



Maqashid Al-Sharia Based Marketing Strategy of Imam As-Syatibi in Facing Business Competition: A Case Study of Arinna Hijab Ganding

Sa'adatud Daroini^{1*)}; Anna Zakiyah Hastriana²⁾

^{1,2)} Faculty of Sharia and Islamic Economics, Universitas Annuqayah, Indonesia

*Correspondent Author: daroini738@gmail.com ; anna.asthow@gmail.com

How to Cite :

Daroini, S.; Hastriana, A. Z. (2025). Maqashid Al-Sharia Based Marketing Strategy of Imam As-Syatibi in Facing Business Competition: A Case Study of Arinna Hijab Ganding. *Bima Journal: Journal of Business, Management and Accounting*, 6 (2). 819 - 838. DOI: <https://doi.org/10.37638/bima.6.2.819-838>

ARTICLE HISTORY

Received [05 June 2025]

Revised [20 Sept 2025]

Accepted [16 Nov 2025]

KEYWORDS

Marketing Strategy;
Shariah Marketing;
Maqashid Al-Sharia;
Business Competition.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



ABSTRACT

Purpose: This research analyzes the marketing strategy of Arinna Hijab Ganding based on Imam As-Syatibi's Maqashid Al-Sharia to increase competitiveness in a competitive market. **Methodology:** through a qualitative approach with a case study method, combining literature analysis of As-Syatibi's Maqashid Al-Sharia and observation of the marketing strategy implemented by Arinna Hijab Ganding involving 30 Arinna consumers with data collected through observation, interviews, and documentation. **Result:** The findings show how five important principles of Maqashid Al-Sharia (hifzh ad-din, hifzh an-nafs, hifzh an-nasl, hifzh al-mal) have been effectively integrated into the Company's marketing mix, resulting in differentiated value creation, strong customer trust, and sustainable business growth while maintaining sharia compliance. **Findings:** This study reveals that this strategy goes beyond profit maximization by incorporating ethical considerations such as fairness, transparency, and social responsibility. **Novelty:** This research highlights that this approach goes beyond profit maximization by incorporating ethical considerations such as fairness, transparency, and social responsibility, making it highly relevant for Islamic fashion businesses. **Conclusions:** By providing a practical model for operationalizing Islamic principles in marketing strategies, this research offers valuable insights for Shariah-compliant businesses seeking to balance commercial success with religious values in a competitive marketplace. **Type of Paper:** Research Article.

INTRODUCTION

In the midst of increasingly fierce global business competition, especially in the fashion industry, the development of effective and ethical marketing strategies is an urgent need. Marketing plays a crucial role in determining the company's competitive position in the market. As stated by (Arif et al., 2020). the development of marketing strategies that integrate competitive advantage with business ethics principles is an urgent need (Kotler & Keller, 2016). This development demands innovative marketing approaches that are not only profit-oriented but also aligned with Islamic values (Wilson & Liu, 2011). The creative economy sector and market is one of the biggest potentials for the fashion world (Suprpto, 2019). As a country with the largest Muslim population in the world,

the government must continue to support the creativity of the fashion industry, especially Muslim fashion.

Marketing strategy for companies has a very important function, some of these important functions are as an organizational response to respond and adapt to the environment throughout the business cycle, as an effort to differentiate themselves from competitors, therefore, marketing strategy is the most dominant thing in running a company, so a marketer must be able to connect both with the company's internal and external parties (Umroh, 2022). The concept of *Maqashid Al-Sharia* initiated by Imam As-Syatibi in Al-Muwafaqat offers a comprehensive ethical framework for the development of marketing strategies. This concept emphasizes the protection of five fundamental aspects: religion (*hifzh ad-din*), soul (*hifzh an-nafs*), intellect (*hifzh al-'aql*), offspring (*hifzh an-nasl*), and property (*hifzh al-mal*) (Melis, 2016). In the contemporary context, this principle is in line with the development of sustainable marketing which emphasizes the balance between economic, social, and environmental aspects (Lacznia & Murphy, 2012).

The fifth principle of *Maqashid Al-Sharia* can be operationalized through various elements of the marketing mix. ranging from product development to communication strategies. This approach not only offers a competitive advantage, but also guarantees ethical and sustainable business practices. As a country with the world's largest Muslim population, Indonesia has a strategic opportunity to develop holistic Islamic marketing (Alsehran & et al, 2015; Wilson et al., 2013). Recent research shows that modern Muslim consumers not only consider halal aspects, but also product alignment with Islamic business ethics principles (Yaakub, 2020). This requires the preparation of an Islamic marketing mix that integrates spiritual values in product, price, distribution and promotion strategies (Razzaque, 2013). while educating consumers about the benefits of sharia-compliant products. The role of Marketing Mix can support companies in developing effective marketing strategies and modern marketing (Clarawati & Ananda., 2024). Marketing Mix is a collection of tactical, controllable marketing tools (*Product, price, place and promotion*) that the company combines to produce its desired response in the target market (Tenda et al., 2022). Business competition is an activity between companies to compete for the same resources or customers. To gain a competitive advantage, companies must be able to produce goods and services efficiently and sell them at very favorable prices (Laga et al., 2025).

Previous studies on Islamic marketing still show some limitations. First, studies such as those conducted by (Arif et al., 2020) and (Suprpto, 2019). still focus on theoretical aspects without adequate empirical testing. Second, international studies by (Sandıkçı & Jafari, 2013). show a gap between Islamic values and modern marketing practices that have not been fully integrated. Third, research on the implementation of *Maqashid Al-Sharia* in the marketing mix is still fragmented and has not presented a comprehensive operational model (Khan & Ghouri, 2021). This study aims to: (1) analyze the implementation of *Maqashid Al-Sharia* principles in the marketing strategy of Arinna Muslim fashion brand, (2) develop an integrative marketing model that blends Islamic values with modern business practices, and (3) evaluate its impact on competitive advantage in an increasingly competitive market. This approach not only enriches the Islamic marketing repertoire but also offers practical solutions for Muslim fashion industry players. The research findings are expected to make three main contributions. Theoretically, this study expands the application of *Maqashid Al-Sharia* in the context of contemporary marketing. Practically, the model developed can be a reference for Muslim fashion MSMEs. Policy-wise, the research results provide input for the development of a globally competitive Islamic business ecosystem.

Literature Review Strategy

The word strategy comes from the word Strategos in Greek which is a combination of Stratos or soldier and ego or leader, strategy has a basis or scheme for achieving the intended target (Sahara & Faizal, 2022). According to Suprpto, Strategy is the direction and scope of the

organization in the long term that achieves benefits for the organization through resource configuration in a challenging environment to meet market needs and meet stakeholder expectations (Suprpto, 2019). Another definition from (Shobri, 2020). states that strategy is a serieof *grand designs* that describe how the company should operate to achieve its goals. Strategy can be formed as a *deliberate plan (deliberate strategy)* or emerge as an adaptive response (*emergent strategy*) through the formulation and implementation process.

The approach to strategy in a business context is also studied in depth in the international literature. According to (Mintzberg & Laasch, 2020). Strategy is not only linear but also involves dynamic adaptation to market changes. Meanwhile, (Porter, 2000). emphasizes that competitive strategy should create a unique position in the industry through differentiation or cost advantage. In the context of Islamic marketing, strategy should also consider ethical and spiritual values, as explained by (Wilson, 2012). in the *Islamic marketing* framework that incorporates the principles of justice and sustainability.

Marketing

Marketing is a strategic process of creating value for customers and building sustainable relationships to obtain reciprocal value (Kotler & Keller, 2016). Marketing is also a total system of business activities designed to plan, price, promote, and distribute goods and services that can satisfy the desires of current consumers and potential consumers (Masdaini & Hemayani, 2022). Marketing is an activity aimed at satisfying needs and desires through value exchange. Marketing is a managerial process on how to create, provide, and fulfill the desires of a person or group through creation, offering, and exchange (Handayani et al., 2024). In the contemporary context, marketing is understood as a managerial process that involves the creation and exchange of value through a holistic approach (Vargo & Lusch, 2016).

The concept of strategy in business has evolved from its military roots in Greek "strategos" into a complex modern managerial framework. According to (Mintzberg, 1987). in an international perspective, business strategy is not only a formal plan but also a pattern that emerges from an organization's adaptation to its environment. This view is reinforced by (Porter, 2000). which emphasizes strategy as the creation of a unique position through a set of activities that are different from competitors.

Marketing Strategy

Companies need the right marketing strategy to create positive value for customers. This strategy is the logical basis for companies to generate value for customers while building mutually beneficial relationships. By implementing marketing strategies effectively, business units can achieve the targets and marketing objectives that have been set (Moh. Hafid et al., 2023). Marketing strategy is an effort to offer or market a product of goods or services, using certain plans and tactics so that the number of sales has increased higher (Rahayu & Habib, 2023). This approach focuses not only on increasing short-term sales, but also on developing mutually beneficial customer relationships (Norström et al., 2020).

In the context of marketing, recent developments show a shift from transactional to relational approaches with Islamic Marketing emerging as a rapidly growing field of study globally (El-Bassiouny et al., 2018; Rehman et al., 2024; Negoro & Wahyudi, 2021). Strengthened by the findings of (Alsehran & et al, 2015). defines it as a marketing system that operates within the parameters of sharia, emphasizing fairness, transparency, and social responsibility. This approach is in line with the global sustainable marketing movement echoed by (Kotler et al., 2021).

Marketing Strategy Based on Imam As-Syatibi's Maqashid Al-Shariah

As-Syatibi is a classical scholar who talks a lot about *Maqashid Al-Sharia* through his monumental work *al-Muwaffaqat fi Ushul al-Syariah* (Betawi, 2018). In lughawi *maqashid al-syar'iyah* consists of two words namely "*maqashid*" and "*syar'iyah*". In terms of *al-syar'iyah* has several meanings, one of which is the provisions revealed by Allah Swt. To his servants through the Prophet Saw. Which includes *aqidah*, *amaliyah* and *morals* (Maisarah, 2015). So *maqashid al-syar'iyah* can be interpreted as the objectives of sharia. According to As-Syatibi, *Maqashid Al-Sharia* is the purpose of Allah and His Messenger in formulating Islamic laws (Fahmi, 2023). According to Imam As-Syatibi, there are five things included in this category, namely maintaining religion, maintaining the soul, maintaining the mind, maintaining honor and offspring, and maintaining property (Kurniawan & Hudafi, 2021). *Maqashid Al-Sharia* is not new, especially among Islamic economists because there is always a link between the objectives of Islamic economics and *maqashid al-sharia* (Syahriani et al., 2024). In a modern society that is often driven by the profit motive alone, the concept of *Maqashid Al-Sharia* reminds the importance of spiritual and social goals in economic life. Incorporating principles such as justice, balance, and sustainability can create a more stable, secure, and beneficial economy for all levels of society (Karimullah, 2023).

Marketing strategies are carried out to increase value or profit and benefit both parties through contracts based on honesty, justice, openness, and sincerity (Lara Aziza Putri & Miftahul Zikri, 2024). This marketing strategy emphasizes the *Maqashid Al-Sharia* approach which emphasizes 5 important elements: a) Maintaining religion (*hifdz din*), sharia marketing strategies must always maintain the religious rights of customers by not doing things that violate religion, by selling products that cover the *aurat* in accordance with Islamic law. (Permana et al., 2024). As emphasized in research. b) Maintaining the soul (*hifdz nafs*), by only offering halal and safe products for consumers, which is in line with the findings of (Wilson & Liu, 2010). regarding product criteria in Islamic economics. c) Maintaining the mind (*hifdz 'aql*), marketing strategies carried out to increase confidence in using Arinna products, according to the principle of transparency in Islamic marketing according to (Nurohman, 2018). d) Maintaining offspring (*hifdz nasl*), as described by (Sandıkcı & Jafari, 2013). about the role of Muslim businesses in building a moral society. e) Maintaining property (*hifdz mal*) where consumers do not feel disadvantaged by the prices that have been set, with fair pricing, which is the implementation of the concept of *'adl* in Islamic economic transactions according to (Chapra, 2000).

The concept of *Maqashid Al-Sharia* in marketing has attracted the attention of international academics. Research (Khan & Ghouri, 2019), in the *Journal of Islamic Marketing* shows how the five *Maqashid* principles can be a framework for comprehensive ethical marketing. The study (Wilson, 2012). further develops an Islamic marketing model that integrates Islamic values with contemporary marketing theory. In the midst of these developments, several research gaps are still identified. First, existing research on *Maqashid Al-Sharia* based marketing is still dominated by conceptual studies without adequate empirical testing (Abdul Rahman et al., 2020). Second, the integration between Islamic principles and recent developments in digital marketing and sustainable marketing is still limited (Sandık & Ghaffari, 2019). Third, there is no comprehensive model that operationalizes *Maqashid Al-Sharia* in the context of contemporary Muslim fashion business competition.

Business Competition

Business competition is a fundamental dynamic in the market where various companies try to compete for market share, customers, and resources by offering superior products or services. Competition in the business world cannot be avoided, high competition in the business world requires every producer to be able to implement and develop more effective and efficient marketing

strategies (Reza et al., 2022). Competition in the business world is a separate dynamic that cannot be avoided, for some business people competition has a negative connotation because it can threaten their business because they are worried about reduced profits. Healthy competition will be able to provide good things for business people (Moh. Hafid et al., 2023). This research includes studies by (Porter, 1980; Barney et al., 2001; Teece et al., 1997; Khan, 2020). found that success in business competition depends not only on traditional factors such as price or product quality, but also on a company's ability to effectively manage resources, adapt to change, and continuously innovate in the face of increasingly complex market challenges. This research aims to fill the gap with three main contributions. First, developing an empirically tested operational framework of *Maqashid Al-Sharia* based marketing strategy. Second, integrating Islamic principles with modern marketing concepts such as value co-creation and sustainable marketing. Third, providing practical guidance for Muslim fashion industry players in facing increasingly complex global competition, with this approach, the study is expected to not only enrich the academic treasury of Islamic marketing but also provide real solutions to business challenges in Indonesia's rapidly growing Muslim fashion industry.

METHOD

Research Type Analysis

This research uses a descriptive qualitative approach to analyze marketing strategies in facing business competition in Arinna Hijab Ganding. The qualitative approach was chosen because it is able to explore in-depth understanding of the dynamics of competition, the motivation of business actors, and the challenges faced in the field through direct interaction with informants, qualitative research is an alternative in enriching understanding (Lukman & Akhmad Rudi, 2022). The focus of this research aims to measure the effectiveness of *maqasid al-syariah-based* marketing strategies in facing business competition using the marketing mix framework (*product, price, promotion, distribution*) (Yaakub, 2020; Farah et al., 2019; Razzaque, 2013). This research uses a descriptive qualitative approach to analyze *Maqashid Al-Sharia-based* marketing strategies in the Arinna Hijab Ganding Muslim fashion brand. The qualitative approach was chosen for its ability to explore in-depth understanding of the implementation of Islamic values in modern marketing practices and the challenges faced in the field. This research has obtained ethical approval from the University Research Ethics Committee with a valid certificate number, and all informants have given written consent after understanding the research objectives and procedures.

Research Location and Subjects

The research site was purposively selected at Arinna Hijab Ganding which is a unique blend of traditional sharia fashion business with digital marketing adaptation. A total of 35 informants participated in this study, consisting of company management (owners, designers, and marketing staff), employees (offline sellers and online customer service), and active consumers who have made at least one purchase in the last three months. The selection of informants was done by considering the representation of various stakeholders involved in the marketing process.

Data Collection Methods

Data collection was conducted through three main methods. Participatory observation was conducted for three months in both physical stores and digital platforms to understand day-to-day marketing practices. Semi-structured in-depth interviews were conducted for 60-90 minutes using a pre-validated interview guide. In addition, document analysis of product catalogs, social media content, and sales reports were conducted to complement the primary data.

Data Analysis Technique

Data validity was tested through The data that has been obtained is then analyzed in stages: (1) data reduction, (2) thematic presentation of data, and (3) conclusion drawing, which was carried out repeatedly until it reached a saturation point. (lexy et al., 2014) Data presentation was done thematically by grouping the codes that emerged into subthemes and main themes based on the research conceptual framework. The analysis process was strengthened through various techniques to ensure data trustworthiness, including triangulation of sources and methods, member checking with key informants, an audit trail documenting the entire research process, and peer debriefing with independent qualitative researchers. The research findings revealed four main themes that emerged from the data analysis. First, the integration of sharia values in product development is reflected in product lines that consider aspects of covering the aurat and comfort. Second, equitable pricing strategies with differentiation according to market segments. Third, marketing communications that maintain Islamic ethics despite using modern approaches such as free shipping. Fourth, a consistent multichannel shopping experience between online and offline platforms.

The results show that the *Maqashid Al-Sharia* approach is not only ethically relevant but also provides a competitive advantage for Muslim fashion businesses. However, there is also a challenge in balancing the spiritual and commercial aspects, where some consumers still prioritize design and price. The findings provide practical implications for the development of a more holistic marketing strategy, while opening up opportunities for further research with a broader scope.

RESULTS AND DISCUSSION

RESULTS

Demographic Characteristics of Informants

This study has demographic characteristics of 35 informants with This study reveals the dominance of women in the Muslim fashion industry as business people and consumers, creating a unique market dynamic where women act as owners, employees, and buyers. Market segmentation by profession shows different consumption patterns. Entrepreneurs tend to choose premium products for business needs, professionals consider suitability to the formal work environment, private employees seek a balance between quality and price, while educators prioritize practicality and creativity of workers following trends. These findings demonstrate the importance of a marketing approach tailored to the characteristics of each consumer segment.

Table 1, Demographic Characteristics of Arinna Hijab informants

Demographic Variables	Category	Frequency (n)	Percentage (%)
Gender	Female (Owner)	1	2.9%
	Female (Employee)	4	11.4%
	Female (Consumer)	30	85.7%
Age Group	Young (15-19 years old)	5	14.3%
	Teenagers (20-29 years old)	9	25.7%
	Adults (30-39 years old)	13	37.1%
	Mature (40-49 years old)	3	8.6%
Occupation	Entrepreneur	12	40.0%
	Trader	8	26.7%
	Private Employee	6	20.0%
	Teacher	2	6.7%

Source: Researcher Processed Data, 2025

The demographic table shows the unique characteristics of the Muslim fashion business. It is

clear that women dominate all aspects of the industry, whether as business owners, employees, or consumers. This creates a business ecosystem dominated by one gender with diverse roles. In terms of age distribution, the majority of actors are in the productive age group, especially in the 20-39 years range. The adult group (30-39 years) emerged as the main contributor, followed by the youth group (20-29 years). Meanwhile, the young (15-19 years) and mature (40-49 years) age groups have a smaller representation.

The occupational profile of consumers shows interesting diversity. Entrepreneurs emerge as the largest group, reflecting the strong market potential among entrepreneurs. Merchants and private sector employees also contribute significantly, while educators despite their smaller numbers remain an important part of this market. This pattern shows the complex dynamics of the Muslim fashion market, where consumer preferences tend to be influenced by their roles and daily activities. Entrepreneurs may be more concerned with the prestige value of the product, while private sector employees may be more concerned with conformity to the formal work environment. Educators, on the other hand, may prioritize comfort and modesty factors in product selection. This demographic distribution provides valuable insights for the development of more targeted and effective marketing strategies, while demonstrating the growth potential of the Muslim fashion industry across different market segments which creates an opportunity to develop gender-specific marketing approaches, with an in-depth understanding of Muslim women's preferences, consumption behavior and purchase motivations.

Marketing Mix Strategy

Products

Arinna Hijab offers a range of quality products that suit consumer needs. Arinna Hijab products are designed with attention to detail and quality, so that consumers can feel satisfied with their purchases. Here are some examples of products offered by Arinna Hijab:

Table 2, Arinna Hijab Products and Consumer Preferences

No.	Kinds of Arinna Hijab Products	Interview Result	Number of People
1	Arinna Meisya Series	This Arinna product is suitable for daily use because of its simple and elegant design.	15
2	Arinna Safira	With its cool and comfortable material, Arinna Safira products are widely used for formal occasions.	17.
3	Arinna Maharani Series	Products from the Maharani Series have a luxurious design, making them ideal for special occasions.	10
4	Arinna Agreya	Agreya products are very lightweight, and have various motifs suitable for college and work.	5
5	Arinna Tiffany	With a variety of interesting motifs and lightweight Tiffany product materials, making it suitable for college and work clothes	4
6	Arinna Rimana Series	This product is very popular with young people because of its trendy and attractive design.	8

Notes. Data collected through participant survey (N=30) during field research.

Source. Primary data analysis, 2025.

Research on consumer preferences shows a variety of responses to Arinna Hijab products.

Meisya Series products are favored for its simple yet elegant design, suitable for daily use. Arinna Safira is a favorite for formal occasions because of its cool and comfortable material. The Maharani Series is considered luxurious and suitable for special occasions, while Agreya is chosen for daily activities such as college and work because of its lightweight material. Tiffany products attract attention with their patterns, and the Rimana Series is popular among young people for its trendy designs. Other products in Arinna Hijab's portfolio have created their own niche market with different characteristics. Maharani Series fulfills consumers' need for luxurious hijab for special moments, while Agreya and Tiffany are ideal solutions for active women who need comfortable hijab for professional and academic activities. The Rimana Series specifically appeals to the younger segment through contemporary designs that are in line with the latest fashion developments.

This finding underscores Arinna Hijab's success in implementing the right product differentiation strategy. Each product line not only has different functional advantages, but also successfully targets specific demographic and psychographic segments. From daily practical needs, professional activities, to the need for style and prestige on special occasions, the entire Arinna Hijab product range is able to provide targeted solutions. This diversity of consumer preferences also reflects the increasing complexity of the Muslim fashion market. Awareness of different needs based on consumers' activities, age, and lifestyle is an important key in product development and marketing strategy. Going forward, this in-depth understanding of market segmentation can serve as a foundation for the development of new products that are more innovative and appropriate. Overall, the results show that Arinna Safira and Meisya Series dominate consumer preferences with the highest number of users. Arinna Safira excels in the market segment that requires premium quality hijab for formal occasions, while Meisya Series tops the everyday hijab category due to its practical yet stylish design.

Price

Price is one of the important elements in determining the success of a company, especially in today's highly competitive Muslim fashion industry. For Arinna Hijab, pricing is not just a matter of numbers, but a reflection of the value proposition offered to consumers. In practice, consumers tend to make price comparisons with similar products in other stores before making purchasing decisions, so that the pricing strategy becomes a determining factor for the Company's competitiveness where consumers often compare prices with other stores.

Table 3, Perception of Arinna Hijab Product Prices According to Consumers

No.	Product	Interview Results	Name of Informant
1	Arinna Meisya Series	The price is quite affordable for the quality.	11
2	Arinna Safira	The price is in line with the premium material.	6
3	Arinna Maharani Series	Decent price but worth it for a special occasion.	4
4	Arinna Agreya	A bit expensive but durable for everyday use.	2
5	Arinna Tiffany	Standard price for its exclusive motifs.	3
6	Arinna Rimana Series	Affordable for youth products.	4

Notes. Data collected through in depth "interviews" with 30 active consumers.

Source. Primary field research data, 2025

The research shows variations in consumer price perceptions that align with product positioning. Entry-level products such as the Meisya Series are considered affordable for their

quality, thus attracting the largest market segment. Mid-range products (Safira and Rimana Series) are perceived to be reasonably priced, with Safira standing out for formal occasions and Rimana Series being suitable for youngsters. For premium products, despite the higher price, consumers recognize the added value. The Maharani Series is considered a worthy investment for special occasions, while Agreya is considered durable for everyday use. Tiffany products occupy the middle position with standard prices for its exclusive motifs. Overall, Arinna Hijab successfully implemented the right price differentiation according to each product's value proposition. This strategy proved effective with the acceptance of prices by the intended market segment, where everyday products are more affordable while specialty products have a justifiable premium price. Successfully communicating product value is key to price acceptance by consumers.

Promotion

Promotion is an effort to convey the value, benefits, advantages of Arinna Hijab products with the aim of influencing consumer decisions, Promotion plays an important role in Arinna Hijab's marketing strategy as a systematic effort to communicate added value, product excellence, and the benefits obtained by consumers. In the context of an increasingly competitive Muslim fashion business, promotional activities not only aim to convey product information, but build positive perceptions and influence the consumer decision-making process holistically. The following table shows the promotion carried out by Arinna Hijab.

Table 4, Promotion Strategy and Consumer Response of Arinna Hijab

No.	Promotion Methods	Promotion Implementation	Interview results	Informant
1	Social media	Arinna Hijab offers free shipping for online purchases with commensurate quality.	I was attracted by the free shipping, so I bought Arinna Hijab.	10
			I have bought Arinna products because they were free	7
			I bought Arinna products because there was a weekend	9
2	Discount	On weekends or Arinna Hijab's birthday, discounted online purchases are available.	discount instead of a weekday.	
			I rarely buy Arinna Hijab, even though there are discounts on weekends.	4

Notes. Data collected through in depth "interviews" with 30 active consumers.

Source: Processed Data, 2025

Based on *sales promotion* theory (Kotler & Keller, 2016). Free shipping promotions through social media proved to be the most effective in attracting buying interest, with 17 out of 30 respondents stating that they immediately made a purchase. This is in accordance with the principle of *perceived value*, where consumers perceive free shipping as a significant reduction in *total cost*. In

contrast, the weekend discount strategy only influenced 9 out of 13 respondents, demonstrating the limitations of *price-based promotion* (Knott et al., 2002). in influencing less price-sensitive consumers.

This finding confirms the theory that promotion is an activity that is shown to influence consumers so that the product can be recognized so that it can influence consumers to buy the product, in carrying out promotions in order to be effective, it is necessary to have a promotion mix, namely the optimal combination of various types of activities or the selection of the most effective types of promotional activities in increasing sales, (Panguriseng & Nur, 2022). Arinna needs to combine *monetary* (discounts) and *non-monetary promotion* (free shipping) more strategically, and consider segmentation of consumer behavior to optimize the promotional budget.

Place

Arinna Hijab Ganding is one of the offline outlets of the Arinna Hijab brand located in the Ganding area. This boutique is one of the shopping destinations for loyal Arinna Hijab customers who prefer a direct shopping experience compared to shopping online. With a modern and comfortable store concept. Arinna Hijab Ganding succeeds in creating a pleasant offline shopping experience for its customers.

Table 5. Consumer Perceptions of the Location of Arinna Hijab Ganding

No.	Place	Interview Results	Informant
		Arinna has a very clean place.	11
1	Arinna Hijab Premium Ganding	The layout of the shop and the street is very neat.	9
		Arinna also has a large enough area that it doesn't feel claustrophobic even when crowded.	10

Note: Data obtained from in-depth "interviews" with 30 consumers who have visited the location. Source. Field observations and interviews, 2025

Analysis of consumers' perceptions of Arinna Hijab Ganding's location revealed some important findings related to the physical shopping experience. The cleanliness of the store was the most appreciated aspect by consumers, with eleven respondents specifically mentioning that the place was very clean and well- maintained. This shows that store management has managed to maintain high standards of cleanliness as part of the *customer experience*. Apart from cleanliness, the store's neat and organized layout also received positive attention from nine respondents. They considered that a good arrangement of products and shopping lanes made it easier to navigate the store and find the desired products. Another aspect that was also appreciated was the adequate store area, where ten respondents stated that the ample space made them feel comfortable shopping even when the store was crowded.

Overall, these findings illustrate that Arinna Hijab Premium Ganding has succeeded in creating a pleasant shopping environment for its customers. The combination of cleanliness, functional layout, and adequate space has shaped positive perceptions of this physical store. In the context of competition in the Muslim fashion retail business, excellence in terms of physical store management like this can be an added value that differentiates from competitors.

Maqashid Al-Sharia Based Marketing Strategy

Based on the results of interviews with a total of 30 informants, there are several responses regarding Arinna Hijab, the following is a table regarding consumer responses regarding the product,

price, design, promotion and location of the Arinna Hijab shop which are grouped based on their assessment aspects:

Table 6. Consumer Perceptions of Arinna Hijab Products Based on Maqashid Syariah

No.	Arinna Hijab Products	Interview Results	Number of Informants	Percentage
1	Product Quality and Convenience in accordance with maqashid sharia	I often buy Arinna Hijab products because they cover the aurat.	16	53.3%
		I rarely buy arinna hijab even though it covers my aurat.	14	46.7%
2	The price quoted at Arinna is very competitive and in accordance with maqashid sharia.	I buy Arinna Hijab products because of the quality and comfort I feel	20	66.7%
		I buy Arinna Hijab products because the price matches the quality	12	40.0%
		I rarely buy Arinna products even though the price is in line with the quality.	4	13.3%
		I only buy Arinna products when there are discounts, because I think the prices are usually too expensive.	14	46.7%
3	Arinna products always follow trends and have attractive designs and are in accordance with maqashid sharia.	I love buying Arinna Hijab because the designs are always fashionable and diverse.	26	86.7%
		I rarely buy Arinna Hijab products even though the designs are modern and diverse.	4	13.3%

4	Arinna Hijab promotion always has the latest content, is interesting and in accordance with maqashid sharia.	Seeing the very attractive Arinna Hijab promotion, I wanted to buy Arinna hijab.	20	66.7%
		Despite the attractive promotion, I wasn't really interested in buying Arinna Hijab.	10	33.3%
5	Arinna Hijab provides a very strategic, comfortable place and is in accordance with maqashid sharia.	Because of its strategic location, I	16	53.3%
		buy Arinna Hijab directly at the store rather than using Shopee.		
		I rarely buy arinna products in person, but buy online because it is more practical.	6	20.0%
6	The employee service at Arinna Hijab is very friendly and helpful for customers.	I buy Arinna Hijab online because of the free shipping.	8	26.7%
		I like buying Arinna Hijab products because the employees are very friendly.	21	70.0%
		I rarely buy Arinna Hijab even though the employees are very friendly.	9	30.0%
		I buy arinna hijab because there are many color choices.	13	43.3%
7	Arinna Hijab provides various sizes and variations to meet customer needs.	I rarely buy Arinna Hijab even though there are many color and size options.	10	33.3%
		I bought Arinna Hijab because the size fits perfectly	7	23.3%

		and suits my needs.		
8	Arinna Hijab products are neatly packaged, simple, but elegant.	I feel more exclusive when I buy arinna products because the packaging is attractive.	18	60.0%
		I rarely buy Arinna Hijab even though the packaging is very attractive.	12	40.0%

Notes. Data collected through "interviews" with 30 informants.

Source: Processed Data, 2025

Interview data with 30 Arinna Hijab consumers shows that this product is valued not only from functional aspects (such as quality, price, and design), but also from its conformity with sharia values, especially in terms of covering the aurat. This is in line with the *Maqashid Al-Sharia* principle initiated by Imam As- Syatibi, which emphasizes the protection of five basic human needs (*al-dharuriyyat al-khamsah*), namely religion (*din*), soul (*nafs*), intellect (*'aql*), offspring (*nasl*), and property (*mal*). The majority of consumers (16 out of 30 informants) stated that they bought Arinna Hijab because this product meets the criteria of covering the aurat, which is an obligation in Islam. This shows that the brand fulfills the sharia objective of protecting religion by providing clothing that complies with Islamic guidance. However, there is also a segment of consumers (14 informants) who, while recognizing the sharia of the product, do not make it the main reason for purchase. This indicates that although the sharia principle is an added value, other factors such as comfort, price and design also influence purchasing decisions.

The comfort of the material and fashionable design are the main reasons for many consumers (20 informants). In *maqashid sharia*, clothing comfort is related to the protection of the soul (physical health) and mind (self-confidence and psychological comfort). The trend-following designs also show that Arinna Hijab not only focuses on the syar'i aspect, but also meets consumers' needs for aesthetics and modern lifestyle, without ignoring religious norms. The friendly service of employees and the strategic location of the store create a positive shopping experience, which can encourage the protection of offspring through good social interaction. Meanwhile, competitive prices (12 informants felt the price matched the quality) and attractive promotions (20 informants were attracted by the promotional content) are related to the protection of wealth, where consumers do not feel financially disadvantaged. However, the presence of consumers who only buy at discounts (4 informants) shows that price sensitivity is still a challenge for certain segments.

Although Arinna Hijab has successfully fulfilled several aspects of *Maqashid Al-Sharia*, there are several challenges that need attention. One of them is the imbalance between spiritual and commercial values in consumer perception. Some buyers prioritize practical factors such as design and price over awareness of sharia values, indicating that the spiritual dimension has not been fully internalized in the brand. On the other hand, although the price of the product is considered competitive by some consumers, there is still a segment of the market that considers the product less affordable, especially for the lower middle class. This calls for a more inclusive pricing strategy without sacrificing product quality, so that the principles of justice (*'adl*) and benefit (*maslahah*) in *maqashid sharia* can be realized more fully. Thus, although Arinna Hijab has demonstrated a commitment to sharia values, further efforts are needed to strengthen the brand's spiritual

positioning while addressing economic accessibility challenges. Overall, Arinna Hijab has tried to combine maqasid sharia principles with modern market needs. However, the integration of Islamic values must continue to be strengthened not only in products, but also in all aspects of the business from pricing, promotion, to service in order to truly reflect justice and welfare (*maslahah*) as emphasized by Imam As-Syatibi.

DISCUSSION

Marketing Mix

Arinna Hijab implements a *marketing mix* that is integrated with Islamic values, including product, price, promotion, and place, with an approach that is in line with the concept of *Maqashid Al-Sharia*, in terms of products, Arinna Hijab offers line diversification such as Meisya Series for daily needs and Maharani Series for special events, which shows a deep understanding of market segmentation, where the quality of products that are maintained and developed in high quality will affect customers interested in revisiting (Purwianti et al., 2023).

Arinna Hijab's pricing strategy applies the principle of justice (*al-'adl*) in Islamic economics (Chapra, 2000), where prices are set according to the value of product benefits. While premium lines such as the Maharani Series have higher prices but are considered worth it by their target segments, value-based pricing in Islamic business is able to balance profitability and customer satisfaction. In promotion, Arinna Hijab utilizes social media with a free shipping strategy and weekend discounts, which not only increases buying interest but also reflects the principle of *hifzh al-mal* (preservation of wealth). The study (Khairunnisa, 2022). shows promotion in the form of activities that will convey products and services and have an invitation to consumers to do.

The aspect of place is also managed with the principle of *hifzh an-nasl* (privacy protection) through a comfortable and neat store design, confirming that an offline shopping experience that meets sharia values, such as cleanliness and tidiness can increase customer retention, Place is one of the elements used to produce products and connect with consumers offline (Clarawati & Ananda, 2024). Overall, Arinna Hijab's marketing mix not only fulfills the traditional concept of 4P (*Product, Price, Promotion, Place*), but also enriches it with *Maqashid Al-Sharia* approach, as confirmed in research (Qizwini & Kaban, 2024; Nurchoiri & Dardiri, 2024). about integrating Sharia principles can be a significant factor in attracting Muslim consumers and aligning business practices with Islamic values. The integration of Islamic values in marketing results in a unique competitive differentiation, where consumer satisfaction (as seen in the predominance of positive responses) goes hand in hand with achieving business goals and blessings.

Implementation of *Maqashid Al-Sharia* in Marketing Strategy

In the context of marketing strategy, *Maqashid Al-Sharia* initiated by Imam As-Syatibi is not only an ethical foundation, but also an operational framework for creating value that is in line with the principles of Islamic law. Ulama-usul fiqh classify the objectives of sharia into three categories: *dharuriyat* (basic needs), *hajiyat* (important needs), and *tahsiniyat* (beautifying needs). There are 5 principles of maqashid sharia known as *alkulliyat al Khams*, which apply both at the *dharuriyat*, *hajiyat*, and *tahsiniyat* levels: a) Maintaining religion (*hifzh ad-din*), b) Maintaining the soul (*hifzh an-nafs*), c) Maintaining the intellect (*hifzh al-aql*), d) Maintaining offspring (*hifzh an-nasl*), e) Maintaining property (*hifzh al-mal*) (Salvia & Malahayatie, 2023). This finding reinforces the research of (Faizal et al., 2019) which emphasizes that quality Muslim fashion products must meet two criteria at once: Shari'i conformity (normative dimension) and physical comfort (functional dimension). The material comfort aspect that Arinna Hijab focuses on is directly related to the principle of *hifzh an-nafs*, where the protection of the human soul also includes the guarantee of physical health. The use of breathable and hypoallergenic materials in its products shows an understanding that the obligation to protect the soul in Islam is active-preventive, not just passive-reactive. This approach is in line

with the findings of (Achmadi, 2023; Harry Saptarianto et al., 2024; Hayati et al., 2024). on the increasing awareness of Muslim consumers towards health aspects in textile products, which were previously often ignored in Islamic marketing research in the 2010s that focused more on the shar'i aspects alone.

In the pricing strategy, Arinna Hijab's application of the principle of justice (*al-'adl*) operationally reflects the integration of *hifzh al-mal* (protection of consumer wealth) and *hifzh al-'aql* (protection of reason through transparency). This value-based pricing pattern results in different price structures for each product line, but with clear quality justification. This result is in critical dialogue with research (Hakim & Rahman, 2017). which found that 67% of Muslim consumers are willing to pay premium prices as long as there is transparency in the composition of costs, in contrast to previous findings from (Usman et al., 2022). which states that low prices remain the main determining factor. Arinna Hijab's promotional strategy that combines economic incentives (such as free shipping) with educational content shows a multidimensional understanding of *hifzh al-mal*. Unlike conventional discounting practices that are often exploitative, the company's promotional programs are designed to protect consumer wealth while improving Islamic financial literacy. This finding corrects a common assumption in previous marketing research such as that conducted by (Choudhury & Mohanty, 2019). which tends to view promotions in Islamic businesses solely as a means of increasing sales without consideration of educational added value.

Arinna Hijab's physical location design that pays attention to the privacy of Muslimah consumers is a real implementation of *hifzh an-nasl* in a contemporary context. The creation of a comfortable and enclosed shopping space is not only about aesthetics, but more deeply as a form of dignity protection in social interaction. This aspect complements the findings of (Hilmi, 2024). on the importance of offline shopping experiences for female Muslim consumers, which previously received less attention in Islamic marketing studies that focus more on digital channels. The marketing strategy that is often used in every company is by implementing a *marketing mix*. Marketing strategies need to be developed in an effective and efficient way so that businesses can reach their intended target market. Arinna Hijab in the product aspect, consistently implements the *Maqashid Al-Sharia* principle through its products that meet the criteria of sharia Muslim clothing. The hijab design that covers the aurat perfectly reflects the protection of religious values (*hifzh al-din*). Meanwhile, the aspect of physical comfort also reflects the application of the principle of protection of the soul (*hifzh an-nafs*). The pricing strategy applied by Arinna Hijab illustrates efforts to balance business values and principles of justice in Islam, transparency in price explanation according to the quality of the material is a form of protection of consumers' minds (*hifzh al-'aql*). Arinna Hijab implements a *Maqashid Al-Sharia-based* promotional strategy by integrating Islamic values in every aspect of its marketing. The free shipping program is not only a business tactic, but also reflects the principle (*hifzh al-mal*). Arinna Hijab's strategic location with a design that pays attention to the privacy of Muslim women consumers applies the principle of protecting offspring (*hifzh an-nasl*).

The findings on the integration of Islamic values in the marketing mix also correct the dichotomous tendency in the previous Islamic marketing literature. Studies (Karim, 2019). For example, it still strictly separates between "conventional marketing strategies" and "Islamic marketing strategies", while Arinna Hijab's practice shows a creative synthesis where modern marketing concepts are organically filled with maqashid values. In the context of consumer response, the results of this study reinforce the findings of (Wilson, 2012). about the emergence of a new generation of Muslim consumers who want harmony between spiritual values and product quality. However, in contrast to previous assumptions that see religious factors as the sole determinant (Nurohman, 2018). implementation at Arinna Hijab shows that the success of maqashid-based marketing lies in its ability to integrate multi-dimensional value (religious, functional, emotional, and social). Theoretically, this finding develops the Islamic marketing model

by showing a concrete mechanism for integrating Maqashid al- Syariah at the operational level. If previously the maqashid concept was widely discussed at the philosophical level (Auda, 2008). the implementation at Arinna Hijab proves that this framework can be an analytical tool as well as a practical guide in marketing decision making.

CONCLUSION

This research has successfully examined the implementation of *Maqashid Al-Sharia*-based marketing strategies at Arinna Hijab Ganding, revealing how the integration of Islamic values in marketing practices can create competitive advantages in the Muslim fashion industry. The main findings show that the maqashid al- syariah approach which includes the protection of religion, soul, mind, offspring, and property is able to build product differentiation while strengthening consumer confidence (Murti & Syah, 2021). Arinna Hijab has shown success in operationalizing these principles through various aspects of marketing, starting from comfortable shar'i products (El-Bassiouny et al., 2018). This research reveals that *Maqashid Al-Sharia*-based marketing strategies through fair pricing approaches, transparent promotions, and provision of strategic locations show a positive impact (Wilson, 2012; Subekti, 2024; Muhammad et al., 2021; Rehman et al., 2024; Sandıkcı & Jafari, 2013; Bashar et al., 2024). However, these findings need to be viewed in the context of several limitations, including the limited scope of the case studies, the relatively short observation period, the potential for respondent bias, and the suboptimal measurement of external factors such as social media and global market dynamics.

For future research, it is recommended to conduct comparative studies with other Islamic fashion brands in different regions to broaden the understanding of variations in *Maqashid Al-Sharia* implementation in different marketing contexts (Abdul-Talib et al., 2023). It is also necessary to develop more comprehensive measurement instruments to evaluate the long-term impact of Islamic marketing strategies on brand loyalty and business growth (Sadiq et al., 2023). Further exploration of the interaction between Islamic values and the development of digital marketing technologies will also make a valuable contribution to the development of contemporary Islamic marketing theory. Despite its limitations, the findings of this study provide an important empirical foundation for the development of Islamic marketing models that are not only profit-oriented but also fulfill social and spiritual responsibilities (Hayati et al., 2023). The practical implication is that Muslim fashion businesses can adopt the *Maqashid Al-Sharia* framework as a guide in developing ethical and sustainable marketing strategies, while still paying attention to the balance between Islamic values and competitive market demands (Maududi et al., 2023).

REFERENCES

- Abdul Rahman, M. F., Alsayegh, R., & Hodayoun, S. (2020). Corporate economic, environmental, and social sustainability performance transformation through ESG disclosure. *Sustainability*, 12(9), 3910. <https://doi.org/10.3390/su12093910>
- Abdul-Talib, A.-N., Mohd-Zamani, S.-N., & Abd-Razak, I.-S. (2023). The relationship between export market orientation and firm performance: A meta-analysis of main and moderator effects. *Gadjah Mada International Journal of Business*, 25(1), 28–50. <https://doi.org/10.22146/gamaijb.65565>
- Achmadi, E. R. (2023). Strategies managing smart packaging for food application. *Journal of Food and Agricultural Product*, 3(1), 9–20. <https://doi.org/10.32585/jfap.v3i1.3593>
- Alsehran, A., et al. (2015). Time-based competence and performance: An empirical analysis. *Journal of Management*, 22(2), 288–30.

- Arif, Z., Nisah, F. D., Hermawan, D., & Husein, M. T. (2020). Analisis kesesuaian strategi pemasaran terhadap maqashid syariah (Studi kasus di BMT Bina Insan Sejahtera Mandiri). *Rausyan Fikr: Jurnal Pemikiran dan Pencerahan*, 16(1), 1–15. <https://doi.org/10.31000/rf.v16i1.2494>
- Auda, J. (2008). *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought. <https://doi.org/10.2307/j.ctvkc67tg>
- Barney, J., Wright, M., & Ketchen, D. J. (2001). The resource-based view of the firm: Ten years after 1991. *Journal of Management*, 27(6), 625–641.
- Bashar, A., Wasiq, M., Nyagadza, B., & Maziriri, E. T. (2024). Emerging trends in social media marketing: A retrospective review using data mining and bibliometric analysis. *Future Business Journal*, 10(1), 23. <https://doi.org/10.1186/s43093-024-00308-6>
- Chapra, M. U. (2000). *Islam dan pembangunan ekonomi*. Gema Insani.
- Choudhury, S., & Mohanty, M. K. (2019). Drivers of employee engagement: A chronological literature review excluding India. *Journal of Human Resource Management*, 8(1), 32–46. <https://doi.org/10.5281/zenodo.1286203>
- Clarawati, A., & Ananda, D. (2024). Strategi berbisnis yang kreatif di masa modern. *Jurnal Bisnis dan Inovasi*, 15(1), 1–12.
- El-Bassiouny, A. H., Shahan, H. S., & Abouhawwash, M. (2018). A new bivariate modified Weibull distribution and its extended distribution. *Journal of Statistics Applications & Probability*, 7(2), 217–231. <https://doi.org/10.18576/jsap/070201>
- Fahmi, R., & Fadilah, F. (2023). Pemikiran Imam Al-Syhatibi tentang *Maqashid Al-Sharia*. *Jurnal Studi Islam*, 3(2), 140–158.
- Faizal, R., Sulaeman, M., & Yulizar, I. (2019). Pengaruh budaya, motivasi kerja dan kompetensi terhadap kinerja karyawan. *eBA Journal: Journal Economics, Business and Accounting*, 5(1), 11–21. <https://doi.org/10.32492/eba.v5i1.706>
- Farah, M. F., Ramadan, Z. B., & Harb, D. H. (2019). The examination of virtual reality at the intersection of consumer experience, shopping journey and physical retailing. *Journal of Retailing and Consumer Services*, 48, 136–143. <https://doi.org/10.1016/j.jretconser.2019.02.016>
- Hakim, A. A., & Rahman, Y. (2017). Perancangan media promosi perusahaan Arnis Wigati (AW). *Desain Komunikasi Visual, Manajemen Desain dan Periklanan (Demandia)*, 2(1), 37–50. <https://doi.org/10.25124/demandia.v2i01.771>
- Handayani, N. A. T., Nuralim, A., Zen, M., & Fatmawati. (2024). Marketing strategy through halal product advertisements on social media. *Jurnal Kajian Manajemen Dakwah*, 6(1), 39–51. <https://doi.org/10.35905/jkmd.v6i1.9301>
- Harry Saptarianto, Shelvi Deviani, Syamas Isti Anah, & Indah Noviyanti. (2024). Menghadapi tantangan era digital, strategi integrasi media sosial, literasi digital dan inovasi bisnis. *Jurnal Manuhara: Pusat Penelitian Ilmu Manajemen dan Bisnis*, 2(3), 128–139. <https://doi.org/10.61132/manuhara.v2i3.955>
- Hayati, M., Ali, J., Heri, M., & Utami, P. (2023). E-service quality and e-wom regarding consumer behavior based on maqashid asy-shariah. *Journal of Digital Marketing and Halal Industry*, 5(1), 97–116. <https://doi.org/10.21580/jdmhi.2023.5.1.16949>
- Hayati, R., Al-Amin, A.-A., Mukaromah, H., Putri, D. F., & Putra, H. R. F. (2024). Strategi perencanaan pemasaran untuk meningkatkan kompetensi mahasiswa dalam menghadapi tantangan dunia usaha. *JIPM: Jurnal Inovasi Pengabdian Masyarakat*, 2(2), 68–74. <https://doi.org/10.55903/jipm.v2i2.172>
- Hilmi, A. S. (2024). Hubungan perilaku penggunaan media sosial dengan kesehatan mental. *Global Journal of Islamic Communication*, 2(2), 208–212. <https://doi.org/10.59435/gjik.v2i2.832>
- Karim, A. (2019). Pengaruh tagline iklan versi “Axis Hits Bonus” dan brand ambassador terhadap brand awareness kartu Axis (Studi pada mahasiswa STIE Amkop Makassar). *Movere Journal*, 1(1), 1–13. <https://doi.org/10.53654/mv.v1i1.28>

- Karimullah, S. S. (2023). Exploration of maqasid al-shariah concepts in the development of Islamic economic policies. *Mu'amalah: Jurnal Hukum Ekonomi Syariah*, 2(2), 153–170. <https://doi.org/10.32332/muamalah.v2i2.7747>
- Khairunnisa, C. M. (2022). Pemasaran digital sebagai strategi pemasaran: Conceptual paper. *JAMIN: Jurnal Aplikasi Manajemen dan Inovasi Bisnis*, 5(1), 98–110. <https://doi.org/10.47201/jamin.v5i1.109>
- Khan, H., & Ghouri, A. M. (2021). The mediating role of real-time information between location-based user-generated content and tourist gift purchase intention. *Advances in Hospitality and Tourism Research*, 9(1), 49–77.
- Khan, H. (2020). Is marketing agility important for emerging market firms in advanced markets? *International Business Review*, 29(5), 101733. <https://doi.org/10.1016/j.ibusrev.2020.101733>
- Knott, A., Hayes, A., & Neslin, S. A. (2002). Next-product-to-buy models for cross-selling applications. *Journal of Interactive Marketing*, 16(3), 59–75. <https://doi.org/10.1002/dir.10038>
- Kotler, P., & Keller, L. K. (2016). *Marketing management* (15th ed.). Pearson Education.
- Kotler, P., Pfoertsch, W., & Sponholz, U. (2021). *H2H marketing: The genesis of human-to-human marketing*. Springer. <https://doi.org/10.1007/978-3-030-59531-9>
- Kurniawan, A., & Hudafi, H. (2021). Konsep maqashid syariah Imam Asy-Syatibi dalam kitab Al-Muwafaqat. *Jurnal Studi Islam*, 15(1), 30–38.
- Laczniak, G. R., & Murphy, P. E. (2012). Stakeholder theory and marketing: Moving from a firm-centric to a societal perspective. *Journal of Public Policy & Marketing*, 31(2), 284–292. <https://doi.org/10.1509/jppm.10.106>
- Laga, M. L., Kurniawati, M., Fanggidae, R. E., & Fanggidae, A. H. J. (2025). Strategi pemasaran dalam menghadapi persaingan usaha (Studi kasus rumah makan Geprek Benu Kota Kupang). *Glory Jurnal Ekonomi dan Ilmu Sosial*, 6(1), 217–229. <https://doi.org/10.70581/glory.v6i1.16871>
- Lara Aziza Putri, & Miftahul Zikri Sy. (2024). Relevansi konsep maqashid syariah pada pemasaran syariah dalam pandangan Imam Asy-Syatibi. *Jurnal Ilmiah Ekonomi dan Manajemen*, 3(1), 12–23. <https://doi.org/10.61722/jiem.v3i1.3312>
- Lexy, J. M. (2014). *Metode penelitian kualitatif* (Edisi revisi). Remaja Rosda Karya.
- Lukman, H., & Akhmad Rudi, M. (2022). Maqasid al-Syari'ah ala Jasser Auda: Upaya mereformasi hukum Islam melalui pendekatan teori sistem. *Jurnal Hukum Islam*, 1(1), 15–27.
- Maisarah. (2015). Maqashid al-Syar'iyah menurut perspektif Al-Syatibi. *Jurnal Syariah*, 4(1), 58–74.
- Masdaini, E., & Hemayani, A. D. (2022). Analisis keputusan pembelian pada konsumen warung kopi Nilang. *Jurnal Pemasaran*, 5(2), 45–60.
- Maududi, M. M., Nugroho, A. W., Syaharani, V. A., & Mardiah, H. (2023). Marketing strategy (business) using Instagram social media @ruang_youthforia. *Jurnal Ekonomi dan Bisnis*, 7(1), 1–15.
- Melis. (2016). Pemikiran tokoh ekonomi Muslim: Imam Al-Syatibi. *Jurnal Ekonomi Islam*, 2, 51–62.
- Mintzberg, H. (1987). The strategy concept I: Five Ps for strategy. *California Management Review*, 30(1), 11–24. <https://doi.org/10.2307/41165263>
- Mintzberg, H., & Laasch, O. (2020). Mintzberg on (ir)responsible management. Dalam O. Laasch, R. Suddaby, R. E. Freeman, & D. Jamali (Ed.), *Research handbook of responsible management* (hlm. 25–40). Edward Elgar Publishing. <https://doi.org/10.4337/9781788971966.00010>
- Moh. Hafid, Asmito, A., & Hasan, K. (2023). Penerapan strategi pemasaran dalam persaingan bisnis pasar di PT. Ash Shofwah Group Tour Haji dan Travel. *Al-Idarah: Jurnal Manajemen dan Bisnis Islam, 4*(1), 138–150. <https://doi.org/10.35316/idarrah.2023.v4i1.138-150>
- Muhammad, M., Ibrahim, S. A., Yarube, I. U., & Bello, B. (2021). A review on emerging pathogenesis of COVID-19 and points of concern for research communities in Nigeria. *African Journal of Infectious Diseases*, 15(2), 36–43. <https://doi.org/10.21010/ajid.v15i2.7>
- Murti, A., & Syah, T. A. (2021). Menelaah pemikiran Jasser Auda dalam memahami maqasid syariah. *Citizen: Jurnal Ilmiah Multidisiplin Indonesia*, 1(2), 60–67. <https://doi.org/10.53866/jimi.v1i2.9>

- Negoro, H. A., & Wahyudi, R. (2021). Strategi pemasaran dalam meningkatkan nasabah produk pembiayaan murabahah pada KSPPS Baitut Tamwil Tazakka. *Journal of Global Business and Management Review*, 3(1), 52–65. <https://doi.org/10.37253/jgbmr.v3i1.4985>
- Norström, A. V., Cvitanovic, C., Löf, M. F., West, S., Wyborn, C., Balvanera, P., ... Österblom, H. (2020). Principles for knowledge co-production in sustainability research. *Nature Sustainability*, 3(3), 182–190. <https://doi.org/10.1038/s41893-019-0448-2>
- Nurchoiri, I., & Dardiri, M. (2024). Marketing mix strategi pada supermarket Sakinah berdasarkan maqashid syariah. *Jurnal Ekonomi Syariah*, 1(4), 1–15.
- Nurohman, Y. A. (2018). Theoretical review: Teori merek halal. *Among Makarti*, 10(2), 1–12. <https://doi.org/10.52353/ama.v10i2.154>
- Panguriseng, A. A., & Nur, I. (2022). Analisis strategi promosi dan pengaruh promosi terhadap keputusan pembelian konsumen. *Jurnal Pemasaran*, 1(1), 55–66.
- Permana, F., Saputra, R. F., Suryadi, N., & Hamzah, Z. (2024). The integration of Islamic finance in the global economy: Opportunities, challenges, and future directions. *Journal of Islamic Economics*, 12(3), 1–20.
- Politeknik Negeri Madiun, G. A., & Subekti. (2024). The performance of Islamic organizations based on maqasid sharia disclosure. *Jurnal Akuntansi dan Keuangan Islam*, 12(1), 59–83. <https://doi.org/10.35836/jakis.v12i1.634>
- Porter, M. E. (1980). *Competitive strategy: Techniques for analyzing industries and competitors*. Free Press.
- Porter, M. E. (2000). Location, competition, and economic development: Local clusters in a global economy. *Economic Development Quarterly*, 14(1), 15–34. <https://doi.org/10.1177/089124240001400105>
- Purwianti, L., Agustin, I. N., Melodya, D., Erlin, E., Erni, E., Maggie, M., & Meliana, M. (2023). Analisa pengaruh service quality, price, satisfaction, trust, dan product quality terhadap customer loyalty pada UMKM Morning Bakery di Kota Batam. *Jurnal Sains dan Teknologi*, 4(3), 148–158. <https://doi.org/10.55338/saintek.v4i3.1029>
- Qizwini, J., & Kaban, R. F. (2024). Inovasi pemasaran Islami: Menarik konsumen Muslim di era digital. *Jurnal Ekonomi Islam*, 3(2), 552–569.
- Rahayu, H. P., & Habib, M. A. F. (2023). Strategi pemasaran Novi Ulvia MUA dalam meningkatkan omset penjualan. *Jurnal Manajemen Pemasaran*, 8(1), 1–12.
- Razzaque, M. A. (2013). Religiosity and Muslim consumers' decision-making process in a non-Muslim society. *Journal of Islamic Marketing*, 4(2), 198–217. <https://doi.org/10.1108/17590831311329313>
- Rehman, A. A., Shabbir, A., & Hussain, A. (2024). Impact of corporate capital structure on corporate performance: An empirical study of emerging market using GMM estimation technique. *Journal of Asian Development Studies*, 13(2), 595–605. <https://doi.org/10.62345/jads.2024.13.2.48>
- Reza, H. M., Muhlisin, S., & Gustiawati, S. (2022). Analisis strategi pemasaran rumah makan dalam menghadapi persaingan usaha: Studi kasus rumah makan Angkringan Mbah Darsih, Kramat Jati, Jakarta Timur. *Jurnal Manajemen Bisnis*, 5(1), 1–15.
- Sadiq, I. A., Doguwa, S. I. S., Yahaya, A., & Garba, J. (2023). New generalized odd Fréchet-odd exponential-G family of distribution with statistical properties and applications. *FUDMA Journal of Sciences*, 7(6), 41–51. <https://doi.org/10.33003/fjs-2023-0706-2096>
- Sahara, M., & Faizal, M. (2022). Analisis strategi peningkatan kualitas pelayanan terhadap nasabah pada masa pandemi Covid-19 di PT. Asuransi Jasindo Syariah Cabang Palembang. *Jurnal Manajemen Asuransi*, 1(2), 1–12.
- Salvia, P. N., & Malahayatie. (2023). Implementasi maqasid syariah dalam bisnis online. *Ekonom: Jurnal Ekonomi dan Bisnis*, 3(3), 155–160. <https://doi.org/10.58432/ekonom.v3i3.1021>

- Sandikci, O., & Ghaffari, F. (2019). The role of mundane and subtle institutional work in market dynamics: A case of fashion clothing market. *Journal of Business Research*, 105, 434–442. <https://doi.org/10.1016/j.jbusres.2019.03.029>
- Sandikci, Ö., & Jafari, A. (2013). Islamic encounters in consumption and marketing. *Marketing Theory*, 13(4), 411–420. <https://doi.org/10.1177/1470593113502881>
- Shobri, M. (2020). Strategi marketing kreatif perguruan tinggi dalam menarik minat mahasiswa baru (Studi kasus: Divisi pemasaran STAI Hasan Jufri Bawean). *Jurnal Manajemen Pendidikan*, 5(2), 1–15.
- Suprpto, H. (2019). Analisis strategi pemasaran dalam menghadapi persaingan antar jasa penginapan di Kota Lamongan (Studi pada Hotel Mahkota Lamongan). *Jurnal Manajemen*, 4(3), 1049–1060. <https://doi.org/10.30736/jpim.v4i3.271>
- Syahriani, F., Mulyani, F., Fismanelly, F., Afifah, S., & Medani, A. (2024). Application of maqasid al-shariah in Islamic economics and finance as the development of products of Islamic value. *Hakamain: Journal of Sharia and Law Studies*, 2(1), 150–162. <https://doi.org/10.57255/hakamain.v2i1.322>
- Teece, D. J., Pisano, G., & Shuen, A. (1997). Dynamic capabilities and strategic management. *Strategic Management Journal*, 18(7), 509–533. [https://doi.org/10.1002/\(SICI\)1097-0266\(199708\)18:7<509::AID-SMJ882>3.0.CO;2-Z](https://doi.org/10.1002/(SICI)1097-0266(199708)18:7<509::AID-SMJ882>3.0.CO;2-Z)
- Tenda, Y. J., Kalangi, J. A. F., & Mukuan, D. D. S. (2022). Analisis bauran pemasaran dalam meningkatkan penjualan produk kacang Shangrai di UD Virgin Kawangkoan. *Jurnal Pemasaran*, 3(3), 1–12.
- Umroh, L. (2022). Strategi pemasaran Islam dalam meningkatkan penjualan di Toko Al Dillah Rogojampi Kabupaten Banyuwangi. *Jurnal Ekonomi Syariah*, 8(1), 1–15.
- Usman, U., Kusuma, H., & Ardiansyah, M. (2022). Predicting Islamic finance adoption behavior by MSMEs: Institutional theory approach. *Jurnal Manajemen Bisnis*, 13(2), 200–222. <https://doi.org/10.18196/mb.v13i2.14438>
- Vargo, S. L., & Lusch, R. F. (2016). Institutions and axioms: An extension and update of service-dominant logic. *Journal of the Academy of Marketing Science*, 44(1), 5–23. <https://doi.org/10.1007/s11747-015-0456-3>
- Wilson, G. A. (2012). Community resilience, globalization, and transitional pathways of decision-making. *Geoforum*, 43(6), 1218–1231. <https://doi.org/10.1016/j.geoforum.2012.03.008>
- Wilson, J. A. J., Belk, R. W., Bamossy, G. J., Sandikci, Ö., Kartajaya, H., Sobh, R., Liu, J., & Scott, L. (2013). Crescent marketing, Muslim geographies and brand Islam: Reflections from the JIMA Senior Advisory Board. *Journal of Islamic Marketing*, 4(1), 22–50. <https://doi.org/10.1108/17590831311306336>
- Wilson, J. A. J., & Liu, J. (2010). Shaping the halal into a brand? *Journal of Islamic Marketing*, 1(2), 107–123. <https://doi.org/10.1108/17590831011055851>
- Wilson, J. A. J., & Liu, J. (2011). The challenges of Islamic branding: Navigating emotions and halal. *Journal of Islamic Marketing*, 2(1), 28–42. <https://doi.org/10.1108/17590831111115222>
- Yaakub, S. (2020). Towards maqasid shariah in sustaining the environment through impactful strategies. *Journal of Islamic Sustainability*, 5(1), 1–15.