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ABSTRACT

In the business world, a business person uses various ways to attract people to be interested in buying their products. In facilitating the marketing of their products, one of the methods used is promotion that uses the services of SPG (Sales Promotion Girl). SPG (Sales Promotion Girl) is a woman who promotes a product or sells it directly to customers. In the modern era, it is not uncommon for business people to use these services. The goal is to boost sales and revenue of these products. As an SPG (Sales Promotion Girl), of course you must pay attention to the ethics that have been observed by the Islamic religion. This is important to safeguard Islamic values and not out of Islamic business ethics. This study aims to determine the promotion of products with female workers in the perspective of Islamic business ethics, knowing the application of product promotion to Wardah in Semarang, analyzing product promotions with SPG (Sales Promotion Girl) in the perspective of Wardah Islamic business ethics in Semarang. The method of this research is descriptive qualitative approach to data reduction, data presentation and conclusion drawing. In collecting data, researchers use the method of observation, interviews and documentation. The results of this study are that the clothes worn by SPG both in terms of clothing and veils are not in accordance with Islamic business ethics, so there is still the possibility that customers buy goods not because of the quality of the product but because of the SPG, makeup used by SPG, some of them in accordance with Islamic ethics and some not in accordance with Islamic ethics, product promotion with SPG does not use coercion, lies or any means prohibited by the Islamic Shari'ah.

Keywords: Promotion, SPG, Islamic Business Ethics

A. Background Of Study

Marketing activities have a very important role in the business world, it is because marketing is a factor that greatly affects the presence of a company. The objective is to control all segments that exist in a market, in order to fulfill individual individuals or groups based on mutually beneficial principles, through the utilization of products, price, promotion and distribution. In meeting the needs of everyday life, many women should work for their families. From BPS data, there is an increase in the number of female workers. The percentage of female workers reached 50 percent more than the number of male workers. In certain sectors such as community services, the number of female workers is almost equal to the number of male workers.

The phenomenon of adding recruitment of female workers is supported by wealthy entrepreneurs who need women workers to boost the business, even for women themselves have many who open the field of work for the same type of people. Personal selling is one of the ways to promote the marketing mix. This is considered effective because personal selling is a promotion that is done directly by the company not through print, advertising or electronic media. Personal selling can be done by both men and women. But, in fact, sales promotion recruitment among women is more than the sales promotion done by men.

The promotion from Sales promotion Girl more accentuate to the beauty of the body to attract consumers, such as in the marketing of cars or motorcycles. In certain events, many automotive companies promote their newest products using sales promotion girl. With such provisions, the researcher want to analyze more about the ethical promotion of products with sales promotion girl and its application in the perspective of Islamic law.

B. Research Methodology

This type of research uses a qualitative descriptive method. In this qualitative research, the main instrument is the researcher herself and the object of her research on promotion product ethics with sales promotion Girl. The place for conducting this research is located at Wardah Distributor Center Sambiroto street, Simpang Lima, Semarang, Indonesia. The subjects in this study were Managers, Business Development, several Wardah Sales Promotion Girls in

the Semarang branch office. In this study, the object was Wardah promotion using Sales Promotion Girl in the perspective of Islamic law. For collecting the data the researcher uses passive observation, interviews and documentations.

C. Theoretical Reviews

1. Sharia Marketing

Sharia marketing is a strategic business discipline that directs the process of creating, offering and changing values from an initiator to its stakeholders, which in the whole process is in accordance with the contract and principles of *muamalah* (business) in Islam.¹ In sharia marketing, the entire process, both the creation process, the bidding process, and the value change process, there must not be things that are contrary to the contract and the Islamic principles of muamalah. As long as this can be guaranteed, and the deviation of Islamic muamalah principles, not occurring in any transaction in marketing can be allowed.²

Sharia marketing is a solution to market needs that dream of implementing a business that is in accordance with religious values. The characteristics exemplified by the Prophet Muhammad in doing business include, honest or true, trustworthy or trustworthy, fathanah or intelligent and wise, tabligh or argumentative or communicative. In line with the nature exemplified by Prophet Muhammad in business, there are three basic concepts in Sharia marketing,³ namely:

- a) Strategy for mind-sharing, which means creative, innovative and thoughtful ways of thinking about ideas for marketing a product or service
- b) Tactic for market share, namely how our efforts in influencing market targets through writing, drawing or good and polite speech
- c) Value for heart, marketing which is based on religious values and carried out wholeheartedly in all transactions to be able to satisfy consumers and stakeholders.⁴

The Characteristic of Sharia Marketing according to Hermawan

¹Hermawan Kertajaya, Muhammad Syakir Sula, *Syariah Marketing*, (Bandung: Mizan, 2006) p 9

²Hermawan Kertajaya, Muhammad Syakir Sula, *Syariah Marketing*, p 9

³Ikhsan Bayanuloh, *Marketing Syari'ah*, First edition, (Yogyakarta: deepublish, 2019) p 8

⁴Ibid, p 9

Kartajaya and Muhammad Syakir Saula, there are:

a) Theistic (*Rabbaniyah*)

A Muslim marketer must be sure that Allah is always close and watching him while carrying out all kinds of business. In addition to this, Muslim marketers must also avoid things that are prohibited by Islam,

b) Ethical (*Akhlaqiyah*)

Ethical character is a derivative of theistic character, because ethics is the result of beauty and the application of God's teachings correctly.⁵

c) Realistic (*Al-Waqiah*)

Sharia marketers are professional marketers with a clean, neat and unpretentious appearance¹⁰, regardless of the model or style of dress they wear, they must work by promoting religious values, piety, moral aspects and honesty in all their business activities.⁶

Prophet Muhammad SAW was the Messenger of Allah who was sent by Allah SWT to his people. In sharia marketing, he has exemplified the character of his business activities that the seller may not lie and deceive the buyer, honest in all things until finally given the title shidiq by the people of Mecca. In addition to this he carries out his activities sincerely, is responsible for not being slanderous, patient, fair, sincere, humble.⁷ In addition, marketing activities must be based on marketing ethics, because ethics is a good-bad teaching, right-wrong or about the moral teachings especially in economic behavior and actions sourced from Islamic teachings, such as: Have a spiritual personality that all moslem, they must feel monitored by Allah SWT, be kind and sympathetic, valid in business, serve and be humble, keep promises and not cheat, honest and trustworthy, dont like to get worse, dont like to talk badly, dont make bribes.⁸

2. Promotion In Islam

⁵Promotion is an activity aimed at influencing consumers so that they can become familiar with the products offered by the company

⁵Ikhsan Bayanuloh, Marketing Syari'ah, First edition, p 25-26

⁶Ibid, p 26-27

⁷Badroni Yuzirman, Keajaiban Tangan Di atas, (Jakarta: Qultum Media, 2012), p 141-151

⁸Erni Trisnawati Sule Muhammad Hasanuddin, Manajemen Bisnis Syari'ah, (Bandung: PT. Refika Aditama, 2016), p. 151

13 to them and then they become happy and then buy the product.⁹ However, promotions must be carried out in accordance with existing 12 es.¹⁰ The legal basis for promotion is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٢﴾

2 O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

Islamic promotion is different from conventional promotion such as:

a) Basic Concepts and Philosophy

If in conventional promotion that is free of value and not fundamental to divine values in all promotional activities, but Islamic Promotion a promoter must feel that every promotion activity he is always supervised by Allah SWT.

b) Promotion ethics

Islamic promotion strongly adheres to ethics in promoting promotions to potential customers. Avoiding a lie, excessive promotion, maintaining honesty and promises.

c) Approach to the consumer

Consumers in the promotion of Islam are placed as equal partners, not the mere achievement of targets.

d) Views of competitors

In the promotion of Islam, every company can compete healthily and each has a good chance without dropping its competitors.

e) Work culture

The work culture that must be applied is the guidance work culture of Muhammad SAW, which is to have *shiddiq*, *tabligh*, trust in *fathanah* funds.¹²

In doing business will not be separated from the marketing

⁹Indriyo Gitosudarmo, *Manajemen Pemasaran Second Edition*, (Yogyakarta: BPFE, 2017), p. 160

¹⁰Daryanto, *Manajemen Pemasaran*, (Bandung: PT. Sarana Tutorial Nuraini Sejahtera, 2001), p. 94

¹¹Sura 15 -Hujurat verse 6

¹²Nur Rianto Al-Arif, *Dasar-dasar Pemasaran Bank Syari'ah*, (Bandung: Alfabeta, 2010), p. 103

strategy. The marketing strategy will involve promotional strategies as supporting activities, such as advertising, sales promotion, personal selling and customer relations. In addition each company can implement two strategies in promoting its products such as pull strategy which is carried out to attract customers directly by requesting products from retailers and push strategy which is carried out to encourage wholesalers or retailers to market products to consumers.¹³ Every company strives to achieve the optimal level of sales as expected after conducting various types of promotions. In fact, different promotional media can influence the success of sales of a product, the company expects that the promotional activities carried out are to improve the company's goals, such as delivering information, positioning products, added value, increase sales.¹⁴

If imitating the Prophet Muhammad, when carrying out promotional activities, then he put forward great adab and extraordinary ethics. Ethics and courtesy are what can be called a strategy, so the ethics that must be done in promoting are as follows:

1. Never swear an oath, in advertising or promoting do not be easy to make a promise if the promise cannot be kept. Excessive swearing is prohibited in the ethics of promoting Islam.
2. To be honest, Islam strongly prohibits falsification and deception because it can cause harm and tyranny and can lead to hostility and disillusionment.
3. Keeping the contract and promises and agreement between the two parties (buyer and seller)
4. Avoid fake promotions aimed at attracting the attention of buyers and encouraging them to buy.
5. Willing with a small profit because it will invite to human love and attract many customers and get blessings in sustenance.

D. Analysis of product promotion ethics with sales promotion girl (spg) in Wardah Semarang branch office in the perspective of Islamic law

In forming the character of Islamic marketers, marketers must have the characteristics of *rabbaniyah*, *akhlaqiyah*, *al-waqiah* dan

al-insaniyah.¹⁵ Wardah is a beauty brand, which has divine values, exemplary, responsibility, focus on customers and innovation. Especially in matters of *rabbaniyah*, Wardah taught his workers to maintain their spirituality with Allah SWT by holding *tausiyah*, *pengajian*, training. From the results of observations and interviews with the chairman of Wardah Semarang business development, according to the author, this was in accordance with the characteristics of Islamic marketing, namely *rabbaniyah* with *tausiyah* and *pengajian*. Then in terms of *akhlaqiyah*, it was done with the training held once a month and controlling from Wardah to control their performance. In terms of *al-waqiah*, from the interview with Ayu Septia, their Wardah sales promotion girl did not overstate their product offerings. In terms of *al-Insaniyah*, Wardah sales promotion girl promotes the product patiently, does not force, does not overestimate the product or disfigure the product. These things indicate that the promotion carried out by Wardah is in accordance with the characteristics of sharia marketing, although it needs to be concerned if the promotion they carry out out of these four characteristics, it will be contrary to sharia marketing which will violate Islamic sharia.

- ²⁰ Their marketing concept consists of three concepts, namely:
- a) Pure and safe. Wardah products contain safe and halal raw materials, created for the comfort and tranquility of women who use them. Although labeled halal, Wardah is not intended for Muslim women but also non-Muslims. According to the author, this is in accordance with the ethics of Islamic promotion which requires marketers to sell products that are lawful and safe. It is also in accordance with the way of doing business in the style of the Prophet Muhammad who did not sell illicit goods, because this was against Islamic law.
 - b) Beauty Expert. Wardah's initial image as a halal product intended for Muslim women has now developed into a product that can be enjoyed by a wider audience. In this principle, Wardah researchers serve the needs of the community. Although it can be feared for the future stages of the latest products that they will market, because the products being marketed should not promote products from usury institutions, gambling and illicit jobs, the promotion carried out includes things such as heresy and those that are infidels put up pictures of women, creatures that have a

¹⁵Ikhsan Bayanuloh, *Marketing Syari'ah*, First edition, p 22-27

hand painted spirit. In this regard, wardah promotions are still using images of women, their reason is because the products they offer are beauty products. But in the ethics of promotion, they still apply courtesy, according to the author, this is still contrary to Islamic law.

- c) Inspiring Beauty. Since 1995 until now, Wardah has a belief that every woman has an inspiring beauty. Indonesian women have developed and have also adopted many of the dynamics of world progress. However, they never abandoned polite East cultural values. Where in this case, cosmetics are not only for the beauty of the body but also beauty in the soul.

From the above explanation, the researcher concludes that Wardah's marketing concept is also in harmony with Islamic values, namely innovating by paying attention to the ethics of Islamic promotion.

The goals of promotion is to convey information, position the product, provide added value to the community and increase sales.¹⁶ In terms of goals, Wardah has a goal in establishing his company, which is committed to interpreting his presence in the community through caring, enthusiasm for sharing, and various contributions, the purpose of establishing this company, not merely to seek material or assets but to help the community to contribute towards other communities.¹⁷ according to the researcher, the purpose of Wardah's promotion is in accordance with Islamic sharia, because the purpose is not only for worldly interests but also for the sake of the hereafter.

In conducting promotions based on Islamic law, it is necessary for an entrepreneur to pay attention to things that are permitted and which are not permitted in promoting a product. The promotion is inseparable from the marketing rules which were then revealed to the existing rules in the promotion itself. These rules are stated from the example of the Prophet Muhammad when carrying out his business activities. In terms of potential, honesty, trustworthy, clever, communicative are all reflected in its application to the business that he lives.¹⁸

In promoting products, BA has been given training and training to understand and introduce Wardah products such as the functions

¹⁶Eddy Soeryanto Soegoto, *Entrepreneurship Menjadi Pebisnis Ulung*, p 204-205

¹⁷Hasil Wawancara dengan Budi Khairunnisa, business development Wardah Semarang, tanggal 22 Maret 2019, 08.45 WIB

¹⁸Badroni Yuzirman, *Keajaiban Tangan Di atas*, p 141-151

and uses of each of these products. BA may not be originating from providing solutions or suggestions to customers about the products they will use. Before the customer buys the product, BA asks in advance about the condition of their skin. If they have subscribed to the purchase of the product, BA will not ask the customer in detail, but for the customer who has never tried the product they will give advice to use gradually and according to their skin condition. In offering products, BA cannot force the customer to buy the product, but only explain the functions and uses of the products. According to researchers, promotion carried out in accordance with the ethics of promotion of Islam that pays attention to Islamic law. But in this case, it can be feared if at any time the promotion carried out by the BA out of the ethics of promotion of Islam, in other words can get out of Islamic law. For BA, Wardah provides training for five days before inauguration and once a month. The event is about the deepening of their products or even the introduction of new products and their functions and uses. In addition, Wardah also prepared games to create a sense of family between BA and Wardah. Besides this, Wardah also held tausiyah or matters relating to religion so that they would become stronger and understand about their religion. The provision of tausiyah makes BA have a sense of divinity like the principle Wardah has.¹⁹ According to the researcher, this has a positive impact on BA because it makes BA more understand and explore the products they are promoting and promotion ethics that must be considered in accordance with Islamic sharia.

E. Closing

Based on the results of the research and discussion that has been carried out, some conclusions can be drawn from product promotion research with sales promotion girl (SPG) in the perspective of sharia law (Case study in Wardah Beauty Semarang) as follows:

1. Sales promotion girl in Wardah Semarang, promoting Wardah products honestly, patiently, serving customers, not forcing, not seducing, not explaining excessively, not vilifying other products. They promote their products in accordance with company principles such as pure and save, beauty expert, inspiring beauty and values planted by the company, namely divinity, exempla-

¹⁹The result of interview by Anita Mega, Chief of business development Wardah Semarang, May, 15 2019, 08.54 WIB

ry, responsibility, focus on customers and innovation that are in line with the needs of the community when training is held -training five days before the inauguration and continued once a month where the trainings contain *tausiyah*, the introduction and deepening of the benefits of products, how to become a good promoter, games that will improve the quality of their performance to the customer.

2. Promotion of products carried out by sales promotion girls in Wardah Semarang, if reviewed by Islamic law, the promotion is in accordance with Islamic law, because it takes into account the ethics of promotion regulated in Islamic law. This can be seen from the values of the company invested in sales promotion girl, namely godliness, exemplary, responsibility, customer focus and innovation which in sharia law contained in the character of sharia marketing include theistic (*Rabbaniyah*), ethical (*akhlaqiyah*), realistic (*al-waqi'ah*), humanistic (*al-Insaniyah*). In addition, the way of promotion carried out by Wardah SPG is carried out honestly, patiently, serving the customer, not forcing, not seducing, not explaining excessively, not vilifying other products. This is in accordance with the ethics of Islamic promotion including having a spiritual personal⁴, being kind and sympathetic, being kind and sympathetic, serving and being humble, keeping promises and not cheats, honest and trustworthy, don't like to get worse, don't like to talk badly, do not make bribes because Wardah has held trainings in which there are tausiyah, guidance on products, ways to promote properly and games that can improve the quality of their services to costumers. But there is a risk that can occur, if at one time they were impatient, dishonest and disparaging other products or anything out of the boundaries of Islamic law, the promotion carried out by sales promotion girl was prohibited by Islamic law.

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