

ANALYSIS OF ISLAMIC MARKETING STRATEGIES FOR DECORATIVE CERAMICS SELLERS IN ANJUN PLERED VILLAGE, PURWAKARTA

Rina Nurhayati, Siti Rohmat, Neng Rima Windy Astuti

Indonesian College of Islamic Economics-Purwakarta

Abstract

The purpose of this study was to determine the marketing system and Islamic marketing system for ornamental ceramics sellers in Anjun Plered Village, Purwakarta. Marketing strategy becomes something that is very important and influences a business or business. So do not be surprised if every entrepreneur performs various kinds of marketing strategies in order to increase sales volume. The existence of ceramic crafts in Purwakarta Regency is Anjun Village, Plered District. Ornamental ceramics is one of the commodities with great business opportunities and has high artistic and cultural value. By using a good and reliable marketing strategy, the company will have greater opportunities to expand its market share. This type of research uses qualitative methods with a qualitative descriptive approach. This study concludes that the marketing strategy for Decorative Ceramics has implemented the 4P marketing mix, namely product, price, location, and promotion. Furthermore, the Islamic marketing strategy for ornamental ceramics sellers in Anjun Plered Village, Purwakarta, is not in accordance with Islamic economic principles, because from a theistic (rabbaniyah) perspective, the halal product ingredients are unknown, from an ethical perspective (akhlaqiyyah), there are still products that are in the process of being bargained for but are being sold. to other people, from a realistic point of view (al-waqiyyah) there is no sale and purchase of products without khiyar rights, and from a humanistic point of view (insaniyyah) there is no transparency (information disclosure) to buyers.

Keywords: Islamic Marketing Strategies, Ornamental Ceramics, Decorative Ceramics Sellers, Village Community of Anjun Plered-Purwakarta

Introduction

Marketing strategy becomes something that is very important and influences a business or business. So do not be surprised if every entrepreneur performs various kinds of marketing strategies in order to increase sales volume (Fadhli, 2022). Current marketing methods continue to develop in various ways, namely by conventional or modern methods. Factors such as the number of competitors, technology, and so on become important marketing methods in marketing or introducing products within a company (Larasati & Kadri, 2021).

One of the businesses of the people of Anjun Village is decorative ceramic products. Ceramics has an important role as an economic source, apart from its role in cultural and social history. Ornamental ceramics is one of the commodities with great business opportunities and has high artistic and cultural value (Vibriyant, 2015).

Tabel 1.1
Export Sales Data for Ornamental Ceramics of Anjun Plered Village, Purwakarta
Year 2015-2023

No	Year	Amount (container)	Amount (year)
1	2015	105	105.000 Pcs
2	2016	122	122.000 Pcs
3	2017	98	98.000 Pcs
4	2018	106	106.000 Pcs
5	2019	61	152.500 Pcs
6	2020	11	27.500 Pcs
7	2021	23	57.500 Pcs
8	2022	13	32.500 Pcs
9	2023	1	25.000 Pcs

Source: Ornamental Ceramic Craftsmen of Anjun Plered Village, 2023

Table 1.1 data shows the unstable export sales of decorative ceramics from the increase in sales from 2015 to 2023. Based on the results of field observations, researchers found various unique phenomena related to marketing carried out by the people of Anjun village. The phenomenon found first, when the time for prayer arrives, the seller or the community takes a break to make a transaction. They prioritize the implementation of prayer rather than continuing work or buying and selling transactions. This happened due to the environmental conditions of Anjun Village which are religious and thick with religion.

The second phenomenon is khiyar rights in sales transactions of ornamental ceramics which are rarely found. According to one of the consumers of decorative ceramics in Anjun Plered Purwakarta Village, when purchasing glassware products, there were defects and the consumer wanted to return the product to the seller, but the seller did not accept it because Anjun Village decorative ceramic products did not have khiyar rights in a sale and purchase transaction.

The third phenomenon, there is no transparency (information disclosure) to consumers. According to consumer experience, when making a visit, if the consumer drops glassware accidentally, the item must be purchased, but there is no prior notification and there is no writing on the spot if the item falls, it must be purchased by the consumer.

The fourth phenomenon, decorative ceramic products that are in the bidding process are being resold to others. This was found at the time of observation that almost all sellers did the same thing because the goods that were being sold in the market were needed so that the price of the product was played.

Fifth phenomenon, the price of decorative ceramic products is relatively expensive. Some consumers view that if they want to buy decorative ceramic products in Anjun Village, they must have more money to be able to buy these products. Thus giving rise to the view that only a few consumers have more economic livelihood costs, so they are able to buy decorative ceramic products in Anjun Village.

Based on the phenomenon above, the researcher feels it is important to conduct further research on "Analysis of Islamic Marketing Strategies for Ornamental Ceramics Sellers in Anjun Plered Village, Purwakarta".

Problem Formulation

From the background above, we can conclude several problem formulations as follows:

1. What is the Marketing Strategy for Decorative Ceramics Sellers in Anjun Plered Village, Purwakarta?
2. What is the Islamic Marketing Strategy for Decorative Ceramics Sellers in Anjun Plered Village, Purwakarta?

Research Objectives

Based on the research formulation above, the research objectives can be formulated as follows:

1. To find out the marketing strategy for ornamental ceramics sellers in Anjun Plered Village, Purwakarta?
2. To find out Islamic marketing strategies for ornamental ceramic sellers in Anjun Plered Village, Purwakarta?

Research Methodology

The research method used in this study is a qualitative method. Qualitative research method is a research method based on post-positivism philosophy, used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is done purposively and snowball, collection techniques are triangulation (combined), data analysis is qualitative in nature and the results of qualitative research emphasize meaning rather than generalization (Sugiyono, 2015).

This type of research is qualitative descriptive research. Descriptive research used to analyze data by describing or describing the data that has been collected as it is without intending to make general conclusions or generalizations (Sugiyono, 2015).

Sources of data in this study using primary data sources and secondary data sources. Primary data is the type of data collected by researchers directly from the main source, either through interviews, surveys, experiments, and so on

(Siyoto & Sodik, 2015). Primary data sources were obtained directly from the field, namely the authors conducted observations and interviews with informants, namely sellers, craftsmen, consumers of ornamental ceramics in Anjun Village. Secondary data is data that has previously been collected for other research purposes as a second data source other (Sugiyono, 2015). This data is obtained from libraries and other sources such as books, documents, articles, research journals related to this thesis. The secondary data used in this study included books, articles, scientific papers or the internet related to this research material.

Data collection techniques in this study with the method of observation, interviews, and documentation. Data analysis techniques used in qualitative research include interview transcripts, data reduction, analysis, data interpretation, and triangulation.

Results and Discussion

A. Informant Data

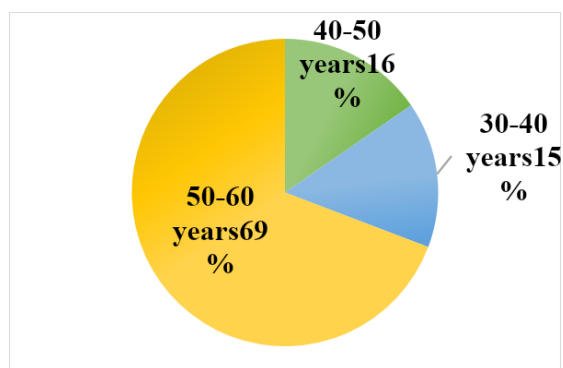
Diagram 4.1



Informant Data Based on Gender

Based on diagram 4.1 above, it can be explained that the informant data based on gender consisted of 6 (54%) female informants or sources, and 4 (46%) male informants or sources.

Diagram 4.2



Informant Data Based on Age

Based on diagram 4.2 above, it can be explained that the informant data by age consists of 2 (16%) informants or resource persons who have an age range of 40-50 years, 2 (15%) informants or resource persons who have an age range of 30-40 years, and 6 (69%) informants or resource persons who have an age range of 50-60 years.

B. Marketing Strategy for Decorative Ceramics Sellers in Anjun Plered Village, Purwakarta

In carrying out its business activities, the Ornamental Ceramics of Ajun Plered Purwakarta Village already has and implements its own marketing strategy. The results of research conducted by researchers are as follows:

Tabel 4.1
Marketing System for Ornamental Ceramics in Anjun Village, Plered District, Purwakarta

No	Indikator	Description
1	Product	a. Has a variety of attractive designs. b. Products are made from puder soil, black soil, yellow, red and mud. c. Has various shapes and sizes. d. Not following trends.
2	Price	a. Prices vary. b. Prices are influenced by the total cost of raw materials, production costs, manufacturing difficulties.
3	Place	a. The location is listed on google maps. b. Great location, safe and comfortable. c. The distribution channel is on time.
4	Promotion	a. Promotion through word of mouth and social media. b. Lack of promotion through social media.

Source: Processed by the Author (2023)

Based on table 4.1 above, it can be described that the marketing system for Ornamental Ceramics in Anjun Village uses the 4P marketing mix, namely:

1. Product

- a) Products have a variety of attractive designs and varied sizes. The decorative ceramics of Anjun Plered Purwakarta Village have various interesting designs and motifs and varied sizes ranging from small to large

Picture 4.1
Varieties Product



Source: Author Doc, 2023

- b) Decorative ceramic materials in the form of puder soil consisting of ground black, yellow and red soil and then mixed with mud. After the ceramics have been made, they are then dried and then fired using a

temperature of 900° Celsius. The next process is finishing by painting the desired color and then adding melamine paint to protect the ceramic color and make the color more shiny and bright.

- c) The product does not follow the trend. The concept of Decorative Ceramics in Anjun Village is that producers control the market, not consumers control the market. So the products produced by decorative ceramics in Anjun Village, such as the shape and design according to the company, do not follow the existing trends.

2. Price

Prices offered to consumers are quite as in the following table varied:

Tabel 4.2
Price List of Ornamental Ceramic Products

No	Type	Price
1	Decorative Items	3\$USA - 333\$USA
2	Vase	0,3\$USA – 33\$USA
3	Kendi Jug	0,3\$USA – 3\$USA

Source: *Ornamental Ceramic Craftsmen of Anjun Plered Village, 2023*

Prices are influenced by the total cost of raw materials, production costs, and manufacturing difficulties. Prices for certain items are also adjusted to market prices, in common with other ceramic sellers so they don't drop prices on each other.

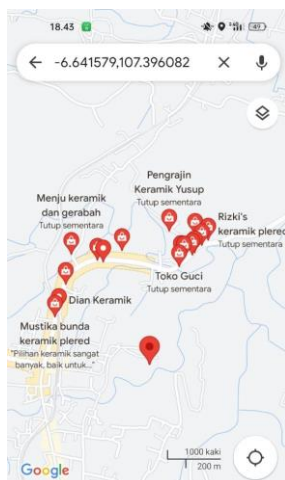
3. Place

Place is a very important aspect in marketing activities. Place does not only talk about production locations but also places to sell, distribution areas, convenience and others.

The convenience of consumers in obtaining products is very important so that consumers' memories cannot be separated from the products being sold. Some things about the place in this research are;

- a) The location is already registered on google maps.

Picture 4.1
Map of Decorative Ceramics Location of Anjun Plered Village, Purwakarta



Source: *Google Maps, 2023*

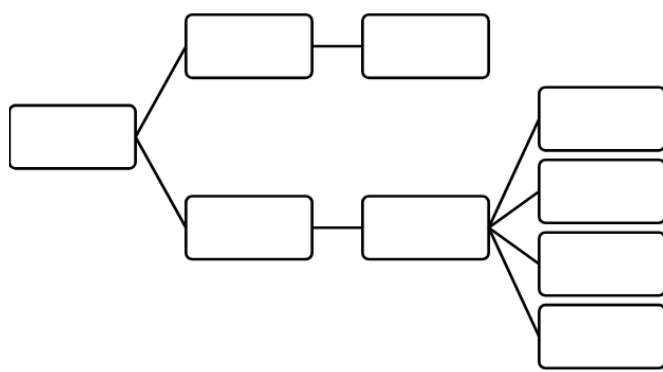
- b. Spacious, safe and comfortable location. The strategic location of Anjun Village Ornamental Ceramics. And Anjun Village Decorative ceramics is a place where the environment is clean, spacious, far from negative things, and there is a place of worship, as well as providing a place that is comfortable and can be trusted for security.
- b. Distribution channels are on time. In the distribution channel, orders are made in a timely manner with the desired consumer demand and are fair.

4. Promotion

Entering the Covid-19 pandemic was an extraordinary global event and hit all aspects of human life, especially in the economic field, and after the pandemic, of course, a more regular promotional agenda was needed to remind consumers of ceramic ornaments.

Promotion through word of mouth and social media. The promotion strategy carried out by Anjun Plered Purwakarta Village can be seen in the following chart:

Bagan 4.1
Anjun Village Ornamental Ceramic Promotion Strategy



Source: Processed by the Author (2023)

There is still a lack of promotion through social media. Ornamental ceramics of Anjun Village have implemented a promotion strategy through social media but are still rarely used due to the ignorance of the public about making advertisements on social media. And it hasn't been scheduled to create a timeline and content that isn't regular yet because there isn't a separate HR for the promotion section.

Islamic Marketing Strategy for Decorative Ceramics Sellers in Anjun Plered Village, Purwakarta

The Islamic marketing system for Decorative Ceramics in Anjun Village, Plered District, Purwakarta is as follows:

Tabel 4.3
Islamic Marketing System for Ornamental Ceramics in Anjun Village, Plered District, Purwakarta

No	Indicator	Explanation
1	Teistis (<i>Rabbaniyyah</i>)	a) The product ingredients are not yet known for their halal status. b) The selling price is known to consumers. c) Strategic place, far from negative things, and there is a place of worship. d) There is no element of fraud in the promotion to attract buyers.
2	Ethic (<i>Akhlaqiyyah</i>)	e) Selling products that are in the process of bidding on others. f) The fixed price does not contain the element of usury. g) Orders are produced on time, but sometimes not on time. h) Do not promote defective products.

3	Realistic (<i>Al-Waqiyyah</i>)	<ul style="list-style-type: none"> i) Buying and selling decorative ceramic products has no right to pay. j) Prices do not tyrannize consumers k) Clean, comfortable and safe place. l) Promotion is done honestly.
4	Humanistic (<i>Insaniyyah</i>)	<ul style="list-style-type: none"> m) No information to consumers. n) Fair and interodin pricing. o) The distribution is fair and does not differentiate the location of consumers. p) Promotion is done fairly without discriminating against consumers.

Source: Processed by the Author (2023)

Based on table 4.3 above, the following is a description of the Islamic marketing system for Decorative Ceramics in Anjun Plered Village, Purwakarta.

1. Teistis (*Rabbaniyyah*)

- a) Product ingredients are not known for their halal status.
The materials for the decorative ceramic products of Anjun Plered Purwakarta Village are made from soil as a basis, whether the land is halal or not is unknown to the craftsmen.

In Islam buying and selling must be very careful when making transactions, so that both parties get guaranteed rights and obligations are fulfilled and no party feels disadvantaged. As the word of Allah SWT in (QS. Al-Baqarah: 168).

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O people! Eat from (food) that is lawful and good that is found on earth, and do not follow the steps of Satan. Truly, satan is a real enemy to you”. (QS. Al-Baqarah: 168).

In this verse, it is explained that the suitability of the object of sale and purchase has two criteria, namely halal and thayyib. The word halal is meant to be halal in terms of the manufacture of the product including its raw materials, it may not consist of goods and materials that are prohibited by Islamic teachings.

- b) The selling price is known to consumers.
The principle in marketing carried out by Ornamental Ceramics Village of Anjun Plered Purwakarta in providing information about product prices is openness and transparency of product prices or there are no elements that cover up the conformity of prices that have been set with the materials processed so that they are understood by both parties.

In the sharia perspective, the process of determining the price must be adjusted to the condition of the goods being sold. Prophet Muhammad SAW was once angry when he saw a trader hiding wet corn under dry corn, then the trader sold it at a high price. This holds true to Q.S Al-Baqarah: 195, namely:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“And spend (your wealth) in the way of Allah, and do not throw (yourself) into destruction with your own hands, and do good. Indeed, Allah loves those who do good” (Q.S Al-Baqarah: 195).

The location of the Decorative Ceramics of Anjun Plered Purwakarta Village is quite strategic, comfortable, clean, and guaranteed safety. What's more, the location has a prayer room so that the Muslim community can easily perform their prayers at any time.

- c) According to the sharia perspective, the marketing channel or company location can be anywhere as long as the place is not a disputed place. Hadith regarding the location, regarding the prohibition of buying and selling in the mosque, as follows:

“The Prophet Shallallahu'alaihi Wasallam forbade trading in mosques, and forbade chanting nasyid in the form of sya'ir-sya'ir, and forbade announcing lost items, and forbade holding halaqah before Friday prayers”. (HR. Ahmad 10/156, Ahmad Syakir called: “sanadnya shahih).

- d) The promotion carried out at the Decorative Ceramics of Anjun Village does not contain any element of fraud in order to attract buyers. Promotion is done honestly, no one feels aggrieved or tyrannized. The Anjun Village Decorative Ceramics seller really explained that at the time of the promotion the product was explained well and of good quality.

As in the hadith of Rasulullah SAW, which explains the prohibition of cheating in buying and selling and marketing products. *“From Abu Hurairah: Rasulullah SAW forbade buying and selling by hashah (throwing pebbles) and buying and selling by cheating”. (HR. Muslim).*

2. Ethic (Akhlaiyyah)

- a) Selling products that are in the process of bidding on others.
One consumer said that " :From Abi Sa'id, from the Prophet Muhammad SAW said: sell it to someone else when a decorative ceramic product was in the process of bidding on the product, if someone offered it to a different person, the craftsmen would sell it to someone else: From Abi Sa'id, from the Prophet Muhammad SAW said: "Traders who are honest and trustworthy with the Prophets, people who are honest and martyrs" (HR Tirmidzi) and “Give trust to people who trust you and don't betray people who betray you” (HR. Tirmidzi).

Based on the hadith above that the importance of honesty in selling a product to consumers, so it is very clear that the importance of a trader who has these characteristics, because he will be honored with great virtue and a high position in the sight of Allah SWT.

- b. The price set does not contain elements of usury.
Islam certainly allows traders to take profits, because in essence, selling is to make a profit. But don't take excessive profits, because this is a form of fraud. This is in accordance with the word of Allah SWT in Q.S

Al-Baqarah verse 275 which reads:

وَأَخْلَ اللَّهُ التَّبِيعَ وَحَرَّمَ الرِّبَا

“Indeed, buying and selling is the same as usury, even though Allah has justified buying and selling and forbidding usury” (Q.S Al-Baqarah: 275).

- c. Orders are produced in a timely manner, but sometimes not according to a predetermined time.
In the distribution channel, orders are made on time, but if the weather doesn't support the product sometimes it doesn't arrive at the specified time. As the hadith explains that: *“From Shuhaib said, Rasulullah SAW said: Three deep things have blessings: buying and selling in a tough manner, muqarahdah (mudharabah), and mixing wheat with flour for household needs, not for sale” (HR Ibnu Majah).*

The hadith above can be concluded that buying and selling is also permissible and contains blessings in it, in making orders and deferred payments for a certain period.

- d. Do not promote defective products. As explained in Q.S Al-Baqarah verse 188 which mean: *“And do not eat wealth among you in a vanity way, and (do not) bribe judges with that wealth, with the intention that you can eat some of other people's property by sin, even though you know”.* (Q.S Al-Baqarah: 188).
The letter above states that it is unlawful for a Muslim to sell a defective item without notifying the buyer of the defect.

3. Realistis (Al-Waqiyah)

- a. Buying and selling decorative ceramic products does not have the right to pay.
If the seller and buyer are still in one place and have not separated, then both of them have khiyar (voting rights) to make a sale and purchase, or cancel it, because, *From Abu Barzah Al Aslami, he said, "Rasulullah SAW said, "Sellers and buyers have the right to choose (khiyar) as long as the two have not separated ”.*

b. Prices do not tyrannize consumers.

Prices for decorative ceramic products in Anjun Village are not tyrannical to consumers, prices are influenced by production costs and the product manufacturing process.

Islam requires that every trade transaction must be based on the willingness of both parties (seller and buyer) involved. Unauthorized transactions with the unwillingness of one or both parties. As a consequence of the realization of a pleasure in a transaction. Wahbah az-Zuhaili interprets the word 'antaradhin, namely: *"Pleasure is an agreement that arises from both parties (parties who have a contract of sale and purchase) without any fraud, concealment of disgrace, elements of gambling and usury"* (Az-Zuhaili, 1417 H: 84).

c. A clean, comfortable and safe place.

Cleanliness in Islam is one of the teachings that has consequences from faith in Allah SWT. In buying and selling, the place that is owned must be clean, because it is one of the supports for production. Based on the book Summary of Ihya' Ulumuddin by Imam al-Ghazali which was translated by 'Abdul Rosyad Siddiq, Rasulullah SAW once said: *"Sanctification is part of faith"* (HR Tirmidzi).

d. There is no element of fraud in the promotion to attract buyers. Do not promote defective products. Promotion is done honestly, no one feels aggrieved or tyrannized.

In Islamic economics the promotion of a product through advertising, truth and honesty are the basic values of Islamic economics. Freedom in the creation of delivery must be balanced with human responsibility. As he said in Q.S Al-Mudatsir: 38 which mean:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

"Each self is responsible for what he has done" (Q.S Al-Mudatsir: 38).

So Islamic advertising is a form of indirect communication based on information about a product that aims to influence consumers and in its presentation it is based on Islamic advertising ethics.

4. Humanistic (*Insaniyyah*)

a) There is no transparency of information to potential customers.

According to Al-Muslih, there are three things that need to be fulfilled in offering a product:

- 1) The product offered has clarity of goods, clarity of size, clarity of composition, is not damaged, and uses good materials.
- 2) Products that are traded are halal products.
- 3) Do not lie in promotions or advertisements.

b. Fair and interodin pricing.

Islam says that in carrying out buying and selling it must be with the pleasure of fellow sellers and buyers.

O you who believe, do not eat each other's wealth in a vanity way, except by way of commerce that applies with mutual consent between you. And do not kill yourselves; verily Allah is Most Merciful to you

This verse refers to commerce or transactions in muamalah which are carried out in vanity. This verse identifies that Allah SWT forbade Muslims to eat other people's wealth in vanity. Vanity in this context has a very broad meaning, including carrying out economic transactions that are contrary to syara', such as carrying out riba-based transactions (interest), speculative transactions (maisir and gambling), or transactions that contain elements of gharar (obscurity). as well as other things that can be equated with it. This paragraph also provides an understanding that efforts to obtain said property must be carried out with the willingness of all parties in the transaction, such as the agreement between the seller and the buyer.

- c. The distribution is fair and does not differentiate the location of consumers.

In Islam, of course, it is highly recommended to apply fair trade. The purpose of fair trade is that bargaining between sellers and buyers takes place perfectly. Or with trading in which the seller and the buyer get the same profit. There is no element of fraud or engineering in anything, be it in price or goods. And there is no coercion from both parties concerned. Allah SWT said in Q.S An-Nisa: 135

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ سُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ ؕ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ؕ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أُوْلَىٰ بِهِمَا ؕ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْلُوا ؕ وَإِن تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“O you who believe, be true upholders of justice, bear witness for Allah, even against yourselves or your parents and relatives. If he is rich or poor, then Allah knows better his benefit. So do not follow your passions because you want to deviate from the truth. And if you twist (the words) or are reluctant to bear witness, then surely Allah is All-Knowing of all that you do” (Q.S An-Nisa: 135).

- d. The promotion is carried out fairly without discriminating against potential buyers.

The process marketer must have the basic values of honesty, responsibility and fairness as well as community and trustworthiness. The Word of Allah SWT in the Qur'an Q.S An-Nisa: 58

إِنَّ اللّٰهَ يَأْمُرُكُمْ أَن تُؤَدُّوا أَلْمَانَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ ؕ إِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهِ ؕ إِنَّ اللّٰهَ كَانَ سَمِيعًا بَصِيرًا

“Verily, Allah orders you to convey messages to those who are entitled to receive them, and (orders you) when stipulating laws between people, so that you determine fairly. Verily Allah gives you the best teaching. Verily Allah is All-Hearing, All-Seeing” (Q.S An-Nisa: 58).

The verse above explains that the attitude and nature of trustworthiness becomes a person's personality or mental attitude in the process of muamalah or doing business, thus a trustworthy mental attitude will establish mutual trust, honesty and transparency in all business activities which will ultimately take the form of consumer trust, thus impacting on increasing sales.

Conclusion

The marketing strategy for Ornamental Ceramics sellers in Anjun Plered Purwakarta Village has implemented the 4P marketing mix, namely: 1). Products include: a). Has a variety of attractive designs, b). Products are made from puder soil, black soil, yellow, red and mud, c). Has various shapes and sizes. Products do not follow trends; 2). Price includes: a). Prices vary greatly, b). The selling price is influenced by the total cost of raw materials, production costs, and manufacturing difficulties; 3). Place includes: a). The location has been registered on google maps, b). Spacious, safe and comfortable location, c). Distribution channels are timely; 4). Promotion includes: a). Promotion through word of mouth, and social media, b). Still lacking promotion through social media.

Furthermore, the Islamic marketing strategy for the Ornamental Ceramics Seller in Anjun Plered Village, Purwakarta, is not in accordance with Islamic economic principles, because from a Theistic (Rabbaniyyah) perspective, there are still products whose halal ingredients are not known, from an Ethical (Akhlaqiyyah) perspective, there are still products that are in the process of being bargained for but are being sold. to other people, from a Realistic (Al-Waqiyyah) perspective, there is no sale and purchase of products, and from a Humanistic (Insaniyyah) perspective, there is no transparency (information disclosure) to buyers.

Daftar Pustaka

- Diana, I. N. (2011). Hadis-Hadis Ekonomi.
- Fadhli, K., Fitri, F., & Ismail, A. N. (2022). Analisis Strategi Pemasaran dalam Peningkatan Volume Penjualan Produk pada CV. Karya Apik Group. *MARGIN ECO*, 6(1), 33-48.
- Haryanti, S., Mursito, B., & Sudarwati, S. (2019). Analisis strategi pemasaran digital untuk meningkatkan penjualan produk batik pada PT. Danar Hadi Surakarta. *Jurnal Ilmiah Edunomika*, 3(01).
- Kaharudin, M. R., & Saputra, H. (2021). Analisis Strategi Pemasaran Keripik Tempe Azzahra Desa Sumber Rahayu Dalam Perspektif Ekonomi Islam. *ADL ISLAMIC ECONOMIC: Jurnal Kajian Ekonomi Islam*, 2(2), 143-162.
- Kotler, P. (1987). *Dasar-Dasar Pemasaran*. Intermedia.
- Larasati, S., & Kadri, M. (2021). Analisis Strategi Pemasaran di Toko Najwa Dalam Menciptakan Kepuasan Pelanggan. *JEKSYAH: Islamic Economics Journal*, 1(1), 46-54.
- Mahmudah Anis Solihah, "Analisis Strategi Pemasaran Dan Inovasi Produk Untuk Meningkatkan Volume Penjualan Di UMKM Syrup Jahe 33 (Studi Kasus Pada UMKM Syrup Jahe 33 Desa Tambahsari Kec Limbangan Kab Kendal)," *Gastronomía ecuatoriana y turismo local*. 1, no. 69 (1967): 5–24.
- Mubarok, N. (2017). Strategi pemasaran islami dalam meningkatkan penjualan pada Butik Calista. *I-ECONOMICS: A Research Journal on Islamic Economics*, 3(1), 73-92.
- Muhammad Aziz Hakim. (2007). *Sistem Oprasional Pemasaran Syariah*. Renaisan.
- Rahayu, S. (2023). Strategi Pemasaran Produk Dalam Meningkatkan Kepuasan Pelanggan. *Jurnal Penelitian Dan Pengkajian Ilmiah Sosial Budaya*, 2(1), 109-113.
- RI, D. A. (2015). *Al-Qur'an Terjemah*. CV Darus Sunnah.
- Rif'an, M., Aisyah, S., Fatma, F., & Ferdiawan, F. (2019). Strategi Pemasaran Produk Khas Daerah oleh Dinas Perindustrian Perdagangan Koperasi dan UKM Kota Palu dalam Perspektif Ekonomi Syariah. *Jurnal Ilmu Ekonomi Dan Bisnis Islam*, 1(1), 85-107.
- Siyoto, S., & Sodik, M. A. (2015). *Dasar Metodologi Penelitian*. In *Dasar Metodologi Penelitian*. Literasi Media Publishing.
- Sugiyono. (2015). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Solihah, M. A. (2021). Analisis Strategi Pemasaran dan Inovasi Produk Untuk Meningkatkan Volume Penjualan di UMKM Syrup Jahe 33.
- Vibriyanti, D. (2015). Peran Kaum Perempuan Dalam Industri Kerajinan Gerabah Di Desa Banyumulek, Lombok Barat, Nusa Tenggara Barat. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 17(2), 117-129.
- Yusuf Saleh, M., & Said, M. (2019). *Konsep dan Strategi Pemasaran*.
- Zen Abdurhaman. (2011). *Strategi Genius Marketing ala Rasulullah*. DIVA Press.