

Analysis of Rasulullah's Marketing Mix in Contemporary Business

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Abstract (English)

Sharia marketing directs the creation, offering and changing of value from the initiator to the stakeholders in the process in accordance with the principles of muamalah (business) in Islam. Its function is no longer deviation and the ethical values of morality (*akhlakul karimah*) are a blessing. This research aims to determine the marketing mix variables ala Rasulullah, namely the 5 variables Product, Price, Place, Promotion and Patience which influence contemporary business today. This type of research is a type of research that uses qualitative analysis through library research and related journals, using disclosure analysis and then interpreting it in certain circumstances. Presentation without using statistics. The aim is to analyze the Prophet's marketing mix in contemporary business. Sharia marketing or Rasulullah-style marketing directs the creation, offering and changing of value from the initiator to the stakeholders, which in the process is in accordance with the principles of muamalah (business) in Islam. Its function is no longer deviation and the ethical values of morality (*akhlakul karimah*) are a blessing.

Keywords; Business, Contemporary, Marketing Mix, Rasulullah, Sharia Marketing



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INTRODUCTION

The development of technology and the era of globalization have a huge impact and influence on entrepreneurs in maintaining and introducing their products. Utilization technology And information This can support economic progress, this is the underlying supporting factor so that competition occurs in business (Nurcholifa, 2014) . The economic cycle cannot be separated from business actors in marketing. Marketing is an activity that can produce more value in the economic sector. Marketing is referred to as an intermediary between producers and consumers where in its procedural activities it produces, offers and additions from initiators to their stakeholders (Sya'bana et al., 2022)

Marketing mix is scheme marketing so that information can be conveyed widely, publishing goods And service as well as create image products (Syukur & Syahbuddin, 2017) . But nowadays marketing sharia or marketing Rasulullah's style is widely discussed. Sharia marketing direct

creation, offer, and change mark from initiator to stakeholders which is taken based on Islamic muamalah (business). Its function is no longer any deviation and value ethics of morality (akhlakul karimah) who became blessings.

Islamic business and marketing, provides solutions, methods, processes that were carried out by the Prophet Muhammad. Marketing of the Prophet Muhammad explain with both the advantages and disadvantages of the products being sold. Sharia is a solution that helps human life in facing Allah SWT. The Al-Quran and Hadith are the basic books of Islamic law which have a comprehensive scale and regulatory power. As proof, first look at the texts in the Al-Quran and Sunnah which have always been guidelines that are suitable for application in today's life, such as their reach and regulatory power in the economic sector (Baehaqi et al., 2019) . A businessman will implement draft strategy mix marketing, which of course is interesting if viewed from an Islamic perspective. Sharia marketing is an activity in business that must be carried out on two principles. First, obey the law or moral order that has been established Allah SWT. Second, empathy, being grateful for God's grace and creation SWT. Thus, it will be easier to formulate a strategy Which truly capable, to improve the economy in general and the manufacturing sector in particular (Asnawi, 2017) .

Islam also provides four marketing concepts that emulate the Prophet, namely Sidiq, amanah, fatanah, tabligh. These four concepts must be applied in the sharia marketing mix because this is the main difference with conventional marketing. Namely, the main goal is to realize justice and prosperity for market economy actors and there is no feeling of being oppressed. In addition, the objectives of sharia are maintained which are related to the protection of religion, soul, descendants, property and human reason as a whole (Arif, 2020) . A study conducted by (Yudityawati & Fitriyah, 2022) stated that the concept of Sharia Marketing in its implementation has an ethical and exemplary character and is shown by the Prophet Muhammad as a true marketer who has been practiced and provides different explanations related to marketing, not only meeting needs but also paying attention to how to pay attention to the afterlife. From the example of the Prophet's marketing, currently many are implementing the Prophet's sharia marketing mix in maintaining customer loyalty.

The sharia marketing mix has several variables including place, price, place, promotion, people, process, and physical evidence. In line with research (Jazilinni'am, 2022) which uses 4 P in implementing its MSME business. In research (Mohamad & Rahim, 2021) which also uses the 4 P variable in its marketing mix to build and maintain customer loyalty. However (Afzalurrahman, 2014) revealed in the book "Muhammad as a trader", implementing fair trade in each of his

transactions by adding the patient variable in maintaining customer loyalty, which does not contain elements such as usury, gambling, uncertainty, doubt, exploitation, excessive profit-taking and the black market. In line with research (Hashim & Hamzah, 2014) which states that the patient variable is one of the variables that must be present in distributing products and services.

Services are not only available offline, but now there are many online markets, this happens in the world of marketing and it is natural to expect it to happen to entrepreneurs (Hartanto, 2016). For example, what happens in the marketplace where these platforms offer commercial products and even the products are almost the same, so that people have more choices to choose the products they want (Sahroni, 2015). However, not infrequently the images and specifications are not the same, or not infrequently the marketing and specifications are contradictory. This clearly violates the rules of sharia marketing. In fact, Islamic economics takes aspects such as justice, honesty, reliability, non-manipulation of products and deceiving consumers as the basis for managing the market economy, so an integrated marketing strategy is needed to maintain customer loyalty.

The goal is to provide an understanding of customer satisfaction, create market order, achieve economic justice and fulfill market needs regularly. Furthermore, in the following discussion, the author's goal in this study is to further explore sharia marketing from the perspective of the Prophet Muhammad. The values related to sharia marketing that have been taught in the hadith are expected to be implemented well so that the economic activities carried out can be beneficial, and mutually beneficial and no party is harmed.

The type of research used is qualitative analysis through library research *and* related journals, using disclosure analysis and then interpreting in certain circumstances. Presentation without using statistics. The aim is to analyze the marketing mix ala Rasulullah in contemporary business.

METHOD

This study employs a qualitative research type with a descriptive approach. This approach was chosen to explore in depth the concept and implementation of Rasulullah-style Sharia marketing based on Islamic principles. The primary data sources for this research include literature such as academic journals, books, and hadiths relevant to the topic of Sharia marketing. The research was conducted with a focus on library exploration and data interpretation in the context of contemporary business. The study period lasted until all necessary data were collected and thoroughly analyzed.

The data collection method used in this study is library research, where the researcher searches, identifies, and reviews various literature related to Sharia marketing. The collected data were analyzed using content analysis methods, involving classification, interpretation, and conclusion drawing. This analysis aimed to understand the relationship between the concept of Sharia marketing and its implementation in modern business. The analysis results were interpreted to explain how the elements of the marketing mix (product, price, place, promotion, and patience) can be applied in accordance with Islamic principles.

RESULT AND DISCUSSION

1. Results

a. *Product (Product)*

The product referred to in the Islamic marketing mix is a commodity that has good, real, pure, clean and halal value. The author wants to review the relationship between theory and truth. Therefore, companies must be honest in providing excellent quality in each of their products (Sule, 2018). The provisions regarding products in the Islamic marketing mix are as follows:

1. Halal means that it does not contain anything that can cause damage or negative impacts on society, whether on thoughts, behavior, etc.
2. The product is a full ownership
3. The product must have clear specifications and clearly displayed images.
4. The quality and quantity of objects can be guaranteed.

As Allah SWT says in QS. Al-Baqarah verse 126:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ

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126. (Remember) when Abraham prayed, "O my Lord, make this (the land of Makkah) a safe land and give sustenance in the form of fruit (plant products, edible plants) to its inhabitants, namely those who believe among them in Allah and the Last Day." He (Allah) said, "Whoever disbelieves, I will give him temporary pleasure, then I will force him into the punishment of hell. That's the worst place to go back to."

The meaning of this verse is that you should consume products that are halal and good. What is meant by good is not only good for oneself, but also good for other people. In terms of substance, the process of buying and selling transactions must be standardized and good.

The hadith of the Messenger of Allah narrated from Abu Mas'ud Al-Anshari, he said: Meaning: "The Messenger of Allah SAW forbade money from selling dogs, money from prostitution and money from fortune tellers (fortune tellers)," (HR Tirmidhi). while the halal referred to in the way of obtaining it is not obtained through methods that are not in accordance with sharia or that are forbidden. As the Messenger of Allah SAW said:

Meaning: "Whoever buys stolen goods, while he knows that it is stolen goods, then he has partnered in their sin and disgrace," (HR Al-Hakim).

So what is meant is that the production of the product must also be in accordance with sharia, starting from the process of slaughtering the meat to cooking the meat (Syukur & Syahbuddin, 2017) .

2. Price (Price)

Islam does not allow setting low prices below the market, prohibits gambling from changing prices and then not following changes in quantity or quality of the product, prohibits fraud to gain profit, price discrimination by traders, prohibits false propaganda through the media, gambling, hoarding that causes damage and scarcity. (Sahroni, 2015) .

Therefore, in the Islamic marketing mix, one form of prohibition on excessive pricing will result in injustice and fraudulent practices.

As Rasulullah SAW said:

"Do not compete (unhealthily) with the sales of your own brothers (HR Bukhari and Muslim)."

This hadith explains that the Prophet Muhammad SAW obtained sufficient profit when selling products. It is also said to be a smart marketing strategy because the Prophet SAW implemented a fair pricing strategy so that it could build trust and grow customer loyalty. (Yudityawati & Fitriyah, 2022) .

The prohibition of limiting prices in the time of the Prophet reflected pricing thinking. In a hadith, the Prophet said, which means: "Do not sell something that competes with your brother". It is emphasized that competition must be healthy. Price wars are not allowed because they can have a bad impact and harm the seller. The Prophet also taught not to compete on price but to compete on quality, service and other added value (Ubbadul, 2017) .

This is also what happens in society, more interested in reasonable prices and of course equal quality and good service will create loyalty in every customer. Entrepreneurs must be wiser

in determining prices, even though they get small profits, besides that they also get big profits if they buy in large quantities. The principle of healthy competition makes their business run efficiently and effectively. This concept of seeking reasonable profits is also part of a larger concept, namely the attitude of ta'awun (helping each other). If the price is reasonable, it will be more beneficial for many people, not only people who have extra money who can buy the product, but also people who have limited money. The concept practiced by the Prophet Muhammad SAW.

3. Place (Place)

The place variable in the Islamic marketing mix is defined as the distribution and space for carrying out business activities.

The Messenger of Allah SAW. Said:

"It is not permissible for city dwellers to act as intermediaries for villagers. Let people obtain Allah's provision from one another." (HR Muslim).

This hadith is related to the method of mapping locations to support the success of marketing programs. During the time of the Prophet Muhammad SAW it was interpreted as a place of activity. Basically, the process of a good Islamic distribution strategy as developed in the hadith is a mechanism for handing over or delivering goods without obstacles to parties seeking profit due to ignorance (Asnawi, 2017) .

4. Promotion

Promotion is the fourth variable in the Islamic marketing mix and creative and innovative ways are needed to gain the interest of new customers and retain existing customers. However, in the Islamic marketing mix there are ethics that must be considered in promoting a product. Such as not allowing the use of excessive language that results in lies, the absence of SARA elements (ethnicity, religion, and race), exploitation of women in advertising, and also the use of excessive fantasy (Sahroni, 2015) .

Business ethics in carrying out Islamic marketing has several things that need to be considered, namely (Asnawi, 2017) :

- a. Behave well and have a spiritual personality (devotion) so that marketing is not just about self-interest, but also helps others.
- b. There is justice in business.
- c. Tell the truth, what is conveyed is in accordance with actions and transactions.
- d. Be patient, entrepreneurs are advised not to get angry or provoked easily.
- e. Humility, being aware that all blessings come from Allah SWT.
- f. A sense of gratitude that is always embedded in the benefits obtained in any situation.

- g. Do not indulge in unlawful investments.
- h. Not involved in fraud.
- i. There are benefits in it, not only for individuals but also for others.
- j. Helping each other towards common prosperity.

5. Patient (Patient)

As Allah SWT says in QS. An-Nahl/ 16: 127

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

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127. Be patient (Prophet Muhammad) and your patience is solely with (the help of) Allah, do not be sad about their (disbelief), and do not (also) be narrow-minded about the deceptions they plan.

The patient variable in the Islamic marketing mix is in the form of thoroughness in providing good service to customers, patience in listening to *customer complaints*, and patience in serving customer requests. So that consumers are satisfied, comfortable and will always come back to shop (Suryanto, 2018) .

Talking about the concept of Islamic marketing cannot be separated from the Prophet Muhammad SAW. The concept of the Prophet Muhammad SAW is the last prophet of Allah SWT's revelation who received a special miracle in the form of the Koran. In the Koran, Al Ahzab verse 21, Allah says, "Indeed, there is in (the person of) the Messenger of Allah a good role model for you (namely) for those who hope for Allah's (mercy) and (the coming of) the Day of Judgment and who remember Allah much." (Yudityawati & Fitriyah, 2022) .

In Fitriyah and Yudhyawati's research on "Marketing Strategy in Islamic Perspective" where this is in line with what is stated that the variables of Patient, Place, support, People, and process. The results of the research show that combining Islamic teachings and traditional marketing in implementing marketing strategies, which are followed by ethical characters based on the principles of sharia marketing and the example of the Prophet Muhammad SAW as a true marketer, brings a different way of marketing.

The influence of product, price, place, promotion, and patience on customer loyalty is in line with the research results of Mega Ayuning Tyas, " The Influence of Marketing Mix on the Intention to Become an Islamic Perspective Partner at BMT Beringharjo, Madiun Branch" which states that product, price, place, promotion, promise and patience have a significant influence on customer partners in Tanjung Pura Langkat City.

Thus, In the Islamic marketing mix, business actors must using tools to support its target market. These tools are in the form of product variables halal, and not existence negative impact

on consumer. Price, basis determination price should No excessive and not take multiple benefits. All actions are full of honesty and transactions carried out must be based on reality. Place, mix Islamic marketing existence of place as equipment. Every company must be notice transparency with customers to increase add customer satisfaction. Promotion, conducting promotions in the view of Islam is not allowed to insult ethnicity, religion, race, exploitation of women. Patience in Islamic marketing practices is in the form of being careful in serving customers, patient in listening to customer complaints, patient in serving customer requests. By fulfilling the steps of the product, price, place, promotion and patient variables, consumers will feel interested and comfortable, thus creating loyalty.

2. Discussion

1. Marketing

According to Kotler and Keller (2008), marketing is the process of identifying and meeting human and social needs. Similar things were also conveyed by (Nafisah et al., 2023), who stated that marketing is an activity that aims to meet consumer needs and desires through the creation, provision and exchange of goods.

The American Marketing Association (AMA) defines marketing management as the art and science of choosing target markets and getting, keeping, and growing customers through creating, delivering, and delivering the highest customer value. According to the definition above, it can be said that marketing management is a process that begins with planning, directing and directing, pricing, distributing and promoting products or services with the aim of helping an organization achieve its goals . (Sule, 2018) .

Marketing is one of the main activities of a company that is directly related to consumers. An organization or company is said to be successful in its business if the company has been successful in its business and the company has succeeded in marketing its products to the public. To achieve all that, the company must carry out marketing activities. According to Kotler, marketing is a social and managerial process in which individuals and groups obtain what they need and want by creating, offering and exchanging valuable products with other parties. From the definition of marketing above, it can be explained that marketing is an activity in which there is an exchange of goods and services from producers to consumers. (Riyono & Budiharjo, 2016)

2. Understanding Marketing Mix

Marketing mix is a combination of variables or activities that are the core of a marketing system. This means that the marketing mix is a set of variables that can be used by companies to influence consumer responses. So that a combination of variables is created that is used by the

company to produce maximum results. namely a set of controlled tactical marketing tools that are combined by the company to produce the desired response in the target market. The marketing mix includes everything a company can do to influence demand for its products. These different choices can be grouped into four variables called the "four Ps" of product, price, place and promotion. (Nurhadi, 2014) .

3. Basic Concepts of Islamic Economics

Islamic economics is a system that applies economic principles according to sharia. The basic concepts of Islamic economics (Sya'bana et al., 2022) , namely:

- a. Tawhid, which is oneness. The foundation of Islamic teachings, only Allah owns the universe. In Islam, there is not a single creation of Allah without purpose and benefit, so all activities are framed with a relationship and belief in Allah SWT, because all will be held accountable.
- b. Adl, which is justice. In this case, there is no occurrence of oppressing and being oppressed. Entrepreneurs should not pursue interests if they harm others and harm nature.
- c. Nubuwah, namely prophethood. Economic activities must refer to the principles taught by the Prophet Muhammad.
- d. Caliphate, which is government. Humans are the caliphs of Allah SWT, so all humans are essentially leaders.
- e. Ma'ad, which is the result. All creatures on this earth will return to Allah. If you do good, you will get manifold goodness, and if you do bad things, you will get the appropriate reward. This essence is a reference in the economy and business, not only pursuing worldly profits but also getting blessings in the afterlife.

4. Islamic Marketing Mix Strategy

Human life must be based on the rules set by Allah SWT. Thus, the concept of Sharia Marketing Mix is a process or strategy to satisfy needs with the availability of halal and thayyib products, the existence of an agreement between the seller and the buyer, to obtain material well-being both in the world and the spiritual goal of the hereafter. Islamic marketing strongly discourages unethical practices such as unfair pricing, fraud, specifications that do not match the goods, and hoarding (Sule, 2018) .

The Sharia Marketing Mix Strategy is that all life activities should be carried out on the basis of design. Islam is a religion that provides phenomenology and programs that can be realized

through guidance and direction. The program is none other than utilizing the "gift of Allah" which systematically provides certain goals, by paying attention to changes in the needs and values of people's lives. The Islamic marketing strategy consists of two in the first place. First, the characteristics of Islamic marketing, second, Islamic business ethics, and third, following the marketing practices of the Prophet Muhammad SAW. (Maldina, 2016)

(Asnawi, 2017) in his book explains that there are 4 characteristics of Islamic marketing, namely:

- a. *Rabbaniyah* or divinity, means the characteristics inherent in Islamic marketing practices which believe that all activities and work originate from the revelation of Allah SWT. The final goal is only Allah, and to use all facilities that are inseparable from Allah SWT's rules.
- b. *Morals* or ethics, meaning all moral and ethical values adhere to the Sunnah of the Prophet Muhammad SAW and save oneself from doubtful things.
- c. *Al-waqiyyah* or realistic, meaning it is in accordance with the truth, there are no elements of lies in it.
- d. *Al-insaniyah* or humanistic, which means being humane, respecting each other, and for entrepreneurs there is no greed, wanting to control the situation without oppression and causing losses to one party.

As for Islamic business ethics in research (Setyowati & Anwar, 2022) , namely:

- a. Ihsan, which means being serious in doing work, not easily giving up with full sacrifice in order to get maximum results.
- b. Itqan, being serious about doing something
- c. honest and fair, honesty makes the heart peaceful. Justice makes the rules clear
- d. Hard work

The marketing practices of the Prophet Muhammad SAW, namely (Aqil):

- a. Siddiq, meaning honest or true. Rasulullah SAW always showed honesty and true belief that lying to consumers means there is an aspect of fraud.
- b. Amanah, meaning trustworthy. This means not adding or subtracting things that have been agreed upon or should be.
- c. Fatanah, capable or intelligent. That is, being able to carry out his/her role and responsibilities well. Demonstrating creativity and innovation to accelerate success in business.
- d. Tabligh, means to convey. That is to communicate the product with the right strategy.

5. Islamic Marketing Mix

Abuznaid said that in Islam all business activities must adhere to two principles. In other words, first a person must follow the rules and morals that have been set by Allah SWT. The second is empathy, being grateful to Allah SWT for His blessings and creations, refraining from actions that can harm others and preventing the spread of bad actions. This concept is called the Islamic marketing mix, namely product , promotion , place , price which is then added with Patience (Asnawi, 2017) . Another study also stated that the marketing target is something that will be achieved in this case, meaning the marketing mix must uniquely combine product distribution, promotion and pricing strategies that are designed to produce a satisfactory exchange between the target market (Mohamad & Rahim, 2021)

The marketing mix variables include:

a. Product (product)

Products in Islamic marketing are the best gifts from God to humans. The Qur'an explains that goods consumed are goods that certainly have moral value in the eyes of humans. The Qur'an also explains that products are interpreted in two names, namely *al-tayyibat* and *al-rizq* . *Al-tayyibat* refers to things that are good, pure, and also something clean. *Al-rizq* refers to the blessings of Allah SWT on what we consume, a gift that should be grateful for, in Islam it also regulates that the production process must be in accordance with sharia principles, namely principles that are in accordance with Islamic law, purity, truth, and are carried out properly. So with these three principles, the products that will be marketed must meet the following provisions:

- a. Halal, does not cause damage to the mind and does not cause disturbance to society.
- b. The product must be privately owned and not under the control of another person.
- c. The product must have clear shape and specifications.
- d. The products marketed have been determined precisely in terms of quantity and quality.

In the hadith it is stated, "Hakim Bin Nazam said, the Prophet Muhammad SAW said: "sellers and buyers have the same right to choose before separating. If they are honest and willing to explain (the condition of the goods) then they will receive blessings in their buying and selling. And if they lie and cover up (defects in the goods) their blessings in buying and selling will be removed. (HR Bukhari) (Nurcholifa, 2014)

b. Price (Price)

Prices are determined by market demand and market supply which form an equilibrium point. The balance point is an agreement between buyers and sellers where the buyers give their blessings and the sellers also give their blessings (Jazilinni'am, 2022) . Price is the value that will

buy a limited quantity, weight, or other measure of goods or services. A company with a price target of blessing is the ultimate goal of a sharia-based marketing strategy. According to al-Maraghi, the word *al-barakah* is pronounced in two senses. The first meaning of *al-barakah* is developing and increasing, while the second meaning of *al-barakah* is permanent and sustainable. Trade is blessed by Allah SWT which means that trade will develop, increase or trade will continue and be sustainable (Suryanto, 2018)

c. Place (Place)

Place as an element of the Islamic marketing mix which can be interpreted as distribution and place of business that determines the success of a marketing strategy. In determining the place or distribution channel, Islamic companies must prioritize places that are in accordance with the target market, so that they can be effective and efficient. So in essence, in determining the marketing mix must be based on the principles of justice and honesty. The difference between Islamic and non-Islamic businesses lies in the operational rules that make halal and haram, so there must be caution in implementing the strategy (Mohamad & Rahim, 2021) .

In the context of place (distribution), the Prophet Muhammad SAW, forbade monopoly actions. The act of dominating distribution channels with the intention of regulating prices is an act that is prohibited by Islamic teachings. What the Prophet SAW wanted to emphasize at that time was that a distribution process must be in accordance with the regulations that have been agreed upon together and no party is harmed, either from the producer distributor, agent, retailer, or consumer (Faridatur, 2017) .

d. Promotion

Promotion is one of the means for companies to introduce products produced by the company to the public as the target market for the product. A product, no matter how useful, if it is not known by consumers, the benefits of the product will not be known and of course consumers are not interested in buying it. For that, the company must carry out a promotion so that its products can be known to the wider community (Nurcholifa, 2014) .

Promotion is an element of the Islamic marketing mix, in Islam all efforts made to be creative and innovative to attract new customers and retain existing customers are allowed including carrying out promotional activities. The ethics of conducting promotions in the view of Islam are not allowed to insult ethnicity, religion, race, exploitation of women in advertising, excessive use of fantasy (Asnawi, 2017) . Marketing communication is one of the main elements in the marketing mix. Marketing strategy or in the view of sharia is *fardiah* , *amanah* , *bil-lisan* , *bil-*

hal, *bit-tadwin*, *tabligh*, is one example of a promotional strategy used by the Prophet Muhammad (Suryanto, 2018).

There are several characteristics that made the Prophet Muhammad successful in business, namely (Sule, 2018) :

1. Shiddiq (Honest or True) in trading. Prophet Muhammad SAW was always known as a marketer who was honest and true in providing information about his products.
2. Amanah (Loyalty), sincerity, trust and honesty. In this case, trust has a meaning that refers to a personal characteristic and attitude of a person who is loyal, sincere and honest in carrying out something entrusted to him, whether in the form of assets, duties or obligations and has responsibility in carrying out his duties and obligations.
3. Fathanah (Smart) in this case a leader who is able to understand, internalize, and know his business duties and responsibilities very well.
4. Tabligh (Communication) if a marketer must be able to convey the advantages of the product in an interesting and targeted manner without leaving behind honesty and truth.
5. Istiqomah is great from the word " *qooma* " which means walking straight ahead. The attitude of istiqomah in question is to hold fast to one's position and be consistent and focused on every activity carried out.

e. Patient (Patient)

Patience in the Qur'an means 'holding back' in the physical or immaterial sense to hold back the soul. Patience is very necessary in the service industry, because patience is the basis for building good communication. Marketing activities require effective and efficient communication to be the key to marketing success. Another thing is perseverance in marketing, namely providing good and satisfying service (Suryanto, 2018)

CLOSING

In accordance with the explanation above, it can be concluded that the marketing mix that is in accordance with the Prophet Muhammad SAW is first from the Product variable. The product must be halal both in terms of substance, nature, process and how to obtain it. Then the product must also have a benefit value. The second variable is price, pricing must be reasonable, prohibition of price competition between sellers, which means that competition may only be carried out in terms of quantity and quality of an item. The third variable is place, choosing a strategic location to make it easier for customers and still paying attention to the welfare. The fourth variable is promotion, Islam has ethics that must be considered in promoting a product. Such as not allowing

the use of excessive language that results in lies, harassment of ethnicity, religion, and race, exploitation of women in advertisements, and also excessive use of fantasy. The fifth variable is patience, the patient variable in the Islamic marketing mix is carefulness in providing good service to customers, patience in listening to customer complaints, and patience in serving customer requests so that customer loyalty will be formed.

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