

EPISTEMOLOGY OF KHIDMAH IN ISLAMIC MARKETING AND THE IMPACT ON CONSUMER SATISFACTION

Chairunisa^{1*}, Annisah Budiwati²

¹ Islamic Economics, Faculty of Islamic Studies,
Islamic University of Indonesia, Yogyakarta, Indonesia

² Faculty of Islamic Studies, Islamic University of Indonesia,
Yogyakarta, Indonesia

Journal of
Islamic Economics,
Finance,
and Banking

Article history

Received : 13 June 2025

Revised : 15 October 2025

Accepted : 21 November 2025

Vol. 8, No. 2, December 2025,
pp. 139-149, ISSN p:2622-4755
e:2622-4798

Abstract

Introduction: The Concept of Khidmah in Sharia Marketing emphasizes the values of sincere service, honesty, and fairness while ensuring that products remain halal and beneficial. This approach fosters both material and spiritual consumer satisfaction while building long-term harmonious relationships. This article employs descriptive qualitative research methods with descriptive procedures and techniques, focusing on data sources from literature, particularly relevant references to the object of study. The findings of this study indicate that the concept of Khidmah in Islamic marketing plays a crucial role in establishing harmonious relationships between business practitioners and consumers. Sincere, responsive, and ethical services not only enhance consumer satisfaction and loyalty but also create blessings and long-term benefits, positioning Islamic marketing as a sustainable solution for business success and societal well-being.

Purpose: This article aims to explore the concept of Khidmah in Islamic marketing and its impact on consumer satisfaction, emphasizing the values of sincere service, honesty, and fairness in business practices.

Methodology: This research adopts a descriptive qualitative approach, with data collection sourced from literature and descriptive analysis to understand the relationship between the concept of Khidmah and consumer satisfaction.

Findings: The findings of this study indicate that the application of the concept of Khidmah in Islamic marketing plays a significant role in building harmonious relationships between business practitioners and consumers. This not only enhances consumer satisfaction and loyalty but also creates blessings and long-term benefits for all parties involved.

Paper Type: Research Article

Keywords: Khidmah; Islamic Marketing; Consumer Satisfaction; Sincere Service; Honesty; Fairness.



Kampus 4
Universitas Ahmad Dahlan
Jl. Ringroad Selatan, Tamanan
Banguntapan, Bantul
Yogyakarta 55191
e-mail : ihtifaz@uad.ac.id

INTRODUCTION

Marketing needs to be carried out with full effort to ensure that consumer needs and desires are met optimally. Professional marketing management is a necessity in the business world (Hamdan et al., 2022). Marketing plays a crucial role in business as it aims to satisfy consumer needs and desires by providing products or services that align with their expectations. Without an effective marketing strategy, companies will struggle to reach their target market, increase sales, and build lasting relationships with consumers. In conventional marketing, the main focus is often on achieving financial profits without considering ethical values or the long-term social impact on consumers (Fadilah, 2020). This can create a gap between what the company promises and the reality consumers experience, potentially leading to dissatisfaction or regret. Therefore, a more holistic marketing approach is needed—one that not only considers business aspects but also upholds moral and ethical values that can sustain the relationship between the company and consumers.

Islam views marketing as an important part of business strategy, involving the process of creating, offering, and transforming value from an initiator to stakeholders (Hamdan et al., 2022). Marketing activities must be based on Sharia principles and the spirit of worship to the Almighty Creator, with the goal of achieving collective welfare, rather than serving the interests of individuals or specific groups. Islamic marketing emerges as an alternative that upholds Sharia principles, prioritizing honesty, transparency, justice, and social responsibility (Yudityawati & Fitriyah, 2022). Islamic marketing is not solely focused on material profit but also takes into account the aspects of blessing and benefit for humanity. From an Islamic marketing perspective, every transaction must be conducted in accordance with Islamic law, which includes ensuring the halal status of products and fairness in the buying and selling process. This requires companies to not only offer quality products but also to ensure that these products are halal, beneficial, and do not harm consumers in any way, either physically or spiritually (Yudityawati & Fitriyah, 2022). In other words, Islamic marketing places consumer interests as a priority, aiming for collective welfare, both materially and spiritually.

Consumer satisfaction in Islamic marketing carries a broader meaning compared to conventional marketing concepts. Consumer satisfaction in Islamic marketing is not only measured in terms of product or service quality but also by how well a company fulfills the rights of consumers in accordance with the principles of justice in Islam (Sumadi et al., 2021). In Islamic marketing, every transaction is conducted with transparency and honesty, where companies are responsible for guaranteeing the quality and benefits of the products sold. This also includes fulfilling consumers' rights to receive clear and truthful

information about the products they purchase, as well as providing good after-sales service (Drajat et al., 2021). For example, companies implementing Islamic marketing not only offer quality products but also ensure that the products are halal and do not harm consumers, either physically or morally. Therefore, companies that apply Islamic marketing will always strive to provide balanced satisfaction between material and spiritual values for their consumers.

One of the most important concepts in Islamic marketing is *Khidmah*, which means offering sincere and heartfelt service to consumers. In this context, *Khidmah* is not just about physical service or buying and selling transactions, but includes all attitudes and actions that show respect, care, and empathy for consumers' needs (Ihsanillah & Badi'ah, 2024). In Islamic marketing, *Khidmah* becomes one of the pillars that determines how well a company can build a good and lasting relationship with consumers. Through *Khidmah*, a company not only seeks to meet consumer needs but also to treat them with respect and affection. Marketers who prioritize *Khidmah* will strive to provide the best service with sincere intentions, without expecting a return or purely seeking profit (Ihsanillah & Badi'ah, 2024). This attitude will build a more personal and close relationship between the company and the consumer, ultimately resulting in high loyalty from consumers towards the products or services offered.

Islamic marketing, based on the principles of *Khidmah* and Sharia ethics, contributes positively to society as a whole. In Islamic marketing, every transaction and business activity is expected to bring benefits not only to the company and consumers but also to the broader community. By prioritizing honesty, justice, and social responsibility, Islamic marketing can be a solution for sustainable business practices and have a wide positive impact. Companies practicing Islamic marketing do not only focus on achieving short-term profits but also on long-term blessings and benefits for all parties involved. Therefore, Islamic marketing, with its strong concept of *Khidmah*, can become a business model that is not only commercially effective but also has a broader impact on the welfare of humanity.

METHODOLOGY

This article uses a descriptive qualitative research type, with procedures and techniques following the descriptive method. This research is library-based, with most of the data sources derived from literature and focusing on the object of study as the data collection method (Fauzi et al., 2022). This study uses two types of sources, namely primary and secondary sources. The primary data is collected from the main source, which is scientific books that examine the concept of "*Khidmah* in Islamic Marketing and Its Impact on Consumer Satisfaction." Meanwhile, secondary data is obtained from various other sources such as articles,

journals, and relevant literature that support the main topic of discussion. In the data processing process, the author uses an analytical descriptive method, starting with explaining and presenting the data, followed by analyzing the collected data to achieve the research objectives (Tamayo, 2020).

RESULTS AND DISCUSSION

Definition and Concept of Khidmah

Khidmah is known as servant leadership in leadership theory, which refers to a leader who is capable of serving others and is committed to dedicating themselves to them. In Arabic, khidmah comes from the word *خَدَمَ* (khadama), meaning to serve, assist, and be loyal to someone. From an Islamic perspective, a leader is referred to as *khādim al-ummah*, meaning the servant of the community. According to scholars in classical texts, khidmah also refers to devotion to ahl al-'Ilmi, namely al-Mu'allim or teacher. Khidmah reflects loyalty to a teacher or kyai (Ihsanillah & Badi'ah, 2024). In a broader sense, khidmah refers to actions that provide benefit to others, whether through physical acts, kind words, or moral and spiritual support (Ihsanillah & Badi'ah, 2024). In Islam, khidmah is considered a form of worship. The Prophet Muhammad SAW set numerous examples of how a Muslim should serve their family, friends, and even those in need, regardless of their background. This concept also reflects universal values such as generosity, solidarity, and empathy.

The concept of khidmah in the thought of Buya Hamka is one of the fundamental aspects that illustrates how a leader should interact with society. Khidmah, meaning service, is interpreted by Buya Hamka as a trust given by Allah to every leader to lead and serve the people (Susanti et al., 2024). In his view, this trust is not merely a privilege but a significant responsibility that must be carried out with full awareness and sincerity. One of the main pillars of khidmah is justice. Buya Hamka emphasizes that a leader oriented toward service must be able to act justly toward everyone, regardless of their social, economic, or political status. This justice is crucial because unjust service can lead to dissatisfaction and inequality within society. By ensuring that every member of society receives their rights, a leader can build trust and support from the people (Susanti et al., 2024).

Moreover, Buya Hamka also highlights the importance of education as the best form of service to the people. He argued that through education, leaders can make a significant contribution to the welfare of society. Education not only imparts knowledge but also shapes individual character and morality, which in turn strengthens the society as a whole (Naili & Mutrofin, 2024). Role-modeling also plays an essential part in the concept of khidmah. A service-oriented leader must set an example in honesty, simplicity, and hard work. This role-modeling is vital because

a leader who commands without providing a tangible example in serving the people will lose credibility and trust from the society (Susanti et al., 2024). By demonstrating good attitudes and behavior, leaders can inspire and motivate others to do the same.

Islamic Marketing: Principles and Core Values

Vol. 8, No. 2, December 2025,
pp. 139-149, ISSN p:2622-4755
e:2622-4798

Islamic marketing is an approach in the world of marketing that is deeply rooted in the principles and noble values taught in Islam (Nurfikri et al., 2020). This approach places the teachings of the Qur'an and Hadith as the primary foundation for all marketing activities, so that every business activity conducted is not only focused on material or financial gains, but also takes into account ethical, moral, and social responsibility aspects. In the concept of Islamic marketing, business success is not merely measured by the amount of profit or sales targets achieved, but also by how much the business reflects values of honesty, justice, and benefits for the wider community (Fadilah, 2020).

Islamic marketing practices prioritize honest behavior in delivering information about products or services, ensuring that what is offered truly matches reality without any deception or manipulation. Furthermore, this approach requires business actors to act justly in every transaction, whether with consumers, employees, or business partners, so that no party feels harmed. The products or services marketed must also meet halal and thayyib criteria, meaning they must not only comply with Islamic law, but also be good, safe, and beneficial for consumers (Firdaus & Nuzula, 2023). Islamic marketing also emphasizes the importance of social responsibility, where business actors are expected to contribute positively to the well-being of society, such as through social activities, economic empowerment of the community, or involving local communities (Akmala & Ridlwan, 2022). By upholding the values of faith, business actors are reminded to always trust in Allah in every effort made, and to be grateful for the results obtained, whether large or small profits.

In practice, Islamic marketing adheres to the fundamental principles that align with the teachings of the Qur'an and Hadith. These principles form a strong ethical foundation, encourage responsible business behavior, and emphasize benefits for all parties involved (Arifin & Prawiro, 2022). These principles include:

1. Honesty (Shiddiq)

Honesty is the main principle in Islamic marketing. Business actors are required to provide accurate and non-misleading information about the products or services being marketed. Discrepancies between marketing claims and reality are considered forms of deception that are contrary to Islamic teachings. A practical example is providing accurate and transparent product descriptions regarding quality, price, and benefits.

2. Justice (Adil)

Islam emphasizes the importance of justice in all business transactions. No party should be harmed, whether consumers, employees, or business partners. Product prices should be fair, and transactions should be based on mutual consent. A practical example is not exploiting market conditions to raise prices unfairly (gharar) or engaging in monopolistic practices.

3. Halal and Thayyib

Products or services being marketed must meet halal (permissible according to Islamic law) and thayyib (good, high-quality, and beneficial) criteria. Marketing of haram products, such as alcohol, usury, or gambling, is prohibited in Islam. A practical example is ensuring that food ingredients are halal and that the production process follows Islamic standards.

4. Prohibition of Deception (Tadlis)

Deception, whether direct or indirect, is strictly prohibited in Islam. Business actors must avoid any form of manipulation that could harm others. A practical example is not concealing product defects or using misleading advertising strategies.

5. Social Responsibility (Maslahah)

Islamic marketing emphasizes the importance of providing broad benefits to society. The well-being of the community must be one of the primary goals of business. A practical example is involving local communities in the supply chain or setting aside a portion of profits for social activities.

Khidmah in the Context of Islamic Marketing

In Islamic marketing, khidmah is a very essential concept and one of its key characteristics. Islamic marketing views business not only as an economic activity but also as an act of worship. Therefore, every aspect of marketing, including service (khidmah), must be based on the intention of seeking Allah SWT's pleasure and oriented toward benefits, both for individuals and society as a whole. In Islam, the concept of service is inseparable from the primary goal of business, which is to create blessings. The Prophet Muhammad SAW set an excellent example of service in trade. He was known for his honesty, fairness, kindness, and always prioritizing the needs of his customers (Arifin & Prawiro, 2022).

Khidmah in Islamic marketing encompasses several values, including the provision of benefits, where the products or services offered must truly provide value to consumers, both materially and spiritually. A commitment to Islamic ethics, where services must be delivered with noble manners such as patience, kindness, and respect for customers, as these reflect the character of a Muslim. Compliance with Sharia,

where all service activities must be free from elements of haram, usury, uncertainty (gharar), and actions that harm others (Pratama et al., 2024). In carrying out khidmah, there are basic principles that must serve as guidelines for every business actor in providing services to customers. These principles ensure that the service provided not only meets the material needs of customers but also reflects the ethics and spirituality taught in Islam (Susanti et al., 2024). The principles of khidmah include:

1. Sincerity in Serving

Islamic marketing is rooted in the sincere intention to provide the best, not just for material profit, but also to attain blessings and the pleasure of Allah SWT. In Surah Al-Baqarah:195, Allah says: *"And do good, for indeed Allah loves those who do good."*

2. Honesty (Shiddiq)

The Prophet Muhammad SAW said: *"The honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs in the hereafter."* (HR. Tirmidhi) In marketing, honesty is crucial, especially in providing information about products or services. Transparently communicating both the strengths and weaknesses of a product creates strong trust.

3. Justice (Adl)

Islam teaches the importance of always being just in every transaction. The service provided must be fair to all customers without discrimination based on social status, race, or background.

4. Trustworthiness and Responsibility

The service provided must reflect responsibility, both to customers and to Allah SWT. This includes maintaining product quality, providing clear information, and fulfilling agreed-upon promises.

5. Excellent Service and Professionalism

Islamic service not only emphasizes sincerity but also efficiency and effectiveness. Marketers must ensure that customers feel valued and satisfied with the service provided.

Overall, Khidmah in Islamic marketing can be understood as the essence of service based on Islamic values. This requires business actors to run their businesses with sincerity, honesty, justice, and responsibility. By prioritizing khidmah, Islamic marketing aims not only for material profit but also for blessings and benefits for society at large (Pratama et al., 2024). If these principles are well-applied, they will create a harmonious relationship between business actors and customers and have a positive impact on sustainable business development.

The Influence of Khidmah on Customer Satisfaction

In industries focused on customer satisfaction, every interaction with a consumer is an opportunity to strengthen relationships and provide added value (Sumadi et al., 2021). Therefore, the influence of khidmah on customer satisfaction is significant and can be observed through various interconnected aspects. One of the primary impacts of khidmah on customer satisfaction is the quality of service provided. When a company or service provider is committed to delivering khidmah, the service that customers receive will be more professional, friendly, and meet the expected standards. High-quality service makes customers feel valued, treated well, and their needs effectively met (Mariansyah & Syarif, 2020). Customers who are satisfied with the quality of service they receive are likely to return, and may even become loyal to the offered product or service.

Additionally, good khidmah can be seen in responsiveness and speed in service. Service providers who are able to quickly and appropriately respond to customer requests or complaints will provide greater satisfaction. Responsiveness in providing solutions to issues or questions is a key aspect in building customer satisfaction (Andira & Sundari, 2021). Customers who feel that their issues are addressed promptly and with adequate solutions will feel more satisfied and confident in the service. On the other hand, slow or unresponsive service can lower satisfaction levels and may even lead customers to switch to competitors.

Not only technical aspects, but good khidmah also involves positive and empathetic interactions. Service based on khidmah is not just about meeting consumers' functional needs but also touching on their emotional aspects (Susanti et al., 2024). When customers feel care and empathy from service providers, they will feel more valued and treated well. This builds a closer relationship between consumers and the company. Empathetic interactions create a comfortable atmosphere, which ultimately increases customer satisfaction. Service that shows care for customer needs will create stronger trust, impacting their loyalty to the company (Mariansyah & Syarif, 2020).

Customer satisfaction is not just dependent on a single interaction, but also on the overall experience they have during their relationship with the service provider (Masturah et al., 2021). With good khidmah, every touchpoint with the customer—from the purchasing process, ordering, to after-sales service—can be organized smoothly and pleasantly. Customers who have a positive experience throughout the entire transaction process will feel satisfied and are more likely to return or even recommend the product or service to others. A satisfying experience makes customers feel valued, encouraging them to stay loyal to the brand they trust.

The influence of khidmah on customer satisfaction ultimately contributes to loyalty. Customers who are satisfied with the service

provided will become more loyal and are more likely to return to purchase the product or use the service again. Satisfaction gained from good khidmah has the potential to turn customers into loyal clients, who will not only continue using the service or product but also become promoters who share their positive experiences with others (Melania & Ridlwan, 2022). Moreover, satisfied customers are more likely to leave positive reviews, which can attract more new customers and expand the company's market share.

The positive impact of khidmah on customer satisfaction is not only felt in the short term but also has significant long-term effects on the company's reputation. Consistent and attentive service will build a good reputation for the company in the eyes of the public. This strong reputation will enhance consumer perception and strengthen the company's appeal in the market (Sumadi et al., 2021). With a solid reputation, the company will find it easier to attract new customers, as consumers are more likely to choose service providers who have proven to deliver quality service.

Overall, the influence of khidmah on customer satisfaction is highly significant. Attentive, responsive, high-quality, and empathetic service can enhance the customer experience and make them feel valued. This not only increases satisfaction but also builds loyalty, strengthens the company's reputation, and creates long-term mutually beneficial relationships (Mariansyah & Syarif, 2020). Thus, companies that place khidmah as a core value in their service have a great opportunity to achieve high customer satisfaction and sustainable growth in the market.

CONCLUSION

The concept of khidmah in Islamic marketing plays a fundamental role in building quality relationships between business practitioners and consumers. Grounded in Sharia values such as honesty, justice, trustworthiness, and social responsibility, khidmah adds a more holistic dimension to marketing practices, where the primary focus is not only on material profit but also on blessings and benefits for society at large. Sincere, genuine, and ethical service becomes the core of this approach, aimed at fulfilling consumer needs comprehensively, both materially and spiritually.

The application of khidmah in Islamic marketing has also proven to enhance customer satisfaction through responsive, empathetic, and transparent service, which fosters a sense of being valued and builds deep trust. This not only impacts customer loyalty but also strengthens the company's reputation in the long term. By prioritizing consumers and treating business as an act of worship, this concept offers a sustainable solution to create harmony between commercial aspects and social responsibility. Therefore, khidmah in Islamic marketing is not only relevant for achieving business success but also contributes to the development of a more just and prosperous society.

ACKNOWLEDGMENT

The author would like to express gratitude to all parties who have provided support and contributions in the preparation of this article, especially to the lecturers and colleagues at the Islamic University of Indonesia, Yogyakarta.

REFERENCES

- Akmala, Z., & Ridlwan, A. A. (2022). Pengaruh Etika Pemasaran Islami Dan Kualitas Layanan Terhadap Loyalitas Pelanggan Fashion Muslim E-Commerce Shopee dengan Kepuasan sebagai Variabel Mediasi. *Jurnal Ekonomika Dan Bisnis Islam*, 5(3), 195–213. <https://journal.unesa.ac.id/index.php/jei>
- Andira, H., & Sundari, E. (2021). PENGARUH STRATEGI PEMASARAN SYARIAH TERHADAP KEPUASAN PELANGGAN PADA TOKO HERBAL AZ-ZAHRA KOTA DUMAI. *Jurnal Tabarru': Islamic Banking and Finance*, 4(2), 335–344. [https://doi.org/10.25299/jtb.2021.vol4\(2\).7421](https://doi.org/10.25299/jtb.2021.vol4(2).7421)
- Arifin, I., & Prawiro, A. M. B. (2022). Prinsip-Prinsip dalam Pemasaran Syariah. *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat*, 5(2), 261. <https://doi.org/10.24853/ma.5.2.261-274>
- Drajat, W. N. P., Kosim, A. M., & Gustiawati, S. (2021). Strategi Pemasaran Islam untuk Meningkatkan Penjualan Produk Muslimah Beauty Care Study Riset di Perusahaan Skincare Muslimah Beauty Care. *Kajian Ekonomi Dan Bisnis Islam*, 4(1), 88–99. <https://doi.org/1047467/elmal.v4i2.527>
- Fadilah, N. (2020). Pengertian , Konsep , dan Strategi Pemasaran Syari'ah. *SALIMIYA*, 1(2), 195–211. <https://ejournal.iaifa.ac.id/index.php/salimiya>
- Fauzi, A., Nisa, B., Napitupulu, D., Abdillah, F., & Dkk. (2022). *Metodologi Penelitian*. Pena Persada.
- Firdaus, F. I., & Nuzula, Z. F. (2023). Tinjauan Nilai-Nilai Pemasaran Islam terhadap Pelaksanaan Komunikasi Pemasaran pada Kegiatan Penerimaan Santri Baru. *Jurnal Riset Ekonomi Syariah*, 3(1), 35–40. <https://doi.org/10.29313/jres.v3i1.1739>
- Hamdan, U., Azzulala, B. N., & Nasifah. (2022). Urgensi Spiritual Marketing dan Marketing Syariah dalam Dunia Bisnis. *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah*, 9(1), 27–37. <https://doi.org/10.19105/iqtishadia.v9i1.5483>
- Ihsanillah, M. M., & Badi'ah. (2024). Konsep Khidmah dalam Qs. Al-Kahfi [18]: 60-64 dan Relevansinya terhadap Santri Mandiri. *Ulumul Qur'an: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4(1), 93–104.
- Mariansyah, A., & Syarif, A. (2020). Pengaruh Kualitas Produk, Kualitas Pelayanan, dan Harga Terhadap Kepuasan Konsumen Cafe Kabalu. *JIBM : Jurnal Ilmiah Bina Manajemen*, 3(2), 134–146.

Masturah, A., Hasnita, N., & Djakfar, I. (2021). Pengaruh Kualitas Pelayanan Islami Terhadap Kepuasan Konsumen Salon Muslimah Di Banda Aceh. *EKOBIS SYARIAH*, 1(2), 48. <https://doi.org/10.22373/ekobis.v1i2.9999>

Journal of
Islamic Economics,
Finance,
and Banking

Melania, F. A., & Ridlwan, A. A. (2022). Pengaruh Penerapan Etika Pemasaran Islami Terhadap Kepuasan Pelanggan (Studi Pada Pelanggan Produk Chiztikk Surabaya). *Jurnal Iqtisaduna*, 8(1), 43–56. <https://doi.org/10.24252/iqtisaduna.v8i1.29069>

Vol. 8, No. 2, December 2025,
pp. 139-149, ISSN p:2622-4755
e:2622-4798

Naili, I. Z., & Mutrofin, M. (2024). Relevansi Pemikiran Hamka Terhadap Pendidikan Islam Masa Kini. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 9(1), 46–56. <https://doi.org/10.32332/riayah.v9i1.8107>

Nurfikri, G. S., Febriadi, S. R., & Susilawati, P. S. (2020). Analisis Tingkat Pemahaman Pedagang Pakaian terhadap Etika Pemasaran Islam. *Prosiding Hukum Ekonomi Syariah*, 1(1), 18–25. <https://doi.org/10.29313/syariah.v0i0.21237>

Pratama, A. S., Fauzi, I., & Rodliyah, S. (2024). Implementation of Khidmah Program in Improving the Performance of Khidmah Teachers at Pondok Pesantren Mamba'ul Ulum Duku Mencek Jember. *Didaktika: Jurnal Kependidikan*, 13(1), 1309–1316. <https://jurnaldidaktika.org/contents>

Sumadi, Tho'in, M., Efendi, T. F., & Permatasari, D. (2021). Pengaruh Strategi Pemasaran Syariah, Kepuasan Konsumen, dan Kepercayaan Konsumen Terhadap Loyalitas Konsumen (Studi Kasus Pada Naughty Hijab Store). *Jurnal Ilmiah Ekonomi Islam*, 7(2), 1117–1127. <https://doi.org/10.29040/jiei.v7i2.2562>

Susanti, F., Fitri, L., Wastri, L., & Demina. (2024). Konsep Pemimpin dalam Islam : Analisis Terhadap Pemikiran Abuya Hamka. *El-Idare: Jurnal Manajemen Pendidikan Islam*, 10(2), 30–39. <http://jurnal.radenfatah.ac.id/index.php/El-idare>

Tamayo, N. (2020). Qualitative Description Research: An Examination of a Method for Novice Nursing Researchers. *International Journal of Nursing Student Scholarship*, 7(51), 1–13. <https://journalhosting.ualgary.ca/index.php/ijnss/article/view/71786>

Yudityawati, D. K., & Fitriyah, H. (2022). Strategi Pemasaran dalam Perspektif Islam. *JURNAL MANAJEMEN DAN BISNIS INDONESIA*, 8(1), 42–48. <https://doi.org/10.32528/jmbi.v8i1.7429>