

# Implementation of Religious Justice In Marketing The Products of Central Java's Muhammadiyah Business Charities

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## ABSTRACT

The implementation of religious justice in Muhammadiyah Charity (AUM) can be seen from the perspective of its muamalah. Muhammadiyah Charity (AUM) provides benefits not only from which company is an Indonesian citizen and is Muslim or not. In Managerial, it is very open to be able to join both as an employee and as a control holder of the management of the Muhammadiyah Business Charity. The type of research used is field research, The subject in this study is Muhammadiyah charity (AUM) Central Java, The type of data needed in this study consists of primary data and secondary data, data collection methods with Interview or Interview Method, observation and documentation, Data analysis used is non-statistical analysis but with descriptive analysis. The implementation of religious justice in the marketing of Muhammadiyah charity products goes hand in hand with the vision and mission of an independent organization and moves in amar makruf nahi munkar. good management and management of the organization and employee performance based on the One and Only God and justice for all Indonesian people. The marketing of Muhammadiyah Charity products with religious justice can be seen from the way employees and partners are recruited, all are very open and can take part, not necessarily from within a certain company or organization. Equality and equality as part of religious justice can be based on the philosophy of ta'awun.

**Keywords : religious affiliation, product marketing, muhammadiyah charity**

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## INTRODUCTION

Central Java is a large province for the Muhammadiyah organization, the greatness is because Central Java is close to the city where Muhammadiyah was established in the city of Yogyakarta. Several Muhammadiyah Charities (AUM) are located in Central Java starting from education, including kindergartens, elementary schools, junior high schools, high schools to universities, there are also cooperatives, hospitals, clinics and also mini markets which are all under the auspices of Muhammadiyah organizations. Muhammadiyah's charity is managed systematically and fostered by Muhammadiyah leaders at each level. Muhammadiyah's charity efforts are spread across various districts and cities in Central Java. The success of Muhammadiyah in managing its charity should be set as an example by other organizations that want to advance in the field of business. Muhammadiyah's charity provides real benefits and can be felt by the community regardless of their background. The human resources of Muhammadiyah's charitable efforts are not entirely from within the Muhammadiyah organization itself but from outside the organization or in other words from other groups of Muhammadiyah partners who seek luck to provide for their families and the people they bear. (Syaifullah, Supyadillah, Ghoni, & Fitriyanto, 2024). Muhammadiyah charity opens partnerships for

the general public and is not required to have a Muhammadiyah member identification card except as an employee or employee of Muhammadiyah. Muhammadiyah provides to the community to be able to take part and have a career in finding a decent livelihood with Muhammadiyah. The expansion of the scope of Muhammadiyah Charity (AUM) provides space for the next generation to join and channel innovative ideas for future progress. Has innovation in providing products, both goods and service products. Products that will be competitive in charity are a separate point among the internal charity entrepreneurs. Brand heritage is recognized as one of the future priorities in brand research. Adopting it in an international context is a challenge. To maximize its use, it is necessary to know how strong the cultural heritage of the target country is. (Hakala, Lätti, & Sandberg, 2011)

Products can be broken down into two parts, namely consumer products and industrial products. Consumer products are goods that are used by end consumers or households with the intention of not being sold in business or sold again. Items that fall under this type of consumer product include the following:

1. Convenience *goods*, which are goods that are generally purchased, are immediately and require very little effort to have them, such as daily necessities.
2. Shopping goods, which are goods purchased by consumers by comparing, price, and model, for example, clothes, shoes, soap, and so on.
3. Special goods (*speaciality goods*), which are goods that have unique characteristics or cash brands that consumer groups try to own or buy, such as cars, cameras, and so on.

Industrial products (*business products*), are goods that will become so widely used in marketing development programs. Industrial goods can also be further detailed in their types, including the following.

1. Raw materials, which are goods that will be physical raw materials to produce other products, such as forest products, wheat, and so on.
2. Raw materials and factory parts, which are industrial goods used for actual parts for other products, such as machinery, sand, and so on.
3. Operational supplies, namely daily necessities for the industrial sector, such as office equipment, and others. Firmansyah, M. anang 2019

Brand Communication is a way or form of brand communication through a visualization process so that it is easy for customers to understand and remember quickly. This step aims to create a strong memory in the minds of customers about the brand character.

Brand Communication is placed in this study as a factor that makes the execution of brand expression complete and can run well. The brand expression that has been prepared must be accompanied by a brand communication.

To be able to communicate the brand to consumers, the company uses internal and external communication, including sales promotion, events, public relations, direct marketing (sending catalogs, letters, telephones, faxes, or emails), corporate sponsorships, which is the offering of products/services in collaboration with other companies as sponsors, and advertising, which is ways to introduce products/services through all kinds of advertising.

Brand Communication is an effort made by a company to communicate the uniqueness of a brand to the market using various strategies. The goal is simple, so that customers decide to consume, be satisfied, and then be loyal to the brand.

The large Muhammadiyah organization is inseparable from the charitable role of Muhammadiyah in it. The role of Muhammadiyah's charity is the basis for engaging in

religious activities, other fields related to the vision and mission of the Muhammadiyah organization. Value creation activities carried out by anyone to move forward and grow together with benefits based on justice and sincerity, honesty and openness in accordance with the Islamic muamalah contract. (Amrin, 2007)

The marketing of Muhammadiyah Charity products is carried out in a familial manner to introduce to family, relatives, friends and organizational relationships to introduce existing products and can be introduced quickly. Through this kind of thing, many people know and know so that it moves them to do the desire to try.

Religious in the marketing of Muhammadiyah Charity (AUM) products is based on Islamic law, where Muhammadiyah is based on the Qur'an and Assunnah. Religious will not be imprisoned from religious rules as in the Indonesian state based on Pancasila, the precept of the One Godhead. In accordance with the basis of the state, namely Pancasila, the first precept is the One Godhead, then divinity means following the rules of both state rules and following the rules of the religion that adheres to the gods. Divinity is a principle that is planted in every individual who will cultivate a divine character, and follows all rules, both explicit and implicit.

Justice is a principle that must be upheld in daily life. Justice that is straight and in accordance with the rules both religiously and state. The existing rules must be followed by all of them both physically and mentally.

The implementation of religious justice in Muhammadiyah's charity can be seen from the perspective of its muamalah. Muhammadiyah Charity does not look at which company Indonesian citizens and Muslims can join both as employees and as partners of Muhammadiyah Charity. Religious justice is well implemented in organizations, both in the organization of Muhammadiyah itself and in Muhammadiyah charity.

## **RESEARCH METHOD**

The type of research used is field research, The subject in this study is Muhammadiyah charity (AUM) Central Java, The type of data needed in this study consists of primary data and secondary data, data collection methods Interview or Interview Method, observation and documentation, The data analysis used is non-statistical analysis but with descriptive analysis.

## **RESULT AND DISCUSSION**

### **Religious Justice**

Justice is generally defined as an act or fair treatment. While justice is impartiality, impartiality and siding with the right. Justice according to philosophical studies is when two principles are fulfilled, namely: first, it does not harm a person and second, the treatment of each human being is what is his right. If these two can be fulfilled, then it is said to be fair. In justice, there must be comparable certainty, where when combined from the combined results, it will be justice. (H Djamal, 2017)

Religious in English means related to religion, religion, faith. (Echols & Shadily, 2003), Hassan Shadily Religious means religious, religious, which is related to religious. One of the things that has always been inherent as a way of thinking of indigenous peoples is "magical-religious", everything that is real is always related to a supernatural (unreal) force that is part of religious belief. In the Minangkabau community, the expression is known, "Adat ber joint Syarak, Syarak ber joint Kitabullah". The same spirit exists in all Indonesian customary law communities, according to the beliefs or religions that live in that place. This shows that customary law can never be separated from belief or religion.

Based on this fact, one day the theory of receipt in complex appeared, customary law or customary law which is nothing but religious law that is embraced or lived in society (van den Berg). (Manan, Abdurahman, & Susanto, 2021)

Then from that to form a Government of the State of Indonesia that protects the entire Indonesian nation and all Indonesian bloodshed and to promote general welfare, educate the life of the nation, and participate in implementing a world order based on independence, lasting peace and social justice, the Indonesian National Independence was compiled in a Constitution of the State of Indonesia, which was formed in a state structure of the Republic of Indonesia that the sovereignty of the people based on the One Godhead, just and civilized humanity, Indonesian Unity and the People led by wisdom in Deliberation/Representation, as well as by realizing a social justice for all Indonesian people. Indonesia and in order to promote the general welfare, educate the life of the nation, and participate in the implementation of a world order based on independence, lasting peace and social justice, the Indonesian National Independence was compiled in a Constitution of the State of Indonesia, which was formed in a structure of the Republic of Indonesia that is sovereign to the people based on the One Godhead, a just and civilized humanity. Indonesian Unity and the People led by wisdom in Deliberation/Representation, as well as by realizing a social justice for all Indonesian people

### **Product**

Products are everything that is offered to meet human needs or desires and can be in the form of physical or services. Based on their form, products are classified as follows:

Product goods that are physical, so that they can be seen, touched, felt, stored and experienced by other physical acts. This type of goods is further divided into non-durable goods and durable goods. The act of obtaining the desired object from someone by offering something in return. In general understanding, a market is a set of actual and potential buyers of a product. A product is something that can be offered to the market to be noticed, worn, owned, or consumed so that it can satisfy a desire or need. From this understanding, it can be concluded that almost everything that is included in the production is a real object that can be seen, touched, and felt. Because products are real objects, there are quite a lot of types.

According to (Stanton, 1997), a product can be narrowly defined as a set of physical attributes that are tangibly related in an identifiable form. Broadly speaking, a product is a set of real and intangible attributes that include color, packaging, price, retailer prestige, and service from the factory and retailer that may be accepted by the buyer as something that can provide satisfaction for their desires. According to Kotler, the definition of a product is everything that is offered, owned, used or consumed so that it is able to satisfy desires and needs, including in the form of physical, place, people, services, ideas, and organizations.

### **Brand**

Brand, which is a sign in the form of images, names, words, letters, numbers, color arrangements, or rice combinations of these elements that have distinguishing power and are used in trade or service activities. The rights inherent in a trademark are called trademark rights. (Hery Firmansyah, 2013)

A trademark is a name, symbol, sign, design or a combination of them to be used as an identity of an individual, organization or company in goods and services owned to distinguish it from other service products. A strong brand is characterized by the

recognition of a brand in society, high brand association in a product, positive perception from the market and high consumer loyalty to the brand.

### **Implementation of Religious Justice in Marketing of Muhammadiyah Central Java Charity Products**

The Muhammadiyah organization is an organization engaged in the religious field that moves amar makruf nahi munkar based on the Qur'an and alhadith. Religious organizations run smoothly and develop by forming charitable businesses that are now growing rapidly with a clear, systematic and accountable management structure. The mandate of the fifth precept of Pancasila declares social justice for all Indonesian people. Justice will not be achieved without practicing the one Godhead. Godlike will make religious justice as a whole for a godly society. Being a god gives birth to awareness of the limitations of self-limitation as a pluralistic society but still has the same belief, namely the one and only Godhead.

Justice is a big goal in the Indonesian state, not only the Indonesian state but the whole world also desires justice. The basis of the Indonesian state Pancasila, the fifth precept, reads Social Justice for All Indonesian People. Adil comes from the Arabic word 'adala' which means to act appropriately, establish justice, make appropriate, just. The word equation in Arabic is the word inshaf which means right according to justice. While in the Great Dictionary of the Indonesian language it means equal weight; unbiased; impartial; siding with the right; hold to the truth; duly; not arbitrary.

Justice is generally defined as an act or fair treatment. While justice is impartiality, impartiality and siding with the right. Justice according to philosophical studies is when two principles are fulfilled, namely: first, it does not harm a person and second, the treatment of each human being is what is his right. If these two can be fulfilled, then it is said to be fair. In justice, there must be comparable certainty, where when combined from the combined results, it will be justice.

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So religious justice can be interpreted as an impartial attitude in the truth that rests on the foundations of law, both religious law and state law. The Indonesian state is based on Pancasila with the first precept of the One Godhead, the second precept of Fair and Civilized Humanity and the fifth precept of Social Justice for All Indonesian People. These precepts show religious and just law in Indonesia.

Al-Farabi's theory of justice is closely related to the theories of political order discussed in several major parts of his work. Justice according to al-Farabi is the highest good that human beings strive to cultivate and plant in themselves and is the foundation on which the political order is upheld.

Ibn Sina proposed the concept of justice from the perspective of the social contract. It is on justice that a just city is established. The fair city is composed of three classes,

namely administrators, artisans (skilled workers) and guardians (protectors). For each class, there must be a leader who guides other leaders and so on to the bottom or ordinary people.

Everyone must work based on their own talents and interests and be accountable to the rulers. The ruler must act with firmness, honesty and complete wisdom for the sake of the common welfare (khair). Justice as the goal of a just city. Ibn Sina explained in a more equitable manner than what al-Farabi suggested.

Ibn Rushd's version of justice is a virtue which is the quality of honesty and self-control. Just people are people who have and practice the above qualities, and truly just people are people who are like the above and have leadership power.

Ibn Maskawaih divided justice into three categories, namely: Alamiyah, Conventional and Divine Justice. This category, of course, cannot be separated from Aristotle. According to Ibn Maskawaih. Divine Justice exists in something that exists metaphysically and eternal. The difference between Divine justice and Alamiyah justice is that Divine Justice exists in something other than matter, whereas Alamiyah justice has no other existence except in matter. Divine Justice is a spiritual relationship between man and God that goes beyond the physical relationship between man and nature or man and man.

Social justice is expected to emerge from within society in order to realize a civil society that maintains the stability of the country's economic, social and cultural values. Religion supports government programs that are used to achieve comprehensive social justice. (Winata, Danukusumah, & Sianipar, 2023)

According to Ibn Maskawaih, truly just people are those who harmonize all their senses, activities and circumstances with no exaggeration from others. So the point is that according to Ibnu Maskawaih, justice is Divine Justice where Allah has given some goodness to humans, so humans are also required to fulfill several obligations contained in the Shari'ah.

al-Ghazali's concept of justice is a combination of rational and revelative ideas (revelation). So justice is a statement of Allah's will and is manifested in the Shari'ah. In this case, the shari'a provides several parameters for something that is morally fair or unjust. Reason, which in al-Ghazali's definition is light, is a channel through which He inspires Divine Wisdom in man. Islam is a perfect religion. The perfection of Islam can be seen from the principles of the teachings it contains. One of the principles that occupies an important position and becomes a discourse from time to time is justice (al'is) The goal of the Indonesian state is the fulfillment of justice for all Indonesian people. (Lubis, 2021)

### **Marketing of Muhammadiyah Charity Products with Religious Justice**

According to (Layton, 2008) Service marketing is a total system of business activities designed to plan, set prices, promote and distribute products, services and ideas that are able to satisfy the desires of the target market in order to achieve organizational goals. (Citra Anggraini T, 2017) Muhammadiyah's charitable service products marketed include goods and services. The services marketed include education, health services. The marketing of goods in the form of products from Muhammadiyah residents with bottled mineral water, instant noodles, packaged KPIs, packaged drinks and so on. Social services include helping flood victims, natural disasters and so on.

The marketing of products from Muhammadiyah charities in daily life has increased. The public is increasingly aware of their daily lives and how easy it is to reach by public and special transportation. Young products to access and also young to be remembered make an impression on consumers to tell their families and friends making

their own value in marketing. The marketing plan planned by the Muhammdiyah charity management went well because of the solid teamwork and the equal distribution of profits to asset holders, there were no misunderstandings between parties.

**Muhammadiyah Charity in Central Java**

Place Worship		Education							Boarding School	PT	Health	Orphanage	Economic	Arts & Culture	
Mosque	Mosque	SD	MI	JUNIOR	Mts	SMU	MA	SMK		RB/BP/POLI	RS				
1084	578	183	438	279	109	110	18	131	37	13	97	28	98	152	54

Source taken from Oengurus Muhammadiyah Central Java on July 8, 2022

Information:

- SD : Primary school
- MI : Madrasah Ibtidaiyah
- JUNIOR : Junior High School
- Mts : Madrasah Tsanawiyah
- SMU : Public High School
- MA : Madrasah Aliyah
- SMK : Vocational High School
- Boarding School : Islamic Boarding School
- RB : Maternity Home
- BP : Medical Center
- POLY : Clinical Polyclinic
- RS : Hospital

According to ar-Razi, the great philosophers have set an example of how they fought for the standard of justice, the realization of which is in the form of the highest virtues in the form of simplicity, compassion, universal virtue, the pursuit of benefit for all. For ar-Razi, justice is ethical justice as a statement that only comes from the same reason as the virtue of Allah or the virtue that comes from revelation (Saputra, 2012).

With the development of the urban economy and the increasing competition between cities, urban marketing is attracting more and more attention. Emotional marketing is a community-oriented marketing strategy, which cannot be ignored in today's level of economic development and urban development. Today, with a large number of commodities and diverse shopping channels, how to attract new customers, retain old customers, and increase customer loyalty through emotional marketing has become the focus of the company's work. This paper examines from the point of view of clothing. Facing fierce market competition, in the marketing era of large domestic and foreign enterprises seeking development through brands, if small and medium-sized enterprises want to survive and develop, they must set a noble goal of becoming a large enterprise, implement brand marketing, and continue to grow and develop healthily in the process of building a strong brand. (He, Zhu, Sun, & Yang, 2022)

Muhammadiyah's charity efforts are spread across various districts and cities in Central Java. The success of Muhammdiyah in managing its charity should be set as an example by other organizations that want to advance in the field of business. Muhammadiyah's charity provides real benefits and can be felt by the community regardless of their background. The human resources of Muhammadiyah's charitable efforts are not entirely from the Muhammadiyah organization itself but from other

organizations that seek continuity to provide for their families and the people they bear. (Syaifullah et al., 2024)

A brand provides customers with an easy way to differentiate products from different manufacturers. It also helps to differentiate its products and services from its competitors. Branding can include the use of names, words, symbols, designs, or combinations to create a brand identity. ensuring that customers are able to recognize and remember the brand, so that it can increase sales and market shares (Swathi, 2023). Muhammadiyah charity business products are marketed from the scope of the family to a wide scope and enter a wide market known to the wider community. equality in accordance with the proportion of each individual, including equal justice and equal sense in accordance with the constitution of social justice for all Indonesian people.

## **CONCLUSION**

The implementation of religious justice in the marketing of Muhammadiyah charity products in Central Java, which has been discussed with sufficient discussion, can be concluded as The implementation of religious justice in the exploitation of Muhammadiyah charity products goes hand in hand with the vision and mission of an organization that is independent and moves amar makruf nahi munkar. good management and management of the organization and employee performance based on the One and Only God and justice for all Indonesian people. The marketing of Muhammadiyah charity products with religious justice can be seen from the recruitment car, all employees can enter and can take appropriate parts, not necessarily from certain companies or organizations. Equality and equality are part of religious justice



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