

Harmonizing Halal Entrepreneurship in Yogyakarta's Warmindo Ventures: Insights from the Kuningan Community

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Abstract

This study explores the entrepreneurial landscape of Warmindo ventures established by the Kuningan community in Yogyakarta, Indonesia, with a particular focus on the perspective of Sharia entrepreneurship. The research explores the motivations, strategies, and success factors behind these ventures, considering both the entrepreneurs' aspirations and the perceptions of their primary customer base, namely the students of Universitas Islam Indonesia (UII). Drawing upon a combination of field research and literature review, the study employs qualitative descriptive methods, including in-depth interviews with Warmindo entrepreneurs and UII students. The comparative analysis juxtaposes the findings with existing literature on conventional and Islamic entrepreneurship, shedding light on the alignment between economic goals and religious values among the Kuningan community entrepreneurs. The results indicate a prevailing focus on material prosperity among Warmindo entrepreneurs, with limited attention to spiritual fulfillment or adherence to Sharia principles in their business practices. Conversely, UII students exhibit a nuanced perspective, emphasizing the importance of ethical business conduct and the integration of religious values in economic endeavors. Despite the stagnancy observed in the entrepreneurs' economic goals, there is potential for growth and alignment with Sharia principles through increased awareness and education on Islamic entrepreneurship.

Keywords: Kuningan Community, Sharia Entrepreneurship, Warmindo Venture

INTRODUCTION

Fundamentally, the purpose of every human being is to achieve well-being. However, the meaning of 'well-being' can vary for each individual. Some consider worldly well-being important; others emphasize well-being in the hereafter, and some prioritize both. In economic terms, well-being generally refers to material worldly well-being.

Every activity in human life has a goal, and so does economic activity. Economic activities are based on two main aspects: producers and consumers. Producers aim to manage their economic activities to provide for human needs, whether primary, secondary, or tertiary (Deshmukh & Pwar, 2019). On the other hand, consumers aim to meet their needs through consumption activities. The ever-evolving needs of humans compel producers to

continuously innovate, especially in meeting primary needs such as clothing, food, and shelter (Ben Salem & Ben Abdelkader, 2023).

Primary needs must be met first for humans to achieve well-being. Once primary needs are fulfilled, secondary and tertiary needs, which are usually more desire-based, can be addressed. This is explained in both conventional economics and Islamic economics. From the perspective of Islamic economics, the purpose of human life in economic activities includes well-being in both this world and the hereafter, serving as a means to create a civilized economic society.

Islam teaches that work is a part of worship, an effort to earn halal sustenance and achieve well-being measured not only by material aspects but also by spiritual ones. A Muslim is taught to not only seek livelihood for worldly needs but also to attain Allah's

pleasure and happiness in the hereafter. This principle makes economic activities an integral part of a Muslim's spiritual life (Alserhan, 2020).

In this study, the author will discuss primary needs, especially in the food sector, focusing on student life. Food and drink are essential needs for everyone, including students. As times evolve, students' food consumption becomes more varied, ranging from affordable eateries to expensive restaurants. The high demand for food among students and their tendency to buy food outside rather than cook for themselves drive the growth of the culinary business around campuses, including in Yogyakarta.

Yogyakarta, known as a student city with a large student population, has a high level of food consumption. The numerous eateries around universities, including Indomie food stalls (Warmindo), reflect this phenomenon. Warmindo becomes a favorite destination for students, especially at the end of the month, due to its affordable prices, comfortable atmosphere, and friendly vendors (Nurlela et al., 2023). The Warmindo owners in Yogyakarta, most of whom come from Kuningan, West Java, aim to achieve well-being by running these businesses. They see a significant opportunity in meeting the food needs of students in this educational city. The question arises: why do people from Kuningan prefer to open Warmindo businesses in Yogyakarta rather than in Kuningan?

Several factors explain this phenomenon. First, Yogyakarta has a large student population, automatically increasing the demand for affordable food. Second, many students prefer to buy food outside rather than cook themselves for practicality and time efficiency. Third, the relatively low cost of living in Yogyakarta allows for considerable profits for culinary entrepreneurs. Additionally, there is a strong social and community aspect among Kuningan entrepreneurs in Yogyakarta. They often support each other and collaborate, creating a robust and mutually beneficial business network. These factors strongly motivate people from Kuningan to open Warmindo businesses in Yogyakarta rather than in their hometown.

Thus, this study aims to uncover the motivations and success strategies of Kuningan entrepreneurs who open Warmindo businesses in Yogyakarta. This research is expected to provide deeper insights into the economic and social dynamics driving business migration from one area to another and illustrate how Islamic economic principles are applied in daily business practices.

LITERATURE REVIEW

The Goals of Community Life in a Conventional Economy

Instinctively, all humans desire a happy and prosperous life. They pursue this goal through

various means, ranging from idealistic approaches to pragmatic methods. Despite sharing the same life aspirations, the ways people achieve these goals often differ and can sometimes even be contradictory. For example, in the realm of economic endeavors, a trader may find happiness in their profession, while a farmer might view trading as exhausting work. In contrast, farming can be done leisurely, without strict deadlines, simply waiting for the harvest. A teacher, on the other hand, might regard their work as noble and intellectually fulfilling. These varied paths illustrate the diverse ways people seek happiness and well-being, yet they all share a common goal: achieving a happy and prosperous life (Nurohman, 2010).

Conventional economics teaches that well-being in life can be achieved by any means, whether good or bad. This perspective holds that human well-being is realized when all needs and desires are satisfied to the fullest extent, even though the level of human satisfaction is immeasurable due to the myriad desires people seek to fulfill (Kanuk & Schiffman, 2019). In economic activities, producers and consumers are considered to have achieved satisfaction under two conditions: *first*, producers have created goods and services that meet demand and have obtained maximum profit; *second*, consumers' needs have been met, and their desires fulfilled (Awuh & Dekker, 2021).

Many people engage in economic activities solely to gain material profit. Society often perceives the goal of economic activity as obtaining the greatest possible profit at the lowest cost, without regard for moral values, ethics, or religious norms. In conventional economics, economic problems arise from absolute scarcity, meaning the limited availability of resources juxtaposed with unlimited human desires.

This research aims to uncover the unique experiences and perspectives of the Kuningan community engaged in the Warmindo business in Yogyakarta. The study delves into not only financial aspects but also the ethical values and maqasid sharia principles that guide their business practices. Furthermore, it includes the perspectives of Universitas Islam Indonesia (UII) students as primary consumers, providing insights into the dynamics between entrepreneurs and their target market, as well as the students' views on ideal halal business practices. By doing so, this research is expected to offer deeper insights into the economic and social dynamics driving business migration from one region to another and illustrate how Islamic economic principles are applied in daily business operations. Ultimately, the findings aim to support the alignment of economic goals with religious values among Muslim entrepreneurs.

Islamic Views on the Goals of Community Life in the Economy

In contrast to conventional economics, which teaches that economic activities should aim to maximize profits and achieve worldly welfare, Islamic economics enlightens humanity to seek well-being not only in this world but also in the hereafter. While conventional economics posits that the goal of community life in economic activities is purely materialistic (focused on money), Islam views the purpose of economic activities as achieving both material (money) and spiritual (religious) goals. In Islamic economics, the concept of *falah* (well-being) is central. Achieving *falah* involves adhering to Islamic law, guided by the Qur'an and the Sunnah, as human relationships in life, especially in economic aspects, are not solely based on interactions among people (*hablum minannas*) but also on the relationship with Allah (*hablum minallah*) (Chaudhry, 1999).

For worldly life, *falah* encompasses three meanings: well-being in economic sustainability, freedom and desires limited by Sharia, and strength and dignity through protection of life. For the afterlife, *falah* includes four aspects: eternal life, eternal well-being, eternal glory, and eternal knowledge (freedom from ignorance). Achieving *falah* for a noble and prosperous life in both worlds can be realized when human needs are fulfilled in a balanced manner (Nurnasrina, 2013).

Satisfying the needs of the community results in what is known as *mashlahah*. *Mashlahah* refers to all conditions, both material and non-material, that elevate the status of humans as the most honored creatures. Basic *mashlahah* for humans is divided into five categories: *Ad-Diin* (religion), *An-Nafs* (soul), *Al-Aql* (intellect), *An-Nasab* (lineage), and *Al-Maal* (wealth) (Abdullah & Azam, 2020). These five elements are essential needs that must be met to achieve a happy life in both worlds and in accordance with Islamic law. In these five aspects of *mashlahah* towards achieving *falah*, it is implicit that the ultimate goal of humans and communities in economic activities or any other endeavors is to attain the pleasure of Allah SWT.

This research hypothesizes that entrepreneurs from the Kuningan community who run Warmindo businesses in Yogyakarta align their economic activities more closely with conventional economic goals rather than Islamic economic principles, and this alignment affects their business success and community well-being. Ultimately, the findings aim to support the alignment of economic goals with religious values among Muslim entrepreneurs.

METHOD

This field study employs a descriptive qualitative research approach to gain an in-depth understanding of the motivations and success strategies of Warmindo entrepreneurs in the

Kaliurang area of Sleman, Yogyakarta Special Region, particularly around the Islamic University of Indonesia (UII) campus. The choice of Kaliurang as the study location is due to its unique context as a hub for student life, which aligns with the research's focus on understanding the culinary business dynamics in an educational environment. This approach is chosen to explore the intricate experiences, perspectives, and practices of these entrepreneurs (Creswell, 2007).

Data Collection Methods

The data collection methods in this study include a literature review, in-depth interviews, and direct observation. The literature review involves using relevant books and online-accessed national and international journals to provide a theoretical foundation for the analysis. In-depth interviews are conducted with two groups of respondents: five Warmindo owners near the UII campus and ten UII students. These interviews aim to uncover the entrepreneurs' motivations, challenges, strategies, and views on well-being in the context of Islamic economics, as well as to understand students' perspectives on their choice of Warmindo, their satisfaction levels, and their views on the value, quality, and service of these establishments. Additionally, direct observations are made to gain contextual insights into the operations of Warmindo, including seller-buyer interactions and the overall ambiance and facilities provided. Each method is integrated to ensure robust data triangulation, enhancing the validity and reliability of the findings.

Using Creswell's approach in this data collection emphasizes the importance of preparing a clear interview protocol, building good rapport with respondents, and employing in-depth techniques such as probing and clarifying to obtain more comprehensive answers (Creswell, 2007). Interviews are recorded with the respondents' permission and transcribed in detail to ensure accuracy.

Sampling Process

The study identifies two groups of respondents: Warmindo owners and UII students, to provide diverse perspectives. The selection of these subjects follows a purposive sampling method to ensure that the respondents are representative of the population being studied. Warmindo owners are selected based on their business locations around the UII campus, while students are chosen based on their frequent visits to these establishments.

Interview Protocol

A clear interview protocol is emphasized, building good rapport with respondents and employing in-depth techniques such as probing and clarifying to obtain more comprehensive answers. Example questions or main topics discussed include the motivations behind starting a Warmindo business,

challenges faced, strategies for success, and perspectives on customer satisfaction. Interviews are recorded with the respondents' permission and transcribed in detail to ensure accuracy.

Direct Observation

Direct observations provide an essential contextual dimension. Specific aspects observed include the interactions between sellers and buyers, the ambiance of the Warmindo establishments, and the facilities provided. These observations help to contextualize the data collected from interviews and provide a richer understanding of the daily operations and customer interactions.

Data Analysis

The collected data are analyzed qualitatively through a series of systematic steps: transcription of interviews, coding to identify major themes, categorization of these themes into relevant groups, and comparative analysis of interview data with theoretical insights from the literature. This process includes creating thematic maps and using tables or matrices to display the data visually, facilitating the identification of patterns and relationships within the data. Categories or themes identified from the data include motivations for entrepreneurship, challenges and strategies, customer satisfaction, and alignment with Islamic economic principles.

Data Validation

To ensure validity and reliability, the study employs data triangulation, member checking with respondents to verify initial findings, and peer debriefing to discuss findings and analyses with colleagues for constructive feedback (Creswell, 2007). Feedback from member checking and peer debriefing is carefully integrated into the final analysis to ensure that the interpretations are accurate and reflective of the respondents' perspectives.

By addressing these areas, the analysis is more comprehensive and provides richer insights into the motivations and success strategies of Warmindo entrepreneurs in Yogyakarta, as well as the economic and social dynamics driving business migration. This robust methodology aims to illustrate how Islamic economic principles are applied in daily business practices and to support the alignment of economic goals with religious values among Muslim entrepreneurs.

RESULT AND DISCUSSION

Result

Based on the research findings, the entrepreneurial goals of the Kuningan community through Warmindo establishments in Yogyakarta can be analyzed in relation to the literature review conducted by the author. Firstly, it is identified that these entrepreneurs predominantly utilize individual and family models with personal capital to establish

their businesses (Tirani Hepartiwi, 2022). This finding aligns with the notion that familial support plays a crucial role in their entrepreneurial endeavors. Secondly, the research indicates that the Warmindo entrepreneurs in Yogyakarta still exhibit both organic and mechanical forms of social solidarity (Kurniawan, 2019). This is evidenced by the collective decision-making process within the Kuningan Entrepreneurs Association (PPWK) regarding menu price adjustments, demonstrating a strong community bond and collaborative effort among the entrepreneurs.

Thirdly, the study highlights the migration tradition of Kuningan residents to Yogyakarta and other cities, driven by limited job opportunities and insufficient income in their hometown (Kurniawan, 2019). This migration is motivated by the search for better economic prospects. Observations also show a steady increase in the number of Warmindo establishments in Yogyakarta over the years, indicating the sustainability and growth of these businesses. In summary, the entrepreneurial endeavors of the Kuningan community through Warmindo businesses in Yogyakarta reflect traditional migration patterns, familial entrepreneurship models, and continued social solidarity within the community. These findings align with existing literature on entrepreneurship models and migration traditions, underscoring the importance of cultural and social factors in shaping entrepreneurial activities.

The research findings reveal that Warmindo establishments are predominantly located around university campuses in Yogyakarta, such as those near the Islamic University of Indonesia and Atma Jaya University. These entrepreneurs target students as their primary market segment. Additionally, the friendliness of staff or owners and the pricing of Warmindo in Yogyakarta serve as attractions for consumers who frequent these establishments.

Comparing the research data with theoretical foundations, it is evident that most Warmindo owners in Yogyakarta are from the Kuningan community. Their objective in establishing Warmindo businesses in Yogyakarta is to seek livelihoods to meet their daily needs. This aligns with conventional economic theory, where the community's economic objectives remain focused on worldly prosperity.

However, when juxtaposed with Islamic perspectives on economic goals, discrepancies arise. The Kuningan community's Warmindo owners in Yogyakarta have yet to embrace the notion of achieving spiritual well-being alongside worldly prosperity, indicating a lack of understanding of Islamic economics and the importance of holistic living. This discrepancy contradicts the teachings of Islam, which emphasize the pursuit of both worldly and spiritual fulfillment.

Furthermore, regarding efforts to achieve economic goals, it is noted that few Kuningan

entrepreneurs as Warmindo owners in Yogyakarta actively align their economic endeavors with Islamic principles. While they acknowledge Allah's role in providing sustenance, there is a need for greater adherence to Shariah principles to enhance the quality of their economic pursuits and strengthen their relationship with Allah. This highlights the importance of aligning economic activities with Islamic teachings to achieve true prosperity.

In addition to the existing research findings, a study was conducted involving 10 students from the Islamic University of Indonesia (UII). These students were interviewed to gain insights into their perspectives as consumers regarding their reasons for choosing Warmindo as a dining option, their satisfaction levels, and their views on Warmindo's business in terms of pricing, quality, and service. The research revealed that many UII students opt for Warmindo due to its affordability, convenience, and variety of menu options. They appreciate the quick service and comfortable ambiance offered by Warmindo outlets located near the university campus.

Additionally, the majority of interviewed students expressed satisfaction with the taste and quality of food served at Warmindo, considering it a suitable choice for their dining needs, especially during busy academic schedules. Furthermore, students generally perceive Warmindo's pricing as reasonable and competitive compared to other dining options in the vicinity (Na'im & Adi, 2020; Nelsa, 2022; Nurlela et al., 2023). They value the balance between cost and quality, making Warmindo a preferred choice for their budget-conscious lifestyle as university students. In terms of service, students appreciate the friendly and accommodating staff at Warmindo, which enhances their overall dining experience.

Overall, the research findings underscore the popularity of Warmindo among UII students as a go-to dining option, driven by factors such as affordability, quality, and service (Wibowo et al., 2022). These insights provide valuable feedback for Warmindo owners to continuously improve and tailor their offerings to meet the preferences and expectations of their student clientele.

Discussion

There are several aspects to the economic and social dynamics driving business migration. *First*, it begins with limited job opportunities and low incomes in their hometowns. This migration also creates relational, social, and cultural ties, leading individuals to utilize business potentials in their new areas to build enterprises (Lassalle et al., 2020). This tradition also opens opportunities for the Kuningan community to establish businesses in Yogyakarta, such as Warmindo.

Second, the family entrepreneurship model becomes a driving factor in building businesses in

new areas. This model highlights the important role of family in supporting businesses, both financially, through labor, and through networks (Li & Johansen, 2023). Establishing a small business in a new area certainly comes with challenges in terms of surviving, such as unfamiliar regulations and needing to adapt to the target market. However, family ties or connections with fellow "Kuningan people" provide valuable information for building these businesses.

Third, social solidarity among Kuningan entrepreneurs in Yogyakarta remains strong, as seen in joint discussions to determine menu prices at Warmindo. This practice shows cooperation and agreements among entrepreneurs to maintain price stability and fairness for consumers. Such discussions reflect the strong values of mutual cooperation and support within the community, which is a characteristic of the local culture. In this way, entrepreneurs not only compete but also collaborate to achieve common prosperity. This helps to avoid unhealthy price competition and ensures that small and medium enterprises can survive and thrive amid increasingly tight market competition.

The findings from the research focusing on the perspectives of students from the Islamic University of Indonesia (UII) regarding Warmindo's business are highly relevant to the case study of Warmindo businesses run by the Kuningan community in Yogyakarta within the context of Sharia entrepreneurship.

Firstly, the insights gleaned from the perspective of UII students as Warmindo consumers can provide valuable insights into the Sharia principles applied in the business. By understanding the reasons why students choose Warmindo, their satisfaction levels, and their views on specific aspects such as pricing, quality, and service, Warmindo owners can evaluate the extent to which their business adheres to Sharia entrepreneurial principles. For instance, they can assess whether the pricing reflects Islamic economic justice principles and if the service provided reflects Islamic ethical values.

The reason why they chose to establish their Warmindo businesses in the vicinity of the UII campus to target students as their primary consumer base. The high concentration of students provides a steady flow of customers, making it a strategically advantageous location for their food businesses.

Operating near the UII campus offers several benefits. Teh Mimin, for example, notes that having many students as regular customers ensures a stable income, sufficient to meet daily needs. However, a common challenge mentioned by Teh Mimin, Teh Ika, and Pak Uca is the significant drop in business during semester breaks and holidays when many students return home. This seasonal fluctuation in income poses a risk to their financial stability. Pak Uca highlights another aspect: *while the business provides a substantial income to support his family, it also keeps him away from his family in Kuningan,*

though he mitigates this by returning home every two months. Similarly, Teh Ira, who finds the campus environment comfortable and safe, benefits from a consistent student clientele but also faces reduced income during academic breaks.

Several challenges arise in managing Warmindo businesses with a student clientele. Teh Mimin often finds herself overwhelmed due to a lack of staff, as she handles both ownership and service duties. Additionally, issues such as dishonest customers and rising costs of ingredients like rice, eggs, and vegetables further strain her operations, as she cannot independently raise menu prices without losing customers to other Warmindo with similar pricing. Teh Ika faces modern challenges, including the shift towards online food ordering, which she has not fully adapted to, leading to a decline in her customer base. Meanwhile, Pak Uca adapts to the seasonal decline in student customers by taking on various odd jobs to support his family during low-income periods.

While Teh Mimin and Teh Ira do not employ specific marketing tricks, they emphasize maintaining high-quality food and expanding their menu to keep customers interested. This approach resonates with Islamic principles of providing good service and fair dealings. Pak Uca and Teh Ika share a similar view, believing that sustenance is ultimately determined by Allah, and therefore, they focus on consistent quality rather than aggressive marketing strategies.

Secondly, these research findings can assist Warmindo owners in optimizing their success strategies by considering the needs and preferences of UII students as their primary target market. Understanding the factors influencing students' purchasing decisions, such as affordability, product quality, and service, enables Warmindo owners to develop more effective strategies to retain existing customers and attract new ones. This aligns with the principles of Sharia entrepreneurship, emphasizing the importance of creating value for customers and the community as a whole.

It is proved with the primary motivations for the owners of Warmindo establishments reveal a blend of economic necessity and, in some cases, spiritual aspirations. Teh Mimin, who runs Warmindo Mugi Remen 2, started her business to support her children and meet daily needs, as well as to assist her husband, who works in various odd jobs. While she does not have explicit spiritual goals, she believes in divine reciprocity, hoping for Allah's blessings if a customer fails to pay. Similarly, Teh Ika opened her Warmindo following in the footsteps of her husband, who had already established Warmindo Mugi Remen 1. Her main goal is to sustain her daily needs and afford her children's education. Like Teh Mimin, she does not cite any spiritual objectives in running her business.

In contrast, Pak Uca, who has been running Warmindo Putra Murni for about eight years, explicitly states that his primary aim is to seek Allah's pleasure. Additionally, he feels a responsibility to provide for his family in Kuningan, fulfilling his duties as the head of the household. These narratives illustrate the varied motivations behind the establishment of Warmindo businesses, highlighting a spectrum that ranges from purely economic to deeply spiritual. This diversity underscores the complex interplay between livelihood and faith in the context of halal entrepreneurship, where personal goals and religious values can coexist and complement each other.

Thirdly, this research can serve as a foundation for enhancing the awareness and understanding of Warmindo business owners regarding Sharia entrepreneurial principles. By receiving direct feedback from their consumers, Warmindo owners can formulate policies and strategies that are more aligned with Islamic values, such as justice, blessings, and sustainability. This is essential to ensure that their business is not only financially successful but also makes a positive contribution to society and the environment in accordance with Sharia entrepreneurial principles.

Understanding the motivations and challenges faced by Warmindo owners can provide valuable insights into the application of Sharia principles in their businesses. By aligning their practices with Islamic economic justice and ethical values, these entrepreneurs can enhance their adherence to Sharia principles. For instance, maintaining fair pricing and quality service reflects Islamic values of justice and integrity. Additionally, the community-oriented approach of mutual support among Kuningan entrepreneurs in Yogyakarta, such as collective decision-making in setting menu prices, illustrates the practice of Islamic ethical values in maintaining fairness and cooperation.

The concept of Muslimpreneurship, which merges entrepreneurial activities with Islamic principles, closely aligns with the motivations and challenges faced by Warmindo owners near the UII campus. By understanding and addressing these factors, Warmindo entrepreneurs can better incorporate Sharia principles into their business practices, enhancing their adherence to Islamic economic justice and ethical values.

Thus, the research findings on the perspectives of UII students regarding Warmindo's business can offer valuable contributions within the context of the case study on Sharia entrepreneurship, aiding business owners in understanding and implementing Sharia principles in their business operations and development (Abdullah & Azam, 2020; Furqani & Haneef, 2023; Wibowo et al., 2022).

So, it can be concluded the correlation between Warmindo venture with Muslimpreneurs is to gain: 1) Economic Justice and Fair Pricing:

Warmindo owners like Teh Mimin and Pak Uca are driven by the need to provide for their families and sustain daily needs. This aligns with the Islamic principle of economic justice, where fair pricing ensures that both the business owners and consumers are treated equitably. However, to maintain a fair pricing despite rising costs reflects the owners' commitment to economic justice, a core tenet of Muslimpreneurship. It ensures that students, who are the primary customers, can afford their meals, while the owners still make a reasonable profit; 2) Quality Service and Integrity: Teh Mimin and Teh Ira focus on maintaining high-quality food and expanding menu options to keep customers satisfied. This dedication to quality service embodies the Islamic value of integrity, crucial for Muslimpreneurs. By providing consistent and high-quality service, Warmindo owners build trust with their customers, fulfilling the ethical obligations of Muslimpreneurship; 3) Community Support and Cooperation: The collective decision-making in setting menu prices among Kuningan entrepreneurs in Yogyakarta demonstrates a strong sense of community support and cooperation. This mutual support system is a practical application of Islamic ethical values in business. Moreover, such practices not only prevent unhealthy competition but also promote a collaborative business environment, essential for the sustainability of all Warmindo businesses in the area. This cooperative approach aligns with the principles of Muslimpreneurship, where community well-being is as important as individual success; 4) Adaptability and Responsibility: Facing fluctuations in customer numbers during academic breaks and rising costs of ingredients, Warmindo owners like Teh Ika and Pak Uca demonstrate adaptability, another critical aspect of Muslimpreneurship. Their ability to adapt by finding alternative sources of income or managing expenses reflects their responsibility towards their families and communities, emphasizing the holistic approach of Muslimpreneurship, which balances economic activities with social and ethical responsibilities.

By aligning their business practices with the principles of Muslimpreneurship, Warmindo owners can further enhance their adherence to Sharia principles. Ensuring transparent pricing and fair dealings with customers reflects Islamic economic justice. Maintaining high standards of service and quality embodies the integrity and ethical conduct expected in Islamic business practices. Engaging in practices that promote community welfare and mutual support, such as collective decision-making, strengthens the social fabric and supports the broader goals of Muslimpreneurship. In conclusion, the correlation between the motivations and challenges of Warmindo owners and the principles of Muslimpreneurship highlights how these entrepreneurs can harmonize their economic

activities with Islamic values. By doing so, they not only fulfill their personal and economic goals but also contribute to the well-being of their community, embodying the true spirit of Muslimpreneurship.

The discussion delves into the economic and social dynamics driving business migration, emphasizing several aspects. Firstly, it begins with the limited job opportunities and low incomes in the entrepreneurs' hometowns, prompting migration to areas with better prospects like Yogyakarta. This migration not only provides economic benefits but also fosters relational, social, and cultural ties among the entrepreneurs, enabling them to leverage business potentials in their new locations. The family entrepreneurship model is a significant driving factor, highlighting the role of family support in terms of finances, labor, and networks. Establishing small businesses in new areas comes with challenges, such as adapting to unfamiliar regulations and target markets. However, family ties and connections within the Kuningan community provide valuable information and support.

Furthermore, social solidarity among Kuningan entrepreneurs in Yogyakarta remains strong, as evidenced by joint discussions to determine menu prices at Warmindo. This practice reflects mutual cooperation and support within the community, preventing unhealthy price competition and promoting a collaborative business environment. Such cooperation ensures that small and medium enterprises can survive and thrive amid tight market competition.

The study also incorporates the perspectives of students from the Islamic University of Indonesia (UII) regarding Warmindo businesses. This inclusion provides valuable insights into how these businesses align with Sharia entrepreneurial principles. The students' feedback highlights the importance of affordability, quality, and service, which Warmindo owners can use to optimize their success strategies. Understanding the students' preferences and satisfaction levels enables Warmindo owners to develop more effective strategies to retain existing customers and attract new ones, aligning with the principles of Sharia entrepreneurship.

Additionally, the research findings reveal a blend of economic necessity and, in some cases, spiritual aspirations among Warmindo owners. While some entrepreneurs focus solely on meeting daily needs and supporting their families, others also aim to seek Allah's pleasure through their business endeavors. This diversity underscores the complex interplay between livelihood and faith in the context of halal entrepreneurship.

To enhance the depth and practicality of the analysis, several improvements can be made. First, including quantitative data and statistics would support the qualitative findings, providing a more robust analysis. Second, incorporating direct quotes from interviews would strengthen the validity of the

findings and provide a more authentic voice from the respondents. Third, a deeper analysis of how Warmindo business practices align with or diverge from Islamic economic principles, with specific examples, would reinforce the discussion. Offering solutions or recommendations for entrepreneurs to better align their practices with Islamic principles would increase the practical value of the research. Lastly, a detailed analysis of the challenges faced by Warmindo entrepreneurs, along with potential solutions or strategies, would provide richer insights into their business operations.

In conclusion, the analysis of the Results and Discussion sections provides a comprehensive understanding of the motivations and success strategies of Kuningan entrepreneurs running Warmindo businesses in Yogyakarta. By addressing the suggested improvements, the analysis will become more in-depth and beneficial, offering richer and more practical insights for Warmindo entrepreneurs and researchers.

The correlation between the motivations and challenges of Warmindo owners and the principles of Muslimpreneurship highlights how these entrepreneurs can harmonize their economic activities with Islamic values. By doing so, they not only fulfill their personal and economic goals but also contribute to the well-being of their community, embodying the true spirit of Muslimpreneurship.

Conclusion

Based on the comparative analysis of the field study conducted by the author with previous research literature, it can be concluded that the Kuningan community entrepreneurs running Warmindo businesses in Yogyakarta are currently experiencing stagnancy. This is evidenced by the lack of economic condition changes experienced by Warmindo owners in Yogyakarta, as demonstrated by the unchanged tradition of Kuningan community migration to Yogyakarta to open Warmindo businesses, the unchanged entrepreneurship models adopted by Warmindo owners, the existing social solidarity among Warmindo owners, the unchanged target market segmentation by Warmindo owners, and the lack of changes in public perception towards existing Warmindo establishments around Yogyakarta.

From the comparative analysis of the field study results with existing theoretical frameworks, it can be inferred that the current economic goals of the community still largely focus on achieving worldly prosperity without considering prosperity in the hereafter. Especially among Warmindo owners around UII campus, many prioritize worldly prosperity only. Only 1 out of 4 respondents stated that their economic or entrepreneurial goals are to seek the pleasure of Allah SWT. The community tends to engage in economic activities to meet their daily needs without paying attention to religious aspects. The average income earned is immediately

spent on primary needs such as clothing, food, and shelter. They rarely set aside wealth for spiritual needs such as zakat, charity, or alms, due to limited income accompanied by unlimited needs.

In summary, the study reveals a stagnation in the economic conditions and goals of the Kuningan community entrepreneurs running Warmindo businesses in Yogyakarta, with a predominant focus on worldly prosperity over spiritual fulfillment. This highlights the need for a shift towards a more balanced approach that considers both worldly and spiritual well-being, as advocated by Sharia entrepreneurial principles.

Key Findings: 1) Entrepreneurial Models and Social Solidarity: a) The community exhibits strong social solidarity, both organic and mechanical, as evidenced by collective decision-making within the Kuningan Entrepreneurs Association regarding menu price adjustments; b) This solidarity fosters cooperation and mutual support, crucial for maintaining price stability and fairness; 2) Migration Motivations: The migration of Kuningan residents to Yogyakarta is driven by limited job opportunities and insufficient income in their hometown. This search for better economic prospects has led to a steady increase in the number of Warmindo establishments in Yogyakarta, indicating the sustainability and growth of these businesses; 3) Target Market and Consumer Preferences: a) Warmindo establishments are strategically located around university campuses, targeting students as their primary market segment. The attractiveness of Warmindo is enhanced by the friendliness of the staff and affordable pricing, key factors that draw in student customers, b) Interviews with UII students reveal that affordability, convenience, and a variety of menu options are primary reasons for choosing Warmindo. Students appreciate the quick service, comfortable ambiance, and quality of food, making Warmindo a preferred dining option; 4) Alignment with Islamic Economic Principles: a) Despite the economic success, there is a notable discrepancy between the Warmindo owners' current practices and the holistic approach advocated by Islamic economics. While these entrepreneurs acknowledge Allah's role in providing sustenance, greater adherence to Shariah principles is needed to enhance their economic pursuits and strengthen their relationship with Allah, b) The study highlights the importance of aligning economic activities with Islamic teachings to achieve true prosperity, balancing both worldly and spiritual well-being.

Implications for practice: 1) Enhancing Adherence to Sharia Principles: Warmindo owners can benefit from integrating Islamic economic principles more thoroughly into their business practices. This includes maintaining fair pricing, ensuring quality service, and fostering community support, all of which reflect Islamic values of justice and integrity; 2) Addressing Business Challenges:

The study identifies several challenges faced by Warmindo owners, such as seasonal fluctuations in income and rising costs of ingredients. Addressing these challenges through strategic planning and community support can enhance business sustainability; 3) Optimizing Success Strategies: By understanding and addressing the preferences and needs of their primary market segment (students), Warmindo owners can develop more effective strategies to retain existing customers and attract new ones. This aligns with the principles of Sharia entrepreneurship, emphasizing the creation of value for customers and the community; 4) Promoting Community Well-being: The concept of Muslimpreneurship, which merges entrepreneurial activities with Islamic principles, can guide Warmindo owners in harmonizing their economic activities with Islamic values. This not only fulfills their personal and economic goals but also contributes to the well-being of their community.

Future research could further explore the quantitative aspects of Warmindo businesses, providing statistical data to support qualitative findings. Additionally, investigating the long-term impact of integrating Islamic economic principles on the sustainability and growth of these businesses would provide valuable insights for Muslim entrepreneurs. In conclusion, this study underscores the complex interplay between economic necessity and spiritual aspirations in the entrepreneurial activities of the Kuningan community in Yogyakarta. By aligning their business practices with Islamic principles, Warmindo owners can achieve true prosperity, benefiting not only their businesses but also their community, thus embodying the true spirit of Muslimpreneurship.

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