the form of donations to underprivileged students, operational support for houses of worship around the business area, and various other forms of social assistance. The active role of women entrepreneurs in the sharia micro-economy, accompanied by a structured social empowerment program, has been proven to create a multi-layered impact that encompasses the economic, educational, and spiritual dimensions simultaneously in the communities they serve.[12].

The Friday prayer program, open to the public, is a form of socio-spiritual empowerment that transcends the formal boundaries of business. Each week, Bakso Lava's business space transforms into a space for education and fostering Islamic values for employees and the wider community. This initiative reflects Ummu Akbar's deep understanding that business social responsibility from an Islamic perspective (iḥsān) extends beyond financial donations to character building and spiritual enhancement of the surrounding community. An analysis of sharia-based MSMEs shows that successful business development is largely determined by strong institutional synergy, consistent strengthening of Islamic business ethics, and innovation grounded in the values of justice and the welfare of the community as a whole.[25].

Table 4. Forms of Ummu Akbar's Lava Meatball Social Program

No	Social Programs	Concrete Description	Source of funds	Beneficiaries
1	Umm Akbar's Quran House	Free Quran education	Business profits	Underprivileged children Deli Serdang-Medan
2	Educational assistance	Scholarships and tuition fees	Business profits	Students who cannot afford

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No	Social Programs	Concrete Description	Source of funds	Beneficiaries
3	Donation of houses of worship	Operational support for mosques/prayer rooms	Business profits	Community around the branch
4	Friday Study	Weekly Islamic values development is open to the public	Business time and facilities	Employees and the wider community
5	Regular alms	Direct assistance and support	Business profits	Society needs

Spiritual Impact: Increasing Islamic Awareness in the Business Environment

The spiritual impact of Bakso Lava Ummu Akbar operates on several levels. First, the strictly implemented Sharia-based management system in the workplace has been proven to shape employees' character, leading to greater discipline, responsibility, and integrity. Obligatory prayer, regular religious studies, and Islamic standards of behavior implemented in the workplace create a conducive environment for the spiritual growth of each individual involved. Business owners who consistently apply Islamic principles in their business activities tend to have higher customer trust and build more harmonious business relationships, as the integrity inherent in their character naturally radiates in every interaction.[23].

Secondly, Bakso Lava's tangible success provides strong empirical evidence that operating a sharia-compliant business is not a barrier to commercial success, but rather a distinct competitive advantage. Ummu Akbar actively demonstrates that a strong Islamic identity, including sharia-compliant clothing, a commitment to religious values, and the application of sharia standards in operations, does not hinder professionalism and business success. This has a far-reaching inspirational effect for other Muslim women who are still hesitant to start a business. The Islamic perspective, which views all humans as equal and allows women the freedom to actively participate in muamalah (religious transactions), affirms that those who work professionally with the intention of worship will receive commensurate rewards and blessed sustenance.[10].

On the third level, the Rumah Quran program and regular studies conducted through business profits position Bakso Lava as an agent of spiritual change at the community level. Investing in the religious education of the younger generation through Rumah Quran is a form of long-term da'wah whose impact will continue to be felt far beyond the operational life of the business itself. The sharia principles applied by MSMEs in their daily business activities, including honesty in pricing, fairness in customer service, and harmonizing relationships between traders, have been proven not only to strengthen trust and business blessings, but also to create a harmonious and just trading climate as taught by the principles of sharia economics.[24].

Dual Role Balance: Muslim Entrepreneurs and Housewives

One of the most inspiring aspects of Ummu Akbar's journey is her ability to balance her dual roles as an active entrepreneur and a responsible housewife. Structured time management is the key to successfully managing these two roles, both of which demand full attention. Based on interview data, Ummu Akbar designs a detailed and disciplined daily schedule: "If we have a good schedule, then our focus is sufficient on that. Don't think too much about things that haven't happened yet." Each morning is focused on business operations, while the afternoon and evening are specifically dedicated to family. She also emphasized: "I don't want to be a successful entrepreneur but fail as a mother," a statement that reflects a clear and measurable hierarchy of priorities in her life. Strengthening the capacity of Muslim women entrepreneurs through training programs that include not only business skills but also time management and role balance

management is an urgent strategic need to support women's empowerment in the Islamic microeconomic sector.[12].

A balanced division of tasks with her husband and the management team was a key strategy that enabled Ummu Akbar to fulfill both roles without neglecting either one. As the business grew, recruiting competent managers and staff allowed Ummu Akbar to delegate some operational responsibilities without losing control over the quality standards and Islamic values that are the hallmark of Bakso Lava. Her spiritual foundation of prayer and trust in Allah SWT became a source of calm and resilience that enabled her to face the dual pressures of business demands and family responsibilities without losing mental and emotional balance. Research on the implementation of Islamic business ethics in MSMEs confirms that the consistent application of Islamic values in all aspects of life, including time management and role balance, is an integral part of a comprehensive business ethics system and cannot be separated from the context of the individual's personal life.[20].

Table 5. Summary of the Multidimensional Impact of Ummu Akbar's Lava Meatballs on Society

No	Dimensions	Concrete Impact Forms	Range	Success Indicators
1	Economy	>100 jobs in 7 branches	Deli Serdang – Medan	Reduction of local unemployment
2	Economy	Supplier ecosystem and supporting businesses	Community around the branch	Increased economic activity
3	Social	Free Quran House + student scholarships	Underprivileged children	Improving access to religious education
4	Spiritual	Friday study + Al-Quran recitation in all branches	Employees + general public	Strengthening Islamic values and character
5	Inspirational	A successful sharia-based Muslim business model	Muslim entrepreneur community	Increased entrepreneurial confidence

Overall, these results and discussion demonstrate that the success of Bakso Lava Ummu Akbar is clear evidence that integrating Islamic values into all aspects of business is not an obstacle, but rather a solid foundation that creates competitive advantage and simultaneously brings blessings in economic, social, and spiritual dimensions. Consistent application of sharia principles by MSMEs requires adequate ecosystem support from various stakeholders, including the government, Islamic financial institutions, and the Muslim community itself, so that its implementation can proceed optimally and sustainably.[15].

4. Conclusion

The results of this study reveal that Ummu Akbar succeeded in establishing Bakso Lava as a business entity that positions Islamic values not as limitations, but as an authentic competitive advantage. Her entrepreneurial motivation is rooted in the financial independence of Muslim women and the drive to maintain sharia identity in a professional environment. The implementation of the principles of halalan thayyiban, a taqwa-based employee system, consistent financial management that avoids usury, and the vision of da'wah through murottal and Rumah Qur'an prove that maqāṣid al-syarī'ah can be realized concretely on a micro-business scale. The impact is multidimensional, including the creation of more than one hundred jobs, community social empowerment, and strengthening the Islamic character in the Deli Serdang and Medan communities.

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