

FRANCHISE MARKETING STRATEGY IN ISLAMIC BUSINESS ETHICS: A STUDY ON UTTON IDN CAFE

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Abstract

This study aims to analyze the implementation of franchise marketing strategies from an Islamic business ethics perspective at Cafe Utton IDN in Bone Regency and to identify management challenges in applying sharia-based marketing values. Utilizing a descriptive qualitative approach with a case study method, primary data were gathered through direct observation and semi-structured interviews with operational managers, branch heads, staff, and consumers, while secondary data came from documentation and relevant literature. Data were analyzed using a descriptive qualitative technique based on the 4P marketing mix framework evaluated through Islamic business ethics axioms. The findings indicate that the implementation of the franchise marketing strategy at Cafe Utton IDN integrates sharia principles across the marketing mix: products ensure halalan thayyiban standards; prices apply justice and transparency to prevent hidden fees; places prioritize public benefit by providing adequate prayer facilities and open spaces; and promotions focus on objective information delivery without visual manipulation. The main challenges include financial pressure from raw material price spikes, intense industry competition, and high employee turnover affecting work ethics, which management addresses through strict inventory control, fastabiquil khairat in competition, and regular spiritual briefings.

Keywords: Franchise marketing; Islamic business ethics; 4P marketing mix; Cafe management; Sharia values

1. Introduction

The business world undergoes rapid changes with intense competition, making the role of the marketing function increasingly influential for companies to maintain survival and business growth. Currently, the task of marketing is no longer simple, because consumers in the modern era possess sufficient information and can compare various offerings of nearly identical products.

The business world in the era of globalization experiences rapid dynamics of change accompanied by increasingly tight market competition. This competitive condition demands every company to optimize the role of the marketing function as a spearhead in maintaining business survival, growth, and competitiveness (Telaumbanua et al., 2025). In the current era

of abundant information flow, the tasks and challenges of marketing activities are no longer simple. Modern consumers possess a high level of information literacy, access flexibility, and the ability to compare various alternative offerings of similar products in the market quickly and critically (Oktaviani, 2024). This situation requires business actors not only to sell products, but also to be able to formulate marketing strategies that are adaptive, innovative, and oriented toward value creation.

In Indonesia, one of the business sectors experiencing rapid growth and giving a significant impact on the economy is the culinary industry, particularly the cafe and coffee shop business (Khoerunisa, 2024). Coffee shops have transformed from merely places to consume coffee into an integral part of modern lifestyle. Cafes now function as social spaces, coworking spaces, and informal business spaces for the exchange of ideas and economic transactions. The rapid growth of this cafe business triggers competition among business actors to continuously innovate in formulating proper marketing strategies to attract and retain a consumer base amid high market saturation.

One of the business expansion models most massively applied in the modern cafe industry is the franchise system. Franchising is viewed as a strategic business model capable of accelerating the growth of Micro, Small, and Medium Enterprises (MSMEs) as well as large-scale businesses because it allows the utilization of well-known trademarks, the use of tested Standard Operating Procedures (SOP), operational system assistance, and broader marketing network efficiency (Soeyatno, 2026). Through the franchise model, the cafe business can expand its market reach quickly without having to bear the entire independent investment capital burden in each new branch.

However, amidst the acceleration of this franchise business, a fundamental issue arises where marketing strategies are often designed and executed pragmatically solely to pursue financial profits (profit-oriented). In practice, quite a few business actors are trapped in unhealthy competition, the use of manipulative promotions, non-transparent pricing, and unfairness in the distribution of business risks between the franchisor and the franchisee (Nurhasanah et al., 2024). In the perspective of Islamic Economics, business and marketing activities must not be detached from the foundation of morality and Islamic Business Ethics. Islam views marketing not only as a tool to create market demand, but also as a medium of worship and *muamalah* that must uphold the values of honesty (*ash-shiddiq*), justice (*al-'adl*), transparency/openness (*at-tabligh*), humanity, and social responsibility (*mas'uliyah*) (Sakdiyah & Rohman, 2022).

The phenomenon of the rapid growth of franchise-based cafe businesses also occurs significantly in Bone Regency, South Sulawesi. Regional economic growth and changes in local consumption patterns have made the cafe business a dynamic economic sector. One of the culinary franchise businesses present and growing rapidly in Bone Regency is Cafe Utton IDN. As a franchise cafe business, Cafe Utton IDN implements various marketing strategies to attract local consumer interest, ranging from the use of social media (digital marketing), the

establishment of partnership packages, trend-following menu variations, to offering periodic promotional programs.

Although Cafe Utton IDN shows positive business development, based on observations and preliminary pre-research interviews conducted by the researcher in the field, several factual problems related to the applied marketing practices were found. *First*, in the aspect of digital promotion, there is a habit of delivering product information on social media that is less consistent with the reality of availability, portions, and standard product presentations received directly by consumers. *Second*, in the aspect of pricing and promotional programs, the application of discounts or crossed-out prices is often less transparent regarding applicable terms and conditions, causing consumer disappointment. *Third*, in the aspect of franchise partnership relations, there is an indication of lack of transparency in delivering calculations of profit estimation details and operational risk burden sharing between the central management and local partners in Bone Regency. These factual conditions indicate a gap between the idealities of Islamic Business Ethics principles that should be applied and the reality of franchise marketing practices in the field.

The research gap in this study can be seen from the limitations of previous research. Previous research conducted by Muhammad Aulia Madini in 2022 focused on the analysis of the franchise system in the perspective of Islamic business ethics at Susu Sedunia, Kaliurang Branch, Sleman, Yogyakarta (Madini, 2022). That research concluded that franchise operations had integrated Islamic ethical axioms through internal briefing and recitation activities. However, Madini's research focused more on general internal operational governance in large urban areas of Java Island. There is still very limited scientific research that specifically examines and dissects cafe franchise marketing strategies from the standpoint of Islamic Business Ethics in developing regional areas like Bone Regency, which possesses unique consumer characteristics and local community *muamalah* culture.

The novelty of this research lies in the integration of franchise marketing strategy analysis (especially marketing mix and partnership relations) with Islamic Business Ethics instruments contextually at Cafe Utton IDN in Bone Regency. This research does not merely evaluate marketing effectiveness in increasing sales volume, but conducts a critical-evaluative analysis of the level of contract openness, pricing fairness, promotional material honesty, and the socio-economic impacts generated by these franchise marketing practices.

The urgency of this research is fundamental to undertake. Considering that franchise-based cafe businesses in Bone Regency are growing increasingly widespread, letting marketing practices that ignore fairness and transparency go unchecked has the potential not only to harm consumers and local business partners, but can also damage the reputation and long-term sustainability of the Cafe Utton IDN business itself. This research becomes urgent to provide guidance and evaluation standards so that modern marketing strategies can run hand-in-hand with sharia values.

Based on this background, this research is expected to provide two main forms of contribution. *First*, it can serve as a contribution of scientific thought and enrich the literature treasury in the field of Islamic Economics, particularly regarding the integration of Islamic Business Ethics into the formulation and implementation of modern culinary franchise marketing strategies at the regional level. *Second*, it can become input, consideration, and applicable recommendations for the management of Cafe Utton IDN, brand owners (franchisors), MSME partners (franchisees), and culinary business actors in Bone Regency in formulating marketing strategies that are not only competitive and profitable, but also transparent, fair, ethical, and bring blessings.

2. Literature Review

Strategy

The concept of strategy originates from the Greek word *Strategos*, combining *stratos* (army) and *ego* (leader), and fundamentally serves as a tool or scheme to achieve targeted goals (Fadilah, 2020). Strategy is defined by Philip Kotler as a targeted plan to achieve desired objectives, while Pass and Lowes explain it as coordinated actions to alter market positioning and secure stronger competitive advantages. Marrus views strategy as top-management decision-making focused on long-term goals, and Steiner and Miner define it as a comprehensive plan encompassing organizational tasks, policies, and core programs (Pratama et al., 2025). Strategic management involves three main stages: strategy creation (formulated via SWOT analysis), implementation (via tactics, standard operating procedures, and program execution), and evaluation (assessing overall results against past data to make improvements) (Warlizasusi, 2018).

The core concepts of strategy are divided into several key functional areas:

1. **Product Strategy:** Focuses on the intact product, including name, contents, packaging, and clear manufacturing or expiration details without harmful substances (Risa et al., 2023; Rahayu, 2024).
2. **Pricing Strategy:** Involves the monetary value paid by consumers, serving critical objectives such as survival, profit maximization, market share expansion, and competitive alignment, while viewing competitors as partners rather than enemies in implementing Islamic economics (Sumarsid et al., 2022).
3. **Distribution and Place Strategy:** Encompasses logistical, transactional, and facility functions to channel goods from producers to final consumers efficiently and on target (Jatmiko & Jatmiko, 2020; Lathiifa & Ali, 2013).
4. **Promotion Strategy:** Utilizes communication techniques to build product awareness, comprehension, preference, and purchase intent to drive sales (Martowinangun et al., 2019).

Marketing

According to Philip Kotler, marketing is a social process through which individuals and groups obtain what they need and want by freely creating, offering, and exchanging products of value (Kotler, 2012). Kasmir emphasizes it as a social and managerial process, while Hermawan Kartajaya and Muhammad Syakir Sula define Sharia marketing as a strategic discipline directing value creation and offering in compliance with Islamic contracts and *muamalah* principles (Pahrujian, 2017; Prihatta & Swara, 2018).

The primary marketing concepts reflect evolving business philosophies:

1. Production Concept: Assumes consumers prefer inexpensive, widely available products, prompting managers to focus on high efficiency and mass distribution (Suryanto et al., 2016).
2. Selling Concept: Posits that consumers will not buy enough products unless pushed by aggressive sales and promotional efforts, often applied to unsought goods (Kartanudin, 2009).
3. Marketing Concept: Focuses on identifying and satisfying target market needs more effectively than competitors through integrated marketing and profitability (Sudarsono, 2020).
4. Customer Concept: Involves tailoring offerings to individual customer segments using past demographic and psychographic data to build long-term loyalty and lifetime value with trust and honesty (Suryati, 2015).
5. Product Concept: Concentrates on continuous product improvement and superior quality, assuming buyers prefer high-performance offerings (Setiawan et al., 2024).
6. Societal Marketing Concept: Balances company profits, consumer satisfaction, and long-term societal well-being by integrating social and ethical considerations into business practices.

Franchise

A franchise is a legal right to operate a business or distribute goods and services in a predetermined area using a tested system and brand owned by a franchisor, granted to a franchisee under specific conditions (Nasution, 2022; Marida, 2022).

1. Benefits and Challenges: Applying business ethics in franchising enhances consumer trust, loyalty, and competitive differentiation through quality and halal assurance (Marida, 2022; Khoerunisa, 2024). However, primary challenges include financial target pressures that tempt operators to compromise ethics, high employee turnover leading to inconsistent customer experiences, and resource limitations in training staff, which can trigger severe reputational damage and consumer backlash (Rosyidah & Rofiah, 2024).
2. Economic and Social Growth: Franchising positively impacts local economies by creating jobs, boosting regional purchasing power, stimulating infrastructure development, and diversifying local product offerings, provided that businesses adapt to local cultural contexts and maintain alignment with Islamic economic goals (Arif et al., 2021; Purwana, 2014).

Principles of Islamic Business Ethics

Conducting business within an Islamic framework requires adherence to core ethical principles:

1. Unity (Tawhid): Establishes the vertical dimension where human actions as vicegerents (*khalifah*) are bounded by divine rules, fostering altruistic instincts and constant awareness of divine accountability (Wati et al., 2022).
2. Equilibrium (Balance): Ensures fairness toward oneself and others, balancing profit-seeking with the care and interests of consumers and stakeholders.
3. Free Will: Grants freedom to innovate in commercial activities (*muamalah*) provided it does not violate sharia prohibitions.
4. Responsibility: Imposes multi-dimensional accountability toward Allah SWT, oneself, and the surrounding environment (Lestari & Jubaedah, 2023).
5. Benevolence (Ihsan): Encourages commendable deeds, friendliness, honesty, and patience in serving consumers as if acting under divine observation (Lestari & Jubaedah, 2023).

3. Research Method

This study employs a field research type to explore complex and specific phenomena in depth, as well as to understand the perspectives of business actors and consumers regarding franchise growth in Bone Regency. The approach used is a qualitative approach, chosen to provide an in-depth understanding of business development dynamics and the implementation of Islamic economic principles on the research object specifically. Through this approach, researchers can examine relationship patterns, challenges faced, and the alignment of business practices in the field with existing theories without repeating general discussions.

The research was conducted at Cafe UTTON IDN located in Bone Regency, South Sulawesi, which is known as a rapidly growing coffee shop offering various types of quality coffee drinks and food. The selection of this location is highly relevant because Bone Regency is an area experiencing economic growth, particularly in the culinary sector, aiming to explore how marketing strategies align with Islamic business ethics principles. The research timeline spanned from April 2026 to June 2026, with data collection carried out on Saturdays and Sundays through interviews, documentation, and observation activities at the location to ensure accurate and relevant data production.

The data in this study consist of primary data and secondary data. Primary data were obtained through semi-structured interviews with the owner, managers, and employees of Cafe UTTON IDN, supported by direct observation of business activities, documentation, and archives. Secondary data were collected from relevant literature, academic journals, books, articles, and reports related to marketing strategies, Islamic business ethics, and previous studies regarding the culinary and franchise industry. Data sources refer to subjects,

informants, places, and written media obtained relevantly and in depth, where primary informants were determined through a purposive sampling technique encompassing the owner (franchisor), operational managers, employees, franchise partners (franchisees), and consumers.

Research subjects include the owner, managers, and employees of Cafe UTTON IDN, as well as customers visiting the cafe, aimed at obtaining a comprehensive perspective regarding the application of marketing strategies and Islamic business ethics values. Meanwhile, the research object is Cafe UTTON IDN itself as a coffee shop focusing on exploring marketing strategies and the implementation of Islamic business ethics. Data collection techniques involve semi-structured interviews using an interview guide instrument and documentation techniques to collect relevant secondary data such as marketing materials and financial reports.

To obtain comprehensive data, researchers utilized a main instrument in the form of an interview guide to keep the information-gathering process systematic yet flexible. The grids or main points serving as the foundation in the interview process are detailed in the following table:

Table 1. Interview Guide Instrument

No	Research Focus	Aspects	Question Items	Total Questions
1	Franchise marketing strategy from the perspective of Islamic business ethics	a. Product Strategy	1, 2	2
		b. Pricing Strategy	3, 4	2
		c. Place & Distribution Strategy	5, 6	2
		d. Promotion Strategy	7, 8	2
2	Challenges faced in implementing marketing strategies adhering to Islamic business ethics principles	a. Financial Pressure & Profit Targets	1, 2	2
		b. Market Competition & Cafe Industry	3, 4	2
		c. Human Resources (HR) Education & Understanding	5, 6	2

Finally, the data analysis technique follows a descriptive analysis framework using qualitative data consisting of words, images, and non-numbers originating from interview transcripts, documentation, and other references. Qualitative data analysis encompasses three main stages: data reduction, which simplifies, sorts, and focuses raw data by selecting relevant information; data display, which organizes data to clearly show relationships and facilitate conclusion drawing; and conclusion drawing, which interprets the meaning of collected data

to capture what is actually felt, thought, or experienced by those involved and forms comprehensive conclusions depicting the core of the studied phenomenon.

4. Results

Overview of Cafe Utton IDN's Development

Cafe Utton IDN originated in 2016 as a street-food venture in Bone Regency, South Sulawesi, focusing on contemporary banana snacks. Driven by positive local market responses, the brand diversified into premium Arabica coffee and contemporary beverages. By 2022, Utton expanded regionally across South and Southeast Sulawesi. Today, operating five active outlets in Bone Regency, the business balances commercial growth with ethical integrity, maintaining strict adherence to *halalan thayyiban* standards, fair pricing, and ethical human resource management.

Franchise Marketing Strategy in the Perspective of Islamic Business Ethics

The evaluation of Cafe Utton IDN's 4P marketing mix within the framework of Islamic business ethics reveals a strong alignment between commercial execution and sharia values:

1. **Product Strategy:** Management prioritizes product purity and quality through certified halal raw materials (100% Arabica coffee, approved flavorings, and cooking oil) and strict sanitation standard operating procedures (SOPs). Transparency is maintained by providing accurate flavor descriptions, realistic visual representations on social media, and honest communication regarding stock availability, effectively preventing *tadlis* (deception) and *gharar* (uncertainty).
2. **Pricing Strategy:** Prices across all five outlets are standardized based on rational food-cost calculations and the purchasing power of the local student and workforce demographic, avoiding excessive profit margins (*ghabn fahish*). Full transparency is upheld using a computerized Point of Sales (POS) system and automated receipt issuance, eliminating hidden fees or price manipulation (*ikhtikar / tas'ir*).
3. **Place and Distribution Strategy:** Outlet locations are chosen via rigorous feasibility studies to prevent traffic congestion and environmental degradation, utilizing simple filtration systems for organic and coffee waste. Internally, open-space layouts discourage inappropriate behaviors (*khalwat*), and clean prayer rooms (*musala*) are provided to support customer worship.
4. **Promotion Strategy:** Digital marketing on Instagram and TikTok relies on objective, informative content without misleading claims or complex discount traps. Endorsements adhere to modesty standards, and background music is paused during the call to prayer (*adhan*), demonstrating profound respect for local religious values.

Operating a franchise model under sharia principles presents distinct operational challenges, which Cafe Utton IDN resolves through ethical frameworks:

1. **Financial Pressures vs. Ethics:** Faced with raw material price volatility and operational overhead, management rejects unethical shortcuts such as reducing portions or

substituting certified ingredients with cheaper, doubtful alternatives. Instead, they apply internal efficiencies (strict waste control, electricity management) and value-meal promotions.

2. Market Competition (*Fastabiqul Khairat*): Amid intense local coffee shop competition and aggressive market tactics by rivals, Cafe Utton IDN avoids destructive price wars or inappropriate night entertainment. Guided by *fastabiqul khairat* (competing in goodness), the business focuses on service differentiation, cleanliness, and product uniqueness.
3. HR Education and Turnover: High employee turnover among part-time student staff creates inconsistencies in ethical understanding. To overcome this, management conducts mandatory 15-minute daily briefings before operations begin, reinforcing moral values such as sincerity (*ihsan*) and trustworthiness (*amanah*).

5. Discussion

Analysis of Cafe Utton IDN's Marketing Strategy in the Perspective of Islamic Business Ethics

The analysis of the implementation of the marketing mix strategy (4P marketing mix) applied by Cafe Utton IDN in Bone Regency does not merely measure effectiveness in achieving profitability, but examines the extent to which Islamic values are internalized within these *muamalah* activities. This aligns with the theoretical foundation in Chapter II regarding Sharia Marketing according to Hermawan Kartajaya and Muhammad Syakir Sula in a study by Prihatta (2018), which defines it as a strategic business discipline directing the process of creation, offering, and value alteration in accordance with Islamic contracts and *muamalah* principles (Prihatta, 2018). This analysis is dissected using five axioms of Islamic Business Ethics: Unity (*Tawhid*), Equilibrium and Justice (*'Adl*), Free Will, Responsibility, and Benevolence (*Ihsan*).

A product is something offered to the market to satisfy needs without containing hazardous or prohibited substances, Cafe Utton IDN consistently applies this principle through the guarantee of *halalan thayyiban* (Irani, 2026). The implementation of *Tawhid* in product strategy is reflected in management's awareness that all business activities are under the surveillance of Allah SWT. This is proven through the raw material selection policy, ranging from 100% Arabica coffee beans, flavoring syrups, to cooking oil, which must hold official halal certification from MUI. The *thayyib* (goodness/cleanliness) aspect is realized through strict daily sanitation SOPs on espresso machines and bar areas, serving as a form of moral responsibility (*responsibility*) of the business owner toward consumers and the Creator.

Sharia marketing theory strictly prohibits elements of *gharar* (fraud/uncertainty) regarding product quality and quantity. Research findings indicate that Cafe Utton IDN transparently lists cup size options (*regular* and *large*) alongside their flavor descriptions. Product visualizations presented on social media or menu boards are made precisely identical to the actual products served by baristas. If any raw material stock is out of stock, cashier staff

honestly inform customers before transactions are processed, protecting consumer rights from *tadlis* (deception) practices (Rahayu, 2024; Risa et al., 2023).

In theoretical review, price is the value that must be paid by consumers, where Islam emphasizes that pricing must be grounded in the principles of justice (*'adl*) and mutual consent (*an-taradhin*) without exploitation (Sumarsid & Paryanti, 2022). The application of uniform pricing across all five active outlets of Cafe Utton IDN in Bone Regency (ranging from tens to twenty thousand rupiahs) is calculated based on rational *Food Cost* calculations. Management is proven to refuse taking excessive profit margins (*ghabn fahish*). This pricing is considered fair as it matches the purchasing power of the Bone Regency community, which is dominated by students and young workers, where the transaction value matches product quality and facility comfort obtained by consumers.

Islamic business ethics theory prohibits price manipulation such as *ikhtikar* (hoarding) as well as unjust *tas'ir* (price fixing) (Mutiarra et al., 2024). Cafe Utton IDN implements full transparency by using a computerized Point of Sales (POS) system. Prices listed on menu boards are absolute prices without hidden fees or sudden cashier taxes, proven by the automatic issuance of physical printed receipts to customers post-transaction.

The literature review asserts that distribution channel functions are important to serve consumers on time and on target. Within Islamic ethics frameworks, business premise operations must not cause harm (*dharar*), but must manifest public benefit (*maslahah*) (Jatmiko & Jatmiko, 2020). The location selection across 5 active outlets of Cafe UTTON IDN in Bone Regency always considers environmental impacts. Locations are chosen by providing adequate parking areas to prevent public road congestion that could disturb public rights. Furthermore, coffee processing waste and organic materials are managed through simple filtration installations to prevent contaminating neighboring residents' water drainage.

Regarding internal layout design, Cafe UTTON IDN adopts an *open space* concept (open and bright) to avoid dim room corners potentially triggering behavior violating moral norms (*khalivat*). Worship supporting facilities such as clean prayer rooms (*musala*) and ablution areas are also provided, giving positive moral freedom (*free will*) for consumers to perform prayers on time amid their social or hanging-out activities.

Based on theory in the literature review, promotion is a communication technique to build awareness, persuade, and inform product existence (Martowinangun et al., 2019). However, Islam strictly forbids promotions containing visual manipulation, false oaths, or exaggerated claims. Digital promotions run by Cafe UTTON IDN on Instagram and TikTok focus on delivering product advantages objectively and informatively. Management strictly avoids promotions featuring tricky discount claims or hiding complex terms and conditions. Promotional mechanisms are openly explained in social media captions. Promotional partnerships with local Bone influencers comply with internal ethical boundaries, such as the obligation to wear modest clothing and provide honest reviews. Additionally, live music entertainment activities at outlets are paused periodically when the call to prayer (*adhan*) echoes as a form of respect toward religious values and local community culture.

Analysis of Challenges and Solutions for Sustainable Marketing Strategies

As a franchise-based business, financial pressures exist regarding turnover target achievements from central management and operational rental costs, especially during raw material price spikes (*high food cost*) or low visitor seasons (*low season*). Islamic Business Ethics theory prohibits resolving financial problems through *muamalah* fraud (such as reducing portion sizes or replacing raw materials with uncertified alternatives) (Mutiarra et al., 2024). Cafe UTTON IDN chooses solutions based on Responsibility and Equilibrium axioms through internal efficiency (*strict waste control*), optimizing *First In First Out* (FIFO) inventory management, and intensifying value-meal promotions to drive sales volume without compromising consumer rights.

The proliferation of coffee shop business competition in Bone Regency triggers some competitors to use unrestricted marketing strategies without religious ethical boundaries, such as market-damaging price wars or uncontrolled night entertainment. Referring to sharia marketing theory viewing competitors not as enemies to be eliminated but as partners in goodness, Cafe UTTON IDN applies the principle of *fastabiqul khairat* (competing in goodness). The cafe does not respond by blindly adopting unethical methods, but focuses on service differentiation, location cleanliness, flavor variant uniqueness, and the consistency of a comfortable, inclusive room concept.

High employee turnover rates in the cafe industry (mostly part-time students) cause inconsistent understanding and background mindsets of employees toward Islamic business ethics values (Hemaswiran & Prasetyan, 2025). Based on the 7P theory adding *People* (HR) and *Process* pillars as service quality perception keys, Cafe UTTON IDN overcomes this obstacle through regular 15-minute spiritual briefings before outlet operations begin. Briefings are utilized to internalize values of honesty, *Ihsan* service (friendly, polite, and sincere), and maintain transaction trustworthiness across all staff.

6. Conclusion

Based on the analysis of franchise marketing strategies and their alignment with Islamic business ethics at Cafe Utton IDN in Bone Regency, the implementation of the 4P marketing mix successfully integrates sharia values into daily commercial operations. The product strategy ensures absolute purity and quality through certified halal raw materials and transparent information, avoiding any form of deception (*tadlis*). The pricing strategy adheres to justice (*'adl*) and mutual consent (*an-taradhin*) via rational cost calculations and computerized systems, while the place and distribution strategy prioritizes public benefit (*maslahah*) by minimizing environmental impacts and providing ethical facilities. Furthermore, the promotion strategy relies on objective digital marketing and respects local religious values, such as pausing activities during the call to prayer (*adhan*).

To sustain these practices, Cafe Utton IDN effectively resolves internal and external operational challenges through Islamic ethical frameworks. Financial pressures and market

competition are managed not through unethical shortcuts or destructive price wars, but via internal efficiency, blessing-oriented (*barakah*) practices, and healthy competition based on *fastabiqul khairat* (competing in goodness). Additionally, human resource inconsistencies caused by high employee turnover are successfully mitigated through regular daily briefings that reinforce moral integrity, sincerity (*ihsan*), and trustworthiness (*amanah*).

Author Contributions

Adrianto contributed to the conceptualization of the study, methodology, data collection, data analysis, and the preparation of the original draft. Rina Novianty contributed to research supervision, validation of the research content, and the review and editing of all chapters from Chapter I to Chapter V. Fitriani contributed to the review and validation of writing guidelines, formatting standards, and structural consistency. All authors have read, reviewed, and approved the final version of the manuscript and agree to be accountable for the content of the study.

Conflict of Interest Statement

The authors declare that there is no conflict of interest regarding the publication of this article. The authors declare that there are no financial, professional, or commercial conflicts of interest including any affiliations or relations with Cafe Utton IDN or related business entities. That could have influenced the conduct of the research, the analysis of the data, the preparation of the manuscript, or the decision to publish this article

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