

# The Burning Money Phenomenon of “Batik Kampus” MSMEs in Pekalongan City by Sharia Marketing Perspective

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## Abstract

*In this digitalization era, there is a trend of burning money by e-commerce and has a positive impact on MSME business actors to attract many customers, but also creates unhealthy business competition. “Batik Kampus” is the name of the MSME batik located on Jl. Pelita III Rt. 03 Rw. 09 Jenggot of Pekalongan City and burn money by giving low prices, discounts, cashback and give away, also endorse several top artists. Seeing that the majority of Pekalongan people are Muslim, it is necessary to analyze the phenomenon of burning money for MEMS of Batik Kampus Pekalongan City in the perspective of sharia marketing. This study aims to describe the pattern of burning money, the impact of burning money on sales and analyzing the burning money in the perspective of sharia marketing in “Batik Kampus” Pekalongan city. This study uses a phenomenological approach. This type of research is qualitative. Data collection through interviews, observation and documentation. Data validity using triangulation. Data analysis through data reduction, data presentation, and drawing conclusions. The results of the research are (1) Batik Kampus burns money with a pattern depending on how long it takes to attract customers, (2) Burning money “Batik Kampus” contributes to sales, namely increasing sales traffic, (3) The practice of burning MSME money “Batik Kampus” “Some are suitable and some are not in accordance with the principles of the Islamic sharia marketing mix and marketers of “Batik Kampus” are in accordance with the characteristics of sharia marketers.*

**Keywords:** Sharia Marketing, Burning Money, MSME of Batik, Batik Kampus.

## 1. Introduction

Burning money (Cash burn) occurs when production costs are more than the income. Burning money related to marketing activities. For initial financing, companies that burn money usually have large funds or accept angel investors who inject funds without much regulation (Cinta Cici, 2021, P. 587). The financial concept of burning money is familiar to startup companies (Yuni Yulianti et., al, 2021, P. 506). According to Harianto Gunawan (Director of Enterprise Payment, Ovo), burning money is the right way to stimulate public confidence in using digital wallets compared to a bank that builds trust over the years (Siti Julianingsih, 2020).

Startup companies burn money by offering benefits to consumers such as discounts, cashback, free shipping, flash sales, other promos that aim to get as many customers as possible. This phenomenon of burning money was reinforced

by Santi Permatasari in his research in 2020 which stated that old (conventional) marketing patterns needed to be modified. They have to burn money, which in essence is willing to lose a lot of profit rather than losing a lot of customers (Santi Permatasari, 2020, P. 292). If the offers provided by a company decrease, customers will easily switch to other companies that offer more promotional offers (Yuni Yulianti et., al, 2021, P. 505). Karaniya Dharmasaputra as the president director of Ovo (a startup company that burns money) stated that the strategy of burning money has a positive impact on consumers and sellers, including micro, small and medium enterprises (MSMEs). According to research by the Center of Reform on Economics (CORE) Indonesia, 75% of MSMEs believe that the strategy of burning money is very effective in increasing their daily transactions (Desy Setyowati, 2021).

The use of technology in the field of business is called online business. Online business marketing or digital marketing according to Philip and Keller is the science and art of choosing target markets, reaching and retaining customers by conveying messages through online, focused and integrated communication activities to meet specific customer needs (Dave Chaffey, 2002, P.14). The concept of digital marketing is not just moving marketing from conventional to digital. However, you must be aware of the concept of digital marketing for consumer convenience (convenience, product quality, competitive prices, friendly service) (Santy Permata Sari, 2020, P. 293). What is considered in the conventional marketing concept is how to make existing products known by the market and accepted (increasing creativity). So that, the target market is interested and buys (Nur Asnawi and Muhammad Asnan Nawawi, 2017, P. 2). The aim of conventional marketing is to increase sales volume as much as possible to obtain maximum profit. From the existence of digital marketing activities that have been running so far, it has had negative impacts including damage to market morale such as market monopoly, fraud in sales transactions, inappropriate sizes and details of goods, dishonest promotions, unfair price competition and others (Hendy Mustiko Aji, 2019).

The marketing mix in Nawari, Lina, Auliya Ulfa's research in 2020 is a concept developed by McCarthy as a means of applying various techniques (product, price, location, promotion) to measure how well a company carries out its marketing concept in increasing profits (Nawari et al., al, 2020, P. 178). The sharia marketing mix is carried out to serve as a guideline for online entrepreneurs with the aim of minimizing damage to market morale, especially in the practice of conventional marketing strategies with the term "burning money". Islamic marketing mix is a marketing mix that is carried out according to sharia principles, while sharia marketing according to Kertajaya and Sula consists of 4 characteristics that are used as guidelines by marketers, namely *Rabbaniyah*, *Akhlakiyah*, *Waqi'iyah*, *Al-insaniyyah* (Nurul Huda Khamim et., al, 2017, P. 52-55). A good Muslim entrepreneur and marketer must have a goal not only of worldly profits, but also the goal of happiness in the afterlife (Nurul Huda Khamim et., al, 2017, P. 44).

When the Covid-19 entered Indonesia, the development of offline business was declining. MSMEs are the most affected by the Covid-19. On the other hand, the development of online business is increasingly recognized. Even though the characteristics of MSMEs are businesses that use simple technology and have limited capital (Arini T. Soemohadiwidjojo, 2018, P. 11), to maintain their business existence, MSMEs must carry out the right marketing strategy. Burning money by Batik SMEs is similar to what startup companies do. "Batik Kampus" MSMEs burn money by slashing selling prices, giving discounts, cashback, give away and endors or promotions that incur fantastic costs. The phenomenon of burning money is carried out continuously. Due to a turnover decrease during Covid-19 entering Indonesia and the weak purchasing power of society as a whole. So, to introduce "Batik Kampus" products, develop online shops and to attract as many customers as possible, Batik MSMEs entrepreneurs are willing to burn money.

According to data from the Office of Cooperatives and SMEs in Pekalongan City, there are 43,000 people in Pekalongan City who are made up of the batik industry and work in the industrial sector which produces many product innovations. According to BPS data, in 2013 batik production in the district and city of Pekalongan and Batang district was recorded at 70% controlling batik producers throughout Central Java. According to information from the Pekalongan City Industry, Trade and Cooperative Office, the batik industry in Pekalongan city controls 70% of the national batik market (Pekalongan Batik Sheet Resistance, 2019, P. 51). The Batik of Pekalongan is very loved batik and attracts the attention of the Pekalongan people. Pekalongan has the Pekalongan Batik Lovers Community (PPBP) which was founded in 1972 and the Pekalongan Business Group (OPEK) was founded on December 29, 2005. Pekalongan also has a batik museum which was opened on July 12, 2006 by Susilo Bambang Yudhoyono. On October 2, 2009 Pekalongan batik was named an intangible cultural heritage "*Intangible Cultural Heritage*" by UNESCO in Doha - Qottar. (Devita Retno, 2019).

Based on the phenomenon research and above background, the researcher is interested in describing the burning money phenomenon by adding marketing analysis in a sharia marketing perspective as was done by Yuni Yulianti et al in 2021, namely burning money in e-commerce which is analyzed according to sharia marketing (Yuni Yulianti et.,al , 2021, P. 507). This research was conducted at "Batik Kampus" MSMEs in Pekalongan city. Therefore, this study seeks to answer the problem of how the burning money pattern and the impact of burning money phenomenon on the sales of "Batik Kampus" MSMEs in Pekalongan city, and how to analyze burning money of "Batik Kampus" MSMEs in Pekalongan city by the sharia marketing perspective.

## **2. Theoretical Framework**

Burning money is a condition where a company spends a lot of money or even loses money to develop its business to get many customers (Yuni Yulianti et., al, 2021, P. 505-506). The purpose of burning money is to introduce products for buyers and develop store performance and increase buyer confidence. The

concept of burning money occurs when expenses exceed income. According to the UI professor, it is clear to burn money in the digital business world, because digital companies need to find lots of customers as part of their strategy (Yuni Yulianti et., al, 2021, P. 506). By burning money, it can provide benefits and convenience for customers, such as providing free shipping, giving cash back, discounting purchases with shop vouchers and others.

Currently, the burning money strategy is trending among e-commerce business competition. As an example of the burning money process carried out by the marketplace "Shopee" on August 17, 2020, Shopee's goal is to burn money to launch a payment method called ShopeePay. ShopeePay has been around since 2018, but in 2020 with the Covid-19, Shopee is aggressively burning money by providing benefits to consumers such as providing free shipping, flash sale events, discounts, purchase vouchers and cashback (Yuni Yulianti et., al , 2021, P. 507).

Marketing is the process of producing, communicating and offering value or price for goods to buyers, clients, partners and society at large. According to Philip Kotler, marketing is fulfilling human needs and desires realized by potential exchanges and working with target markets (Novy Aditya Sari, 2015, P. 15). The World Marketing Association by Hermawan Kertajaya states that marketing is a function that companies perform by creating value, communicating, exchanging with customers and retaining customers. This function is in the marketing mix (product, price, promotion and place) Nurul Huda et., al, 2017, P. 45). Marketing programs include marketing activities that can affect product demand, such as changing prices, making special promotions, creative advertising campaigns, choosing distribution channels, and so on (Dimas Hendika Wibowo et., al, 2015, P. 59-66).

In conventional marketing, what is considered is how to make existing products known by the market and accepted (increasing creativity). So that, the target market is interested and can make purchasing decisions (Nur Asnawi and Muhammad Asnan Asnawi, 2017, P.2). The conventional marketing consequence is to increase sales volume as much as possible for maximum profit (Hendy Mustiko Aji, 2019). In conventional marketing, what is used as a tool for implementing strategy is the marketing mix, namely product, price, place or distribution and promotion (Nurul Huda et., al, 2017, P. 16). Products are ideas, goods/services that are made to meet customer needs. The product must describe in detail the type of material, size, product advantages, price, product purchasing tutorial and a product attractiveness. Price is the amount of money billed by producers or sellers to consumers to pay for products or services. Place or distribution is the activity of delivering the company's products to customers. Promotion is information aimed at consumers about a particular product or brand. Promotion is very important and must be done proactively to attract customers.

According to Bukhari Alma and Donni Juni Priansa, shari'ah marketing is a strategic business in which all the creation, offering, or process of changing value to its stakeholders, there must not be anything that conflicts with the contract or the Islamic muamalah principles (Alquran and Hadith) (Bukhari Alma and Donni Juni Priansa, 2005, P. 340). All forms of marketing are permitted as long as they are guaranteed and the business processes do not violate Islamic

muamalah principles. According to Ismanto, sharia marketing principles include the principle of unity (*tauhid*), the principle of permissibility (*ibahah*), the principle of justice (*al'adl*), the principle of free will (*al-hurriyah*), the principle of responsibility, the principle of truth and honesty, the principle of willingness (*ar-ridha*) and the principle of expediency, the principle of the prohibition of usury (Idris Prakkasi, 2020, P. 11-20). Sharia marketing is oriented not only to achieving company profits, but also to balancing the pace of shareholder business in accordance with sharia principles and *maqasid sharia*, namely to protect religion, soul, lineage, property and mind.

According to Kertajaya and Sula, there are 4 sharia marketing characteristics which are used as guidelines for marketers, namely: 1) *Rabbaniyah* means that marketers believe that Allah SWT is always near and watching over us, 2) *Akhlakiyah* means that sharia marketing puts forward moral values and ethics that are also taught by all religions, 3) *waqi'iyah* means a marketing concept that is flexible, not rigid, and slang but still professional by prioritizing religious values. 4) *al-insaniyyah* means that Islamic Sharia is humane in nature, does not discriminate against ethnicity, race and status or people who are not greedy by being able to do anything to get as much profit as possible (Hermawan Kertajaya and Muhammad Syakir Sula, 2006, P.28 -38).

Sharia marketing, whether related to product, price, place or distribution, must have benefits, be offered, written or communicated in detail, and must provide convenience to prospective buyers in the process of purchasing goods. The products sold are halal products and are controlled and can be handed over to the buyer. In determining prices, according to Ibn Taimiyah, the determination of prices that are unlawful is *Tas'ir* (price fixing by the government) which causes harm to society in general (Sabni Hartanto, 2021, P. 29). Distribution companies need to prioritize locations that are in accordance with the target market to be effective and efficient (Nurul Huda et., al, 2017, P. 67). Promotions should not generate high imagination which can lead to disappointment and a deterrent effect on customers. The four components must be honest and fair, and not hide the imperfections of the product offered.

For entrepreneurs such as MSMEs, marketing is the main activity in maintaining business continuity and in the process of achieving the desired profit. According to Indonesia Law no. 9 of 1995, Small and Micro Enterprises are economic activities of the common people carried out by individuals or single business entities with the aim of producing goods/services with a maximum net worth of Rp1 million and an estimated turnover of Rp. 1 billion. Medium business is an individual or company economic activity that aims to produce goods/services to be traded. The total assets of the industrial sector reached Rp. 5 billion and the annual turnover of the non-industrial sector was less than Rp 50 billion to Rp. 1 billion (Efi Eka Wanty, 2006, P. 10).

The batik industry is a strategic industry and most of the batik SMEs come from the Java region. The word "Batik" itself comes from the language Javanese from the word "amba" means wide (cloth) and the word "nithik" means to make a point. If combined into the word "ambathik" then it develops into "Bathik" which means the dots are connected to form certain patterns and images

on a wide and wide cloth (Ari Welianto, 2020). According to the manufacturing process, the various types of batik include written batik, stamped batik, written batik a combination of stamped batik, printed batik and screen printing batik (Knowing the Types of Batik and Their Manufacturing Process, 2021). Meanwhile, according to the manufacturing trend, there are 2 batik types, namely traditional batik and modern batik (Edelwais Lararenjana, 2020).

### **3. Methods**

This research is a field research because primary data is extracted and obtained directly from respondents in the field (Crump, 2020). The meaning of the field in this case is related to the burning money phenomenon carried out by "Batik Kampus" MSMEs in Pekalongan city. In addition, this study also intends to find out how the pattern of burning money and its impact on "Batik Kampus" MSMEs sales, as well as proving whether the burning money "Batik Kampus" in Pekalongan city is in accordance with sharia marketing or not, seeing the number of frauds that occur as a result of purchasing goods or services via the internet (online). The phenomenological approach is used in this study. The phenomenological approach focuses on human life experience (sociology) (Rukhin, 2021, P. 38). The phenomenological approach is intended to get a new concept or new strategy in marketing at online stores and at the same time reminds the importance of paying attention to sharia marketing to get lots of customers, create customer loyalty, customer satisfaction and sales volume. So that, there are no consumers who are harmed and become an obstacle to online shopping.

The research location is on Jl. Pelita III Rt. 03 Rw. 09 Jenggot of Pekalongan City. Determining the location of this research is based on consideration of the researchers experience who have been resellers or consumers (users) of Batik Kampus products. Researchers also observed the development of campus batik from 2018 (including when there was a decrease in turnover and the phenomenon of burning money) until 2022 in order to obtain actual data.

Sources and data collection techniques in this study through interviews, observation, and documentation. The type of interview conducted was semi-structured, allowing the researcher to ask new questions that emerged in the field. Observations were made by participatory observation. The validity and credibility of the data is done through internal and external validity. Internal validity is done by triangulation. Meanwhile, external validity or extrapolation is comparing the researcher's findings (both initial and final findings) with the results of other previous studies. Data analysis is processed through three stages namely reduction, display and draw conclusions. And the data were analyzed using deductive thinking methods.

### **4. Results and Discussion**

#### *Profile and History of Batik Kampus*

Batik Kampus is an offline store and has developed into an online store. Founded by Mohammad Abdul Ghoni. He was born in Pekalongan on May 12, 1989. Located of Batik Kampus is on Jl. Pelita III Rt. 03 Rw. 09 Jenggot, South

Pekalongan. Batik Kampus is an MSME that produces and sells batik clothing products.

In 2010, Abdul Ghoni became a student of the State Islamic Institute (STAIN) of Pekalongan in Arabic language study program. In 2012, Ghoni traded by going to the Klewer Solo market every Monday and Thursday. He offers his wares in personal selling. In 2015, Ghoni met a new customer at the Klewer market, Solo, who was shopping for his batik, especially shirts and hems. Learning from the buyer earlier, Ghoni studied online by BBM (Black Berry Massage) and Facebook. Then Ghoni had a new idea to expand his business by opening an online store and having outlets around the State Islamic Institute (STAIN) of Pekalongan. From there, the idea emerged with the name "Batik Kampus" which is located at the Walisongo Mosque T-junction. Batik Kampus was established on September 7, 2015.

Mohammad Abdul Ghoni started an online business by taking photos of products to advertise or promote to buyers or resellers who both use Black Berry (BBM) and Facebook. At that time, he carried out a promotional strategy by asking his friends to use his product for a photo on his parents' porch. From the photo, the products of Batik Kampus can be used as profiles and advertised on Black Berry (BBM) and Facebook by resellers of Batik Kampus.

Over time, batik Kampus grew and opened another shop in the Banjarsari market, one of the batik shopping centers in Pekalongan city. However, on 2018, the Banjarsari market caught fire. From there, the offline store of Batik Kampus in Banjarsari experienced a loss, on the other hand, the online store of Batik kampus is increasingly recognized. With WhatsApp and telegram media, the online shop for Batik Kampus is even easier to find, although in the end, the location of Batik Kampus was centered on Jl. Pelita III Rt. 03 Rw. 09 Jenggot, Pekalongan Selatan. From the media, there is an access link and share of the store location. The Batik Kampus products include shirts, hems, blouses, family uniforms, couple kebayas, robes, tunics and outerwear.

In early 2020, the Covid-19 entered Indonesian. In order to break the chain of transmission of Covid-19, businesses and consumers are starting to use online media a lot to meet their needs. At the time, people's purchasing power was weak. Batik Kampus thinks hard about how its products can still be sold. Through the media Instagram, Tiktok Shop and Shopee, Lazada, WA and Telegram, Batik Kampus conducts product discount promos, sells low prices, give away and then endorses several Indonesian artists. This endorsement strategy can reach the wider community and succeed in getting followers and attracting a lot of consumer interest. Based on the research results, the findings of this study have also been presented by several other researchers including Dewi Jayanti Mandasari et al (2019), Yuni Yulianti (2019), Khusnul Hidayah (2020), Dini Sentya Ningrum et al (2022), Muhamad Masrur and Agus Arwani, Alfi Amalia et al (2019), Agung Prasetyo et al (2021), Wahyu Pramana (2022) and M. Topan Bastari (2021). Based on some of the results of previous studies, the majority of authors used conventional marketing mix analysis, not the Islamic marketing mix, and the phenomenon of burning money in question is the phenomenon of burning money in general that occurs in e-commerce, not in batik MSMEs.

### *The Pattern of Burning Money for Batik Kampus MSMEs in Pekalongan City*

Burning money is one part of the marketing strategy, namely companies are willing to reduce profits and pay large costs for promotion. Burn MSME Batik Kampus money by setting low prices, purchasing discounts, cashback, give away and endorsements which will be described as follows:

#### *1) Low Price*

Price is a component that directly affects the company's profit. In 2020, batik Kampus is burning money in terms of price by using the Break Event Point (BEP) strategy (Rachel Tangerang et., al, 2018, P. 375). However, batik Kampus lowered its price below competitors' prices when there was a price war in the marketplace and many products were similar with the product of batik Kampus (Interview, Abdul Ghoni Batik Kampus).

This pattern of burning money at low prices cannot be timed. The duration depends on the ability and needs of batik Kampus to carry out this strategy. According to Abdul Ghoni, this has to be done for novice players (for new online stores) and because many competitors commit fraud such as low prices, product counterfeiting, lowering product quality, taking pictures/photos and videos from other stores, falsifying testimonials and other forms of fraud and Other cheats.

Example:

To produce 3pcs hem need 2 pcs of 2 meter cloth (kain). 2 cloth x@ Rp. 40.000 + Rp. 21.000 (cost of sewing 3 pcs hem) = Rp. 101.000 (3 pieces of hem).

So, The production cost of 1 hem is Rp. 101.000:3 = Rp. 34.000.

Finally, 1 pcs of batik hem is Rp. 34.000 + Rp. 500 (plastic) = Rp. 34.500.

Total Productions of week are 1.000 pcs x 4 weeks= 4.000 pcs/month of hem.

Total production costs = Rp. 34.500 x 4.000pcs = Rp. 138.000.000/month

- Net income (per month) = (gross income) – (cost of goods sold)  
= (gross income) – (price of cloth + cost of sewing + cost of product photos).  
= (Rp. 35.000 x 4.000) – (Rp. 117.000.000 + Rp. 28.000.000 + Rp. 800.000)  
= (Rp. 140.000.000)- (Rp. 145.800.000)  
= Rp. -5.800.000/month.

From the above calculation, it can be concluded that selling products at low prices, actually batik Kampus SMEs get a loss of Rp. 5.800.000 per month.

#### *2) Discounts*

Discounts are price reductions given to buyers when purchasing goods or services. The discounts of batik Kampus provided by Shopee and Lazada are free shipping discounts, start sellers and Big Sale discounts (1.1, to 12.12). Batik Kampus follows the discount rules offered by that two marketplaces and this requires sacrifice in achieving turnover such as sellers having at least 50 sales and serving 25 buyers with different addresses a day. Batik Kampus also allocates funds for advertising promotion costs at Shopee and Lazada of around Rp. 15.000,000 per year. Discounts by telegram are given to consumers or resellers of batik Kampus when there is a big sale, event with a discount of Rp. 5.000-Rp.

10,000 from the usual price. The discount strategy has been carried out by batik Kampus since doing online business until now.

### 3) *Cash Back*

Usually cashback is not given in the form of direct cash returns, but stores offer cashback that can be used for subsequent purchases at the same online store in the form of a percentage. On Shopee and Lazada, Batik Kampus accounts provides cashback following the rules made by Shopee and Lazada. On Telegram, Instagram and WhatsApp by providing cash returns if within a month it shows a minimum purchase amount of Rp. 5.,000.000 will give cashback of Rp. 1% from the total purchase amount for a month.

Example:

Dwi Lina buys shirts and blouses of batik Kampus. The notes are collected for a month is Rp. 50.000.000 and submitted to the batik Kampus customer service. So, Dwi Lina will get a cashback of  $Rp. 50.000.000 \times 1\% = Rp. 500,000$  (Interview, Dwi Lina consumer).

The cashback is valid for all consumers or batik Kampus resellers who reach the monthly turnover target and submit a purchase receipt. If the total is more than Rp. 50.000.000 then the cashback is just multiplied by 1%. Promotion by giving cashback is still carried out by batik Kampus from the inception of the online shop until now.

### 4) *Giveaways.*

Giveaway is an activity to distribute prizes with several conditions. Every participant who takes part in the giveaway must fulfill the terms and conditions of play set by Batik Kampus, such as sharing a post or following an embedded Instagram account, up to making certain challenges or games. The rules of the game ever made by batik Kampus are follow Instagram (@batikkampus, @homestorepekalongan, @mohammad\_abdul\_ghoni), as well as spam likes & comments as much as possible and tag at least 5 friends in each spam.

This giveaway is held at certain times such as before Idul Fitri, Kartini's Day, Valentine's Day, before Christmas and New Year and so on. The giveaway given by Batik Kampus provides Rp. 1.000.000 – Rp.2.000.000. The giveaway has been carried out since the beginning of batik Kampus having an Instagram account until now.

### 5) *Endorsements.*

Endorsement is a marketing communication strategy by employing public figures such as artists, fashion bloggers, fashion stylists and even athletics to promote products and to support and support the interest of prospective buyers to purchase products (Danang, 2018, P. 2).

Batik Kampus has endorsed many Indonesian artists. This strategy is part of a large-scale promotion (burning money) because the costs are fantastic, considering that the capabilities of MSME capital and management are very limited. Batik Kampus endorses at certain times, for example two months before Ramadan, before Christmas, before the New Year, before the anniversary of independence, before the commemoration of Kartini's day, before the

commemoration of National Batik Day, and ahead of big sale promos such as 1.1, 2.2, 3.3 to 10.10, 1.1 and 12.12

### ***The Impact of the Money Burning Phenomenon on Sales (Offline and Online) of Batik Kampus MSMEs in Pekalongan City***

Burning money is a marketing strategy to analyze market potential and increase sales of the products/services offered. Sales is the most important function in marketing, because it is the backbone of activities to reach the target market. The sales function is also a source of income needed to cover expenses needed to generate profits (Ahmad Saifudin, 2021, P. 70).

Batik Kampus MSMEs by carrying out this money-burning strategy gradually feel a positive impact, including increasing sales traffic, increasing sales turnover, increasing sales profits, attracting investors and others (Interview, Abdul Ghoni Batik Kampus).

### ***Analysis of Burning Money of Batik Kampus MSMEs in Pekalongan City by the Sharia Marketing perspective***

The application of sharia marketing will refer to the basic concept of fiqh rules (buying and selling) is :

الأصل في المعاملة الإباحة إلا أن يدل دليل في تحريمها

The Meaning: *Basically all forms of muamalah may be carried out unless there is an argument that forbids it.* (Hermawan Kerta Jaya and Syakir Sula, 2006, P. 175).

Analysis of burning money of Batik Kampus in the sharia marketing perspective based on the sharia marketing mix, From The product of batik Kampus always maintains quality and always innovates. Batik Kampus never steals and markets products with photos from other stores, does not provide fake products that do not match what is offered. In this case, the products of batik Kampus are not entirely in accordance with Islamic law, because there are still women's clothing whose function is not to cover the genitals. However, batik Kampus promotes with photos and videos wearing inner and hijab for Muslim women who wants to wear them such as dresses, outer, cardigans, blazers, vests. If there is a defective product or the wrong size is caused by batik Kampus, it may be exchanged within 24 hours by coming directly to the outlet of batik Kampus. If it's online, you can apply for a refund (at Shopee and Lazada). By price, The products of Batik Kampus are not in accordance with the sharia marketing mix. Even, these price changes are still accompanied by quality and the aim or damage the market, it is not justified to set prices below market prices. By place or distribution, batik Kampus is in accordance with the sharia marketing principles are honesty, trustworthiness and prioritizing places that are in accordance with the target market. So that, they become effective and efficient. Distribution product of

batik Kampus through marketplaces and social media are widely used by many people. By promotion, the Batik Kampus carries out a money-burning strategy by providing discounts, cashback, holding give aways and endorsing several artists. Batik Kampus does not promote anything that generates high imagination, discredit other store products, promote imitation or counterfeit products, promote by riswah (Suap) marketers promote by buying fake followers, promote by taking photos and videos of other people's products and not promoting goods on other people's social media posts.

Analysis of burning money of Batik Kampus in the sharia marketing perspective based on the characteristics of Islamic marketing, namely the *theistic* character (*rabbaniyyah*) that batik Kampus marketers don't do marketing by cheating, making promises, corruption, not bribing marketers or endorsers to exaggerate their products and disrepute other store products. Return money if there is overpayment by consumer. The *akhlaqiyyah* character is shown by marketers for their good attitude to all employees and not only teaches honesty or discipline at work, but also rewards the best employees. The marketer of Batik Kampus is good people to all partners, consumers and resellers. The realistic character (*al-waqi'iyah*), marketer of Batik Kampus is shown by acting fairly and professionally to all employees, partners and admonishing/reminding with kind and flexible words. In addition to being a good person, neat and polite, he is also a person who is relaxed but firm and responsible. As a marketer, he doesn't want to hide product deficiencies, if there are defects or poor quality (interview, Lia Batik Kampus). The humanistic character (*insaniyyah*), marketer of Batik Kampus is shown by a caring attitude towards others. Marketer of Batik Kampus is willing to distribute clothing or products and is often asked for funds (donators) for the construction of mosques, prayer rooms and Islamic boarding schools. Batik Kampus sponsors independence activities, recitations and others.

## 5. Conclusion

Based on the results of research using observation and interview data collection techniques and then processing the data, it can be concluded that campus batik burns money with an uncertain time pattern, depending on the ability and need for campus batik to carry out this strategy. Batik Kampus now has a significant increase in followers. The money-burning strategy carried out by batik Kampus contributes to sales (offline and online) especially in increasing sales traffic which results in increased turnover and sales profit. Even now, batik Kampus can increase profits by 20% to 50%. Based on the analysis of the sharia marketing mix, burning money carried out by batik Kampus are appropriate and some are not yet in accordance with the sharia marketing mix. The elements of the "place and promotion" mix are in accordance with the sharia marketing mix, while "products and prices" are not in accordance with the sharia marketing mix. There are products of batik Kampus for sale at low prices. This will trigger economic conditions to become inefficient, thus disrupting economic agents in maximizing social welfare and judging from the harm it will cause injustice, harm competitors, social inequality and uneven distribution.

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