

CHAPTER I

INTRODUCTION

1.1 ShipShape Organizer Profile

Shipshape Organizer is an event organizer company based in BSD City, Tangerang – Banten. The company was established in 2011. This company provides various services which include event organizing services, music and entertainment, wedding organizer, and tour and travel service.

The company was found by Mrs. Euis Haeriah as her secondary job, as she was still working as MICE Manager at Bidakara Hotel by early 2011.

Figure 1.1

Company's Founder



Source: Company's Internal (2011)

Mrs. Euis Haeriah was born in Banten, October 6th, 1971. She graduated from Universitas Negeri Jakarta majoring accounting. She is the second child of the family. Entrepreneur blood is running in the family. Her mom was a successful florist, followed by her older sister that is also involved in florist business. Her two little brothers are the musician. Mrs. Euis then have an idea of having her own organizing company that will bring her family closer, gathers her family to work together at once.

Time goes by and her interest in event organizing business develops even more. She decided to quit her job by the end of 2012 and decided to be fully involved in running the business. She is always interested in organizing things and people since she was little as she always managed to be the leader in the class and get involved in the school organization. Her very first big scale event organizing was when she organized the Banten Expo 2012, she received the much positive response from her co-workers and the society because of how successful the event was. That event was also a stepping

stone to her future success. At first, she was highly dependent on vendors, and hotels because of her lack of equipment. As her business grows, she started to do events without equipment vendors.

By the end of 2013, Mrs.Euis' daughter decided to join the business and helped her to create a bigger market and new lines of business. She then divided their services into four:

1. Celebrations: The celebration is focusing on fairs, parades, weddings, reunions, birthdays and anniversaries.
2. Business: The business service is focusing on tour and travel, conferences, business meetings, and seminars.
3. Promotions: The promotion service is focusing on product launches and political rallies.
4. Entertainment: The entertainment service is focusing on music entertainments and dance.

1.1.1 The Logo of ShipShape Organizer

This logo has a deep meaning for the company. The main color is red, means action and passion of the company to reach its goals. Three dots at the upper side represent Mrs. Euis Haeriah, her daughter and her sister which are the main driving force of the company. The organizer written in blue, represent company's stability and strength.

Figure 1.2

Company's logo



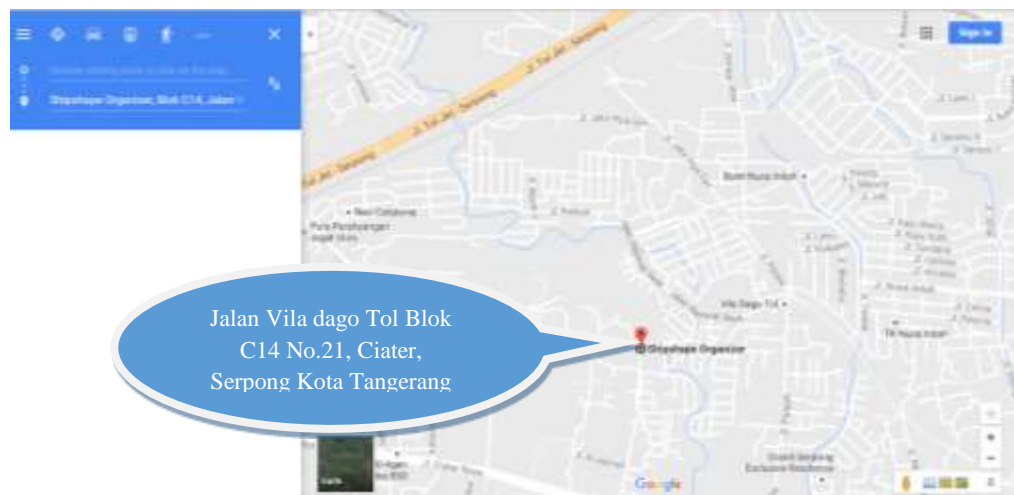
Source: Company's Internal (2011)

1.1.2 ShipShape Organizer Location

Shipshape Organizer office is located in Jalan Vila dago Tol Blok C14 No.21, Ciater, Serpong - Kota Tangerang Selatan, Banten. The location of Shipshape Organizer office is presented on Figure 1.3 below:

Figure 1. 3

Location of Shipshape Organizer office



Source: Google Maps (2016)

1.1.3 Vision and Mission of ShipShape Organizer

- a. Vision : Become a well-known Islamic creative event organizing company which can compete nationally and internationally.
- b. Mission : To assist and facilitate clients who want to hold events, by providing a good planning and assisting consistency and accurate fulfillment of the client's wishes, and competitive pricing for the quality of services offered.

1.1.4 Organizational Structure

In the figure 1.4 below, each division is handled by the family member of Mrs. Euis Haeriah, which mostly handled by woman. Each division is further explained below:

1) President Director

Mrs. Euis Haeriah is the president director of the company. She is also the founder of the ShipShape Organizer, organizing the business. She is the one who makes the strategies of the business and also has the biggest influence in the decision making in this business.

2) Executive Assistant

This business has its executive assistant to help and assists the president director to manage the business, the position filled by the aunt

of Mrs. Euis Haeriah, Mrs. Hilda Arbaiyah. She helped Mrs. Euis to develop this business.

3) Financial Officer

The financial flow in the business is handled by Mrs. Euis Haeriah sister, Mrs. Radina Aryanti.

4) Marketing Communication

The marketing management unit handled by Mrs. Euis Haeriah only daughter, Mrs. Mala Kurniahati. She is in charge to maintain the communication to the current customers and business partners, as well as the future customers and partners.

5) Project Unit Management

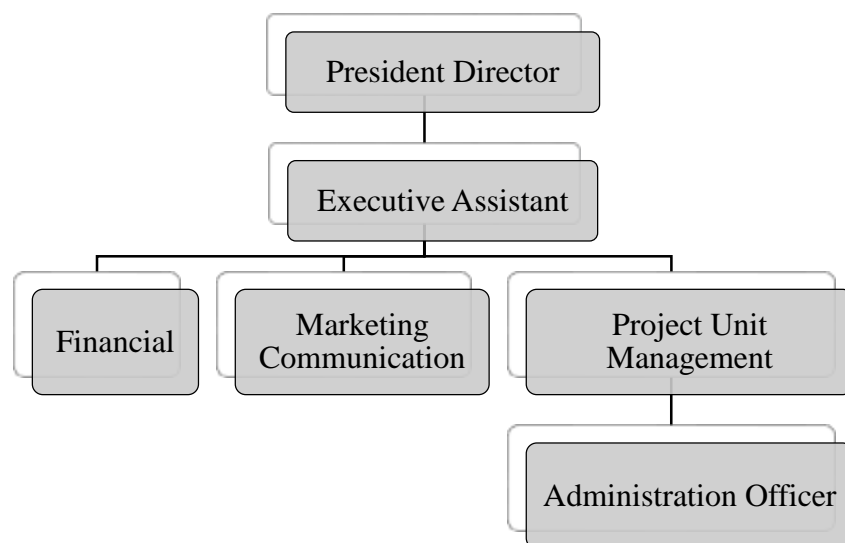
Project Unit management is handled by Mrs. Euis Haeriah brother, Mr. Dedy Saputra. The unit management has a duty to execute projects effectively and efficiently, enabling to tie project results to its business goals and make better compete in the markets.

6) Administration Officer

The administration officer is working under the project unit management and is managed by Mrs. Euis Haeriah brother in law, Mr. Santoso. He is in charge for all legal paper and contract of the event.

Figure 1.4

ShipShape Organizer Organizational Structure



Source: Company's Internal (2012)

1.2 Background of The Study

Business or entrepreneurship plays a major role in economic growth. Business and entrepreneurship are used interchangeably. Entrepreneurship is a part of Islamic economics and businesses. Entrepreneurship is the pursuit of opportunity beyond resources controlled. Prophet Muhammad SAW (PBUH) and his companions are examples of the business. There are a lot of Muslims that are successful entrepreneurs in the world and Islam always invites all Muslims to be innovative and active entrepreneurs.

According to (Kayed & Hassan, 2010), Islam itself may be considered an “entrepreneurial religion” in the sense that it enables and encourages entrepreneurial activity, i.e. opportunity pursuit, risk-taking, and innovation. Both the Holy Al - Quran and Sunnah emphasize the pursuit in this world.

Islam clearly supports trade and commerce including women as entrepreneurs through The Holy Al-Quran (The Holy Book for Muslims). Islamic entrepreneurship is doing business either through innovations and risk while adhering to some guidelines set by Islam that is by prohibiting dishonesty, greed, exploitation, monopoly, uncertainty, interest and transacting prohibited goods and services (known as haram) in a way to regulate profit accumulation. Prophet Mohammed (PBUH) himself managed some trade affairs for his wife, Khadija, who was one of the richest female traders in Mecca. The Holy Quran also has set some guidelines for Muslim women in doing business that is to give priority to their family first and foremost as the breadwinners are men while women are caretakers.

Islam established equality for both men and women; the area of business has been devoid of Muslim women as a whole. Muslim women were engaged in many kinds of business and they managed it. Prophet Mohammad (PBUH) himself encouraged women in various spheres of activities, trade, and commerce was one of them; his own wife, Siti Khadija is the example for Muslim woman entrepreneur.

Indonesia’s population is huge and is increasing every year. Based on data below, Indonesia's population until August 2016 has reached 261.634.562 people. The female population within the country is the highest, with more than 50% population.

Figure 1.5

Indonesia’s Population

261 634 562	Current population
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130 446 017	Current male population (49.9%)
131 188 544	Current female population (50.1%)
3 776 963	Births this year
2 353 466	Population growth this year

Source: <http://countrysmeters.info/en/Indonesia> (Cited on August 2016)

With such a great number of populations, unemployment and a low productivity have been one of Indonesia's most serious problems. And for years, entrepreneurship has been named as one of the best possible solutions to that. Entrepreneurship is a rapidly rising concern of a modern competitive economy and its contribution to an economy is viable recognized worldwide. Indonesia being a developing country is still on its way to understanding the need of self-employed people who can serve the nation, rather than being served by it. In the recent years the idea of self-employment has really increased up and many SMEs have emerged in Indonesia and contributing to its economic growth & development. Entrepreneurial activity contributes to the economy sector of a country and can create jobs. Indonesia has a great potential to develop women entrepreneurship.

With a great number of population that keeps increasing every year, Indonesia becomes one of the biggest countries with the highest rates of Muslim populations. Therefore, the Muslim population pays a huge contribution to the economy sector within the country.

Figure 1.6
Muslim Population

ASIA-PACIFIC**Countries with the Largest Projected Increase
in Number of Muslims, 2010-2030**

Countries	ESTIMATED MUSLIM POPULATION	PROJECTED MUSLIM POPULATION	PROJECTED NUMERICAL INCREASE
	2010	2030	2010-2030
Pakistan*	178,097,000	256,117,000	78,021,000
India	177,286,000	236,182,000	58,897,000
Bangladesh*	148,607,000	187,506,000	38,898,000
Indonesia*	204,847,000	238,833,000	33,985,000
Afghanistan*	29,047,000	50,527,000	21,480,000
Iran*	74,819,000	89,626,000	14,807,000
Turkey*	74,660,000	89,127,000	14,467,000
China	23,308,000	29,949,000	6,641,000
Uzbekistan*	26,833,000	32,760,000	5,927,000
Malaysia*	17,139,000	22,752,000	5,613,000

* Muslim-majority country
Population estimates are rounded to thousands.
Figures may not add exactly due to rounding.

Pew Research Center's Forum on Religion & Public Life
The Future of the Global Muslim Population, January 2011

Source: <http://www.pewforum.org/2011/01/27/future-of-the-global-muslim-population-regional-asia> (Cited on September 2016).

Statistical data based on gender segregation is not applied in Indonesia that leads to lack of concrete evidence about the proportion of women entrepreneurs in SMEs and their contribution to the economy. According to the IFC report of 2011 "Strengthening Access to Finance for Women-Owned SMEs in Developing Countries (Improving Access to Finance for SMEs belonging to Women in Countries Developing Countries)" indicates that the ratio of formal employment of women is correlated with the proportion of SMEs belong to women.

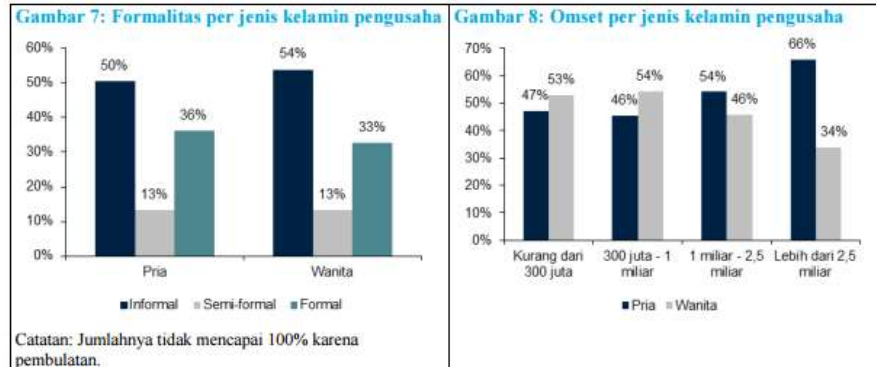
In 2009, the Survey of the Company by the World Bank found that 42.8% of formal SMEs owned by women. At the same time, the formal employment of women was 46.7%. With formal employment ratio of 47.0% in 2013, it is estimated that 43% of formal SMEs in Indonesia are owned by women. (No.7 Figure 1.7).

As in many other countries, Indonesian women tend to have a small business. In applying the national definition of SMEs, the survey found that 52.9% micro, 50.6% and 34.0% of small businesses medium-sized enterprises in urban areas are owned by women (No.8 Figure 1.7). Assuming that this proportion has not changed during 2013-2015, women-owned small businesses contribute Rp 443 trillion (USD 36.5 billion)

and medium-sized enterprises belonging to women Rp 421 trillion (USD 34.6 billion) in Indonesia's GDP in 2013, or 9.1% overall.

Figure 1.7

SME in Indonesia



Source: http://www.ifc.org/wps/wcm/connect/175f322d-ae1f-4f8d-9e32-79511247edaa/SME+Indonesia_Final_Ind.pdf?MOD=AJPERES (Cited on August 2016)

According to (Tambunan, 2010), Indonesian business women faced discrimination, which includes removal of their business places, exploitation such as illegal charge by authoritative agents such as the police or security officers, and vulnerability to price rise, particularly raw materials price rise; mainly because they are weak economy players, have lack of education, heavy household chores and legal traditions, customs, cultural or religious that impose constraints on the extent to which women can open or operate their own businesses. They can constrain women's activities directly, for example by not allowing them to run their own business, or to work outside home, or to do jobs that involve contact with or managing men, or simply they are not allowed to leave their home alone. He also stated that the constraints faced by women-owned Indonesian SMEs in respective to main aspects of the business that is access to finance, market, training, infrastructure, and technology.

Islamic entrepreneurship is doing business or business by innovations and risk and by strict guideline set by Islam to regulate profit accumulation by prohibiting dishonesty, greed, exploitation and monopoly. The Prophet (PBUH) explained that a person acquiring any unlawful profit is a sinner. Muslim entrepreneurs are permitted and encouraged to involve only in morally accepted and socially desirable productive business activities. Activities that involve alcohol, drugs, usury, prostitution, gambling, and highly speculative business behavior are strictly prohibited.

In Islam, there is no separation between entrepreneurial activities and religion as Prophet Muhammad SAW is a successful entrepreneur Himself. Islam has its own entrepreneurship characteristic and guiding principles based on al-Qur'an to guide entrepreneurship operation.

شُكْرًا دَاوُدَ آلَ اعْمَلُوا

"Work O family of David in gratitude." And few of My servants are grateful. (Saba': 13)

Islam encourages all the Muslims to engage in the business activities. There are many hadiths narrated on this subject, which is included: *"It was narrated from Ismail bin 'Ubaid bin Rifā'ah, from his father, that his grandfather Rifā'ah said: "We went out with the Messenger of Allah SAW and the people were trade early in the morning. He called them: "O merchants!" and when they looked up and craned their necks, he said: "The merchants will be raised on the Day of Resurrection as immoral people, apart from those who fear Allah and act righteously and speak the truth (i.e. those who are honest)." (Narrated Ibn Majah and Tirmidhi).*

According to (Nayeam, 2006), Muslim entrepreneurs should differ from other entrepreneurs in their motives and aims. It is hoped that if they are able to manage their business successfully, they should also have good performance in terms of faith and belief towards Allah the Almighty.

Based on the statement above, there are certain characters that differs Muslim entrepreneur and non-Muslim entrepreneur. Islam makes sure it fulfills an important need by providing the means to satisfy both physical and spiritual need by establishing a framework for behavior and providing a sense of existence. Islamic moral and ethical values are incentives to achieve the greatness of spirit, helping to develop tolerance and empowering with adaptive capacities in response to life's challenging events. Islam provides the individual with a sense of self-respect and family values and promotes a unified society in a brotherhood imbued with social responsibility. Allah says: *"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy (Al-Hujurāt 49: 10)"*.

According to (Pareek, 1992), female who play an intriguing role by frequently interacting and actively adjusting herself with socio-financial and support spheres in society is called women entrepreneur. Women entrepreneurship means the enterprise established and managed by women. An enterprises which involved women as an entrepreneur activities, the registered owner of the enterprises as well as is the main

responsibility and decision-making power. The involvement of women in different entrepreneurial behavior has recognized them in societal, financial and cultural activities. Islam established equality of both men and women; the areas of business have been devoid of Muslim women as a whole. Muslim women were engaged in many kinds of business and they managed it. Prophet Mohammad (PBUH) himself encouraged women in various spheres of activities, trade, and commerce was one of them; his own wife Khadija is the example for Muslim women entrepreneur.

According to (Oukil, 2013), the role of religion (Islam) is that it imposes some restrictions on doing business for Muslims while behaving religiously. The imposed limitations are wanted essentially for the benefit of the concerned people or parties. Naturally, the absence of such laws and boundaries could easily lead people or organizations to behave in abnormal ways, which will create excesses, abuses, and conflicts. From that statement, we can see that Islam sets guidelines for Muslims to consider while doing the business, which is also applicable for a woman entrepreneur.

According to (Ullah, Mahmud, & Yousuf, 2013) Islam established the highest right of the women, Islam allows women entrepreneurship but fulfilling of rules which protect the women. First, Women must take consent from her guardian or husband (if married), who may offer a broader perspective on how her activities may influence the family and its functioning. Secondly, a woman must ensure that her home and children are properly cared for. Her husband may be of assistance in this area, or outside help may be employed. Thirdly, care must be taken to choose the business that is appropriate and fits with her skills. Obviously, any work that deals with forbidden activities, services, or product available. Fourthly, any activities that prevent her from fulfilling any of her Islamic obligations, like Hijaab or Prayer, for example, is not an option to be considered. Fifth: Hijab- Women's Dress in Islam are categorized into seven, first the clothing must cover the entire body, only the hands and face may remain visible. Second, the material must not be so thin that one can see through it. Third, the clothing must hang loose so that the shape or form of the body is not apparent. Fourth, the female clothing must not resemble the man's clothing. Fifth, the design of the clothing must not resemble the clothing of the non-believer women. Sixth, the design must not consist of bold designs which attract attention. Seventh, the clothing should not be worn for the sole purpose of reputation or increasing one's status in society.

In Islam, woman modesty requires them to wear the hijab. Hijab is a scarf that covers their hair but let the face shown. The hijab, a strong signal of fidelity to Islam,

accords its wearer respect, protection, and all of the privileges due to the faithful. It is, therefore, likely that female entrepreneurs who wear the hijab will receive preferential access to business networks.

Allah has stated in the Quran that women must guard their modesty. *"Say to the believing women that they should lower their gaze and guard their modesty ; that they should not display their beauty and ornaments except what must ordinarily appear thereof. "* (An Nur: 31)

From the verse mentioned above, it is clearly shown that Allah has given us guidance through the Quran and Sunnah, Which He also gave us the logic and common sense for us to apply these in our everyday life. However, Allah is not unreasonable and understands the mankind's weakness.

ShipShape Organizer was established by Mrs. Euis Haeriah in 2011, it was firstly based at her place, at Perumahan Taman Banten Lestari, Serang – Banten. In the beginning, Mrs. Euis Haeriah was a normal working woman with a normal working hour. She grew up in an entrepreneur family, her mother was a successful florist. She loves the idea of being self employed like her mother, so that she can be focus on the family more. As she grew older, married and having a child, her priority changes. She always had the idea of being an entrepreneur just like her mother, so that she can really focus raising her only child and assisting her husband, which mainly works from home office as a notary. During her early career, she managed to work at some companies to gain some experiences. By the age of 30 she began to question her interest in working for a company. She then used her experience and channel to create the business.

This study aims to provide an overview on the psychological characteristics of women entrepreneur from the Islamic perspective. This study attempts to look at entrepreneurship as a business organization that aims to generate economic and social values. In Islam, the success of a business entity depends on a combination of ethics, social, environmental, and economics according to Islamic religious laws. The laws related to women entrepreneurship and their entrepreneurial roles in social change are analyzed.

Based on the condition above, the author is willing to do a deeper analysis regarding the identification of the psychological characteristic the woman entrepreneur. The researcher is focusing the research on Mrs. Euis Haeriah as the owner of ShipShape Organizer, a Muslim woman-owned company.

This research conducted to see that Islam is not opposite with entrepreneurship and not against woman entrepreneurship. Therefore, the title chosen for this research is: IDENTIFICATIONS OF PSYCHOLOGICAL CHARACTERISTIC OF SUCCESSFUL MUSLIM WOMAN ENTREPRENEUR IN ISLAMIC PERSPECTIVE (Case Study Of Mrs. Euis Haeriah The Founder Of Shipshape Organizer 2016).

1.3 Problem Identification

When she decided to be an entrepreneur, she is ready for challenges ahead. Being a Muslim women entrepreneur has its own challenges and problems. Mrs. Euis Haeriah from ShipShape Organizer was chosen as the object study in this research to identify the psychological characteristics of a Muslim woman entrepreneur. The fundamental problem encouraging this research is the crucial need to develop an understanding of nature and problems faced by Muslim women entrepreneurs which happened to be a wife and a mom and their prospects on the very issue of their entrepreneurship career.

1.4 Research Questions

Though Women entrepreneurship is not a new dimension of the entrepreneurial world, but the involvement has attracted much attention today. Islam is a complete code of life of a Muslim. The question is to identify how the psychological characteristic play its role in Muslim woman's entrepreneur in Islamic perspective.

1.5 Research Objectives

The basic objective of this study is to identify the psychological characteristics towards Muslim woman's entrepreneurs in Islamic perspective.

1.6 Research Benefits

1.6.1 Theoretical Aspect

The result of this research hopefully can give:

- a. Useful information to explore the knowledge about the problem.
- b. Prospect and characteristic as a Muslim woman entrepreneur in Indonesia, especially in event organizing industry in BSD City.
- c. Also additional literature for woman entrepreneur research and for event organizing industry.

1.6.2 Practical Aspect

This study can be a reference for:

- a. Students who wants to do a research about Muslim woman entrepreneur.
- b. Practitioner.
- c. Woman entrepreneur or small-medium Muslim business who wants to grow their business by exploring their own entrepreneurial strategies.

1.7 Research Scope

1. The object of the study is ShipShape Organizer.
2. The location of the object study is in ShipShape Organizer Office, BSD City, Tangerang- Banten.
3. The subject of this study is a Mrs. Euis Haeriah, Muslim woman entrepreneur at ShipShape Organizer.

1.8 Systematical Writing

Below is the outline of this business research which later on would be contained the analysis and planning of the café that applies augmented reality.

1. Chapter I: INTRODUCTION

This chapter consists of Research Overview, Background of the Study, Problem Statement, and the Purpose of Research, which become the cornerstones for this research.

2. Chapter II: LITERATURE REVIEW AND SCOPE OF RESEARCH

Chapter II describes the theories that will support this research. This part also contained the Research Framework of this project.

3. Chapter III: RESEARCH METHODOLOGY

In this chapter, the subject matters are Research Methods, approaches, and analysis techniques to explain and answer the problem.

4. Chapter IV: ANALYSIS AND RESULT

This chapter contains discussion and explanation regarding this research based on the analysis that done in this project, and elaborates the theories that already stated in Chapter II.

5. Chapter V: CONCLUSION AND RECOMMENDATION

Consist of the restatement of the problem, brief description and procedure, principal findings and conclusions, and recommendations for a further research.