

Marketing Strategy Analysis of Bedelaw Grafis through the Islamic Marketing Mix (9P) Approach

Sukarni, Umar Natuna

Sekolah Tinggi Agama Islam (STAI) Natuna, Riau Islands, Indonesia

Correspondence: sukarnisukarni230@gmail.com¹

Abstract

The increasing demand for ethical and value-based business practices has encouraged small and medium enterprises to adopt marketing strategies grounded in Islamic principles. However, studies examining the implementation of the Islamic Marketing Mix (9P) in local printing businesses remain limited. This study aims to analyze the implementation of the Islamic Marketing Mix at Bedelaw Grafis and assess its conformity with Islamic business ethics. A qualitative case-study approach was employed through observation, in-depth interviews, and documentation involving the business owner and employees. Data were analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that Bedelaw Grafis has generally implemented Islamic values across the nine dimensions of the Islamic Marketing Mix, namely product, price, place, promotion, people, process, physical evidence, promise, and patience. Product and pricing practices emphasize halal principles, transparency, and fairness. Distribution and promotional activities prioritize honesty and accessibility, while employee behavior and service processes reflect courtesy, responsibility, and professionalism. The dimensions of promise and patience are demonstrated through commitment to service quality, fulfillment of customer agreements, and ethical business conduct. These practices appear to support business sustainability and strengthen ethical business relationships. This study contributes to the Islamic marketing literature by providing empirical evidence regarding the implementation of the Islamic Marketing Mix (9P) within a creative small and medium enterprise and offers practical insights for the development of ethical and sustainable marketing strategies.

KEYWORDS

bedelaw grafis; islamic marketing mix; 9p; creative sme; islamic marketing.

Introduction

The creative industry in Indonesia has experienced rapid growth in recent years, with its contribution to national GDP increasing substantially from IDR 1,300 trillion (7.1%) in 2021 to IDR 1,820 trillion (7.9%) in 2024 (Haryati, 2024). This growth has intensified competition among businesses, including local printing and graphic service providers, which are required to continuously innovate and develop effective marketing strategies to attract and retain customers. In an increasingly competitive market, consumers not only demand high-quality products and services but also expect affordable prices, timely delivery, and professional customer service (Ade & Putra, 2023).

As a local printing business, Bedelaw Grafis operates in a competitive environment where numerous businesses offer similar products, such as banners, stickers, invitations, and other printing services. To remain competitive, Bedelaw Grafis must balance customer expectations for affordable pricing with the need to maintain product quality and business sustainability. Pricing therefore becomes a strategic marketing issue because customers often compare prices across competing providers before making purchasing decisions.

Although offering lower selling prices can be an attractive strategy to increase customer interest, businesses must ensure that such strategies do not compromise product or service quality (Gulnaz, 2022). From the perspective of Islamic marketing,

pricing should be implemented fairly, transparently, and ethically while maintaining the quality and integrity of products and services offered to consumers (Anggraini et al., 2023). Therefore, businesses must ensure that competitive pricing remains consistent with Islamic values and quality standards, avoiding elements of deception, exploitation, or unfair practices in business transactions (L. M. Sari & Arisandy, 2024).

Businesses must also consider the long-term impact of setting lower prices. While such a strategy may enhance market appeal in the short term, excessively low pricing can harm the industry as a whole and disadvantage competitors. Therefore, in determining lower prices, businesses must ensure that this strategy is sustainable and does not negatively affect other parties in the long run (Pratiwi & Rohman, 2023). By incorporating the values of Islamic marketing, businesses can develop marketing strategies that are not only appealing to customers but also aligned with principles of justice, quality, and fair pricing. In this way, businesses can address situations where their product prices are lower than competitors in a manner consistent with Islamic marketing principles (Rahmatillah & Hasanah, 2020).

The graphic design and printing sector assumes a critical function in contemporary business landscapes by converting abstract creative concepts into compelling visual communications that bolster brand visibility and stakeholder engagement. Enterprises such as Bedelaw Grafis deliver comprehensive services encompassing the design and production of diverse visual materials, including logos, brochures, pamphlets, business cards, posters, and catalogs, thereby enabling organizations to articulate their identities and informational content with precision and aesthetic appeal (Hakim, 2021). Equipped with proficient teams expert in advanced design software and printing apparatus, such entities consistently generate superior-quality outputs aligned with individualized client specifications and preferences (Nabire, 2025; Trepanier et al., 2024). Through strategic service innovation and adaptation to evolving market demands, graphic design and printing businesses like Bedelaw Grafis not only fulfill operational objectives but also cultivate sustained customer satisfaction and competitive differentiation within the industry (Abiodun & Kalilu, 2026; Adi et al., 2025).

In the contemporary marketing landscape, the integration of print and digital media has proven essential for developing targeted strategies that enhance consumer awareness and foster brand loyalty across diverse demographic contexts (Garg et al., 2024; Prasetyo, 2024). Bedelaw Grafis provides printing services utilizing a range of techniques, including offset printing, digital printing, and screen printing, to effectively address the requirements of both small-scale and large-scale operations (Rokia, 2021). The synergistic combination of design expertise and dependable printing capabilities enables such service providers to function as strategic partners for numerous businesses and organizations. Consequently, these services facilitate the reinforcement of brand identity, the promotion of products or services, and the conveyance of critical messages to respective audiences.

In the contemporary business environment, the integration of Islamic marketing ethics has become increasingly vital for fostering sustainable and morally sound commercial practices that align business objectives with societal values (Shah et al., 2022; Tasriani & Febria, 2022). Empirical investigations reveal that the implementation of Islamic marketing ethics significantly improves customer satisfaction and loyalty by emphasizing principles of honesty, fairness, and responsibility (Arifin et al., 2023; Muflih & Juliana, 2021). For startup businesses in sectors such as graphic design and printing, careful allocation of initial capital

to secure essential production resources constitutes a foundational element for operational success and ethical compliance. Accordingly, Bedelaw Grafis aims to develop marketing strategies that are not only effective in increasing sales but also aligned with Islamic moral and ethical principles, thereby contributing to overall societal welfare, with an initial production capital of IDR 175,000,000 allocated for procuring various items required in the production process, including printing machines, computers, PCs, laptops, banner materials, cutting tools, photocopy machines, and other office supplies (MayaPutra & Yusrizal, 2025).

Amid the rapid development of the creative industries, marketing strategies have emerged as a critical factor in the success of businesses such as Bedelaw Grafis. However, in practice, the implemented marketing strategies do not always take into account aspects of business ethics, particularly from an Islamic perspective (Juliana et al., 2022). Islamic marketing is grounded in clear principles, including justice ('adl), honesty (şidq), transparency, and compliance with Shariah law (Al Hadi et al., 2021). This situation underscores the imperative for greater alignment between marketing practices and Islamic ethical standards to ensure ethical integrity and long-term sustainability.

Although Islamic marketing has been widely discussed in previous studies, most research has primarily focused on large corporations, Islamic financial institutions, halal products, and e-commerce businesses. Comparatively, limited attention has been given to the implementation of Islamic marketing principles within local creative-industry SMEs, particularly in the printing and graphic design sector. Existing studies generally examine Islamic marketing from a conceptual perspective or emphasize only selected elements of the Islamic marketing mix, leaving a gap in understanding how the comprehensive Islamic marketing framework is applied in small creative enterprises operating in peripheral regions. This gap is particularly important because the creative printing industry combines service quality, customization, customer interaction, branding, promotion, and product delivery, all of which are closely related to Islamic marketing values such as honesty, fairness, responsibility, and customer satisfaction.

Furthermore, empirical studies investigating Islamic marketing practices in local business contexts outside major urban centers remain limited. The Natuna Regency context presents a unique setting due to its geographical characteristics, market conditions, and business environment, which may influence the implementation of Islamic marketing strategies differently from businesses located in larger cities. Therefore, examining Islamic marketing practices within a local creative-printing SME can provide valuable insights into how Islamic values are operationalized in a specific regional context.

The novelty of this study lies in its analysis of the marketing strategies of Bedelaw Grafis using the comprehensive 9P Islamic marketing framework, encompassing Product, Price, Place, Promotion, People, Process, Physical Evidence, Promise, and Patience. Unlike previous studies that often focus on selected marketing elements or broader business sectors, this study provides an in-depth empirical investigation of how all dimensions of the Islamic marketing mix are implemented within a local creative-printing enterprise. Consequently, this research contributes theoretically by extending the application of Islamic marketing literature to the underexplored context of creative-industry SMEs and practically by offering insights for business owners seeking to integrate Islamic values into their marketing activities while maintaining competitiveness and customer trust.

Based on this background, this study focuses on the Islamic marketing strategies implemented by Bedelaw Grafis. Islamic marketing strategy refers to a marketing approach that integrates Islamic values and principles into all marketing

activities, including branding, promotion, customer relations, service delivery, and other strategic efforts that influence business reputation and sustainability. Accordingly, the research question addressed in this study is: How are the marketing strategies of Bedelaw Grafis analyzed from the perspective of the 9P Islamic marketing framework? Therefore, this study aims to examine and analyze the marketing strategies implemented by Bedelaw Grafis through the lens of Islamic marketing principles and the comprehensive 9P Islamic marketing mix.

Methods

Research Type

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of the marketing strategies implemented by Bedelaw Grafis from the perspective of Islamic marketing. A qualitative case study was considered appropriate because it enables researchers to explore business practices, values, and decision-making processes within their real-life context (Sugiyono, 2019). The study was descriptive-qualitative in nature, focusing on describing and interpreting how Islamic marketing principles are implemented in daily business operations. Rather than conducting statistical verification, the credibility of findings was strengthened through data triangulation across interviews, observations, and document analysis to assess the consistency between actual marketing practices and Islamic marketing principles.

Population and Informants

The study population consisted of individuals directly involved in the operational and marketing activities of Bedelaw Grafis. Informants were selected using purposive sampling based on the following inclusion criteria: (1) actively involved in business operations for at least one year, (2) possessing direct knowledge of marketing activities and customer interactions, and (3) willing to participate in the research.

A total of four informants participated in this study:

1. The owner of Bedelaw Grafis, who was responsible for strategic decision-making, pricing policies, promotion, customer relations, and overall business management.
2. A graphic design staff member responsible for product development and customer design consultations.
3. A production staff member responsible for printing and product delivery processes.
4. A customer service and administration staff member responsible for handling customer inquiries, orders, and transactions.

These informants were selected because each represented a different stage of the marketing and service process, allowing the researcher to obtain comprehensive information regarding the implementation of Islamic marketing principles within the business.

Research Location

This research was conducted at Bedelaw Grafis, located on Jl. Jendral Ahmad Yani, Ranai, Natuna Regency, Riau Islands Province, Indonesia. The site was selected because it represents a local creative-printing SME operating in a competitive business environment while incorporating Islamic values into its marketing and service activities.

Research Instruments

In qualitative research, the researcher served as the primary research instrument responsible for collecting, interpreting, and analyzing data. Supporting instruments included a semi-structured interview guide, observation checklist, field notes, audio recording devices, and

documentation sheets. The interview guide was developed based on the 9P Islamic Marketing framework, covering the following indicators:

1. Product: product quality, conformity with customer needs, and halal business practices.
2. Price: fairness, transparency, and pricing policies.
3. Place: accessibility and distribution practices.
4. Promotion: honesty and truthfulness in promotional messages.
5. People: employee behavior, courtesy, and customer service.
6. Process: service efficiency and transparency.
7. Physical Evidence: workplace condition and business credibility.
8. Promise: fulfillment of commitments and customer trust.
9. Patience: responsiveness, complaint handling, and customer relationship management.

Examples of interview questions included: "How does Bedelaw Grafis determine fair prices for customers?", "How are promotional messages prepared to ensure honesty and transparency?", and "How does the business handle customer complaints and service delays?"

Data Collection Procedures

Data were collected between January and March 2025 through interviews, observations, and document analysis.

1. In-depth Interviews

Semi-structured interviews were conducted with all four informants. Each interview lasted approximately 45–60 minutes and was conducted face-to-face at the business location. Interviews focused on exploring the implementation of Islamic marketing principles within business operations, customer interactions, pricing policies, promotional activities, and service delivery.

2. Observation

Non-participant observations were conducted over a four-week period. The researcher observed customer interactions, employee conduct, service processes, pricing communication, promotional activities, workplace conditions, and complaint-handling practices. Observation findings were recorded using field notes and structured observation sheets based on the 9P Islamic marketing indicators.

Document Analysis

Document analysis was conducted to verify information obtained from interviews and observations. The documents analyzed included:

1. Promotional materials distributed through WhatsApp Business and Instagram.
2. Product catalogs and service brochures.
3. Price lists used for customer transactions.
4. Samples of customer order records and invoices.
5. Social media content published during the six months preceding data collection.
6. Business profile documents and customer testimonials.

Each document was evaluated according to Islamic marketing indicators, particularly honesty in promotion, price transparency, fulfillment of promises, service quality, and customer relationship management.

Data Analysis

Data were analyzed using thematic analysis following six stages:

1. Data familiarization through repeated reading of interview transcripts, observation notes, and documents.
2. Initial coding by identifying meaningful statements related to Islamic marketing practices.
3. Categorization of codes according to the 9P Islamic marketing framework.

4. Theme development by grouping related categories into broader themes.
5. Theme review through comparison across interviews, observations, and documents.
6. Interpretation and conclusion drawing based on the identified themes and their alignment with Islamic marketing principles.

The coding process was conducted manually, and emerging themes were continuously compared across data sources to ensure consistency and credibility.

Trustworthiness and Data Validation

To enhance credibility and trustworthiness, this study employed source triangulation, method triangulation, and member checking.

1. Source triangulation was conducted by comparing information obtained from the owner and employees.
2. Method triangulation involved comparing findings from interviews, observations, and document analysis.
3. Member checking was performed by confirming interview summaries and interpretations with key informants to ensure accuracy.

Data collection continued until thematic saturation was achieved, indicated by the absence of new themes or significant information in the final interviews and observations.

Ethical Considerations

Prior to data collection, informed consent was obtained from all participants. Participants were informed about the research objectives, procedures, voluntary participation, confidentiality measures, and their right to withdraw at any stage. All collected data were used exclusively for academic purposes and stored securely. The researcher maintained objectivity throughout data collection and analysis to ensure the integrity and credibility of the findings.

Result and Discussion

The findings of this study were obtained through thematic analysis of interview transcripts, observation records, and business documents collected at Bedelaw Grafis. Rather than assuming alignment with Islamic marketing principles from the outset, the analysis first examined evidence related to each dimension of the Islamic marketing mix. Thematic analysis uncovered four major themes that represent the core findings of this study:

Compliance with Halal and Thayyib Product Principles

The findings indicate that Bedelaw Grafis consistently attempts to ensure that its products comply with the principles of *halal* and *thayyib*. Interview data revealed that the business owner carefully selects printing materials and avoids designs or customer orders containing inappropriate, misleading, or prohibited content. As stated by the owner, *"We always review the design and printing materials before production. Orders that contain inappropriate content are discussed with customers and may be rejected if they contradict Islamic values."* Observation notes further showed that employees checked design files, printing specifications, and material suitability before the printing process began. Documentation in the form of customer order records and production notes indicated that each order was reviewed prior to printing to ensure compliance with customer requirements and business ethical standards. These findings suggest that product quality and ethical considerations were consistently considered during the production process. Therefore, the implementation of *halal* and *thayyib* principles should be interpreted as business practices observed through

interviews, observations, and documentary evidence rather than as normative claims regarding full Sharia compliance.

Fair and Transparent Pricing Strategy

The findings indicate that Bedelaw Grafis implements a pricing strategy based on production costs, prevailing market prices in Natuna Regency, and the purchasing power of local consumers. According to the owner, prices are not determined solely to maximize profit but are adjusted to ensure business sustainability while remaining affordable for customers.

As stated by the owner:

"We calculate the costs of materials, printing ink, electricity, and labor before determining the selling price. We also compare our prices with those of other printing businesses in Natuna to ensure that our prices remain competitive and reasonable for customers."

Interview data further revealed that customers are informed of the total cost before production begins. Any additional charges arising from design revisions, material upgrades, or special requests are communicated in advance. Observation findings confirmed that price information is displayed through printed price lists and communicated directly through WhatsApp Business and face-to-face consultations. No evidence of hidden charges or sudden price changes was identified during the data collection process.

Table 1 presents the standard pricing structure applied by Bedelaw Grafis.

The table shows that product prices vary according to material specifications, production complexity, and resource requirements. Higher-priced products such as billboards and stamps require more expensive materials, specialized equipment, and longer production processes, while products such as invitations and ID cards involve lower production costs and therefore have lower selling prices. This pricing structure demonstrates a cost-based pricing approach rather than arbitrary price determination.

Furthermore, document analysis of price lists and transaction records indicated that pricing standards are applied consistently to customers with similar order specifications. The owner also explained that discounts are occasionally provided for bulk orders or educational and community activities without compromising product quality. Such practices reflect an effort to balance profitability with customer welfare.

Based on interview, observation, and document analysis findings, the pricing strategy at Bedelaw Grafis reflects the Islamic principle of *'adl* (justice) because prices are determined proportionately according to production costs and market conditions, while the principle of *sidq* (honesty) is reflected through transparent communication of prices and transaction terms. Therefore, the claim of fairness and transparency is

Table 1. Distribution of Product Types and Pricing at Bedelaw Grafis

No	Product Type	Unit	Price (IDR)
1	Banner (Spanduk)	Meter	50,000
2	Baliho	Meter	65,000
3	Banner	Meter	50,000
4	Billboard	Meter	100,000
5	Roll-Up Banner	Meter	50,000
6	Y Banner	Meter	50,000
7	X Banner	Meter	50,000
8	Invitations	Unit	250
9	Stamp	Unit	125,000
10	Keychain	Unit	20,000
11	Sticker (A4)	Sheet	50,000
12	ID Card	Unit	25,000
13	Binding Services	Unit	60,000

Source: Primary Data (Bedelaw Grafis, 2025).

supported not merely by the existence of a price list but by the documented pricing procedures, customer communication practices, and consistency of pricing implementation.

Ethical Promotion and Customer-Oriented Communication

The promotional strategy employed by Bedelaw Grafis is characterized by simplicity, clarity, and honesty. Promotional activities are conducted through WhatsApp Business, Instagram posts, and banners displayed at the business location. The promotional content primarily provides factual information regarding printing services, product specifications, prices, contact information, and estimated completion times. During observations, the researcher found that Instagram uploads and banner advertisements contained only service descriptions and examples of completed products without exaggerated claims or unrealistic promises. Interview data further supported these observations. The business owner stated, *"We only promote services that can actually be produced and avoid promising results that cannot be delivered to customers."* Likewise, WhatsApp Business communication records indicated that customers were informed about design revisions, production duration, and pricing before orders were processed. Documentation of promotional materials also showed that the information presented in social media content was consistent with the actual services available at the business.

These findings suggest that the promotional practices of Bedelaw Grafis reflect the principles of *sidq* (truthfulness) and *amanah* (trustworthiness) in Islamic marketing. Promotional activities appeared to support transparent communication and informed purchasing decisions by providing accurate information and avoiding manipulative persuasion. Furthermore, no evidence was found indicating misleading claims, pressure-selling techniques, or promotional messages encouraging unnecessary consumption. Therefore, the implementation of ethical promotion at Bedelaw Grafis may be understood as a context-specific application of Islamic marketing values emphasizing honesty, transparency, and customer trust.

Service Quality and Operational Integrity People

Observation data indicated that employees consistently greeted customers politely and provided clear explanations regarding product specifications, prices, and production timelines. During interviews, employees reported that customer service should reflect the Islamic values of *sidq* (truthfulness) and *amanah* (trustworthiness). Observation notes showed that staff members patiently assisted customers in selecting appropriate printing services and responded to customer questions without delay.

Process

The service process was implemented through several operational stages, namely consultation, design approval, printing, quality control, packaging, and delivery. Observation records indicated that each order was documented according to the order sequence and production schedule. Production documents and order records demonstrated that products underwent quality inspection before delivery. In several observed cases, design revisions requested by customers were accommodated before the printing process commenced.

Physical Evidence

Field observations showed that the business environment was clean, organized, and accessible to customers. Product samples, including banners, stickers, and business cards, were displayed in the showroom area to facilitate customer understanding of available services. The waiting area was

maintained properly, and the layout enabled customers to communicate directly with employees during consultations.

Packaging

Observation findings indicated that finished products were packaged according to product characteristics. Banners and large-format products were rolled and secured with plastic or rope to prevent damage during transportation. Packaging practices emphasized product protection while minimizing unnecessary material use. Documentation of completed orders also showed that products were packaged immediately after quality inspection.

Public Relations

Interview data suggested that communication with customers was primarily conducted through direct interaction, telephone, and social media platforms. Employees reported that customer complaints regarding design revisions or delivery schedules were addressed through discussion and service adjustments. Several order records indicated that revisions requested by customers were accommodated without additional charges under certain conditions. These findings suggest that relationship-building practices at Bedelaw Grafis are supported by responsiveness, communication, and customer-oriented service.

Overall, the evidence from observations, interviews, service-flow documentation, and order records indicates that the dimensions of people, process, physical evidence, packaging, and public relations were implemented through observable operational practices. However, these findings should be interpreted as context-specific evidence within the case study rather than as definitive indicators of customer satisfaction or business performance.

The discussion of this study highlights that the implementation of Islamic marketing at Bedelaw Grafis demonstrates the integration of Islamic ethical values into various business activities. Principles such as honesty, transparency, fairness, trustworthiness, and responsibility are embedded in marketing practices, communication, and customer service. Although previous studies have extensively examined Islamic marketing in sectors such as Islamic banking, halal products, retail, and e-commerce, limited attention has been given to creative-service industries, particularly small and medium-sized enterprises operating in peripheral regions. The findings therefore indicate that Islamic marketing principles remain relevant and applicable within creative-printing businesses, where customer interaction, service customization, and relationship management constitute essential components of value creation. Nevertheless, the effectiveness of these practices should be interpreted cautiously because the evidence was primarily obtained from internal stakeholders, indicating the need for broader stakeholder involvement in future evaluations.

The findings demonstrate that Bedelaw Grafis has successfully implemented Islamic marketing principles across various elements of the marketing mix, particularly product, price, place, and promotion. The products offered comply with the principles of halal and thayyib, ensuring that they are beneficial, safe, and free from prohibited elements, as emphasized in Qur'an Al-Baqarah (2:172). Pricing practices are based on fairness, transparency, and the avoidance of riba and exploitation, reflecting the principle of al-'adl as stated in Qur'an Al-An'am (6:152). Furthermore, the business strategically provides accessible distribution channels and delivery services that facilitate customer access without discrimination, which is consistent with the concept of maslahah and the principle of justice highlighted in Qur'an An-Nisa (4:58). These findings indicate that Islamic values have been integrated into core marketing activities and contribute to customer trust and business sustainability.

The promotional activities implemented by Bedelaw Grafis emphasize honesty, transparency, and the avoidance of deceptive practices. Promotional information is delivered through social media and direct advertising using factual descriptions of products and services without exaggeration or manipulation. This approach reflects the Islamic principles of *sidq* and *amanah* and aligns with the prohibition of deception in business transactions, as emphasized in Qur'an An-Nisa (4:29). Although the findings primarily rely on information obtained from the business owner and require further verification from customers, the evidence suggests that ethical promotion contributes positively to customer trust, long-term relationships, and business reputation while maintaining compliance with Islamic marketing ethics.

The findings also reveal that human resources, operational processes, physical evidence, and packaging have been managed according to Islamic business values. Employees demonstrate polite, honest, and professional behavior, reflecting the principles of *ihsan*, justice, and trustworthiness as emphasized in Qur'an Al-Isra (17:35). Production activities are conducted through systematic stages, including consultation, design, printing, quality control, and distribution, ensuring efficiency and customer satisfaction. This finding supports previous studies that emphasize the importance of operational efficiency and service quality in Islamic marketing (Serano, 2022; Setiana & Kurniawan, 2023). Additionally, the business environment is maintained in a clean, orderly, and customer-friendly condition, while packaging practices prioritize product protection and environmental responsibility in accordance with Islamic teachings concerning environmental preservation (Jazilinni'am, 2022) (Siregar, 2026).

Public relations practices at Bedelaw Grafis further demonstrate the implementation of Islamic ethical values through responsive communication, social engagement, and customer-oriented services. The business emphasizes honesty, integrity, and social responsibility in maintaining relationships with customers and the surrounding community. These findings suggest that Islamic marketing principles can contribute not only to business performance but also to ethical entrepreneurship and sustainable business development among small and medium-sized enterprises. The importance of truthful communication, as stated in Qur'an Al-Ahzab (33:70), supports the development of trust-based relationships and positive corporate reputation. Nevertheless, broader empirical studies are needed to examine the applicability of these practices across different sectors and organizational contexts (Agustina, 2024; Boon & al., 2020; Bukhari, 2025; Mamun & others, 2021; Saidu, 2025; Sthapit et al., 2023).

Previous studies support the present findings regarding the implementation of Islamic marketing principles in business operations. Serano (2022) emphasizes that efficient production and distribution processes are essential for maintaining service quality, customer satisfaction, and business integrity within Islamic marketing frameworks. Similarly, Setiana & Kurniawan (2023) found that effective operational management and timely product delivery contribute significantly to customer trust and long-term business sustainability. These studies reinforce the present findings that structured production processes, quality control mechanisms, and efficient distribution systems at Bedelaw Grafis support both operational effectiveness and compliance with Islamic business ethics.

Other studies have highlighted the importance of ethical communication, social responsibility, and relationship management in Islamic marketing practices. (Boon & al., 2020), (Nasuka, 2020), Mamun & others (2021) Agustina (2024), (Bukhari, 2025), and (Jamshidi & Hussin, 2016) emphasize that honesty, trustworthiness, and social

engagement are fundamental elements in building customer loyalty and maintaining positive business reputations. Likewise, Jazilinni'am (2022) and Siregar (2026) argue that physical evidence, environmental responsibility, and appropriate packaging practices contribute to customer satisfaction while reflecting Islamic ethical values. These previous findings are consistent with the present study, indicating that the integration of Islamic values into marketing activities can strengthen both business performance and social responsibility.

Interpretation of Key Findings

The findings of this study indicate that the marketing practices implemented by Bedelaw Grafis are generally aligned with several key principles of Islamic marketing, particularly in the dimensions of product, price, promotion, people, and public relations. Evidence from observations and interviews suggests that values such as *halal*, *thayyib*, *sidq* (truthfulness), *amanah* (trustworthiness), and *adl* (justice) are reflected in various aspects of the business's operations and interactions with customers. However, the extent to which these values are consistently institutionalized across all marketing dimensions requires further verification, given the limited scope of the case study and the relatively small number of informants involved.

The findings provide preliminary support for the argument that Islamic marketing principles can be integrated into the operational practices of small and medium-sized enterprises (SMEs) without compromising business objectives. In particular, transparency in pricing, honesty in promotion, and responsiveness in customer relations were among the dimensions most strongly supported by the empirical data. Nevertheless, dimensions such as physical evidence, packaging, and broader organizational processes would benefit from further investigation using additional data sources and customer perspectives.

While the study suggests that adherence to Islamic marketing principles may contribute to positive business relationships and customer perceptions, it does not provide direct evidence regarding measurable outcomes such as customer trust, satisfaction, or loyalty. Therefore, any association between Islamic marketing practices and these outcomes should be interpreted cautiously. Future research employing comparative designs, customer-based assessments, or quantitative measures could provide deeper insight into whether Islamic marketing principles generate distinctive advantages beyond those associated with conventional ethical business practices. This would further clarify the role of value-based marketing as a potential strategic resource for sustainable business development.

Comparison with Previous Studies

The results of this study are consistent with prior research that emphasizes the importance of ethical values in marketing practices. Studies such as (Sari, 2022) highlight that adherence to *halal* and *thayyib* principles enhances product credibility and consumer trust. Similarly, findings related to fair pricing and transparency align with (Pratiwi & Rohman, 2023), who argue that just pricing strategies foster long-term customer relationships and market sustainability. Rather than merely confirming the applicability of established Islamic marketing principles, this study provides insight into how these principles operate as an interconnected system within a small business context. The findings suggest that Islamic marketing should not be viewed solely as the implementation of separate ethical practices across individual marketing dimensions, but as a holistic framework in which values such as honesty, trustworthiness, fairness, and social responsibility are embedded across multiple business functions simultaneously. In this regard, the study refines existing Islamic marketing literature by highlighting the relational and integrative nature of

sharia-based marketing practices, particularly within SMEs.

Furthermore, the findings indicate that the effectiveness of Islamic marketing may depend not only on compliance within individual dimensions such as pricing or promotion, but also on the consistency of value implementation across customer interactions, operational processes, and business communication. While the present study does not establish causal relationships or propose a new theoretical model, it offers a contextual refinement of existing theory by illustrating how Islamic marketing principles are translated into everyday business practices and how these dimensions reinforce one another within a real-world organizational setting. Future studies involving multiple cases and comparative analyses are needed to further evaluate and develop this proposition.

Limitations and Cautions

Despite its contributions, this study has several limitations that should be acknowledged. First, the use of a qualitative case study design limits the generalizability of the findings, as the results are context-specific to Bedelaw Grafis. Second, the reliance on a limited number of informants, primarily the business owner and employees, may introduce subjective bias into the data. As a result, the findings largely reflect internal perspectives regarding the implementation and perceived effectiveness of Islamic marketing practices. This limitation may affect both the credibility of the evidence and the interpretive validity of the conclusions, particularly concerning claims related to customer perceptions, trust, satisfaction, or loyalty, which were not directly examined in this study. The absence of customer voices also restricts the ability to independently verify whether the marketing practices described by participants are experienced similarly by external stakeholders.

Third, the study does not incorporate quantitative performance indicators, such as revenue growth, customer retention rates, or market share, which could provide additional empirical support for the findings. Furthermore, although observations and interviews were conducted, broader triangulation through customer interviews, documentary evidence, or comparative data from similar businesses would strengthen the robustness and trustworthiness of the analysis. Therefore, the findings should be interpreted as context-specific insights rather than definitive evidence of the effectiveness of Islamic marketing implementation. Future studies are encouraged to employ multiple data sources and stakeholder perspectives to enhance the validity and generalizability of the results. Additionally, the geographic focus on a single location may not fully capture variations in consumer behavior and market dynamics in other regions. Therefore, caution should be exercised in generalizing these findings to different business contexts or industries.

Recommendations for Future Research

Future research is recommended to address these limitations by employing mixed-method approaches that combine qualitative insights with quantitative analysis. Longitudinal studies could also be conducted to examine the long-term impact of Islamic marketing strategies on business performance and sustainability. Moreover, future studies should explore the application of Islamic marketing principles across different industries and organizational scales to enhance external validity. Investigating specific variables such as the impact of ethical branding, digital marketing strategies, or customer religiosity may provide deeper insights into the mechanisms linking Islamic values and marketing effectiveness. Expanding the research scope to include

comparative studies between Islamic and conventional marketing approaches would also contribute to a more comprehensive understanding of their respective advantages and limitations.

Conclusion

This study examined the implementation of the 9P Islamic marketing framework at Bedelaw Grafis. The findings indicate that the business generally aligns with Islamic marketing principles across the dimensions of Product, Price, Place, Promotion, People, Process, Physical Evidence, Promise, and Patience. Evidence obtained from observations and interviews suggests that the values of halal, thayyib, sidq (truthfulness), amanah (trustworthiness), and adl (justice) are reflected in various operational and marketing activities. Among these dimensions, pricing transparency, ethical promotion, customer-oriented service, fulfillment of commitments, and patient interactions with customers were the aspects most consistently supported by the empirical evidence. Although the findings demonstrate the contextual application of the 9P Islamic marketing framework within an SME environment, the consistency of implementation across all dimensions requires further verification through customer perspectives and broader stakeholder involvement.

From a theoretical perspective, this study contributes to the Islamic marketing literature by illustrating how Islamic values can function as an integrated and interconnected framework rather than as isolated marketing practices. The findings suggest that Islamic marketing in SMEs may be better understood as a holistic system in which ethical values are embedded across multiple business functions and daily interactions. In this regard, the study offers a contextual refinement of existing Islamic marketing theory and contributes to broader discussions on ethical business management and SME development in Muslim-majority environments.

Practically, the findings imply that Bedelaw Grafis and similar SMEs may benefit from maintaining consistency between Islamic ethical values and business operations. Particular attention should be given to strengthening documentation of halal-oriented business practices, improving service evaluation mechanisms, and systematically collecting customer feedback to assess the effectiveness of marketing activities from the consumer perspective. Such efforts may enhance organizational learning and support the long-term sustainability of ethical business practices.

Nevertheless, several limitations should be acknowledged. The study was conducted as a single-case qualitative investigation involving a limited number of informants, primarily the business owner and employees. Consequently, the findings largely reflect internal perspectives and may be subject to interpretive bias. The absence of customer interviews, comparative case analysis, and quantitative performance indicators limits the ability to assess broader outcomes or establish causal relationships between Islamic marketing practices and business performance. Future research is encouraged to incorporate customer perspectives, multiple-case designs, and mixed-method approaches to provide more comprehensive evidence regarding the implementation and impact of Islamic marketing principles. Comparative studies across different sectors and organizational contexts may also help refine existing theoretical frameworks and identify the conditions under which Islamic marketing practices contribute to sustainable and ethical business development.

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