

## Islamic Work Ethic for the Success of Madura Warung Business in Yogyakarta

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### Abstract

The application of Islamic work ethic plays a significant role in the success of Warung Madura in Yogyakarta. This study explores how values such as honesty, responsibility, discipline, and professionalism contribute not only to individual performance but also enhance customer trust and loyalty. Using a quantitative approach, the research involved a sample of 30 Warung Madura, analyzing the impact of Islamic principles on business success through linear regression analysis. The results indicate that a stronger commitment to Islamic work ethics correlates with higher levels of business success. Additionally, the unique management system based on family ties and profit-sharing promotes a cooperative work environment, which is crucial for sustaining the business amidst challenges. This study provides empirical evidence supporting the integration of ethical principles in micro-businesses and emphasizes the need for continuous application of these values to achieve long-term success.

**Keywords:** Islamic work ethics, Warung Madura, micro-enterprise, ethical principles



## **INTRODUCTION**

In Islamic teachings, working is seen as a form of worship that brings blessings. A Muslim entrepreneur is taught that every effort made with sincere intentions and in line with Islamic values is part of good deeds. This understanding encourages them to carry out their work with high commitment and uphold integrity.(Oktiana & Putriana, 2024).

Islamic work ethic includes core values such as honesty, amanah (trustworthiness), and professionalism. Entrepreneurs who implement these values not only prioritize profit, but also pay attention to social responsibility and the principle of justice in doing business. This approach contributes to the formation of a positive reputation among customers and the wider community.(Jamila et al., 2024).

A strong work ethic can encourage increased employee productivity. Research shows that entrepreneurs who adopt an Islamic work ethic tend to have more disciplined, honest, and responsible employees. This directly contributes to improving overall business performance.(Huda, 2016).

Muslim entrepreneurs are expected to show concern for others and the environment. The Islamic work ethic encourages practices such as zakat and sedekah, which not only benefit society but also strengthen the relationship between entrepreneurs and the communities in which they operate.(Kirom, 2018).

The application of Islamic work ethics in human resource management has a very important role. Employers must ensure that every employee is treated fairly and equally, regardless of background differences. This approach is in line with the principle of justice which is one of the main values in Islam.(Mubarak, 2024).

Islamic work ethic instills the values of resilience and patience in facing various business challenges. Entrepreneurs who internalize these values tend to be more persistent, do not give up easily, and continue to strive even when faced with various difficulties.(Oktiana & Putriana, 2024). By implementing an Islamic work ethic, Muslim entrepreneurs can not only achieve financial success but also make positive contributions to their communities and the environment around them.

Warung Madura has become a significant phenomenon in the world of micro-businesses in Indonesia, especially among Madurese migrants. One of the unique features of warung Madura is the implementation of the aplusan system, where the shopkeeper is replaced in rotation every 3 to 6 months. The new guard is usually a family member or close relative of the owner, so that the shop can continue to operate for 24 hours without interruption(NyaringIndonesia.com, 2024). This system creates operational continuity and strengthens social ties among the migrants.

Warung Madura is managed with a kinship-based approach, where the owner often involves relatives or neighbors to support operations. The salary system used is usually based on profit sharing, not a fixed salary. This approach encourages the guards to be more responsible and committed to the success of the shop(Effran, 2024).

Madura stalls are generally located in strategic locations, often close to large minimarkets. Being in such locations gives them an advantage in attracting customers who are looking for faster and more practical shopping options.(Anomali.id, 2024). The existence of Madura stalls also serves as a competitor for minimarkets, by offering more competitive prices and the convenience of shopping available 24 hours.

Despite their small size (usually around 4x6 meters), the layout of goods in Madurese stalls is designed neatly and efficiently. These stalls often have attractive display cases, displaying products such as cigarettes, instant foods, and cold drinks within easy reach of customers.(Denny, 2023). The warm and friendly atmosphere is also a special attraction for customers, creating a pleasant shopping experience and making them feel comfortable to come back.

Warung Madura offers a variety of basic necessities, from rice to instant food, making it a practical and convenient shopping place for the community.(Ayu, 2023). The variety of products offered helps meet customers' daily needs quickly, providing convenience in shopping efficiently. In addition, Madurese people are known to have a strong sense of solidarity, both in the context of business and everyday life. This value forms a community that supports each other and strengthens relationships between residents.(Nawi, 2023).

Madura stalls in Yogyakarta have experienced rapid growth, especially after the Covid-19 pandemic. Currently, there are approximately 1,200 Madura grocery stalls active in the area. These stalls are known for their unique 24-hour operations and provide various daily necessities at pocket-friendly prices.(Idham, 2023).

Warung Madura not only plays a role in fulfilling the needs of the community, but has also become an inseparable part of daily activities in Yogyakarta. Generally, these stalls are equipped with mini gas stations and are managed in a family way, creating a warmer and more personal atmosphere for customers.(Lastyaji, 2025). The existence of Madura stalls is very strategic, especially since many modern minimarkets do not operate 24 hours. This allows Madura stalls to serve consumer needs outside of the operating hours of minimarkets in general.(Demo, 2022).

Madura grocery stores play a role in supporting the local economy by creating jobs and providing the community with more competitive prices. In challenging economic conditions, many consumers choose to shop at these stores to get goods at more affordable prices.(Idham, 2023).

The phenomenon of Madura stalls in Yogyakarta is not just a trend, but also reflects the spirit of entrepreneurship and the ability of the community to adapt to economic conditions. The existence of these stalls remains a symbol of diversity and innovation in the development of local businesses.(Lastyaji, 2025).

## **METHOD**

This study adopts a quantitative approach. According to Keith F. Punch, quantitative research methods focus on collecting and analyzing data in numerical form, which allows researchers to obtain objective and measurable results. In an article discussing quantitative research methods, Punch emphasizes the important role of numerical data in research, as it allows findings to be tested and verified through statistical analysis.(Muthmainnah, 2024).

This study analyzes the influence of Islamic work ethic on the success of Warung Madura businesses in Yogyakarta. The sample used consisted of 30 Madura stalls selected using the purposive sampling method, Sugiyono suggested that a feasible sample size in the study ranges from 30 to 500. This means that to obtain representative results, researchers should take a sample of at least 30 people, especially if the analysis carried out is not too complex(Cahyadi, 2022).

The sample in this study was selected based on certain criteria that are in accordance with the objectives of the study. Data were collected using a

questionnaire distributed to shop owners or guards, which aims to measure the application of Islamic work ethic principles and their impact on business success, including customer satisfaction and business growth.

The data analysis technique uses statistical calculations with a simple linear regression formula, as follows:

$$Y=a + bX$$

Information:

**Y**= Dependent variable (Business Success)

**X**= Independent variable (Islamic Work Ethic)

**a**= Constant (value of Y when X = 0)

**b**= Regression coefficient (the magnitude of the influence of variable X on Y)

**Table 1. List of Research Subjects**

<b>NO</b>	<b>SHOP NAME</b>	<b>ADDRESS</b>
1	Warung Madura Putri Jaya	Jl. Magelang No.KM.18, Sleman.
2	Toko Aryan Madura 2	Kaliurang St Jl. Degolan No.KM 15, Sleman
3	Toko syarifah 2 wr sembako madura	Jl. Pandowoharjo, Sleman
4	Toko Aryan Madura	Perempatan Gondanglegi Utara Jalan, Sleman
5	Warung Madura embak aniy	Jl. Kebon Agung, Sleman
6	warung madura sumber karomah	jalan hotensia Jl. Affandi No.7, Sleman
7	Warung Madura Bu Tutik	Bangunrejo TR I/1592, Kota Yogyakarta
8	Toko sembako madura Risma Wulandari	Jl. Lembah UGM, Kabupaten Sleman
9	Sumber rejeki (pak abu madura)	Jl. Selokan Mataram, kab. Sleman

10	Warung Sareang Bungso Madura	Jl. Raya Berbah Utara No.175, Kab. Sleman
11	Toko Nyo'onah BAROKAH	Jl. Kesejahteraan Sosial No.75, kab. Bantul
12	TOKO BASMALAH MADURA	Jl. Bibis Raya No.16-18, Kab. Bantul
13	AHmart Groceries	Jl. Imogiri barat, bangunharjo. Kab. Bantul
14	Toko sembako Rama jaya madura	Jl. Letjen S.Parman No.49 A. Kota Yogyakarta
15	Warung Madura Nayzila	Jl. Panembahan Mangkurat No.22. Yogyakarta
16	Toko Madura Naufal jaya	Jl. Suryowijayan No.25. Kota Yogyakarta
17	TOKO SEMBAKO RAMIA MADURA	Jl. Bantul KM.1, RT.03, Kota Yogyakarta
18	Warung Madura Linda	Gg. Marto Kuwadiyono, kasihan. Bantul
19	Toko Cahaya berkah	Jl. Jomegatan, Kasihan. Kab. Bantul
20	Warung Madura Randu Belang	Jl. Randubelang, Bangunharjo, Kab. Bantul
21	Warung Kelontong DUA PUTRA MADURA 1	Jl. Imogiri Barat, Kabupaten Bantul.
22	Jamilam@rt II Toko Sembako Madura	Jl. Rajawali No.125, Ngebel. Kab. Bantul
23	Warung Kinara	Jl. Ki Ageng Pemanahan, umbulharjo. Kab.Bantul
24	Warung Kelontong APRILIA Madura	Jl. Jejeran – Pleret, kab. Bantul
25	Warung Kelontong Madura At-Taufik	Jl. Imogiri Barat No.15, jetis. Kab. bantul
26	Warung Madura MbK Jaya 2	Jl.KH. Ali Maksum, kab. Bantul
27	Toko Kelontong Madura Firmansyah	Jl. Randubelang, Sewon. Kab. Bantul
28	Toko Nusa Abadi Warung Kelontong Madura	Jl. Pleret, Kauman, kabupaten bantul

29	Warung Madura Syukur	Jl. Raya Janti, Banguntapan. Kab. Bantul
30	Warung sembako sumenep madura	Tanjung, bngunharjo, kec. Sewon, kabupaten bantul, daerah istimewa yogyakarta

## RESULT AND DISCUSSION

**Table 2. Regression Equation**

Model	Coefficients <sup>a</sup>		Standardized Coefficients	t	Sig.
	Unstandardized Coefficients	Std. Error			
B			Beta		
(Constant)	52,286	5,687		9.193	,000
Islamic work ethic	.688	.129	.710	5.333	,000

a. Dependent Variable: Business Success

IBMSPSS statistics version 30, 2025 output results.

From the output results above, the regression equation that can be compiled is:  $\text{Business Success} = 52.286 + 0.688 \times \text{Islamic Work Ethic}$ . This regression equation describes the relationship between the Islamic Work Ethic variable (independent variable) and Business Success (dependent variable). Intercept (Constant) 52.286: The number 52.286 is the value of Business Success when the Islamic Work Ethic is zero. This means that if someone does not have an Islamic work ethic (the value of the Islamic Work Ethic = 0), then the business success is estimated at 52.286. This constant provides an initial picture of business success without the influence of the Islamic work ethic. Islamic Work Ethic Coefficient (0.688): This coefficient shows a positive relationship between Islamic Work Ethic and Business Success. Every one unit increase in Islamic Work Ethic will increase Business Success by 0.688, assuming other variables do not change. This means that the higher the value

of the Islamic Work Ethic, the greater the business success that can be achieved.

**Table 3. T-Test Results**

		Coefficients <sup>a</sup>		Standardized Coefficients		
		Unstandardized Coefficients				
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	52,286	5,687		9.193	,000
	Islamic work ethic	.688	.129	.710	5.333	,000
a. Dependent Variable: Business Success						

The results of the hypothesis test show that Islamic Work Ethic has a significant effect on Business Success. Based on the very small p-value (0.000), which is smaller than the significance level of 0.05, it states that Islamic Work Ethic has an effect on business success accepted. With a t-statistic of 5.333, which is much larger than the critical value required, this indicates that the effect of Islamic Work Ethic on business success is not a coincidence, but a real and significant relationship. Therefore, it can be concluded that increasing Islamic Work Ethic can contribute significantly to the success of the business being run.

**Table 4. F Test Results**

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	22,659	1	22,659	28,441	,000b
	Residual	22,308	28	.797		
	Total	44,967	29			
a. Dependent Variable: Business Success						

**b. Predictors: (Constant), Islamic work ethic**

IBMSPSS statistics version 30, 2025 output results

The results of the ANOVA test show that the regression model used has a significant influence on Business Success. The F value of 28.441 with a very small p-value (0.000) indicates that this regression model is overall significant in explaining variations in Business Success. This means that Islamic Work Ethic as an independent variable has a real influence on Business Success, and this relationship does not occur by chance.

In terms of Sum of Squares, the variation that can be explained by the model (regression) is 22,659, while the unexplained variation (residual) is 22,308. With a total variation of 44,967, this model successfully explains about 50.4% of the total variation in Business Success. This shows that this regression model is quite effective in explaining the influence of Islamic Work Ethic on business success.

Overall, the results of the ANOVA test support the conclusion that Islamic Work Ethic has a significant influence on Business Success, which is reflected in the high F value and very small p-value.

**Table 5. Results of Determination Test (R<sup>2</sup>)**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.710a	.504	.486	.893

a. Predictors: (Constant), Islamic work ethic

IBMSPSS statistics version 30, 2025 output results.

The regression model used shows an R value of 0.710, which indicates a fairly strong relationship between the independent variable Islamic Work Ethic and the dependent variable Business Success. The R<sup>2</sup> (R Square) value of 0.504 means that around 50.4% of the variation in Business Success can be explained by Islamic Work Ethic in this model. This means that this regression

model is quite good at explaining the relationship between the two variables. Meanwhile, the Adjusted R Square value of 0.486 shows that, after considering the number of variables in the model, around 48.6% of the variation in Business Success can be explained by Islamic Work Ethic. Although there is a slight decrease compared to  $R^2$ , this value still shows a fairly effective model. The Standard Error of the Estimate of 0.893 shows how much the prediction of Business Success in this model will deviate from its actual value, with a relatively small number, indicating a fairly accurate prediction. Overall, these results indicate that Islamic Work Ethic has a significant influence on Business Success, with the model being able to explain most of the variation in business success.

This study shows that Islamic Work Ethic has a significant contribution to the Success of Warung Madura Business in Yogyakarta. The results of the regression analysis revealed that the application of Islamic values in business, such as honesty, discipline, responsibility, and hard work, have a real positive impact on the success of micro businesses. With a significant regression coefficient value, these results confirm that the higher the application of Islamic Work Ethic, the greater the opportunity for a business to achieve success.

The results of this study are also consistent with previous studies that highlight the importance of integrating ethical principles and Islamic values in business activities, especially in the micro-business sector. This aspect includes how Islamic work ethics create consumer trust, increase operational efficiency, and support business sustainability. Thus, this study provides relevant empirical evidence on the role of Islamic values in creating a successful business environment, especially in small business communities such as Madura stalls in Yogyakarta.

The implementation of Islamic Work Ethics that includes values such as honesty, trustworthiness, and professionalism has a positive impact on business success. In this context, entrepreneurs who implement Islamic values do not only focus on the profit aspect, but also pay attention to social responsibility, such as maintaining good relations with customers, providing quality services, and contributing to the surrounding environment.

The results of this study are in line with the findingsFitriani et al., (2022), which shows that Islamic work ethic has a positive influence on employee performance in the culinary MSME sector in Jambi. The findings underline that the application of Islamic values not only improves operational efficiency but also strengthens customer trust and loyalty, which ultimately contributes to business success. This further strengthens the importance of integrating Islamic values into business practices, especially in micro-enterprises such as Madura stalls in Yogyakarta. Thus, the application of Islamic work ethic is an important strategy to improve business competitiveness and sustainability.

Warung Madura in Yogyakarta adopts a kinship-based and profit-sharing management system, which significantly strengthens the commitment and responsibility of the shopkeepers. This approach creates a harmonious and productive working environment, where each individual has a high sense of responsibility for the shared success. This kinship system not only strengthens the relationship between individuals in the business, but also ensures fair profit sharing, so that all parties feel appreciated and motivated to work better.

This finding is in line with researchJamila et al., (2024), which emphasizes that discipline and commitment are important elements in economic recovery strategies, especially in the micro-enterprise sector. Consistent work discipline helps maintain service quality and operational

efficiency, while high commitment drives the achievement of common goals. In the context of Warung Madura, this kinship-based system not only supports business success, but also reflects Islamic principles such as justice, cooperation, and social responsibility. This shows that management based on kinship values and profit sharing can be a relevant and sustainable model for small businesses in facing economic challenges.

The success of Warung Madura's business can be measured through key indicators, namely increased revenue, customer loyalty, and business sustainability. Data shows that Warung Madura has been able to survive and grow rapidly after the Covid-19 pandemic, as evidenced by the existence of around 1,200 active stalls in Yogyakarta. This reflects their ability to adapt to change and meet the needs of the community, especially in challenging economic situations.

The success lies not only in the financial aspect, but also in their ability to build strong relationships with the local community. Warung Madura integrates Islamic values such as honesty, hard work, and social responsibility into their business practices, which creates customer trust and loyalty. This is in line with research Andriani & Widiasih (2022), who found that implementing an Islamic work ethic can improve the effectiveness of business operations. The application of these Islamic principles helps maintain consistency in service and increases customer satisfaction.

Research result The Last Supper (2024) regarding the application of Islamic work ethic in UMKM Rumah Produksi Olis has strong relevance to the findings of this study related to Warung Madura in Yogyakarta. Both studies show that the application of Islamic values such as honesty, responsibility, and hard work spirit has a significant influence on business success. However, there are differences in context and challenges faced. If in

Oktiana & Putriana's study the main challenge was the problem of employee time discipline, then in the context of Warung Madura, the kinship-based and profit-sharing management system actually succeeded in creating higher discipline and responsibility. This system encourages joint commitment and integrates Islamic values into business management, thereby increasing customer loyalty and business sustainability.

Both findings confirm that the implementation of Islamic work ethic not only affects operational effectiveness but also long-term success, especially in the context of MSMEs that interact directly with local communities. Thus, this study strengthens the conclusion that Islamic work ethic plays a strategic role in supporting the competitiveness and sustainability of micro-enterprises.

## **CONCLUSION**

The implementation of Islamic work ethic in the management of Warung Madura business in Yogyakarta shows a significant impact on business success. The core values that are upheld, such as honesty, responsibility, discipline, and professionalism, not only improve employee performance, but also strengthen relationships with customers and the community. The results of the regression analysis confirm that the higher the implementation of Islamic work ethic, the greater the opportunity for the business to achieve sustainable success. In addition, a management system based on kinship and profit sharing supports the creation of high commitment and a harmonious work environment, which are important in supporting business sustainability.

From the results of data analysis and correlation with previous studies, it can be concluded that the application of Islamic work ethic in the management of Warung Madura business has a positive impact on business success. Values such as honesty, responsibility, and professionalism not only

improve employee performance but also strengthen relationships with customers and the community. In addition, the kinship-based management system and profit sharing implemented by Warung Madura contribute to the creation of high commitment and a harmonious work environment, thus supporting business sustainability.

This finding is in line with previous studies that emphasize that Islamic work ethics can improve operational effectiveness and competitiveness of micro-enterprises. Furthermore, the success of Warung Madura also reflects their ability to adapt to changes, such as during the Covid-19 pandemic, while still maintaining Islamic values. Therefore, the application of these principles is a key strategy for achieving long-term success, not only financially but also in building solid sustainability in the micro-enterprise sector.

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