



The Application of Sharia Economic Principles: A Perspective on Educational Management in Community Skill Development

Zhely Vernanda*, Moh. Idil Ghufron

Universitas Nurul Jadid

Email : zhelyvernanda@gmail.com

DOI: <https://doi.org/10.61987/jemr.v4i4.1126>

ABSTRACT

Keywords:

Sharia Economy, Fish Besek Crafts, Application of Islamic Economics, Justice in Production

*Corresponding Author

This study aims to explore the application of Sharia economic principles in fish besek craft production in Bukor Village, to improve product quality, competitiveness, and the well-being of craftsmen. The implementation of Sharia economics, emphasizing justice, transparency, and blessings, can enhance product competitiveness. The research uses a qualitative phenomenological approach, involving interviews, observations, and documentation. Data analysis was performed using Miles and Huberman's technique and SWOT matrix. The findings show that besek production emphasizes honesty and environmental friendliness, with strengths in local values and high market opportunities, but facing challenges in capital, innovation, and regeneration. This study suggests empowering traditional MSMEs through Sharia economics and contributes to the development of local community-based economic literature. Implications for educational management include the importance of developing Sharia economics-based skills in entrepreneurship curricula to empower communities and create sustainable jobs.

Article History:

Received: May 2025; Revised: June 2025; Accepted: July 2025

Please cite this article in APA style as:

Vernanda, Z., Ghufron, M, I. (2025). The Application of Sharia Economic Principles in Fish Besek Craft Production in Bukor Village, Wringin District, Bondowoso Regency: A Perspective on Educational Management in Community Skill Development, 4(4), 1517-1532.

INTRODUCTION

The development of local handicrafts, such as fish besek, plays a vital role in preserving cultural heritage and stimulating the economy of rural communities. Handicrafts are not only aesthetic products but also hold significant economic value, contributing to the livelihoods of local populations. This research is important as it explores how the application of Sharia economic principles in the production of fish besek can enhance product quality, market competitiveness, and the well-being of craftsmen. Additionally, it highlights how education, particularly in the form of skills development and management

training, can improve the business practices of local artisans. Educational management plays a crucial role in integrating Sharia-based values into the training and development of local craftspeople, ultimately promoting fairness and transparency in business. Evidence suggests that businesses adhering to ethical principles, such as justice and transparency, achieve better long-term sustainability (Alfian et al., 2024). By investigating this application in the context of fish besek production, the research will provide insights that could benefit not only the local community but also the broader industry.

The local fish besek industry faces challenges in production management, market reach, and business practices. Despite their significant craftsmanship skills, local artisans often lack sufficient knowledge and training in business management, particularly regarding fair economic practices and efficient resource utilization. The absence of a comprehensive management approach, aligned with Sharia economic principles, limits their ability to optimize production and improve the market competitiveness of their products. Furthermore, the lack of educational support on ethical business practices further hampers their progress. Therefore, integrating Sharia-based economic principles and management education into the training of artisans can serve as an effective solution to these issues, providing a more structured approach to their business operations.

In Bukor Village, the production of fish besek is a major livelihood for many families. While it has high cultural and economic value, the local craftsmen still face several barriers in improving their product quality and expanding their market reach. Many craftsmen lack the necessary knowledge of effective management practices and the application of Sharia economic principles, such as fairness and transparency. As a result, their businesses struggle to become more competitive in both local and international markets. These issues are compounded by inefficient management of resources and limited access to education on business ethics and best practices. There is a clear need for an educational intervention that incorporates both business management skills and Sharia economic principles, empowering artisans to enhance the efficiency and sustainability of their businesses.

Previous research has explored the application of Sharia economic principles in various industries. For example, Rakhmah (2024) examined the application of justice in wage systems under Islamic principles, finding that fair compensation significantly boosts worker morale and productivity. Similarly, Utomo et al. (2021) analyzed how the Islamic financial ecosystem can support halal industries, showing that values like honesty and justice can enhance industry competitiveness. However, there is a gap in research regarding the specific application of these principles in local craft industries. Most studies

focus on larger industries or urban settings, while traditional crafts like fish besek remain underexplored. Integrating education and management principles based on Sharia economics into local industries could bridge this gap, offering a comprehensive model that benefits both artisans and the broader community.

Other studies, such as Safrina & Hasanah (2023), focused on fairness in labor wages under Islamic principles. While these studies are useful, they do not address the entire production cycle of local industries, such as fish besek production. Research by Abdullah et al. (2024) emphasized the role of Sharia financial institutions in supporting SMEs. While these studies contribute to understanding the application of Sharia principles in business, they do not delve into the specific production process or management aspects of handicraft industries. The gap in literature indicates the need for more focused research on how Sharia economics can be applied specifically to local handicraft industries, alongside the role of educational management in enhancing the efficiency and ethical practices of producers.

The novelty of this research lies in its focus on the application of Sharia economic principles to the production of fish besek, a product deeply rooted in local traditions. While other studies have explored Sharia principles in broader economic contexts, this study fills a critical gap by providing a model for integrating these principles into the local handicraft industry. Moreover, this research emphasizes the role of educational management in equipping local craftsmen with the necessary skills and knowledge to apply these principles effectively. This combination of Sharia economics and management education is a novel approach that could serve as a model for other similar industries, contributing to sustainable development and fair business practices.

This study seeks to explore how Sharia economic principles can be applied in the fish besek production process in Bukor Village. The primary research question focuses on identifying which Sharia-based practices can improve fairness in profit distribution, ensure transparency in transactions, and foster ethical business practices among local craftsmen. The study argues that by integrating Sharia economic principles, such as justice, transparency, and fairness, into the production process, local artisans can overcome challenges, improve product quality, and enhance their market competitiveness. Furthermore, the research highlights the importance of educational management in teaching these principles, thereby enabling the creation of a more sustainable, ethical, and competitive business model for local artisans.

RESEARCH METHOD

This study uses a qualitative research design with a phenomenological approach, chosen because it aims to understand the subjective experiences of

individuals related to the application of Sharia economic principles in the production of fish besek. The phenomenological approach allows the researcher to explore the in-depth experiences of the artisans, thereby understanding their perceptions and challenges in applying Sharia economic principles in their production activities. Using this approach, the study focuses on how Sharia economics affects the lives of artisans and the quality of the products they produce. Phenomenology will help the researcher gain a deeper understanding of the artisans' experiences in implementing Sharia economic principles and how these principles impact their well-being and product quality (Heri et al., 2022; Noor, 2023).

The research is conducted in Bukor Village, Wringin District, Bondowoso Regency, chosen because the village has a long tradition in producing fish besek, a leading product with high cultural value. Although fish besek has a stable demand in local and international markets, the artisans in this village still face challenges in managing production and applying efficient economic principles. Therefore, this study focuses on the application of Sharia economics in local crafts, with the hope of improving product quality and the welfare of artisans. Bukor Village is an ideal location for this research, given the long-established craft production but its limited application of efficient and fair economic principles in the production process (Cao et al., 2022).

The data collection methods used in this study include three main techniques: interviews, observations, and documentation. Interviews are conducted with artisans, business owners, and other relevant parties involved in the fish besek production process. The purpose of these interviews is to explore their understanding and views on the application of Sharia economic principles in their businesses and the challenges they face in everyday practice. Observations are made directly in the field to observe the fish besek production process, allowing the researcher to see how Sharia economic principles are applied in daily practices, including both managerial and social aspects of their business. The third technique is documentation, which involves collecting secondary data through records or documents related to production activities, the history of fish besek production, and the regulations or policies in the village. This documentation provides additional information to support interviews and observations, enriching the understanding of the context in Bukor Village (Williams, 2021). Data analysis is carried out using the analysis technique developed by Miles and Huberman, which includes four main stages: data collection, data reduction, data display, and data verification (Williams, 2021). The first stage is data collection, where data is gathered through interviews, observations, and documentation. After the data is collected, the next stage is data reduction, which is the process of filtering and simplifying

data to focus on relevant information. At this stage, the researcher identifies key themes related to the application of Sharia economic principles in the fish besek production process and its impact on product quality. The reduced data will then be presented in a more structured form to facilitate understanding and interpretation. Additionally, this study uses a SWOT matrix (Strengths, Weaknesses, Opportunities, Threats) to analyze internal and external factors affecting fish besek production. This SWOT matrix is used to illustrate the strengths and weaknesses in the production effort, as well as the opportunities and threats faced by artisans in implementing Sharia economic principles.

The validity of the data in this study is tested using several techniques, including source triangulation and method triangulation. Source triangulation is done by comparing information obtained from various sources, such as artisans, business owners, and related documents, to ensure the consistency and accuracy of the data. Method triangulation is used by employing multiple data collection techniques, such as interviews, observations, and documentation, to cross-verify the findings obtained. In addition, data validity is also checked through member checking, where preliminary findings are shared with informants to verify the truth and alignment with their experiences. These techniques ensure the validity of the data and enhance the credibility and reliability of the research findings (Williams, 2021).

RESULT AND DISCUSSION

Result

The results of this study reveal that the production of fish besek handicrafts in Bukor Village, Wringin District, Bondowoso Regency, is a form of community-based microeconomics that is not only sustainable but also reflects the implementation of Sharia economic principles in daily life. Although the artisans do not explicitly use Sharia terminology, they run their production activities based on Islamic values such as honesty, trustworthiness, transparency, and social responsibility. The collective management of businesses, focus on product quality, and treating work as a form of worship rather than mere material gain demonstrate that they have integrated these principles into their business practices.

Using participatory observation, in-depth interviews, and visual documentation methods, this research found that the entire process of fish besek production, from bamboo selection to the finishing stage, is carried out manually with a strong spirit of mutual cooperation. This process is conducted by artisans, mostly middle-aged men and women from the same family, who exhibit skills passed down through generations, making fish besek production an integral part of the local economic heritage that has lasted for centuries.

The production of fish besek is not only an economic driver for households but also reflects local wisdom oriented towards environmental sustainability and collective values. Bamboo besek, chosen for its environmentally friendly properties, affordability, and recyclability, competes with plastic or Styrofoam packaging. More than just packaging, this bamboo besek carries strategic value in supporting the preservation of local culture and Sharia economic principles. The microeconomic practices of the fish besek artisans in Bukor Village show that sustainability, spirituality, and cultural preservation can go hand in hand when given the right support.

The production process of fish besek in this village is divided into several stages: material preparation, bamboo drying, cutting, weaving, and finishing. Although the entire process is still carried out manually with simple tools like knives, machetes, and hand saws, the artisans work with a spirit of togetherness and mutual help. This process reflects strong community values such as mutual cooperation and social connections between households. Some artisans even incorporate spiritual aspects into their work, by reciting dhikr or listening to religious lectures to boost their motivation while working. Through the documentation conducted, it is clear that tradition and spirituality form the main foundation in maintaining the continuity and sustainability of fish besek handicraft production in Bukor Village.

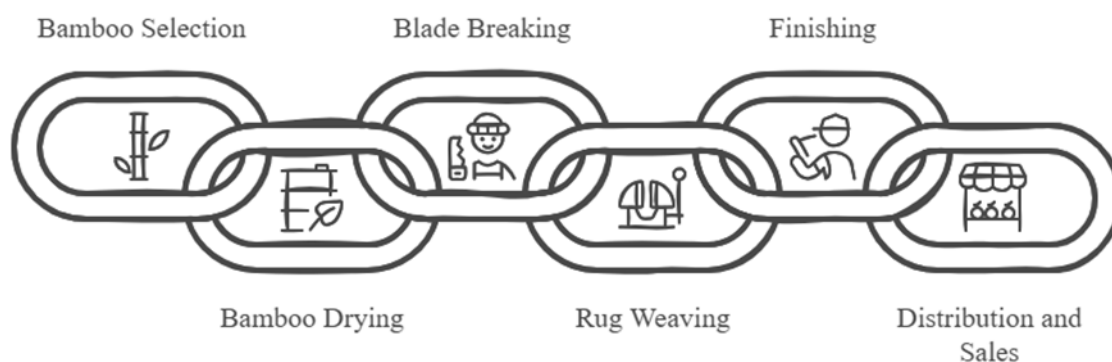


Figure 1. Fish Besek Production Process

Figure 1 reflects a microeconomic process that continues despite limited access to technology and capital. Field images show that the production process begins with the selection of the best bamboo by experienced senior craftsmen. The drying process is carried out naturally, depending on the weather, demonstrating the close link between economic activity and natural cycles. The cutting and weaving stages require high precision, a skill only attainable by those who have mastered the techniques through informal family training. Interestingly, weaving is often done collectively, creating a harmonious and

productive work environment. In many cases, female family members participate in the finishing process, particularly the cleaning and tying of the bamboo baskets. The entire process is carried out without the intervention of modern machinery, giving this craft not only economic but also cultural and spiritual value.



Figure 2. Fish Basket Production Activities

The results of this study reveal that the production of fish besek handicrafts in Bukor Village is not merely a subsistent economic activity but a community-based microeconomic system that prioritizes sustainability, independence, and spirituality. The fish besek artisans conduct their businesses based on principles that integrate economic, social, and spiritual aspects. Although they do not explicitly use Sharia terms, Islamic values such as honesty, trustworthiness, transparency, and social responsibility form the foundation of their production process. Collective management of their business and the use of environmentally friendly traditional techniques demonstrate that the fish besek handicrafts also embody the concept of a circular economy supporting sustainability.

Through participatory observation, in-depth interviews, and field documentation, it was found that artisans, mostly from the same family, process bamboo into fish besek using skills passed down through generations. They rely on local raw materials and techniques that produce no waste, so the products are not only functional but also environmentally friendly. This production process is not solely focused on material gain but also reflects the preservation of culture and the implementation of Sharia values such as honesty, trustworthiness, and cooperation.

In this context, the community-based economy in Bukor Village proves to be sustainable amidst the challenges of modernization and global market pressures. With the right approach, the fish besek handicrafts have the potential to develop into a leading Sharia-based creative economy product that not only has market competitiveness but also supports environmental conservation and local cultural preservation.

In addition to the qualitative findings, this study also gathered quantitative data from in-depth interviews and observations with active artisan groups. On average, the artisans are able to produce 50 to 100 units of besek per day, totaling 2,000 to 4,000 units per week. After the implementation of Sharia economic principles, such as honesty, transparency in profit-sharing, and a spiritual orientation toward work, their income increased significantly, from around IDR 700,000 to IDR 1,000,000 per month to IDR 1,500,000 to IDR 2,000,000 per month. This increase in income is also driven by the promotion of products to external markets through networks in pesantren and Muslim communities in nearby cities.

A 30% increase in demand over the last three months indicates that fish besek is increasingly recognized as an environmentally friendly local product with cultural value. This demand mostly comes from Muslim consumers who are seeking natural packaging alternatives that align with ethical principles and sustainability. These findings further confirm that the application of Islamic economic principles not only has a spiritual impact but also enhances economic well-being and the quality of life for artisans.

SWOT Analysis of Fish Besek Production

Fish besek is a traditional handicraft that has become an integral part of maritime culture and seafood trade in Indonesia. The production of fish besek in Bukor Village uses handcrafting skills passed down through generations, with bamboo being the abundant raw material found around the village. This product is environmentally friendly, biodegradable, and has high aesthetic value, reflecting local cultural identity. However, artisans in this village face challenges such as a lack of product innovation and limited access to formal Sharia financing. Based on SWOT analysis, the key strengths of this business include the sustainability of raw materials, inherited traditional skills, and its alignment with the growing demand for environmentally friendly products. However, the biggest threat is competition from cheap plastic products, the reduction of bamboo land, and the declining interest of younger generations in the craft profession.

Despite these challenges, significant opportunities exist, particularly with the increasing demand for environmentally friendly products and halal lifestyle trends. Therefore, artisans need support in terms of product innovation and

halal certification to compete in broader markets. With the right strategy, fish besek handicrafts have the potential to grow into a leading product that not only meets local market needs but also caters to a global market that increasingly prioritizes sustainability and ethics.

Table 1. Analysis of Fish Basket Crafts

Aspect	Description
Strengths	<ul style="list-style-type: none"> - Bamboo raw materials are abundant and easily obtained around the village. - Eco-friendly and biodegradable products. - Local skills have been internalized from generation to generation. - Sharia-compliant production values: honest, transparent, and environmentally friendly.
Weaknesses	<ul style="list-style-type: none"> - Minimal innovation in design and production technology. - Small scale, difficult to meet large demand. - Limited capital, lack of access to Sharia-compliant LKS (Islamic institutions). - No branding or halal certification.
Opportunities	<ul style="list-style-type: none"> - The trend towards eco-products and a halal lifestyle is increasing. - Support for MSMEs from the government and LKS. - Potential market for souvenirs and traditional packaging. - Opportunities for collaboration with Islamic boarding schools/Sharia cooperatives.
Threats	<ul style="list-style-type: none"> - Competition from modern packaging products (plastic). - Land conversion/damaged bamboo forests. - Lack of regeneration of young artisans. - Dependence on the local market, lack of expansion.

The results of this study reveal that the production of fish besek handicrafts in Bukor Village is not just an economic activity but also a community-based economy rich in Islamic values and sustainability. The artisans utilize local resources, particularly bamboo from their own gardens or community forests, which not only reduces production costs but also supports sustainability. The production process is infused with values such as honesty, diligence, and social responsibility, reflecting the principles of maqashid syariah, which include the protection of wealth, the environment, and ethics.

However, artisans face several significant internal challenges. A lack of understanding of product innovation has made the forms of besek produced feel monotonous and less competitive in urban markets. Additionally, limited access to Sharia-based financial institutions has made it difficult for artisans to obtain the capital needed to support business development. Nevertheless, these challenges also open up significant opportunities, particularly with the rising market demand for natural and halal products. Unfortunately, without proper

capacity building and branding, these opportunities remain difficult to capitalize on.

On the other hand, external threats include the influx of cheaper single-use packaging products and the decreasing interest of the younger generation in continuing the bamboo handicraft tradition. All these factors emphasize the importance of developing an integrated strategy that can strengthen the local economy and support cultural preservation. Based on the SWOT analysis, strengthening business capacity, improving access to Sharia financing, and branding based on Islamic values are crucial to driving this industry towards broader markets.

From the perspective of maqashid syariah, fish besek production in Bukor Village is not only an economic tool but also a social form of worship that balances spiritual, social, and ecological aspects. The production process based on honesty and the use of natural materials reflects the protection of wealth (hifz al-mal) and the environment (hifz al-bi'ah), while collective work values reflect the strength of the community in maintaining social harmony (hifz al-nafs). This activity also provides stable livelihoods even on a small scale and serves as a means of passing knowledge on to the next generation.

Thus, strengthening the fish besek industry can become an economic empowerment strategy that not only strengthens the economy of the Bukor Village community but also deepens the practical implementation of Islamic values at the community level. Furthermore, with the right support in product innovation and market access, fish besek has the potential to develop into a leading Sharia-based creative economy product with global competitiveness.

Table 2. Besek Production from the Perspective of Maqashid Syariah

Aspects of Maqashid Sharia	Implementation in Fish Basket Production
Hifz al-Din (Keep religion)	Production is carried out according to Islamic ethics: honesty, trustworthiness, and work as an act of worship.
Hifz al-Nafs (Guard the soul)	Creating decent, safe jobs and contributing to prosperity.
Hifz al-'Aql (Keep your wits about you)	Preserving local wisdom and traditional skills, developing creativity.
Hifz al-Mal (Guarding property)	Providing halal income, supporting local micro-economies based on Sharia law.
Hifz al-Bi'ah/al-Nasl	Using bamboo as an environmentally friendly material, passing on the business to the next generation.

The results of this study illustrate that the production of fish besek in Bukor Village is not just an economic activity but also a natural implementation of the values of maqashid syariah in the daily lives of the artisans. Table 2 shows that each stage in the fish besek production process begins with the

correct intention and spiritual motivation to work in a halal manner. In managing their businesses, the artisans carefully avoid transactions involving uncertainty (gharar) and refrain from using financing with elements of riba, directly reflecting their commitment to fair and transparent Islamic economic principles.

Furthermore, the artisans ensure that the working relationships within their community remain harmonious, without exploitation of fellow members. Work safety and comfort are also a priority, as the artisans work in their home environments, free from high risks. Ecological awareness is strongly present in these activities, as seen in their practice of utilizing bamboo waste and actively replanting bamboo to support the sustainability of raw materials. This shows that these microeconomic activities are not only financially beneficial but also serve as agents of cultural and environmental preservation.

Additionally, the production of fish besek reflects the five principles of maqashid syariah, which are deeply integrated into the artisans' activities. Hifz al-Din is reflected in their religious attitude, where work begins with prayers and a commitment to avoiding dishonest behavior. Hifz al-Nafs is seen in the comfort and safety of the work environment, which is managed around their homes, creating a safe atmosphere for the soul. Hifz al-'Aql is represented in their effort to pass down traditional skills to the younger generation and use creativity to maintain the bamboo weaving patterns that have been passed down through generations. Hifz al-Mal is realized through the sustainability of household economies via stable and halal income. Meanwhile, Hifz al-Bi'ah and Hifz al-Nasl are reflected in their practices of using environmentally friendly resources and educating the younger generation, ensuring the preservation of culture and the continuity of the economy for future generations.

Thus, the production of fish besek is not only productive from an economic standpoint but also constructive from an Islamic ethical perspective. The production of fish besek serves as a concrete example of the synergy between economics and spirituality, between local activities and universal Sharia values. This activity demonstrates how community-based microeconomics, which upholds Sharia principles, can provide sustainable economic benefits while preserving cultural heritage and conserving the environment.

Discussion

Based on the findings from the field and SWOT analysis, the strategy for strengthening fish besek production should focus on integrating Sharia values with practical approaches for microenterprise empowerment. One key strategy is to strengthen the Sharia branding in the fish besek production process. This

can be achieved by adding a local Sharia label to the products that reflect honesty, blessings, and trustworthiness in the production process. For instance, each besek could be marked with a small bamboo stamp reading "Halal Fish Besek – Blessings from Bukor" created manually by the artisans during the finishing stage. This branding will highlight that the product is not only functional but also carries Sharia values rooted in local culture. In addition, artisans could create simple visual documentation of the Sharia production process (e.g., bamboo selection, manual processes, mutual cooperation, without riba) to showcase the Sharia values embedded in each woven piece. This approach aligns with Kartika et al. (2020), who found that Sharia labeling and identity can increase Muslim consumer loyalty and expand the halal market reach.

Another important strategy is to provide training in innovation that directly targets production techniques. To improve competitiveness and production efficiency, training in processing bamboo to make it resistant to mold and quick-drying could be implemented. Additionally, semi-modern weaving techniques using simple tools can be introduced without compromising traditional values. Artisans can also experiment with different sizes and patterns of fish besek to meet market demands, such as besek for modern processed fish packaging. This innovation would not only support work efficiency but also expand product marketability, strengthening findings by Afifah et al. (2024), which indicate that the application of Sharia principles in the creative economy improves product quality and strengthens long-term customer relationships.

Lastly, strengthening access to Sharia financing through production partnerships with middlemen is crucial. Currently, the financing in Bukor Village works through partnerships, where middlemen provide initial capital and artisans deliver the finished products as per agreement. A concrete strategy to develop this scheme is to adopt the Salam contract from Sharia economics, which is a system of advance payment for goods that will be delivered later with clear terms regarding quantity, time, and specifications. In practice, the middleman provides financing at the start based on a clear order (e.g., 500 standard units), with a fixed price agreement until the goods are delivered. Artisans then use the funds to purchase materials and produce the besek as specified. This strategy ensures fairness, transparency, and mutual benefit for both parties, aligning with Sharia principles of trust and justice. Monitoring by the middleman should be minimal, allowing artisans to retain independence in their work process. A consultative space should also be provided in case of unforeseen circumstances, like weather conditions that affect bamboo drying.

By adopting this Salam contract, the relationship between middlemen and artisans becomes more than transactional, based on trust, fairness, and blessings, thereby supporting Sharia principles in empowering the local economy.

CONCLUSION

Fish basket production in Bukor Village is not merely a local economic activity, but represents a sustainable cultural heritage and the concrete application of Islamic economic values. The first finding indicates that the traditional and environmentally friendly production process makes fish baskets an important part of the local economy, with its spiritual and ecological nuances. The second finding, through a SWOT analysis, shows that despite its significant potential and strengths based on Islamic values, this production faces various structural challenges such as limited capital and technology. Meanwhile, the third finding confirms that this process aligns with the principles of maqasid sharia, encompassing aspects of safeguarding religion, life, mind, property, and the environment. However, this study is limited in its location and number of informants, making it impossible to generalize nationally. Therefore, recommendations for further research include expanding the study to other regions using a comparative approach and delving deeper into the role of Islamic financial institutions and digitalization in supporting maqasid sharia-based craft MSMEs.

REFERENCES

- Abdullah, F. D., Witro, D., Makka, M. M., Is, M. S., & Wiwaha, S. M. (2024). Contemporary Challenges for Sharia Financial Institutions to Increase Competitiveness and Product Innovation Perspective of Sharia Economic Law: Evidence in Indonesia. *MILRev: Metro Islamic Law Review*, 3(2), 141–173.
- Abidin, Z. (2022). Pemberdayaan Ekonomi Pesantren Melalui Pengembangan Bisnis Usaha Mandiri. *Jurnal ABDINUS : Jurnal Pengabdian Nusantara*, 6(2), 374–385. <https://doi.org/10.29407/ja.v6i2.16575>
- Achmad, W. (2023). Pemetaan Sosial dan Tanggung Jawab Sosial Perusahaan : Dinamika Program Pemberdayaan di Indonesia. *INNOVATIVE: Journal Of Social Science Research*, 3(4), 4367–4380.
- Adinugraha, H. H. (2022). Santripreneur at Al-Ustmani: Efforts to Realize Sharia-Based Entrepreneurship in Islamic Boarding Schools. *Al-Masharif: Jurnal Ilmu Ekonomi Dan Keislaman*, 10(2), 172–194. <https://doi.org/10.24952/masharif.v10i2.6517>
- Afifah, N., Purnamasari, P., & Lestari, E. P. (2024). Creative Economy in the Sharia Framework: The Role of SMEs in West Sumatra. *Al Urwah: Sharia Economics Journal*, 2(02), 111–125.
- Ahyani, H., & Slamet, M. (2021). Building the values of Rahmatan Lil'Alamin for Indonesian economic development at 4.0 era from the perspective of philosophy and islamic economic law. *Al-Ihkam: Jurnal Hukum & Pranata Sosial*, 16(1), 111–136.
- Albar, K., Abubakar, A., & Arsyad, A. (2023). Islamic Business Ethics in Online Commerce: A Perspective from Maqashid Shariah by Imam Haramain. *JURNAL ISLAM NUSANTARA*, 7(2), 273. <https://doi.org/10.33852/jurnalnu.v7i2.501>
- Alfian, I., Tarigan, A. A., Syahreza, R., & Parinduri, A. R. (2024). Economic Welfare on Justice, Faith And Blessing Based on The Qur'anic Perspective. *Jurnal Ilmu Ekonomi Dan Bisnis Islam*, 6(2), 190–203.
- Cao, X., Chen, Y., Li, J., Li, G., Wang, W., Lu, Q., Liu, G., Fu, G., Wang, H., & Liu, C. (2022). Bamboo Product Design and Countermeasures Research. *Journal of Research in Environmental and Earth Sciences*, 8(9), 81–90.
- Chaniago, A., Izza M, Bagaskara SW, & Rozi FFP. (2024). Implementation of Halal Supply Chain in the Cooperative of Islamic Boarding School: Maqashid Syariah Perspective. *Jurnal Hukum Islam*, 22(1), 57–87. https://doi.org/10.28918/jhi_v22i1_3
- Ciliberto, C., Szopik-Depczyńska, K., Tarczyńska-Łuniewska, M., Ruggieri, A.,

- & Ioppolo, G. (2021). Enabling the Circular Economy transition: A sustainable lean manufacturing recipe for Industry 4.0. *Business Strategy and the Environment*, 30(7), 3255–3272.
- Ekawati, D., Karlinasari, L., & Soekmadi, R. (2022). Drivers, barriers, and strategies in the community-based supply of bamboo for industrial-scale bamboo utilization in Ngada regency, east Nusa Tenggara, Indonesia. *Sustainability*, 14(10), 5970.
- Harahap, B., Risfandy, T., & Futri, I. N. (2023). Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review. *Sustainability (Switzerland)*, 15(8). <https://doi.org/10.3390/su15086626>
- Heri, R. N., Aswan, M., Sarwirini, A., & ... (2022). Qualitative Research Methods on Empirical Research Studies of Legal Science. *Journal of Positive ...*, 6(1), 1941–1945.
- Irijayanti, M., & Lord, L. (2024). Operating a business with local wisdom: a grounded research of women in the creative industry. *Cogent Business & Management*, 11(1), 2392047.
- Kader, H. (2021). Human well-being, morality and the economy: an Islamic perspective. *Islamic Economic Studies*, 28(2), 102–123.
- Kalimullina, M., & Orlov, M. (Shamil). (2020). Islamic finance and food commodity trading: is there a chance to hedge against price volatility and enhance food security? *Heliyon*, 6(11), e05355. <https://doi.org/10.1016/j.heliyon.2020.e05355>
- Kartika, T., Firdaus, A., & Najib, M. (2020). Contrasting the drivers of customer loyalty; financing and depositor customer, single and dual customer, in Indonesian Islamic bank. *Journal of Islamic Marketing*, 11(4), 933–959. <https://doi.org/10.1108/JIMA-04-2017-0040>
- Manik, H. F. G. G., Christanti, R., & Setiawan, W. (2024). Knowledge management and community-based enterprise: an initiative to preserve the shadow puppet traditional knowledge in Yogyakarta, Indonesia. *VINE Journal of Information and Knowledge Management Systems*, 54(3), 638–656.
- Manik, P., Samuel, S., Tuswan, T., Jokosisworo, S., & Nadapdap, R. K. (2022). Mechanical properties of laminated bamboo composite as a sustainable green material for fishing vessel: Correlation of layer configuration in various mechanical tests. *Journal of the Mechanical Behavior of Materials*, 31(1), 673–690.
- Noor, A. (2023). Socio-Legal Research: Integration of Normative and Empirical Juridical Research in Legal Research. *Jurnal Ilmiah Dunia Hukum*, 7(2), 94. <https://doi.org/10.56444/jidh.v7i2.3154>
- Rahman, M. E., SY, T. R., Refliandi, I., & Fuadi, M. Y. (2024). Analysis of Overpayment Practices in Arisan with the Principles of Sharia Economic

- Law. *Hakamain: Journal of Sharia and Law Studies*, 3(1), 48–58.
- Rakhmah, S. (2024). Islamic Economic Review of The Concept of Employee Wages (Case in Jakarta). *Mutiara: Jurnal Penelitian Dan Karya Ilmiah*, 2(4), 341–350.
- Rosenboom, J.-G., Langer, R., & Traverso, G. (2022). Bioplastics for a circular economy. *Nature Reviews Materials*, 7(2), 117–137.
- Safrina, L., & Hasanah, U. (2023). Fair Wages in Employment: Islamic Insights into Aceh Province's Minimum Wage. *Malikussaleh Social and Political Reviews*, 4(2), 91–96.
- Utomo, S. B., Sekaryuni, R., Widarjono, A., Tohirin, A., & Sudarsono, H. (2021). Promoting Islamic financial ecosystem to improve halal industry performance in Indonesia: a demand and supply analysis. *Journal of Islamic Marketing*, 12(5), 992–1011.
- Williams, H. (2021). The meaning of “Phenomenology”: Qualitative and philosophical phenomenological research methods. *Qualitative Report*, 26(2), 366–385. <https://doi.org/10.46743/2160-3715/2021.4587>
- Yansen, A., Herawati, E., & Miri, U. H. (2024). The Role of Sharia Management in Promoting Corporate Sustainability in the Digital Economy Era. *International Journal of Sharia Business Management*, 3(2), 123–130.