

## **Interconnection of Islamic and Conventional Marketing in Muhammadiyah Charity Businesses**

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**Abstract:** *This article aims to analyze the interconnection between Islamic and conventional marketing in the context of Muhammadiyah Charity Business (AUM) in the health sector with a focus on the Referral and Information Management (MAMARUDI) program in the Islamic Hospital Cempaka Putih Jakarta. This research aims to understand how these two marketing approaches can work together to improve service quality and hospital competitiveness without ignoring Sharia principles, which are the main foundation of Muhammadiyah's Charity Business. With a qualitative approach, this research collects data through interviews, observations, and document analysis related to implementing the MAMARUDI program. The research results show that Islamic marketing, which focuses on honesty, can be combined with conventional marketing, which utilizes digital technology to expand reach and increase service efficiency. This interconnection increases patient confidence in hospital services and strengthens the reputation of the Cempaka Putih Islamic Hospital. This interconnection model offers an approach that can be applied in other Islamic health institutions to create professional services on Islamic values.*

**Keywords:** *Islamic Marketing; Conventional Marketing; Muhammadiyah Charity Business; MAMARUDI*

**Abstrak:** Artikel ini bertujuan untuk menganalisis interkoneksi antara pemasaran Islami dan konvensional dalam konteks Amal Usaha Muhammadiyah (AUM) pada sektor kesehatan dengan fokus pada program MAMARUDI (Manajemen Rujukan dan Informasi) di RS. Islam Jakarta Cempaka Putih. Tujuan dari penelitian ini adalah untuk memahami bagaimana kedua pendekatan pemasaran ini dapat bersinergi dalam meningkatkan kualitas pelayanan dan daya saing rumah sakit, tanpa mengabaikan prinsip syariah yang menjadi landasan utama Amal Usaha Muhammadiyah. Dengan pendekatan kualitatif, penelitian ini mengumpulkan data melalui wawancara, observasi, dan analisis dokumen terkait pelaksanaan program MAMARUDI. Hasil penelitian menunjukkan bahwa pemasaran Islami, yang berfokus pada kejujuran, transparansi, dan etika, dapat dipadukan dengan pemasaran konvensional yang memanfaatkan teknologi digital untuk memperluas jangkauan dan meningkatkan efisiensi layanan. Interkoneksi ini tidak hanya meningkatkan kepercayaan pasien terhadap layanan rumah sakit tetapi juga memperkuat reputasi Rumah Sakit Islam Jakarta Cempaka Putih sebagai institusi kesehatan yang responsif dan berintegritas. Model interkoneksi ini menawarkan pendekatan yang dapat diterapkan di institusi kesehatan Islami lainnya untuk menciptakan pelayanan yang profesional sekaligus sesuai dengan nilai-nilai Islami.

**Kata kunci:** Pemasaran Islami; Pemasaran Konvensional; Usaha Muhammadiyah; MAMARUDI

### **Introduction**

Muhammadiyah, one of Indonesia's largest Islamic organizations, has contributed to various social, economic, educational, and public health sectors. Muhammadiyah has multiple forms of charity, including the Muhammadiyah Business Center (BMC) and academic institutions, ranging from primary education to universities and Islamic hospitals (Ruslaini,

2020). Members and the general public utilize the Muhammadiyah Charity Business (AUM). Therefore, this shows that Muhammadiyah is not only seen as a da'wah organization but also as an organization that improves the welfare of the Muslim community in Indonesia (D. Setyawan, 2017).

In managing its charity efforts, Muhammadiyah does not separate itself from its ideology as an Islamic purification movement and an Islamic (modern) renewal organization. Muhammadiyah demonstrated this through charity business management, which combines conventional and Islamic management (Marsudi & Zayadi, 2021). The integration of these two management systems shows its position as an Islamic purification movement on the one hand and a modern Islamic movement on the other. Integrating these two management systems has also brought Muhammadiyah's charitable efforts to develop rapidly in Indonesia (Abdullah et al., 2023).

One of Muhammadiyah's highly developed charities in the health sector is the Jakarta Cempaka Putih Islamic Hospital. This hospital was the first Islamic Hospital, inaugurated by President Soeharto on June 23, 1971. Kusnadi initiated the emergence of the hospital as one of the Muhammadiyah figures echoed his thoughts on establishing a hospital that is in line with Muhammadiyah's business goals and charities as well as Islamic services, and this is relevant to the vision of the Jakarta Cempaka Putih Islamic Hospital, namely "Becoming a superior, Islamic, public trust hospital. and Tough." Muhammadiyah's health practices are based on modern medical practices and treatments applied in the form of clinics and hospitals, which are named PKO (Penoeloeng Kesensaraan Oemom) and have recently developed into MPKU (General Health Development Council) or Community Health Development Council. This is also applied to one of the missions of the Jakarta Cempaka Putih Islamic Hospital, namely, Islamic, professional, and quality health services while still paying attention to low-income people. This services shows a modern (conventional) and Islamic-based management pattern.

In the context of increasingly complex competition in the health market, especially in Cempaka Putih District, with nine conventional hospitals, both government and private, and one competing Islamic Hospital, Islamic Hospital faces the challenge of maintaining Islamic principles. Islamic marketing emphasizes honesty, transparency, fairness, concern for consumers, and avoiding manipulation and unfair practices that can harm consumers (Ichsana et al., 2019). Meanwhile, conventional marketing is more pragmatic and focuses on business goals, increasing sales and customer loyalty (Kotler, 1999).

Previous research focused more on analyzing marketing strategies for Muhammadiyah Charity Businesses in general (Ruslaini, 2020), such as research conducted by (Hidayah et al., 2023) regarding NIB management for Muhammadiyah charity business organizations in supporting government licensing programs and previous research was also more focuses on the role of Muhammadiyah charity business organizations in the education sector (Kurniawati & Junaidi, 2024; Pahlevi et al., 2024) and related to ijtihad and tajdid in Muhammadiyah Charity Business (AUM) towards Islamic Economic Civilization (D. Setyawan, 2017). Meanwhile, more research needs to be conducted to analyze the interconnection of Sharia and conventional marketing in Muhammadiyah Charities, especially in the health sector, using Zeithaml's theory. Therefore, this article tries to fill the gap in this study by focusing on the meeting point between the two marketing approaches in Muhammadiyah Charity Business, especially in the health

sector through the Management of Referral and Information (MAMARUDI) program at the Jakarta Cempaka Putih Islamic Hospital. This article will answer three questions: First, what does conventional and Sharia marketing look like at the Jakarta Cempaka Putih Islamic Hospital? Second, how are conventional and Sharia marketing interconnected in the MAMARUDI program? Third, how do patients respond to two forms of integrated services between Sharia and conventional marketing?

This article examines how the Jakarta Cempaka Putih Islamic Hospital integrates conventional and sharia marketing through the MAMARUDI program. This research is fundamental because it sees a trend of increasing patient visits in the last few periods. According to data from 2022, the market segments most served are BPJS patients (75%), general patients (14%), and insurance companies (11%). The quality of service achieved by the Hospital is BOR 72.86%, the number of BPJS patient visits is 11,191 patients, and general and insurance patients are 3,106 patients per month, so the total number of visits per month is 14,297. The increase in customers from the lower middle market segment, especially BPJS patients, proves that the Jakarta Cempaka Putih Islamic Hospital is needed by the community, considering that this hospital is a recipient of BPJS patient referrals for both outpatient and inpatient care (El-Haddad et al., 2020). One of the innovative programs owned by the Jakarta Cempaka Putih Islamic Hospital is the MAMARUDI program, which aims to provide fast and accurate referral services for patients and referrers.

## Method

This research uses a qualitative approach with a case study method to explore the relationship between Sharia and conventional marketing in Muhammadiyah's charitable efforts, especially in the MAMARUDI program at the Jakarta Cempaka Putih Islamic Hospital. Data was collected through in-depth interview techniques, participant observation, and analysis of relevant documents. The informants were selected using a purposive sampling technique with the following criteria: First, patients who had experienced inpatient treatment at the Jakarta Cempaka Putih Islamic Hospital. Second, medical personnel from First Level Health Facilities (FKTP) and Advanced Level Referral Health Facilities (FKTRTL). Based on these criteria, the informants for this research were four patients and nine referring doctors.

All informants were interviewed to determine how they implemented Islamic values and conventional marketing strategies in the MAMARUDI program and patient perceptions of the services provided. Meanwhile, observations observe the interactions between staff and patients, the service information communication process, and the referral system implemented. Then, the author carried out a document analysis, which included reports on implementing the MAMARUDI program, marketing guidelines used by RSI Jakarta Cempaka Putih, and internal policies related to Sharia principles in health services. Analysis of this document helps in understanding the Islamic marketing framework integrated with conventional strategies.

The data analysis technique is carried out in three stages: reduction, presentation, and conclusion. This analysis technique refers to the opinion of Miles and Huberman 1992 (Saleh, 2017). Data reduction is carried out by collecting research data appropriate to the research topic and questions. Then, the data is presented in qualitative descriptive form through statements

and tables. Conclusions are drawn reflectively so that they can provide recommendations to policymakers or further studies (Rijali, 2018)

## Results and Discussion

### Conventional Marketing Through the MAMARUDI Program

Based on BPJS Health data related to the Social Health Insurance program report, the number of JKN participants is 277,143,330 people or 91% of the total population of Indonesia, and the number of Advanced Level Referral Health Facilities is 3,149, so if seen from the utilization side, it must be supported by appropriate referral health facilities. good (Khairani et al., 2024). Health facilities must increase capacity, both from the availability of specialist/subspecialist doctors and even the physical condition of the facilities must also be considered so that service standards are maintained well because good service quality is in line with patient satisfaction (Julianda & Holiqurrahman, 2023; F. E. B. Setyawan et al., 2020). Based on this, several informants from First Level Health Facilities (FKTP) expressed that it was challenging to find hospital referrals, especially in Jakarta. Therefore, the Jakarta Cempaka Putih Islamic Hospital in March 2022 initiated a referral program to help and make it easier for FKTP to find home referrals. Sick. This program is called MAMARUDI (Referral and Information Management) and is based on a WhatsApp group. It currently has 33 referring accounts that have legality and loyalty to always refer to the Jakarta Cempaka Putih Islamic Hospital. Based on the data processing results, the respondents involved were four patients who were hospitalized through the MAMARUDI program and several respondents from referrals who were referred to the Jakarta Cempaka Putih Islamic Hospital. The respondent's identity was that of a married woman who had given birth at the Jakarta Cempaka Putih Islamic Hospital. In contrast, the referring respondents consisted of doctors and medical personnel who always coordinated referrals. Based on findings in the field, the implementation of referral systems is usually based on SISRUTE and RS Online. Still, the informant explained that computer-based systems are complicated, considering they must be mobile to make patient visits. It is not possible to carry a computer everywhere, as described by the informant:

*"Yes, Sis, we always meet patients, and carrying a computer everywhere is impossible. But in this case, MAMARUDI is based on a cellphone WhatsApp group, and the analogy can be human to human, and we can coordinate directly" (P3).*

The marketing strategy implemented through the MAMARUDI program is based on WhatsApp groups so that referring officers can be more efficient in looking for referrals and do not need to monitor 24 hours in front of a computer; through this program, the referrer feels more helped and is given convenience regarding the diagnosis of the patient to be referred, the availability of space inpatient care, certainty that patients will be treated and solutions for treating patients. This is in line with what was conveyed by the informant:

*"With this MAMARUDI program, we are helped, ma'am, because there are doctors from the Islamic Hospital in it so that we can ask questions directly for free. MAMARUDI is different from the system we previously used." (P4).*

Thus, the referral program is a conventional marketing strategy that relies on recommendations from patients or third parties, such as doctors or other hospitals, to bring in new patients. This program uses the concept of "word of mouth" or word of mouth marketing,

which is reinforced by a reward system for referees. By offering incentives to patients or partners who successfully bring in new patients, referral programs increase the number of patients and build the loyalty of existing patients (Griffin & Lowenstein, 2001). Referral programs usually work with a simple mechanism, where patients or third parties (such as doctors or other health facilities) are directed to recommend health services to prospective patients (Cahya et al., 2024) to use health services based on these referrals. Marketing is carried out conventionally implemented through the MAMARUDI program:

**Table 1. Conventional Marketing through the MAMARUDI Referral Program**

Discounts or Vouchers: Hospitals may provide discounts on future healthcare services for referrers or offer vouchers that can be used at specific hospitals or partners.	Exclusive Rewards: In some programs, incentives may include prizes such as health products and free treatment packages.
Loyalty Points: Hospitals can implement a points system, where each referral will generate a report every month so that the person giving the most referrals will get Prize Referring.	Medical personnel receive free training in their respective fields at the Jakarta Cempaka Putih Islamic Hospital.

The referral program is very effective because prospective patients tend to trust more direct recommendations from people they know or trust. This is more convincing than ordinary promotions or advertisements. Apart from patients, this program can also involve doctors or other health facilities as referral partners to strengthen relationships with partner networks (Mutrofin, 2023). The MAMARUDI program helps increase the hospital's credibility with new patients. Patients feel more confident choosing health services recommended by people they trust. Referral programs allow hospitals to reach a broader market through a network of patients and partners, who can disseminate information to communities or other previously unreached areas.

Besides implementing Sharia principles, RSI Cempaka Putih also uses conventional marketing strategies to expand service coverage and increase communication efficiency with the public. This strategy includes using social media, websites, and digital applications to provide real-time information about available services. Digital marketing is essential in reaching the wider community, especially amid increasingly rapid technological developments. RSI Cempaka Putih optimizes using digital platforms to promote the MAMARUDI program through online campaigns. The hospital can display references to the excellence of the services, including speed and accuracy in treating patients. This approach allows hospitals to reach more people without significantly increasing marketing costs.

### **RSIJ Cempaka Putih Islamic Marketing**

The principles of implementing Islamic marketing in the MAMARUDI program at the Jakarta Cempaka Putih Islamic Hospital emphasize Islamic values in all aspects. Principles such as honesty, transparency, and fairness are the basis for communication and service to patients. This principle shows how hospitals provide accurate and precise information regarding referral services without excessive promotion, which can cause misunderstandings or unrealistic expectations (Alquddus Robillah & Nisa, 2023). In addition, RSI Cempaka Putih is committed to avoiding practices that could be considered manipulative or exploitative. For

example, all information about the referral program is communicated honestly, without any "up-selling" or pressure to choose a particular service. This is in line with Islamic values, which require transactions to be carried out in good faith, honestly, and sincerely to meet patient needs. This is relevant to what one of the referrers mentioned:

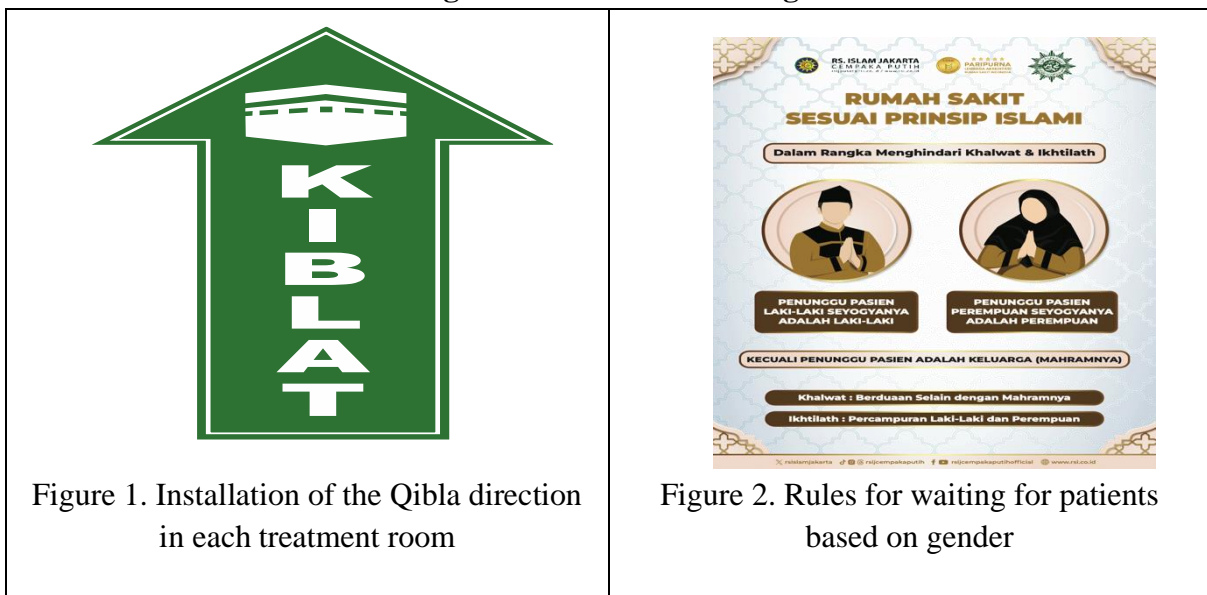
*"When referred to Cempaka Putih, our patients are always treated according to their health history, and the staff is very transparent with the family about where the patient will be placed and that they can use BPJS services without worrying about additional costs." (P2)*

In Islam, health services are considered public benefits and facilities that must be accessible to all members of society, and the state must ensure the benefits of these health facilities as a form of responsibility. In addition, these services must be easily accessible without discrimination and affordable in terms of costs (Saraswati, 2022). Therefore, in providing health services, there is a responsibility to receive and care for patients. However, this research explores the idea that health services guarantee patient recovery and aim to preserve human life, as emphasized in Islamic teachings (Alfarizi & Arifian, 2023). Thus, the role of health facilities is a significant factor. This is relevant to findings in the field, where the Jakarta Cempaka Putih Islamic Hospital not only prioritizes healing but also provides services in an Islamic atmosphere, such as the availability of prayer places, reminders of prayer times, and the reading of verses from the holy Koran throughout the hospital area. This was also expressed by several referrers and patients as follows:

*"Every time I refer to the Islamic Hospital, even at night, the nurses greet me with words of peace, and this hospital has reading verses from the Koran in every room and unit, which gives us a sense of calm (P3)."*

This shows that this research differs from previous research, which only focused on prohibiting hospital seclusion (Hadytiaz et al., 2022). This research discusses Sharia marketing to maintain service quality in more detail, reinforced by the resource person's statement that the selling point of Sharia can be seen differently through chanting verses from the holy Qur'an in every hospital room. Jakarta Cempaka Putih Islamic Hospital applies Islamic principles in maintaining service quality as follows:

### Figure 1. Islamic Marketing





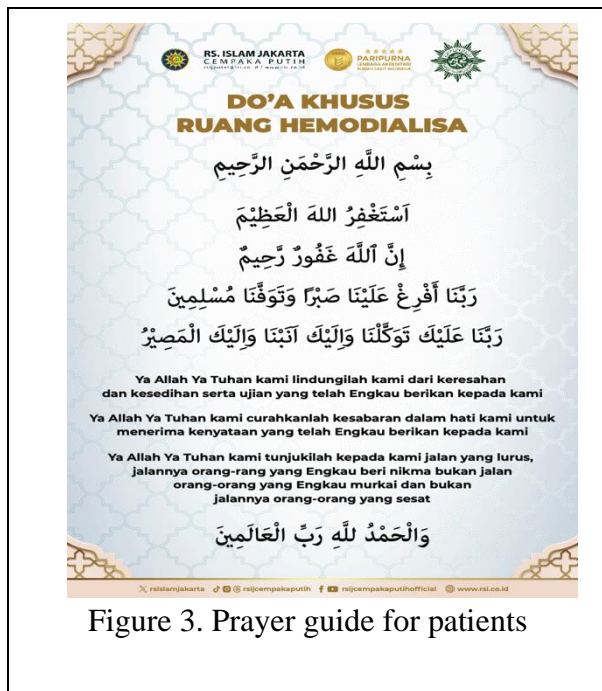


Figure 3. Prayer guide for patients

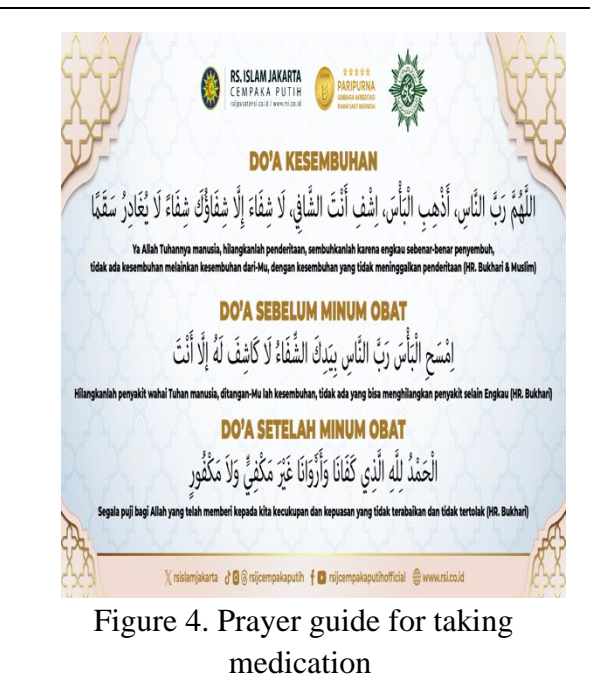


Figure 4. Prayer guide for taking medication

### Interconnection of Conventional and Sharia Marketing in the MAMARUDI Program

In this section, the author will provide an overview of the interconnection between conventional and Sharia marketing in the MAMARUDI program. The interconnection of these two forms of marketing can be seen from tangible, reliability, responsiveness, assurance, and empathy (Lovelock et al., 2018).

Table 2. Service Quality According to Referrer Perceptions

Service Quality Indicators	Conventional Marketing	Islamic Marketing
<b>Tangibles</b>	Complete facilities at the Jakarta Cempaka Putih Islamic Hospital include MRI, 128 Slice CT-Scan, and PCI.	Worship facilities, differences in inpatient rooms based on the patient's gender, placing pins to indicate whether the treatment room is for men or women, and the presence of prayer guides on medicine wrapping paper.
<b>Reliability</b>	Timeliness of the referral process, accuracy of diagnosis and treatment, readiness of health workers and resources.	Greet patients with the APPI greeting (a typical greeting from the Jakarta Cempaka Putih Islamic Hospital) "Saying greetings with the palm of your hand placed on the left side of your chest."
<b>Responsiveness</b>	Nurses are responsive in serving patients, carry out examinations quickly and precisely, and provide education regarding	Transparency and honesty regarding patient diagnoses and complaints are in line with the Islamic marketing context

	transportation when patients are referred.	regarding openness and transparency.
<b>Assurance</b>	Guarantee that patients can be immediately admitted to the Islamic Hospital Jakarta Cempaka Putih and staff make the referral patient administration process easy without waiting long.	For patients who do not have the funds, the hospital helps facilitate repayment by using LAZISMU and RS. Islam has a guarantee with Sharia Hospital Certification (SIRSMA)
<b>Empathy</b>	Jakarta Islamic Hospital officials empathize with the complaints of referrers and patients. The Jakarta Islamic Hospital staff has a good relationship with the referrer	Willingness to Serve with Patience and Empathy: Islamic Responsiveness is also related to the desire to listen to consumers with empathy and patience. In Islam, every consumer is seen as a trustee whose needs must be met, and listening with empathy and thoughtful responses reflects this responsibility. BINROH (Spiritual Guidance) officers go to the room patient to pray for the patient.

This research shows the synergy between Sharia and conventional marketing in implementing the MAMARUDI program at the Jakarta Cempaka Putih Islamic Hospital. Through the analysis, there are several main relevant findings, namely the implementation of Islamic marketing principles, the implementation of conventional marketing strategies, and the challenges and solutions faced in maintaining a balance between the two. RSI Cempaka Putih can present an ethical and competitive marketing model by supporting Sharia principles in every aspect of marketing and using conventional marketing strategies to increase efficiency and service coverage. This approach significantly benefits hospitals in maintaining patient trust while increasing the effectiveness of medical service communication in the wider community. The collaboration between Islamic and conventional marketing in the MAMARUDI program creates a marketing model that can maintain Islamic ethics while utilizing the advantages of traditional marketing. RSI Cempaka Putih has successfully integrated Islamic values into conventional marketing strategies by ensuring that all marketing messages remain based on honesty and transparency and using a modern and practical approach to compete in the health industry. This synergy has been proven to produce patient satisfaction and trust because patients feel the service is professional and attentive. Apart from that, conventional marketing implemented by considering Sharia principles can create a positive image for RSI Cempaka Putih as an Islamic Hospital that remains relevant and responsive to current developments.

One of the main challenges in implementing Sharia and conventional marketing is maintaining a balance between the two. The pressure to continually expand market reach and increase brand awareness in the highly competitive healthcare industry often demands more



aggressive marketing techniques. However, Sharia marketing demands that every message remain honest and not raise excessive expectations. To overcome this challenge, RSI Cempaka Putih has established several internal policies, such as regular training for marketing staff on Islamic marketing principles and preparing operational standards that guarantee that all promotional materials are by Islamic ethics. The marketing team also conducts regular evaluations to ensure that all promotions are carried out to benefit patients without violating Sharia principles (Andini & Sulistiadi, 2023).

Another strategy used is to prioritize educational communications rather than explicit promotions. RSI Cempaka Putih prioritizes valuable and relevant patient information, such as health tips, information on medical services, and education about the importance of appropriate and integrated referral times. This approach helps promote the MAMARUDI program and increases public awareness of the importance of professional and Islamic health services. The link between Islamic and conventional marketing at RSI Cempaka Putih, through the MAMARUDI program, shows that these two approaches can complement each other and support Muhammadiyah's objective charitable efforts in providing quality health services while maintaining Islamic principles in every aspect of its marketing and using strategies. In conventional marketing, RSI Cempaka Putih can present an ethical and competitive marketing model to increase efficiency and service coverage. This approach significantly benefits hospitals in maintaining patient trust while increasing the effectiveness of health service communication in the wider community.

### Patient Responses to the Interconnection of Conventional and Islamic Marketing

Marketing management based on conventional management and Islamic management at the Jakarta Cempaka Putih Islamic Hospital received responses from patients that can be seen in the reactions below:

**Table 3. Patient Responses**

Islamic Marketing	Conventional Marketing
<p>Credibility based on religious values: Muslim patients tend to have more trust in hospitals that offer a marketing approach based on Islamic values. They feel more comfortable and calmer when hospitals introduce services that respect Sharia or religious provisions, such as prayer rooms, halal food services, and spiritual support. This Islamic approach gives the impression that the hospital cares not only about the patient's physical health but also their spiritual aspects so that the hospital looks more credible in the eyes of Muslim patients.</p>	<p>Emphasis on efficiency and professionalism: Conventional marketing emphasizes modern aspects and efficiency of services, such as online reservation systems, sophisticated facilities, and evidence-based medical approaches, receives a positive response from patients who prioritize speed and professionalism in health services. Patients feel at home. Hospitals prioritizing technological advances give a professional impression, so they feel more confident in the quality of their services.</p>

<p><b>Ethics and Honesty in Service:</b> Patients value transparency and honesty in communication and promotion of services. For example, hospitals that use an Islamic approach usually emphasize the value of honesty in cost information and service procedures. This increases patient trust, especially because Islamic marketing emphasizes ethical values in every form of promotion. Apart from that, the Islamic approach is also considered more "humanist" because it shows more concern for patients rather than just pursuing profit.</p>	<p><b>Access to Information:</b> Conventional marketing strategies often make maximum use of digital media, so that information about facilities, services and costs is more easily accessible to patients. Patients appreciate this convenience because they can get information more quickly without having to come directly to the hospital. Transparency of information on digital platforms such as websites and social media, as well as responsive customer service are also considered advantages of conventional marketing.</p>
<p><b>Social Care and Spiritual Support:</b> Hospitals that integrate spiritual services such as prayer sessions or consultations with spiritual personnel (e.g., Ustaz or Ustazah) often receive high appreciation. This spiritual support is thought to help patients heal and provide calm. Some patients also feel that hospitals that apply Islamic values tend to care more about social aspects, such as giving discounts for patients with limited financial conditions or free service programs for the community.</p>	<p><b>Economic Value through Price Promotions:</b> Hospitals often provide special offers or discounts in conventional marketing. This is attractive to patients, especially those on a limited budget. The existence of price promotions or health service packages with lower costs can help patients choose inpatient services that suit their financial capabilities. Conventional promotions focusing on price and additional services (e.g., room facilities) are essential in selecting a hospital for some patients.</p>

Many patients hope hospitals can combine Islamic values with the technology and efficiency of conventional marketing. For example, patients want to get modern services that are fast and efficient but still pay attention to spiritual aspects and Islamic values. This suggests that Islamic-only or conventional-only marketing may not be enough for some patients. This second integration approach is expected to provide more holistic services. Patients who are satisfied with Islamic services tend to be more loyal and will recommend the hospital to others, and this is relevant as stated by several patients as follows:

*"Yes, we received a visit from the Jakarta Cempaka Putih Islamic Hospital staff while we were in the treatment room, and the visit included prayers for our recovery, which made us very happy" (P5).*

Patients appreciate the Islamic approach applied consistently, as it shows the hospital's commitment to promoting moral and religious values, and this is in line with previous research, which shows that spiritual guidance is influential and very important because these staff members provide psychological and spiritual support (Awaludin, 2022). Meanwhile, for patients more influenced by conventional approaches, factors such as facility quality and service efficiency will determine their loyalty. Satisfied patients will tend to recommend this hospital as a professional and efficient hospital (Vigaretha & Handayani, 2018).

Developing Consistent Islamic Marketing: To attract more patients, hospitals can highlight the advantages of Islam by expanding community-based programs that are in line with religious values and highlighting ethical and transparent service aspects. By adding online services that make it easier for patients to access information and creating appointments, hospitals can reach more patients who choose convenient digital services. Jakarta Cempaka Putih Islamic Hospital could consider combining Islamic and conventional approaches to serve various patient preferences by providing a comprehensive health service experience. In this way, the Jakarta Cempaka Putih Islamic Hospital can develop a marketing strategy that covers spiritual needs while improving the quality of modern technology and services. This is expected to increase patient satisfaction and loyalty and expand the hospital's market share.

### **Conclusion**

This research shows that the interconnection between Islamic and conventional marketing can be implemented effectively in the Muhammadiyah Charity Business, especially in the MAMARUDI program at the Jakarta Cempaka Putih Islamic Hospital. This integration prioritizes Islamic values such as honesty, transparency, and ethics in every marketing process while utilizing conventional marketing techniques to expand service reach and increase communication efficiency.

Research findings show that Islamic marketing principles strengthen patients' trust and comfort, as they feel valued and treated fairly. On the other hand, conventional marketing strategies are implemented, such as the use of digital technology and educational campaigns - increasing the accessibility and speed of information services needed by the public. Thus, this interconnection maintains sharia integrity in the marketing process and enables optimal results in the competitiveness and quality of hospital services. Overall, RSI Jakarta Cempaka Putih has succeeded in combining these two approaches to create services that are responsive, ethical, and relevant to the needs of the community. This model can be an example for other Islamic health institutions that want to integrate Islamic principles into modern marketing strategies.

This research is limited to one modern Islamic organization (Muhammadiyah) case study. Therefore, it is necessary to compare the implementation of Islamic management in traditional Islamic organizations such as Nahdlatul Ulama (NU). This aims to see whether efforts to interconnect charity business management are also carried out in conventional Islamic organizations. So this research is recommended for further research to explore in-depth traditional Islamic organizations so that it can contribute to an increasingly comprehensive academic discussion regarding the management of business charities in Islamic organizations in Indonesia.

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