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# Warung Madura Community Strategy Management In Business Competition In Pasuruan City (Antonio Gramsci's Analysis Study of Capitalist Competition between Alfamaret, Indomaret, Basmalah & Warung Madura Colony)

<sup>1</sup>Dewi Masita and <sup>2</sup>Moh. Idil Ghufon

<sup>1</sup> STAI Al-Yasini, Indonesia. <sup>2</sup> Universitas Nurul Jadid

\*Corresponding author: [aidil.ghufon7@gmail.com](mailto:aidil.ghufon7@gmail.com)

## ABSTRACT

The aim of this research is to analyze the strategic management of the Madurese stall community in the city of Pasuruan in business competition with Indomaret, Alfamaret and the Basmalah shop owned by the Sidogiri Islamic boarding school. This research methodology uses a sociological approach. The data collection process is through interviews, observation and documentation. The data analysis technique goes through the stages of Horizontalization, Developing clusters of meaning, Textural description, Structural description, and Essentialization. The theory used as an analytical tool is Antonio Gramsci's theory of capitalist hegemony. The results of the research show that the Madurese warung community strengthens its business competition strategy by acting more solidly with fellow Madurese warungs in maintaining a unified, positive image towards social business changes that are competitive with competitors and communicative with customers. This social business strategy is unique to Madura stalls in facing capitalist competition between Alfamaret, Indomaret, Basmalah. This social business attitude is reinforced by Antonio Gramsci's opinion that in the strategy to face the war of position of Madura stalls to achieve hegemony in business competition; Firstly, Warung Madura must take an anti-passive revolution stance by demanding the neutrality of the Minister of Cooperatives and MSEs to be fairer to all MSMEs, not just siding with Indomaret. Second, Warung Maura must fight for its corporate economy (economic corporate struggle). The way to strengthen group consensus and greater power. Third, Madura stalls must be able to achieve civil society hegemony while maintaining good communication and service. Fourth, the Madura stall must collaborate with leadership in the production sector, namely the Basmalah shop.

**Keywords:** Strategic Management, Warung Madura & Business Competition.

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## INTRODUCTION

The competition between Modern Retail and Food Stalls, of course, will never end, even though both are in demand by consumers. Even though it has a good reputation for maintaining integrity in the business world, there is often confusion about which is best between Warung and Retail. Basmalah, Alfa Maret, Indomaret are 2 modern retailers currently which have home-made products such as oil, soy sauce, tissue, drinking water which are cheaper and are most in demand among consumers, even though they are located in adjacent or opposite locations.

Meanwhile, Warung Madura is a shop that is not as big as Indomaret or Alfamart, but has affordable selling prices, so it is popular with the local community. However, competition is so tight in the business world and the market, of course Indomaret and Alfamart have marketing strategies that can outperform Warung Madura. The existence of Madura stalls can be found in almost every residential area, which sells various varieties that are not much different from Indomaret and Alfamart. Stalls selling various daily necessities have started to appear in the last 10 years or so, and so people sometimes buy basic necessities at Warung Madura.

The competition between Warung Madura and Indomaret and Alfamart has been an interesting thing to observe, because they both offer different shopping experiences, have unique business strategies, and serve different market segments. Warung Madura, as well as Indomaret and Alfamart are both open 24 hours every day, including during Eid and National Holidays.

However, recently the Ministry of Cooperatives and Small and Medium Enterprises (Kemenkop-UKM) has appealed to Madurese stall owners, especially in Bali, not to open their businesses 24 hours a day, because many local minimarkets feel they are being challenged by the

presence of Madura stalls which operate 24 hours. For this reason, the Ministry of Cooperatives and Small and Medium Enterprises (Kemenkop-UKM), appealed to the public so that Madurese can follow the operating hours regulations set by the regional government (Pemilik Indomaret, 2024). A number of minimarket owners feel competitive because Madura stalls in Bali can be open 24 hours. On the other hand, minimarket owners in Bali cannot open their shops all day because it is regulated in Regional Regulation Number 13 of 2018 concerning the Arrangement and Development of People's Markets, Shopping Centers and Supermarkets. This regional regulation regulates shop operating hours. Article 4 of Regional Regulation Number 13 of 2018 states that minimarkets, hypermarkets, department stores and supermarkets have operating hours regulations. The following is the regulation: (1) The working hours of minimarket, hypermarket, department store and supermarket business operators must be as follows: a. Monday-Friday, open from 10.00 WITA to 22.00 WITA. b. Saturday-Sunday, open from 10.00 WITA to 23.00 WITA. (2) For religious holidays, national holidays or closing days of the financial year or closing of the accounting year until 00.00 WITA. Because of these regulations, minimarket owners in Bali cannot open their shops all day.

This is different from the Madura food stalls in Bali which are open 24 hours. This condition makes minimarket entrepreneurs feel competitive with Madura stalls. For this reason, a number of Madurese minimarket entrepreneurs in Bali have asked Madurese shop owners to regulate their operating hours as determined by the regional government in Bali, namely not operating 24 hours.

From the problem of business competition above, it is not much different in Pasuruan City, especially in the area around Seban sub-district, lots of Madurese stalls have sprung up in the

community which also have competitors such as Indomaret, Alfamaret, and Basmalah (a minimarket owned by the Sidogiri Islamic Boarding School). This means that the business competition conflict between minimarkets and Madura clotong shops will continue, where everyone equally has the right to prosper and their shops can continue to sell. Therefore, STAI lecturer Al-Yasini wants to accompany and research the strategic management of Madurese stall communities around the Pasuruan City area in business competition with Indomaret, Alfamaret and Basmalah shops.

### **Objective of the Study:**

The aim of this research is to describe and analyze the strategic management of the Madura stall community in Pasuruan City in business competition with Indomaret, Alfamaret and Basmalah shops. The reasons and objectives of this research are first, if it is not accompanied by conflict, business competition between minimarkets and stalls/clontong shops in Madura will continue, where everyone equally has the right to prosper and their shops can still sell.

Second, this research wants to provide knowledge about strategic management to Madurese stalls which are still traditional compared to minimarkets which are modern, have large capital and are structured. Third, by providing strategic management knowledge to Madura stalls, they will continue to survive in trading and be able to make Madura stalls help lower class people in meeting their needs at affordable prices. Fourth, this research can indirectly provide continuous advocacy or dissemination of useful information for the Madurese warung community, making it very difficult for the Madurese warung community to be able to accept and participate in social business change. The aim of this research is to describe and analyze the strategic management of the Madura stall community in Pasuruan City in business

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## **LITERATURE REVIEW**

### **Theoretical Background**

Hegemony according to Gramsci is a consensus where submission is achieved through acceptance of the ideology of the hegemonic class by the hegemonic class. Hegemony is not a relationship of domination using power, but a relationship of approval using political and ideological leadership. Hegemony is the victory of class power obtained through a consensus mechanism of various social and political forces (Nezar Patria & Andi. (n.d.), n.d.).

A class group is said to be hegemonic when the class group is gaining approval from other powers and social classes, in a way creating and maintaining alliance systems through political struggle and ideological. According to Gramsci, the

working class can only be a hegemonic class by taking into account the various interests of class and social forces others, and reconcile them with their own interests. These interests must not be limited to local interests which Gramsci referred to as corporate economic struggle (economic corporate struggle). They should to reach various consensus in order to represent all power groups bigger. Efforts to reach consensus are carried out through political struggle and intellectual leadership, as well as ideological awareness through education and institutional mechanisms (Bocock, 2007)

The strategy of building a large group consisting of various strengths social groups united by the same conception of the world is called Gramsci as a war of position. In analyzing the positional war between two main classes to achieve hegemony, Gramsci differentiates between strategies carried out by the bourgeoisie and the workers. Passive revolution is the strategy implemented by the bourgeoisie to achieve hegemony where the players the main thing is not the people, but the revolution from above. Passive revolution is typical response of the bourgeoisie when the hegemony they previously developed is threatened, so it is necessary to carry out a re-organization process thoroughly to regain its hegemonic power. Instead, class workers carry out an anti-passive revolution as a strategy to achieve hegemony by strengthening class struggle continuous popular democracy (Gramsci, 2000).

The goal of creating a new hegemony can only be achieved by change awareness, mindset, understanding and people's conception of the world, as well change their norms of moral behavior. Gramsci called this movement as intellectual and moral revolution. Intellectuals have a duty to carry it out. Gramsci believed that each class creates one or more strata of intellectuals who are aware of their role, which is not only in the

field economic but also in the political and social fields. Thus, class workers must also create their own intelligentsia if they are to become a class hegemonic (Nezar Patria & Andi. (n.d.), n.d).

Gramsci realized that the hegemony of the bourgeoisie was not just that based on its economic and political threat, but because of the bourgeoisie able to create a natural world of thought and a system of values that is believed by society. The workers and the oppressed are willing to accept the hegemony of the bourgeoisie because they consider it normal and even consider it something of their nature given. The characteristic of hegemonic power is that it is deeply embedded beliefs, ideals, and normative views of an entire society. Gramsci understood that capitalist society is the result of relationships very complex, involving churches, political parties, trade unions, the media masses, cultural institutions, and voluntary institutions, including also involving the state as an institution that is separate from other institutions, because the state has a monopoly on the use of power. Country or also known as Political society is all public institutions that hold the power to carry out orders or coercive relations manifested in various state institutions such as the armed forces, police, institutions law and prisons, along with all the administrative departments in charge tax, finance, trade, industry, social security, and so on.

Furthermore, all social relations between various institutions other than the state within Capitalist society, Gramsci called it civil society. Civil society has an important position and role in forming awareness the masses, and is the forum where the dominant social group organizes consensus and hegemony. Civil society is also a forum where lower (subordinate) social groups organize resistance and building alternative hegemony or counter hegemony. Civil society and political society are the two main structures in the superstructure which represents two different but

related areas, namely the area of existence power (force) in political society, and areas of agreement in civil society. Political society refers to the superiority of social groups through domination or coercion of will. Civil society refers to excellence social groups through intellectual and moral leadership (Gramsci, 2013)

A combination of civil society and political society, or in other words, hegemony which is protected by a coercive shield, is called an integral state. The integral state is the term used by Gramsci to refer to the state as a combination complex between dictatorship and hegemony, where the ruling class is not just maintaining dominance but also trying to win the active consent of those who are dominated. Gramsci stated that the class wants to achieve internal hegemony civil society must also gain leadership in the field of production, because the bourgeoisie also exercised strict control over the production process, so that they can also become a hegemonic class in civil society and achieve state power. Thus, the political field (the struggle for power country), cannot be separated from the economic sector. Gramsci used the term historical bloc (historic bloc) to show the efforts of the hegemonic class within integrating leadership over the power of social groups in civil society with leadership in the field of production (Nezar Patria & Andi. (n.d.), n.d).

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### Previous Studies

Previous research on Madurese stalls and business competition strategies which were analyzed using Antonio Gramsci's theory in a small way, some of which the researcher will explain below:

Socioeconomic independence of Madurese stalls based on Madurese local wisdom values written by Medhy Aginnta Hidayat and friends. The results of his research explain that Warung Madura is not only a center for trading activities only, but also as an economic center that strengthens social networks and instills local wisdom values. Warung Madura's role is as a symbol of economic independence, bridging the values of local wisdom with the ever-changing demands of the times. Warung Madura plays an important role in the local economic ecosystem, providing space for socio-economic independence for its owners as well impact on the surrounding community. Apart from that, we will also explore the values of local wisdom which are reflected in the way of trading, interacting and building relationships in the context of Warung Madura (Hidayat, n.d).

Madurese Diaspora: Social Capital Analysis in The Business in Informal Sector of Madura Migrants in Tanah Sareal Subdistrict, Bogor District, West Java, written by Yakob Arfin Tyas Sasongko and Ekawati S. Wahyuni. Both explained that Madura is one of the tribes in

Indonesia that has a high level of mobility. The characteristic of migration carried out by Madurese people is the pattern of migration channel affiliation. At their destination, Madurese migrants develop businesses in the informal sector, namely second-hand goods trading businesses. Social capital plays a role in this business, so that this business develops only among Madurese migrants. Social capital consists of networks, trust and norms. The social network of Madurese migrants is relatively narrow, but the nodes that play the most role in obtaining raw materials and capital are their co-workers and Madurese migrant associations. The level of trust that Madurese migrants have is relatively low. This is because trust is only built among fellow Madurese migrants, while Madurese migrants' trust in the local community is relatively low. The rule that must be obeyed by fellow Madurese migrants when running informal sector businesses is an attitude of mutual respect for businesses owned by other Madurese people. That matter necessary to avoid conflicts that could reduce solidarity between Madurese migrants. However, even though Madurese migrants have limited financial and human capital aspects, their businesses can still grow and develop among fellow Madurese migrants because of the social capital they have (Wahyuni, n.d).

Work Ethics of Madurese Muslim Traders (Case Study of the Pakong Pamekasan Traditional Market) written by Nurul Fitriyah. The results of the research show that the traders at Pakong market already have a good work ethic, such as the proverbs 'Kar-ngakar colpe' (hard worker) and 'du'-nondu' mente' tampar' (sitting head down while spinning rope) which show the attitude of Madurese hardworking. Likewise, the behavior of traders towards both buyers and employees are in accordance with Islamic business ethics. However, the findings in the field are that traders do not understand the Madurese proverbs or philosophy

used by the Madurese ethnic community who have a hardworking character because these proverbs or philosophies are only understood by humanists and academics (Fitriyah, 2020).

Strategies between traders from an economic sociological perspective at Blauran Palangkaraya Market written by Helma Ariyani, Dehen, Sri Rohaetin. The research results show that: 1) The strategy that applies at the Blauran Palangka Raya Market so far is a competition strategy between traders with the concept that all buying and selling activities are carried out with a strong motivation to earn income in a healthy way by improving the quality of goods or services. 2) Factors that influence competition in the Palangka Raya Blauran market, namely price limits, quality and varied products, strategic market location, and promotions. Analysis of Competitive Strategy Between Traders from an Economic Sociology Perspective at the Blauran Palangka Raya Market is carried out by improving the quality of service and products marketed in order to improve trader turnover. The process of facing competition between traders at the Blaura Palangka Raya Market is carried out through bonds of solidarity between traders and buyers by focusing on improving the quality of services and products that suit the needs and interests of buyers (Helma, A., Rohaetin, S., 2021).

Local Elite and Capitalist Power After Authoritarianism: Indigenous and Ethnic Chinese Perspectives, written by Fajar. This article explains the power of local elites and capitalists after authoritarianism by looking at Indigenous and ethnic groups Chinese in reproducing political roles and involvement in the national economy. The main aim is to find out the position of local elite and capitalist power in Indonesian political practice. The method used in this research uses a phenomenological approach developed by Husserl and Heidegger which looks at individual

experiences and individual existence. In general, this research concludes that the indigenous and ethnic Chinese elites are a differentiator where ownership of capital by ethnic Chinese is part of the history of capitalism in Indonesia which then reached all provinces in Indonesia through economic transformation in which ownership of this material became very strong domestic investment in Indonesia, different from the indigenous groups themselves who are unequal because generally natives cannot developing a national scale economic pattern (Fajar, 2023).

Hegemony Behind China-Indonesia Bilateral Relations, written by Issa Manda. The conclusion of this study is that China will continue to launch and expand its hegemonic practices in any form towards Indonesia or other countries, depending on needs. But you have to be careful is its chameleon-like practice or strategy of hegemony. So, the most important thing For Indonesia, it must be able to be more aware and critical of every state action China and must be more careful not to keep going round in the same circle, and don't be easily tempted. China's spirit to become a country that independent and better can be imitated, but other things must be thought about first first, whether it is in accordance with Indonesian ideology or not (Amanda, 2021).

## Research Framework

This research began with the researcher's observation that the business competition conflict between minimarkets and stalls/clontong shops in Madura will continue to be sustainable, where everyone equally has the right to prosperity and their shops can still sell. Then the researcher was interested in conducting this research with the aim of describing and analyzing the strategic management of the Madurese stall community in Pasuruan City in business competition with Indomaret, Alfamaret and the Basmalah shop owned by the Sidogiri Islamic boarding school. This research methodology uses a sociological approach. The data collection process is through interviews, observation and documentation. Technical data analysis. The theory used as an analytical tool is Antonio Gramsci's theory of capitalist hegemony. The results of the research show that the Madurese warung community strengthens its business competition strategy by acting more solidly with fellow Madurese warungs in maintaining a unified, positive image towards social business changes that are competitive with competitors and communicative with customers. This strategic attitude is a defense against capitalist competition between Alfamaret, Indomaret, Basmalah.

## Subtitle Theoretical Background

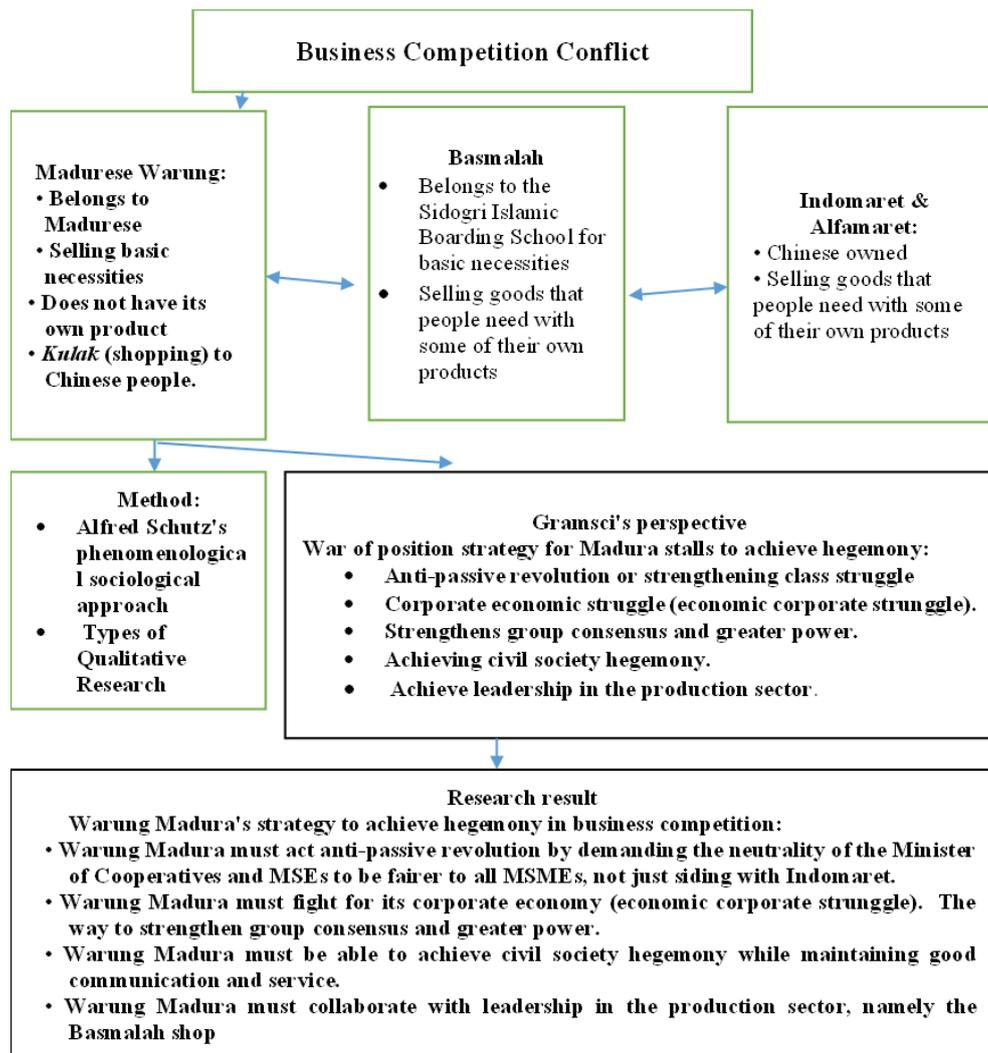


Figure 1

## METHODOLOGY

### Approach

This research adopts a sociological approach, aiming to understand the strategic management of the Madurese community's warung (food stalls) in the context of business competition in Pasuruan City, from a sociological perspective. The Islamic study dimension examines how strategic management is utilized by the Madurese warung community to navigate business competition in Pasuruan City. To comprehend this phenomenon, the researcher also incorporates Alfred Schutz's phenomenological approach, which translates phenomenology into sociological

science. Schutz's social phenomenology focuses on a social science capable of "interpreting and explaining human actions and behavior" by describing foundational structures. This approach emphasizes an interpretive perspective, focusing on the meanings and everyday subjective experiences, aimed at explaining how objects and experiences acquire meaning and are communicated in daily life (Lincoln, 2009).

### Types of Research

This study is qualitative, aiming to generate descriptive data through written or spoken words and interpretations of the behaviors

or conditions under study. (Leexy J. Moleong. (n.d.), n.d.). Qualitative research will explain the strategic management of the Madurese warung community in the context of business competition in Pasuruan City. The subjects of this research are Madurese warung owners and their customers.

### Data Collection Technique

The data collection process in phenomenological research involves conducting in-depth interviews with individuals who have experienced a common phenomenon. Additionally, observation and documentation are essential data collection procedures in phenomenological research (Creswell, 2013).

Data collection in this study is conducted through several methods. First, in-depth interviews are utilized to understand the strategic management of the Madurese warung community in business competition in Pasuruan City. Second, group discussions are used, particularly when some informants prefer to be interviewed collectively, allowing them to complement or correct each other's responses. Group discussion is a data collection technique involving several informants who have shared experiences in managing the strategic direction of the Madurese warung community in Pasuruan City's business competition. Subsequently, data are collected through observation, where the researcher directly observes events, symbols, and informant behaviors to gain a true understanding of them (Janny Kitzinger. (n.d.), n.d.). The researcher has chosen a participant-observer model (Haris Herdiansyah, n.d.) because the observation focuses on issues related to the strategic management of the Madurese warung community in Pasuruan City's business competition.

### Data Analysis

The data analysis procedure in phenomenological research follows several steps.

First, Horizontalization, which involves highlighting important statements from interview transcripts to understand how participants experience a phenomenon. Second, Developing clusters of meaning, which groups key statements into similar themes. Third, Textural description, which describes participants' experiences of a phenomenon. Fourth, Structural description, which describes the situations or contexts that influence participants' experiences of the phenomenon. Finally, Essentialization, which involves writing a report that captures the essence of participants' experiences of a phenomenon based on textural and structural descriptions (Creswell, 2013).

### Data Validation

The research data collected may contain potential weaknesses; therefore, to ensure the objectivity and validity of this data, a data validation strategy is required. One of the strategies suggested by John W. Creswell is triangulation (Creswell, 2013). Triangulation is used to verify the data obtained by comparing it with other sources. In this research, source triangulation is employed to assess data validity.

## RESULT AND DISCUSSION

The presence of over 200 Madurese-owned warungs (small stores) in Pasuruan, with more than 10 in each neighborhood, highlights the spread and resilience of these traditional businesses, which prioritize strategic locations in residential areas and along main roads. The Madurese warungs aren't confined to Pasuruan but can be found across Indonesia (Pertarungan-Warung-Kelontong-Madura., n.d.).

However, these warungs are viewed as competition by local Javanese stores, as well as modern retail chains like Indomaret, Alfamart, and Basmalah. While competing against these more established, modern retailers can be challenging,

the traditional Madurese warungs have developed unique management strategies to survive. Research observations have identified several strategic advantages of Madurese warungs.

First, Madurese warungs are open 24 hours, allowing them to serve community needs at any time of day or night. Although they measure only about 3x3 meters, Madurese warungs offer nearly all essential goods, including staple foods, snacks, beverages, gas cylinders, phone credits, electricity tokens, and even mini gas stations. Second, the uniform arrangement of goods: Madurese warungs have a standardized way of organizing their merchandise. Various staples are placed in glass showcases, with cigarettes neatly arranged. In front of the store, there is usually a refrigerator with drinks or ice cream, making it easier for customers to select and retrieve items. Additionally, mini gas stations are available, highly sought after by motorcyclists in emergencies. (Observasi warung Madura di lima kelurahan daerah Kota Pasuruan., 2024).

Third, a standardized management system: Madurese warung owners collaborate on sourcing merchandise, payroll systems, and employee recruitment. These warungs often double as the owner's residence, with facilities like a bathroom, bedroom, and even a prayer room (Hasan. (n.d)). Fourth, some items are cheaper than at minimarkets. Many regular customers, particularly mothers, report that certain items are less expensive at Madurese warungs than at minimarkets. This is the main reason why they choose to shop at Madurese warungs over minimarkets (Wardah. (n.d.)). Fifth, in Pasuruan, Madurese warungs often source their stock from Chinese-owned wholesale stores.

On the other hand, Madurese warungs also have certain weaknesses in their business strategy management, especially in facing competition. First, one of the best ways to compete in business

is by providing added value to customers. Although Madurese warungs offer lower prices, allow single-item purchases, and are open 24 hours, they fall short in thinking beyond merely selling products or services to meet customer needs. For example, they lack product innovation, enhanced customer service, or creating a better shopping experience. This dependence on Chinese wholesalers stands in contrast to stores like Basmalah, Indomaret, and Alfamaret, which offer branded products like cooking oil, soy sauce, and others. If Madurese warungs could provide significant added value, customers would be more likely to stay loyal and recommend shopping there. Second, Madurese warungs lack an understanding of market trends, customer behavior, and their needs, which would help them adjust their products and marketing strategies for greater effectiveness. Third, collaboration with other industry players could be an effective way to face competition. Building networks, collaborating in joint marketing efforts, or forming strategic partnerships can provide access to additional resources and new customers. For instance, collaborating with Basmalah, whose prices are seen as comparable and whose products like oils and sauces are made by pesantren (Islamic boarding schools), could be advantageous. Fourth, there is limited use of technology to increase operational efficiency and reach a broader market through online sales. Fifth, Madurese warungs could benefit from paying more attention to customer feedback and striving to consistently meet customer needs.

With all the strengths and weaknesses of Madurese warungs in facing competition, this study has found that Madurese warungs possess a unique business strategy. They demonstrate strong solidarity among themselves, maintaining a cohesive and positive image amidst competitive social business changes with competitors while maintaining good communication with customers.

Furthermore, according to Gramsci, the behavior of the Ministry of Cooperatives and Small and Medium Enterprises (Kemenkop-UKM) in advising Madurese warung owners, particularly in Bali, not to operate 24 hours—due to the sense of competition felt by local minimarkets—is an example of declining hegemony. This situation reveals a misalignment between the Madurese warung community and the leadership of Kemenkop-UKM, a form of "minimal hegemony" that favors corporations such as Indomaret and Alfamart, owned by Chinese-Indonesian capitalists. These two retail giants are owned by prominent Indonesian businessmen Anthoni Salim (Indomaret) and Djoko Susanto (Alfamart). (Pemilik-indomaret-alfamart-siapa-paling, n.d). Such governance appears to oppose the consensus of the community, especially the Madurese warung owners.

The owners of Madurese warungs, who have established a network of these stores across almost all of Indonesia, are considered by Gramsci to be local indigenous capitalists and part of civil society. Civil society holds a crucial position in shaping mass consciousness and serves as a platform for dominant social groups to establish consensus and hegemony. Simultaneously, civil society provides a space where subordinate social groups can organize resistance and develop alternative or counter-hegemony.

According to Gramsci, civil society and political society represent two key structures within the superstructure, each representing distinct yet interconnected domains. Political society embodies the social group's dominance through force or coercion, while civil society emphasizes the influence of social groups through intellectual and moral leadership.

The behavior of Madurese warung owners demonstrates their ability to establish consensus and act as a counter-hegemony, evident in the widespread presence of Madurese warungs in

every neighborhood and corner of Pasuruan, and even across Indonesia. This phenomenon is closely tied to the unique characteristics of Madurese people, including

- a. The Madurese people are known for their hard-working and ambitious nature. One clear example of this is their willingness to travel and migrate to different regions in pursuit of economic success. They are willing to leave their hometowns and venture into various areas to achieve their financial goals.
- b. In their social life, the Madurese people are known for their persistence in striving, their entrepreneurial spirit, and their strong adherence to religion. They are also recognized for their resilience and diligence in work.
- c. The Madurese people possess strong communication skills with everyone, excelling in sales and negotiations with buyers. This is undoubtedly influenced by their inherent character traits of high solidarity and strong interpersonal relationships.
- d. The Madurese people have a keen eye for spotting opportunities, which has contributed to the success of many Madurese-owned businesses. These opportunities often arise from careful observation and experience.

Several characteristics of the Madurese people are similar to those of the Chinese community—determined, resilient, and tireless in their work. Building on these traits, Madurese shop owners have adopted a strategic approach to forming groups of Madurese-owned shops, which are spread out and united by a shared worldview, a concept that Gramsci refers to as a "war of position." In analyzing the competitive position between Chinese capitalists who own chains like Indomaret and Alfamart, as well as Basmalah, which is owned by pesantrens, Madurese shop owners adopt an anti-passive revolution approach to gain dominance. This strategy focuses on reinforcing a continuous, democratic class struggle

that demands fair regulation from the Ministry of Cooperatives and SMEs (Kemenkop-UKM).

The unique social business strategy of Madurese shops stands out in facing competition with capitalist enterprises like Alfamart, Indomaret, and Basmalah. This approach aligns with Antonio Gramsci's view that in a "war of position," Madurese shops must adopt the following strategies to achieve business dominance:

- Anti-passive revolution stance: Madurese shops should demand neutrality from the Ministry of Cooperatives and SMEs, ensuring fairness for all SMEs, without favoritism toward chains like Indomaret.
- Economic corporate struggle: Madurese shops must strengthen internal consensus and group solidarity to fortify their position.
- Achieving civil society hegemony: This can be done by maintaining positive communication

and good service, thus gaining support within the community.

- Collaboration with Basmalah: Madurese shops should establish partnerships with Basmalah, not only for sourcing products but also to bolster the local Islamic economy. This approach allows Madurese shops to avoid purchasing from Chinese suppliers and, ultimately, supports local or indigenous capitalists over foreign capitalists

The implication of Gramsci's hegemony theory is that an alliance of indigenous capitalists, such as Madurese shops predominantly run by devout Muslims, and the Basmalah stores owned by Sidogiri Pesantren, strengthens the Islamic economic ideology. This unity becomes a counter-hegemonic force against Chinese capitalists, with indigenous capitalists prevailing in this competition.

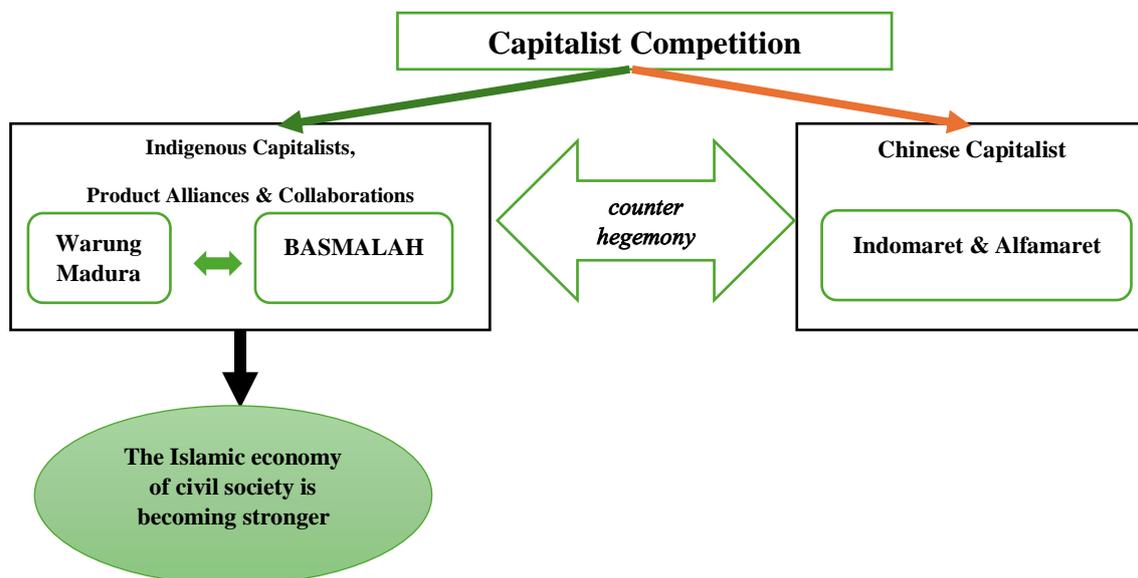


Figure 2

## CONCLUSION AND RECOMMENDATION

Fashion has become an identity for students in each faculty. Not only that, but the character of fashion also defines the characteristics of students. Student fashion also affects future job prospects in accordance with what students are

studying. For example, banking students will always look fashionable and professional, reflecting the work they will do later, while education students will appear in fashion items such as batik and shirt sets that symbolize the work of a teacher.

However, if we examine the case study of the Islamic State University, this phenomenon should be a point of reflection for all of us. The fashion of Muslim students cannot be separated from the obligation to cover the aurat. Covering the aurat also has specific criteria, which UIN Raden Mas Said Surakarta students should ideally follow in their fashion choices.

In addition to the variety of hijab models and fashion styles that students use, Indonesia is starting to develop in the field of Muslim fashion within the halal industry sector. The hijab products

we use reflect the consumptive actions of Muslims, which in turn encourage Islamic businesses and strengthen the financial development of the sharia economy. This process starts with the increased demand for halal products, followed by the establishment of home industries and job creation, leading to cooperation with Islamic banking. Fashion thus plays a significant role in establishing Indonesia as a global and leading Islamic financial center.

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