

## Sharia-Based Marketing Strategy in Increasing the Competitiveness of SMEs: A Phenomenological Study of Business Actors in North Lampung

M. Makhrus Ali<sup>1\*</sup>, Putri Yulianti<sup>2</sup>, Betaria Susanti<sup>3</sup>, Candra Saputra<sup>4</sup>, Roni Susanto<sup>5</sup>

<sup>1,2,3,4,5</sup> Sekolah Tinggi Agama Islam Ibnu Rusyd, Lampung, Indonesia

<sup>1</sup>[muammadali2518@gmail.com](mailto:muammadali2518@gmail.com), <sup>2</sup>[pitriyulianti2110@gmail.com](mailto:pitriyulianti2110@gmail.com), <sup>3</sup>[betariasusanti88@gmail.com](mailto:betariasusanti88@gmail.com),

<sup>4</sup>[darnafitriyana172@gmail.com](mailto:darnafitriyana172@gmail.com), <sup>5</sup>[rooneyshushantho@gmail.com](mailto:rooneyshushantho@gmail.com)

Submitted: 4 March 2026    Revision: 10 April 2026    Accepted: 18 April 2026    Published: 2 May 2026

\*) Corresponding Author

Copyright ©2026 Authors

### Abstract

Small and Medium-Sized Enterprises (SMEs) play a strategic role in supporting national economic growth and strengthening community-based economic resilience. However, many SMEs still face challenges in developing effective marketing strategies to enhance their competitiveness. In the context of Islamic economics, sharia-based marketing offers an alternative approach that integrates ethical, spiritual, and business values. This study aims to analyze the implementation of sharia marketing strategies and their contribution to improving SMEs competitiveness in North Lampung. The research employs a qualitative approach with a phenomenological method to explore the lived experiences of SMEs actors in applying sharia marketing principles. Data were collected through in-depth interviews, observation, and documentation involving selected SMEs entrepreneurs who have implemented Islamic business values. The findings reveal that the implementation of sharia marketing is reflected in honesty (*sidq*), trustworthiness (*amanah*), fairness (*‘adl*), transparency in transactions, and ethical digital promotion. These values strengthen consumer trust, build customer loyalty, and create value-based differentiation in the market. However, SMEs also face several challenges, including limited digital literacy, lack of sharia marketing training, and competitive market pressures. The study concludes that sharia-based marketing strategies not only function as ethical business guidelines but also serve as a sustainable competitive strategy for SMEs by integrating spiritual values, business practices, and market competitiveness.

**Keywords:** Islamic Marketing, SMEs, Competitiveness, Sharia Business Ethics, Value-Based Marketing.

### Abstrak

Usaha Kecil dan Menengah (UKM) memiliki peran strategis dalam mendukung pertumbuhan ekonomi nasional dan memperkuat ketahanan ekonomi masyarakat. Namun demikian, banyak UKM masih menghadapi kendala dalam mengembangkan strategi pemasaran yang efektif untuk meningkatkan daya saing usaha. Dalam perspektif ekonomi Islam, pemasaran berbasis syariah menawarkan pendekatan alternatif yang mengintegrasikan nilai etika, spiritual, dan praktik bisnis. Penelitian ini bertujuan untuk menganalisis implementasi strategi pemasaran syariah serta kontribusinya dalam meningkatkan daya saing UKM di Lampung Utara. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi untuk menggali pengalaman subjektif

### How to Cite this Article

Ali, M. Makhrus, Pitri Yulianti, Betaria Susanti, Candra Saputra, and Roni Susanto. "Sharia-Based Marketing Strategy in Increasing the Competitiveness of SMEs: A Phenomenological Study of Business Actors in North Lampung." *Al-Rasikh: Jurnal Hukum Islam* 15, no. 1 (2026): 71–86. <https://doi.org/10.38073/rasikh.4567>.

pelaku UKM dalam menerapkan prinsip pemasaran syariah. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi terhadap pelaku usaha yang telah menerapkan nilai-nilai syariah dalam kegiatan bisnisnya. Hasil penelitian menunjukkan bahwa implementasi pemasaran syariah tercermin dalam praktik kejujuran (*ṣidq*), amanah, keadilan (*‘adl*), transparansi transaksi, serta promosi digital yang etis. Penerapan nilai-nilai tersebut mampu meningkatkan kepercayaan konsumen, membangun loyalitas pelanggan, serta menciptakan diferensiasi nilai dalam pasar. Meskipun demikian, UKM juga menghadapi berbagai tantangan seperti keterbatasan literasi digital, minimnya pelatihan pemasaran syariah, serta tekanan persaingan pasar. Penelitian ini menyimpulkan bahwa strategi pemasaran berbasis syariah tidak hanya berfungsi sebagai pedoman etika bisnis, tetapi juga sebagai strategi kompetitif yang berkelanjutan dalam meningkatkan daya saing UKM.

**Kata Kunci:** Daya Saing UKM, Etika Bisnis Syariah, Pemasaran Syariah, *Value-Based Marketing*.

## INTRODUCTION

The development of small and medium enterprises (SMEs in Indonesia shows a very significant contribution to national economic growth.<sup>1</sup> Theoretically, SMEs have a strategic role in increasing employment absorption, income equality, and strengthening the economic structure of the people-based community.<sup>2</sup> From a sharia economic perspective, business activities are not solely oriented toward material profit, but also encompass spiritual values, ethics, and blessings (*barakah*). The concept of sharia-based marketing emphasizes the principles of honesty (*ṣidq*), trustworthiness (*amanah*), justice (*‘adl*), transparency, and the prohibition of *gharar* (unlawful use of resources), usury (*riba*), and fraud in business transactions.<sup>3</sup> Sharia marketing is not only seen as a commercial strategy, but also as a form of worship and the implementation of Islamic values in economic activities. Therefore, implementing a Sharia-based marketing strategy is believed to increase consumer trust, customer loyalty, and business competitiveness amidst increasingly fierce market competition.

Empirically, the development of SMEs in various regions, including North Lampung, demonstrates quite complex dynamics. Many SMEs operating in the food, crafts, trade, and services sectors have sought to develop marketing strategies to maintain

---

<sup>1</sup> Amelia Puspa Tamara, "Peran SMEs Dalam Meningkatkan Ketahanan Ekonomi Nasional," *JURNAL PENGABDIAN MASYARAKAT: Ekonomi, Sosial Sains Dan Sosial Humaniora, Koperasi, Dan Kewirausahaan* 1, no. 2 (2023): 98–105, <https://doi.org/https://doi.org/10.61492/jpmmocci.v1i2.53>; Allysha Syatifa Fitriana, "Dampak Globalisasi Ekonomi Pada Pertumbuhan Usaha Kecil Dan Menengah Di Indonesia," *JMEB: Jurnal Manajemen Ekonomi & Bisnis* 2, no. 2 (2024): 52–58.

<sup>2</sup> Adinda Aulia Rahma et al., "Peran Usaha Kecil Dan Menengah (SMEs) Sebagai Pilar Kewirausahaan Dalam Pembangunan Ekonomi Lokal," *Edusola : Journal Education, Sociology and Law* 1, no. 1 (2025): 826–32.

<sup>3</sup> Mewujudkan Keadilan and Sosial Tinjauan, "Konsep Dan Implementasi Prinsip Ekonomi Syariah Dalam Mewujudkan Keadilan Sosial," *El-Wasathiya : Jurnal Studi Agama Islam* 13, no. 1 (2025): 37–56, <https://doi.org/https://doi.org/10.35888/el-wasathiya.v13i1.6268>.

business continuity.<sup>4</sup> However, on-the-ground conditions indicate that most SMEs still face marketing limitations, such as a lack of promotional innovation, limited access to digital technology, a low understanding of branding, and the suboptimal use of religious values as a market differentiation force. On the other hand, Indonesia's predominantly Muslim population actually has enormous sharia market potential, but this opportunity has not been fully utilized by SMEs as a value-based marketing strategy. This social reality demonstrates a gap between the potential of sharia marketing concepts and actual practices in the field.

The main problem faced by SMEs is not only capital and production, but also a lack of marketing strategies capable of creating a competitive advantage. Many businesses still use conventional marketing methods without considering a value-based marketing approach, making it difficult to compete with products with stronger brands.<sup>5</sup> Furthermore, SMEs' understanding of the concept of sharia marketing is often normative and has not been systematically implemented in daily business practices. A lack of mentoring, sharia economic literacy, and strategies based on the real experiences of business owners also hinder the optimization of SMEs competitiveness. Consequently, the potential of sharia marketing as a market differentiation strategy has not yet maximized its impact on increasing business competitiveness.

As a solution, a more in-depth approach is needed to understand how SMEs interpret, implement, and develop Sharia-based marketing strategies in their business practices. A phenomenological approach is relevant because it can explore the subjective experiences, perceptions, and constructions of meaning for business actors related to the application of Sharia values in marketing. Through this approach, it is hoped that a Sharia marketing strategy model can be identified that is based on the real experiences of SMEs, not solely based on normative theory. Furthermore, the research findings are expected to provide practical contributions in the form of contextual and applicable strategic recommendations for SMEs in increasing their business competitiveness in the era of global competition.

In fact, numerous studies have been conducted on sharia marketing. Research by Seri et al. and Vilaktus Sholikhah shows that implementing sharia marketing principles has a positive impact on customer satisfaction, consumer loyalty, and improved business performance.<sup>6</sup> In addition, research by Ummul Khoiror et al. explains that the religious values held by business actors are able to strengthen consumer trust in the products

<sup>4</sup> Rahmawati, Maksudin, and Ibad Khoiril, "Analisis Strategi Pemasaran Umkm Di Era Digital Dalam Sudut Pandang Ekonomi Syariah," *Jurnal Ekonomi Syariah* 1, no. 2 (2024), <https://doi.org/https://doi.org/10.62495/jes.v1i1.34>.

<sup>5</sup> Okta Supriyaningsih, Diah Mukminatul Hasimi, and Fernandes Tesar Bramtheo, "Digital Marketing Strategies for Enhancing Sales and Empowering MSMEs : A Sharia Economic Perspective," *EKBIS: Jurnal Ekonomi Dan Bisnis* 9, no. 2 (2025): 79–94, <https://doi.org/10.14421/EkBis.2025.9.2.2776>.

<sup>6</sup> Seri Rezeki Matondang, Chuzaimah Batubara, and Aqwa Naser Daulay, "Strategic Development Of The Brick Industry Based On Islamic Economics : A Case Study In Bangko Bakti Village," *Tasharruf: Journal Economics and Business of Islam* 10, no. 2 (2025): 276–91; Villatus Sholikhah, "Strategic Planning for the Development of Islamic Micro-Economic Enterprises at the Al-Qodiri Islamic Boarding School Jember," *Jurnal At-Tamwil* 4, no. 1 (2022): 67–83, <https://doi.org/https://doi.org/10.33367/at.v4i1.1466>.

offered.<sup>7</sup> However, these studies generally use a quantitative approach that focuses on the influence of Sharia marketing variables on business performance or consumer purchasing decisions. Meanwhile, studies that delve deeply into the subjective experiences of SMEs in developing Sharia-based marketing strategies are still relatively limited, particularly in a local context like Lampung. Furthermore, research that attempts to build a phenomenological model of Sharia marketing strategies based on the empirical experiences of business actors is also rare.

Based on the above description, this study aims to analyze and understand in depth the sharia-based marketing strategies implemented by SMEs to increase their business competitiveness. Specifically, this study aims to (1) identify the experiences of SMEs in implementing sharia marketing principles, (2) analyze the meaning and practice of sharia-based marketing strategies in the context of their businesses, and (3) formulate a sharia marketing strategy model that can increase the competitiveness of SMEs in a sustainable manner. Thus, this study is expected to provide theoretical and practical contributions to the development of a sharia-based economy based on small and medium enterprises.

The novelty of this research lies in three important aspects: First, this study uses a phenomenological approach to explore the subjective experiences of SMEs in implementing sharia marketing strategies, resulting in a deeper understanding than previous quantitative research. Second, this study attempts to construct a sharia marketing strategy model based on the empirical experiences of local business actors, resulting in a more contextual and applicable concept. Third, this study integrates the dimensions of religious values, business practices, and business competitiveness within a comprehensive analytical framework, thus providing a new perspective in the study of sharia marketing in the SME sector.

## **RESEARCH METHOD**

This research uses a qualitative research type with a phenomenological approach.<sup>8</sup> A qualitative method was chosen because this study aims to deeply understand the experiences, perceptions, and subjective meanings of small and medium enterprises (SMEs) in implementing sharia-based marketing strategies to increase their competitiveness. A phenomenological approach was used to explore the lived experiences of SMEs related to their daily business practices. This approach allows researchers to uncover the essential meaning of the phenomena studied more comprehensively. The rationale for choosing a phenomenological method is based on the consideration that sharia-based marketing strategies are not merely technical business practices but also relate to values, religious beliefs, personal experiences, and subjective interpretations of entrepreneurs. Therefore, a phenomenological approach is considered

---

<sup>7</sup> Ummul Khoiroh, Misbahul Arifin, and Akmal Mundi, "Value-Based Branding Strategies of Islamic Boarding Schools In Islamic Higher Education at STIS Darul Falah Bondowoso," *Ar-Raudhah: Journal of Islamic Religious Education* 01, no. 02 (2025): 65–75.

<sup>8</sup> Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)* (Bandung: Alfabeta, 2015); J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks: CA: Sage Publications, 2018), 45.

capable of providing a deep understanding of how SMEs interpret sharia principles in their marketing activities and how these experiences contribute to increasing their business competitiveness. Furthermore, this method is relevant for generating a conceptual model based on the empirical experiences of entrepreneurs in the field.

The research subjects were SMEs in Lampung who have implemented Sharia principles in their business activities. The informant selection technique used purposive sampling, with the criteria being that business owners had been actively running their businesses for at least two years, had clear marketing activities, and understood or applied Sharia values in business transactions. The number of informants in this study was 20 business actors with a classification of 5 snack business actors, 5 vegetable traders, 5 cassava processing traders and 5 catering business actors. Data collection was conducted through in-depth interviews, field observations, and documentation. Semi-structured interviews were conducted to explore business owners' experiences, marketing strategies, and perceptions of competitiveness. Observations were conducted to directly observe marketing practices, while documentation was used as supporting data in the form of business records, promotional media, and other archives.

Data analysis in this study uses phenomenological stages which include data reduction, horizontalization, categorization of meaning, textural description, structural description, and drawing out the essence of experience.<sup>9</sup> The analysis process began with transcribing the interview results, followed by identifying key statements relevant to the research focus. Next, the researchers grouped the meanings into specific themes that illustrate the experiences of SMEs in implementing sharia marketing strategies. The final stage was formulating the essence of the phenomenon, which became the main research findings. To maintain data validity, this study utilized source triangulation, technical triangulation, and member checking with informants to ensure the accuracy of data interpretation. With these procedures, the research results are expected to have high credibility and validity.

## RESULTS AND DISCUSSION

A summary of the research findings is presented in Table 1. Table 1 presents a summary and categorization of meanings based on a phenomenological analysis of SMEs' experiences in implementing sharia-based marketing strategies. This table summarizes the main themes, implementation methods, and their impact on enhancing business competitiveness.

### Implementation of Sharia Marketing Values in SMEs Practices

The implementation of Islamic marketing values in the practices of SMEs in Lampung demonstrates that Islamic principles are not merely understood as theoretical norms but have been internalized in daily business behavior. Based on interviews and observations, it was found that SMEs interpret Islamic marketing as a form of integration between profit orientation and moral-spiritual responsibility. Marketing activities are not

---

<sup>9</sup> A. Michael Huberman and Saldana Jhonny, *Qualitative Data Analysis a Methods Sourcebook* (America: Arizona State University, 2014), 32.

merely aimed at increasing sales but also serve as a means of worship and a manifestation of Islamic values in the economic sphere. The most dominant value implemented is *sidq* (honesty).<sup>10</sup> In practice, honesty is demonstrated through transparent product information, clarity of ingredient composition, open pricing, and alignment between promotions and product quality. SMEs emphasize that they avoid manipulative practices such as exaggerating product benefits or concealing product deficiencies. From a phenomenological perspective, honesty is not only interpreted as a strategy for building market trust but also as a moral commitment for which one will be accountable before God. Thus, honesty has ethical and transcendental dimensions, as well as strategic dimensions in building a business reputation.<sup>11</sup>

**Tabel 1. Summary of Research Findings on Sharia-Based Marketing Strategies in SMEs**

No	Findings Theme	Implementation Form	Impact on Competitiveness
1	Internalization of Sharia Values	Honesty in promotion ( <i>sidq</i> ), price transparency, trustworthiness in service, avoiding usury and gharar	Increase consumer trust and business image
2	Differentiation Based on Religious Values	Halal branding, friendly and ethical service, religious approach in marketing communications	Differentiate products from competitors and strengthen market positioning
3	Strengthening Consumer Loyalty	Consistency of product quality, personal relationship with customers, responsive service	Formation of repeat orders and word of mouth promotion
4	Digital Integration and Sharia Ethics	Promotion through social media, honest content without manipulation, no exaggeration of products	Expanding market reach ethically and sustainably
5	Implementation Challenges	Limited Islamic economic literacy, market price pressures, minimal training	Requires assistance and capacity building for SMEs

The second value is trustworthiness, which is reflected in consistent service and responsibility for transactions. Trustworthiness is demonstrated through timely delivery, order accuracy, and a willingness to accept complaints and replace items if errors occur.<sup>12</sup> The implementation of this trust value contributes directly to the formation of consumer

---

<sup>10</sup> Zainal Abidin, "Pemberdayaan Ekonomi Pesantren Melalui Pengembangan Bisnis Usaha Mandiri," *Jurnal ABDINUS: Jurnal Pengabdian Nusantara* 6, no. 2 (2022): 374–85, <https://doi.org/10.29407/ja.v6i2.16575>; Syahrudin Syahrudin, Khairunesa Isa, and Roni Susanto, "Community Empowerment Through Social Service: The Role of Sacrificial Animal Slaughter in Strengthening Solidarity and Economic Resilience in Sidoharjo Village, Pulung Ponorogo," *JSTARD: Journal Of Social Transformation And Regional Development* 7, no. 2 (2025): 32–44, <https://doi.org/https://doi.org/10.30880/jstard.2025.07.02.004>.

<sup>11</sup> Wardah Yahya et al., "Analysis Of Muslim Entrepreneurs' Understanding Of Islamic Business Principles Using A Qualitative Phenomenological Approach," *Journal of Social and Economics Research* 6, no. 1 (2024): 1885–93, <https://doi.org/https://doi.org/10.54783/jser.v6i1.581>.

<sup>12</sup> Roni Susanto, Mariyatul Kiftiyah, and Devika Rosa, "Community Empowerment Based on Education and Mentoring to Increase Local Economic Independence in Kotabumi, Lampung," *AMALI: Jurnal Pengabdian Masyarakat & Pendidikan* 3, no. 2 (2025): 502–13.

trust. This trust is a crucial social capital for SMEs, especially in an increasingly competitive market. In practice, business owners realize that maintaining trust often requires short-term sacrifices, such as replacing damaged products at no additional cost, but in the long run, it actually strengthens customer loyalty. The third value is 'adl (fairness) in transactions. Fairness is manifested in setting fair prices, avoiding excessive profiteering, and not exploiting scarcity to raise prices disproportionately.<sup>13</sup> SMEs stated that they prefer stable and sustainable profits over large, short-term gains that could potentially harm consumers. This concept of fairness is also evident in relationships with suppliers and business partners, where SMEs strive to maintain a balance of rights and obligations within business partnerships. Thus, sharia marketing is not only oriented toward producer-consumer relationships but also encompasses broader business relationships.<sup>14</sup>

Furthermore, the implementation of sharia values is also evident in efforts to avoid prohibited practices such as gharar (unclearness) and tadbis (fraud). In digital promotions, for example, SMEs strive to use authentic product photos and descriptions that reflect the actual situation. They avoid using false testimonials or manipulated reviews to enhance the product's image. This practice demonstrates that the integration of digital technology does not eliminate the commitment to sharia ethics but rather expands the scope for implementing these values in the modern marketing realm. Interestingly, the implementation of sharia values also creates a distinctive business identity. SMEs utilize halal labels, religious narratives, and polite communication as part of their branding. This identity differentiates them from competitors using conventional approaches. In the context of Lampung's predominantly Muslim community, this approach has proven effective in building emotional closeness with consumers. Consumers not only buy products but also feel they support businesses that align with their religious values.

However, implementing sharia marketing values is not without challenges. Several SMEs acknowledge the pressures of price competition, which sometimes pushes other businesses to employ unethical strategies. In such situations, consistency with sharia principles becomes a challenge. Furthermore, limited sharia economic literacy prevents some business owners from comprehensively understanding the concept of sharia marketing. Their implementation remains intuitive and based on personal experience, not structured into systematic strategic planning. Analytical, the implementation of sharia marketing values in SMEs practice demonstrates an integration of the normative dimension (religious teachings), the ethical dimension (business morals), and the

<sup>13</sup> Fakhruddin et al., "From Fiqh Al-Ibadat to Muamalat: Repositioning Zakat Management in Indonesia in the Perspective of Maqasid Al-Shari'ah," *Samarah* 8, no. 1 (2024): 495–517, <https://doi.org/10.22373/sjhc.v8i1.19637>.

<sup>14</sup> Gulzhan Khussainova et al., "Religion in the Modern World: A Political Outlook," *Pharos Journal of Theology*, no. 105(5) (2024): 0–2, <https://doi.org/10.46222/pharosjot.105.529>; Novandina Izzatillah Firdausi, "Internalisasi Nilai-Nilai Keislaman Perspektif Sosial Kemasyarakatan," *Darajat: Jurnal Pendidikan Islam* 8, no. 75 (2020): 147–54, <https://doi.org/10.1016/j.jnc.2020.125798> <https://doi.org/10.1016/j.smr.2020.02.002> <http://www.ncbi.nlm.nih.gov/pubmed/810049> <http://doi.wiley.com/10.1002/anie.197505391> <http://www.sciencedirect.com/science/article/pii/B9780857090409500205> <http://www.sciencedirect.com/science/article/pii/B9780857090409500205>

pragmatic dimension (competitive strategy). Sharia values serve as both an ethical foundation and a source of competitive advantage. This demonstrates that sharia marketing is not merely an idealistic concept but has practical relevance in enhancing reputation, trust, and customer loyalty.

Thus, the implementation of sharia marketing values in the practices of SMEs in Lampung can be understood as a process of internalizing religious values into a contextual and adaptive marketing system. The essence of the phenomenon discovered is that the success of a sharia marketing strategy lies in the consistency between the values believed in and the practices implemented. When these values become the foundation of business behavior, they not only strengthen business competitiveness but also create business sustainability based on blessings and social trust.

### **Sharia Marketing Strategy as an Effort to Increase the Competitiveness of SMEs**

Sharia marketing strategies in the context of SMEs in Lampung are not only understood as a normative approach based on religious values, but also as a competitive strategy with direct implications for increasing business competitiveness. Based on the results of a phenomenological analysis, it was found that SMEs consciously integrate sharia principles into the marketing mix elements (product, price, place, promotion) and business relationships to build sustainable competitiveness.<sup>15</sup> This strategy is not based solely on the spiritual dimension, but rather transforms into an instrument of differentiation, reputation, and customer loyalty. Conceptually, the competitiveness of SMEs is determined by their ability to create added value (value creation), build market trust (market trust), and retain customers (customer retention). In practice, sharia marketing strategies contribute to all three aspects. The values of honesty (ʃidq), trustworthiness (amanah), and justice ('adl) are the main foundations for building a business reputation. A good reputation strengthens SMEs' positioning amidst relatively homogeneous product competition, particularly in the food, trade, and service sectors.

In terms of product strategy, SMEs emphasize consistent quality, halal raw materials, and transparency of ingredients. Products are marketed not only as consumer goods but also as ethically and religiously guaranteed products.<sup>16</sup> In the context of a Muslim-majority society, halal certification and clarity of production processes are significant differentiating factors. This value-based differentiation builds an emotional bond between consumers and producers, allowing consumers to feel a moral attachment to the products they purchase. In terms of pricing strategy, SMEs apply the principles of

---

<sup>15</sup> Rizan Mohamad, *Strategi Bauran Pemasaran Membangun Rancangan Pemasaran*, vol. 1 (Jakarta: PT Penerbitan Ilmiah Nusantara, 2021), <http://dinkes.sulselprov.go.id/page/download>; Tasya Yustika Putri, Tuti Anggraini, and Rahmat Daim Harahap, "Analisis Implementasi Strategi Bauran Pemasaran (Marketing Mix) 11P Pada UMKM Tenis (Teh Nikmat Sidamanik)," *Jurnal Rumpun Ekonomi Syariah* 6 (2023): 37–48.

<sup>16</sup> Endah Marendah Ratnaningtyas et al., "Strategi Pemasaran Produk Dalam Menghadapi Tantangan Pemasaran Digital (Studi Kasus Pada UMKM Keripik Belut Citra Rasa)," *AKSIOMA: Jurnal Sains Ekonomi Dan Edukasi* 1, no. 5 (2024): 216–30, <https://doi.org/10.62335/hsae2934>; Syahrudin Syahrudin et al., "An Integrative Model of Local Wisdom-Based Learning at Pesantren: A Comparative Study of Islamic Educational Institutions in Indonesia," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 23, no. 2 (2025): 270–86, <https://doi.org/https://doi.org/10.21154/cendekia.v23i2.12097>.

fairness and fairness (fair pricing). Pricing is proportional, taking into account production costs and non-exploitative profit margins. This strategy creates a perception of fair pricing, which in turn increases consumer trust. In the long term, perceived fair pricing is more effective in building loyalty than aggressive, temporary discount strategies.

In terms of promotion strategy, Islamic marketing emphasizes honest and non-manipulative communication. SMEs avoid excessive hyperbole, false testimonials, and misleading scarcity techniques. In the digital era, promotions through social media are conducted while maintaining Islamic communication ethics, such as using polite language and educational narratives. This approach creates a credible and integrated brand image. Digital trust is a crucial factor in expanding market share. In terms of distribution (place strategy), SMEs strive to ensure easy product access and timely delivery. Trustworthiness in distribution is part of a strategy to maintain reputation. Accurate service strengthens customer satisfaction, which in turn encourages repeat orders and word of mouth marketing.<sup>17</sup>

Furthermore, the sharia marketing strategy also functions as a value-based differentiation strategy.<sup>18</sup> In a competitive market, price and quality are often relatively similar. Therefore, religious values and business ethics become key differentiators. Value-based differentiation creates a competitive advantage, as it is rooted in organizational culture and the business owner's moral commitment, not simply marketing techniques. However, the analysis also reveals structural challenges, such as limited digital marketing literacy and a lack of Islamic economics-based mentoring. Some SMEs still apply Islamic values intuitively without documented strategic planning. This demonstrates the need for integration between religious values and modern management for systematic implementation of Islamic marketing strategies.

**Tabel 2. Results of the Analysis of Sharia Marketing Strategy and Its Impact on Competitiveness SMEs**

Strategy Components	Implementation of Sharia Values	Competitive Impact	Competitiveness Indicators
Product	Consistent quality, halal, transparency of ingredients	Value-based differentiation	Positive product image
Price	Fair and reasonable prices	Perception of fairness	Customer satisfaction
Promotion	Honest communication, without manipulation	Brand credibility	Trust & digital engagement
Distribution	Punctuality, service responsibility	Service reputation	Repeat order
Customer Relations	Friendly and ethical service	Customer loyalty	Word of mouth

<sup>17</sup> Magfirotul Hamdiah and Fatih Holis Ahnaf, "The Role of Digital Media in Maintaining Local Culture Indonesia in the Era of Globalization," *ASMARALOKA: Jurnal Pendidikan, Linguistik Dan Sastra Indonesia* 2, no. 1 (2024): 62–74, <https://doi.org/10.55210/asmaraloka.v2i1.418>.

<sup>18</sup> Hiroshi Koike et al., "Diffusion-Weighted Magnetic Resonance Imaging Improves the Accuracy of Differentiation of Benign from Malignant Peripheral Nerve Sheath Tumors," *World Neurosurgery* 157 (2022): e207–14, <https://doi.org/10.1016/j.wneu.2021.09.130>.

Analytically, sharia marketing strategies contribute to the competitiveness of SMEs through three main mechanisms: first, the Trust Building Mechanism (Honesty and trustworthiness) increases consumer trust. Second, the Value Differentiation Mechanism (Religious identity creates market differentiation). Third, the Sustainability Mechanism (Long-term, loyalty-based relationships create business stability). Thus, sharia marketing strategies are not only ethical instruments, but also long-term oriented competitive strategies. The resulting competitive advantage is intangible (trust, reputation, loyalty), but has a significant impact on business sustainability.

Overall, the analysis shows that sharia marketing strategies provide a competitive advantage based not only on the functional aspects of the product but also on moral and spiritual values. When these values are consistently internalized, SMEs are not only able to survive the competition but also build a strong foundation for sustainable, blessing-oriented businesses.

### **Spiritual Meaning and Challenges of Implementing Sharia Marketing in SMEs**

The implementation of sharia marketing in SMEs cannot be separated from the spiritual dimension that serves as its epistemological and axiological foundation. Unlike conventional marketing, which focuses on customer satisfaction and maximum profits, sharia marketing is rooted in the paradigm of *tauhid* (unity of God), which views economic activity as part of worship ('ibādah). From the perspective of Islamic Marketing Ethics theory, sharia marketing places the values of *ṣidq* (honesty), *amanah* (trustworthiness), *tabligh* (communication), and *fathanah* (intelligence) as the primary principles in market interactions..<sup>19</sup> These values are not only normative, but are a source of intrinsic motivation for business actors.

Based on the theory of monotheism in Islamic economics, all business activities are seen as part of the responsibilities of the caliph on earth.<sup>20</sup> In the context of SMEs, business actors interpret marketing practices not merely as transactional activities, but as a trust that will be accounted for morally and eschatologically. This spirituality gives rise to a blessing orientation (barakah orientation), namely the belief that halal and fair profits are more valuable than large profits obtained through manipulative means. Phenomenologically, research informants indicated that decisions to remain honest in promotions, not to raise prices unreasonably, and not to manipulate customer reviews are driven by spiritual awareness. This aligns with the theory of Intrinsic Motivation, which explains that actions based on internal values tend to be more consistent and sustainable than solely extrinsic motivation.

Spiritual meaning can also be analyzed through the theory of Spiritual Leadership, which emphasizes that leadership based on spiritual values results in deeper commitment and meaning in work. In SME practice, business owners often serve as ethical role models

---

<sup>19</sup> Supriyaningsih, Hasimi, and Bramtheo, "Digital Marketing Strategies for Enhancing Sales and Empowering MSMEs : A Sharia Economic Perspective."

<sup>20</sup> Rizal Muttaqin, "Islamic Boarding School-Based Economic Independence and Empowerment (Study on the Role of Al-Ittifaq Islamic Boarding School, Rancabali District, Bandung Regency, on the Economic Independence of Islamic Boarding School Students and the Economic Empowerment)," *JESI (Jurnal Ekonomi Syariah Indonesia)* 1, no. 2 (2016): 65, [https://doi.org/10.21927/jesi.2011.1\(2\).65-94](https://doi.org/10.21927/jesi.2011.1(2).65-94).

for employees, so that Sharia values are not merely marketing slogans but shape organizational culture. This culture then influences how products are promoted, how customers are served, and how business conflicts are resolved. Thus, spiritual meaning in Sharia marketing functions as: First, a source of moral legitimacy in business activities. Second, a driver of internal motivation for ethical consistency. Third, a foundation for an organizational culture based on religious values.

From the perspective of Value-Based Marketing theory, business competitiveness is determined not only by price and quality, but also by the ability to create relevant value for consumers. In the context of Islamic SMEs, the value offered is not only functional, but also symbolic and spiritual. Muslim consumers, for example, derive emotional satisfaction from purchasing products they believe are halal and ethically produced. Relationship Marketing theory is also relevant in explaining how spiritual values strengthen commitment and trust (trust and commitment theory).<sup>21</sup> When consumers experience honesty and fairness, they build long-term relationships with businesses. This loyalty becomes a source of competitive advantage that is difficult for competitors to imitate.

From the perspective of Institutional Theory, organizations are influenced by external environmental pressures, whether regulatory, normative, or mimetic. SMEs implementing sharia marketing often face market pressure to engage in aggressive promotional practices or engage in price wars. This competitive pressure can push businesses to adopt strategies that are less in line with sharia principles. Furthermore, the Resource-Based View theory explains that competitive advantage requires resources that are valuable, rare, difficult to imitate, and non-substitutable (VRIN).<sup>22</sup> In the context of SMEs, limited resources such as digital literacy, promotional capital, and access to training are barriers to optimizing sharia marketing strategies. Spiritual values are indeed a powerful intangible resource, but without managerial and technological support, their implementation is less than optimal.

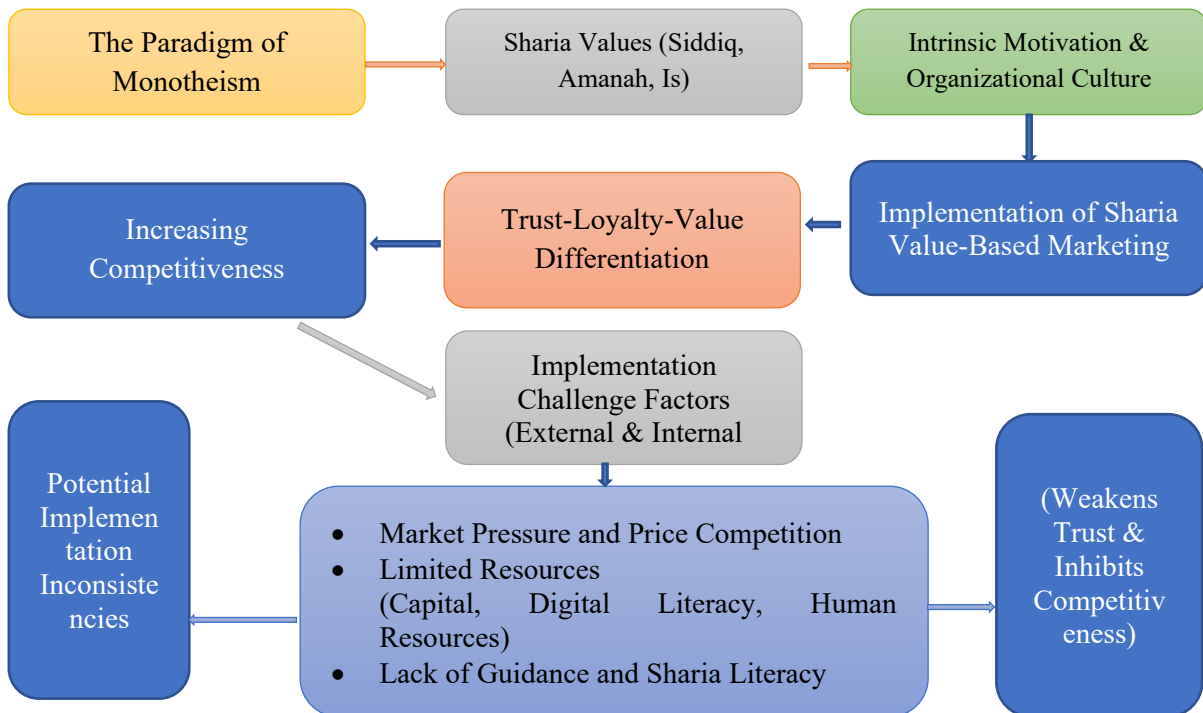
Another challenge is the lack of a comprehensive understanding of the concept of sharia marketing. Many SMEs implement sharia values intuitively without strategic planning. This leads to inconsistencies in implementation, especially when facing economic pressures. According to Festinger's Cognitive Dissonance theory, the mismatch between believed values and situational pressures can lead to internal conflict among business actors. Therefore, analytically, the spiritual meaning of sharia marketing serves as an ethical foundation and intrinsic motivation that strengthens the consistency of business practices. However, the sustainability of its implementation is heavily influenced by structural factors such as resources, literacy, and market pressures. Therefore, the integration of spirituality and strategic management is key to success. SMEs that are able

---

<sup>21</sup> John Egan, *Relationship Marketing: Exploring Relational Strategies in Marketing* (London: Pearson, 2020).

<sup>22</sup> Darsanto Darsanto, Khasan Effendy, and Nuryanto Nuryanto, "Analisis Peningkatan Perekonomian Daerah Melalui Umkm Dalam Mengelola Produk Kearifan Lokal Di Kota Ternate Provinsi Maluku Utara," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 5, no. 3 (2021): 440–49, <https://doi.org/10.36312/jisip.v5i3.2186>.

to manage spiritual values as strategic intangible assets will gain an advantage based on reputation and customer loyalty. Conversely, without the support of an adequate management system, spiritual values have the potential to weaken in competitive situations.



**Figure 1. Spiritual Meaning and Challenges of Implementing Sharia Marketing in SMEs**

Based on figure 1 above, it can be understood that the implementation of sharia marketing in SMEs is based on a strong foundation of spiritual values, namely the monotheistic paradigm, which is then embodied in sharia values such as *siddiq*, *amanah*, and *ihsan*, and is reinforced by intrinsic motivation and organizational culture. The integration of these values encourages the formation of sharia-based marketing practices that are oriented not only towards profit but also towards ethics and blessings. In the process, this implementation results in value differentiation in the form of increased trust, consumer loyalty, and competitive advantage, which impacts the competitiveness of SMEs. However, this process is not without various challenges, both internal and external, such as market pressure and price competition, limited resources including capital, digital literacy, and human resource quality, as well as low understanding and literacy of sharia. These challenges have the potential to create inconsistencies in the application of sharia values, which can ultimately weaken consumer trust and hinder increased competitiveness. Therefore, a strategy to strengthen capacity and understanding is needed so that the implementation of sharia marketing can run optimally and sustainably.

## CONCLUSION

Based on the research results, it can be concluded that sharia-based marketing strategies play a crucial role in enhancing the competitiveness of SMEs. The implementation of sharia values such as honesty (ʃidq), trustworthiness (amanah), justice (‘adl), and transaction transparency serve as the primary foundation for building consumer trust and a business's reputation. These values serve not only as guidelines for business ethics but also as a differentiation strategy that strengthens SMEs' positioning amidst market competition. Furthermore, the application of sharia marketing within the marketing mix, encompassing product, price, promotion, and distribution, fosters long-term relationships between businesses and consumers through trust-building mechanisms, customer loyalty, and word-of-mouth marketing. The spiritual values underlying business practices also provide intrinsic motivation for businesses to maintain integrity and consistency in marketing activities. However, the implementation of sharia marketing in SMEs still faces various challenges, such as limited digital literacy, a lack of sharia economic assistance, and competitive price pressures in the market. Therefore, policy support, training, and capacity building for SMEs are needed so that sharia marketing strategies can be implemented more systematically and sustainably. With the integration of spiritual values, business ethics, and modern marketing strategies, SMEs have a great opportunity to build sustainable competitive advantages and be oriented towards business blessings.

This research is limited by its location, which means it does not represent the broader conditions of SMEs. Furthermore, the qualitative approach used relies on the subjectivity of the informants. Limited data related to digital literacy and sharia practices also impacted the depth of analysis and the generalizability of the research findings. Therefore, future researchers are advised to broaden the scope of studies on sharia marketing in the SME sector by involving more diverse research fields to obtain a more comprehensive picture of sharia marketing practices across various social and economic contexts.

## REFERENCES

- Abidin, Zainal. “Pemberdayaan Ekonomi Pesantren Melalui Pengembangan Bisnis Usaha Mandiri.” *Jurnal ABDINUS: Jurnal Pengabdian Nusantara* 6, no. 2 (2022): 374–85. <https://doi.org/10.29407/ja.v6i2.16575>.
- Creswell, J. W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks: CA: Sage Publications, 2018.
- Darsanto, Darsanto, Khasan Effendy, and Nuryanto Nuryanto. “Analisis Peningkatan Perekonomian Daerah Melalui Umkm Dalam Mengelola Produk Kearifan Lokal Di Kota Ternate Provinsi Maluku Utara.” *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 5, no. 3 (2021): 440–49. <https://doi.org/10.36312/jisip.v5i3.2186>.
- Egan, John. *Relationship Marketing: Exploring Relational Strategies in Marketing*. London: Pearson, 2020.

- Fakhrudin, Sudirman Hasan, Dwi Hidayatul Firdaus, and Hakmi Hidayat. "From Fiqh Al-Ibadat to Muamalat: Repositioning Zakat Management in Indonesia in the Perspective of Maqasid Al-Shari'ah." *Samarah* 8, no. 1 (2024): 495–517. <https://doi.org/10.22373/sjhc.v8i1.19637>.
- Firdausi, Novandina Izzatillah. "Internalisasi Nilai-Nilai Keislaman Perspektif Sosial Kemasyarakatan." *Darajat: Jurnal Pendidikan Islam* 8, no. 75 (2020): 147–54. <https://doi.org/10.1016/j.jnc.2020.125798><https://doi.org/10.1016/j.smr.2020.02.002><http://www.ncbi.nlm.nih.gov/pubmed/810049><http://doi.wiley.com/10.1002/anie.197505391><http://www.sciencedirect.com/science/article/pii/B9780857090409500205><http://www.sciencedirect.com/science/article/pii/B9780857090409500205>
- Fitriana, Allysha Syatifa. "Dampak Globalisasi Ekonomi Pada Pertumbuhan Usaha Kecil Dan Menengah Di Indonesia." *JMEB: Jurnal Manajemen Ekonomi & Bisnis* 2, no. 2 (2024): 52–58.
- Hamdiah, Magfirotul, and Fatih Holis Ahnaf. "The Role of Digital Media in Maintaining Local Culture Indonesia in the Era of Globalization." *ASMARALOKA: Jurnal Pendidikan, Linguistik Dan Sastra Indonesia* 2, no. 1 (2024): 62–74. <https://doi.org/10.55210/asmaraloka.v2i1.418>.
- Huberman, A. Michael, and Saldana Jhonny. *Qualitative Data Analysis a Methods Sourcebook*. America: Arizona State University, 2014.
- Keadilan, Mewujudkan, and Sosial Tinjauan. "Konsep Dan Implementasi Prinsip Ekonomi Syariah Dalam Mewujudkan Keadilan Sosial." *El-Wasathiya: Jurnal Studi Agama Islam* 13, no. 1 (2025): 37–56. <https://doi.org/https://doi.org/10.35888/el-wasathiya.v13i1.6268>.
- Khoiroh, Ummul, Misbahul Arifin, and Akmal Mundiri. "Value-Based Branding Strategies of Islamic Boarding Schools In Islamic Higher Education at STIS Darul Falah Bondowoso." *Ar-Raudhah: Journal of Islamic Religious Education* 01, no. 02 (2025): 65–75.
- Khussainova, Gulzhan, Nursulu Dyussenova, Zhazira Kuanysbayeva, Nurmukhamed Mamyrbekov, and Botakoz Nuralina. "Religion in the Modern World: A Political Outlook." *Pharos Journal of Theology*, no. 105(5) (2024): 0–2. <https://doi.org/10.46222/pharosjot.105.529>.
- Koike, Hiroshi, Yoshihiro Nishida, Shinji Ito, Yoshie Shimoyama, Kunihiro Ikuta, Hiroshi Urakawa, Tomohisa Sakai, Koki Shimizu, Kan Ito, and Shiro Imagama. "Diffusion-Weighted Magnetic Resonance Imaging Improves the Accuracy of Differentiation of Benign from Malignant Peripheral Nerve Sheath Tumors." *World Neurosurgery* 157 (2022): e207–14. <https://doi.org/10.1016/j.wneu.2021.09.130>.
- Matondang, Seri Rezeki, Chuzaimah Batubara, and Aqwa Naser Daulay. "Strategic Development Of The Brick Industry Based On Islamic Economics : A Case Study In Bangko Bakti Village." *Tasharruf: Journal Economics and Business of Islam* 10, no. 2 (2025): 276–91.

- Mohamad, Rizan. *Strategi Bauran Pemasaran Membangun Rancangan Pemasaran*. Vol. 1. Jakarta: PT Penerbitan Ilmiah Nusantara, 2021. <http://dinkes.sulselprov.go.id/page/download>.
- Muttaqin, Rizal. "Islamic Boarding School-Based Economic Independence and Empowerment (Study on the Role of Al-Ittifaq Islamic Boarding School, Rancabali District, Bandung Regency, on the Economic Independence of Islamic Boarding School Students and the Economic Empowermen." *JESI (Jurnal Ekonomi Syariah Indonesia)* 1, no. 2 (2016): 65. [https://doi.org/10.21927/jesi.2011.1\(2\).65-94](https://doi.org/10.21927/jesi.2011.1(2).65-94).
- Putri, Tasya Yustika, Tuti Anggraini, and Rahmat Daim Harahap. "Analisis Implementasi Strategi Bauran Pemasaran ( Marketing Mix ) 11P Pada UMKM Tenis ( Teh Nikmat Sidamanik )." *Jurnal Rumpun Ekonomi Syariah* 6 (2023): 37–48.
- Rahma, Adinda Aulia, Naj'la, Wasila Rahma Sarita, and Yulia Novita. "Peran Usaha Kecil Dan Menengah (SMEs) Sebagai Pilar Kewirausahaan Dalam Pembangunan Ekonomi Lokal." *Edusola : Journal Education, Sociology and Law* 1, no. 1 (2025): 826–32.
- Rahmawati, Maksudin, and Ibad Khoirul. "Analisis Strategi Pemasaran Umkm Di Era Digital Dalam Sudut Pandang Ekonomi Syariah." *Jurnal Ekonomi Syariah* 1, no. 2 (2024). <https://doi.org/https://doi.org/10.62495/jes.v1i1.34>.
- Ratnaningtyas, Endah Marendah, Widya Sari, Citra Amira Putri Fathona, Syamsudin Syamsudin, Agus Hardaya, and Suin Lestari. "Strategi Pemasaran Produk Dalam Menghadapi Tantangan Pemasaran Digital(Studi Kasus Pada UMKM Keripik Belut Citra Rasa)." *AKSIOMA : Jurnal Sains Ekonomi Dan Edukasi* 1, no. 5 (2024): 216–30. <https://doi.org/10.62335/hsae2934>.
- Rizka, Aulia, and Batubara Chuzaimah. "Penerapan Strategi Syariah Dalam Meningkatkan Digital Marketing Pada Usaha Kecil Menengah Di Indonesia." *Ekonomi Bisnis Manajemen Dan Akuntansi (EBMA)* 4, no. 1 (2023): 1759–66. <https://doi.org/https://doi.org/10.36987/ebma.v4i1.4629>.
- Sholikhah, Villatus. "Strategic Planning for the Development of Islamic Micro-Economic Enterprises at the Al-Qodiri Islamic Boarding School Jember." *Jurnal At-Tamwil* 4, no. 1 (2022): 67–83. <https://doi.org/https://doi.org/10.33367/at.v4i1.1466>.
- Sugiyono. *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)*. Bandung: Alfabeta, 2015.
- Supriyaningsih, Okta, Diah Mukminatul Hasimi, and Fernandes Tesar Bramtheo. "Digital Marketing Strategies for Enhancing Sales and Empowering MSMEs : A Sharia Economic Perspective." *EKBIS: Jurnal Ekonomi Dan Bisnis* 9, no. 2 (2025): 79–94. <https://doi.org/10.14421/EkBis.2025.9.2.2776>.
- Susanto, Roni, Mariyatul Kiftiyah, and Devika Rosa. "Community Empowerment Based on Education and Mentoring to Increase Local Economic Independence in Kotabumi , Lampung." *AMALI: Jurnal Pengabdian Masyarakat & Pendidikan* 3, no. 2 (2025): 502–13.

- Syahrudin, Syahrudin, Khairunesa Isa, and Roni Susanto. "Community Empowerment Through Social Service: The Role of Sacrificial Animal Slaughter in Strengthening Solidarity and Economic Resilience in Sidoharjo Village , Pulung Ponorogo." *JSTARD: Journal Of Social Transformation And Regional Development* 7, no. 2 (2025): 32–44. <https://doi.org/https://doi.org/10.30880/jstard.2025.07.02.004>.
- Syahrudin, Syahrudin, Roni Susanto, Wardatul Ummah, A Yusril Musyafa, and Khairunesa Isa. "An Integrative Model of Local Wisdom-Based Learning at Pesantren: A Comparative Study of Islamic Educational Institutions in Indonesia." *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 23, no. 2 (2025): 270–86. <https://doi.org/https://doi.org/10.21154/cendekia.v23i2.12097>.
- Tamara, Amelia Puspa. "Peran SMEs Dalam Meningkatkan Ketahanan Ekonomi Nasional." *JURNAL PENGABDIAN MASYARAKAT: Ekonomi, Sosial Sains Dan Sosial Humaniora, Koperasi, Dan Kewirausahaan* 1, no. 2 (2023): 98–105. <https://doi.org/https://doi.org/10.61492/jpmmocci.v1i2.53>.
- Yahya, Wardah, Syifa Maharani, Nur Athif Amanullah, Mochammad Hizba, and Syahriandro. "Analysis Of Muslim Entrepreneurs' Understanding Of Islamic Business Principles Using A Qualitative Phenomenological Approach." *Journal of Social and Economics Research* 6, no. 1 (2024): 1885–93. <https://doi.org/https://doi.org/10.54783/jsr.v6i1.581>.