

## **Balancing Duniawi and Ukhwawi: A Case Study of Three Malaysian Women Muslimpreneurs MSMEs**

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### **Abstract**

This article explores the impact of Mizan principles on the business growth and resilience of women Muslimpreneurs MSMEs in Malaysia. The research aims to uncover how the application of Mizan principles, encompassing al-ubudiyah (self-service to Allah), al-hurriyah (freedom), al-syura (discussion), and al-musawah (equality), enhances the entrepreneurial capabilities of Malaysian women Muslim business owners, fostering sustainable growth and resilience in the face of challenges and crises. Employing a qualitative research approach, the study conducts in-depth case studies of three successful women Muslimpreneurs in the Malaysian service industry. The findings reveal that the Mizan principles serve as a foundational framework, guiding decision-making and business strategies while maintaining alignment with Islamic values. Al-ubudiyah instills a sense of purpose and spiritual grounding, bolstering resilience and perseverance. Al-hurriyah and al-musawah foster autonomy and fairness, enabling innovative business opportunities and inclusive work environments. Al-syura promotes discussion, networking, and knowledge-sharing, which are essential for business growth and adaptation. In conclusion, the Mizan principles play a pivotal role in unleashing the potential of women Muslimpreneurs in Malaysia, driving business growth and resilience in harmony with their religious beliefs. The findings have important implications for policymakers, academicians, and business support organizations, emphasizing the need to integrate the Mizan principles into entrepreneurship training programs to cater to the unique needs of Muslimpreneurs and promote inclusive, sustainable economic development in Malaysia.

*Keywords:* Muslimpreneurs, Mizan Principles, Business Challenges, Business Strategies

## 1.0 INTRODUCTION

Micro, small, and medium enterprises (MSMEs) play a crucial role in the majority of economies, particularly developing countries, including Malaysia. They accounted for 97.4 percent of all enterprises and 48 percent of employment in Malaysia (SME Corp Malaysia, 2022). MSMEs contribute significantly to job development, economic growth, and poverty reduction. Women-owned MSMEs are increasing in number. Frequently, women initiate the establishment of these enterprises with the aim of attaining financial autonomy, effecting positive change within their communities, and bolstering their family's economic stability (Halabisky, 2018; Shaw et al., 2009). According to Isa et al. (2019), both developed and developing countries are increasingly recognizing the contribution that female entrepreneurs make to social and economic progress.

Many obstacles stand in the way of successful growth and expansion for women Muslim business owners, including bias and a lack of resources. For example, women business owners frequently face challenges associated with obtaining funding, building professional relationships, and gaining access to other resources because of their gender (Halabisky, 2018). Furthermore, the COVID-19 pandemic is a global crisis that had a significant impact on numerous enterprises. As a consequence of the COVID-19 pandemic, many nations have imposed new legal restrictions and orders to halt its spread. Since most MSMEs still run their businesses the old way, when a social distance strategy is put in place to reduce the spread of COVID-19, normal business activities will automatically stop. This has a significant impact on Malaysia's MSMEs and makes their survival during the COVID-19 period problematic. As a result of labor shortages, firm activities and supplies have changed in terms of their scope, duration, and boundaries (Che Omar et al., 2020; Hazirah et al., 2021).

However, they are also resilient and resourceful. Small business owners continue to engage in economic activity, and some of the small- to medium-sized businesses in this business sector seem to be more resilient. They are using their skills and talents to create successful businesses and to make a positive impact on their communities. The resilience of these women Muslimpreneur MSMEs should be used as a model of entrepreneurial resilience; thus, it is critical that we understand the extent to which this resilience may be realized in MSMEs and what factors influence the resilience. In Malaysia, the emergence of women Muslimpreneurs, who combine their entrepreneurial spirit with adherence to Islamic principles, has added a unique dimension to the landscape of MSMEs. Women Muslimpreneurs represent a growing segment of the entrepreneurial ecosystem in Malaysia as they navigate the challenges of establishing and growing their businesses while adhering to their religious beliefs and values. The integration of Islamic principles, such as the Mizan principles, into their business practices has the potential to enhance the resilience and sustainability of their enterprises, ultimately contributing to the economic empowerment of women in the country.

The Mizan principles can help women-owned MSMEs overcome the challenges that they face and grow their businesses. The Mizan principles can help women Muslimpreneur MSMEs to be more resilient in facing challenges, to make better decisions, and to achieve their business goals. These principles, which include al-ubudiyah (self-service to Allah), al-hurriyah (freedom), al-syura (discussion), and al-musawah (equality) (Rahman et al., 2018), have been instrumental in shaping the growth and resilience of women Muslimpreneur MSMEs in Malaysia.

It has been around three years since the outbreak of the COVID-19 pandemic in Malaysia, which has posed significant challenges to the nation's economy and several industries. Nevertheless, women entrepreneurs persist in participating in economic activities, and a subset of

Muslim entrepreneurs within the business sector seem to have greater resilience. The resilience exhibited by women entrepreneurs serves as a valuable paradigm of entrepreneurial resilience. Therefore, it is imperative to comprehend the degree to which this resilience can be actualized in MSMEs, as well as the elements that impose an effect on such resilience. The objective of this study is to get insights into the factors that contribute to the success of three resilient women entrepreneurs who have effectively navigated the current crisis. In order to attain sustainable growth and resilience in the midst of challenges and crises, this study seeks to shed light on the potential enhancement of entrepreneurial abilities among Muslim business owners through the application of the Mizan principles. The findings of this study have the potential to provide valuable insights for MSMEs in identifying the most effective survival strategy across many scenarios, particularly in the context of crises and environmental changes.

## **2.0 LITERATURE REVIEW**

### **2.1 Entrepreneurship in Islamic Principles**

Entrepreneurship can be defined as the pursuit of a person who innovates by introducing something new to the market, be it a product, a service, or a method, despite the fact that a significant portion of these innovations involve the (re)combination of existing elements (Schumpeter, 1934), while according to Chowdhury (2008), entrepreneurship is a multifaceted competence and inventive capacity that empowers individuals to proactively engage in purposeful endeavors aimed at achieving their objectives. In accordance with the research conducted by Machmud et al. (2018) and further supported by Machmud and Ahman (2019), an entrepreneur is an individual who initiates and establishes their own enterprise. Entrepreneurs are those who possess the capacity and mindset to initiate a business venture with the aim of producing goods or delivering services, hence yielding financial gains. The act of establishing a business is referred to as entrepreneurship. Entrepreneurs are essential to any economy because they have the knowledge and drive to foresee requirements and sell viable, innovative ideas. The core concept of entrepreneurship is integrally tied to the entrepreneurial theory developed by Francis scientists like Richard Cantillon, who asserted that entrepreneurship is the process of starting a business to produce a good and then selling it for a profit at an ambiguous price level (Hoque et al., 2014). Another viewpoint defines an entrepreneur as someone who creates a new company while engaged in entrepreneurial activity to benefit from commercial opportunities (Shane & Venkataraman, 2000).

Islam is a comprehensive religious system encompassing several aspects of life, including economic transactions, as guided by the Al-Qur'an and Sunnah (Faizal et al., 2020). Islam promotes and encourages its followers to engage in entrepreneurial activities, as shown by the Hadith of Rasulullah, as narrated by At-Thirmidhi. This Hadith highlights that a significant majority, namely nine out of ten, of income sources can be brought back to business activities. Islam perceives entrepreneurship not merely as a profitable commercial pursuit, but rather as an Islamic act of worship to Allah SWT. In order to maintain ethical practices, it is imperative for businesses to function with honesty and seek approval from Allah SWT. Entrepreneurship from an Islamic standpoint is firmly grounded in the principles and values derived from Islamic teachings, hence offering a distinctive framework for engaging in commercial activities. Islam places significant emphasis on the ethical and moral dimensions of entrepreneurship, prioritizing social responsibility, fairness, and ethical behavior. Islamic entrepreneurship refers to the practice of

engaging in commercial activities that are in accordance with Islamic principles and comply with the regulations set out by Shariah law.

Muslim entrepreneurs, also known as Muslimpreneurs, are individuals who consistently adhere to Islamic principles and beliefs in their business practices. In essence, they can be seen as individuals who invest not only in generating benefits for the economy, society, and the environment but also go the extra mile to seek Allah's blessings (Machmud, 2020). Muslimpreneurs are obligated to conduct their business activities in alignment with Islamic values. They uphold ethical, transparent, and equitable business practices by refraining from actions prohibited in Islam (M. N. Nooh & H. Sabri, 2005). This sets them apart from other entrepreneurs, whether Muslim or non-Muslim. Therefore, instead of merely categorizing them as Muslim entrepreneurs engaging in business ventures, they should be referred to as Muslimpreneurs, who are individuals that identify an opportunity and establish an organization to pursue it in accordance with Islamic teachings (P. R. M. Faizal et al., 2013b).

In a nutshell, entrepreneurship from an Islamic perspective incorporates ethical values, social responsibility, and sustainable practices into business ventures. Islamic teachings guide entrepreneurs in conducting business with integrity, fairness, and consideration for societal welfare. By aligning their entrepreneurial activities with Islamic principles, Muslimpreneurs can create businesses that contribute positively to society while striving for growth and success.

## **2.2 Women Muslimpreneurs in Malaysia**

The term "women entrepreneur" refers to an individual woman or a group of women who initiate, strategize, participate in, and oversee the operations of a commercial venture. Schumpeter (1934) claims that the establishment of women entrepreneurship is based on the principles of gender equality and female participation in the realm of economic enterprises. According to Hendratmi et al. (2022), women entrepreneurs actively participate in several aspects of entrepreneurship, including assuming risks and identifying possibilities within their surroundings. They employ innovative strategies to effectively utilize resources and enhance the performance of their firms.

According to Lewis (2014), women possess an equal level of flexibility as men when it comes to choosing, cultivating, and manifesting their entrepreneurial identities. In order to effectively oversee all aspects of a business, women entrepreneurs must engage in similar activities as men do. These activities include seeking new business opportunities, managing risk, introducing innovations, and coordinating operations, efficiently administering tasks, and supervising the business (Gümüşay, 2015). The participation of women Muslimpreneurs in Malaysia is of crucial significance in facilitating economic expansion and fostering the advancement of MSMEs in the country. The entrepreneurial pursuits of individuals not only contribute to the generation of job possibilities, but also play a significant role in empowering women within the broader social context. They demonstrate resilience, creativity, and determination as they strive to achieve success in the realm of business. According to SME Corp Malaysia (2017), in the context of Malaysia, small and medium enterprises (SMEs) are classified as women-owned if a minimum of 10% of the equity is possessed by women, if women control a majority of the voting rights (at least 51%), or if they occupy the positions of CEO or Managing Director.

In recent years, the significance of women entrepreneurs in Malaysia has been acknowledged as a crucial factor in the country's economic achievements, establishing them as a formidable presence. According to the International Labour Organisation (2022), in Malaysia, the proportion

of women-owned firms within the MSMEs sector amounted to 20.6% in the year 2015. Furthermore, a significant majority of these enterprises, specifically 93.7%, were found to have a workforce size of fewer than ten individuals. According to statistical data presented by the Ministry of Women, Family and Community Development (2022), there were discernible patterns in the entrepreneurial environment of Malaysia. The year 2020 recorded an overall percentage of 19% of individuals in Malaysia engaged in entrepreneurial activity. Within this group, the female population accounted for 33.3% of the overall entrepreneur demographic. In the next year, 2021, there was a marginal decrease observed in the proportion of Malaysians involved in entrepreneurial activities, which amounted to 18%. Within this particular data set, it was observed that female entrepreneurs constituted 27.1% of the overall population. Nevertheless, female Muslim entrepreneurs continue to encounter distinct obstacles. The challenges encompassed in this context consist of constraints in terms of financial resources, biases based on gender, and the necessity to strike a balance between family responsibilities and the demands of business (Halabisky, 2018; Villaseca et al., 2020). Despite these challenges, women Muslimpreneurs demonstrate resilience and determination, utilizing their competencies, connections, and adherence to Islamic principles to navigate the commercial environment. The promotion of women Muslim entrepreneurs is in accordance with the objectives of sustainable development and the pursuit of gender equality.

The Mizan principles, in particular, play a significant role in creating these capabilities. These attributes align with the emphasis on balance as emphasized by the Mizan values. The Mizan principles promote a fair distribution of resources, the pursuit of social justice, and a commitment to ethical behavior. Therefore, the relationship between the qualities of women Muslimpreneurs and the Mizan principles shows the perfect combination of their business activities with their religious beliefs and ethical values.

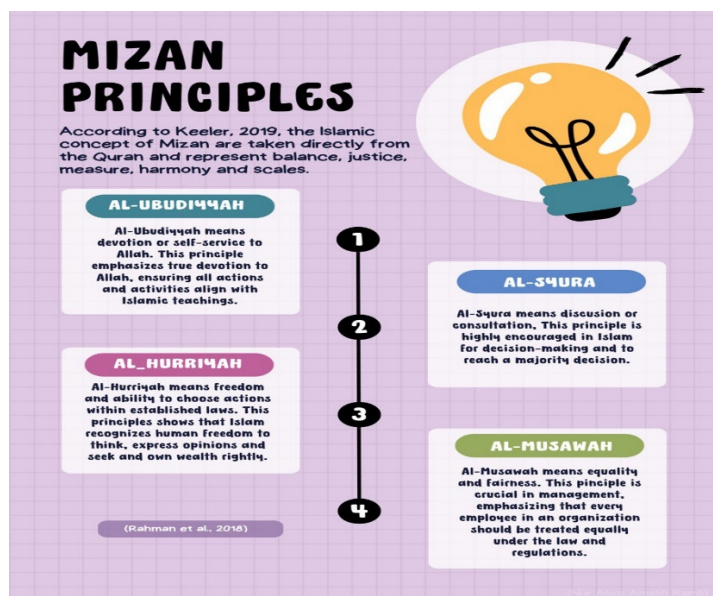
### **2.3 Mizan Principles in Business Context**

The concept of Mizan Principles, rooted in Islamic teachings, holds significant relevance in guiding the business practices of women Muslimpreneurs in Malaysia. Mizan, derived from the Quran, signifies both the balance and scale of justice, emphasizing the need for ethical conduct and equitable relationships (Ibn Manzhur, n.d.). Additionally, it also refers to being considerate in interactions with Allah SWT and creatures of all kinds. Islam encourages its adherents to balance their pursuit of worldly success in this life with success in the hereafter. The Mizan principles are a set of Islamic ethical principles that can be applied to business. Islam has also taught people to conduct business in ways that are compliant with Islamic law rather than in ways that are dishonest or oppressive in other cultures (Al-Quran, Surah An-Nisa 4: 29). The principles of Mizan encompass al-ubudiyah (self-service to Allah), al-hurriyah (freedom), al-syura (discussion), and al-musawah (equality) (Rahman et al., 2018).

These principles have been instrumental in shaping the growth and resilience of women Muslimpreneurs in Malaysia, fostering ethical and responsible business practices rooted in Islamic values. The Mizan principles offer a comprehensive approach that merges religious principles with business success to help women Muslimpreneurs overcome the challenges of entrepreneurship while adhering to the precepts of their faith. In the context of entrepreneurship, the concept of Mizan principles has garnered attention for its potential to drive business growth and resilience among women Muslimpreneurs in Malaysia. These principles have been instrumental in shaping the growth and resilience of women Muslimpreneur MSMEs in Malaysia, as evidenced by previous studies. Figure 1 below summarizes the Mizan Principles, highlighting key concepts such as Al-

Ubudiyah, Al-Syura, Al-Hurriyah, and Al-Musawah, with explanations of their significance in Islamic teachings and management practices.

Figure 1: Summarization of Mizan Principles



a) Al-ubudiyah (self-service to Allah)

The principles of al-ubudiyah (self-service to Allah) emphasize the importance of putting Allah first in all aspects of life, including business. It encourages businesses to be ethical and responsible and to give back to the community (Fitri Yunus et al., 2019). Therefore, all decisions made within the business should be made with dedication to Allah SWT. This guideline must be followed to keep business transactions in check and align with Islamic practices.

b) Al-hurriyah (freedom)

Islam upholds human freedom in all respects, including freedom of expression, of thought, and of the acquisition and possession of lawful property, as shown by the al-hurriyah principle. This principle of al-hurriyah encourages individuals, including entrepreneurs, to exercise their freedom of expression and thought to advocate for ethical practices, social justice, and the greater good of society (Kassem, 2012). This idea places a strong foundation on the value of freedom and justice in business. Freedom is an important component of Islamic business ethics, but it should not jeopardize collective interests (Zuraidah et al., 2022). In terms of business, it gives women Muslimpreneur MSMEs the freedom to pivot their enterprises and find new ways to sustain them.

c) Al-syura (discussion)

The al-syura concept is one decision-making concept that Islam supports. This idea emphasizes how crucial consensus-building and consultation are when making decisions. It encourages businesses to be inclusive and include all parties in the decision-making process. This is because the syura members' participation and discussion raise the quality of the results. The importance of this practice is emphasized throughout the Quran, and Prophet Muhammad and his companions engaged in it. The al-Quran states that syura practice is one of a believer's characteristics and is to Allah SWT's pleasure (Al-Quran, Surah Al-Imran 3: 159).

d) Al-musawah (equality)

Al-Musawah, or equality, is the last management principle in Islam, which mandates that every person inside an organization must be recognized and treated equally in accordance with the law or by rules. The significance of fairness and social justice in business is emphasized by this principle. It is strongly advised that businesses foster an inclusive environment and offer equal opportunities to individuals, regardless of their various backgrounds. Furthermore, everyone ought to have access to the same resources, chances, and privileges. Both employers and employees are equal; the only thing that makes them different is how much they worship and serve Allah SWT. The al-Quran explains that under Shariah law, everyone is entitled to the same rights and services without distinction (Al-Quran, Surah Al-Hujurat 49: 13).

This study highlights the relevance and potential influence of the Mizan principles in the context of entrepreneurship, laying the foundation for further study of their function in encouraging business growth and resilience among Malaysian women Muslimpreneurs.

### **3.0 METHOD**

The research methodology discussed in this study is a general approach that covers the full research process from the beginning of the study to the end. In order to accomplish the objectives of this study, this research uses an interpretative qualitative case study. This qualitative research study employs an interpretative case study approach to explore the experiences and perspectives of women Muslimpreneurs in the service sector of MSMEs. Data were collected through in-depth interviews with the aim of gaining a deep understanding of the participant's experiences and the factors that influence their entrepreneurial journey (Yin, 2009). A purposive sampling technique was used to select participants for this study. This approach is appropriate for qualitative research, as it allows the researcher to select participants based on specific criteria relevant to the research objectives (Palinkas et al., 2015). In this case, the criteria for participant selection include women Muslimpreneurs operating in the service sector of MSMEs who are willing to share their experiences and insights. In-depth interviews were conducted with selected participants, allowing for flexibility in the discussion and the opportunity to explore emerging themes in greater depth (DiCicco-Bloom & Crabtree, 2006). Thematic analysis was used in identifying the Mizan principles utilized in the women Muslimpreneurs' activities (Table 1).

### **4.0 FINDING AND DISCUSSIONS**

This section presents the findings of the interviews with the three resilient women Muslimpreneur MSMEs, who are the owners of Sweet Café, Ikatan Chalet, and Selamat Store (anonymous). The business owners were asked to provide details of the business growth of their company, and the potential influence of the Mizan principles on their business growth and resilience will be discussed.

Table 1 below outlines the demographic details of the interviewees, aged between 33 to 65 years, all married, with academic backgrounds at the undergraduate level and prior employment experience. They serve as founders or owners of their respective companies. All of the companies are operating in the services sector for over 5 years, categorized as micro and small enterprises with fewer than 30 full-time employees. This summary provides an overview before delving into detailed narratives about these women-led MSMEs.

**Table 1:** Demographic Characteristic of the Interviewees and their companies

Participants' Name	Marital Status	Higher Education	Previous Job	Business' Name	Sector	Year Founded
Puan Jaz	Married	Bachelor	General Manager	Sweet Café	Retail	2014
Puan Nurin	Married	Bachelor	Matron	Ikatan Chalet	Hospitality	2012
Puan Syima	Married	Bachelor	Lecturer	Selamat Store	Restaurant	2004

a) Sweet Café

*“I constantly telling folks that Allah blesses everything. This is only possible if Allah allows it.”*

Puan Jaz, the owner of Sweet Café, is a female Muslim entrepreneur who has been successfully managing her business since 2004. The main business activities revolve around the production and distribution of food and beverages. The initiation of her business venture was not driven by her personal passion for baking cakes; instead, it was her husband who motivated her to join a baking class. Gradually, her interest in the bakery industry became obvious. Puan Jaz keeps in contact with the chef she formerly learned from up until the present day. Initially, Puan Jaz engaged in a part-time entrepreneurial activity from her residence. However, after a few years, she decided to allocate her full attention and resources towards the business's growth. After quitting her position as a lecturer at one of Malacca's colleges, she grew her company by renting a shop lot and establishing a training facility for baking cakes.

*“Only Allah knows how hard it was to grow back then.”*

The COVID-19 pandemic began to have a negative impact on her business, and just as she began to make steps toward expanding it, both her father and husband passed away. Due to her role as the primary source of income for her family, she felt obligated to sustain the operation of the business. Nevertheless, by virtue of her unwavering resolve and faith in Allah, she successfully established three establishments in Melaka, including a cake store, a pastry café, and a restaurant specializing in Western cuisine.

b) Ikatan Chalet

*“People say you will never know unless you try. I decided to try. Unless you take a chance, you will never know what lies ahead.”*

These were Puan Nurin's words of encouragement as she expands her homestay business. Puan Nurin is a resilient and determined woman entrepreneur who owns Ikatan Chalet in Alor Gajah, Melaka, which was established in 2020. With a background as a nurse since 1991, she initially worked at Hospital Kuala Lumpur (HKL) before relocating to Malacca after getting married. Throughout her career, Puan Nurin excelled and eventually earned a promotion to the position of matron. However, after having children and recognizing the importance of their future, Puan Nurin made the selfless decision to sacrifice her career to prioritize the care and education of her children.



In 2012, with a modest amount of capital, she ventured into the hospitality industry and established a homestay in the city of Melaka. Starting with just one house unit, Puan Nurin embarked on her entrepreneurial journey. Throughout her homestay venture, Puan Nurin sought guidance from a mentor who had already been successful in the homestay business since 2005. She valued the advice and experience shared by her mentor, which greatly influenced her own business practices. In 2016, Puan Nurin made the difficult decision to sell her house as she faced the need to finance her daughter's university fees. However, she did not let this setback deter her entrepreneurial spirit.

*“At the time, our finances are not doing well. I had to sell the house so I could pay for flying school for my kid.”*

During the period between selling her house and opening a new homestay, she explored other business opportunities. Puan Nurin ventured into vending machine operations and vegetable farming, setting up several vending machines in nearby school areas and suraus. She also cultivated and sold vegetables in small quantities. Currently, Puan Nurin is successfully running Ikatan Chalet business, which consists of five units and features a swimming pool. This homestay is perfect for families who want to spend time together and take in the beautiful panorama of the Titiwangsa Range. Puan Nurin's journey as a woman entrepreneur exemplifies her resilience, adaptability, and commitment to providing excellent hospitality services.

#### c) Selamat Store

The al-syura concept is one decision-making concept that Islam supports. This idea emphasizes how crucial consensus-building and consultation are when making decisions. It encourages businesses to be inclusive and include all parties in the decision-making process. This is because the syura members' participation and discussion raise the quality of the results. The importance of this practice is emphasized throughout the Quran, and Prophet Muhammad and his companions engaged in it. The al-Quran states that syura practice is one of a believer's characteristics and is to Allah SWT's pleasure (Al-Quran, Surah Al-Imran 3: 159).

Puan Syima is a determined woman entrepreneur who owns Selamat Store, established in 2014. Her store specializes in selling essential food, frozen food, and healthy food items. Puan Syima is from Kedah and comes from a family with a background in retail. Her father used to run a grocery store, which is now run by her younger sister since their father died. Puan Syima holds a bachelor's degree in business administration from the University of Malaya and has a rich work experience of 14 years in the supplement industry in Nilai 3, Negeri Sembilan. She worked her way up from a junior executive manager to eventually becoming the general manager. However, in 2016, she decided to leave her job to focus on her retail business, Selamat Store. Initially, Selamat Store primarily sold supplements, as Puan Syima had experience in the supplement industry. Unfortunately, supplement sales did not perform well, leading her to pivot her business towards selling healthy food. During this transition, she faced numerous challenges, including almost falling as a victim to a property scam and incurring losses from the supplement products.

*“Masba Allah, Alhamdulillah, it seems that this is not an issue at all, but rather the seed from which future growth will emerge.”*

In 2020, Puan Syima relocated her store, but shortly after starting operations, the COVID-19 pandemic hit Malaysia, and all premises were ordered to close. Fortunately, since Selamat Store sells essential items, Puan Syima was not deterred and continued to develop her business. She used the COVID-19 period to her advantage and expanded her business, gaining popularity among

residents, especially those in the Nilai area. She firmly believes that everything happens for a reason, trusting in Allah's wisdom. Additionally, Puan Syima regularly contributes to the local mosque, surau, and charitable organizations.

*“Selamat Store stands as a Muslim entity, it is our responsibility to fulfill the obligation to those in need.”*

This kind of inspiration is something that she often reinforces in her team. Thanks to her hard work and generosity, her business flourished, and she relocated to different premises. She also aspires to change her business from an enterprise to a private limited company (Sendirian Berhad) in the future. Puan Syima's journey as an entrepreneur is a testament to her resilience and commitment to her business. Her ability to adapt to challenges and seize opportunities, even in the face of a pandemic, has allowed her to thrive and gain recognition in her community.

#### d) Comparative Analysis

The findings of the Mizan principles from the three women Muslimpreneurs' activities are shown in the following Table 2.

**Table 2:** Findings of Mizan Principles in Women Muslimpreneurs' Activities

No.	Principles	Sweet Café by Puan Jaz	Ikatan Chalet by Puan Nurin	Selamat Store by Puan Syima
1	Al-ubudiyah (self-service to Allah)	<ol style="list-style-type: none"> <li>1. Determination and trust in Allah played a significant role in facing adversities.</li> <li>2. Dare to bear any risk by trusting in Allah.</li> <li>3. Pay zakat and make contributions to society.</li> <li>4. Use Islamic banking for business financing.</li> </ol>	<ol style="list-style-type: none"> <li>1. Dedication to serving Allah.</li> <li>2. Fulfilling her responsibilities as a mother.</li> <li>3. Dare to bear any risk by trusting in Allah.</li> <li>4. Pay zakat and make contributions to society.</li> </ol>	<ol style="list-style-type: none"> <li>1. Believe in Allah's destiny in everything.</li> <li>2. Dare to bear any risk by trusting in Allah.</li> <li>3. Pay zakat and infaq to society.</li> </ol>
2	Al-hurriyah (freedom)	<ol style="list-style-type: none"> <li>1. Exercises the freedom to explore her interests and passion.</li> </ol>	<ol style="list-style-type: none"> <li>1. Exercises the freedom to explore and pursue business opportunities that align with her passions and goals.</li> <li>2. Freedom to innovate and diversify her entrepreneurial endeavors.</li> </ol>	<ol style="list-style-type: none"> <li>1. Exercises the freedom to pursue business opportunities that align with her interests and expertise.</li> <li>2. Exercises the freedom in choosing the direction of her business that is in line with market demands and her own vision for her business.</li> </ol>
3	Al-syura (discussion)	<ol style="list-style-type: none"> <li>1. Involves her family members in decision-making processes, fostering a collaborative and consultative approach to managing her business.</li> <li>2. Open discussion with staff on any issues.</li> </ol>	<ol style="list-style-type: none"> <li>1. Learns from others and seeks guidance and advice from her mentor.</li> </ol>	<ol style="list-style-type: none"> <li>1. Engages in open discussions with employees every week, except for the finance part.</li> </ol>
4	Al-musawah (equality)	<ol style="list-style-type: none"> <li>1. Equal opportunity for staff to show their skills.</li> <li>2. Provide employees with access to training and</li> </ol>	<ol style="list-style-type: none"> <li>1. Creating an inclusive and welcoming environment for all guests.</li> </ol>	<ol style="list-style-type: none"> <li>1. Provides equal treatment and opportunities for her employees and customers.</li> </ol>

		development opportunities.		2. Providing essential food items and creating employment opportunities for fresh graduates.
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According to Table 1 above, these three women Muslimpreneurs' practices are generally in line with the Mizan principles. All three women entrepreneurs exhibited a strong sense of devotion and dedication to their faith, which guided their decision-making processes and business strategies. For instance, Puan Jaz's commitment to her faith in the face of adversities, such as the loss of her father and husband, exemplifies her resilience, driven by her unwavering belief in Allah's wisdom. Similarly, Puan Nurin's selfless decision to prioritize her children's upbringing over her career reflects her devotion to her family and her trust in Allah's plan for her life, while Puan Syima's contributions to the local mosque, surau, and charitable organizations demonstrate her sense of responsibility to give back to her community and serve others, in alignment with her Islamic values. All of them always believe in Allah's destiny and dare to bear any risk, as they are trusting in Allah.

Moreover, the entrepreneurial journeys of these women Muslimpreneurs showcase their freedom to explore various business opportunities and pivot their business strategies to adapt to changing market demands. Puan Jaz's transition from a part-time home business to a full-fledged cafe and Puan Nurin's shift from selling supplements to healthy food items highlight their freedom to make decisions that align with their interests and market trends, while Puan Syima's ability to expand her business during the COVID-19 pandemic underscores her freedom to seize opportunities and innovate despite challenging circumstances. These actions comply with the al-hurriyah principles, which state that everyone has the right to use their freedom of expression and thinking to promote moral behavior, social justice, and the welfare of society as a whole (Kassem, 2012).

Additionally, the practice of al-syura, emphasizing collective decision-making and seeking counsel from others, is evident in these women entrepreneurs' approaches to their businesses. Puan Jaz and Puan Nurin's reliance on her mentor's guidance and Puan Syima's engagement in discussions with others in the retail industry display their openness to learning from others' experiences and insights. Collaborative decision-making has allowed them to make informed choices and fostered a supportive network for their entrepreneurial endeavors.

Lastly, the principle of al-musawah, emphasizing equality and social justice, is demonstrated through the women entrepreneurs' contributions to their communities and their businesses' inclusive practices. Puan Jaz's and Puan Syima's initiatives to support local mosques, suraus, and charitable organizations exemplify their commitment to social welfare and creating opportunities for others. Puan Nurin's successful homestay business, providing a space for families to spend quality time together, reflects her dedication to creating inclusive and enjoyable experiences for her customers.

The application of Mizan principles in the context of these case studies has significant implications for women Muslimpreneurs in Malaysia and beyond. The integration of Islamic values into business practices has been instrumental in driving business growth and resilience among these women entrepreneurs. These findings resonate with previous studies that have emphasized the importance of ethical business practices, inclusivity, and community engagement among Muslimpreneurs (Rahman et al., 2018; Fitri Yunus et al., 2019). The Mizan principles offer a comprehensive framework that merges religious principles with business success, providing a guiding pathway for women Muslimpreneurs to navigate challenges, make informed decisions, and

contribute positively to their communities. As evidenced by the case studies, the principles of al-ubudiyah, al-hurriyah, al-syura, and al-musawah foster entrepreneurial capabilities rooted in Islamic values, enabling women entrepreneurs to build resilient businesses that are ethically responsible and socially inclusive.

It was discovered that all four Mizan principles had been utilized by these women Muslimpreneur MSMEs in running the business. These guidelines are also a useful resource for other women Muslimpreneurs who aspire to create long-lasting and resilient businesses. By adhering to the Mizan principles, women Muslimpreneurs can build enterprises that are not only successful, but also ethical and socially responsible. These findings underscore the potential of the Mizan principles to inform broader discussions on ethical business practices and sustainable development. Integrating these principles into entrepreneurship training programs and policies can better cater to the unique needs of women Muslimpreneurs, encouraging their empowerment and fostering inclusive economic development in Malaysia and beyond.

## 5.0 CONCLUSION

In summary, the power of the Mizan principles has been demonstrated to be a significant factor in the business growth of resilient women Muslimpreneur MSMEs in Malaysia. The Mizan principles provide a framework for women Muslim entrepreneurs who are resilient and consistent with Islamic values. The Mizan principles are based on Islamic beliefs, but they are also universal principles that apply to all businesses, although the business's religion is different. All types of enterprises and industries around the world can use the concepts of the Mizan principles, which are al-ubudiyah (self-service to Allah), al-hurriyah (freedom), al-syura (discussion), and al-musawah (equality). Muslimpreneur MSMEs in Malaysia have been able to achieve sustainable growth and resilience in the face of a variety of problems by following the Mizan principles.

The Mizan principles have the potential to inform broader discussions on ethical business practices and sustainable development. Al-ubudiyah (self-service to Allah) and al-hurriyah (freedom) highlight the importance of businesses being ethical and responsible, whereas al-syura (discussion) and al-musawah (equality) point out the importance of businesses being inclusive and creating opportunities for all. Businesses can improve their relationships with their stakeholders and have a beneficial effect on their communities by following the Mizan principles. The Mizan principles can also help businesses achieve sustainable growth and resilience in the face of various challenges and crises in the future. Future studies could focus on the applicability of the Mizan principles in numerous scenarios and industries, as well as the possibility that these principles could contribute to more broad discussions on moral business conduct and sustainable development.

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