

SHARIA MARKETING MANAGEMENT IN INCREASING FURNITURE SALES AT UD. RANDU MELATI MEUBEL PEJATEN BONDOWOSO

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Abstract

This study analyzes the implementation and contribution of sharia marketing management in increasing sales at UD. Randu Melati Meubel Pejaten Bondowoso. The inquiry is grounded in the premise that marketing in Islamic business is not merely an instrument for selling products, but a managerial process that creates value through honesty, responsibility, justice, transparent communication, and mutual consent. A qualitative field research design was employed. Data were collected through observation, in-depth interviews, and documentation involving the business owner, production employees, marketing personnel, and consumers of UD. Randu Melati Meubel. The data were analyzed using an interactive qualitative model consisting of data condensation, data display, conclusion drawing, and verification. The findings show that sharia marketing management is implemented through five major principles: shiddiq, amanah, tabligh, al-adl, and an-taradhin. Shiddiq appears in truthful product information, accurate specification disclosure, and the avoidance of exaggerated claims. Amanah is reflected in responsible service, fulfillment of custom orders, and willingness to handle complaints. Tabligh is realized through clear promotion using WhatsApp, Facebook, direct product displays, and word-of-mouth communication. Al-adl is reflected in fair pricing based on material cost, labor, work complexity, and reasonable profit. An-taradhin is practiced through transactions based on full information and voluntary agreement. These practices strengthen consumer trust, satisfaction, repeat purchasing, word-of-mouth recommendation, and customer loyalty. The study concludes that sharia marketing management functions both as Islamic business ethics and as a practical strategy for improving the competitiveness and sustainability of a small furniture enterprise.

Keywords: Sharia Marketing Management, Shiddiq, Amanah, Tabligh, Al-Adl, An-Taradhin, Furniture Sales

INTRODUCTION

Furniture enterprises in Indonesia operate in a business environment shaped by globalization, digital transformation, changing consumer preferences, and increasingly intense market competition. For small and medium enterprises, marketing can no longer be understood narrowly as the activity of offering products to buyers. It has become a managerial process that identifies consumer needs, designs value, communicates product advantages, builds trust, and sustains long-term relationships with customers. Kotler and Keller (2016) explain marketing as a social and managerial process through which individuals and groups obtain what they need and want by creating, offering, and exchanging products of value. This definition is especially relevant for furniture enterprises because the purchase decision often depends not

only on product availability, but also on trust, technical consultation, perceived quality, customization, price fairness, and post-purchase service.

In Islamic economics, marketing is not separated from moral accountability. Business activity is part of muamalah, meaning that economic transactions are allowed and encouraged as long as they are conducted in accordance with sharia principles. Islamic marketing therefore requires honesty, trustworthiness, transparency, justice, responsibility, and the avoidance of fraud, manipulation, gharar, and exploitation. Kartajaya and Sula (2019) conceptualize sharia marketing as a strategic business discipline that directs the creation, offering, and exchange of value among stakeholders according to Islamic muamalah principles. This view places marketing within a broader ethical framework: the company may pursue profit, but profit must be obtained through truthful information, fair exchange, and benefit for all parties.

The normative foundation of this view can be traced to the Qur'anic encouragement to work and seek Allah's bounty after fulfilling religious obligations. QS. Al-Jumu'ah verse 10 indicates that productive economic activity is encouraged, yet it must remain connected to remembrance of Allah and moral discipline. In practical business terms, this means that commercial success is not judged only by revenue or sales volume, but also by whether the process is honest, fair, transparent, and beneficial. In the furniture sector, such principles become visible in how sellers explain material quality, how prices are calculated, how promises are fulfilled, how complaints are handled, and how customers are protected from misleading information.

Sharia marketing management is also inseparable from sharia management. Hafidhuddin and Tanjung (2019) argue that management based on Islamic values is grounded in faith and piety, so organizational activities are always assessed through moral and spiritual responsibility. The application of sharia marketing management is therefore expected to support not only sales performance but also consumer trust, loyalty, and long-term business sustainability. In the context of micro, small, and medium enterprises (MSMEs), these elements are crucial because many local businesses depend on personal relationships, reputation, and customer recommendations rather than large-scale advertising budgets.

The furniture industry is one of Indonesia's strategic manufacturing sectors because it creates added value, absorbs labor, and contributes to export earnings. The Ministry of Industry reported that national furniture exports in 2022 reached approximately USD 2.5 billion, increasing from the previous year's value of about USD 1.9 billion. The industry also benefits from growing demand for eco-friendly furniture and international market opportunities. However, empirical conditions show that the sector remains vulnerable to global economic fluctuation, production cost increases, competition from large producers, and the rapid shift toward digital marketing. Small furniture enterprises must therefore combine product quality with marketing practices that build differentiation and customer trust.

These challenges are also experienced by furniture entrepreneurs in East Java, including those in Bondowoso Regency. Pejaten Village is known as a local furniture production area where many residents depend on furniture-related activities for income. UD. Randu Melati Meubel, established by Husni Al Mashur in 2004, produces and markets various furniture products to customers in Bondowoso and surrounding

areas. The enterprise has developed through direct selling, custom orders, customer referrals, and simple digital promotion using WhatsApp and Facebook. Its business activity reflects a local MSME model that relies on product quality, interpersonal communication, and trust-based customer relationships.

Preliminary observation shows that UD. Randu Melati Meubel attempts to apply sharia marketing values in daily business practice. The owner emphasizes honesty, amanah, good service, and responsibility in production and marketing activities. Product specifications are explained openly, customers are allowed to consult about design and material choice, pricing is presented based on clear components, and custom orders are processed only after agreement has been reached. These practices are important because furniture transactions often involve high customer involvement. Buyers may request specific size, design, material, payment arrangement, and completion time. Any ambiguity at the beginning of the transaction can become conflict at the end. In this situation, transparency is not merely an abstract ethical value; it becomes an operational requirement that reduces misunderstanding and strengthens consumer confidence.

Despite these strengths, UD. Randu Melati Meubel faces serious challenges. Competition with other local furniture businesses and larger producers continues to increase. Consumer behavior is becoming more selective, while digital promotion requires skills, consistency, and resources that small enterprises often lack. The owner acknowledged that marketing technology is still relatively new for the business and that limited capital and human resources constrain digital marketing development. These conditions make the study of sharia marketing management important, because the enterprise needs a strategy that is not only ethically acceptable but also operationally effective in strengthening sales performance.

Previous studies suggest that Islamic marketing practices can improve trust, customer satisfaction, loyalty, and purchasing decisions. Studies on MSMEs and digital marketing also show that social media, content marketing, customer referral, and search-oriented visibility may increase competitiveness when applied consistently. Nevertheless, much of the existing literature still focuses on Islamic banking, halal products, general trade, or food and service MSMEs. Research specifically examining how sharia marketing management is implemented in a rural furniture enterprise remains limited. Moreover, many previous studies emphasize quantitative measurement, while fewer provide a detailed qualitative explanation of how Islamic marketing principles are translated into everyday operational behavior.

This study addresses that gap by analyzing sharia marketing management at UD. Randu Melati Meubel Pejaten Bondowoso. The research focuses on two questions: how sharia marketing management is implemented in increasing furniture sales, and how those practices contribute to sales improvement. The novelty of this study lies in its detailed case-based analysis of five principles: shiddiq, amanah, tabligh, al-adl, and an-taradhin. By examining direct marketing, word-of-mouth promotion, digital promotion, consumer service, pricing, and transaction processes, this article contributes to the literature on Islamic marketing in MSMEs and provides practical insights for furniture entrepreneurs seeking to integrate ethical values with market competitiveness.

Table 1.1 Matrix of Sharia Marketing Principles at UD. Randu Melati Meubel

No	Principle	Implementation	Contribution to Sales
1	Shiddiq	Truthful information about material, size, model, price, and completion time.	Builds consumer trust and supports repeat orders.
2	Amanah	Responsible consultation, custom-order fulfillment, equal service, and complaint handling.	Strengthens satisfaction and customer loyalty.
3	Tabligh	Clear promotion through WhatsApp, Facebook, product displays, and customer referrals.	Expands market reach through credible communication.
4	Al-adl	Fair pricing based on material cost, labor, work complexity, and reasonable profit.	Increases perceived value and reduces price suspicion.
5	An-taradhin	Transactions processed after full explanation and voluntary customer agreement.	Creates transaction comfort and encourages repurchase.

Source: Processed from observation and interview data at UD. Randu Melati Meubel Pejaten Bondowoso.

RESEARCH METHOD

This study employed a qualitative field research approach. A qualitative design was selected because the research sought to understand meaning, behavior, perception, motivation, and action within the natural context of UD. Randu Melati Meubel. The purpose was not to test a statistical hypothesis, but to obtain a deep understanding of how sharia marketing management is practiced in everyday business operations and how those practices are perceived by the people involved. Following the qualitative tradition described by Moleong (2021), Creswell and Poth (2018), and Sugiyono (2023), the researcher functioned as the main instrument who directly interacted with the research setting and informants.

The research was conducted at UD. Randu Melati Meubel in Pejaten Village, Bondowoso District, Bondowoso Regency. The location was chosen purposively because the enterprise has operated for a long period, produces furniture based on customer orders, and applies marketing practices that reflect Islamic values. The case is relevant for understanding sharia marketing in a small business context because its sales activities rely on direct communication, product customization, consumer trust, price negotiation, and after-sales responsibility.

Informants were selected using purposive sampling. The primary informants consisted of the business owner, marketing personnel, production employees, creative/design personnel, and consumers. Husni Al Mashur was selected because he is the owner and main decision maker responsible for overall business strategy. Muhammad Sanusi Mahmud was selected because he manages production and understands the relationship between customer specifications and product realization. Ahmad Romli was selected because he handles marketing communication and direct interaction with customers. Ahmad Syarif was selected because he

contributes to creative design and product attractiveness. Consumers, including Rahwini from Pakem Village, were involved to confirm whether the company's claims of honesty, service, fair pricing, and transparent transactions were experienced directly by customers.

Data were collected through observation, in-depth interviews, and documentation. Observation was used to examine marketing activities, product displays, customer service interactions, consultation practices, and transaction processes. Interviews were conducted using open-ended questions so informants could explain their experiences, opinions, and interpretations in detail. Documentation was used to support field notes through product photos, transaction-related information, promotional materials, and other relevant records. The combination of these techniques enabled the researcher to capture the relation between stated business values and actual practices.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2020), consisting of data condensation, data display, and conclusion drawing or verification. In the condensation stage, the researcher selected and focused information related to sharia marketing management, including product explanation, service responsibility, promotion, pricing, and transaction agreement. In the display stage, data were organized according to the research focus and the five sharia principles. In the verification stage, emerging conclusions were compared across observation, interviews, and documentation to ensure consistency. Data validity was strengthened through source triangulation and method triangulation. Source triangulation was carried out by comparing information from the owner, employees, and consumers. Method triangulation was conducted by comparing interview data with observation and documentation. This process allowed the findings to be grounded in multiple forms of evidence rather than a single informant's statement, thereby strengthening the credibility of the interpretation.

RESULT AND DISCUSSION

Findings

The marketing system at UD. Randu Melati Meubel

The findings show that UD. Randu Melati Meubel uses three main marketing channels: direct marketing, word-of-mouth promotion, and simple digital promotion. Direct marketing remains central because furniture customers often require explanation about size, material, model, price, and completion time. Ahmad Romli, who handles marketing communication, emphasized that face-to-face interaction provides information that cannot be fully replaced by surveys or order forms. Customers who come directly often bring only a general idea of what they want. Through consultation, the seller helps translate that idea into technically feasible furniture specifications. This process reduces misunderstanding and supports production accuracy.

From the production side, Muhammad Sanusi explained that direct customer communication helps the production team understand custom design and size requirements. Clear information at the beginning of the order reduces the risk of revision, wasted material, and dissatisfaction. Thus, direct marketing does not function

only as a sales tactic; it also becomes part of the operational system that connects customer expectations with production capability.

Word-of-mouth promotion also plays a major role. Customers often come because they receive recommendations from relatives, friends, or previous buyers. This type of promotion carries trust before the customer even visits the business location. Compared with paid advertising, recommendation from a trusted person shortens the persuasion process. Sanusi stated that recommendations emerge naturally when customers are satisfied with product quality and workmanship. This indicates that word-of-mouth at UD. Randu Melati Meubel is not merely a promotional program, but an outcome of consistent service and product fulfillment.

Digital promotion is practiced through WhatsApp status and Facebook posts. Completed products are documented and uploaded so potential customers can see actual production results. The owner acknowledged that digital marketing remains challenging because of limited tools, limited capital, and limited human resources with digital marketing skills. Nevertheless, Romli observed that several customers ask about price, size, and specifications after seeing products online. Sanusi also noted that some customers who visit the workshop already know the products from Facebook or WhatsApp. Digital media therefore functions as a bridge between online visibility and offline transaction, although its management is still simple and has not yet reached its full potential.

Consumer service based on amanah

Consumer service at UD. Randu Melati Meubel reflects the principle of amanah, which means trustworthiness and responsibility. Before purchasing, customers are given the opportunity to consult about design, size, wood type, and budget. The owner stated that customers are served politely and equally, regardless of whether they make large or small purchases. This equal treatment is important because it builds a sense of fairness and comfort during the transaction.

Responsibility does not end when the product is delivered. If damage occurs because of production error, the enterprise helps repair the product without additional cost according to the initial agreement. Sanusi confirmed that complaints are received and forwarded to the owner for handling. Rahwini, a customer from Pakem Village, confirmed this practice from her own experience. She was able to choose the design and size according to her household needs, received a clear explanation about material and price, and received assistance when a product component needed repair. The consumer experience confirms that amanah is not merely an advertised value; it is embedded in consultation, order fulfillment, complaint response, and after-sales responsibility.

Product promotion based on tabligh

The principle of tabligh is reflected in promotion that is clear, open, and consistent with actual product conditions. UD. Randu Melati Meubel promotes its products through WhatsApp, Facebook, customer recommendations, and direct product displays at the business location. The owner emphasized that uploaded photos are taken from the company's own production results, not from external

catalogues. Information about material, size, model, and price is communicated openly from the beginning to prevent unrealistic expectations.

Romli also stated that he uploads photos of completed products and explains material, size, and price when potential buyers ask questions. Consumers respond positively because clear information helps them understand the product before visiting the workshop. Rahwini explained that the products she received were consistent with the photos and explanations provided before ordering. This finding demonstrates that honest promotion may appear less spectacular than exaggerated advertising, but it produces stronger trust because customers receive what was promised. The evidence indicates that truthful communication strengthens credibility and supports a more sustainable promotional effect.

Pricing based on al-adl

Pricing at UD. Randu Melati Meubel reflects the principle of al-adl, or justice. Prices are calculated based on material costs, labor costs, work complexity, and reasonable profit. The owner stated that products with the same specifications receive the same price. If prices differ, the difference is explained by variation in material type or design complexity. Customers with limited budgets are offered several material options so they can choose products that match their financial capacity without being pressured into more expensive options.

Sanusi explained that customers receive details about the price components, including material type, product size, and workmanship difficulty. This transparency allows customers to understand why prices vary across products. Rahwini confirmed that the price she paid felt proportional to the product received, and no unexpected cost appeared after the agreement. This finding shows that fair pricing is not only a moral principle, but also a mechanism for reducing suspicion and increasing willingness to purchase.

Transaction process based on an-taradhin

The principle of an-taradhin refers to mutual willingness and voluntary consent between seller and buyer. At UD. Randu Melati Meubel, orders are not processed immediately after a customer arrives. Before agreement is made, the customer receives information about product specifications, material type, size, price, estimated completion time, and payment system. For custom orders, the down payment and repayment schedule are explained at the beginning. The owner stated that orders are processed only after the customer understands and agrees to all terms.

Romli confirmed that customers usually respond positively to this system because they know what they will receive and how much they must pay. Rahwini also stated that she felt comfortable because there were no sudden additional costs and no unilateral changes in the middle of the process. These findings indicate that transparent transaction procedures create psychological security for customers. In Islamic business practice, consent is meaningful only when it is based on adequate information. UD. Randu Melati Meubel therefore operationalizes an-taradhin through clear explanation, customer freedom to consider the offer, and consistency between initial agreement and final delivery.

Analysis/Discussion

Shiddiq as the foundation of consumer trust

The implementation of shiddiq at UD. Randu Melati Meubel appears in truthful product information. Material quality, dimensions, model, price, and completion time are explained according to actual conditions. This practice is important because furniture purchase decisions often involve uncertainty. Customers cannot always assess wood quality, production difficulty, or fair pricing by themselves. When the seller explains these aspects honestly, information asymmetry decreases and trust increases.

From a marketing management perspective, shiddiq strengthens relationship marketing. Customers who receive products consistent with the original explanation tend to return and recommend the business to others. This finding is consistent with the view that Islamic marketing values are not merely normative ideals but can improve customer loyalty and business performance. In this case, honesty contributes to sales through trust accumulation. The effect may not be instant, but it is durable because it is based on repeated positive experiences rather than temporary promotional attraction.

Amanah as service responsibility and loyalty formation

Amanah is implemented through responsible service before, during, and after the transaction. The enterprise provides consultation, fulfills custom orders according to agreed specifications, treats customers equally, and handles complaints when production errors occur. These practices create customer confidence that the business will not abandon them after payment. In furniture transactions, this is important because products are often custom-made and customers need assurance that the seller will remain responsible until the product is usable.

The contribution of amanah to sales is visible in customer loyalty. A customer who experiences responsible service has fewer reasons to move to another producer. Loyalty formed through amanah is also economically valuable because repeat buyers reduce dependence on costly new-customer acquisition. For a small enterprise with a limited promotional budget, loyal customers represent a practical asset that supports sales stability and business continuity.

Tabligh as ethical communication and market expansion

Tabligh in this study refers to clear and truthful communication. UD. Randu Melati Meubel uses WhatsApp, Facebook, product displays, and customer referrals to communicate product information. The important point is not the number of promotional channels, but the accuracy of the information conveyed through those channels. Product photos are taken from actual production results, while material, size, model, and price are explained openly.

The contribution of tabligh lies in the expansion of market reach through credible information. Customers who see products online can form an initial reference before contacting the seller or visiting the workshop. Customers who receive products as described then share their experience with family and friends. This cycle connects digital promotion and word-of-mouth recommendation. Ethical communication

therefore supports market expansion because it reduces disappointment and strengthens positive reputation.

Al-adl as fair pricing and perceived value

The principle of al-adl is implemented in pricing policies that can be explained and justified. Price is calculated from material cost, labor, complexity, and reasonable profit. This practice prevents arbitrary pricing and enables customers to understand why one product differs from another. The availability of material choices for different budgets also indicates that the enterprise does not force customers to purchase products beyond their capacity.

Fair pricing contributes to sales by increasing perceived value. Customers are more willing to buy when they believe the price corresponds to quality and effort. The findings show that customers do not necessarily demand the lowest price; they demand a price that makes sense. This distinction matters. A cheap price may attract attention, but a fair price builds confidence. In the long term, fairness helps maintain trust and reduces conflict over payment and product expectation.

An-taradhin as transaction comfort and repeat purchasing

An-taradhin is implemented through transactions based on mutual understanding and consent. The enterprise explains product specifications, payment system, down payment, completion time, and delivery or repayment arrangements before processing the order. This ensures that customer consent is not based on ignorance or pressure. The practice reflects Islamic transaction ethics, where agreement must be preceded by clarity.

The contribution of an-taradhin to sales is seen in transaction comfort and repeat purchasing. When customers feel safe during the transaction, they are more likely to return. They also recommend the enterprise because the process is predictable and free from sudden additional charges. In the furniture business, where custom orders may involve negotiation and production time, this predictability becomes a competitive advantage. It reduces anxiety and converts a one-time transaction into a longer-term relationship.

Integration of sharia marketing and MSME competitiveness

The overall findings indicate that sharia marketing management at UD. Randu Melati Meubel operates as an integrated managerial system rather than a set of isolated moral slogans. Shiddiq shapes product information, amanah shapes service responsibility, tabligh shapes promotion, al-adl shapes pricing, and an-taradhin shapes transaction agreement. Together, these principles create a trust-based marketing ecosystem. The enterprise does not rely on aggressive advertising or complex digital campaigns. Instead, it relies on credible information, product fulfillment, fair exchange, and customer satisfaction.

This model is especially relevant for MSMEs because small enterprises often lack financial capacity for large-scale promotion. However, they usually possess proximity to customers, flexibility in customization, and personal reputation. Sharia marketing strengthens these advantages by converting ethical behavior into market trust. The case of UD. Randu Melati Meubel shows that Islamic business values can support

competitiveness when they are translated into concrete routines: explaining honestly, serving responsibly, promoting accurately, pricing fairly, and transacting transparently.

Nevertheless, the study also reveals areas for improvement. Digital promotion remains underdeveloped and depends mainly on occasional uploads to WhatsApp and Facebook. The enterprise needs more systematic digital documentation, product catalogue organization, response management, and customer testimonial use. However, digital expansion must remain consistent with sharia marketing principles. The business should avoid manipulated photos, unrealistic claims, hidden costs, and persuasive pressure. In other words, modernization should strengthen transparency, not reproduce misleading promotion through more polished media formats.

CONCLUSION

This study concludes that sharia marketing management at UD. Randu Melati Meubel Pejaten Bondowoso is implemented through five principles: shiddiq, amanah, tabligh, al-adl, and an-taradhin. Shiddiq is practiced through honest disclosure of product specifications, material quality, size, model, price, and completion time. Amanah is reflected in responsible customer service, equal treatment, custom-order fulfillment, complaint handling, and after-sales responsibility. Tabligh is realized through clear and non-exaggerated promotion using WhatsApp, Facebook, direct product displays, and word-of-mouth recommendation. Al-adl is applied through fair pricing based on material cost, labor, complexity, and reasonable profit. An-taradhin is implemented by ensuring that transactions are processed only after customers understand and voluntarily agree to specifications, payment, and completion terms.

The contribution of sharia marketing management to sales improvement is evident in the formation of trust, satisfaction, loyalty, repeat orders, and organic customer referrals. Consumers return because they receive products consistent with the initial explanation, feel treated responsibly, consider the price fair, and experience a transaction process free from hidden costs or sudden changes. Thus, sharia marketing management at UD. Randu Melati Meubel does not function merely as religious symbolism. It operates as a practical marketing strategy that helps maintain customer confidence, strengthen competitiveness, and support business sustainability.

Several recommendations follow from these conclusions. UD. Randu Melati Meubel should continue maintaining truthful product information, strengthen after-sales service, develop more systematic digital promotion, preserve transparent pricing, document transaction agreements more consistently, and provide appreciation for loyal customers. Other furniture MSMEs may use this case as an example that honesty, responsibility, justice, and transparency can coexist with sales growth. Future researchers may extend this study using quantitative or mixed methods to measure the effect of each sharia marketing principle on customer satisfaction, loyalty, and sales performance across broader business sectors.

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