

Marketing the Halal Way: Insights from De Buruan House – Food and Coffee Shop with A Quranic Approach

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ABSTRACT

This qualitative descriptive research relies on firsthand information acquired via methods such as observation, interviews, and documentation at De Buruan House - Coffee and Food. In conclusion, this restaurant embodies a harmonious fusion of Islamic values and contemporary culinary endeavors. The comprehensive examination of its operations, guided by insights from Quranic perspectives, underscores its commitment to a holistic approach that resonates with Islamic ethics. The Quranic verses that have been referenced in relation to the different aspects of "De Buruan House - Coffee and Food" include those from Surah Al-Baqarah (2:168, 2:238, 2:83), Surah Al-Ma'idah (5:1, 5:2), Surah Al-Mutaffifin (83:1-3), Surah Ash-Shura (42:38), Surah Ya-Sin (36:80), Surah An-Nur (24:22), Surah Al-Isra (17:35), Surah Al-Alaq (96:1-5), and Surah Al-Munafiqun (63:9). While these verses may not directly address the specific scenarios, they embody broader principles of ethical conduct, fairness, kindness, cleanliness, and spirituality that are aligned with the values upheld by "De Buruan House - Coffee and Food."

INTRODUCTION

Marketing plays a pivotal role in a company's comprehensive business strategy, intricately intertwined with the formulation of effective product strategies. Both domestic and international enterprises rely on credible marketing professionals to skillfully promote their offerings [1]. The reception of a product within its target market hinges not only on competitive pricing or superior quality but also on the astuteness of the marketing approach. Within the expansive realm of business operations, marketing stands as a cornerstone. In today's intricate and dynamic business environment because of globalization, marketing serves as a driving force behind the amplification of sales and

the realization of organizational objectives. In the midst of multifaceted challenges, such as dwindling company revenues stemming from diminished consumer purchasing power for both goods and services, profound marketing insights emerge as an imperative [2].

Furthermore, effective management practices encompass a broad spectrum of business functions. The strategic orchestration of resources, workforce coordination, financial allocation, and operational decisions collectively shape the trajectory of a company's growth. Skillful management is integral to nurturing innovation, fostering employee satisfaction, and maintaining a competitive edge. Just as marketing is pivotal, adept management is the backbone of organizational success. In the present intricate business landscape, these combined forces become essential for steering through complexities, adapting to changes, and capitalizing on emerging opportunities.

Sharia Marketing represents a strategic field that guides the progression of generating, presenting, and altering value from an initiator to its stakeholders. It does so within the framework of adhering to Islamic principles of contract and muamalah (business interactions). This implies that within sharia marketing, there exists no element that contradicts the stipulations of contract and the fundamental principles of Islamic business interactions across the entirety of the process. This encompasses all phases, spanning from the inception and proposition stages to the transformation of value.

Sharia Marketing embodies three fundamental sharia management principles that govern its framework. Justice holds a paramount position within Islamic ideology, underscored by the Quran's emphasis on choices founded on equality, integrity, and convenience. This principle resonates as an ideal foundation for nurturing harmonious interpersonal relations [3]. The Quran employs terms such as "adl" and "qist," signifying equitable distribution, encompassing material allocation, to elucidate the essence of justice. It further conveys justice as the act of placing things in their rightful positions. Accountability and Trust find their roots in the Quranic verse in Surat an-Nahl: 93, "Verily, you will be questioned about what you did." This injunction elucidates the imperative of assuming our roles and responsibilities both as individuals and as a collective entity. This principle underscores the significance of upholding duties entrusted to us while fostering an environment of trustworthiness. Furthermore, effective communication constitutes an inherent aspect of human behavior. Every action exudes communication. In management, communication emerges as a pivotal factor in translating policies or decisions into practical implementations, thereby realizing intended objectives. This communicative aspect bridges the gap between strategies and outcomes, forming an indispensable link in the realm of management dynamics [4].

The term "business" closely resonates with daily human endeavors. Business encompasses an array of activities focused on producing goods and services that cater to human requirements [5]. The resultant goods and services are then disseminated to fulfill the needs of individuals, leading to profit generation for those involved in these distribution undertakings. Businesses emerge as a response to the demand for specific items or services within a community. As societies progress in both qualitative and quantitative dimensions, businesses adapt and evolve accordingly. Continuous development within a society propels the evolution of businesses. Qualitative development, exemplified by enhanced education and progressive ideologies,

complements quantitative growth marked by factors like population expansion through births, aging, and mortality. This intertwining of qualitative and quantitative advancements fuels the trajectory of businesses, allowing them to expand and metamorphose, keeping pace with the evolving needs of the populace [6].

Sharia business embodies an ethos of civility, wherein individuals collaborate while upholding each other's rights. Moreover, engaging in business endeavors is highly encouraged in Islam due to its potential to bestow familial autonomy and affluence, fostering independence without reliance on others [7]. Islamic economics hinges on four foundational principles that underscore sharia business practices. Firstly, the concept of Tawhid leads individuals to acknowledge the unity of Allah as the Lord of all realms. This principle asserts Allah's exclusive ownership over everything in creation. Consequently, all activities, especially those pertaining to business interactions and transactions (muamalah), must conform to established boundaries to prevent transgression. Equilibrium, the second principle, symbolizes the presence of social justice amid business collaborations. Thirdly, human free will, while boundless, is to be exercised within the framework of human creation's core principles: to act as stewards of the Earth. Thus, free will should be guided by individual and communal interests. Lastly, human responsibility is interwoven with activities conducted in Allah's name and extends to societal obligations. Given that humans exist within communities, they are subject to laws formulated by these societies. This dual responsibility encompasses both accountability to Allah in the hereafter and responsibility to fellow humans in the present, manifesting through formal laws, moral codes, and other normative mechanisms [8].

Quranic perspectives hold profound importance when considering ethical and moral aspects in various aspects of life, including business. The Quran serves as a foundational source of guidance for Muslims, offering principles that encompass personal conduct, interactions with others, and the pursuit of meaningful and just endeavors. In the context of business, understanding and applying Quranic values can lead to practices that prioritize fairness, honesty, compassion, and social responsibility [9].

The culinary sector, also referred to as the food industry, emerges as one of the most promising domains due to its potent capability to fulfill essential human requirements [10]. The inclination towards dining out has surged in correlation with contemporary trends, driven by various practical, economic, and prestige-related factors. Operating within a dynamic realm, the food industry constantly adapts to evolving times, evolving tastes, and shifting consumer preferences to effectively address nutritional needs, exemplified by establishments like restaurants. Food, alongside water, stands as one of the fundamental necessities in human life. Its significance goes beyond mere sustenance, extending to the sustenance of growth and development, vital for fostering robust physical well-being. Given these considerations, the culinary sector presents itself as a potent avenue to not only satiate hunger but also to contribute to human vitality and health [11].

"De Buruan House Coffee and Food" is a café enterprise that offers an array of delectable cuisines and coffee preparations. Operating with a team of three, all from a

single family, this café seamlessly blends a traditional ambiance with contemporary aesthetics, showcasing a diverse array of imaginative and captivating embellishments. Notably, the menu is both extensive and health-conscious, tailored to accommodate students' budgets with pocket-friendly prices. This establishment has been operational since 2017, commencing as a modest eatery featuring plywood walls. Over time, it underwent transformations: transitioning into a kiosk for Muslim clothing retail in 2018, and subsequently evolving into a 'modern' café in 2019. These transitions have been instrumental in attracting a sizeable student crowd from the Cikuda area of Jatinangor, West Java, Indonesia. The café serves as a hub for satiating appetites, enjoying snacks, and fostering collaborative group endeavors. Situated on Cikuda-Cileles Street, Neglasari, Jatinangor, Sumedang, West Java, Indonesia, it stands as a dynamic addition to the culinary landscape.

The primary objective of this study is to explore the implementation of Islamic marketing principles within the café environment, with a focus on Quranic perspectives. The advantageous outcome of this investigation is to gain insights into how Islamic marketing principles are effectively put into practice within the café setting, all while examining these practices through the lens of Quranic perspectives.

METHODOLOGY

This study employs a qualitative approach to address its research objectives. Qualitative methods are employed in social research to gather descriptive information through words and visual materials. Unlike quantitative research, which deals with numerical data, qualitative research focuses on non-numerical data like words and images. The qualitative research approach doesn't rely on statistical analysis, but instead on qualitative insights. It involves gathering descriptive data through techniques such as interviews, observations, and document analysis. The researcher's role is to interpret and make sense of the information collected from these sources, aiming to provide comprehensive and in-depth answers to the research questions [12].

Utilizing a qualitative descriptive methodology, the analysis of collected data (comprising textual, visual, or behavioral content) involves presenting an explanatory or descriptive account of the studied situation or phenomenon. This narrative depiction is employed instead of numerical or statistical methods. The objective presentation of findings is crucial to minimize the influence of the researcher's personal biases and interpretations [13].

This study relies on firsthand information acquired via methods such as observation, interviews, and documentation. Primary data pertains to information directly gathered by the researcher, often through interviews, tracking, and similar approaches. For this research, primary data originates from direct researcher observations and from participants who shared insights during interviews. An interview involves posing questions to the interviewee and engaging in a face-to-face conversation. Observation entails closely examining a process or object to gain a deeper understanding of a phenomenon, drawing on existing knowledge and concepts. This approach aids in gathering essential information to advance the research endeavor [14].

The utilization of Quranic perspectives from authoritative sources such as the Quran provided by the Kementerian Agama RI (Ministry of Religious Affairs of Indonesia) and the Pusat Studi Al-Qur'an (Center for Quranic Studies). These sources ensure the accuracy and authenticity of the Quranic verses being referenced, enhancing the credibility of the interpretations and applications [15].

RESULTS AND DISCUSSION

A sharia-compliant business is one that employs sharia principles and Islamic values in its operations [16]. The primary principle guiding Sharia-compliant business practices is justice. Consequently, such businesses are committed to comprehensively considering all aspects of their operations to ensure fairness and prevent harm. The fundamental contrast between Sharia-compliant and non-Sharia-compliant businesses lies in the requirement that offerings must be halal (morally permissible, virtuous, and beneficial), devoid of elements like maysir (gambling), usury, and gharar (uncertainty) [17]. Additionally, Sharia-based businesses are oriented towards attaining blessings both in the present life and the hereafter. This orientation engenders a constant awareness of being under the scrutiny of Allah SWT in Islamic business and marketing, leading to a sense of prudence in every endeavor. Thus, actions within the realm of Islamic business and marketing are approached with vigilance, given the understanding that all deeds in this world will be subject to judgment in the afterlife.

Informed by meticulous observations and in-depth interviews, our examination extends to diverse facets encompassing the operations of "De Buruan House Coffee and Food" enterprise:

1. All of the foods served are halal and delicious.

"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Quran, Surah Al-Baqarah, 2:168).

While this verse doesn't directly use the term "delicious," it emphasizes consuming what is lawful and good, which implies that what is consumed should be both halal and pleasing. The idea is to eat what is permissible and wholesome, avoiding what is unlawful or harmful.

2. The product is inexpensive; the buyer is not burdened.

"O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends." (Quran, Surah Al-Ma'idah, 5:1). This verse highlights the importance of fulfilling contracts and being just in transactions.

"Woe to those who give less [than due], who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss." (Quran, Surah Al-Mutaffifin, 83:1-3). This verse condemns those who cheat in their dealings, taking less when they give and taking more when they receive.

While these verses don't directly address inexpensive pricing, they underscore the principles of fairness, justice, and honesty in business dealings, which are important considerations in ensuring that buyers are not burdened unjustly.

3. Traditional markets, distributors, and local coffee farmers provide raw materials for production.
"And cooperate in righteousness and piety, but do not cooperate in sin and aggression." (Quran, Surah Al-Ma'idah, 5:2). This verse encourages cooperation in matters that are righteous and beneficial, which can be applied to economic activities such as trade and production.
"It is He who has made for you from the green tree, fire, and then from it you ignite." (Quran, Surah Ya-Sin, 36:80). While not directly related to coffee farming, this verse speaks to the concept of utilizing resources for various purposes, which can include the cultivation of crops like coffee.
4. Human resources, including chefs, baristas, and waiters, maintain a friendly demeanor, smile, and greet customers.
"And speak to people good [words] and establish prayer and give zakah, and [continue to] bow along with those who bow." (Quran, Surah Al-Baqarah, 2:83). This verse encourages believers to speak to people in a good and respectful manner. While it doesn't directly mention chefs, baristas, or waiters, the principle of being friendly, maintaining a positive demeanor, and treating others well is aligned with the teachings of Islam.
5. When the call to prayer (Adzan) is sounded, the workers take a moment to pray.
"Guard the prayers and [especially] the middle prayer and stand before Allah, devoutly obedient." (Quran, Surah Al-Baqarah, 2:238). While this verse doesn't directly address the situation, it emphasizes the significance of being devoutly obedient in prayer. The practice of incorporating prayers into daily routines, including during work hours, is derived from the broader principles of Islamic devotion and spirituality. Many Muslims strive to find ways to balance their work commitments with their religious obligations, including the five daily prayers. The overall encouragement of incorporating prayers into daily life remains a fundamental aspect of Islamic practice.
6. Tasks are clearly divided by the manager.
"And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend." (Quran, Surah Ash-Shura, 42:38). This verse highlights the importance of consultation among believers in various matters. While it doesn't directly mention task division by a manager, the concept of consultation aligns with effective decision-making and coordination within an organization.
"And cooperate in righteousness and piety, but do not cooperate in sin and aggression." (Quran, Surah Al-Ma'idah, 5:2). This verse encourages cooperation in matters that are righteous and beneficial, which implies working together in organized and coordinated ways.
7. When the customer order products, the waiters greet the customer warmly.
"And speak to people good [words] and establish prayer and give zakah, and [continue to] bow along with those who bow." (Quran, Surah Al-Baqarah, 2:83). This verse encourages believers to speak to people in a good and respectful manner, which can be extended to interactions between waiters and customers.

"And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful." (Quran, Surah An-Nur, 24:22). This verse emphasizes qualities like pardon, overlooking faults, and kindness, which can inform interpersonal interactions, including customer service.

8. The prices on the menu are clear, as are the orders and receipts.
"And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result." (Quran, Surah Al-Isra, 17:35). This verse underscores the importance of accurate measurements and fair balances, reflecting transparency and fairness in business transactions.
9. Customer can read Islamic books (comic books, novels, and magazines) while waiting for orders to arrive on shelves.
"Read in the name of your Lord who created. Created man from a clinging substance. Read, and your Lord is the most Generous— Who taught by the pen— Taught man that which he knew not." (Quran, Surah Al-Alaq, 96:1-5). This verse emphasizes the act of reading, learning, and seeking knowledge, which can be applied to various contexts, including reading books while waiting for orders.
10. The music that is played is motivating (not destructive), and sometimes Islamic music is played.
"O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers." (Quran, Surah Al-Munafiqun, 63:9). This verse emphasizes the importance of not allowing worldly pursuits to distract from the remembrance of Allah, which can be related to the kind of atmosphere a business seeks to create, including the choice of music played.
11. The area to eat and cook is clean and comfortable.
"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (Quran, Surah Al-Baqarah, 2:222). This verse underscores the significance of purification and cleanliness, which can apply to various aspects of life, including eating and cooking areas.

Based on the aforementioned factors, it can be concluded that De Buruan House Coffee and Food follows sharia principles in its business operations and marketing, despite the lack of a sharia 'designation' in the company's name. The restaurant has handled all aspects of Islamic marketing, including theistic (rabbaniyah), ethical (akhlaqiyah), realistic (al-waqi'yyah), and humanistic (al-insaniyyah).

CONCLUSION

In conclusion, "De Buruan House - Coffee and Food" embodies a harmonious fusion of Islamic values and contemporary culinary endeavors. The comprehensive examination of its operations, guided by insights from Quranic perspectives, underscores its commitment to a holistic approach that resonates with Islamic ethics. The Quranic verses that have been referenced in relation to the different aspects of "De Buruan House - Coffee and Food" include those from Surah Al-Baqarah (2:168, 2:238, 2:83), Surah Al-

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The establishment's adherence to halal and delicious offerings aligns with the Quran's emphasis on consuming lawful and good sustenance. The emphasis on fairness and transparency in pricing, as well as the maintenance of a clean and comfortable environment, reflects the Quranic principles of honesty, justice, and purity. The incorporation of regular prayers and the encouragement of knowledge-seeking while awaiting orders mirror the Quran's teachings of devotion and lifelong learning. The establishment's dedication to courteous customer service and warm interactions align with the Quranic exhortation of good speech and kindness. By upholding these values and principles, "De Buruan House - Coffee and Food" aspires to be more than just a café; it strives to provide an enriching experience that harmonizes faith, culture, and hospitality.

To enhance the scope of such research, future scholars could consider conducting surveys or interviews with customers, employees, and stakeholders to gauge the impact of these principles on the overall experience and success of the business. Additionally, examining how these practices contribute to customer satisfaction, employee morale, and community engagement could provide a deeper understanding of the practical implications of integrating Islamic values into business operations.

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