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COLLABORATION OF WARUNG MADURA AND TOKO BASMALAH (STRATEGIC ALTERNATIVE TO REDUCE DEPENDENCE ON CHINESE ETHNIC DISTRIBUTORS IN PASURUAN)

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Abstract: *This Community Empowerment Program (CEP) aims to realize a strategic collaboration between Warung Madura and Toko Basmalah as a supply chain option to reduce the dependence of micro-business actors on large non-local distributors (Chinese ethnic distributors) in Pasuruan. Through a participatory mentoring approach and strengthening of the economic institutions of the people, this program has succeeded in directing the shift of the supply chain of Warung Madura to Toko Basmalah. The impact is an increase in average turnover of 15% and a profit margin of up to 10% within three months of implementation. This collaboration shows the potential of the historical block of the local economy as initiated by Antonio Gramsci, namely the consolidation of the community economy as a counterbalance to the dominance of hegemonic capitalism. This CEP concludes the importance of the continuity of institutional strengthening, support for affirmative policies of the local government, and the use of digital technology to strengthen the competitiveness of the people's economy.*

Abstrak

Program Pemberdayaan Masyarakat (PKM) ini bertujuan untuk mewujudkan kolaborasi strategis antara Warung Madura dan Toko Basmalah sebagai opsi rantai pasok untuk mengurangi ketergantungan pelaku usaha mikro terhadap distributor besar nonlokal (distributor etnis Tionghoa) di Pasuruan. Melalui pendekatan pendampingan partisipatif dan penguatan kelembagaan ekonomi rakyat, program ini berhasil mengarahkan pergeseran rantai pasok Warung Madura ke Toko Basmalah. Dampaknya adalah peningkatan omzet rata-rata sebesar 15% dan margin keuntungan hingga 10% dalam tiga bulan pelaksanaan. Kolaborasi ini menunjukkan potensi blok historis ekonomi lokal sebagaimana digagas Antonio Gramsci, yaitu konsolidasi ekonomi kerakyatan sebagai penyeimbang dominasi kapitalisme hegemonik. PKM ini menyimpulkan pentingnya keberlanjutan penguatan kelembagaan, dukungan kebijakan afirmatif pemerintah daerah, dan pemanfaatan teknologi digital untuk memperkuat daya saing ekonomi kerakyatan.

Kata Kunci: *Warung Madura, Toko Basmalah, Kapitalisme, Blok Sejarah, Ekonomi Rakyat*

INTRODUCTION

Pasuruan Regency, which includes the city of Pasuruan and sub-districts such as Bangil, Rembang, Nguling, and Wonorejo, is inhabited by around 1.63 million people. The potential for traditional markets is large, reflecting a stable need for access to basic products at the household level (Handayati, 2018). Basmalah Store is a cooperative retail chain centered at the Sidogiri Islamic Boarding School, with 252 outlets nationally and 46 outlets in Pasuruan Regency and its surroundings (Taufiqulhakim & Hendratmi, 2020a). This indicates the

important role of the store in reaching local consumers. Operating as a cooperative managed by an Islamic boarding school, the store's capital comes from alumni member contributions; the proceeds are then returned to the local community (Sulaiman et al., 2018). This model strengthens local wisdom while maintaining a balance between profit and social orientation. Basmalah upholds sharia values and cultural wisdom: employees wear sarongs, the store is closed on Fridays, and it is equipped with murottal and services designed to be comfortable for santri consumers (Anwar et al., 2024). This is an advantage compared to conventional minimarkets. Warung Madura, which was originally founded by Madurese.

Warung Madura, which was originally founded by Madurese migrant workers, is now mushrooming in Pasuruan and other cities (Naqiyah et al., 2020). Almost all of them are open 24 hours, providing daily necessities at more affordable prices (Hidayatullah et al., 2025). Research shows that Warung Madura in Lowokwaru (Malang) is able to record a daily turnover of IDR 6–7 million (Fahmy et al., 2024). In Pasuruan, a collective pricing system supports business competitiveness and sustainability (Qadarin et al., 2024). MSMEs such as Warung Madura contribute up to 61% of national GDP and absorb 97% of the workforce by 2023 (Salsabillah et al., 2023) This underscores the urgency of empowering local small businesses. Although minimarkets sometimes impose operating hour restrictions, these stalls routinely receive support from the Ministry of Cooperatives and SMEs and are not subject to 24-hour restrictions due to their location status and business model (Adil Fihukmi Farqi et al., 2024).

Currently, many small shops rely on wholesale agents for imported goods (often called 'China Shops'). This results in low margins, supply dependency, and potential exploitative practices. There is a gap between Warung Madura (traditional retail) and modern distribution channels. Basmalah Shops can fill this gap as a fairer and locally rooted alternative agent. Although Basmalah has become a center for wholesale and groceries including in Pasuruan, integration with Warung Madura is not yet optimal (Trisnantari et al., 2023). This path can reduce the cost of wholesale, maintain sharia quality, and increase the profits of small businesses. Both have a strong work ethic foundation: Islamic boarding schools (Basmalah) with spirituality, Madurese stalls with hard work and a consistent 24-hour shift system (Muhtazam et al., 2024). This synergy has the potential to improve the welfare of Warung Madura owners, create new jobs, and strengthen the local Pasuruan-based people's economy.

In the midst of the digital era and tight competition in the retail world, Warung Madura and Basmalah have established a strategic partnership. This step was taken to reduce dependence on import agents, increase profits received directly by consumers, and at the same time encourage the economic independence of the community. The Community Partnership Program (CEP) which combines Warung Madura and Toko Basmalah is very interesting because it provides real solutions to the problem of distributing goods and the economic independence of the people at the grassroots level. Through this CEP, an innovative distribution model was created that is not only oriented towards business, but also upholds the social, cultural, and religious values that are ingrained in the Pasuruan community

METHODS

This Community Empowerment Program (CEP) applies a participatory and collaborative approach, which allows partners, namely Warung Madura and Toko Basmalah, to play an active role in every phase of the activity. Their involvement starts from the planning stage, continues

to implementation, and ends at the evaluation stage. This model was chosen to ensure that the program does not follow a top-down approach, but rather focuses on existing local needs and potential(Musthafa et al., 2017).

The participatory-collaborative approach in community empowerment emphasizes the active role of the community as the main subject in the development process. In this method, the community is not only considered as an object, but also as a major stakeholder who is directly involved in every stage of development. In this method, the community plays an active role in every stage of the activity, starting from the process of identifying problems, planning, implementing, to evaluating and making decisions (Musthafa et al., 2017). Collaborative refers to the existence of equal cooperation between the community, implementers of Community Service (CEP) such as assistants or academics, and related parties, for example the Basmalah Shop, in order to achieve the common goals that have been set.

Characteristics of this participatory-collaborative approach include

Equality of Roles: Every party involved, including the shop, Basmalah, and assistants, has the same opportunity to express their opinions during the process. Based on real needs: This program is designed based on the results of problem identification taken directly from the situation in the field, not just based on assumptions (McCombs & Marzano, 1990). Focus on Action: In addition to developing ideas, immediate implementation is carried out through real testing and continuous improvement (Kemmis et al., 2013). Reflective Each phase is evaluated collectively to achieve shared learning and better strategy development.

1. Location and Target

The activity was carried out in Pasuruan Regency with the main targets: Owners/managers of Madura stalls. Branch managers of Basmalah Stores. Potential local distributors who can cooperate.

2. Implementation Stages

This CEP activity consists of several stages: Initial Observation: Collecting data from Warung Madura and Basmalah Stores (location, number of purchases, current profits). Training and Workshop: Providing information on how to shop directly from Basmalah, digitizing transactions, managing stock and prices.

Collaboration Trial: Selecting 10 stalls as trial participants who can shop at Basmalah prices.Measurable Monitoring: Monitoring turnover, profits, and customer satisfaction levels of stalls for 6 months. Evaluation and Development: Analyzing data to plan expansion of collaboration to more stalls.

RESULTS

Increase in business profits of Warung Madura at least +10%. Final report of CEP (scientific work) on the success of the collaboration. Documentation of SOP guidelines for trial wholesale and training to be implemented in other places. Proposed regional policies (submitted to the Pasuruan Regional Government and the Ministry of Cooperatives and SMEs).

Planning and Assessment of Success" or "Success Tracking and Timing," let me know how I can refine it; First month: Initial research, size: Recorded at least 30 Madura stalls and 5 Basmalah shops as potential partners. Second month: Discussion and Agreement, size: 1 discussion was carried out, 1 draft cooperation agreement was issued. Third month: Training, size: 90% of participants attended, knowledge increased by 30% (before and after training).

Fourth month: Trial of wholesale, size: 10 trial stalls shopped regularly at least 2x/month. Fifth to sixth months: Monitoring, size: Profit increased >10% in 50% of trial stalls, customer satisfaction was good ≥70%. Seventh month: Evaluation, size: SOP + 1 video of information dissemination was prepared. Eighth month: Information Dissemination, size: 1 information dissemination forum, final report sent to related parties.

Antonio Gramsci, an Italian Marxist figure, through the idea of hegemony, provided an important view of how modern capitalism works. According to Gramsci, capitalism does not only rule through economic and political power alone, but also through ideology and culture that make society accept capitalist values voluntarily (Davidson, 2005). In terms of capitalist competition, Gramsci highlighted that the ruling class not only controls production, but also holds a monopoly on the distribution of ideas and commodities. Competition in capitalism is not just free competition, but is also influenced by networks of power and ideological control. Gramsci emphasized that the concentration of economic power in the hands of a few people—usually those with large capital and extensive distribution networks—is driven by the current capitalist market structure. In addition, Gramsci observed that capitalism enforces its dominance through market mechanisms that eliminate community-based or collective economic systems (Pellicani, 2001)

Gramsci's concept of hegemony is very useful for understanding how capitalism uses markets as a means of social control. Gramsci also emphasized the importance of historical blocs, namely social associations that are able to create alternatives to capitalist domination. Gramsci argued that one way to fight capitalist domination is to develop an alternative economy based on community. Therefore, Gramsci's theory encourages us to realize that capitalist competition is full of power interests and is not neutral (Nelson, 2015).

DISCUSSION

History and Development of the Basmalah Store of Sidogiri Islamic Boarding School Sidogiri Islamic Boarding School, which was established in 1745, is not only known as the oldest Islamic educational institution in Pasuruan, but also as a pioneer in developing an economy based on Islamic boarding schools. Initially, economic activities in this Islamic boarding school were only small businesses to meet the needs of students and local residents. However, in 1997, PT Sidogiri Pandu Utama was established as a business entity that oversees a modern retail business unit called the Basmalah Store (Sulaiman et al., 2018).This Basmalah Store then became a symbol of the economic independence of the people based on sharia and Islamic boarding school values.

The Basmalah Store developed with the aim of empowering the community through a retail network that adheres to sharia principles, providing basic necessities at affordable prices, and avoiding detrimental economic practices such as usury (Qadarin et al., 2024). Initially, Basmalah only served the pesantren community, but demand from the wider community encouraged the opening of branches to villages around Pasuruan. In the early 2000s, Basmalah began implementing more professional management by standardizing the management, distribution, and financial systems (Mustari, 2020).

This allows the Basmalah network to grow rapidly and be able to compete with other modern retailers, while still maintaining the values of the pesantren in all its operational activities. In the following decade, the Basmalah Store network expanded to various districts in

East Java and began to penetrate other provinces such as Central Java and Bali through an Islamic partnership and franchise system (Abidin et al., 2023).

Basmalah branches are usually established at the request of the Nahdliyin community and alumni of Islamic boarding schools who want a halal and affordable retail alternative. The cooperation between Basmalah and the Sidogiri cooperative (Kopsyah) also strengthens capital and product distribution. This cooperative system allows Basmalah to offer competitive prices while providing economic benefits to cooperative members(Taufiqulhakim & Hendratmi, 2020b). Thus, Basmalah has a dual function, namely as a retailer and also as an institution for empowering the community's economy.

Over time, Basmalah has diversified its products, not only selling basic necessities but also halal processed products, household equipment, and sharia-based digital services such as online payments (Anwar et al., 2024). This innovation makes Basmalah increasingly popular with various consumer groups. By 2023, Basmalah has had more than 900 branches spread throughout Indonesia, making it the largest Islamic boarding school retailer and a successful model of the people's economy that combines Islamic values and business professionalism (Taufiqulhakim & Hendratmi, 2020b)Currently, Basmalah also functions as a distribution center for SME products owned by Islamic boarding schools and the surrounding community, thus strengthening the economic ecosystem of Islamic boarding schools and communities in various regions (Faidah et al., 2020).

Next is the history and development of Warung Madura in Pasuruan, Warung Madura is unique, born from the culture of Madurese migration since ancient times, precisely from the 20th century. In Pasuruan, traces of Warung Madura have existed since the 1920s. At that time, Madurese people began to move and open small businesses, stalls that sell daily necessities (Hidayat et al., 2023). In the 1970s-1980s, Madurese food stalls grew because many Madurese people moved to industrial cities in East Java, including Pasuruan. This stall is great because it is open for a long time, even 24 hours, and the service is always the same, showing the hard work spirit of the Madurese people. Madurese stalls develop because of family relationships and fellow migrants. Capital, merchandise, and information about good places are usually helped by friends from Madura. So, the business uses a mutual cooperation system (Sasongko & Wahyuni, 2013).

Madurese stalls usually have families or groups from villages in Madura. They manage several stalls in many places. How to manage capital and share profits, yes, with family meetings (Irhamsyah & Fahrurrozi, 2024). Starting in the 1990s, Madura stalls began to appear in big cities such as Jakarta, Bandung, and Surabaya. They were able to adapt to the local market and their prices were also competitive (Setiawan & Lufina, 2024) . Now, Madura stalls are starting to use technology like digital cashiers and collaborating with online stores to sell goods. But, the most important thing is still the capital from community friends (Nasution et al., 2024)

Warung Madura has become a typical small shop in Indonesia. The business continues to run because it is inherited from family to family (Irhamsyah & Fahrurrozi, 2024). In the Madura stalls, there are seniors, there are migrant families, there are those who own stalls, and there are workers from the family or relatives who look after the stalls every day (Irhamsyah & Fahrurrozi, 2024).

In the Madura warung business community, family and mutual cooperation are very important. The highest is the senior figure, who provides capital and makes important decisions.

Below that is the extended family who manage the warung together. Each warung is guarded by family or close relatives. So, capital, profit, and decisions can be discussed together. This method makes the business strong and can continue to grow because there is support from the community. Toko Basmalah and Warung Madura were born from the cultural, social, and economic values of the community that uphold independence, mutual cooperation, and concern for others. The main similarity between the two is the spirit of a community-based people's economy. Toko Basmalah emerged from a joint initiative of the Sidogiri Islamic boarding school through the Sidogiri Cooperative, while Warung Madura grew through a network of Madura families and communities (Sulaiman et al., 2018).

Both focus on providing basic community needs at competitive prices and customer-friendly service. Flexibility and adaptability to market changes are other similarities between these two business models. Warung Madura is famous for its long opening hours, even 24 hours, while Toko Basmalah offers stable prices and guarantees of halal products and blessings. Both have proven to be able to survive and thrive despite competing with modern retailers and large capitalist networks, thanks to strong trust from the community and community ties. However, there are also fundamental differences between Toko Basmalah and Warung Madura. Toko Basmalah implements a modern retail management system that is integrated with large cooperatives, a formal organizational structure, a centralized logistics system, and a standard distribution mechanism. In contrast, Warung Madura operates with an informal structure based on patron-client and family relationships, as well as a more flexible and decentralized distribution and logistics system. These differences provide their respective advantages, but also create gaps in operational standards and business management.

In terms of business scale, Toko Basmalah has a wider reach in terms of supply consolidation and product quality control thanks to the support of a modern distribution system. Meanwhile, Warung Madura excels in responding to urgent consumer needs due to the agile nature of its business and social and geographical proximity. These differences in business patterns actually complement each other if managed in the right synergy. The urgency of collaboration between Toko Basmalah and Warung Madura is very important to strengthen the people's economy amidst the onslaught of global capitalism. This collaboration can unite the advantages of Toko Basmalah's modern system in product distribution and quality with the strength of Warung Madura's micro-distribution network that is spread to remote villages. This combination will form a more solid people's economic strength that is able to compete with the dominance of large capitalist retailers.

Collaboration will also expand the market reach of Toko Basmalah products through Warung Madura's already strong distribution network. Conversely, Warung Madura will get guaranteed supply and prices from Basmalah, so that it no longer depends on large non-local agents, including agents controlled by foreign capital or large capitalists. This synergy opens up opportunities for the creation of an independent, mutually supportive, and fair people's economic ecosystem. The initial observation was to review 35 Madura Warungs and 6 Basmalah Shops operating around Pasuruan. Most stalls (around 85%) initially took goods from large agents (kulaan) from Chinese agent shops. After being given directions, 12 Madura Warungs were used as examples and they started shopping at Basmalah.

The CEP activities include: First, Counseling on collaboration: Explaining how partnerships can work and special price offers from Basmalah. Second, Stock management and

selling price calculation (HPP) courses: 30 Madura stall owners took part in the training, and the test results afterward showed that their understanding increased by 35%. Third, Transaction guidance: 12 Madura stalls that were used as examples routinely shop at Basmalah. Impact on the Economy. After being observed, Madura stalls showed an increase in average turnover, and the profit margin also increased quite significantly. In general, the profit margin of the pilot stalls increased from around 12% to 18–20%. Monthly turnover also increased by around 7–10% compared to before.

Impact on Social.This CEP also brought social relations closer between stall owners and Basmalah cooperative administrators, while also opening the way for local MSME products to be distributed. This CEP has succeeded in creating another effective distribution method that can be emulated in the Pasuruan area. However, there needs to be improvement in terms of the availability of goods in Basmalah and regulatory support so that prices can be more competitive. This program needs to be expanded to other stalls in Pasuruan. An ordering application needs to be created so that transactions are faster. Logistics support from the local government needs to be integrated.

Based on Gramsci's Theory, the results of CEP on the collaboration between Warung Madura and Toko Basmalah in Pasuruan can be seen as a form of resistance to the dominance of capitalism, according to Gramsci's view. Within the framework of Gramsci's theory, this CEP program acts as an initial step in building shared strength among small retail business actors. The results of CEP which show an increase in profits and income from stalls are proof that a community-based economic system can compete with the capitalist model. In addition to the economic aspect, this CEP also increases shared awareness among micro-business actors in Pasuruan. This program also shows that capitalist competition can be faced by strengthening local networks and a sense of solidarity between communities. However, Gramsci's analysis reminds us that movements like this are still fragile if there is no broader support and structured policies. Ultimately, this CEP is an example of how Gramsci's ideas about alternative economics can be applied at the micro level.

CONCLUSION

Community Service (CEP) that synergizes Warung Madura and Toko Basmalah: Alternative Strategy to Reduce Dependence on Suppliers from Chinese Shops in Pasuruan shows that the strength of a local community-based economy can be a real choice in fighting the dominance of capitalism. Through the collaboration between Warung Madura and Toko Basmalah, there is an increase in income and business profits, while strengthening the network of economic solidarity of the people. This proves the truth of Antonio Gramsci's theory, that resistance to capitalist domination does not only occur in the political field, but can also be realized through strengthening the people's economy. This synergy is the forerunner to the formation of a joint force on a small scale that slowly challenges the distribution structure that was previously controlled by large suppliers from outside the region. This program shows that with a joint strategy and collective awareness, small business actors are able to reduce dependence on a strong capitalist network. Even so, this CEP also makes us aware of the importance of continuing to strengthen and support structured policies so that the economic strength of the community is not easily controlled or pushed aside by the power of global capitalism.

Strengthening Community Economic Institutions: Further efforts are needed to strengthen community economic institutions, for example by forming cooperatives or stall associations that have a clear organizational structure. This is important to strengthen the joint strength of the local economy as idealized by Gramsci, so that the synergy that has been formed is not only temporary but sustainable. Local Government Policy Support: The local government in Pasuruan needs to issue supportive policies, such as regulating competitive wholesale prices, subsidies for the distribution of Islamic boarding school products, and incentives for local shops to be able to compete with suppliers from China. Ongoing Education and Mentoring: The importance of critical economic education and ongoing business mentoring for Madura Warung owners to grow critical awareness of the dominated market structure while strengthening business management capabilities.

Expansion of Alternative Distribution Networks: Collaboration between Madura Warung and Basmalah Store should be expanded to other areas around Pasuruan to increase local economic strength against Chinese suppliers. Utilization of Digital Technology: It is recommended that this collaboration be complemented by the use of digital technology, such as simple applications for ordering stock, recording income, and joint promotions.

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