

AN ANALYSIS OF ISLAMIC BUSINESS ETHICS IN BALLS PRODUCT MARKETING AT LEMBUR SAWAH VILLAGE IN THE COVID 19 PANDEMIC ERA

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ABSTRACT

Currently we are experiencing a COVID-19 pandemic condition which causes business actors to market products online, but online marketing, many consumers are dissatisfied with the goods sent because of the incompatibility of the goods described with the goods sent, this is related to deviations in business ethics. The purpose of this study was to determine the implementation of Islamic business ethics, the implementation of marketing strategies, and the relationship between the implementation of Islamic business ethics and marketing strategies for ball producers in the village of Lembur Sawah. This research method is a descriptive study using a qualitative approach. The processing process goes through three stages, namely data reduction, data presentation, and drawing conclusions. The validity technique used by the researcher is triangulation. There are source triangulation, technique triangulation, and time triangulation. The research conducted by the author is a ball producer in the village of Overtime Sawah. The results showed that the application of Islamic business ethics to the marketing mix marketing strategy for ball producers in Lembur Sawah village was good, namely product strategy, price strategy, distribution/place strategy and promotion strategy seen from the perspective of Islamic business ethics and also ethical theory. Islamic business according to Muhammad Djakfar (2007:85) is appropriate.

Keywords: Business Ethics, Marketing Strategy

INTRODUCTION

The world is currently being hit by an epidemic that has hit almost all corners of the world. This epidemic is known as the Corona virus (Covid 19), because this virus spreads very quickly and occurs in almost all large countries in the world, the WHO (World Health Organization) has officially announced that the Corona virus (Covid 19) is a global pandemic. on March 9, 2020. This pandemic has greatly impacted the business world at all levels, but the most severe impact is experienced by Micro, Small and Medium Enterprises (MSMEs). Currently, many Micro, Small and Medium Enterprises (MSMEs) in the service and production sectors are experiencing various challenges due to this pandemic, such as a significant decline in turnover, lack of customers, difficulty in obtaining raw materials and product marketing barriers.

Marketing strategies can be used to increase competitiveness, one of which is the marketing mix. Marketing Mix consists of Product (product), a good product is a product that consumers need. Price (price), in the practice of fiqh muamalah, the price takes the middle position neither exaggerating nor underestimating. Place, the company's activities that make the product available to target customers. Lastly Promotion (promotion), activities used to increase sales. Because marketing strategies can be used to increase competitiveness but must

also be in accordance with Islamic business ethics, because the main goal of a business is not only profit but also the blessing of Allah SWT.

In Islamic rules, it is not allowed to just achieve desires by going through everything and then justifying all means such as committing fraud, cheating, perjury, usury, bribing and acts that are forbidden by Allah. But in Islam there is a boundary or dividing line between what is allowed and what is not allowed, between what is wrong and what is right, and what is lawful and what is unlawful. These boundaries or lines are called ethics. Included in the marketing strategy is the need for Islamic business ethics.

Barriers due to external conditions from ball marketing also occur in Micro, Small and Medium Enterprises (MSMEs) located in the village of Lembur Sawah, sub-district. Cicantayan kab. Sukabumi is the ball industry. Prior to the COVID-19 pandemic, the marketing of the ball in Overtime Sawah was running quite smoothly, because the superiority of the ball in Overtime Sawah was already well known for its quality products not inferior to the ball industry in Majalengka, West Java, which had supplied balls for the class championship event. world. The target market for the ball industry in the village of Lembur Sawah is parties that buy quite a lot, then there are also products that are sent to shops spread across Indonesia, such as Jakarta, Bandung, Java and also market through online media.

With the current pandemic conditions causing MSME actors to market and sell products online due to limitations in conducting direct transactions due to physical distancing rules, according to Yusuf (1993:38) in Islamic business ethics there are several forms of transactions that are categorized as forbidden, such as the unclear quality and specifications of the goods being sold, then the seller and buyer are not present in the market so that trade is not based on market prices. These things relate to online sales.

Ball producers in Overtime Sawah also sell online, there are several media used in marketing ball products online such as websites, Facebook, Instagram, and one of the online sales made by ball producers in overtime rice fields is in the Shopee application and the shopee application has a review feature from consumers, then the author sees that there are some consumers who are dissatisfied with the ball product, such as colors that don't match the picture, there are blisters on the outside of the ball which doesn't match what is shown in the picture. However, there are also many consumers who are satisfied with the Overtime Sawah village ball product.

The existence of such deviations in Islamic business ethics can also be a factor in the decline in soccer sales that occurred in 2020, because of this, consumers feel cheated by sellers because the goods sold to consumers do not match the description of the products sold online. As a Muslim, it is mandatory to always implement Islamic sharia in daily activities including in business activities, in doing business it is necessary to have moral values or business ethics values in order to get blessings from Allah SWT. Without business ethics and morals, it can be detrimental such as business partners or consumers.

In Islamic business ethics, every business actor in running a business should not only aim to seek the maximum profit but must also seek pleasure and get blessings for the sustenance given by Allah SWT. Profit should not always be prioritized in the goal. The business world must also function as a social and must be operated by observing the ethics that apply in society. Entrepreneurs must also avoid efforts that abuse all means to pursue personal gain without caring about the various consequences that harm other parties or the wider community.

METHODS

This research is a descriptive study using a qualitative approach. The reasons for using a qualitative approach in this study are because: 1) Researchers actively interact personally with informants so that researchers can see individuals holistically (whole), so that the results obtained can be accurate. 2) This research uses observation and interview methods, through this method the individuals being studied can be given the opportunity to voluntarily submit their ideas and perceptions. 3) This research is naturalistic (as it is), meaning that the data obtained are in accordance with the facts (the results obtained).

Research Subjects and Objects

The subject of this research is the informant who will provide various information needed during the research process. The informants or research subjects are: 1) The ball producer craftsmen in the village of Overtime Sawah totaling 2 people. 2) Business Partners (stores supplied by ball producers in the village of Lembur Sawah) namely Jelly Sport Bungbulang stores. 3) Consumers totaling 2 people.

Data source

Premier data is data obtained from the first source through data collection procedures and techniques which can be in the form of interviews, observations, or the use of measurement instruments specifically designed according to their objectives. Secondary data is the type of data obtained through several literatures related to research problems, such as the Koran and hadith books, journals, articles, and books related to business ethics (Azwar, 2005:56).

Data analysis technique

The data that has been collected from the field is processed using qualitative descriptive analysis techniques. The processing process goes through three stages, namely data reduction, data presentation and verification or drawing conclusions. The data both come from the results of observations, in-depth interviews and from the results of documentation. Processing and analyzing data in this study, as explained through the following stages:

First, perform data reduction, which is a process of selecting and focusing attention to simplify the rough data obtained in the field. This activity is carried out by researchers on a regular basis from the beginning of the observation activity to the end of data collection. The researcher then reduced data related to business practices in the overtime rice ball producer.

Second, the researcher presents the data, that is, after the researcher collects a number of data by taking some data from the total amount of data, the next step is to present it into the core of the discussion which is described from the results of research in the field. The data obtained will be detailed the level of validity and will then be analyzed based on a qualitative approach.

Third, the researcher draws conclusions, namely formulating conclusions from the data that has been reduced and presented in descriptive form. The conclusion is drawn using an inductive pattern, namely general conclusions drawn from specific statements. In this case, the researcher examines a number of specific data regarding the problem that is the object of research, then makes general conclusions. In addition to using inductive patterns, researchers also use deductive patterns, namely by analyzing general data and then leading to more specific conclusions, then researchers arrange them in a complete writing framework.

Verification Method / Data Validity

1. Source Triangulation

Triangulation of sources to test the credibility of the data is done by checking the data obtained through several sources. The following are sources that the authors do in direct observation, namely producers, business partners, consumers.

2. Triangulation Technique

Triangulation techniques test the credibility of the data by checking data from the same source with different techniques, for example, not only using interview techniques but also using observation and documentation techniques. Here the author looks for the year of the document from the sales report of the village ball producer Overtime Sawah.

3. Time triangulation

Time triangulation can also affect the credibility of the data. Time triangulation is done by checking with interviews, observations, and other techniques in different times and situations with the same questions.

DISCUSSION

1. Product strategy

Based on the results of the research that I have done, the ball producers in the village of Lembur Sawah are good, because the production of balls produced by the producers of the village of Lembur Sawah to the community is on average much in demand by consumers and also nothing is covered up either in terms of the production process until the end. buying and selling process occurs. Production is carried out based on the principle of benefit and benefit and avoids unlawful production practices that contain elements of usury, and the black market. The production is done honestly in the measure and the products sold are quality goods. As in H.R. Bukhari Muslim, the Rasulullah SAW said:

الصَّدْقَ فَإِنَّ ، بِالصِّدْقِ عَلَيْكُمْ : وَسَلَّمْ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ قَالَ : قَالَ عَنْهُ اللهُ رَضِيَ مَسْعُودُ بْنُ اللهِ عَبْدُ عَنْ صِدْقًا اللهُ عِنْدَ يُكْتَبُ حَتَّى الصِّدْقِ وَيَتَحَرَّى يَصْنُقُ الرَّجُلُ يَزَالُ وَمَا ، الْجَنَّةِ إِلَى يَهْدِي الْبِرَّ وَإِنَّ ، الْبِرَّ إِلَى يَهْدِي وَيَتَحَرَّى يَكْذِبُ الرَّجُلُ يَزَالُ وَمَا ، النَّارِ إِلَى يَهْدِي الْفُجُورَ وَإِنَّ ، الْفُجُورَ إِلَى يَهْدِي ذِبْ الْكَافِرِ ، وَالْكَذِبَ وَإِيَّاكُمْ ، كَذَابًا اللهُ عِنْدَ يُكْتَبُ حَتَّى الْكَذِبِ

Meaning: "From Ibn Mas'ud ra, Rasulullah SAW said: Verily honesty will lead to goodness, and kindness will lead to heaven. And if someone always acts honestly, he will be recorded with Allah as an honest person. And verily, lying will lead to injustice, and injustice will lead to hell. A person who continues to lie will be written by Allah as a liar. (H.R. Bukhari Muslim).

So when viewed from the perspective of Islamic business ethics and also the theory of Islamic business ethics according to Muhammad Djakfar (2007: 85) the product strategy of producers in the Overtime Sawah village has been in accordance with Islamic teachings and has been good in its implementation or in its operations.

Based on the results of the research that the author conducted on ball producers in the village of Lembur Sawah that the price fixing carried out by the ball producers in the village of Lembur Sawah was good based on the results of interviews with Mr. Naji as one of the

ball producers who said that the pricing was in accordance with the people's purchasing power and prices. what is offered is in accordance with the quality of the product offered, which depends on the material to be used, such as balls that use imported glossy VU materials, which are more expensive than balls that use hubcaps, so the price is in accordance with the materials used. In determining the price, it must be fair and mutually beneficial between one party and another, as stated in the an-nisa (4): 29

كَانَ لِلَّهِ إِنَّ ۖ أَنْفُسَكُمْ تَقْتُلُوا وَلَا ۖ مِنْكُمْ تَرَاضٍ عَنْ تَتَجَرَّ تَكُونَنَّ أَنْ إِلَّا لِبَطْلٍ أَبِ بَيْنَكُمْ أَمْوَالَكُمْ تَأْكُلُوا لَا ءَامَنُوا لَدِينِ آيَاتِهَا رَجِيمًا بِكُمْ

Meaning: O you who believe, do not eat each other's property in a vanity way, except by way of commerce which is carried out with mutual consent between you. And do not kill yourselves; Verily Allah is Most Merciful to you.

And when viewed in the perspective of Islamic business ethics and also the theory of Islamic business ethics according to Muhammad Djakfar (2007: 85) the pricing of the Overtime Sawah village producer is appropriate because it is mutually beneficial between one party and another and the price is set according to the quality provided.

1. Based on the results of research I did on ball producers in the village of Lembur Sawah that the location/distribution strategy of ball producers in Lembur Sawah village was good enough because consumers could reach the location easily, consumers could use two-wheeled or four-wheeled vehicles to the producer's location in Overtime Rice Village. However, consumers can also request delivery directly to the consumer's location.
2. Based on the results of the research that the authors conducted on the ball producers in the village of Lembur Sawah, the promotional activities carried out by the producers of the balls in the village of Lembur Sawah were good because basically the promotions carried out were in accordance with the rules of Islamic business ethics. Ball producers in the Overtime Sawah village always follow the demands of consumers, for example, they want their goods to be delivered directly to consumers' places, or consumers can directly pick up goods, then producers are always friendly to consumers because they have the principle that the buyer is king and still prioritizes product quality.

Although there have been various promotional media, one of which uses online promotional media where consumers cannot see the quality of the product directly, but the ball producers in the Overtime Sawah village always act honestly and reliably as taught by the Prophet Muhammad. Village producers in the village of Lembur Sawah explain in detail through pictures and product descriptions and even consumers before buying through online media can ask questions first. According to ball producers in the village of Lembur Sawah, many consumers are still asking at length about products and prices even though the description of the picture has been explained, but ball producers in the village of Overtime Sawah will remain patient and answer all consumer questions. In essence, producers in the village of Lembur Sawah always apply an honest attitude and nothing is hidden, especially when promoting through online media. As explained in H.R. Bukhari Muslim, the Rasulullah SAW said :

يَهْدِي الصِّدْقَ فَإِنَّ ، بِالصِّدْقِ عَلَيْكُمْ : وَسَلَّمْ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ : قَالَ عَنْهُ اللهُ رَضِيَ مَسْعُوْدُ بْنُ اللهِ عَنِ اللهِ عَنْ وَإِيَّاكُمْ ، صِدِّيقًا اللهُ عِنْدَ يُكْتَبُ حَتَّى الصِّدْقِ وَيَتَحَرَّى يَصْنُقُ الرَّجُلُ يَزَالُ وَمَا ، الْجَنَّةَ إِلَى يَهْدِي الْبِرَّ وَإِنَّ ، الْبِرِّ إِلَى حَتَّى الْكُذِبِ وَيَتَحَرَّى يَكْذِبُ الرَّجُلُ يَزَالُ وَمَا ، النَّارِ إِلَى يَهْدِي الْفُجُورَ نَوًا ، الْفُجُورِ إِلَى يَهْدِي الْكُذِبَ فَإِنَّ ، وَالْكَذِبِ كَذَّابًا اللهُ عِنْدَ يُكْتَبُ

Meaning: "From Ibn Mas'ud ra, Rasulullah SAW said: Verily honesty will lead to goodness, and kindness will lead to heaven. And if someone always acts honestly, he will be recorded with Allah as an honest person. And verily, lying will lead to injustice, and injustice will lead to hell. A person who continues to lie will be written by Allah as a liar. (H.R. Bukhari Muslim).

And when viewed from the perspective of Islamic business ethics and also the theory of Islamic business ethics according to Muhammad Djakfar (2007: 85), the promotional strategy for ball producers in the Overtime Sawah village is appropriate because they always act honestly when they do promotions either directly or through online media.

CONCLUSION

After discussing the research and analysis that has been carried out by the author on ball producers in the village of Overtime Sawah, the authors can draw conclusions. The following is the conclusion of the application of Islamic business ethics to the marketing strategy of the marketing mix (Marketic mix) for ball producers in the village of Lembur Sawah:

1. The product strategy of the ball producer in the village of Lembur Sawah seen from the perspective of Islamic business ethics is in accordance with Islamic law because the production carried out has been honest in dosage and the products sold are quality goods.
2. The price strategy for ball producers in the village of Lembur Sawah seen from the perspective of Islamic business ethics is in accordance with Islamic law because the price determination process is fair and mutually beneficial between one party and another, as stated in suran an-nisa (4): 29
3. The location/distribution strategy for ball producers in the village of Lembur Sawah is quite good because consumers can reach the location easily, consumers can use two-wheeled or four-wheeled vehicles to the producer's place in the village of Lembur Sawah. Consumers can also get direct delivery to the consumer's location.
4. The promotional strategy for ball producers in the village of Lembur Sawah seen from the perspective of Islamic business ethics is in accordance with Islamic law because it is always honest when promoting both directly and through online media, as in accordance with what is explained by the hadith of Bukhari Muslim about honesty will show kindness.

Based on the conclusions above, the author can provide several things that can be used as suggestions, namely:

1. For ball producers in the village of Lembur Sawah, they always maintain the Marketing Mix strategy policy that is in line with the principles of Islamic

- business ethics. Blessings and success occur because it begins with the principle of carrying out all His commands and staying away from all His prohibitions.
2. In developing their products, it is expected that ball producers in Overtime Sawah Village can further increase innovation so that consumers do not feel bored with these ball products.
 3. In setting the price in accordance with the quality must be maintained so that consumers feel satisfied and do not switch to another place.

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