

## IMPLEMENTATION OF ISLAMIC MARKETING ETHICS ON DIGITAL MARKETING TO INCREASING THE COMPETITIVE ADVANTAGE OF MSMEs

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### Abstract

*The development of the current digital era forces businesses to adapt and change so that entrepreneurs turn to online and digital businesses, especially in marketing, providing and shipping products sold. Muslim entrepreneurs must pay attention to ethics in their business activities so that marketing and business promotion activities carried out digitally must align with the values and principles of business ethics in Islam. This qualitative study seeks to illustrate how MSME digital marketing and business ethics values are applied and how their impact increases the competitive advantage of MSMEs in East Kalimantan. The research was conducted on 24 MSMEs in various business fields. The data collection technique uses interviews conducted with MSME actors and several consumers; besides that, data is also supported by observation and documentation. The data were analyzed using Miles and Huberman's model qualitatively. The study's results found: 1) various forms of digital marketing used by MSMEs are Facebook, WhatsApp, Instagram, Gojek, Grab, and Shopee, 2) The application of Islamic Marketing Ethics to MSME entrepreneurs has been carried out by being friendly to buyers offline and online, being honest (Siddiq) with the products marketed, and there is no fraud mandate in product delivery (Amanah), 3) Applying Islamic marketing ethics to digital marketing makes the business development with an increase in sales, relation and can increase the business's competitiveness.*

**Keywords :** Islamic Marketing, Ethics, Digital Marketing

### 1. PENDAHULUAN

Small and Medium Enterprises play an important and strategic role in the economic growth of both sustainable and developed countries (Al-azzam & Al-mizeed, 2021; Juniasih et al., 2019; Venâncio & Pinto, 2020) as well as making a large contribution to the GDP growth of each country (Savitri et al., 2020). MSMEs create jobs, increase income, and drive the community's economy. In Indonesia, MSMEs have become the savior of national economic recovery because they can survive and develop during the economic crisis since 1998 (Utami & Lantu, 2014).

The potential of East Kalimantan MSMEs is very large, with the number of MSME actors reaching 307 thousand or the 2nd largest on the island of Kalimantan. According to the Head of Bank Indonesia East Kalimantan Representative, Tutuk SH Cahyono, the trade and retail sectors currently dominate MSMEs in East Kalimantan (CNBC, January 6, 2021).

Table 1 MSME Data for East Kalimantan Province Per Sector in 2021

NO	KABUPATEN/KOTA	INDUSTRI			DAGANG	JASA	TOTAL
		KULINER	INDUSTRI	KERAJINAN			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	SAMARINDA	34.966	111	104	99.167	24.276	158.624
2	BALIKPAPAN	39.861	1.999	6	60.995	2.199	105.060
3	BONTANG	17.644	3.128	16	6.187	101	27.076
4	KUTAI KARTANEGARA	253	721	21	245	293	1.533
5	BERAU	308	955	49	375	119	1.806
6	PASER	248	2.391	25	439	562	3.665
7	KUTAI TIMUR	211	1.560	18	994	778	3.561
8	PPU	54	1.045	-	129	24	1.252
9	KUTAI BARAT	329	1.987	1.045	505	302	4.168
10	MAHULU	122	24	289	106	57	598
	JUMLAH	93.996	13.921	1.573	169.142	28.711	307.343

Source : Department of Industry, Trade, Cooperatives & SMEs East Kalimantan and Online Data System Of the Ministry of Cooperatives and SMEs Republic Indonesia, December 2021

The East Kalimantan Office of Industry, Trade, Cooperatives and Small and Medium Enterprises (Disperindagkop and UMKM) noted that until the end of 2019, the number of MSMEs in East Kalimantan identified by name and address was 307,343 units. That's an increase from 2018's newly identified 211,548 units. Head of the East Kalimantan Disperindagkop and MSMEs Fuad Asaddin said that the number of MSMEs identified in the 2018-2019 period increased by 45.28%, were all micro, small and medium enterprises in East Kalimantan increased. Although these business actors are mostly engaged in trade, as many as 169,142 units, in 2018, it was still 119,554 units or an increase of 41.48%. She was followed by the food industry (culinary) business sector from 60,557 units to 93,996 units, an increase of 55.22% (Kaltim Post, n.d.).

Large MSMEs must be balanced with good performance to contribute to the nation's economy. According to Hussain et al. (2020), to be able to face competition, every company must be able to improve its performance. According to Dzikrina et al., the key factors for MSMEs to achieve superior performance, especially in Indonesia, are innovation, marketing, digital technology and the ability to learn (Dzikrina Istighfaroh & Nuraeni, 2020).

Sandiaga Uno explained that throughout 2020, 3.7 million MSMEs were selling online, which has met one-third of the target of 30 million MSMEs. The transformation to the digital realm also occurs in consumers, especially during the PPKM period. Bank Indonesia noted that online shopping transactions increased by 64% in the first half of 2021 to Rp186.7 trillion. In addition, data from internet service providers and Google noted that the digital economy's contribution to Indonesia's economic growth had reached 44 billion US dollars. This amount is up 11% from 2020 and is expected to increase to 125 billion US dollars by 2025.

The digital age has become an important part of a company. Today, many small businesses use digital marketing to market their products or services because it is very cheap and effective. Companies can use devices such as tablets, mobile phones, TVs, laptops, social media, and email to support the delivery of their products and services (Sathya., 2016). One thing to note in digital marketing is ethics. Although it is done online, the thing to avoid is committing fraud because it is unethical behavior. Therefore, ethical business behavior must be part of the business strategy to achieve higher and sustainable profits (Widana et al., 2015). Ethics is one thing that is important in global marketing (Haque et al., 2017).

Mohiuddin & Sarker (2020) said that business ethics and marketing are interrelated, where ethical behavior in business means marketer behavior guided by morality. In Islam, business and ethics are inseparable whole. Business is not only for the material but also non-material gain. Business is done not only with a human being but also with God, so business should not be deceived. The ethics of promoting a product must be based on the values of honesty, truth and justice, as exemplified by the Prophet Muhammad SAW. Ethics in business will benefit producers and consumers (Prasetyo & Pratiwi, 2016).

According to Alserhan, Islamic ethics contributes to the success of companies where the application of Islamic business ethics as a means to achieve competitive advantages for companies (Alserhan, 2017), while according to Abbas et al. and Hashim & Hamzah, the Islamic marketing mix has the potential to be a way for Muslims as well non-Muslims to succeed in business by developing the concept of 7P as a strategy that integrates contemporary marketing with an Islamic marketing perspective (Abbas et al., 2020; Hashim & Hamzah, 2014). Hence, this ethics is known as Islamic Marketing Ethics.

Taufik et al. examined the application of Islamic Marketing Ethics or Islamic marketing ethics among SME entrepreneurs during Covid 19 in Malaysia. The study results found that more than 90% of Muslim entrepreneurs have adhered to the basic principles of Islamic marketing ethics in their advertising materials because they realize that ethics in marketing should not be ignored to get blessings from Allah Almighty. After all, this is the main thing for a Muslim entrepreneur. This ethics encourages them to do business by adhering to ethical values in Islam (Taufik et al., 2021). Likewise, Faizal et al. also researched the application of Islamic Marketing Ethics to digital marketing during covid 19 to SME entrepreneurs in Malaysia. Digital marketing allows Muslimpreneurs to come back and become stronger in upholding their activities and business spirit. Therefore, this study shows that there is a need for Muslimpreneurs to apply Islamic business ethics in their advertising activities as part of worship and get blessings from Allah Almighty (Faizal et al., 2021).

Sampurno (2016) examined the implementation of Islamic business ethics and its impact on home businesses that process presto fish in Pemalang, Central Java. The ethical values used are based on five axioms: Tawhid, balance, free will, generosity and responsibility. The effect is measured with six

parameters of business progress are used, namely marketing aspects, management aspects, human resources aspects, legal aspects, social aspects, environmental effects aspects and financial aspects. The results showed that the company had applied Islamic business ethics based on the five hypotheses referred to and impacted the progress of the company's business.

This research wants to explore the implementation of Islamic Marketing Ethics values in the digital marketing of MSMEs in East Kalimantan through what forms of digital marketing they use, what Islamic ethical values have been applied in digital marketing and what is the impact of the application of Islamic ethics in increasing the competitive advantage of MSMEs in East Kalimantan.

## **2. METODE PENELITIAN**

This research is qualitative research that is naturalistic. Qualitative research is based on the philosophy of postpositivism, seeking truth according to the nature of the object; in researching natural objects, the researcher's position is a key instrument. The study's results emphasized meaning more and did not make generalizations (Moleong, 1989). This research will describe or construct interviews about how MSME entrepreneurs understand Islamic marketing ethics, how to apply Islamic marketing ethics to their products' digital marketing, and the obstacles in applying Islamic marketing ethics.

Primary data were obtained from field research through interviews with speakers and informants, namely MSME entrepreneurs in East Kalimantan and their consumers. The technique for determining sources and informants is purposive sampling, namely Muslim entrepreneurs who use digital marketing. The resource persons in this study were 24 MSME entrepreneurs who used digital marketing in marketing the products and services they offered. Researchers directly interviewed MSME entrepreneurs who used digital marketing spread across Samarinda, Tenggarong and Muara Badak and were added with informants of 24 MSME consumers. Research data in the form of MSME profiles, digital marketing used, the application of Islamic marketing ethics and the impact of the application of Islamic marketing ethics. Secondary data obtained indirectly or using supporting data include theories about MSMEs, digital marketing and Islamic Marketing Ethics. Primary data was collected through in-depth interviews and non-participant observations (non-participant observation), where researchers only observed activities carried out by the group under study. In addition, it uses documentation to supplement the data under the purpose of the study.

Qualitative research uses a very different approach from quantitative research (Hardani & Ustiawaty, 2017). According to Miles and Huberman in Hardani and Ustiawaty, the data is in the form of words instead of a series of numbers in qualitative analysis. This data is collected through observation and interviews, which are then processed through recordings, notes and typing, but the analysis still uses words arranged in text form. Miles and Huberman divide data analysis into three steps that occur simultaneously: data reduction, data presentation (display data), and conclusion drawing (Hardani. Ustiawaty, 2017). Data reduction is a selection process focusing on simplifying, abstracting and transforming coarse data from field notes. Reduction of data is carried out continuously throughout the research process. The second activity is the presentation of data in the form of a set of information that is arranged and allows conclusions to be drawn. A better presentation is a major way for accurate qualitative analysis, which can be matrices, graphs, networks and charts. Furthermore, drawing conclusions that are part of one configuration activity is intact because the conclusions are verified during the study.

### 3. HASIL DAN PEMBAHASAN

#### Profile of MSMEs in East Kalimantan

East Kalimantan Province is one of Indonesia's regions with a lot of MSME actors. Based on data from the Office of Industry, Trade, Cooperatives and Small and Medium Enterprises of East Kalimantan Province, which is illustrated through the following chart:



Figure 1. Number of MSMEs Based on Unit Scale  
(<https://sidata.kaltimprov.go.id/>, 05 Agustus 2022)

If referring to this data, it can be seen that the total number of MSMEs in east Kalimantan province has increased significantly from 2020 to 2021. That is none other than the efforts of the central and regional governments to carry out economic recovery after the Covid-19 pandemic by providing business capital assistance funds. With a total number of 344,581, MSMEs in East Kalimantan Province certainly has the potential to be further developed to be able to compete globally. In addition, the development of MSMEs also needs to be carried out, considering that the existence of MSMEs can also be a job opportunity for the community.

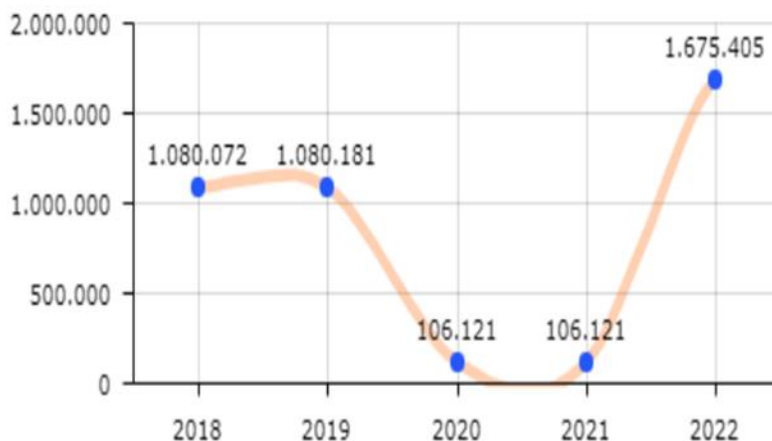


Figure 2. Absorption of MSME Workers (Per person)  
(<https://sidata.kaltimprov.go.id/>, 05 Agustus 2022)

The graph shows 1,675,405 people found jobs in the MSME sector in East Kalimantan Province in 2022. Data shows that the post-Covid economic recovery by the central and local governments by strengthening the MSME sector is quite effective.

The attention of East Kalimantan MSMEs is very large, with the number of MSME actors reaching 300 thousand or the 2nd largest in Kalimantan Island. According to the Head of

Bank Indonesia East Kalimantan Representative, Tutuk SH Cahyono, the trade and retail sectors currently dominate MSMEs in East Kalimantan (CNBC, January 6, 2021).

The Office of Industry, Trade, Cooperatives and Small and Medium Enterprises (Disperindagkop and UMKM) East Kalimantan noted that until the end of 2019, the number of MSMEs in East Kalimantan identified based on names and addresses was 307,343 units. That's up from 2018's newly identified 211,548 units. Head of the East Kalimantan Disperindagkop and MSMEs Fuad Asaddin said that the number of MSMEs identified in the 2018-2019 period increased by 45.28%, were all micro, small and medium enterprises in East Kalimantan increased. These business actors mostly engage in trade, as many as 169,142 units. In 2018 it was still 119,554 units, or an increase of 41.48 percent. Followed by the food industry (culinary) business sector from 60,557 units to 93,996 units or an increase of 55.22 percent.

#### The Form of Digital Marketing Used by MSMEs in East Kalimantan

The following are the results of interviews with MSMEs regarding the form of digital marketing they use in business marketing.

Table 2  
Forms of Digital Marketing of MSMEs in East Kalimantan

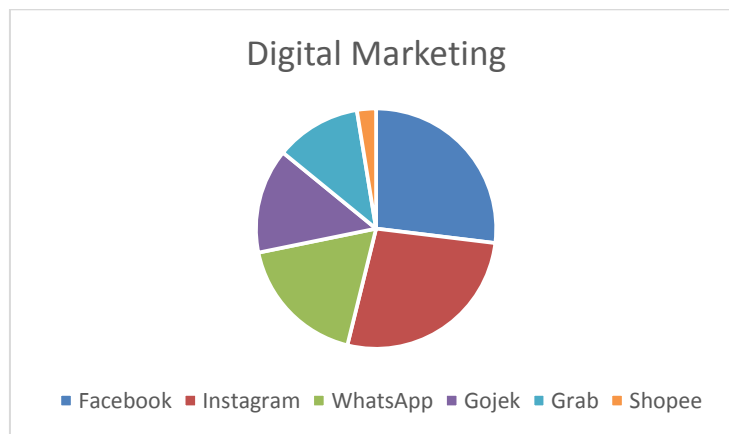
No	Brand SMEs	Type of Business	FB	Ig	WA	Gojek	Grab	Shopee
1	Berkat Jaya Collections	Fashion	V	V	V			V
2	Nasi Uduk Bang Umar	Food			V	V	V	V
3	Sop Durian F&O	Beverag	V	V	V	V	V	
4	Sinar Baru Collections	Shoes and Slippers	V	V				
5	Alyssa Fire Chicken & Crab	Food	V	V	V	V	V	
6	Toko Masja Fashion	Fashion	V	V	V			
7	Olshop Ta-Ta	Fashion	V		V			
8	Muara Kaman Copy & Print Centre	Photocopy and stationery	V	V				
9	Vivi Shop	Fashion, Ba	V	V	V			
10	Bos Hotang	Food	V	V		V	V	V
11	Amar Lantabura Herbal	Traditional Medicine (Herbs)	V	V	V	V		
12	Hijab Mayya	Fashion	V	V	V			
13	Lumpia Super Panas	Food	V	V	V	V		
14	Cemilan Wily	Food	V	V	V			
15	Alfa Cakies	Dessert Box	V	V		V	V	
16	Nata Fish	Fish	V		V			
17	Naficture	Bouquets and souvenirs		V	V			
18	Sambal Gami Bunda	Food	V	V		V	V	
19	Canissa Store	Cosmetics	V	V	V			
20	UD. Cahaya Muslim Grosir	Muslim Fashion, Mecca Gifts		V				
21	Queenza	Cosmetics	V	V	V			

	Oktavia Olshop							
22	Anugerah Jaya Fashion	Fashion, Bag	V	V		V	V	
23	King Juice	Beverage	V	V	V	V	V	
24	King Boba	Beverage	V	V		V	V	

Based on the table above, it can be concluded that MSMEs in East Kalimantan have used various social media as marketing strategies for the products they offer. Based on the table above, it can be concluded that MSMEs in East Kalimantan have used various social media as marketing strategies for the products they offer. In line with Sathya's opinion that digital digital has become an important part of a company. Today, many small businesses use digital marketing to market their products or services because it is very cheap and effective. Moreover, Companies can use devices such as tablets, mobile phones, TVs, laptops, social media, and email to support the delivery of their products and services (Sathya., 2016).

The chart below is a form of digital marketing media commonly used by MSMEs in East Kalimantan. Facebook, Instagram and WhatsApp are the most widely used marketing media. Some also use Gojek, Grab and Shopee.

Chart 1  
Use of Digital Marketing for MSMEs in East Kalimantan



#### Application of Islamic Marketing Ethics to Digital Marketing of MSMEs in East Kalimantan

Applying Islamic Marketing Ethics to the digital marketing of MSMEs in East Kalimantan, most MSME actors have applied Islamic ethics in the digital marketing of their products. The Islamic marketing ethics values they apply are to behave well and sympathetically by being friendly to every consumer both offline and online, honest in promoting their products on social media (real picture), not committing fraud, keeping promises and trying to be trustworthy in terms of product delivery and providing discounts to attract customers' interest.

Following what was exemplified by the Prophet Muhammad SAW, who started his career in his early life as a merchant in Mecca with honesty, truth and sincerity and upholding the proper rights of all stakeholders (Ashraf, 2019). Likewise, marketer ethics proposed by Kertajaya & Sula (2006) regarding marketer ethics are sharia principles in carrying out marketing, namely behaving well and sympathetically, being fair in business, serving and low, keeping promises and not cheating and being honest and trustworthy.

In line with Taufik et al., they examine the application of Islamic Marketing Ethics among SME entrepreneurs during Covid 19 in Malaysia. The study results found that more than

90% of Muslim entrepreneurs have adhered to the basic principles of Islamic marketing ethics in their advertising materials because they realize that ethics in marketing should not be ignored to get blessings from Allah Almighty. After all, this is the main thing for a Muslim entrepreneur. Therefore, they encourage them to do business by adhering to ethical values in Islam. At the same time, Muslim entrepreneurs prefer sharing quality ads on Facebook more than on WhatsApp and Telegram (Taufik et al., 2021).

Likewise, the research of Faizal et al. also examined the application of Islamic Marketing Ethics to digital marketing during covid 19 in SME entrepreneurs in Malaysia. The study results found that spreading Covid-19 and implementing restrictions on community activities in Malaysia has opened a new normal era for businesses and SME entrepreneurs. Digital marketing allows Muslimpreneurs to come back and become stronger in upholding their activities and business spirit. However, all Muslim entrepreneurs in Malaysia are bound by the framework of Islamic teachings to apply Islamic marketing ethics as it remains fair, including in their business advertising activities. This study shows that there is a need for Muslimpreneurs to apply Islamic business ethics in their advertising activities as part of worship and get blessings from Allah SWT (Faizal et al., 2021).

#### **The Impact of The Application of Islamic Marketing Ethics on Digital Marketing in Increasing The Competitive Advantage of MSMEs in East Kalimantan**

The impact of Islamic Marketing Ethics on digital marketing in increasing the competitive advantage of MSMEs in East Kalimantan is that using social media significantly impacts the business. In this case, there is an increase in sales, an increase in consumers and expanding marketing targets. Social media also builds easy communication when long distances become more effective, and many choices exist. Besides that, promoting products is also easier and more effective because people have accessed much information through social media. These various social media also play an important role in sales to communicate with buyers, making it easier to communicate, promote, and market products.

Alserhan said that Islamic ethics could contribute to the success of companies where the application of Islamic business ethics as a means to achieve competitive advantage for companies (Alserhan, 2017) and Hashim & Hamzah's opinion that the Islamic Marketing Mix or Islamic marketing mix has the potential to be one way for Muslims and even non-Muslims to succeed in the business world by developing the concept of 7P as a strategy in marketing that integrates contemporary marketing with an Islamic marketing perspective (Hashim & Hamzah, 2014).

Yera Ichsana examined the extent of the application of Islamic marketing ethics in digital marketing in the 30 UKM operating in the city of Bandung. This study measures the application of Islamic marketing ethics through the dimensions of serving, humility, good behavior, and sympathetic and polite words. The results showed that almost all dimensions have an excellent category. The application of sharia marketing ethics in digital marketing in SMEs in Bandung is already very good. The dimension that has the highest value is the dimension of serving and being humble. Meanwhile, the dimensions of behaving well, sympathetically, and talking with respect have not been categorized as very good (Ichsana et al., 2019).

Sampurno (2016) examined the implementation of Islamic business ethics and its impact on home businesses that process presto fish in Pemalang, Central Java. The ethical values used are based on five axioms: Tawhid, balance, free will, generosity and responsibility. In addition, six parameters that will measure the effect of business progress are used: marketing, management, human resources, legal, social, environmental, and financial. The results showed that the company had applied Islamic business ethics based on the five hypotheses referred to and impacted the progress of the company's business.

Nabila (2019) examined the application of Islamic business ethics to online buying and selling transactions by analyzing the influence of Islamic business ethics variables, including Tawhid, free will, benevolence, balance and responsibility to consumer satisfaction and Word of Mouth. The study's results concluded that business ethics variables consisting of free will and virtue positively affect consumer satisfaction, and consumer satisfaction also positively influences Word of Mouth. While the variables of Tawhid, balance and responsibility do not affect consumer satisfaction.

Prasetyo & Pratiwi (2016) examined the implementation of Islamic business ethics in the marketing communication of Hajj and Umrah X travel agents in Surabaya. The ethical values of the business are seen based on the example of the Prophet Muhammad SAW, namely NATURE (Siddiq, Istiqamah, Fathanah, Amanah and Tabligh). This research resulted in findings that Hajj and Umrah X travel agents have implemented the values of Siddiq, Istiqamah, Fathanah, Amanah and Tabligh in their marketing communication practices.

#### **4. CONCLUSION**

MSMEs in East Kalimantan have used various forms of digital marketing in promoting and marketing the products they offer. The social media or digital marketing they use varies, namely Facebook, Instagram, WhatsApp, Gojek, Grab and Shopee. Most MSMEs have implemented Islamic Marketing Ethics in the digital marketing of the products they promote. The Islamic ethical values they apply are Islamic morals such as being friendly and honest (Siddiq), not deceiving and mandated (Amanah). The impact of implementing Islamic Marketing Ethics in digital marketing is that sales increase, profits increase and can increase the number of customers of the products they offer. The use of digital marketing based on ethical values is currently one thing that is very important for MSMEs to be able to compete and have a competitive advantage.

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