

The 7P Marketing Mix and Islamic Values in Educational Institutions: A Library Research Study of Islamic Service Marketing Strategies

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Article Info

Article history:

Received July 9, 2026

Revised July 22, 2026

Accepted July 30, 2026

Keywords:

Educational Services
Institutional Credibility
Islamic Values
Marketing Strategy
Public Trust

ABSTRACT

Competition among Islamic educational institutions has increased alongside public demands for service quality, program relevance, transparency, and institutional credibility. This condition requires educational marketing to be managed as an integral part of educational services rather than merely as a promotional activity. This study aims to analyze the application of the 7P marketing mix in Islamic educational institutions and its integration with Islamic values. The study employed a qualitative library research approach with descriptive-analytical analysis. Data were obtained from relevant scholarly literature on service marketing, educational marketing, Islamic educational management, and Islamic marketing. The findings indicate that product, price, place, promotion, people, process, and physical evidence provide a strategic framework for strengthening institutional attractiveness, service quality, and competitiveness. Their implementation needs to be guided by honesty, trustworthiness, justice, public benefit, transparency, and social responsibility. The integration of these principles strengthens public trust, institutional credibility, and sustainable educational management. This study concludes that Islamic values can serve as an ethical and evaluative foundation for implementing the 7P marketing mix in Islamic educational institutions.

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1. INTRODUCTION

Educational institutions are service organizations that create value through the provision of educational services. Unlike product marketing, which focuses on the characteristics of physical products, educational service marketing involves service experiences, human resource competence, learning processes, facilities, institutional reputation, and relationships with students and the community. Therefore, educational marketing requires a comprehensive approach rather than relying solely on promotional activities. Increasing competition among educational institutions has given parents and prospective students more choices when selecting educational institutions. Their considerations include program quality, educational costs, location, reputation, educator competence, facilities, service systems, and information available through digital media. This condition requires educational institutions to understand community needs and develop marketing strategies oriented

toward service quality. The *marketing mix* concept provides a framework for managing these aspects through seven elements: *product, price, place, promotion, people, process*, and *physical evidence* [1]. In Islamic educational institutions, however, marketing has a broader dimension because institutions provide educational services while carrying Islamic values, identity, and mission. Islamic educational products may include academic programs, religious development, *tahfiz*, language programs, skills development, and character education. Thus, Islamic educational marketing should communicate educational value and quality accurately rather than focus solely on increasing student enrollment.

Previous studies have examined the application of the 7P marketing mix in various Islamic educational institutions. Ibrahim et al. reported that the implementation of the 7P marketing mix at Phatnawitya School in Thailand involved educational program development, facilities, innovation, segmentation, and communication with the community and social media [2]. Ibadiyah, Hermawan, and Mukhlis found that the 7P strategy could be applied in Islamic boarding school-based education through program management, pricing, location, promotion, human resources, service processes, and physical evidence [3]. Abadi and Hidayatulloh examined the relationship between the *marketing mix* and *brand image* as a strategy for marketing Islamic educational institutions [4]. More recent studies have also discussed the application of the 7P framework in Islamic education. Maisah et al. identified educational programs, costs, location, promotion, teaching staff, services, and facilities as components of the 7P marketing mix in Islamic educational marketing [5]. Budiarti and Amin reported that the seven elements of the 7P framework formed part of the marketing strategy of an Islamic boarding school in Blitar in responding to competition and maintaining institutional sustainability [6]. Furthermore, Zebua and Us examined the application of the 7P marketing mix in Islamic higher education institutions in Indonesia and identified program development, service-value-based pricing, human resource competence, service processes, facilities, and digital promotion as important components of educational marketing strategies [7].

Despite the growing body of research on the 7P marketing mix in Islamic education, previous studies tend to emphasize the technical application of marketing elements. The conceptual integration of the seven elements with Islamic ethical principles remains insufficiently discussed. Islamic marketing is grounded in values such as honesty, trustworthiness, justice, transparency, public benefit, and social responsibility. These principles are particularly important in educational services because institutions communicate promises concerning programs, costs, services, facilities, and educational outcomes to students and the community. Alzalook, Lubis, and Mansor emphasized that Islamic marketing should be integrated with ethical principles, justice, honesty, and the protection of consumer interests [8]. In the context of education, these principles require institutions to provide accurate program information, establish reasonable educational costs, deliver services in accordance with institutional commitments, and treat students and the community fairly. From a *maslahah* perspective, Islamic educational marketing should also generate benefits for students, families, communities, and educational institutions rather than merely increase institutional attractiveness [9]. Consequently, Islamic educational marketing can be understood as a process of creating, communicating, and sustaining educational value while responding to community needs and maintaining consistency with Islamic principles.

Based on this gap, this study focuses on a conceptual synthesis of educational service marketing and Islamic educational marketing to explain how the seven elements of the 7P marketing mix can be integrated with Islamic values. The study aims to: (1) examine the concept of the 7P marketing mix in educational service marketing; (2) identify the application of each 7P element in Islamic educational institutions based on the existing literature; and (3) formulate the integration of the 7P strategy with Islamic values in strengthening service quality, public trust, and institutional competitiveness. The novelty of this study lies in proposing a conceptual framework that connects the 7P marketing mix, Islamic ethical principles, and institutional outcomes. Unlike previous studies that primarily describe the application of individual marketing elements, this study positions Islamic values as an evaluative foundation for guiding each element of the 7P marketing mix. The resulting conceptual synthesis places educational marketing beyond institutional attractiveness by connecting marketing practices with service quality, public trust, institutional reputation, and sustainability.

2. Method

This study employed a qualitative *library research* design. *Library research* is a research method conducted through the systematic exploration, reading, and critical analysis of literature sources relevant to the research topic. Literature sources may include scholarly journal articles, academic books, documents, and other relevant written materials without conducting field research [10]. The research procedure was conducted chronologically through several stages. First, literature identification was carried out by determining the research focus and identifying relevant sources related to the 7P marketing mix, service marketing, educational marketing, Islamic educational management, and *Islamic marketing*. Second, literature acquisition involved collecting relevant scholarly articles, academic books, and other traceable academic sources. Third, literature selection was conducted by examining the relevance, academic credibility, and contribution of each source to the research topic. Fourth, literature reading and recording involved critically reading the selected sources and systematically recording relevant concepts, arguments, and research findings. According to Zed, as cited in Rahayu, *library research* involves collecting literature materials, reading and recording relevant information, and subsequently processing and analyzing the materials for research purposes [11].

The literature selection was based on several criteria. First, the sources had to be directly related to service marketing, educational marketing, the 7P marketing mix, Islamic educational management, or *Islamic marketing*. Second, the sources had to originate from scholarly journals, academic books, or other identifiable academic publications. Third, the sources had to provide theoretical arguments, conceptual explanations, or research findings relevant to the research focus. Fourth, the sources had to contribute to the development of the conceptual synthesis rather than being included merely to fulfill the required number of references. Publications from 2020 to 2026 were prioritized to capture recent developments, while selected classical sources were used as theoretical foundations for service marketing and the marketing mix. The data acquisition process involved collecting, reading, and documenting relevant information from the selected literature. The information was organized according to the seven elements of the marketing mix: *product*, *price*, *place*, *promotion*, *people*, *process*, and *physical evidence*, as well as relevant Islamic values, including honesty, trustworthiness, justice, transparency, *masalah*, and social responsibility [12].

Data analysis was conducted through four stages: literature identification, thematic classification, comparative analysis, and conceptual synthesis. Thematic classification involved grouping information according to the seven elements of the 7P marketing mix and relevant Islamic values. Comparative analysis was conducted by examining similarities, differences, and complementary arguments across the selected literature. Conceptual synthesis was then performed by integrating the findings into a coherent argument concerning the application of the 7P marketing mix in accordance with the characteristics and values of Islamic educational institutions. The final stage involved formulating the research findings and conclusions based on the results of the conceptual synthesis. This analytical process was intended to develop a comprehensive conceptual understanding of how the 7P marketing mix can be integrated with Islamic values in the management and marketing of Islamic educational institutions.

3. RESULTS AND DISCUSSION

3.1 Marketing Mix 7P as an Educational Services Marketing Framework

The Marketing Mix approach has been widely applied in the business sector and has increasingly been adopted within the field of education. The 7P framework, consisting of Product, Price, Place, Promotion, People, Process, and Physical Evidence, provides a comprehensive perspective for examining educational marketing practices and developing appropriate marketing strategies for educational institutions (A. Kusumawati, 2019). [13]. The literature indicates that educational institutions operate within a service context in which value is experienced through programs, interactions, processes, human resources, and institutional environments. Educational marketing therefore cannot be reduced to promotional activities because prospective students and parents evaluate the overall educational experience, including the relevance of programs, affordability, accessibility, personnel competence, service processes, and physical facilities. The 7P

marketing mix provides a framework for organizing these dimensions through product, price, place, promotion, people, process, and physical evidence [14]. This framework has been applied in educational institutions because the characteristics of educational services require institutions to manage both tangible and intangible dimensions of service delivery. In Islamic educational institutions, the 7P framework is particularly relevant because educational services contain academic, religious, character-building, and social dimensions. Studies of Islamic schools and higher education institutions demonstrate that the seven elements can be adapted to institutional programs, pricing, location, communication, human resources, service processes, and facilities.

The implementation of the 7P framework at Phatnawitya School, for example, demonstrates the relevance of program development, facilities, innovation, segmentation, and communication in Islamic educational marketing. Similarly, research on Islamic boarding school-based education indicates that the marketing mix can be used to organize educational programs and institutional services according to community needs. The application of the 7P framework in Islamic educational institutions has also expanded beyond school-level marketing. Maisah et al. identified the seven marketing elements as important components of higher education marketing, demonstrating that educational programs, costs, location, promotion, human resources, processes, and physical evidence can be managed as an integrated strategy. More recent research on Indonesian Islamic universities further demonstrates that the seven elements are visible in institutional marketing activities, including digital communication and institutional presentation [15]. Thus, the literature supports the use of 7P as a comprehensive analytical framework for Islamic educational service marketing.

3.1.1 Product: Educational Products Based on Values and Community Needs

A product refers to anything offered by an organization to fulfill customers' needs and expectations. In the context of marketing, a product reflects the value perceived by consumers and is developed according to the organization's capabilities and the purchasing power of the target market.[16]. Product in educational marketing refers to the educational value offered by an institution. In contrast to conventional products, educational products consist largely of experiences, programs, learning outcomes, institutional services, and relationships. In Islamic educational institutions, the product dimension may include academic programs, religious education, tahfiz programs, language development, character education, extracurricular activities, and skills development [17]. Research on Islamic educational institutions demonstrates that program differentiation can become an important component of institutional positioning. Islamic schools frequently communicate distinctive programs as part of their institutional identity and branding.

Studies of Islamic schools show that flagship programs, religious character development, and educational quality can function as elements of institutional differentiation [18]. The product therefore needs to correspond with the actual needs of students, parents, and the wider community rather than being designed merely as a promotional attraction. The literature also indicates that educational products need to demonstrate consistency between institutional promises and actual service delivery. Marketing that communicates educational programs that are not adequately supported by institutional capacity may weaken institutional credibility. Therefore, product development should involve curriculum relevance, educator competence, learning quality, student development, and institutional values [19]. Within Islamic education, product development should also reflect the institution's religious identity and educational mission. From an Islamic perspective, the product dimension is connected with *maslahah* because educational programs should provide meaningful benefits to students and society. Islamic marketing literature emphasizes that marketing should be conducted within an ethical framework that protects consumer interests and promotes fairness and honesty [8]. Consequently, Islamic educational products should be developed on the basis of educational quality and social benefit rather than merely market attractiveness.

3.1.2 Price: Fairness, Affordability, and Transparency

According to Kotler and Gary Armstrong (2010), price represents the amount customers are required to pay for a product or service. It also reflects the overall value customers exchange for the benefits they receive from the offered product or service. [20]. "Price is an amount of money that

serves as a medium of exchange for obtaining a product or service. Price can also be understood as the determination of a product's value in the minds of consumers (Nana, 2015: 109)." [21]. Price in educational services includes tuition fees, registration costs, program fees, and other financial obligations borne by students or their families. Educational price decisions therefore have implications for accessibility and perceptions of institutional fairness. The service marketing literature emphasizes that pricing is part of the overall service value perceived by customers [22].

Research on educational marketing demonstrates that price needs to be considered together with the benefits and quality of services offered. In Islamic educational institutions, the price dimension can include affordability, transparency of payment structures, scholarships, and clarity regarding additional costs [23]. A transparent pricing policy enables parents and students to understand the actual financial commitment before choosing an institution. Islamic marketing principles provide an ethical foundation for this dimension. Alzalook, Lubis, and Mansor emphasize honesty, fairness, consumer protection, and ethical conduct as important principles of Islamic marketing. These principles indicate that educational institutions should avoid misleading information regarding costs and should communicate financial obligations clearly. The principle of fairness also means that financial policies should consider the educational mission and social responsibilities of the institution. Consequently, pricing strategies may be connected with scholarship programs, financial assistance, installment arrangements, and other mechanisms that support access to education. The price dimension should therefore be understood as part of value creation rather than simply as a mechanism for generating institutional income.

3.1.3 Place: Accessibility and the Educational Environment

Place refers to the location where services are delivered to customers. In healthcare service marketing, the selection of a strategic and accessible location is an important consideration because it can facilitate public access to information and make healthcare services more easily reached by the community.[24]. Place concerns how and where educational services are delivered. In education, this dimension includes geographical accessibility, institutional location, transportation, learning environments, and increasingly digital accessibility. Educational institutions need to consider whether students and parents can access the institution and its services conveniently. Research on educational marketing shows that location remains relevant in institutional selection because accessibility can affect parents' perceptions of convenience and educational service value [25]. For Islamic schools, the physical environment may also contribute to institutional identity. A safe, comfortable, clean, and religiously appropriate environment can strengthen the educational experience. Digitalization has expanded the meaning of place. Educational information, registration services, consultation, learning resources, and institutional communication can now be accessed through digital platforms. Juhaidi's study of Islamic higher education institutions in Indonesia demonstrates that social media has become an important channel through which institutions communicate their products, services, personnel, and institutional activities [26]. Therefore, place in Islamic educational marketing should be understood as a combination of physical accessibility and digital accessibility. The institution's location remains important, but digital channels increasingly complement physical service delivery.

3.1.4 Promotion: Informative and Non-Misleading Communication

Promotion is an important component in determining the effectiveness of a marketing program. Within the service marketing mix, promotional activities serve as a strategic means of communicating the value and market positioning of a service to its target customers. [27]. Promotion refers to a form of communication between sellers, buyers, and other parties within a distribution channel that aims to shape consumer attitudes and influence their purchasing behavior (McCarthy & Perreault, as cited in Tampubolon, 2018). Promotion represents the fourth element of the marketing strategy used by educational institutions to strengthen their institutional image. It plays an important role in supporting the effectiveness of marketing programs because the quality of an educational service alone does not necessarily attract public interest. When prospective users are unfamiliar with

an institution, its programs, or the benefits it provides, they may be less likely to consider choosing the institution. Therefore, effective promotional communication is needed to introduce the institution, convey the value of its educational services, and build public awareness and confidence (Alma, 2013). [28].

In educational service marketing, promotional activities serve to introduce the products or services offered by an institution to prospective consumers. Through appropriate promotional communication, consumers can obtain relevant information about the benefits, characteristics, and advantages of the products or services before making a decision. [29]. Promotion can be understood as a communication activity between an organization and consumers that aims to provide information, encourage consumer awareness, and influence purchasing decisions in accordance with their needs and preferences.[30]. Promotion represents institutional communication with prospective students, parents, alumni, communities, and other stakeholders. Educational promotion may include websites, social media, brochures, public relations, school events, alumni networks, word-of-mouth communication, and digital content. Studies of Islamic educational institutions demonstrate that promotion is increasingly connected with institutional branding. Sapraanto and Latifah, for example, identify branding, Islamic values, information technology, and community relationships as important components of Islamic educational marketing strategies [31]. Similar findings are found in studies of Islamic educational institutions that emphasize marketing communication as a mechanism for communicating institutional excellence [32]. Digital promotion has become particularly significant.

Research on Islamic higher education demonstrates that Facebook and Instagram are used to communicate marketing mix elements and institutional information [33]. However, the same study indicates that the representation of 7P elements in social media content can be uneven. This finding suggests that digital promotion should be strategically planned rather than limited to frequent posting. Islamic marketing ethics provide an important limitation on promotional practices. Alzlaook, Lubis, and Mansor discuss the problem of misleading advertising and emphasize consumer protection in marketing practices [34]. In the context of Islamic education, this means that promotional content should accurately represent programs, facilities, achievements, costs, and institutional capabilities. Promotional communication should therefore emphasize information, transparency, and institutional accountability.

3.1.5 People: Human Resources as the Face of the Institution

Within the service marketing framework, the People element encompasses individuals who contribute to the delivery and experience of a service, including employees and other service users. The quality of service is closely associated with the competence and interaction of those involved in its delivery. Well-trained and capable human resources can enhance positive experiences among service users while strengthening their trust in the institution (Moersidi, 2024). [35]. People represent one of the most important dimensions of educational services because education is delivered through human interaction. Teachers, principals, administrative staff, counselors, and other educational personnel directly influence students' experiences of institutional quality. Human resource management encompasses a range of organizational practices designed to address employee-related matters and coordinate the roles of managers and other personnel. These practices support the effective management of human resources and contribute to the achievement of the organization's established goals.[36]. The service marketing literature emphasizes the central role of employees in service delivery because customers often evaluate service quality through their interactions with personnel [37].

In education, teacher competence, responsiveness, communication, professionalism, and ethical conduct become visible representations of institutional quality. Research in Islamic education similarly places educators and personnel within the marketing process. The 7P studies conducted in Islamic educational institutions identify teachers and educational staff as essential components of service delivery [38]. The people dimension is therefore not merely a promotional element but part of the substantive educational service. Islamic values further strengthen the importance of people. Amanah requires educational personnel to fulfill their responsibilities, while shiddiq requires honesty in communication and professional conduct. Justice requires fair treatment of students, while

responsibility requires educators to provide services according to institutional commitments. Consequently, human resources constitute both a service dimension and an ethical dimension of Islamic educational marketing.

3.1.6 Process: Effective and Equitable Educational Services

Process refers to the procedures through which educational services are delivered. In educational institutions, this includes registration, admission, learning activities, assessment, communication with parents, administrative services, complaint handling, and graduation procedures. The literature indicates that service processes influence perceptions of educational quality because students and parents experience the institution through repeated administrative and educational interactions [39]. A clear and consistent process can reduce uncertainty and strengthen perceptions of institutional reliability. Research on Islamic educational marketing confirms that process is one of the seven elements applied in educational institutions. In Islamic higher education, process is also visible in digital communication and institutional service systems. From an Islamic perspective, process should be guided by justice, transparency, responsibility, and trustworthiness. Admission procedures, financial administration, assessment, and student services should therefore be implemented consistently and fairly. This means that the ethical quality of a process is as important as its administrative efficiency.

3.1.7 Physical Evidence: Tangible Evidence of Service Quality

Physical evidence or tangible evidence refers to the physical elements that support the delivery and perception of educational services. According to Ratnasari and Aksa (2011, p. 53), physical evidence is a dynamic component of the marketing mix that may change according to the needs and development of the service environment. In educational institutions, physical evidence includes classrooms, libraries, laboratories, places of worship, sanitation facilities, technological infrastructure, learning platforms, and other facilities that support the educational process. Effective marketing management should ensure that these facilities provide value and satisfaction to students, parents, and other stakeholders. Therefore, Islamic educational institutions need to provide adequate, quality, and accessible facilities that are consistent with the services offered. Physical evidence should not merely serve as a promotional symbol but should demonstrate the institution's commitment to educational quality, service excellence, and the fulfillment of the needs of its educational community. [40].

Physical evidence refers to tangible elements that support the delivery and perception of educational services. These include classrooms, libraries, laboratories, religious facilities, sanitation, technology infrastructure, websites, learning platforms, and other institutional facilities. Because educational services contain many intangible elements, physical evidence provides students and parents with visible indicators of institutional preparedness. The service marketing literature recognizes the importance of physical environments in shaping service experiences [41]. Studies of Islamic educational institutions demonstrate that facilities and institutional environments form part of the marketing mix. Physical facilities may also support school branding because the visual environment communicates institutional identity and educational standards. However, physical evidence should not be separated from actual service quality. Attractive buildings cannot substitute for weak educational services. Therefore, facilities should function as tangible support for educational quality rather than as purely promotional symbols.

3.2 Integration of Islamic Values into the Marketing Mix 7P

The literature reviewed indicates that the central distinction between conventional educational marketing and Islamic educational marketing is not the existence of marketing activities but the ethical foundation that guides those activities. Islamic marketing emphasizes honesty, trustworthiness, justice, transparency, and protection of consumer interests. In this study, Islamic

values are positioned as an evaluative foundation for all seven elements of the marketing mix. Product should provide educational benefit and reflect institutional commitments. Price should be fair and transparent. Place should provide accessible and appropriate educational environments. Promotion should communicate accurate information. People should demonstrate professional and ethical conduct. Process should be fair and accountable. Physical evidence should genuinely support educational quality.

This conceptual integration is consistent with recent research that connects Islamic educational marketing with institutional identity, values, and competitiveness. Research on Islamic higher education branding demonstrates that Islamic identity can become part of institutional differentiation when it is reflected in institutional practices and communication [42]. Similarly, recent research on Islamic school branding indicates that flagship programs, institutional values, leadership, and service quality can contribute to institutional branding [43]. The integration can therefore be represented conceptually as follows: Marketing Mix 7P + Islamic Values → Educational Service Quality → Satisfaction → Trust → Brand Image/Reputation → Competitiveness → Institutional Sustainability. This formulation is a conceptual synthesis derived from the literature reviewed in this study. It is not a statistical model that has been empirically tested in this research.

3.3 Digitalization and Changing Patterns of Islamic Educational Marketing

Digitalization refers to the process of converting printed materials, audio recordings, and video content into digital formats. This process facilitates the preservation and management of documents in digital form, supports reproduction, and contributes to the development of digital library collections. The implementation of digitalization requires various supporting resources, including computers, scanners, trained operators, source media, and appropriate software (Sukmana, 2005). Similarly, Lasa Hs describes digitalization as a process of transforming printed documents into electronic documents that can be stored, managed, and accessed digitally. [44]. The development of digital communication has significantly enhanced the way people interact by providing faster and more efficient opportunities to establish connections with individuals across different parts of the world. [45]. Digitalization has changed the way educational institutions communicate with stakeholders. Websites and social media allow institutions to disseminate information about programs, achievements, personnel, facilities, and institutional activities more rapidly than traditional promotional media. Dwivedi's study shows that social media marketing in higher education is connected with faculty student relationship quality and institutional brand performance [46].

In Islamic higher education, Juhaidi found that Facebook and Instagram are used to communicate all seven elements of the marketing mix, although their representation is not necessarily balanced. Recent research also demonstrates the increasing importance of social media in Islamic higher education marketing communication. Utami, Fahmi, and Prastya examine social media use by Islamic universities in Muslim countries and emphasize its role as a marketing communication tool. More recent research focusing on Islamic higher education in Indonesia similarly examines engagement and brand-post content on Instagram and X [47]. Digitalization therefore functions as an enabling mechanism for the 7P framework rather than constituting an additional eighth element. Digital platforms can strengthen promotion, facilitate access, communicate educational products, display physical evidence, support service processes, and create interaction between institutions and stakeholders. Nevertheless, digital marketing requires ethical controls. Institutional content should be accurate, responsible, and consistent with the values communicated by the institution. In Islamic educational marketing, the credibility of digital communication depends on consistency between institutional claims and actual educational services.

3.4 Marketing Mix, Trust, and Brand Image of Islamic Educational Institutions

The literature indicates that educational marketing is increasingly connected with institutional brand image, trust, satisfaction, and loyalty. Abadi and Hidayatulloh identify the

relationship between marketing mix and brand image as an important strategy for Islamic educational institutions. Recent research provides further evidence regarding the relationship between service quality, satisfaction, trust, and institutional outcomes. Tessema et al. found that perceived service quality influenced word-of-mouth directly, while brand trust and student satisfaction played mediating roles [36]. Rew et al. similarly examined the relationship between service quality, trust, commitment, and university brand loyalty. Research specifically concerning Islamic higher education also demonstrates the importance of trust. Saputri et al. examined brand personality, brand-self congruity, brand love, electronic word-of-mouth, and brand trust in Islamic higher education. Juhaidi et al. further examined university commitment, socioeconomic background, brand trust, and brand loyalty among Islamic higher education students. These findings support the conceptual position that marketing activities should ultimately be connected with service experiences and institutional credibility. Marketing communication may attract attention, but sustained institutional reputation requires consistency between promises and actual service delivery. Service quality also has a direct connection with institutional brand equity. Mishra and Mishra found that higher education service quality affected student engagement and satisfaction, while student satisfaction was associated with elements of higher education brand equity. Consequently, the 7P marketing mix should be understood as part of a broader service management process rather than as an isolated promotional framework.

3.5 Synthesis of the Islamic Value-Based Marketing Mix 7P Model

Based on the comparative analysis of the literature, the seven marketing elements can be synthesized with Islamic values into an integrated educational marketing framework. Product is evaluated through educational relevance, quality, and benefit. Price is evaluated through fairness, affordability, and transparency. Place is evaluated through accessibility and suitability of the educational environment. Promotion is evaluated through truthfulness and responsible communication. People are evaluated through competence, amanah, professionalism, and equitable treatment. Process is evaluated through efficiency, consistency, justice, and accountability. Physical evidence is evaluated through the extent to which facilities genuinely support educational service quality. The framework indicates that Islamic values should not be placed separately from marketing activities. Instead, they should function as principles that guide the implementation of each element. This interpretation is consistent with Islamic marketing literature, which positions ethical principles as integral to marketing practice rather than as additional promotional attributes.

Recent Islamic educational research also supports the integration of values, marketing, branding, and competitiveness. Rachman et al. demonstrate the relevance of reputation management and branding image in strengthening competitive advantage among Indonesian Islamic higher education institutions. Arsyadana and Indrioko similarly identify institutional identity, leadership networks, alumni, and digital media as components of Islamic higher education branding. At the school level, recent studies indicate that 7P marketing can be integrated with school branding and educational excellence. Asrulla et al. describe the integration of educational excellence and 7P marketing in building the branding of an Islamic school. Awalliyah and Bahar also identify 7P, digital branding, alumni networks, and Islamic values as components of competitive marketing strategies in Islamic boarding school education [48]. Thus, the conceptual contribution of this study lies in connecting three dimensions: the operational dimension of the 7P marketing mix, the ethical dimension of Islamic values, and the institutional-outcome dimension consisting of service quality, satisfaction, trust, reputation, competitiveness, and sustainability.

3.6 Managerial Implications

The literature synthesis produces several implications for managers of Islamic educational institutions. First, marketing should be integrated into institutional management rather than assigned exclusively to promotional activities. Educational programs, human resources, service procedures, facilities, and communication should convey a consistent institutional value proposition. Second,

Islamic values should be translated into observable managerial practices. Honesty should be reflected in accurate information, amanah in fulfillment of institutional commitments, justice in fair treatment, transparency in financial and administrative communication, and maslahah in the consideration of educational benefits for students and society. Third, digital marketing should be managed systematically. Social media should communicate substantive educational value rather than merely institutional events. Content should represent programs, achievements, people, processes, facilities, and institutional identity in a balanced manner. Fourth, institutional branding should be based on actual educational quality. Research on Islamic educational branding indicates that institutional identity becomes stronger when branding is supported by distinctive programs, service quality, leadership, and consistent institutional values [49].

Finally, managers should evaluate marketing success through broader indicators than student enrollment. Relevant indicators include service quality, satisfaction, trust, institutional reputation, student loyalty, stakeholder engagement, and institutional sustainability. Research in higher education shows that service quality, satisfaction, trust, and loyalty are interconnected components of long-term institutional relationships [50]. The literature therefore suggests that the implementation of 7P in Islamic educational institutions should be viewed as a continuous process of value creation, communication, service delivery, and relationship development. This approach places marketing within the broader mission of educational management and Islamic social responsibility.

4. CONCLUSION

This library research shows that the 7P marketing mix provides a comprehensive framework for understanding and managing educational service marketing in Islamic educational institutions. Product, price, place, promotion, people, process, and physical evidence represent interconnected dimensions of educational service delivery rather than independent promotional instruments. The literature further indicates that Islamic values provide an ethical and evaluative foundation for implementing each element of the 7P framework. Honesty, trustworthiness, justice, transparency, maslahah, and social responsibility can guide institutions in developing educational programs, determining costs, providing accessible services, communicating institutional information, managing human resources, implementing service processes, and developing physical facilities. The conceptual synthesis developed in this study connects the 7P marketing mix and Islamic values with educational service quality, satisfaction, public trust, institutional reputation, competitiveness, and sustainability. Digitalization functions as an enabling mechanism that expands the communication and delivery of educational services without constituting an additional marketing-mix element. The principal contribution of this study is therefore a value-based interpretation of educational marketing in which Islamic values operate as an evaluative foundation for the entire marketing mix. The proposed framework remains a conceptual synthesis of the literature and has not been statistically tested in this study. Future empirical research may examine the framework through quantitative, qualitative, or mixed-method approaches in different types of Islamic educational institutions.

ACKNOWLEDGEMENTS

The author would like to express sincere gratitude to all parties who provided support and assistance during the preparation of this study. Special appreciation is extended to Sultan Maulana Hasanuddin State Islamic University of Banten for providing an academic environment that supported the completion of this research. The author also acknowledges the contribution of the scholars and researchers whose published works served as important sources for the literature analysis in this study. Finally, sincere appreciation is extended to all individuals who provided constructive support and encouragement throughout the research and writing process.

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