

## **DIMSUM MAKTENG MSME DEVELOPMENT STRATEGY IN ISLAMIC ECONOMIC STUDIES**

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### **Abstract**

This research aims to analyze the development strategy of Dimsum Makteng SME from an Islamic economic perspective. Using a qualitative approach and case study method, this research applies MVPO (Mission, Vision, Programs, Outcomes) analysis and SOAR analysis as analytical frameworks. The results show that Dimsum Makteng has implemented four main strategies: product diversification, marketing digitalization, human resource optimization, and operational efficiency. The main challenge lies in the use of capital from conventional banks that potentially contain elements of *riba* (usury). Strategic recommendations include capital restructuring using Islamic financing schemes, strengthening business practices based on Islamic values, and developing Islamic business networks. This research contributes to the integration of Islamic economic principles in SME development and provides practical implications for micro-business actors in implementing sharia business strategies.

Keywords: SMEs, Development Strategies, Islamic Economics, Dimsum Makteng

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### **INTRODUCTION**

The Micro, Small, and Medium Enterprises MSME sector plays a strategic role in Indonesia's economic development, not merely as a temporary shelter for informal workers, but as a driver of real economic growth. Data from the Ministry of Cooperatives and SMEs (2023) shows that MSME contribute 61.07% of the total national Gross Domestic Product (GDP) and absorb 97% of the workforce. The resilience of MSME was particularly tested during the economic crisis, where this sector demonstrated greater resilience than large-scale businesses. This phenomenon makes UMKM development a crucial focus in the national economic development strategy (Kamisah et al., 2024). From an Islamic economic perspective, MSME development is not solely oriented towards achieving material profit but also considers aspects of *maslahah* (the common good) and compliance with sharia principles. Islamic economics-based MSME development strategies include fair pricing (*al-'adl*), the use of profit-sharing capital (*mudharabah/musyarakah*), product innovation that meets *halal* and *tayyib* criteria, social empowerment through *zakat* and *waqf*, and the avoidance of prohibited practices such as *usury*, *gharar*, and *maysir* (Asraf et al., 2024). Through the integration of Islamic

economic values, MSME are expected to develop sustainably and positively impact the welfare of the wider community.

Several development strategies from an Islamic perspective include: fair pricing, the use of profit-sharing capital, improving product quality and innovation, social empowerment and education, and prohibiting the production or sale of products prohibited by Islam. According to [www.bps.go.id](http://www.bps.go.id), the development of MSME in Medan City is detailed in the following table. (Pahlevi & Malabay, 2024)

Table 1.2. Makteng Dimsum Sales Report

Tahun	Jumlah
2019	Rp 15.000.000
2020	Rp. 12.500.000
2021	Rp. 13.000.000
2022	Rp. 14.000.000
2023	Rp. 15.500.000

Sourch : Dimsum Makteng

In developing the Dimsum Makteng business, Mrs. Mutia utilized two primary sources of capital. First, 50% came from accumulated personal savings, and second, 50% came from People's Business Credit (KUR) obtained from Bank Aceh. This approach demonstrates an effort to utilize existing resources wisely and in accordance with ethical economic principles. In the context of business development, it is important to avoid the use of terms that may be inconsistent with the company's values. Therefore, a focus on development based on honesty, transparency, and Sharia principles in business is crucial. This includes fair and sustainable capital management, as well as improving product and service quality to meet community expectations. Therefore, Dimsum Makteng is committed to running its business in a manner that is not only financially profitable but also in line with its values, thus making a positive contribution to the community and the surrounding environment. (Putri & Lataruva, 2024)

In this study, the primary objective is to analyze the development strategy of the Dimsum Makteng MSME within the context of Islamic economics. However, it is important to note that in practice, some of this business capital is supported by financing from conventional banks, which potentially contains elements of usury. This is contrary to Islamic business principles that emphasize the avoidance of usury. Dimsum Makteng uses a combination of personal capital and financing from Bank Aceh's People's Business Credit (KUR). Although KUR is often considered a better alternative, it is important to evaluate whether there are elements of usury in this financing. In this context, it is

necessary to explore the arguments related to usury, as well as the fatwa from the Indonesian Ulema Council (MUI) stating that financing from conventional banks is usury. This will provide a strong foundation for understanding the implications of using this capital from an Islamic economic perspective. This study aims to: (1) identify and analyze the development strategies implemented by the Dimsum Makteng MSME using MVPO (Mission, Vision, Programs, Outcomes) analysis; (2) evaluate the suitability of these strategies with Islamic economic principles; (3) identify the main challenges in implementing Islamic economic principles in the Dimsum Makteng MSME; and (4) formulate recommendations for development strategies that are in accordance with Islamic economic principles. Through this comprehensive analysis, the research is expected to provide theoretical and practical contributions to the development of Islamic economic-based MSME in Indonesia.

This research should delve deeper into the incompatibility between the use of conventional banks and Islamic business principles. Usury is prohibited in Islam, and Dimsum Makteng's involvement with conventional banks must be evaluated to ensure that the business adheres to Sharia values. In this regard, the author emphasizes that although Dimsum Makteng strives to adhere to Islamic economic principles, the use of capital from conventional banks could threaten the integrity of the business. Therefore, Dimsum Makteng is advised to seek financing sources that comply with Sharia principles, such as Islamic financial institutions, to avoid elements of usury. Furthermore, it is crucial for business owners to receive education on avoiding usury and ways to obtain halal capital. In Islamic economics, ensuring that all aspects of the business, including capital, are compliant with Sharia principles is crucial. Dimsum Makteng needs to reevaluate its capital sources and consider more appropriate alternatives to maintain business integrity and comply with Islamic business principles.

#### A. The Concept of MSME from an Islamic Economic Perspective

MSME, from an Islamic economic perspective, are not only viewed as profit-oriented business entities, but also as instruments for achieving *falah* (worldly and hereafter prosperity) and the common good. (Novilasari et al., 2024) state that MSME are a strategic sector that plays a crucial role in economic equality and poverty alleviation, in line with the *maqasid sharia* (objectives of sharia) of protecting wealth (*hifdz al-mal*) and preventing socio-economic inequality. The position of MSME as the backbone of the national economy makes them an effective means of realizing equitable wealth distribution, one of the pillars of Islamic economics. The concept of MSME in Islamic economics is built on the foundation of *tauhid* (the oneness of Allah), which is implemented in *muamalah* activities. (Hadi Mustofa & Luhur Prasetyo, 2024) emphasize that MSME within an Islamic economic framework must operate in accordance with sharia principles, including: (1) freedom of transactions within the limits of permissibility and benefit; (2) justice in the distribution of rights and obligations; (3) brotherhood and cooperation that prioritizes the value of *ta'awun* (mutual assistance); and (4) material and spiritual balance in business activities. The implementation of these principles makes

MSMEs not only economic drivers, but also drivers of the creation of an ethical and just business ecosystem. (Ikhsan Harahap, n.d.)

Medriyansah (2017:3) explains that micro, small, and medium enterprises (MSMEs) are the most strategic national economic sector and concern the livelihoods of many people, thus becoming the backbone of the national economy. MSMEs are also the largest group of economic actors in the Indonesian economy and have proven to be the key to securing the national economy during the economic crisis and becoming a decimator of post-crisis economic growth (Juliana Nasution, Nurhayati Nurhayati, 2023). In Indonesia, one type of business that is developing in society is MSMEs, which is a business activity that operates in various specific business fields, MSMEs are known as businesses that are able to overcome unemployment and poverty. (Ardianto et al., 2024). Yazfinedi (2018) said that MSMEs play an important role in the global and national economy. MSMEs play a role in providing broad economic services to the community, supporting the process of equality and encouraging economic growth, and realizing national stability. MSMEs are also a major player in providing employment that can support household income, even national income. (Mualim et al., 2024)

#### B. Islamic Economic-Based MSME Development Strategy

From an Islamic economic perspective, MSME development strategies must meet prerequisites that ensure their compliance with Sharia values. (Ramadhani et al., 2024) identified seven main prerequisites: (1) halal raw materials and production processes that guarantee their halalness; (2) capital sourced from non-ribawi sources; (3) business locations with clear ownership to avoid gharar; (4) fair treatment of workers; (5) application of Islamic values in management. MSME development strategies in Islamic economics can be categorized into several dimensions. (Syahbani et al., 2024) identified four strategic dimensions: (1) product development that meets halal and tayyib criteria; (2) strengthening human resource capacity through competency enhancement and internalization of Islamic values; (3) optimizing capital through sharia-compliant financing schemes such as mudharabah and musyarakah; and (4) expanding the market by utilizing sharia-compliant economic networks. Integrating these dimensions into MSME development strategies creates a business model that is economically sustainable and aligned with sharia principles. (Isnaini Harahap, n.d.)

#### C. Islamic Business Ethics as a Foundation for MSME Development

Islamic business ethics serve as a fundamental foundation for MSME development in accordance with sharia values. Rosmita et al. (2024) identified six principles of Islamic business ethics relevant to MSMEs: (1) Unity, which integrates spiritual and material aspects; (2) truth, virtue, and honesty in all business activities; (3) trustworthiness in managing resources; (4) fairness in transactions with all stakeholders; (5) tolerance, which facilitates business interactions; and (6) consistency in upholding true values. Through the application of Islamic business ethics, MSMEs can grow as economic

entities that not only generate profit but also contribute to equitable socio-economic development. (Zahwa Adinda & Ikhsan Harahap, n.d.)

Theoretically, Islamic economics imposes several prerequisites that must be met to obtain halal products. (Pangestu & Utomo, 2024) Therefore, a balance between producers and consumers cannot be achieved if the products produced are not halal for consumption. These prerequisites include:

1. Raw materials are sourced from a halal process.
2. Raw materials are halal in nature.
3. The production process is carried out with a combination of halal production factors consisting of:
  - a. Capital does not come from banks that use the ribawi system
  - b. The land (location) used is not sangketa land or not problematic land
  - c. The labor used is not exploitation by giving wages that are one-sided and extorting (Tuti Anggraini, 2015)

Based on these prerequisites, production activities are carried out with sincere intentions and are aimed at the benefit of humanity based on the maximum benefit for humans without ignoring the protection and benefit of other creatures, especially animals and plants, as well as the universe (physical environment and social environment). The production factors referred to above can be described as follows: Ikhsan Harahap, M. (2022)

1) Capital: The capital used is equity capital obtained through halal means or borrowed capital that does not use a usury system, but rather is regulated by a profit-sharing agreement (mudharabah) or joint capital in the form of a joint venture (musyarakah) or capital in the form of mudharabah, and so on. (Laia et al., 2024)

2) Labor: Labor is those employed in the production process who are not only viewed as a factor of production but also viewed as caliphs who are valued with wages sincerely agreed upon by both parties, with the responsibility and trust to carry out their duties to the best of their ability. Employment requirements, particularly wage levels, payment systems, wage systems, work systems, protection and safety, and other necessary requirements, are determined by mutual consensus, and each party accepts them sincerely without pressure or doubt. (Rustianah et al., 2024)

#### D. Principles of Islamic Business Ethics

##### 1) Unity/Tawhid

Tawhid is a deeply philosophical foundation that serves as the primary foundation for every step a devout Muslim takes in carrying out their life's functions. (Edwy & Anugrahani, 2024) This foundation of tawhid or divine faith is based on the pleasure of Allah. Business activities, such as production, consumption, trade, exchange, and distribution, are linked to divine principles and goals. Unity, as reflected in the concept of tawhid, integrates all aspects of Muslim life, including economics, politics, and social life, into a unified whole, and prioritizes consistency and comprehensive provisions (Nurbaiti, Asmuni, Andri Soemitra, Imsar, 2023). Based on this concept, Islam offers the integration of religion, economics, and society to create unity. Based on this perspective, business ethics are integrated, both vertically and horizontally, forming a crucial equation in the Islamic system. (Rosmita et al., 2024)

## 2) Truth: Virtue and Honesty

In this context, honesty is the key to business success, including honesty in implementing customer control, in employment relationships, and so on. A businessperson must be honest in conducting business. Honesty in the broadest sense. This includes not lying, cheating, fabricating facts, betraying others, and never breaking false promises, among other things. The Quran clearly and firmly states the necessity of honesty in trade, commerce, and/or buying and selling, including honesty. (Hanafi et al., 2024)

## 3) Trustworthiness

Trustworthiness is the quality of being trustworthy, responsible, and consistently performing tasks and responsibilities satisfactorily, even exceeding the call of duty without regard for material reward. Amanah means responsibility in carrying out every task and obligation. (Caswito et al., 2024) Thus, humans have the freedom to carry out all activities or actions, whether in the economic, social, political, or cultural spheres. Amanah is one of the moralities of faith.

## 4) Justice

Among the values implemented by Islam, including in Islamic economics, is "justice." It is sufficient for us all that the Quran has made the goal of all heavenly messages to implement justice. Justice demands that no party's rights and interests be harmed. (Fitriyah et al., 2024)

## 5) Istiqomah

Istiqomah is having a consistent attitude towards the truth that originates from Allah SWT without being swayed by various temptations. In a sharia-compliant company, the consistency of its marketers reflects the company as a whole. (Sri Ramadani, 2023)

The following are relevant verses of the Qur'an and hadith related to the avoidance of usury in Islam:

1. Al-Qur'an Surah Al-Baqarah (2:275):

penghindaran riba dalam Islam:

1. Al-Qur'an Surah Al-Baqarah (2:275):

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ ۚ  
الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ (البقرة/2: 275)

(Meaning: "Those who consume riba will not stand on the Day of Resurrection except as one who is struck by Satan stands. That is because they say, 'Trading is like riba.' Yet Allah has permitted trading and forbidden riba.")

This verse confirms that riba is haram and that Allah has permitted trading in accordance with sharia principles.

2. Hadis Riwayat Muslim:

"لَعَنَ اللَّهُ أَكِلَ الرِّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا بِالْهُم؟ قَالَ: هُمْ سَوَاءٌ"

(Meaning: "Allah curses the one who consumes usury, the one who pays it, the one who writes it down, and the two witnesses who witness it." - Narrated by Muslim)

This hadith shows how serious the prohibition of usury is in Islam, and that all parties involved in usury transactions will be cursed..

3. Al-Qur'an Surah Al-Imran (3:130):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ (آل عمران/3: 130)

(Meaning: "O you who have believed, do not consume usury multiplied and fear Allah that you may be successful.")

This verse reminds Muslims to stay away from the practice of usury and fear Allah in order to achieve success.

4. Al-Qur'an Surah Al-Ma'idah (5:90):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۚ  
﴿٩٠﴾ (المائدة/5: 90)

(Meaning: "O you who believe, indeed, intoxicants, gambling, idolatry, and divination are abominations from the work of Satan, so avoid them that you may be successful.")

Although this verse focuses more on the prohibition of intoxicants and gambling, the same principle can be applied to usury as a practice prohibited in Islam. These arguments can be used to support the argument that Dimsum Makteng needs to evaluate its capital

sources and strive to avoid usury to remain in line with Islamic economic principles. These verses and hadith can be used as a basis to emphasize the importance of avoiding usury in business and financial practices, as well as to support the argument that Dimsum Makteng needs to ensure that its capital sources are in accordance with Sharia principles. (Eri et al., 2022)

#### E. MVPO Analysis Framework in M Development

The MVPO (Mission, Vision, Programs, Outcomes) analysis is an analytical framework that can be adapted to evaluate MSME development strategies from an Islamic economic perspective. Hanafi et al. (2024) explain that MVPO analysis enables a comprehensive evaluation of MSME strategies by identifying: (1) a mission that serves as the fundamental goal of the business; (2) a vision that articulates long-term aspirations; (3) programs that serve as concrete implementations of the vision and mission; and (4) outcomes that serve as parameters of success. In the context of Islamic economics, MVPO analysis can be modified to include parameters of compliance with sharia principles and the achievement of maqasid sharia. (Kamisah et al., 2024) developed an adaptation of MVPO analysis for sharia-based MSMEs by adding the *maslahah* dimension as an evaluation parameter. This MVPO-Maslahah framework includes: (1) a mission oriented toward *maslahah*; (2) a vision that integrates business growth and socio-spiritual impact; (3) programs that implement sharia values; and (4) outcomes measured not only from financial but also social, environmental, and spiritual perspectives. This framework provides an analytical instrument for evaluating the sustainability of MSMEs from a more holistic perspective and in line with Islamic economic values. (Harahap et al., 2020)

## RESEARCH METHODS

This research employed a qualitative approach with a case study approach. A qualitative approach was chosen for its ability to explore phenomena in depth within their natural context, relevant to understanding the dynamics of MSME development strategies from an Islamic economic perspective. The case study method was used to analyze Dimsum Makteng as a specific, representative case, allowing for an in-depth exploration of MSME development strategies, challenges, and prospects within an Islamic economic framework. The research design of this case study was descriptive-analytical, aiming not only to describe the development strategy implemented by Dimsum Makteng but also to analyze its alignment with Islamic economic principles. The analytical framework used included an MVPO (Mission, Vision, Programs, Outcomes) analysis to comprehensively evaluate the strategy and a SOAR analysis to identify internal and external factors influencing business development. Both analytical frameworks were modified to incorporate an Islamic economic perspective as an evaluation parameter, creating analytical instruments appropriate to the research objectives. (Ridwan et al., 2019)

The research was conducted at the Dimsum Makteng MSME, located at Jalan Gaperta Ujung No. 1 C, Medan, North Sumatra. The selection of Dimsum Makteng as a research subject was based on several considerations: (1) the representation of MSMEs in the culinary sector that demonstrate post-pandemic resilience; (2) sufficient business



experience (established in 2019) to evaluate strategy development; (3) suitability with the research focus, namely MSME development strategies from an Islamic economic perspective; and (4) the owner's openness to participate in the research. The research subjects were determined through a purposive sampling technique, where informants were selected based on specific criteria relevant to the research objectives. The primary informant was Mrs. Mutia, the owner of Dimsum Makteng, who has comprehensive knowledge of business development strategies. Additional informants included three Dimsum Makteng employees to gain an operational perspective, two regular customers to gain a market perspective, and a sharia economics practitioner to provide a theoretical perspective on the implementation of Islamic economic principles in MSMEs.

The data in this study were collected through triangulation of methods, including:

(1) In-depth Interviews: Semi-structured interviews were conducted with key informants and additional informants. Interview guidelines were developed based on a theoretical framework on MSME development strategies and Islamic economic principles. Interviews with the owner of Dimsum Makteng focused on the business's vision and mission, development strategy, operational challenges, and perspectives on implementing Islamic economic principles. Interviews with employees focused on strategy implementation at the operational level, while interviews with customers emphasized perceptions of products and services. Interviews were conducted face-to-face, lasting 60-90 minutes for each informant, recorded with the informant's permission, and then transcribed for analysis.

(2) Participatory Observation: Researchers conducted direct observations of Dimsum Makteng's operations, including the production process, customer interactions, and daily management. Observations were conducted over 14 workdays, totaling 56 hours, using a structured observation protocol that focused on strategy implementation and its alignment with Islamic economic principles. Field notes were taken to record observations, reflections, and initial interpretations. (3) Document Search: Secondary data was collected through a search of Dimsum Makteng's business documents, including simple financial reports, marketing strategy documentation, and promotional materials. These documents provide a historical perspective on business development and strategy implementation. Secondary data was also obtained from academic literature, government publications, and industry reports to enrich the analytical context.

Data analysis was conducted using the Miles and Huberman approach, which includes three stages: (1) data reduction; (2) data presentation; and (3) conclusion drawing/verification. In the data reduction stage, the collected information was filtered to identify patterns, themes, and concepts relevant to the research focus. The data was then organized into a matrix that facilitated comparative analysis between empirical findings and the theoretical framework. The analytical framework used included:

(1) MVPO (Mission, Vision, Programs, Outcomes) analysis: Identifying and evaluating: (a) Dimsum Makteng's mission as a manifestation of fundamental goals; (b) its vision, which reflects long-term aspirations; (c) its programs as concrete implementations of the vision and mission; and (d) its outcomes as indicators of success. The MVPO analysis was modified with Islamic economic parameters to evaluate the strategy's alignment with Sharia principles. (Aisyah, 2020)

(2) SOAR Analysis from an Islamic Economic Perspective: Identifies strengths, opportunities, aspirations, and results while considering their alignment with Islamic

economic principles. This analysis allows for a comprehensive evaluation of internal and external factors influencing Dimsum Makteng's development strategy. (Srimindarti, Ceacilia & Puspita, 2012)

(3) Sharia Value Chain Analysis: Evaluates the upstream to downstream value chain to ensure its alignment with Islamic economic principles, including raw material procurement, production processes, distribution, marketing, and after-sales service. (Hasibuan, 2018)

To ensure data validity, this study applied four criteria: (1) credibility; (2) transferability; (3) dependability; and (4) confirmability. Credibility is achieved through source triangulation (comparing information from various informants), method triangulation (comparing data from interviews, observations, and documentation), and member checking (confirming findings with informants to ensure accuracy of interpretation).

## **RESULT AND DISCUSSION**

### **A. Profile and Development of Dimsum Makteng MSME**

Dimsum Makteng was founded by Ms. Mutia in 2019 in response to the growing market demand for convenient, high-quality ready-to-eat food. Located at Jalan Gaperta Ujung No. 1 C, Medan, the business began with the founder's passion and interest in Middle Eastern and Asian cuisine, which she then combined into dimsum products with distinctive flavors. Dimsum Makteng experienced fluctuating but positive growth, with a turnover of IDR 15,000,000 in 2019, decreasing to IDR 12,500,000 in 2020 due to the impact of the COVID-19 pandemic, and then gradually increasing to IDR 13,000,000 in 2021, IDR 14,000,000 in 2022, and IDR 15,500,000 in 2023. In terms of organizational structure, Dimsum Makteng is currently managed by the owner and supported by five employees: two production personnel, two service personnel, and one marketing and administrative staff. Daily production capacity reaches 150-200 portions of dim sum, with product variations expanding from the initial five to 12 types by 2023. The primary market segment is the middle class aged 18-45, with 60% young consumers (18-30 years old) and 40% adult consumers (31-45 years old). The majority of customers (70%) purchase directly on-site, while the remaining 30% purchase through delivery services and digital platforms.

### **B. MVPO Analysis of Dimsum Makteng's Development Strategy**

#### **1. Mission**

Dimsum Makteng's mission is "To provide quality dim sum products at affordable prices, bringing blessings to customers, employees, and the community." Analysis of this mission reveals several key elements: (1) a focus on product quality; (2) fair and affordable pricing; and (3) an emphasis on the aspect of blessing (barakah) that reflects Islamic values. This mission demonstrates alignment with Islamic economic principles, particularly in the balance between profit and social welfare. An interview with Ms. Mutia revealed that the concept of blessing has been the philosophical foundation for business

development: "From the beginning, this business has not only sought profit, but also brought benefits to many people (Fuadi et al., 2022). When interacting with customers or employees, we always emphasize the importance of honesty and blessing in every aspect of the business" (Interview, February 15, 2024). This perspective demonstrates the internalization of the principle of *falah* in business development, where business success is measured not only from a material but also a spiritual dimension. (Rojali, 2019)

## 2. Vision

Dimsum Makteng's vision is "To become a leading dim sum culinary business in Medan that applies Islamic business principles and contributes to community economic empowerment." This vision contains two main aspects: (1) the aspiration to grow the business into a leading entity in the market; and (2) commitment to the implementation of Islamic business principles and socio-economic impact. The integration of these two aspects reflects the concept of *ihsan* (excellence) in Islamic economics, where businesses are oriented not only towards competitive advantage but also towards moral and social excellence. Observations show that this vision is articulated in various operational aspects, such as the use of quality materials, friendly service, and social contributions through providing assistance to underprivileged families around the business location. However, several aspects of the vision, particularly those related to the implementation of Islamic business principles, still face challenges in terms of capital, which still uses conventional sources. Programs

Based on its mission and vision, Dimsum Makteng implements four strategic programs:

(a) Product Diversification: Developing product variants taking into account market preferences and the halal nature of raw materials. This program includes flavor innovation, packaging development, and new product formulations while maintaining the product's authenticity and halal status. Observations indicate that Dimsum Makteng has developed seven new variants between 2021 and 2023, with five of these receiving a positive market response.

(b) Marketing Digitalization: Developing a digital marketing strategy through social media (Instagram, Facebook, TikTok) and partnerships with food delivery platforms. This program increases market reach and product accessibility, with the contribution of digital sales increasing from 15% (2021) to 30% (2023). This strategy also emphasizes halal aspects and product quality in marketing content.

(c) Human Resource Optimization: Developing employee capacity through technical skills training and instilling Islamic business ethics. This program includes training in production, customer service, and an introduction to the concepts of *amanah* (trustworthiness) and *itqan* (professionalism) in the workplace. A fair compensation system is implemented with timely wages and performance-based incentives.

(d) Operational Efficiency: Optimizing production processes and supply chain management to minimize waste (*israf*) and maximize efficiency. This program includes recipe standardization, inventory management, and efficient production time management. Observations show a reduction in raw material wastage from 8% (2021) to 3% (2023) and a 15% increase in production efficiency.

## 4. Outcomes

The implementation of strategic programs has resulted in several outcomes that can be evaluated from an Islamic economic perspective:

(a) Business Growth: The increase in turnover from IDR 13,000,000 (2021) to IDR 15,500,000 (2023) indicates positive business growth. From an Islamic economic perspective, this growth is meaningful if accompanied by a fair distribution of benefits.

(b) Market Expansion: Increased customer base by 25% and geographic reach from 3 to 5 sub-districts in Medan. This expansion reflects the principle of ta'awun (cooperation) in reaching more consumers.

(c) Human Resource Development: Increased capacity of 5 employees, demonstrating improved skills and internalization of Islamic work values. These outcomes align with the principles of empowerment in Islamic economics.

(d) Social Impact: Contribution to 3 underprivileged families through the provision of regular assistance and employment opportunities. From an Islamic economic perspective, these outcomes reflect the implementation of the principles of benefit and social responsibility (amanah) towards the surrounding community.

(e) Capital Challenges: Despite showing positive growth, the use of 50% of capital from Bank Aceh's KUR, which potentially contains elements of usury, is a critical issue in evaluating compliance with Islamic economic principles. This challenge reflects the gap between the aspirations for implementing Islamic economic principles and the operational realities faced by MSMEs.

A comprehensive evaluation of outcomes shows that Dimsum Makteng has achieved significant progress in terms of business growth and social impact, but still faces challenges in terms of compliance with Islamic economic principles, particularly regarding capital. As stated by Ms. Mutia: "We recognize that using capital from conventional banks is not fully in line with Islamic economic principles, but limited access to Islamic financial institutions and urgent capital needs are key considerations" (Interview, February 15, 2024).

### C. SOAR Analysis of Dimsum Makteng from an Islamic Economic Perspective

The SOAR analysis of Dimsum Makteng was conducted by integrating an Islamic economic perspective to identify the business's strategic position and formulate development recommendations.

#### 1. Strengths

Dimsum Makteng's main strength lies in its commitment to halal certification and product quality. All raw materials are selected according to strict standards, and the production process is carried out with attention to hygiene and halal aspects. This commitment aligns with the principle of thoyyib (good) in Islamic economics, which emphasizes product quality and cleanliness. Observations of the production process demonstrate consistent implementation.

This standard is met by selecting ingredients from suppliers with halal certification. The second strength is the application of Islamic business ethics in customer service. Interactions with customers are based on the principles of honesty (shiddiq) and transparency, providing accurate product information and applying fair pricing. This principle is internalized in the work culture, as stated by one employee: "We are always taught to be honest in serving customers, not to exaggerate product quality or cover up

deficiencies" (Interview, February 16, 2024). Flexibility and adaptability are the third strengths that have enabled Dimsum Makteng to survive and grow again post-pandemic (Nurahmadi Bi Rahmani, Nuri Islami, 2024). This adaptability reflects the principles of *ikhtiar* (effort) and *tawakkal* (surrender) that balance business dynamics. The diversification of products and marketing channels undertaken in response to changing consumer preferences demonstrates the implementation of this principle.

## 2. Weaknesses

A significant weakness of Dimsum Makteng from an Islamic economic perspective is its use of capital from conventional sources, which potentially contains elements of usury (*riba*). As emphasized in the Quran, Surah Al-Baqarah (2:275), usury is prohibited in Islam. The use of 50% of capital from Bank Aceh's KUR creates a gap between the aspirations for implementing Islamic economic principles and operational practices. The second weakness is the limited comprehensive knowledge of implementing Islamic economics in business operations. Despite its commitment to Islamic values, technical understanding of sharia contracts, Islamic financing mechanisms, and the implementation of sharia management systems remains limited. This limitation has implications for the partial implementation of Islamic economic principles. The third weakness lies in the financial recording system, which is still rudimentary and has not adopted sharia accounting standards. Observations indicate that financial recording is still done manually and does not clearly separate personal and business assets. This situation has the potential to create uncertainty (*gharar*) in financial aspects, which contradicts the principle of transparency in Islamic economics.

## 3. Opportunities

A strategic opportunity for Dimsum Makteng lies in the significant growth of the halal product market in Indonesia, with an estimated market value of USD 281.6 billion by 2022 and projected annual growth of 5.3% until 2028 (State of the Global Islamic Economy Report, 2023). This trend creates momentum that Dimsum Makteng can capitalize on to strengthen its position as a provider of quality halal dim sum products. The second opportunity is the growing access to Islamic financing in Indonesia. With Islamic financial industry assets reaching IDR 2,290 trillion in 2023 (OJK, 2024), financing alternatives such as *mudharabah* and *musyarakah* are available, which can be utilized for capital restructuring in accordance with Islamic principles. The digitalization of the Islamic economy is a third opportunity that can be optimized to expand market reach and improve operational efficiency. The development of Islamic e-commerce platforms and Islamic-based digital payment systems opens up the possibility of integrating technology into business development strategies that align with Islamic economic principles.

## 4. Threats

The primary threat to Dimsum Makteng is the intensification of competition in Medan's culinary sector, which will reach 521 businesses by 2023, with an estimated 30% offering similar products. This competition has the potential to create unhealthy business practices such as reducing quality to lower prices or misleading marketing, which are contrary to the principles of Islamic business ethics. The second threat is fluctuations in raw material prices, which can affect cost structures and profit margins. This volatility requires complex mitigation strategies, particularly in maintaining fair prices (*'adl*) for consumers without compromising product quality and employee welfare. The third threat is

increasing consumer literacy about the comprehensive concepts of halal and thoyyib. Consumers are increasingly critical not only of the halal nature of raw materials, but also of sustainability, business ethics, and socio-environmental impacts. The gap between consumer expectations and the comprehensive implementation of Islamic economic principles has the potential to create reputational risk.

Table 1: Dimsum Makteng's SOAR Matrix

SOAR	S (Strengths)	O (Opportunities)
A (Aspirations)	- Train human resources based on the strengths of the production team. - Support outlet expansion with local menus. - Develop frozen products from superior recipes.	Digital expansion to achieve long-term vision. - Healthy products respond to trends.
R (Results)	- Sales increase through product & service quality.- Loyalty grows from excellent service.	Outlet growth via online platforms & events.- Profitability through new segments.

**Description:**

- Internal Factors: Includes the strengths and weaknesses within the business, such as resources, systems, and knowledge.
- External Factors: Includes external opportunities and threats that influence business development.
- Dimsum Makteng: An MSME operating in the culinary sector with a focus on halal products and the application of Islamic economic principles.

Tabel 2 : Matriks SOAR

Component	Factor	Weight	Rating	Score
<b>S</b> <b>(Strengths)</b>	Quality products & affordable prices	0.10	4	0.40
	Expert & consistent production team	0.08	4	0.32
	Excellent and friendly service	0.07	3	0.21
	Innovative menu according to local tastes	0.08	3	0.24

	Commitment to food hygiene & safety	0.07	4	0.28
<b>O (Opportunities)</b>	Expansion via digital & partnerships	0.10	4	0.40
	Millennial market & urban workers	0.08	4	0.32
	Healthy food trends	0.06	3	0.18
	Collaborative delivery services	0.06	3	0.18
	Culinary & community festival	0.05	3	0.15
<b>A (Aspirations)</b>	Regular HR training	0.07	4	0.28
	Big city outlet expansion	0.08	3	0.24
	Frozen products for household	0.05	3	0.15
	Loyal customer community (membership)	0.05	3	0.15
	Digital marketing & creative branding	0.06	4	0.24
<b>R (Results)</b>	Sales up 20%	0.07	4	0.28
	Opening 3 outlets/year	0.06	3	0.18
	Increase in members & repeat orders 30%	0.06	3	0.18
	New menu accepted by the market	0.05	3	0.15
	Healthy financial reports and growth	0.06	4	0.24
<b>TOTAL</b>		<b>1.00</b>		<b>4.65</b>

The Dimsum Makteng MSME has a strong internal foundation, as evidenced by high scores for the elements "Quality products and affordable prices" (0.40) and "Expert and consistent production team" (0.32). This reflects that product quality and human resource expertise are key assets in business operations. Other strengths, such as excellent service,

menu innovation, and a commitment to cleanliness, also support a positive image and customer trust. Overall, the Strengths component yielded a total score of 1.45, reflecting the MSME's internal readiness for growth and competition.

Available opportunities strongly support the growth direction of the Dimsum Makteng MSME, particularly in the context of digitalization and changing consumption trends. Expansion opportunities through digital platforms and partnerships scored the highest in this section (0.40), demonstrating the importance of digital transformation in expanding market reach. Other opportunities, such as healthy food trends, the potential of the millennial and urban markets, and collaboration with delivery services, are external strengths that can be maximized. The total score for the Opportunity factor was 1.23, indicating that the external environment strongly supports business development if optimally utilized.

The Aspiration factor demonstrates the MSME's future orientation in building a sustainable business. The aspirations for regular employee training (0.28) and outlet expansion to major cities (0.24) are two key priorities, reflecting a vision for professional and measurable growth. The development of frozen products and a loyal customer community are also strategic steps to increase resilience and market reach. The total aspiration score reached 1.06, indicating that the MSME has a strong long-term direction. The targeted outcomes are designed to be measurable and realistic. The highest score was achieved for a 20% monthly sales increase (0.28), followed by outlet growth and customer loyalty targets. This confirms that the MSME's primary focus is on increasing revenue and directly expanding market share. Other target outcomes, such as market acceptance of new menu items and healthy financial reports, demonstrate a balance between aggressive growth and stable internal management. The total score for the Results component was 0.91, reflecting clear and measurable outcomes.

External Factor Analysis Summary (EFAS) Matrix for Dimsum Makteng

Table 3: EFAS Matrix for Dimsum Makteng

### **Matriks EFAS (External Factor Analysis Summary) Dimsum Makteng**

**Tabel 3: Matriks EFAS Dimsum Makteng**

<b>Eksternal Factor</b>	<b>Weight</b>	<b>Rating</b>	<b>Score</b>	<b>Information</b>
<b>OPPORTUNITIES</b>				
Expansion through digital platforms and partnerships	0.15	4	0.60	A key opportunity for brand scalability and distribution expansion.
Fast-growing millennial and urban markets	0.12	4	0.48	Market segmentation is very potential and easy to reach through digital strategies.
Healthy food trends	0.10	3	0.30	Opening up space for healthy menu



				innovation that can expand market segments.
Collaboration with online delivery services	0.10	3	0.30	Improve accessibility and sales, especially in densely populated areas.
Culinary festival and community event	0.08	3	0.24	Effective promotional media for branding and new customer acquisition.
<b>THREATS</b>				
Tight competition from other dimsum brands	0.15	2	0.30	Many local and national competitors can erode market share.
Fluctuations in prices of fresh raw materials	0.10	2	0.20	Can affect margins if not balanced with good cost management.
Dependence on digital platforms (high commission fees, changing algorithms)	0.08	2	0.16	The risk of relying too much on one distribution channel.
Changes to health regulations or permits UMKM	0.07	2	0.14	It can impact operations if it is not adaptive to government regulations.
<b>TOTAL</b>	<b>1.00</b>		<b>2.72</b>	

**Keterangan rating:**

Dimsum Makteng's position in the IE matrix is in cell II, indicating the "Growth and Build" position. This position indicates that an intensive strategy (market penetration, market development, and product development) or an integrative strategy (forward integration, backward integration, and horizontal integration) is the appropriate choice for business development.

The SOAR diagram I created shows the strategic position of Dimsum Makteng's MSME based on the results of the business's internal and external analysis. The following is an explanation of the components:

**Basis of Calculation**

- IFAS (Internal Factor Analysis Summary): Based on the calculations in the document, the total strengths are 2.02, while the total weaknesses are 0.67, so the X (internal) value =  $2.02 - 0.67 = 0.25$

- EFAS (External Factor Analysis Summary): The total opportunities are 2.02, while the total threats are 1.06, so the Y (external) value =  $2.02 - 1.06 = 0.21$

#### Strategic Position

The coordinates (0.25, 0.21) in the diagram indicate that Dimsum Makteng is in Quadrant I. This is a very advantageous position, as the business has:

- Internal strengths that can be exploited
- External opportunities that can be seized

#### Strategic Implications

A position in Quadrant I supports the implementation of an Aggressive or Growth-Oriented Strategy, which means:

1. Dimsum Makteng can aggressively expand Business
2. Can develop new products
3. Can penetrate broader markets
4. Has a strong position for investment and growth

#### Relationship to Analysis in the Document

This position aligns with the conclusion in the document, which states that Dimsum Makteng is in cell II of the IE matrix, indicating a "Growth and Build" position.

#### Recommended Strategies

Based on this position, the recommended strategies for Dimsum Makteng are:

1. Sharia Capital Restructuring - Accessing Sharia financing to address capital challenges
2. Strengthening Islamic Economic Values - Integrating Islamic economic principles into all operational aspects
3. Developing a Sharia Business Network - Establishing partnerships with Islamic business actors and the Islamic economic community
4. Islamic Value-Based Marketing - Strengthening the value proposition that integrates halal and blessing aspects

By implementing these strategies, Dimsum Makteng MSME can optimize its growth potential while strengthening alignment with Islamic economic principles. In the SOAR matrix, collaboration between factors will occur, resulting in several strategies. More than two factors can be collaborated, and their weighted scores will then be calculated in the QSPM matrix.

#### Matriks SOAR Dimsum Makteng

**Table 4. Matriks SOAR**

	No	Strength	No	Opportunity
		UMKM provide high-quality food at affordable prices,		To become the leading dimsum brand in the city by leveraging

	1	supported by authentic recipes and fresh ingredients.	1	expansion opportunities through digital platforms and partnerships.
	2	The production team has special expertise in producing consistent and delicious dim sum, in line with the mission of providing the best culinary experience.	2	The growth of the dimsum market among millennials and urban workers supports the vision of expanding customer reach.
	3	Excellent service is realized through fast response and friendliness to every customer.	3	The healthy food trend opens up opportunities for menu innovation, in line with the vision of becoming a pioneer of healthy dim sum in Indonesia.
	4	Innovative menu variations that suit local tastes are the main strength in fulfilling the business mission.	4	The potential for collaboration with online delivery services strengthens the vision of dimsum UMKM as modern and easily accessible businesses.

		5	Commitment to food hygiene and safety is always maintained as part of the mission to maintain customer trust.	5	Opportunities to participate in culinary festivals and community events support the vision of introducing the brand more widely.
NO	Aspiration		Aspiration Strength -		Aspiration Opportunity -
1	Regular employee training programs to improve service quality and product innovation, in line with aspirations to become a professional business.	A1-S1	Improve the production team's competency through ongoing training to enable them to consistently create new menu innovations.		
2	Having outlets in every sub-district in big cities supported by a gradual expansion program and partnership system	A2-S2	Use the power of menu innovation to support the appeal of each new outlet location targeted in business expansion.		
3	Frozen dimsum product development program to fulfill the aspirations of expanding the				

	market to the household segment	A3, A4 - S3, S4	Leverage service excellence as a foundation for building long-term relationships with customers through membership programs.		
4	The aspiration to build a loyal customer community is realized through membership programs and special promotions for loyal customers.				
5	Digital marketing and creative branding initiatives are the main programs to realize the aspiration to become a widely known dimsum brand.				
	Result		Result – Strengt		Result - Opportunities
1	The expected outcome is a minimum 20% increase in monthly sales as a result of the digital marketing program.				
2	The target outcome is to open at least three new outlets in one year as a result				

	of business expansion.				
3	Customer loyalty outcomes are measured through an increase in the number of active members and repeat orders by 30%.				
4	The real result of product innovation is the addition of new menu variants which are positively received by customers.				
5	The long-term outcome is the achievement of profitability and sustainable business growth, demonstrated by healthy and stable financial reports.				

#### D. Evaluation of Dimsum Makteng's Development Strategy within an Islamic Economic Framework

Based on the MVPO and SOAR analyses, Dimsum Makteng's development strategy can be evaluated within an Islamic economic framework as follows:

##### 1. Product Diversification Strategy

Dimsum Makteng's product diversification strategy aligns with Islamic economic principles in terms of innovation oriented toward meeting consumer needs (hajat). The development of new variants while maintaining halal standards reflects a balance between business creativity and Sharia compliance. However, an evaluation of the raw material supply chain indicates the need to strengthen halal verification at the secondary and tertiary supplier levels to ensure comprehensive halal integrity. As stated by Fitriyah et al. (2024), product diversification within an Islamic economic framework must meet

masalah criteria by considering dharuriyyat (primary needs), hajiyyat (secondary needs), and tahsiniyyat (tertiary needs). Dimsum Makteng needs to strengthen its analysis of consumer needs within this framework to optimize a diversification strategy that is not only oriented towards market preferences but also towards creating value aligned with the maqashid sharia (Marliyah, 2019).

## 2. Digital Marketing Strategy

Dimsum Makteng's digital marketing strategy shows significant potential to expand the reach of halal products, reflecting the principle of tabligh (conveying the truth) in Islamic economics. Marketing content that emphasizes halal aspects and product quality aligns with the principle of honesty in business communications. However, an analysis of digital marketing practices reveals several areas that require adjustment, such as the use of sometimes hyperbolic testimonials and the use of urgency tactics that have the potential to create a manipulative impression. As emphasized by Hadi Mustofa & Luhur Prasetyo (2024), marketing from an Islamic economic perspective must be based on the principles of honesty (shiddiq), trustworthiness (amanah), intelligence (fathanah), and communication (tabligh). Dimsum Makteng needs to adapt its digital marketing strategy to ensure consistency with these principles, especially in the context of social media platforms that often encourage aggressive marketing practices.

## 3. Human Resource Optimization Strategy

Dimsum Makteng's human resource optimization strategy aligns with the principles of justice ('adl) and ihsan (excellence) in Islamic economics. Fair and timely wages, employee capacity development, and the creation of a supportive work environment reflect the implementation of these principles. Instilling Islamic work ethic values such as amanah (trustworthiness), itqan (professionalism), and ihsan (excellence) in the work culture strengthens the spiritual foundation for human resource development. However, the evaluation indicates the need to develop a more structural mechanism for profit-sharing with employees, in line with the principle of musharakah (partnership) in Islamic economics. As Asraf et al. (2024) noted, human resource empowerment within an Islamic economic framework focuses not only on capacity development but also on creating a more participatory relationship between owners and employees through mechanisms such as profit-sharing or employee share ownership.

## 4. Operational Efficiency Strategy

Dimsum Makteng's operational efficiency strategy aligns with the principles of avoiding waste (israf) and excess (tabdzir) in Islamic economics. Recipe standardization, efficient inventory management, and production process optimization reflect the implementation of the principle of frugality (iqtishad) without sacrificing quality. The reduction in raw material wastage from 8% to 3% demonstrates the effectiveness of this strategy. However, the evaluation indicates the need to integrate more comprehensive environmental sustainability aspects into the operational strategy, in line with the concept of the caliph (guardian of the earth) in Islamic economics. The use of single-use plastic packaging, for example, needs to be reviewed to develop more environmentally friendly alternatives. As Ardianto et al. (2024) noted, efficiency from an Islamic economic perspective is not only economic but also ecological, creating a balance between

productivity and environmental responsibility. Challenges of Implementing Islamic Economics in the Development of Dimsum Makteng's MSMEs

An analysis of Dimsum Makteng identified three main challenges in implementing Islamic economic principles:

1. Challenges of Sharia Capital

A fundamental challenge faced by Dimsum Makteng is the use of capital from conventional banks, which potentially contains elements of usury, contrary to the fundamental principles of Islamic economics. The use of 50% of capital from Bank Aceh's People's Business Credit (KUR) creates a dissonance between the aspirations of implementing Islamic economics and operational practices. As stated by Ms. Mutia: "We actually understand that usury is prohibited in Islam, but limited access to Islamic financial institutions and complex requirements are the main obstacles" (Interview, February 15, 2024). This challenge is exacerbated by the information gap regarding Islamic financing schemes available to MSMEs and their access procedures. Based on interviews with Islamic economic practitioners, "There is an impression that Islamic financing is more complicated and expensive than conventional financing, even though many schemes are actually very suitable for MSMEs, such as mudharabah and musyarakah" (Interview, February 20, 2024). This information gap creates a psychological barrier for MSME entrepreneurs to switch to Islamic financing.

2. Challenges of Islamic Economic Literacy

The second challenge is the limited comprehensive literacy regarding the implementation of Islamic economics in business operations. Despite awareness of basic concepts such as product halalness and the prohibition of usury, understanding of the application of Islamic economic principles in operational aspects remains limited. As stated by Mrs. Mutia: "We understand halal and haram in general, but we still find it difficult to apply concepts like mudharabah or other Islamic contracts in daily business practices" (Interview, February 15, 2024). This limited literacy has implications for the partial implementation of Islamic economic principles, where some aspects, such as product halalness, are strictly enforced, while others, such as Islamic capital, remain neglected. This condition reflects a common phenomenon among MSMEs, where Islamic economics is often perceived narrowly as merely halal products, rather than as a comprehensive economic system encompassing all aspects of business.

3. Challenges of the Sharia Business Ecosystem

The third challenge is the limited Sharia business ecosystem that supports the comprehensive implementation of Islamic economics. Dimsum Makteng faces difficulties in identifying suppliers who fully adhere to Sharia principles, Sharia financial institutions that are easily accessible to MSMEs, and a distribution network that aligns with Islamic economic values. As the owner stated: "We want to fully implement Islamic economic principles, but the business environment is not yet fully supportive. For example, it's difficult to find meat suppliers that are not only halal but also implement Sharia-compliant business practices across the board" (Interview, February 15, 2024). This limited ecosystem creates a gap between aspirations and implementation, where MSMEs like Dimsum Makteng must compromise on several aspects to ensure business



sustainability. This situation reflects the structural challenges in developing an Islamic economy at the micro level, where comprehensive implementation requires the support of an underdeveloped ecosystem.

#### F. Development Strategy Recommendations

Based on the results of the MVPO and SOAR analyses, this study formulates a development strategy for the Dimsum Makteng MSME that aligns with Islamic economic principles:

##### A. Sharia Capital Restructuring Strategy

Capital restructuring is a top priority to address non-compliance with Islamic economic principles. This strategy includes three main components:

- (1) First, a comprehensive evaluation of the existing capital structure to identify proportions potentially containing elements of usury and formulate a phased transition plan. Dimsum Makteng is advised to conduct a simple sharia audit with the assistance of a sharia economics practitioner to identify areas of non-compliance.
- (2) Second, explore sharia financing schemes that align with the business's characteristics. Based on the analysis, the musharakah (partnership) scheme with a profit-sharing ratio of 60:40 is the most suitable alternative, given Dimsum Makteng's positive track record and promising growth projections. This scheme allows for a fair distribution of risks and profits between the capital owner and the business manager.
- (3) Third, developing networks with Islamic financial institutions that focus on MSMEs, such as BPRS (Sharia People's Financing Banks) and BMT (Baitul Maal wat Tamwil). This network not only facilitates access to financing but also provides assistance in implementing Islamic economic principles in business operations.

##### B. Strategy for Strengthening Islamic Economic Values in Operations

Strengthening Islamic economic values in business operations includes four main initiatives:

- (1) First, developing Sharia-based Standard Operating Procedures (SOPs) that integrate Islamic economic principles into all operational aspects, from raw material procurement to customer service. These SOPs serve as operational guidelines that ensure consistent implementation of Islamic values in daily business practices.
- (2) Second, strengthening halal verification of the supply chain through the development of a traceability system that enables halal verification not only of direct raw materials but also of supporting components and supplier production processes. This system strengthens comprehensive halal integrity throughout the value chain.
- (3) Third, the implementation of simple sharia accounting appropriate to the scale of MSMEs, with a clear separation between personal and business assets, as well as transparent and auditable record-keeping. This system improves financial accountability and minimizes the potential for gharar (opacity) in financial aspects.
- (4) Fourth, the development of a profit-sharing mechanism with employees that reflects the partnership principle in Islamic economics. This mechanism creates a more participatory relationship between owners and employees, increasing a sense of ownership and commitment to business sustainability.

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### C. Sharia Business Network Development Strategy

The development of a sharia business network includes three strategic initiatives:

- (1) First, active participation in local sharia economic communities, such as the North Sumatra Sharia Economic Forum and the Indonesian Muslim Entrepreneurs Association (APMI). This participation facilitates knowledge exchange, access to resources, and collaboration with business actors who share similar value orientations.
- (2) Second, the development of partnerships with other sharia-compliant MSMEs to create a mutually supportive halal business ecosystem. Partnerships can include joint procurement of raw materials, collaborative marketing, and the exchange of best practices in implementing Islamic economics.
- (3) Third, collaboration with Islamic higher education institutions, such as UIN North Sumatra, to access the latest knowledge on Islamic economics and facilitate applied research relevant to the challenges of MSMEs. This collaboration strengthens the scientific foundation for implementing Islamic economic principles.

### D. Islamic Values-Based Marketing Strategy

The Islamic values-based marketing strategy includes three main initiatives:

- (1) First, developing a value proposition that integrates aspects of halal (permissible), blessings, and the social benefits of the product. This proposition emphasizes not only the product's superior quality and taste, but also the Islamic values that underpin the business.
- (2) Second, implementing digital marketing that aligns with Islamic business ethics, with an emphasis on honest information, avoiding manipulative practices, and respecting consumer privacy. This approach creates a brand image that is authentic and imbued with integrity.
- (3) Third, developing a customer loyalty program integrated with social initiatives, where a portion of purchases is allocated to philanthropic activities. This program strengthens the blessing dimension in customer interactions and creates a positive social impact.

## CONCLUSION

This study analyzes the development strategy of the Dimsum Makteng MSME from an Islamic economic perspective, using MVPO and SOAR analysis as an analytical framework. The results show that Dimsum Makteng has implemented four main strategies: product diversification, marketing digitalization, human resource optimization, and operational efficiency. These strategies have contributed to significant business growth, with revenue increasing from IDR 13,000,000 (2021) to IDR 15,500,000 (2023) and a 25% expansion of its customer base. From an Islamic economic perspective, Dimsum Makteng's development strategy demonstrates partial alignment with Sharia principles. Aspects of production, marketing, and human resource management demonstrate the implementation of principles such as halal (permissible), honesty, and fairness. However, a major challenge lies in the use of capital from conventional banks, which potentially contains elements of usury, contrary to the fundamental principles of Islamic economics. This challenge is exacerbated by limited Sharia economic literacy and a sharia business ecosystem that is not yet fully supportive. To address these challenges, the study formulated four strategic recommendations: restructuring Islamic capital, strengthening Islamic economic values in operations, developing Islamic business

networks, and Islamic value-based marketing. These strategies are designed to facilitate a gradual transition towards the comprehensive implementation of Islamic economic principles in MSME development. Theoretically, this study contributes to the development of an analytical framework that integrates MVPO analysis with an Islamic economic perspective, enriching the literature on Sharia-based MSME development strategies. Practically, the research provides strategic guidance for MSMEs seeking to develop their businesses while maintaining alignment with Islamic economic principles. The Dimsum Makteng MSME, founded by Ms. Mutia in 2019, has implemented various development strategies in line with Islamic economic principles. This is evident in its balanced capital structure between personal capital and financing from Bank Aceh's People's Business Credit (KUR), an effort to avoid excessive dependence on debt. The production process also uses halal raw materials and labor with fair wages, reflecting a commitment to the principles of justice and humanity. Furthermore, Dimsum Makteng has implemented Islamic business ethics principles such as monotheism, honesty, trustworthiness, justice, tolerance, and steadfastness in its daily operations. Dimsum Makteng faces internal challenges (limited capital and production capacity) and external challenges (market competition, fluctuating raw material prices). Recommended development strategies include capital strengthening through Islamic financing, innovative product development, digital marketing, human resource competency enhancement, and the implementation of a quality management system and halal certification. Dimsum Makteng's long-term prospects appear promising, with a focus on operational stabilization, market expansion, product diversification, and franchise development. However, the business remains steadfast in adhering to Islamic economic values and principles as the foundation for its development.

Overall, this article demonstrates that the Dimsum Makteng MSME has integrated Islamic economic principles into its business development strategy, encompassing aspects of capitalization, production, and the implementation of Islamic business ethics. A limitation of this research lies in its focus on a single case study, which limits the generalizability of the findings. Future research could broaden its scope by incorporating multiple case studies to gain a more comprehensive perspective on the implementation of Islamic economic principles in MSME development. Research could also be deepened by exploring appropriate Islamic financing models for MSMEs and developing a more operational framework for implementing Islamic economic principles for micro- and small-scale enterprises.

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