

Islamic Marketing in Era Society 5.0 Based on Maqashid As-Syariah Approach

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Article Info

Paper Type:

Research Paper/

Submitted/Received: December 4, 2021

First Revised: January 4, 2022

Accepted: March 16, 2022

First Available online: March 18, 2022

Publication Date: June 1, 2022



Cite this document :

Majidah, S. (2022). Islamic Marketing in Era Society 5.0 Based On Maqashid As-Syariah Approach. *Review of Islamic Economics and Finance*, 5(1), pp. 13-24.

Abstract

Purpose - The purpose of this study is to find out the opportunities and challenges of marketing digitalization by adjusting the 4P mix (Product, Price, Place, and Promotion) in a sharia marketing perspective and to analyze strategies that can be used in marketing in the era of society 5.0 based on sharia maqashid. The development of a very dynamic marketing concept from the era of society 1.0 to 5.0 requires companies to make various kinds of progressive breakthroughs in winning market share and loyalty from customers for a long time (long term relations) while still paying attention to the principles of maqashid sharia, namely Mashlahah for the community all stakeholders.

Methodology - The research method used is qualitative research with a literature study approach. The results of the study indicate that marketing in the era of society 5.0 which is based on marketing digitalization still requires 4P marketing mix based on sharia values. Artificial Intelligence (AI) requires innovation, efficiency, and Islamic values, one of which is by using the Next Tech and NewCX methods in marketing to provide a better customer experience. efficient, and businesses can provide added value to customers.

Findings - To win the global competition in digital marketing, a marketer is also required to have several competencies such as; Innovative, Open-minded, agile, IoT friendly, dynamic and collaborative, and religious, while still prioritizing the spiritual values of marketers.

Keywords: Islamic Marketing, Maqashid Syariah

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1. INTRODUCTION

Entering the era of globalization which is marked by the loss of boundaries between regions as well as the progress of science and technology which is increasingly massive, causing competition in the business world to be tighter. In this era, the term disruptive technology or disruptive technology (TD) emerged. Disruptive technology in the business world in addition to providing innovation, convenience, and interesting breakthroughs, also changes the order of the established economic and business world cycle.

In the era of society 5.0, human needs for products and services that require speed in their fulfillment are of course highly dependent on the use of technology. This is where the importance of digitizing marketing with progressive strategies and innovations in the business world, especially in the aspect of product marketing to win the business competition in this era. Farizal & Lola: 2019 mention that digital technology is the right and relevant solution to today's consumer landscape. Furthermore, Farizal and Lola stated that digitalization of marketing is important considering the number of a very large digital-savvy generation, the adoption of a physical lifestyle, the digitalization dilemma (impact positive and negative), increasingly mature technological developments, the symbiosis between humans with technology that can no longer be separated. (Nur Farizal, 2021)

But not infrequently to win a business competition, many justify ways that violate ethics and religious rules in marketing. This has an impact on increasing digital crime. According to data from the Ministry of Communications and Informatics in 2021, there were 115,756 reports related to online sales fraud, such as e-commerce clothing and mask sales transactions on social media. It is also caused by the great ambition of producers to reap big profits and then only focus on the quantity of sales volume without increasing and paying attention to product quality and sharia principles as well as human values in production and marketing.

Talking about marketing, we can see that the world of marketing is always developing dynamically following the times. Especially if we understand that marketing is an art to influence the public to be interested in the products we offer and have loyalty to these products. There has always been an innovation in every marketing development from the 1.0 era to the digital revolution era 4.0. Currently, the marketing world will enter the 5.0 era which focuses more on artificial intelligence (artificial intelligence) if it is not responded to quickly it will be difficult to survive and develop well in the business world. The role and position of Islamic marketing are very urgent in providing marketing signs that are by the rules of the Qur'an and Hadith so as not to cause *gharar and tadlis* elements to oppress one of the parties who are transacting. Marketing in the society 5.0 era which is very closely related to the digitalization of marketing is of course also adapted to Islamic values to realize the goals of Sharia (Maqasidud Sharia).

2. LITERATURE REVIEW

This research is descriptive qualitative research with a literature study approach that discusses the Islamic marketing concept based on sharia maqasid in the 5.0 era. The method of collecting data and facts by exploring primary sources contained in journals, scientific papers, and books that are related and relevant to topics related to the concept of sharia marketing in the era of society 5.0 with a maqasid sharia approach.

3. RESULT AND DISCUSSION

3.1. Marketing Definition

Marketing in business has a very important role in marketing the products offered to the public. Marketing (marketing) that is good and smart will certainly affect the preferences, tastes, and loyalty of consumers to the products that have been prepared by producers. By definition, marketing itself has several meanings such as the marketing definition formulated by Hermawan Kertajaya and Sula (2008) which states that marketing is a strategic business discipline that directs the process of creating, offering, and changing values from one initiator to its stakeholders. According to sharia principles, activities This marketing must be based on the spirit of worship to God the Creator, trying as much as possible with the aim of the common welfare, not for the benefit of the group let alone one's interest (Kartajaya, H. & Sula, 2008). Meanwhile, according to Philip Kotler's description, marketing is a human activity that leads to needs and wants through an exchange process.

In meeting the needs of both parties in terms of the economy, Islamic teachings have provided several sharia corridors for mankind so that there is no tyranny between producers and consumers.

In the Qur'an, it is stated that:

O you who have believed, do not falsely eat each other's wealth, 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. QS. 4:29.

From the verse above, we can understand that the process of buying and selling a product to consumers must be based on the pleasure of both parties and the absence of *pendzaliman* from either party. Harassment in marketing can be in the form of lying about the quality of the product being marketed or the existence of a marketing strategy that is detrimental to other products/brands. In Islam, it is also forbidden to make manipulative offers to stimulate consumers to want to buy their products at high prices. This is in line with the Hadith of the Prophet Muhammad SAW which reads;

From Abi Hurairah RA that the Prophet SAW said: *"Don't do talaqqi rukban, don't buy something that his brother has bought, don't do najasy trading, don't attend libad, don't do tashriyatul ghanam"*

To increase the number of sales of a product, a marketer must try hard to do good marketing and attract consumers to buy these goods. From here, a marketer is required to be able to have creativity and innovation in marketing a product by streamlining its marketing through several marketing strategies such as the Marketing Mix. The term marketing mix was known by Neil Borden in 1953. The term marketing mix also denotes a combination of various elements that function to achieve a response from a particular market (Waterscott & Bulte; 1992).

In Islamic teachings, the concept and the marketing mix system must also be based on the applicable sharia corridors so that there will be blessings in marketing. the implementation of Islamic sharia spirits in the Islamic marketing mix includes several variables such as Product, Price, Place, and Promotion (4); For Boom and Bitner, as quoted by Kumar, the 4P mix in the marketing mix strategy was considered incomplete, then they added 3 more mixes, namely *Personel, Asset, and procedure.* (Jain, 2013)

"Booms and Bitner believe that services need another type of marketing and a different type of marketing mix. For the same reason, they distinguished service marketing from product marketing. In their marketing mix, three Ps namely personnel, physical assets, and procedures

were added, and finally 7 Ps shape. (Jain, 2013)

3.2. Development of Marketing Strategy from era 1.0 to era 5.0 Non-halal goods/funds

Marketing strategy is very dynamic from time to time. Before the industrial revolution, precisely in era 1.0, the world of marketing was still very traditional. The marketing pattern in era 1.0 was very focused on products or known as the Product-Centric Era. Marketing in this era is more concerned with the value and price of a product.

As a result, consumers can move choices from one product to another. The marketing tools used in this era were newspapers/newspapers. In era 2.0, starting with the discovery of electric power as a substitute for the steam engine, it has changed the pattern of production of goods to be a more effective and efficient use of television media in marketing further expands the reach of consumers to be targeted. Wigati said that in this era marketing is more focused on consumers or what is known as the Consumer-Centric Area. The development of technology and information is more advanced than in the previous era so consumers are more selective in choosing products. As a result, producers and marketers prioritize meeting the needs and desires of consumers and turn them into opportunities. (Wigati, 2021)

Iwan Setiawan (2020) mentions that in this era segmentation appears because every customer has different needs. The company also began to create various types of products at more affordable prices for the intended target customers.

If marketing 1.0-2.0 focuses more on products and consumers, it is different when entering the 3.0 era, where the marketing in this era places more emphasis on human and environmental values. Marketing 3.0 believes that humans are complete beings and therefore their hopes and needs should not be ignored. Then marketing 3.0 completes emotional marketing with human spirit marketing. (Faisal, 2021) Era 3.0 is an era where digital technology and the internet were born. Wigati (2021) states that there are 3 opportunities in this era, first, namely digitalization where everything can be done digitally by simply pressing certain buttons. In cyberspace, some transactions and buying and selling can be carried out. Second, globalization can be defined as a "Flat world" Factors that can affect globalization at this time are social-cultural and political-legal. Third, Futurization, A marketer requires high creativity to be different from the others. This means that a marketer must think visionary ahead in welcoming advances in technology and information so that he does not lose to compete with others entering the 4.0 era, marketing began to combine the concept of online and offline marketing. In this era also appeared new Customer Experience (CX) is the consumer experience stage. Wigati said that the previously known concept of AIDA (Awareness, Interest, Desire, and Action), later in this era developed to 4 A (Aware, Attitude, Act, and Act Again) (Wigati, 2021).

Currently, the issue of Society 5.0 is starting to be discussed in the business world. Society 5.0 was introduced in Japan for the first time and was a response to the development of 4.0. The Japanese government defines Society 5.0 as a people-centered society that can balance economic progress with solving social problems using a system that integrates the virtual and physical worlds (Selvia, 2021). According to Khaio (Khairawati S., 2021) the era of society 5.0 can be defined as the integration between social intelligence, cyberspace, and physical space. Society 5.0 is a concept in which the development Internet of Things, Big Data, and Artificial Intelligence is oriented toward a better human life (Mufid, 2021)

Marketing 5.0 is also called Next tech which is a group of technologies that aim to imitate the capabilities of human marketers such as; AI, NLP, Robotic, Augment Reality (AR), Virtual Reality, IoT, and blockchain. (Faisal, 2021). So marketing 5.0 provides a middle ground between

the role of technology without having to abandon human values.

3.3. Understanding Maqasid Syariah and Implementation in Marketing

Etymologically maqashid sharia consists of two words, namely maqashid and sharia. Maqashid is the plural form of maqshud which means intention or purpose. While sharia means a source of water that is visited for drinking. The source of "spring" water is a means for the life of humans, animals, and plants that occupy life in the world as mentioned in the QS. Al- Anbiyya ': 30. (Muhaimin, 2015). The word Shari'a is not only found in the Qur'an, in Hebrew Shari'a is mentioned 200 times which implies the meaning of "God's revealed will as a manifestation of His power over all human actions". (Sula H. k., 2006). Terminologically, sharia, as formulated by Manna Khalil Khattan, is everything that Allah has ordained for His servants, both regarding faith, morals, interaction, and other living arrangements, with all kinds of branches to realize their happiness in this world and the hereafter. (Muhaimin, 2015)

Yusuf Qaradawi said that the scope of the notion of sharia according to the Islamic view is very broad and comprehensive (Syumul). It includes aspects of worship, family, business aspects, economic aspects, legal and judicial aspects as well as legal aspects to inter-state relations. (Sula H. k., 2006)

Ahmad al Raysuni defines maqashidus sharia as:

...الغابات التي وضعت الشريعة أجل تحقيقها, لمصلحة العباد

"Maqashid Syariah are the goals that have been set by the Shari'a to be achieved for the benefit of mankind. Meanwhile, Abdul Wahab Khallaf defined maqasidh sharia, namely:

و المقصود العام للشارع من تشريعه الأحكام هو تحقيق مصالح الناس بكفالة ضرورياتهم, وتوفير حاجياتهم, و تحسينياتهم

"The general goal when Allah establishes His laws is to realize human welfare by fulfilling the needs of dharuriyah, hajiyah, and tahsiniyah". (Fauziyah, 2014)

From the above understanding, it can be concluded that the essence of maqashidul sharia is to realize the benefit for mankind in the world and the hereafter. In another sense, a mashlahat is a human effort in avoiding every mafsadhah (damage) and realizing every benefit and blessing in his life. Likewise in economic activity, mashallah in consumption contains two things, namely the existence of benefits and blessings. Mashlahah is obtained by consumers when consuming products or goods, namely if the fulfillment of material benefits, physical and psychological benefits, intellectual benefits, benefits to the environment, and long-term benefits. Meanwhile, blessing can be realized if it fulfills the three elements below : (UII, 2008)

1. Goods and services consumed are not goods that are prohibited by the Shari'a.
2. Do not overdo it in consumption
3. Intend to get the pleasure of Allah.

So a consumer in choosing a product is always based on the realization of maximum mashlahah. The consumer will feel the benefits in their consumption activities when their physical, psychological, and material needs are met. While the blessing is obtained from the halalness of the product or service he buys so that he gets a reward as a form of obedience to Allah.

In the sharia marketing concept, marketing products is not only pursuing financial values but also moral and spiritual values so that when offering products, marketers also provide solutions to potential customers with the products offered while still paying attention to achieving the benefit of consumers. From here a company engaged in the sale of products or services must be able to measure the level of consumer mashlahah. According to Islam, carrying out a consumption activity will lead to benefits if the intentions, processes, and products consumed contain halal and tayyib.

Therefore, marketing offered to consumers must go through processes and products that are following with sharia values.

In the era of society 5.0, marketing activities that can win the business competition are creative and innovative. Creativity is the key to marketing in the era of society 5.0 by implementing good value for goods and services to be sold. (Wigati, 2021) Creativity in marketing is also accompanied by fresh ideas and being able to communicate to customers appropriately and easily to understand the advantages of the products/services offered.

While innovation in marketing can be a means to find products that are different to customer needs. Innovative marketing is based on six functions, namely product design or packaging, product placement or communication channels, product promotion or pricing, approach to the market, and delivery of products and services. (Khairawati S., 2008). Hermawan Kertajaya, Iwan Setiawan and Philip Kotler define marketing in this era with the formulation.

Marketing 5.0 = New Tech x New CX. By combining Next Tech and New CX, they believe customer experience will be more efficient, and businesses can provide more value to customers. (Faisal, 2021). In this era, the customer experience can be optimized with the help of technology and the creativity of marketers. For example, the use of NLP (Natural Language Processing) can help marketers communicate the products/services offered in a more structured manner. NLP is an important part of the development of Artificial Intelligence where there are machines capable of imitating humans in aspects of spoken and written language. In sharia marketing, companies can use chatbots to respond or offer marketing to consumers in a more systematic and structured way.

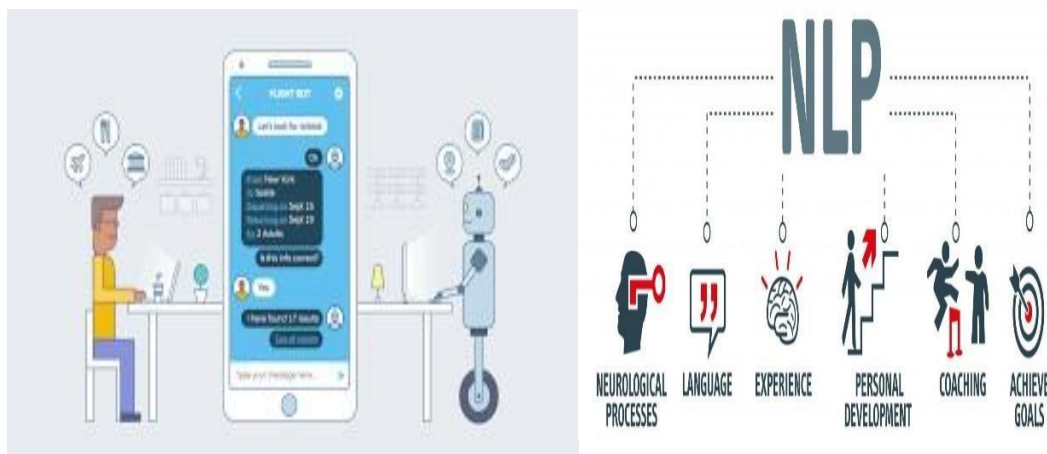


Figure 1. NLP (Natural Language Processing)

Innovation is a spirit of marketing because every market is open to having an advantage that distinguishes it from its competitors. Innovation in marketing must also take into account transcendental values so as not to deviate from the achievement of maqashid sharia. So all stakeholders involved in marketing must uphold the value of honesty in providing the marketing mix (goods, prices, promotions, delivery, and after-sales services). Sharia marketing teaches that the responsibility of a marketer does not end before he can take responsibility for all products and marketing processes in front of Allah. (Sula H. k., 2006). A marketing mix following maqasid sharia can be achieved if it meets the following elements:

1. Product

According to Kotler and Keller, a product is anything that is offered to the public or market to satisfy the needs and wants of consumers. Product is an important element and component

in generating value for customers (Kumar, 2013). Supplying products with a credible brand and attractive package increases the sale in addition to the satisfaction of customers (Kumar, 2013). According to Gary P.K, as quoted by Evita (2021), that product quality is the ability of a product to perform its functions, this includes overall durability, reliability, accuracy, ease of operation, and product repair as well as other product attributes. (Kamila, 2021) In a secular understanding, all products offered have no limitations as long as they can benefit both parties, both buyers and sellers. However, it is different from the teachings of Islamic muamalah which limits and provides clear boundaries regarding what products are offered in the market. According to Firza and Anwar quality and sharia-compliant products are products that have useful values and use values that can produce goodness for consumers from material, moral and spiritual aspects. As stated in the word of Allah in Q.S Al-A'raf: 32 : Say (Muhammad), "Who has forbidden the adornment from Allah which Allah has provided for His servants and good sustenance?" (Firza Oktavia Nurul Kumala, 2020).

In the 5.0 era which is synonymous with digital transformation, of course, business competition will be increasingly fierce among producers to win market share. According to Hendarsyah :2019, the era of society 5.0 is an era of digital transformation that will make it easier for marketing and product advertising to grow more creatively and will attract consumer interest. In this era, people are also very dependent on technology to meet their needs. (Hendarsyah, 2019). The use of smartphones which are the basic joints of human life, especially in finding quality products, is a necessity. Therefore, producers should understand some Islamic limitations regarding products that are allowed to be thrown into the market, namely: a) there is clarity regarding quality, quantity, and size, not expired and not a product that is forbidden by Islam such as; liquor, pork and so on, b) in the promotion of a product it is also prohibited to lie or other things that harm consumers. In the Qur'an, it is stated that Allah strongly condemns anyone who commits fraud or anyone who sells illicit goods.

And don't say against what your tongues falsely say "This is lawful and this is unlawful", to invent lies against Allah. Verily, those who invent lies against Allah are not lucky. (An-Nahl: 116). Eat good food (halal) and do good deeds. (Al-Mu'minun: 51).

"Big woe for those who cheat, (i.e.) those who when they receive a dose from someone else they ask for it to be filled, and when they measure or weigh for someone else, they reduce it."

2. Price

Determining the price that will be pegged for our products, a seller and marketing must be careful. Because this concerns the tastes and abilities of buyers in buying our products. If we are not careful, the products we market may be unattractive because they may be too expensive or not follow the market segment we are targeting. In addition, prices must also be competitive with other businessmen. The price of a product or service is also determined by the amount of sacrifice made to produce the product and the expected profit. (Fauzi, 2015)

In the era of society 5.0 which is marked by massive technological advances and increasingly fierce competition, which often makes sellers who promote product prices with the addition of massive discounts to attract buyers to come and buy. This is where the role of Islam through Islamic marketing is to provide sharia signs so that injustice does not occur. In Islam, determining a large profit on the selling price of our goods is not prohibited as long as there is pleasure between both parties and according to the quality of the product. However, Islam also gives very strict orders to sellers not to make fake offers or false demands. False offers or what in fiqh muamalah terms are called *ba'i Najasyi* are strictly prohibited by Islam.

Fake bids are usually described by the way the seller asks other people to bid on his merchandise at a high price so that other buyers are stimulated to buy his goods at a high price as well. Pricing is also based on the pleasure of both parties (seller and buyer). Yusuf Qaradawi as quoted by Khadijah stated that if the price determination is carried out by forcing the seller to accept a price that they are not happy with, then this action is not justified in Islam. (Ishak, 2019) This is following the Word of God in Q.S An-Nisa verse 29 which means: O you who believe, do not eat each other's wealth through vanity, except by way of commerce that applies with consensual between you. And do not kill yourselves, Verily Allah is Most Merciful to you.

3. Place

The place of the sale and purchase transaction must also be clearly defined and not harm or give trouble between the two parties. In addition, the place of sale can also be interpreted as the distribution of goods sold in one place to make it easier for sellers to reach consumers. The distribution of goods sold is also given clear sharia norms in Islamic muamalah. For example, Rasulullah SAW forbade his people to cut distribution channels to make the market price higher to trick the main producers to get the highest profit or what is commonly called Talaqi Ruban.

The distribution process of goods must also be arranged as efficiently as possible so that it reaches consumers quickly. Therefore, Islam strongly condemns hoarding or *Ikhtikar* because it will make it difficult for the distribution of goods to reach consumers which cause damage to the market balance. The use of general positioning service (GPS) technology can be used by companies to monitor the distribution of goods to consumers. For consumers, GPS technology also makes it easier to reach the point of sale quickly and find out the exact location of their product. In era 5.0, marketing places can be through marketplaces, mobile markets, and other digital platforms that make it easier for consumers to search carefully for information on products and services offered and compare them with other products and services. To be able to win market share in this era, marketing must be able to build positioning in the minds of consumers. According to Philip Kotler, Positioning is the activity of designing the image of what the company offers so that it has meaning and positions itself in the minds of consumers. (Sula H. K., 2006)

To realize the positioning strategy, it is necessary to build customer trust, confidence, and competence (a belief system). In the sharia marketing concept, building a belief system can be done by offering values that are following sharia principles. Marketing in the digital era which sometimes contains confusing information in mentioning prices and product specifications has the potential to contain *gharar*, *jahalah*, and *tadlis* which will harm consumers. *Gharar* and *tadlis* in digital marketing occur when consumers get goods or services that do not match what is displayed in the sale. This is due to the dishonesty of marketers in explaining the specifications of the goods and services offered.

4. Promotion

Promotion of the products that we will sell in the market should be made as attractive as possible. In addition, promotion is a means used by companies to inform, persuade and remind consumers directly or indirectly about the products and brands they sell. (Kotler dan Keller, 2007: 204). Advertising or promotion among business people is believed to be the most effective means of raising product awareness, increasing consumer purchases and recalling awareness of products marketed by manufacturers. Muhajirin also mentioned that the ultimate goal of advertising is to generate sales that continue to increase and from there

bring in money to recover all costs that have been incurred and make a profit. (Muhajirin, 2019)

Therefore, sellers and producers should have attractive and educational promotion strategies. This is because nowadays there are many conventional promotional strategies that in practice do not educate consumers both in terms of morals and the message conveyed. For example, when promoting bath soap, it is not uncommon to be treated to advertising messages that highlight the beauty of the female body as an icon of the soap product compared to the quality of the soap. Some manufacturers are excessive in offering products that do not match the reality. In Patah and Fahmi's research, it was stated that the problems faced in the form of excessive and uneducated advertisements were vilifying competitor products, advertisements that contained lies to the public and also advertisements that violated the norms of decency. (Syukur, 2017)

In the Islamic marketing strategy, the importance of maintaining Islamic norms in marketing is always emphasized. In addition, Islamic marketing also always prioritizes honesty in the delivery of product quality without any additions or fraud against consumers. This is as implied in several hadiths of the Prophet SAW: Honest and trustworthy merchants will be with the prophets, those who are truly sincere and the martyrs (HR. Tarmidhi and Ibn Majah). Allah will give His mercy to everyone who behaves well when selling, buying, and making a statement (Narrated by Bukhari). False oaths destroy merchandise and destroy the blessings of work (Narrated by Bukhari and Muslim). Woe to a merchant who likes to say: 'yes, by Allah' or 'no, by Allah'. Woe to a worker who delays work until tomorrow or the day after tomorrow (HR. Anas r.a)

If the above sharia principles are achieved in each of its elements, the value of *maslahah* in marketing in the 5.0 era will be realized. Advances in technology 5.0, which is identical to artificial intelligence, in addition to bringing up an innovation, also create efficiencies in marketing. The form of society in the 5.0 era is in the form of directing the human ability to use technology to meet the needs of life. The existence of a mobile marketplace makes it easier for consumers to get information on the sale and compare it with other products. This is certainly an opportunity for companies to implement sharia principles in marketing by highlighting the transparency principle of the superiority of the products and services offered. According to Wigati, creativity is the key to marketing in the 5.0 era by setting good value for goods and services sold. (Wigati, 2021). Human creativity is certainly superior to machines, therefore in the 5.0 era the role of machines or robots is only as officers who complete routine work while humans can play a role in thinking, giving birth to creativity and supervision.

3.4. Marketing Activities Aimed to Achieve *Mashlahat*

Sharia marketing principles in this era create added value for stakeholders. In commercial terms, the customer is the main stakeholder, so the company should acquire and retain its customers. It is necessary to strengthen the brand in marketing that does not conflict with sharia principles. This means that companies must know the "reason to buy" from consumers to match their strengths and comparative and competitive advantages. To create efficiency in marketing, the characteristics of marketers needed in this era are; *Inovatif, Open-minded, agile, IoT friendly, dynamic and collaborative*. (Khairawati S, 2021). Marketers in this era are required to have the ability *technical skill, soft skills, marketing, personality traits, dan empathy*. (Tayibnapis, 2019).

A marketer can also use a Contextual Marketing strategy, which is a marketing strategy based on consumer behavior and the conditions of marketing efforts. This strategy seeks to provide relevant content to consumers in a fast time so that they can achieve the desired target consumers and generate revenue *for Brand Awareness*. Some of the advantages of using a contextual marketing strategy are; a) the effectiveness of marketing costs, b) the occurrence of an enhanced customer experience (a perfect user experience), c) increased customer involvement, and d) do not interfere with customers in another sense, namely the role of marketers here is more as part of providing solutions to consumer problems, e) greater revenue and sales. (Faisal, 2021)

Successful marketers are not only seen from how many products or services are successfully purchased by consumers. But how marketers are also able to build long-term relationships with consumers. Consumer loyalty will be maintained if marketers can target the hearts and souls of consumers, especially during increasingly crowded competition. The era of society 5.0 is not only focused on technology alone but also on the importance of the role of humans (people). In sharia marketing, to be able to maintain customer loyalty and satisfaction, a marketer needs to highlight attitudes towards personal attention, interpersonal care, willingness to help, courtesy, and quick behavior that must contribute significantly to strengthening customer relationships. Meanwhile, to achieve the goals of sharia (*maqashid sharia*) in the marketing process, a marketer must uphold moral values in marketing products and services.

3.5. Marketing Activities Aimed to Achieve Mashlahat

- 1) Marketing activities must be based on Islamic values and following sharia maqasidh. Do not market products or services that are contrary to the protection of religion, life, honor, lineage, reason, property, and the environment. Santoso: 2019 research results state that the application of sharia maqashid in marketing will encourage marketers not to intervene in religion, it will be reflected in the sale of halal products only, there are no elements that violate business ethics (usury, gharar, tadbis, and maysir). elements of monotheism and social intervention. (Santoso, 2019).
- 2) Marketing priorities must be following the priority needs, namely dharuriyat, hajjiyat and tahsiniyyat. The spirit of maqashid ash-shari'ah is taken into consideration by marketers in the marketing process taking into account consumption behavior patterns from consumers. With the reason for the estimate consumers can prioritize aspects of their needs rather than aspects of desire, such as determining the class limitation of need for requirement primary (dharuriyat), then secondary (hajjiyat) and tertiary (tahsiniyat). (Santoso, 2019).
- 3) The values of justice, honesty, transparency, and ethics must be the breath of the business so that the concept of spiritual marketing (spiritual marketing as the soul of business) is built.

4. CONCLUSION

From the description above, it can be concluded that for a business to survive in today's disruptive economic era, it must take progressive steps in formulating its marketing concept. The development of a very dynamic marketing concept from era 1.0 to era 5.0 requires companies to be able to adapt to win market share during increasingly crowded competition. In the sharia marketing concept, several signs must be obeyed to achieve maqashid sharia, namely the benefit of all stakeholders. The importance of positioning by providing good value-added advantages in the minds of consumers will foster consumer loyalty to the products and services offered. The suitability of sharia values in the marketing mix, such as promoting product, price, place, and means of promotion must be implemented to achieve sharia goals in marketing.

The era of society 5.0 which gave birth to a combination of the Internet of Things, Big Data, and Artificial Intelligence and is oriented towards a better human life, demands a sharia marketing concept that prioritizes aspects of consumer satisfaction, not only material satisfaction but also spiritual and long-term satisfaction. The paradigm shift of consumers in the postmodernism era which is not only concerned with material satisfaction but also the importance of spiritual satisfaction in consuming goods and services, especially entering the era of society 5.0 which is very dependent on digital technology, has led to many marketing practices that are detrimental to consumers if there are no religious norms in it. Therefore, it is appropriate for sharia marketers to have character spiritualism such as innovative, open-minded, agile, IoT friendly, dynamic and collaborative and religious. Responding to challenges in the era of society 5.0 which is identical to the use of AI (Artificial Intelligence) and IoT (Internet of things) a marketer besides having the above characteristics is also able to be creative and utilize technological innovation through the use of New Tech such as the use of NLP (Natural Language Processing) and Chatbots to satisfy the customer experience.

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