

# Islamic Marketing Strategy on Beef Sales at Muka Market, Cianjur Regency

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## Abstract

The level of community need for animal food is still quite high because animal food is one of the main ingredients in meeting the nutritional needs of the community. This article examines how the implementation of an Islamic-based marketing strategy is carried out by one of the traders at the Muka Market, Cianjur Regency. The research method used is qualitative with the type of field research. Sources of data obtained from primary data and secondary data, with data collection used are interviews, document review, and observation, as well as analysis techniques with descriptive analysis method. The results of the discussion that in general H.Salim's trading kiosks have implemented the sharia concept and implemented sharia-based marketing strategies well following the example of the Prophet Muhammad SAW. In analyzing the marketing strategy carried out using a SWOT analysis (strengths, weaknesses, opportunities, and threats), the results obtained are that several things must be improved, such as management patterns and promotional strategies to maximize the level of profits obtained.

**Keywords:** *Beef Sales, Islamic Marketing Strategy; marketing strategy.*

## INTRODUCTION

The need for food is a primary need for humans, so the availability of food to meet these needs must always be guaranteed. The purpose of meeting food needs is to support human survival, allowing humans to grow, develop, and carry out daily activities. The need for food with protein as a supplement can meet human nutritional needs (Hidayati and Gusteti, 2016). With economic growth and population growth, the demand for protein foods also increases, one of which is animal protein. Furthermore, increases in income, lifestyles, and changes in tastes or preferences can affect the amount of animal protein food people need (Hidayat, 2019).

In Indonesia, food is a staple in household expenditures. According to data from the Central Statistics Agency (BPS), demand for beef is increasing in every province, including West Java. In 2020, beef production in West Java increased to 82,947.88 tons, compared to 79,481.14 tons in 2019 (Statistics, 2020). This indicates that the people of West Java still enjoy beef as a protein source.

This increased demand for beef is due to Indonesia's growing population and rising living standards. Consequently, local beef production cannot meet or exceed public demand, a situation known as excess demand. This situation impacts price stability, leading to an increase in local beef prices. Therefore, the government has implemented a policy to address the low local beef supply and suppress market prices by importing beef. Beef shipments are packaged frozen, making imported beef relatively cheaper compared to fresh beef (Ramang, 2021). The nutritional content of imported frozen beef is similar to that of fresh beef commonly found on the market, although the price range differs significantly (Baraja and Fariyanti, 2018).

Given this phenomenon, there is a potential opportunity for retail beef traders to implement marketing strategies to optimize sales. Marketing strategies are implemented by considering both internal and external factors. Internal strategies encompass the strengths and weaknesses of beef marketing, while external strategies address factors that represent opportunities and threats.

Modern marketing is characterized by various efforts to achieve high profits. This has led to the emergence of business actors who ignore business ethics and prioritize profit. These practices include deception in marketing products, undermining competitors, and other unethical practices. Yet, a crucial aspect of any business is building customer loyalty, so consumers have confidence in the quality of the business's products (Ananda, 2021). As is known, such marketing practices were practiced thousands of centuries ago by Muhammad (before he was sent as a Prophet).

Markets are places where sellers and buyers meet, allowing supply and demand transactions for products (Maharani, 2021). Cianjur's Muka Market is one of the most extensive and busy traditional markets, located in the center of Cianjur, offering a wide variety of food needs. The H. Salim beef stall is one of the combination beef vendors (local and imported) located in the Muka market area of Cianjur Regency.

Therefore, the author is interested in examining how to implement Sharia-based beef marketing strategies and analyzing their implementation. The research object was one of the vendors in the Muka market in Cianjur Regency, namely the H. Salim beef stall.

## LITERATURE REVIEW

### Islamic Marketing Strategy

According to Buton (Ramang, 2021: 9), a marketing strategy is defined as a company's plan for developing its business by obtaining desired consumer output through market research, then developing new products, distributing them, and promoting them, with the goal of maintaining the company's existence in global competition. According to Kotler, operations within a marketing strategy are at both the strategic and tactical levels. Strategic marketing determines market share and value proposition based on an analysis of the best market opportunities, including segmentation, targeting, and positioning. Tactical marketing, on the other hand, identifies market tactics, products, promotions, merchandising, pricing, sales mix, and services (Ramang, 2021).

Marketing strategy serves as the marketing logic within a business unit, with the aim of achieving marketing objectives. According to Sofjan Assauri (Suindratwati, 2015), a marketing strategy is a comprehensive and integrated plan in the marketing field, which serves as a guide for implementing activities to achieve a company's marketing objectives.

Syakir Sula (Sula, 2006: 12) argues that a marketing strategy is a statement (explicit or implicit) about the process of achieving the objectives of a brand or product line. Another definition of a marketing strategy is a series of goals and objectives, policies, and regulations that provide direction for marketing efforts at each level over time, along with guidelines and allocations, especially in response to changes in competition, the environment, and circumstances.

A marketing strategy is defined as a statement that provides guidance regarding the direction of various efforts that are essential to achieving predetermined goals. One important element in a marketing strategy is the marketing mix, a series of combinations of several elements used to achieve marketing objectives. According to McCarthy, the primary marketing elements are product, price, place, and promotion (Dianti and Widati, 2020).

According to Kertajaya, Islamic marketing is a business strategy that encompasses all company activities, including the process of creating, offering, and exchanging value between producers, companies, or individuals, in accordance with Islamic law.

The importance of Islamic marketing is related to the market's function as a means for buying and selling. The existence of an open market provides an opportunity for the public to participate in price determination, so that prices are determined by the community's actual ability to optimize production factors (Fajriyah, 2018: 64). Sharia-based marketing is a business strategy imbued with sincerity, seeking only Allah's pleasure, so that every activity and transaction is considered an act of worship. As Allah SWT says in Surah Al-An'am, verse 162:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say: "Indeed, my prayer, my worship, my life, and my death are for Allah, Lord of the worlds."

Marketing strategies must be implemented properly and correctly, taking into account the surrounding environment, without any attempt to harm either party. Likewise, the principle of marketing a product must be based on the consent of both parties, and the transaction must be conducted with full awareness of their choices. Therefore, a transaction is considered invalid if it lacks mutual consent. Allah SWT's word in Surah An-Nisa verse 29:

لَا يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

You who believe, do not consume one another's wealth unjustly, except by way of business conducted by mutual consent. And do not kill yourselves; surely Allah is Most Merciful to You.

### Internal Environment

To analyze the internal environment, a Marketing Mix Strategy method can be used. This is a set of variables used by companies to influence consumer responses. These variables include:

#### 1. Product

This is anything that provides value, benefits, and satisfaction in the form of goods and services in the target market. Product elements include: logo/motto, brand, packaging, label, variety, quality, packaging form, size, service, guarantees, and returns (Ramang, 2021).

The Prophet Muhammad's practice regarding product variables was to always explain the quality of the product being sold, ensuring that the product ordered by the customer always matches the purchase. If it is not suitable, the customer has the right to cancel or continue the transaction.

#### 2. Price

This is the amount of money a buyer pays to obtain a product offered by a seller. Pricing is crucial for a company's profitability and also influences marketing strategy, product demand, and sales. Therefore, setting an inappropriate price will be detrimental to the company; if the price is too high, the product will be less competitive than competitors. The goal is to survive, maximize profits, expand market share, product quality, and competition (Suindratwati, 2015). Factors influencing pricing include raw materials, production costs, marketing costs, and government regulations. Likewise, external factors include the price of similar products, the influence of substitute and complementary products, and discounts

for distributors and consumers (Assauri (Ramang, 2021)).

Sharia law prohibits setting sky-high prices, but profit margins must be within reasonable limits. Islam prohibits price wars with the intention of undermining competitors, so sellers must be able to create a competitive advantage for their products. The Prophet Muhammad instructed entrepreneurs to be firm in setting prices and to perfect measurements and weights.

### 3. Place/Distribution

This refers to the area where the product is distributed. Distribution is a series of units related to the process of making a product/service ready for consumption. Intensive distribution can save consumers time, provide a convenient location, and facilitate access to services anytime and anywhere. Increasing value in distribution will encourage customers to make purchasing decisions, increase customer satisfaction, appreciate quality, and increase brand loyalty (Soraya (Ramang, 2021)).

Islam prohibits individuals or intermediaries from bypassing distribution channels by intercepting village traders who want to sell their goods to cities, with the aim of lowering prices for personal gain. The Prophet emphasized that the distribution process must comply with mutually agreed-upon rules and that no party, including producers, distributors, agents, retailers, or consumers, should be disadvantaged.

### 4. Promotion

According to Kismono (Kasymir et al., 2019), promotion is an effort undertaken by the market to influence others to participate in exchange activities or provide information about the products or services offered (Kotler and Keller, 2020). Elements that must be considered in promotion include advertising, sales promotions, events and experiences, public relations, interactive marketing, word of mouth, and personal selling.

Currently, many entrepreneurs use promotional methods that extol their products and denigrate those of competitors. Many counterfeit products are even marketed, giving competitors a negative public image. Yet, all of these efforts are prohibited in Islamic teachings, as they can harm others. The Prophet Muhammad used cultural media, or social gatherings, to promote his products. The social gatherings he used were able to generate substantial profits. The practice of person-to-person promotion is not limited to buying and selling, as the intention of buying and selling is based on worship and mutual assistance. The existence of social gatherings can influence customers, fostering greater trust and fostering heart-to-heart business relationships.

## External Environment

Customers, customers are consumers who purchase or use services repeatedly, as a result of the satisfaction they receive from the seller or service provider. Customers are a crucial element in maintaining the sustainability and profitability of a business. Without regular customers purchasing a product, a business faces a high level of risk. Initially, customers are casual consumers who try a business's product, then make repeat purchases due to a mutually beneficial partnership between the seller and the buyer (Fatihudin and Firmansyah, 2019: 202).

### b) Suppliers

A supplier is an individual or company that sells products to other businesses for further processing, resulting in added value and profit after the product is sold. Suppliers are an element in a business that influences business performance. Therefore, the relationship between a business owner and a supplier is not merely a trade relationship or raw material purchasing activity, but rather a deeper relationship, making the supplier part of the company or an extension of the business's production line. This impacts smooth deliveries because the supplier prioritizes our business based on the established good relationship (Marina et al., 2017: 179).

Competitors, competitors are businesses that sell the same or similar products to ours. Competitors are of two types: strong competitors and weak competitors. Every business owner must monitor their competitors' businesses in terms of product components, pricing, product quality improvements, and other factors. So that we can compare and analyze the advantages and disadvantages of the products we sell, in order to obtain maximum profits (Inayah et al., 2021: 134).

## **Islamic Marketing**

### **Characteristics**

Among the marketing characteristics of the Prophet Muhammad, according to Junaidi (Abdillah, 2019: 157), are:

#### **1. Theistic (Belief in God)**

The distinguishing and distinctive characteristic of the Prophet Muhammad's business practices was his religious nature. The Prophet's views were based on two perspectives: the present (life in this world) and the future after death. The emphasis in his divine character is on *ihsan* (goodness) in business, thus providing *maslahah* (common good), avoiding environmental damage, realizing truth, and destroying evil. These characteristics align with the true needs of the times, namely upholding the principles of honesty, empathy, love, and caring for others.

#### **2. Ethical (Akhlaq and Morals)**

The Prophet Muhammad's character of truthfulness, trustworthiness, wisdom, and communication are the principles that became the pillars of his success in business. All these principles are universal and can be accepted by humans anytime and anywhere. Therefore, the Prophet's teachings aim to build human life based on the values of virtue (*ma'ruf*) and cleanse it from various evils (*munkar*).

#### **3. Humanism (Humanity)**

The Prophet Muhammad envisioned that all business activities should be based on the principle of making things easy and not making things difficult. Islamic teachings aim to elevate human dignity, preserve and nurture human nature, and curb animalistic tendencies. Humanistic values create controlled and balanced individuals, who are not greedy by justifying any means, not happy at the suffering of others, and lacking social sensitivity.

## **Concepts**

Meanwhile, the trade and marketing concepts taught by the Prophet Muhammad (peace be upon him) include (Abdillah, 2019: 131):

1. Honesty and trustworthiness (amanah)

Honesty is a characteristic of the Prophets and is the pinnacle of morality and the most prominent characteristic of believers. Honesty is the most important trait for a businessperson who is blessed by Allah, and this will be reflected in the ability to carry out the mandate entrusted to him.

2. Professionalism

This means placing people according to their expertise and abilities.

3. Loyalty to Customers

The Prophet Muhammad (peace be upon him) placed great emphasis on customer satisfaction. Therefore, in practice, sellers must explain the condition of the product if there are any defects.

4. Transparency

Transparency is a factor that contributes to blessings for both sellers and buyers. Therefore, in practice, the Prophet Muhammad implemented and enforced the concept of khiyār in business, which allows the parties to continue a sale or cancel it due to certain circumstances. The concept of khiyār is a form of transparency between the two parties in modern marketing.

5. Service

The Prophet Muhammad (peace be upon him) did not sit idly by and enjoyed serving those around him.

According to Muhammad, marketing ethics in the context of products include: (a) Halal and ethical products, (b) Useful and needed products, (c) Products with economic potential or benefits, (d) Products with high added value, (e) Economic and social scale, and (f) Products that satisfy the community.

### **SWOT Analysis**

SWOT analysis is an effort to systematically identify various factors in formulating a company's strategy, using strengths, weaknesses, opportunities, and threats. SWOT analysis is also used as an appropriate instrument in conducting strategic analysis. Its suitability lies in the ability of company strategists to maximize the role of strengths, capitalize on opportunities, and serve as a tool to minimize emerging weaknesses and threats (Mulyani, 2019).

According to Harrison (in Indrawati et al., 2019: 15), there are four stages in a SWOT analysis:

- a. Collecting data from the internal and external environment.
- b. Separating the obtained data into four groups: strengths, weaknesses, opportunities, and



- threats.
- c. Generating various alternative activities for consideration in business development efforts.
- d. Integrating the SWOT analysis results with the decision-making process to implement the best business program.

## THEORETICAL FRAMEWORK

This study is grounded in the integration of Islamic marketing theory and conventional marketing concepts, emphasizing the role of ethical and spiritual dimensions in shaping market behavior. The theoretical foundation seeks to explain how Islamic values influence marketing strategies and consumer decisions in the context of beef sales at Muka Market, Cianjur Regency.

Islamic marketing theory is derived from the principles of *maqāṣid al-sharī'ah*, which aim to promote welfare (*maslahah*) and prevent harm (*mafsadah*). Within this framework, marketing activities are not solely oriented toward profit maximization but are directed toward the attainment of ethical and spiritual objectives. The values of honesty (*ṣidq*), trust (*amānah*), justice (*'adl*), and social responsibility (*ukhuwwah*) become guiding principles in all marketing practices. As Alserhan (2011) explains, Islamic marketing integrates moral and religious considerations into business operations, ensuring that products, services, and communications comply with Shariah principles. In the context of beef marketing, this means ensuring that products are halal-certified, slaughtered according to Islamic procedures, and sold in ways that uphold fairness, transparency, and ethical conduct. Sellers are prohibited from engaging in deceit (*gharar*), fraud (*tadlīs*), or exploitative pricing (*riba*), as such practices contradict Islamic business ethics (Khan & Al-Hyari, 2012).

The classical marketing mix theory proposed by McCarthy (1960)—comprising product, price, place, and promotion—provides a foundational structure for understanding marketing practices. However, within an Islamic framework, these four elements are reinterpreted through Shariah compliance and moral dimensions. The product must fulfill halal requirements and uphold the concept of *ṭayyib* (wholesomeness), ensuring quality, cleanliness, and lawful origin. Price should be established through just and equitable principles, balancing producer welfare and consumer affordability, in accordance with the Islamic value of *'adl*. The place or distribution process must preserve ethical standards, hygiene, and transparency, guaranteeing that the halal integrity of the product is maintained throughout the supply chain. Promotional activities, likewise, must be conducted truthfully, avoiding manipulation or false claims, thereby reflecting the value of *ṣidq*. Wilson and Liu (2011) argue that Islamic marketing transforms the conventional marketing mix into an ethically conscious model that merges material and spiritual accountability.

Islamic consumer behavior is also shaped by a combination of material needs and spiritual consciousness. Consumers make purchasing decisions based not only on price or quality but also on religious adherence and social responsibility. This perspective resonates with Ajzen's (1991) Theory of Planned Behavior, which posits that attitudes, subjective norms, and perceived behavioral control determine individual actions. When contextualized within an Islamic setting, these determinants are influenced by religious values and communal expectations. Muslim consumers at Muka Market, therefore, may be more inclined to support sellers who demonstrate piety, honesty, and adherence to Islamic values. As Saeed et al. (2001) suggest, Islamic consumer decision-making reflects a balance between rational economic motives and the moral obligation to act in accordance with divine guidance.

The integration of Shariah ethics within market dynamics underscores the interconnection between moral conduct, community welfare, and business sustainability. Ethical values are not merely idealistic but serve as functional elements that build long-term trust and mutual benefit between sellers and buyers. Within traditional markets such as Muka Market, these values are reinforced through local culture and social cohesion, aligning with the Islamic concept of *ukhuwah Islamiyah* (brotherhood). The commitment-trust theory proposed by Morgan and Hunt (1994) supports this interaction, emphasizing that mutual commitment and trust are essential components of sustained market relationships.

Conceptually, this theoretical framework proposes that Islamic marketing principles—characterized by Shariah compliance, ethical integrity, and halal assurance—influence the formulation of marketing strategies, particularly in relation to the product, price, place, and promotion. These strategies, in turn, affect consumer trust and purchasing behavior, ultimately contributing to sustainable economic welfare and community well-being (*maslahah*). The interrelationship among these components reflects the holistic nature of Islamic marketing, where spiritual, ethical, and economic objectives converge to form a balanced and just marketplace.

## PREVIOUS RESEARCH

Several previous studies have explored the implementation of Islamic marketing strategies and business ethics in various business contexts. Collectively, these studies provide valuable insights into how Islamic principles guide marketing behavior, ethical practices, and sales performance.

A study conducted by Suindratwati (2015) entitled “Islamic Marketing Strategy in Improving Sales: A Case Study of Jesy Muslim Fashion Store, Bapangan Mendenrejo, Blora” revealed that the store applied both conventional and Islamic marketing strategies. The Islamic marketing characteristics adopted included *tawhid* (oneness of God), ethics (*akhlaq*), realism, and humanism. The store also upheld Islamic business ethics by ensuring that products were halal and *thayyib* (pure and beneficial), economically viable, socially valuable, and able to meet societal needs. Furthermore, the marketing practices followed the Prophet Muhammad’s example, encompassing segmentation, targeting, positioning, and the marketing mix.

Similarly, Eriza Yolanda Maldina (2016) in her research titled “Islamic Marketing Strategy in Improving Sales at Calista Boutique” found that Calista Boutique integrated conventional marketing concepts with Islamic marketing strategies. The boutique implemented the core characteristics of Islamic marketing, adhered to Islamic business ethics, and emulated the Prophet’s marketing practices, which are rooted in the moral attributes of *shiddiq* (truthfulness), *amanah* (trustworthiness), *fathanah* (intelligence), and *tabligh* (communicativeness). This approach fostered ethical business interactions and customer trust, resulting in increased sales and consumer loyalty.

In a related study, Lilis Wahidatul Fajriyah (2018) conducted research titled “Marketing Strategies to Improve Sales of Tahu Baxo Ibu Pudji Ungaran from the Perspective of Islamic Economics.” The findings indicated that the company had effectively implemented Islamic marketing strategies characterized by the principles of divinity (*tawhid*), ethics (*akhlaq*), and humanism. The marketing practices of Tahu Baxo Ibu Pudji Ungaran reflected the Prophet Muhammad’s model through clear market segmentation and targeting based on ethical and religious values. This demonstrates that small and medium-sized enterprises can integrate Islamic ethical principles into practical marketing strategies to achieve competitive advantage.



A more recent study by Putri Maharani (2021) titled “Analysis of the Application of Islamic Business Ethics in the Implementation of Cattle Sales at Batusangkar Livestock Market” examined the ethical dimensions of cattle trading. The study found that the application of Islamic business ethics was still partial and not yet fully institutionalized. Although most traders practiced honesty, a few still engaged in deceptive practices due to limited understanding of Islamic business principles and the prioritization of material gain. Moreover, buyers often lacked awareness or knowledge about Islamic ethical standards in livestock transactions. This research highlighted the importance of religious education and ethical awareness in promoting fair trade within traditional markets.

Another relevant study by Ahmad Anugrah Ramang (2021) entitled “Beef Marketing Strategy at CV. Awal Putra Ma Rangga Malili” analyzed both internal and external factors affecting beef sales. The availability of sufficient stock and the growth of the local culinary industry were identified as key determinants of sales performance. The study proposed several strategic priorities to enhance marketing outcomes, including promotional activities through brochures, banners, and social media advertising; improving product quality through better processing and packaging; obtaining certification from BPOM and MUI; maintaining consumer loyalty; and diversifying beef product varieties to attract wider market segments. These strategies demonstrated how both business-oriented and ethical considerations contribute to sustainable growth in the halal meat industry.

Collectively, these studies emphasize that Islamic marketing strategies are not limited to compliance with halal standards but extend to the internalization of Islamic values in all business processes. Ethical conduct, honesty, trust, and social responsibility form the foundation of Islamic marketing, leading to both economic success and spiritual satisfaction. Moreover, the research findings highlight that effective marketing practices inspired by the Prophet Muhammad’s example can enhance business credibility and consumer trust, particularly in industries dealing with halal products such as fashion and meat sales.

## METHOD

This article falls into the qualitative research category and utilizes fieldwork, resulting in descriptive data in the form of written and oral data from the research object and the research subject (Moleong, 2011). The data source, referred to as the data acquisition subject, utilizes primary data from beef stall owners, as well as secondary data obtained from books, electronic journal articles, and other documents related to Islamic marketing strategies. The data collection techniques used were interviews, document review, and observation. The data analysis technique employed descriptive analysis, which begins with the discovery of empirical facts or events, then is reviewed and analyzed to produce conclusions and generalizations (Narbuko and Ahmad, 2007). The stages carried out are organizing data, grouping data and categorizing data according to the provisions, compiling data, interpreting and the final stage is drawing conclusions.

## RESULTS AND DISCUSSION

The findings of this study reveal that the implementation of Islamic marketing strategies at H. Salim’s beef stall in Pasar Muka, Cianjur Regency, is reflected through both internal and external marketing environments, guided by the principles of Islamic ethics and Shariah compliance.

The internal marketing environment can be analyzed through the marketing mix framework, which includes product, price, place, and promotion. In the product aspect, Islamic marketing

emphasizes clarity and honesty in communicating both the strengths and weaknesses of a product. The products sold by H. Salim include local and imported beef, each with distinct characteristics. Local beef is sold fresh, obtained directly from the slaughterhouse at night, while imported beef is sold in frozen form. During the COVID-19 pandemic, consumer demand decreased sharply—by around 50 percent—yet the business continued to prioritize quality. Consumers generally evaluate beef based on tenderness, fat content, texture, flavor, and aroma. H. Salim's marketing strategy centers on maintaining product quality to meet each customer's specific preferences. Customer service is emphasized through careful attention to orders and flexibility in meeting customer needs. When dissatisfaction arises, H. Salim applies the Islamic principle of *khiyar* (the right to choose) by offering fair alternatives, demonstrating integrity and ethical responsibility in trade.

Pricing decisions are made according to the Islamic principle of mutual consent, allowing the market to operate within fair mechanisms of supply and demand. The price of beef often fluctuates due to variations in livestock supply, feed costs, and economic conditions. Local beef generally sells for about IDR 120,000 per kilogram at retail and IDR 115,000 at wholesale, while imported beef ranges between IDR 80,000 and IDR 95,000. Although H. Salim offers slightly lower prices than competitors, product quality is never compromised. This strategy strengthens customer loyalty, particularly among long-term clients such as restaurant and food-stall owners who rely on a steady beef supply.

Distribution practices also follow Islamic guidelines, which prohibit exploitative middlemen and require transparent, mutually beneficial transactions among all parties. H. Salim conducts his business at Pasar Muka, one of Cianjur's largest and most reputable markets, recognized for its superior beef quality. His stall occupies a strategic location at the market's front area, providing easy access and high visibility for customers. The distribution process begins with suppliers—local slaughterhouses and import agents—and ends with direct sales to consumers or via selected agents. All suppliers are verified as *halal*-certified, and the entire supply chain is governed by agreed-upon terms that prevent injustice or harm to any participant.

Promotional efforts remain traditional in nature. In line with Islamic ethics, H. Salim refrains from exaggeration or false claims and does not mix lower-quality meat with superior cuts to mislead customers. Promotion relies mainly on maintaining good personal relationships and positive word-of-mouth recommendations. Although limited digital literacy constrains broader marketing reach, customer loyalty remains strong because of consistent service and trust.

The external marketing environment also shapes business performance. Most of H. Salim's customers—about ninety percent—are repeat buyers who operate culinary businesses such as meatball vendors and food stalls. The remaining customers are occasional visitors who shop at Pasar Muka. Beef is sourced from two nearby local slaughterhouses owned by H. Basor and Mr. Heri, as well as from five import agents in Jakarta, ensuring stable and diverse supply channels. Competition in Pasar Muka is intense, yet H. Salim perceives other traders as partners rather than adversaries. He upholds a spirit of cooperation and fair competition, consistent with Islamic values that forbid unjust rivalry or harmful behavior.

The implementation of Islamic marketing characteristics is evident in every aspect of business operations. The principle of *tawhid* (oneness of God) guides all decisions, with the awareness that Allah SWT observes every business action, encouraging honesty and accountability. The practice of *akhlaq* (good moral conduct) is seen in fair dealing, truthful communication, and sincere customer service. Employees are instructed never to deceive customers or mix meat quality, fostering trust and long-term loyalty. Realism is maintained through accurate

representation of products, while a humanistic approach is expressed through respect for colleagues and customers alike. These values create a business culture grounded in ethics and compassion.

The Prophet Muhammad's exemplary traits—shiddiq (truthfulness), amanah (trustworthiness), tabligh (transparency), and fathanah (wisdom)—serve as behavioral models for all employees. They are encouraged to perform their duties professionally, be loyal to customers, and act transparently in all transactions. This ethical foundation strengthens both customer satisfaction and the spiritual integrity of the enterprise. From the perspective of Islamic business ethics, the beef products sold are consistent with Shariah principles: they are halal and thayyib (pure and wholesome), beneficial to society, economically valuable, and able to meet community needs.

A qualitative analysis of the business environment highlights several strengths, weaknesses, opportunities, and threats influencing H. Salim's Islamic marketing strategy. The key strengths include a strategic market location, high-quality products, efficient handling to maintain freshness, professional service, and pricing that reflects quality. Weaknesses involve the perishable nature of beef, reliance on traditional management methods, limited use of digital marketing, the absence of a halal certificate for the stall itself, and intense price competition. Opportunities arise from easy accessibility, increasing public awareness of halal certification, strong consumer demand, and solid supplier networks. Nevertheless, threats include shifting consumer preferences, unstable prices, limited raw material supply during periods of high demand, and broader economic uncertainties that can affect purchasing power.

In sum, the case of H. Salim's business at Pasar Muka illustrates how Islamic marketing principles can be successfully applied in a traditional market context. By integrating ethical, spiritual, and managerial values, the enterprise achieves consumer trust and long-term sustainability while contributing to the realization of *maslahah*—the overall welfare and justice envisioned in Islamic economics.

## CONCLUSION

The marketing strategy analysis conducted utilizes internal (marketing mix) and external environmental analysis, a sharia perspective, and a SWOT analysis. In general, H. Salim Meat Kiosk has implemented an Islamic marketing strategy concept and executed it effectively in accordance with sharia principles. Among the fundamental principles are the application of Islamic marketing characteristics and Islamic business ethics, namely by identifying product aspects that comply with sharia principles and by emulating the marketing practices of the Prophet Muhammad (peace be upon him).

One method of analyzing marketing strategy is the use of a SWOT analysis, which examines four aspects: Strengths, Weaknesses, Opportunities, and Threats. The various analytical results are expected to serve as a reference for business owners to improve their marketing strategies, both in general and in accordance with sharia principles, with the goal of increasing profits in this world and the hereafter.

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