

Islamic Education Marketing Management in Review of the Al-Qur'an; Analysis of Islamic Ethics in Educational Marketing

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Abstract

Education marketing management is very important for the sustainability of any educational institution, especially for Islamic educational institutions. The interests and desires of consumers (society) must be prioritized in marketing management in education so that excellent service can be successful and efficient. This research aims to determine the Islamic ethical values included in educational marketing management in terms of Al-Quran verses so that it is hoped that it can increase the effectiveness of academic marketing. This type of research is qualitative, using a literature review. The data collection technique in this research was carried out by taking and reviewing literature related to the topic in the form of commentaries, books, and journal articles and combining them to reach a finding. Then the data analysis technique used to compile this research is content analysis. As a result, this research found that the Islamic ethical values used to increase the effectiveness of educational marketing are: (1) justice (just), (2) honesty (Siddiq), (3) responsibility (Amanah), (4) humility (tawadhu), and (5) patience (sabr). This research concludes that when carrying out marketing activities, you must apply ethics by Islamic ethics: justice by Surah Al-Maidah verse 9, honesty by Surah At-Taubah verse 119, responsibility by Surah Al-Anfal verse 27, humility by Surah Al-Hujurat verse 11, and patience by Surah Al-Baqarah verse 153.

Keywords: Educational Marketing, Islamic Education, Islamic Ethics.

INTRODUCTION

In the field of education, competition is now unavoidable. There have been many mergers of educational institutions due to many educational institutions being abandoned by their customers. Therefore, it is important to effectively manage educational marketing, which seeks to uphold and satisfy consumer expectations and advance the goals of educational institutions and requires professional skills.¹ In today's increasingly competitive and attractive educational situation, marketing initiatives are needed to foster good public perception and attract the attention of people of all ages. Educational institutions will survive more easily if the school has a positive societal reputation.²

Education marketing management is very important for the sustainability of any educational institution, especially important for Islamic educational institutions. The interests and desires of consumers (society) must be prioritized in marketing management in

¹Sarifudin and Rehendra Maya, "Implementasi Manajemen Pemasaran Jasa Pendidikan Dalam Meningkatkan Kepuasan Pelanggan Di Madrasah Aliyah Terpadu (MAT) Darul Fallah Bogor," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 02, no. 02 (2019): h. 136, <https://doi.org/10.30868.v2i02.513>.

² Opan Arifudin, *Manajemen Pemasaran Pendidikan* (Bandung: Widina Media Utama, 2020), h. 37.

education so that excellent service can be successful and efficient. This can be achieved by evaluating and ensuring the needs and preferences of the community. Of course, educational institutions must be able to compete in the field of educational marketing so that this can be realized. If academic institutions have adequate infrastructure and efficient marketing techniques, their quality will increase.³

Based on research by Hamidah, et al., it is explained that marketing management is an effective and efficient process of organizing, planning, implementing, and supervising all activities (marketing programs). This process is used to obtain benefits regarding educational targets within a certain period to achieve organizational goals. Marketing managers are essential in organizing and overseeing the careful management of an educational institution's marketing initiatives.⁴

Based on Toha Ma'sum's research, he stated that various factors can influence the continuity of the learning process and the institution's reputation in the eyes of the general public at educational institutions, such as marketing services in the education sector. An institution's ability to market its educational products has the potential to influence its presence in the public and educational spheres. Therefore, determining the development goals of educational institutions is another responsibility of educational services marketing. Educational services marketing planning can be carried out by involving target audience identification and positioning. This is what keeps service marketing running according to plan.⁵

Other researchers also say that an educational institution needs to manage its marketing well so that it can attract many enthusiasts and students. This is also necessary to satisfy the public, especially those who think that private school graduates are not as good as state graduates. Apart from that, marketing is also needed because people think that the cost of attending private schools is expensive. An attractive and satisfying educational offering that enhances and enhances the school's reputation. Many people will be interested in going to the school if the marketing is attractive, and if the service is good, then the school will produce superior graduates and satisfy the community, thus encouraging many people to use the services of the institution.⁶

Serving others is the primary mindset of a marketer, and it is this mindset that drives their success. Kindness, humility, and respect for others are part of the basic principles of this mindset. Believers are commanded to be charitable, polite, and friendly when interacting with other people. This also applies to marketing matters. In terms of education marketing,

³Kacung Wahyudi, "Manajemen Pemasaran Pendidikan," *Kariman* 05, no. 01 (2017): h. 66.

⁴ Hamidah D., Sukarman Purba, and Irsan Rangkuti, "Strategi Manajemen Pemasaran Pendidikan Dalam Meningkatkan Antusiasisme Calon Peserta Didik Baru Di Sekolah MTSS Nurul Ilmi Desa Pantai Gemi Kecamatan Stabat," *Jurnal Serunai Ilmu Pendidikan* 9, no. 1 (2023): h. 79.

⁵Toha Ma'sum, "Eksistensi Manajemen Pemasaran Dalam Membangun Citra Lembaga Pendidikan," *Intelektual : Jurnal Pendidikan Dan Studi Keislaman* 10, no. 2 (2020): h. 144-145.

⁶Siska Kurnia Putri, Agus Gunawan, dan Anis Zohriah, "Analisis Manajemen Pemasaran Pendidikan Dalam Meningkatkan Minat Pelanggan Pendidikan Di Ma Nurul Huda Baros," *Innovative : Journal Of Social Science Research* 3, no. 5 (2023): h. 2824.

the warmth and politeness of people in that field will arouse customers' interest in enrolling their children in that educational institution.⁷

Research on educational marketing has been widely discussed by previous researchers, but few have discussed Islamic values in educational marketing management. Of the three studies above, most of them discuss building a positive image of educational institutions through educational marketing. Therefore, the author created this article to discuss Islamic values in Islamic education marketing management because this topic is still open for further research. In this article, the author also aims to explain the Islamic ethics that exist in educational marketing management to increase marketing effectiveness. education. seen in a review of the Koran which is then analyzed using Jalalain's interpretation, Ibn Kathir's interpretation, Al-Azhar's interpretation, Al-Munir's interpretation, and Al-Misbah's interpretation.

METHOD

This research is a type of qualitative research that uses the literature review method. The data collection technique in this research was carried out by taking and reviewing literature related to the topic sourced from primary and secondary data in the form of commentaries, books, and journal articles and combining them to reach a finding. In terms of terminology, a literature review is a description of theories, findings, and other test materials collected from reference materials to be used as a reference in research activities to produce a coherent conceptual structure for the subject matter you want to research. This research was carried out by collecting and reviewing materials related to problems searched for on the internet, namely interpretations of the Al-Quran, Google Scholar, and Google Books using the keywords "educational marketing management", "Islamic ethics", and "verses of Al -Quran about educational marketing management". The results of the data obtained from a collection of various references are then analyzed using content analysis, which will later be used to conclude the Islamic ethical values that exist in educational marketing management.⁸

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⁷Muwafiqus Shobri, Farahiyatin Nisa, and Jamaliyah Firdaus, "Implementasi Manajemen Pemasaran Pendidikan Dalam Meningkatkan Minat Peserta Didik Baru Di Madrasah Ibtidaiyah," *Al-Yazidy : Ilmu Sosial, Humaniora, Dan Pendidikan* 4, no. 2 (2022): h. 14.

⁸Wan Muhammad Fariq, Zamsiswaya, and Syahraini Tambak, "Telaah Kepustakaan (Narrative, Tinjauan Sistematis, Meta-Analysis, Meta-Synthesis) Dan Teori (Kualitatif, Kualitatif, Mix Method)," *Social Society* 2, no. 2 (2022): h. 78, <https://doi.org/10.54065/jss.2.2.2022.264>.

⁹Amruddin, *Metodologi Penelitian Ekonomi Islam* (Jakarta Selatan: Publica Indonesia Utama, 2022), h. 112.

content analysis, which will later be used to conclude the Islamic ethical values that exist in educational marketing management.

RESULT AND DISCUSSION

Understanding Educational Marketing Management

The term "management" comes from the verb "to manage", namely to manage. The management order and functions themselves are followed when implementing management. Planning, directing, supervising, and organizing the work of organizational members while using all available resources to achieve the stated goals is the process of management itself. The term "management" has Latin roots, according to several academics, namely "mano" means "hands", which later became "manus" (working attentively with the hands) and "agere" (achieving anything). The word "manager" (which means "mano" plus "agere") means "repeatedly using the hand." This shows that to complete the task at hand, other individuals are needed to work according to their specific roles.¹⁰

In English, the word marketing is known as "marketing". It could be said that this word entered our language through absorption, so it is translated as "marketing". Marketing itself is a set of guidelines for selecting target markets, meeting customer demands, creating products and services, satisfying desires, providing customer value, and increasing profitability for the business. This marketing definition is based on fundamental ideas that include demands, wants, and needs.¹¹

Marketing is a comprehensive, coordinated, and organized process used by a company or institution to run a business to meet market demand. These procedures include creating goods that have marketable value, determining prices, communicating, delivering, and trading offerings that benefit partners, clients, and society as a whole. Simply put, marketing is defined as the process of introducing a good or service to potential customers. Public relations, sales, promotions, and advertising are examples of marketing components.¹²

Marketing in the context of educational services is a social and management activity that seeks to achieve goals by offering the advantages of educational institutions. In the field of education, marketing ethics is about offering comprehensive character education as well as reciprocal intellectual service. This is due to education being more complex, carried out with full accountability, and producing results intended to improve the quality of life of society as well as future generations of scientists. In madrasas and schools, marketing educational services is the main goal of educational management. This is one aspect of madrasa or school management that shows the good and bad of student management.¹³

Services marketing is a system or entire service in which a contract is formed between a business and a client through advertising, invoicing, and other related activities that occur during the service delivery process. In this context, everything related to the Islamic education system refers to higher education institutions or other Islamic institutions, starting

¹⁰Sigit Hananto and Nurul Hidayati Murtafiah, "Strategi Manajemen Pemasaran Pendidikan Madrasah," *Jurnal An-Nur : Kajian Pendidikan Dan Ilmu Keislaman* 8, no. 2 (2022): h. 188.

¹¹Nurmin Arianto, *Manajemen Pemasaran* (Surabaya: Cipta Media Nusantara, 2022), h. 1.

¹²Muhammad Yusuf Saleh and Miah Said, *Konsep Dan Strategi Pemasaran* (Makassar: CV Sah Media, 2019), h.1.

¹³Maya Novita Sari et al., *Manajemen Madrasah/Sekolah* (Padang: PT Global Eksekutif Teknologi, 2023), h. 159.

from primary to secondary education. On the other hand, everything related to students, as written by Nurkolis in his book, states that customers in the world of education are divided into two groups: internal and external. Principals, educators, and other staff members belong to the internal group. Meanwhile, the external group is further divided into three categories, namely primary external, secondary external, and tertiary external. Students are the primary external group, parents and government officials are the secondary external group, and local communities are the tertiary external group.¹⁴

Marketing management is a process of selecting target markets, attracting new customers, retaining existing customers, and expanding customers through the creation, provision, and dissemination of superior value. The quality and quantity of schools, educational institutions, and educational systems offered as part of marketing campaigns to users of educational services, parents or guardians, are services that are created, exchanged, and used by people to obtain the benefits they need or want.¹⁵

From the definitions above, it can be concluded that educational marketing management is a process of managing educational institutions that is carried out by planning, organizing, implementing, and supervising an educational institution to achieve goals by offering the advantages of that educational institution. Marketing management is very important because with marketing management the public knows about the services of educational institutions.

Goals and Functions of Educational Marketing

The task of marketing is not only limited to providing educational information to customers about products as services, but it is much more important than that, namely providing satisfaction for customers. When there is awareness on the part of the service provider to continue to act optimally within the organization and focus on the best results, satisfaction will result. Marketing at an educational institution has several objectives, including providing information to the public about the products available at educational institutions, arousing public curiosity about educational institution products, differentiating the products of an educational institution from the products of other educational institutions, and increasing public appreciation. regarding the things offered, as well as maintaining the value, continued existence, and relevance of educational institutions in society.¹⁶

In addition to the objectives mentioned above, educational marketing management also aims to increase the number of applicants, increase the reputation and awareness of educational institutions, increase student retention rates, introduce unique and institutional programs, encourage greater parental involvement and participation, increase revenue and financial aspirations, and adapt to changing environmental conditions. It is believed that by achieving these goals, educational institutions will be able to further develop.¹⁷

¹⁴Yuliana et al., *Manajemen Pendidikan Islam Di Era Digital* (Banten: PT Sada Kurnia Pustaka, 2023), h.157-158.

¹⁵M. Munir, "Manajemen Pemasaran Pendidikan Dalam Peningkatan Kuantitas Peserta Didik," *Al-Intizam* 1, no. 2 (2018): h. 10.

¹⁶Khairul Azan, *Isu-Isu Global Manajemen Pendidikan Islam* (Yogyakarta: Penerbit Samudra Biru, 2021), h. 69.

¹⁷Anis Marjukah, *Manajemen Pemasaran Lembaga PAUD* (Batam: Yayasan Cendikia Mulia Mandiri, 2023), h. 4-6.

In the educational context, several factors need to be considered to increase educational customer satisfaction.¹⁸ This includes the following: a.) characteristics of goods and services, a reputable school name, qualified teaching staff, and relationships with other organizations, b.) Customer attitudes and encouragement of students to engage in teaching and learning activities, c.) Quality that facilitates progress in the field of education, the number of graduates produced, and the achievements achieved, d.) Student perceptions of the services provided, e.) Sharing information with other customers, f.) Emotional and practical benefits, g.) Costs related to money, time, energy, and property. An educational institution can guarantee that the educational marketing it wants to achieve is in line with predetermined goals by focusing on many aspects of these components.¹⁹

Based on the educational context, marketing is used as a tool to convey or provide information about the image of an educational institution to its customers. Creating a positive impression of the institution and attracting the interest of many prospective students is the goal of marketing in educational institutions. Therefore, in a school or madrasa context, the “customers” are students, and marketing must focus on them. This is where schools and madrasas need to know what prospective students think about the institution they will enter. As previously said, consumers seek to influence management choices that focus on this approach, which is the purpose of marketing. Therefore, careful planning and specific goals are things that must be done in the world of marketing.²⁰

Meanwhile, education marketing management itself is divided into four functions, namely planning, organizing, implementing, and managing. Planning is the process of identifying and assembling relevant data, as well as creating and implementing projections or hypotheses by outlining and calculating the actions required to achieve desired results. Before planning, organizing, identification, classification, and arrangement of various tasks required to achieve goals are required. After an activity is organized, the next step is to carry out the implementation function which is carried out by encouraging all group members to have the will and work hard to achieve the goals seriously and by the plan. Whether or not goals are achieved is determined by the success or failure of all members of the management team, from top to bottom. After the activities are carried out, the final function is supervision, where this supervision plays an important role in management because it tests whether the work is carried out in an orderly and directed manner. Even though planning, organizing, and acting are all good, if the work implementation is not planned, orderly, and directed then the goals that have been set will not be achieved.²¹

It can be seen from the opinions above that marketing management has several objectives, including conveying or providing information about the image of students of an educational institution to its customers, creating a positive impression of the institution, and

¹⁸ Syafaatul Habib et al., “Human Resource Management in Improving The Quality of A Productive Educational Environment From Al-Qur’an Perspective ; Analysis of Jalalain’s Tafsir,” *IJIRME : International Journal Of Innovative Research In Multidisciplinary Education* 03, no. 06 (2024): h. 1073, <https://doi.org/10.58806/ijirme.2024.v3i6n21>.

¹⁹ Cucun Sunaengsih, *Buku Ajar Pengelolaan Pendidikan* (Sumedang: UPI Sumedang Press, 2017), h. 93.

²⁰ Muhaimin, Suti’ah, and Sugeng Lisyo Prabowo, *Manajemen Pendidikan Aplikasinya Dalam Penyusunan Rencana Pengembangan Sekolah/Madrasah* (Jakarta: Prenamedia Group, 2009), h. 101.

²¹ Imam Junaris dan Nik Haryanti, *Manajemen Pemasaran Pendidikan* (Purbalingga: CV. Eureka Media Aksara, 2022), h. 5-6.

attracting the interest of many prospective students. These objectives can be implemented and achieved by carrying out the function management, especially the functions of planning, organizing, implementing, and supervising. Thus, the objectives and functions of marketing management are closely related.

Islamic Ethics in Educational Marketing Management from an Al-Quran Perspective

Things in marketing activities must be based on worshipping Allah SWT and implementing Islamic law, to create prosperity for the public interest and not only serve the interests of certain groups or personal interests. The Prophet Sallallahu Alaihi Wasallam taught ethics in carrying out marketing activities by Islamic ethical values, including the following:

Justice (Fair)

The term “justice” comes from the Arabic word “adl” which means “peace and balance”. Rights and obligations, as well as harmony with other animals, are all aspects of balance. Justice is the treatment of one or more people according to their rights based on the promises they make.²² In the eyes of Allah SWT, everyone has the right to be recognized and treated equally, safely, and with dignity. Justice is fundamental to Islam because it encompasses social interaction, law, and morality. Q.S. Surat Al Maidah verse 8 is one of the verses of the Quran that explains about justice:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا
 اِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: “O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.”

According to Hamka, this verse emphasizes the need for justice in human life, especially in Islamic society and government. This verse advises believers to become pious and upright people because of Allah, as Allah emphasizes that justice is a necessary foundation for achieving piety. Justice is the core of giving accurate testimony regardless of affection, hatred, wealth, or poverty. No amount of hatred should prevent someone from acting justly. Justice is considered the gateway to piety, but injustice is regarded as a form of sin that separates humans from God. Truth must be maintained without being influenced by negative emotions such as hatred. This interpretation further illustrates how an unjust government can cause misery for those who are ruled, even leading to the collapse of society and the loss of freedom. Justice in government is fundamental to maintaining the sovereignty and glory of the people.²³

The ethics of justice in educational marketing management is considered very important. This is because Islam emphasizes the need to provide fair access to quality education for all individuals. This means that there is no discrimination in the provision of information, access to services, or the student admission process in educational marketing management. In educational marketing, educational institutions are also required to provide equal opportunities for all individuals regardless of skin color, ethnicity, religion, or other

²²Afifa Rangkuti, “Konsep Keadilan Dalam Perspektif Islam,” *Tazkiya Jurnal Pendidikan Islam* VI, no. 1 (2017): h. 3.

²³Hamka, *Tafsir Al Azhar* (Jakarta: Gema Insani, 2015), h. 623.

irrelevant criteria. This is by Islamic beliefs that emphasize equal rights and opportunities. The Qur'an mentions justice several times as a value that must be followed in various life situations.

Honesty (Siddiq)

Honesty is a behavior based on an effort to be a person who can be trusted, whether in words, deeds, or work at all times. People with honest character will act in at least three ways: when they decide to do something, the decision will be based on truth and benefit; what is conveyed is not a lie/what it is, and there is a match between words and deeds. Honesty fosters an attitude that is consistent with the truth. Honest people are prioritized over others. Honesty is the primary approach to determining a person's value as a human being, not only in the eyes of others but also in the eyes of God.²⁴ This is as stated in the letter At-Taubah, verse 119:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning: “O you who believe! Be conscious of Allah and be with the truthful.”

Surah At-Taubah verse 119 was revealed together with the previous verses, 117 and 118. This verse was revealed in connection with the boycott of Ka'ab bin Malik by Muslims for 50 days; this was due to Ka'ab's absence from the Tabuk war, which was the last battle of the Prophet SAW. In fact, except for the Battle of Badr, Ka'ab bin Malik had never been absent from previous wars. During the Tabuk war, the Prophet allowed every Muslim who wanted to participate in jihad to do so. After being boycotted, Ka'ab bin Malik repented to Allah, and this verse was revealed as proof that Allah SWT accepted his repentance.²⁵

Hamka emphasized the importance of piety and honesty even under challenging tests. Life, according to Hamka, is like a series of ups and downs, sometimes full of challenges and full of sacrifices. However, he emphasized the importance of honesty, even if hypocrites can succeed with their lies. Ka'ab bin Malik and those who hold fast to the truth are used as examples because they hold fast to the principles of honesty even though they appear to be suffering. Hamka emphasized that even though they appear to be suffering in the eyes of others, what is right will remain. He stated that in the end, happiness will be realized when the truth that is held fast to is recognized by God. His message is to always stand on the right side, following the example of the steadfastness of Ka'ab bin Malik and his two friends in maintaining honesty and piety.²⁶

In educational marketing management, honesty is considered very important. In this context, honesty is an essential foundation in building a strong relationship between educational institutions and the community, especially between prospective students and their parents. Honesty in educational marketing means providing accurate and honest information about an academic institution. Advertising, brochures, websites, and other marketing materials are examples. Accurate and honest information allows prospective students and parents to make the proper judgment. The information provided must also accurately reflect what is expected by students who enroll in the educational institution.

²⁴ Saeful Achmad, “Implementasi Nilai Kejujuran Dalam Pendidikan,” *Tarbawi* 4, no. 2 (2021): h.127, <https://doi.org/10.51476/tarbawi.v4i2.260>.

²⁵A. Mujab Mahali, *Asbabun Nuzul; Studi Pendalaman Al-Quran*, 1st ed. (Jakarta: Raja Grafindo Persada, 2002), h. 449.

²⁶Hamka, *Tafsir Al-Azhar* (Pustaka Nasional PTE LTD Singapura: Jakarta, 2001), h. 3161.

Responsibility (Amanah)

Darimis defines Amanah as "who is truly capable and trustworthy."²⁷ This means that a person given or entrusted with a mandate must be able to carry it out seriously, honestly, and according to what is mandated to us. Thus, the individual who gives us trust will immediately trust us without us having to explain it. This is as stated in Al-Anfal, verse 27.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

Meaning: "O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly.."

The asbabun Nuzul of this verse, namely Sa'id bin Mansur and others, narrated by Abdullah bin Qatadah, who told the story of this verse being revealed together with Abu Lubabah bin Abdul Mundzir during the war against the Bani Quraizhah tribe. During the Banu Quraizhah War, the Prophet Muhammad sent Abu Lubabah to collect legal decisions regarding the tribe. When the Banu Quraizhah asked Abu Lubabah what to do during the Banu Quraizhah War, he pointed to his throat, indicating that this decision meant that the Prophet would later slaughter them all. Abu Lubabah felt guilty for giving the signal and thought he had betrayed Allah and His Messenger. Abu Lubabah tied himself up in the Prophet's Mosque and promised not to eat or drink until he died or received Allah's forgiveness. He did this for nine or seven days until he passed out. Finally, Allah accepted his repentance, but Abu Lubabah refused to let go until he was immediately forgiven by the Prophet Muhammad SAW. After the Messenger of Allah came and forgave him, Abu Lubabah decided to leave his homeland as part of his repentance, and he gave one-third of his money to perfect his repentance.²⁸

In Al-Munir's interpretation, it is explained that this verse emphasizes the obligation of believers to fulfill all commands, avoid Allah's prohibitions without any shortcomings, and not betray Allah, His Messenger, or the trust entrusted. In this verse, Allah commands believers not to betray the trust given, whether in the form of religious obligations or the trust given by others. Betraying a trust is not only related to material goods but also to carrying out religious obligations, obeying the laws set, and following the sunnah of the Messenger of Allah. Betrayal of trust, whether in spiritual or worldly matters, is an act that violates one's faith. People who betray a trust, whether in obedience to Allah or in daily life issues, have a hypocritical nature. This interpretation emphasizes that betrayal is not simply a mistake of forgetfulness or negligence but rather a deliberate act that has a harmful impact and can potentially be damaging, both for the perpetrator himself and others. Therefore, maintaining trust and avoiding betrayal are the characteristics of a believer, while betrayal is the nature of a hypocrite.²⁹

²⁷ Darimis, "Rem-Bekas (Revolusi Mental Berbasis Konseling Spiritual Teistik) : Upaya Membangun Generasi Berkarakter FAST (Fathonah, Amanah, Siddiq, Dan Tabligh)," *Ta'dib* 18, no. 1 (2015): h. 54.

²⁸ Imam As-Suyuthi, *Asbabun Nuzul Sebab-Sebab Turunnya Ayat Al-Quran*, 1st ed. (Jakarta Timur: Pustaka Al-Kautsar, 2014), h. 247.

²⁹ Wahbah Az-Zuhaili, *Tafsir Al-Munir* (Jakarta: Gema Insani, 2013), h. 726.

The concept of responsibility, or Amanah, is one of the critical ethical foundations in Islamic educational marketing management. Islamic educational marketing management is responsible for maintaining trust by ensuring that marketing messages are by Islamic values and provide accurate and valuable information to the community. In addition, Amanah in a social context is also related to the responsibility of marketing management toward the community. Islamic educational marketing must provide social benefits and positive understanding to the community being served. Amanah in Islamic educational marketing management also emphasizes the responsibility to maintain the sustainability of the academic programs being implemented, with management responsible for maintaining quality, providing appropriate facilities, and managing resources efficiently.

Humility (Tawadhu)

Humility, also known as tawadhu', is a humble attitude or character where a person does not boast about their advantages or achievements. This requires awareness of one's shortcomings and failures without feeling superior to others. Humble people do not feel superior or more important than others, even though they have certain advantages or benefits. Humble people are polite to others, accept input or criticism gently, and do not boast or show off their abilities to make others feel inferior. One of the verses that contain humility or tawadhu is the letter Al-Hujurat, verse 11 :

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: “O believers! Do not let some ‘men’ ridicule others, they may be better than them, nor let ‘some’ women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the ‘true’ wrongdoers.”

This verse was revealed as referring to the Bani Tamim delegation who insulted poor Muslims such as Ammar bin Yasir and Suhaib Ar-Rumi. As-Sukhriyah refers to belittling and insulting a people, namely some of you, to other people because perhaps the one who is mocked is better than the one who mocks Allah. This interpretation further explains that there should be no women among you who mock other women because, on the contrary, the woman who is mocked may be better than the one who is bullied, do not insult others, and do not call others wrong names. It is also explained that do not call some of you by names that they do not like. Whoever does not repent for this action, then that person is included among the oppressors.³⁰

According to Jalalain's interpretation, both men and women are prohibited from insulting and making fun of others because it could be that the party (man/woman) being made fun of is better in the eyes of Allah than the party that is made fun of. Do not look down on others because, most likely, those considered low are higher than those being

³⁰Jalaluddin Al-Mahalli and As-Suyuthi, *Tafsir Jalalain Berikut Asbabun Nuzul Ayat Surat Al-Fatihah s.d Al-Isra* (Bandung: Sinar Baru Algensindo, 2010), h. 893.

belittled. Belittling other individuals can be due to familiarity and closeness, such as calling a coworker by a nickname that has been heard rather than a formal name. We should not use or change names that might hurt other people's feelings, causing anger or arguments in this situation. We should never insult others, but we should always respect and flatter others, which means respecting ourselves to establish peace in relationships (whether between men, women, groups, or classes). Humility or humility has a close relationship in the setting of Islamic education marketing management.

Moreover, humility allows management to approach marketing centered on oneness and humanity. This approach enables the community to see the community as people who deserve to be respected, listened to, and understood rather than as a target market. Humility creates an emotional connection between management and the community. In the context of Islamic education, this allows for a softer, less overbearing, more motivating marketing message closely aligned with the Islamic ideals of wisdom and humility. Humility also allows management to be more open to the comments and perspectives of the community to accommodate their needs and desires in the Islamic education marketing method. Humility also provides a basis for achieving a balance between emphasizing the excellence of the Islamic education program while remaining humble. This helps management to demonstrate its strengths without arrogance or superiority.

Patience (Sabr)

Patience is the ability to remain calm and patient when faced with difficult, slow, or unplanned situations or difficulties. This includes the ability to avoid impulsive or emotional reactions to stressful situations, as well as maintaining a calm attitude and persistence in solving or facing problems. Patience is an awareness of the time it takes to achieve something or reach a goal and the ability to remain persistent and focused in the face of a slow or difficult process. One of the verses that discusses patience is the Qur'an, Surah Al-Baqarah, verse 153.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Meaning: "O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient.."

In Tafsir Ibn Kathir, Allah reveals what patience and seeking help through prayer and patience are. Allah Ta'ala also states that patience and prayer are the best ways to deal with various calamities. Patience comes in two types. First, patience in avoiding various forbidden things and sins. Second, patience is needed to obey Allah and get closer to Him. The third patience is patience in facing different types of calamities and trials. This is obligatory, as is doing istighfar for various disgrace. According to Abdur Rahman bin Zaid bin Aslam, the two doors of patience are patience in carrying out Allah's will, even though it is difficult physically and mentally. Second, patience in distancing oneself from things that Allah SWT hates, even though the desire is strong. If someone does this, then he is included among the patient people who, God willing, will be saved.³¹

According to Hamka, this verse encourages believers to pray as Allah teaches by pointing to the direction of the Qibla and to be patient when facing life's challenges. The

³¹M. Abdul Ghofar, trans., *Tafsir Ibnu Katsir* (Jakarta: Pustaka Imam Asy-Syafii, 2005), h. 303-304.

word الصَّبْر encompasses a wide range of concepts: patience in facing trials and temptations, patience in carrying out orders and avoiding prohibitions, patience in calamities and difficulties, and patience in upholding truth and justice. The last verse, which emphasizes that Allah is true with those who are patient, implies that if a person wants to overcome his difficulties and win in his struggle for truth and justice, then he must include Allah in everything. He must be with Allah in his trials and tribulations. Allah SWT will surely help at that time because He is also with His servants. Without this togetherness, obstacles cannot be overcome because these difficulties may be exacerbated by Satan and human desires. Because patience brings goodness, humans must not remain silent or be carried away by despair due to the calamities they face, and they must continue to struggle.³²

From the two interpretations above, patience and prayer are the best solutions when facing various problems and trials in life. The concept of patience here is explained to always be patient in carrying out Allah's commands and avoiding His prohibitions. Patience also encourages humans not to be trapped in despair when they experience a disaster and to be able to continue to struggle in facing the disaster. It is also explained here that Allah is genuinely with those who are patient.

The connection between this verse and marketing management is that patience is very necessary for educational marketing management, as evidenced by the necessity for Islamic educational marketing management to change the curriculum, teaching techniques, and marketing tactics with patience to respond to changes in the needs of society, technology, and market demands. The ethics of patience are very important in maintaining the integrity of Islamic values. When implementing marketing tactics, it is very important to adhere to Islamic principles without losing ethical standards, which are the foundation of Islamic education. In addition, patience helps develop strong partnerships. Islamic educational marketing management must devote its efforts to building trust, expanding networks, and maintaining long-term relationships with the community, students, and other stakeholders. Patience is also needed when implementing changes that are in line with Islamic beliefs. It takes time for society to adopt innovation, and this has long-term implications for the marketing of Islamic education.

CONCLUSION

Educational marketing management is a process of managing educational institutions that is carried out by planning, organizing, implementing, and supervising an educational institution to achieve goals by offering the advantages of the educational institution. Marketing management is critical because the public knows about the services of educational institutions. Marketing activities must be based on worshiping Allah SWT and practicing Islamic law, aiming to create welfare for the public interest and not only serve certain groups or personal interests. The Prophet Sallallahu alaihi wasallam taught ethics in carrying out marketing activities by Islamic ethics, including the following: Justice (fair) according to the letter Al-Maidah verse 9, honesty (siddiq) according to At-Taubah verse 119, responsibility

³²M. Quraisy Shihab, *Tafsir Al-Misbah Pesan, Kesan, Dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2002), h. 363.

(amanah) according to Q.S. Al-Anfal verse 27, humility (tawadhu) according to Q.S. Al-Hujurat verse 11, and patience (sabr) according to Q.S. Al-Baqarah verse 153.

The suggestion from this study is that all services in an institution, including educational marketing, must be provided reasonably and without discrimination. Everyone is treated with respect and receives the same service, regardless of religion, skin color, or social class. The principles of Islamic ethics are more than just slogans; they are the pillars that support every choice, strategy, and activity made in educational marketing management. They lay a strong foundation for educational institutions to produce generations that are not only academically competent, but also responsible, ethical, and honest.

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