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Sharia Marketing Management in the Halal Tourism Industry: A Value-Based Strategic Study in Pangandaran, Indonesia

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Abstract

Background: The rapid growth of the halal tourism industry has encouraged faith-based marketing practices aligned with Islamic values. Pangandaran, as a developing destination, offers significant potential for integrating Islamic principles into marketing management, particularly in the context of local halal tourism.

Methods: This qualitative-descriptive study examines Sharia marketing strategies applied in Pangandaran's tourism sector. Data were collected through interviews, observations, and documentation analysis involving local stakeholders, business actors, and Islamic scholars. The analysis framework is based on core Islamic marketing values such as *halal*, *thayyib*, *falah*, *ukhuwah*, and *rahmatan lil 'alamin*.

Results: The study reveals that most marketing efforts prioritize ethical promotion, product transparency, and fair pricing. However, gaps remain in strategic planning and digital literacy rooted in Sharia values. The inclusion of religious narratives and community-based marketing is shown to strengthen customer trust and loyalty.

Discussion: The findings highlight the need for integrated Sharia-based marketing approaches that not only meet economic objectives but also fulfill moral and social responsibilities. Synergizing local wisdom with Islamic ethics strengthens destination branding and enhances global competitiveness in halal tourism.

Conclusion: Pangandaran's halal tourism industry can benefit from structured Islamic marketing management strategies, especially those that emphasize ethics, sustainability, and community empowerment.

Novelty: This study offers a contextual model of Islamic marketing within the halal tourism sector, contributing to the development of value-based strategies aligned with both local culture and global Islamic principles.

Keywords: Halal Tourism, Islamic Marketing, Sharia-Based Management, Ethical Promotion, Faith-Based Business Strategy



INTRODUCTION

Marketing has evolved from merely a sales activity to a strategic approach centered on delivering customer value (Kotler & Armstrong, 2022). However, conventional marketing, predominantly profit-driven, often overlooks crucial ethical, justice, and sustainability dimensions. From an Islamic perspective, marketing goes beyond material gain and aims to achieve *falah* — prosperity in both this world and the hereafter — by adhering to principles such as *halal* (permissible), *thayyib* (good and wholesome), and free from *riba* (usury or interest) (Sari, 2012). The rapid growth of the global halal industry, including halal tourism and Islamic cosmetics, underscores the urgent need to integrate Islamic values into modern marketing practices (Rahman, 2021).

In Indonesia, one of the largest Muslim-majority countries, the concept of Sharia marketing has gained increasing attention. Nevertheless, its implementation still faces significant challenges. Many business actors lack adequate understanding of *akhlaqiyyah* (Islamic ethics) and *rabbaniyyah* (divine principles) within marketing strategies (Riady et al., 2023). Most existing studies tend to focus on theoretical frameworks without thoroughly analyzing real-world applications in key sectors such as small and medium enterprises (SMEs) or Islamic fintech (Yudityawati & Fitriyah, 2022). Meanwhile, recent research indicates that Indonesian Muslim consumers are becoming more discerning regarding the Sharia compliance of the products they consume (Aisi, 2021).

This study focuses on halal tourism marketing in Pangandaran, Indonesia, a region with a growing reputation as a halal tourism destination. Halal tourism represents an intersection of religious values and economic opportunity, where marketing strategies must harmonize Islamic principles with competitive business practices. Halal tourism encompasses services and products that comply with Islamic law, such as halal food, prayer facilities, modest dress codes, and ethical hospitality (Alserhan, 2010). As this sector expands, it becomes crucial to understand how Sharia-based marketing management can create sustainable value and competitive advantage.

Unlike conventional marketing, Islamic marketing emphasizes ethical values such as honesty, justice, and social responsibility alongside profitability. It encourages transparency in promotion, fairness in pricing free from *gharar* (excessive uncertainty), and equitable distribution (Hanif, 2015). Moreover, Sharia marketing promotes the broader goals of community development and environmental stewardship, aligned with the concept of *rahmatan lil 'alamin* (mercy to all creation) (Rahman, 2021). These ethical underpinnings not only shape consumer trust but also foster long-term sustainability in the marketplace. Despite the potential benefits, the practical implementation of Sharia marketing in the halal tourism industry remains fragmented and inconsistent. One of the main obstacles is the lack of integrated strategies that combine religious values with effective marketing tools such as digital platforms, customer relationship management, and strategic branding (Farooq & Mufakhir, 2022). Additionally, local tourism operators and businesses often struggle with inadequate knowledge and skills to incorporate Islamic values systematically into their marketing mix.



This research adopts a value-based strategic approach to examine the application of Sharia marketing management in Pangandaran's halal tourism industry. By exploring how Islamic values are embedded in marketing planning, organizing, and execution, this study aims to contribute to both academic literature and practical management frameworks. The study investigates the alignment between Islamic principles and contemporary marketing strategies, focusing on halal certification, customer engagement, ethical promotion, and community involvement. The importance of this study is further emphasized by the Indonesian government's efforts to develop halal tourism as part of its economic development agenda. Halal tourism not only attracts Muslim travelers but also enhances regional economic growth, cultural preservation, and international cooperation (Kemenparekraf, 2023). Understanding how Sharia marketing management can be operationalized in this context will support sustainable tourism development and create inclusive value for diverse stakeholders.

Moreover, this study contributes to the global discourse on Islamic marketing by providing empirical insights from Southeast Asia, a key region in the global halal economy. It supports the achievement of Sustainable Development Goals (SDGs), especially SDG 8 (Decent Work and Economic Growth), SDG 12 (Responsible Consumption and Production), and SDG 16 (Peace, Justice, and Strong Institutions) by demonstrating that value-based marketing fosters ethical business practices, social equity, and institutional trust. In summary, this introduction has highlighted the evolution of marketing toward a customer-value and ethics-oriented approach, the principles of Islamic marketing that prioritize *falah* and ethical responsibility, and the challenges faced in the Indonesian halal tourism industry. By focusing on Pangandaran as a case study, this research seeks to bridge the gap between Islamic marketing theory and practical applications in halal tourism. It is hoped that this study will provide a localized yet transferable model for integrating Sharia values in marketing management, contributing to the sustainable growth of halal industries globally.

LITERATURE REVIEW

Sharia marketing management is increasingly gaining attention in both academic literature and business practice, especially within the halal industry. This approach integrates Islamic Sharia principles into all aspects of marketing activities, from product strategy, pricing, promotion, to distribution. Unlike conventional marketing, which often prioritizes profit maximization, Islamic marketing emphasizes ethical values and social responsibility in line with teachings from the Qur'an and Hadith. In conventional marketing frameworks, the focus is on fulfilling consumer needs through value creation (Kotler & Keller, 2016). However, from an Islamic perspective, this fulfillment must comply with halal (permissible) and *thayyib* (wholesome) principles, and avoid elements of uncertainty (*gharar*), gambling (*maysir*), and interest (*riba*). Islamic marketing practices not only regulate what products can be sold but also how they are marketed, emphasizing honesty, transparency, and spiritual alignment to achieve *falah*—prosperity in this world and the hereafter (Hasan, 2010). Marketing Islam reflects a holistic worldview where consumers are not merely economic agents but spiritual beings responsible for their consumption choices. Therefore, sharia-compliant marketing strategies must educate



consumers to engage in ethical and responsible consumption that considers social and environmental impacts (Alserhan, 2011). This approach encourages consumer awareness that aligns consumption behavior with Islamic ethics.

Core values underpinning Islamic marketing management include justice ('adl), truthfulness (sidq), and trustworthiness (amanah). Deceptive practices such as fraud, misinformation, and exploitation are strictly prohibited. Moreover, consumer satisfaction in Islam extends beyond worldly contentment to include spiritual fulfillment, encouraging businesses to align customer happiness with moral and religious values (Abdullah & Ahmad, 2015). The application of Islamic values in the marketing mix is crucial, particularly in the halal industry. Products must be halal and beneficial, prices should be fair and non-exploitative, promotions must be truthful and free from deception, and distribution channels need to be efficient and equitable. Such a marketing approach nurtures blessing (barakah) within the relationship between producers and consumers, thereby fostering trust and loyalty (Sula & Kartajaya, 2006).

The halal tourism industry represents a rapidly growing sector that requires tailored sharia marketing management. Halal tourism services ensure compliance with Islamic standards such as halal food, prayer facilities, modest dress codes, and ethical service. Marketing in this sector must merge religious values with modern market demands to attract increasingly discerning Muslim travelers concerned about Sharia compliance (Rahman, 2021). Several Indonesian companies, including Wardah, Halal Mart, and Hijup, have demonstrated that integrating Islamic marketing principles can become a competitive advantage and enhance consumer loyalty. These cases highlight growing Muslim consumer demand for ethical and Sharia-compliant products and services (Ismail & Zain, 2018). Beyond transactional marketing, Islamic marketing stresses the importance of building long-term, trust-based relationships grounded in fairness, transparency, and social responsibility. Spiritual marketing approaches are vital for Muslim entrepreneurs to foster sustainable business-consumer relationships (Riady et al., 2023).

However, implementation challenges remain in applying sharia marketing management in the halal tourism sector. These include limited understanding of ethical (akhlaqiyyah) and divine (rabbaniyyah) principles among business actors, uneven halal certification processes, and insufficient integration of Islamic values within digital marketing platforms. Addressing these challenges requires the development of a framework that blends Islamic principles with contemporary marketing practices to enhance competitiveness and sustainability (Yudityawati & Fitriyah, 2022). Cultural diversity and variations in Sharia interpretation also influence halal tourism marketing strategies. Sensitivity to cultural differences while upholding universal Islamic principles strengthens Muslim travelers' trust and expands market reach (Aisi, 2021). Government and regulatory support are critical to fostering sharia marketing management in halal tourism. In Indonesia, the Ministry of Tourism and Creative Economy actively promotes halal certification, facility development, and international cooperation to build a supportive ecosystem. Such initiatives create conducive conditions for businesses to implement Islamic values effectively (Sari, 2012). Academic research on sharia marketing management within



halal tourism remains relatively underdeveloped, especially in Southeast Asia. Existing studies primarily address general Islamic marketing or specific sectors like halal food and Islamic finance, with limited focus on tourism. This study aims to fill this gap by providing a value-based strategic analysis tailored to the halal tourism industry in Pangandaran, Indonesia, enriching the literature on halal marketing and contributing to Indonesia's role in the global halal economy.

In conclusion, sharia marketing management represents a holistic, value-driven approach that transcends mere financial gain. By integrating ethical and spiritual values into marketing strategies, businesses can achieve *falah* while contributing to sustainable development. The halal tourism industry offers significant potential to apply these principles in practice, generating both economic and social benefits. Success in sharia marketing management for the halal tourism industry in Pangandaran depends on a deep understanding of Islamic principles, consistent application of these values across the marketing mix, building long-term consumer relationships, adapting to local and global market dynamics, and strong government support. The strategic model developed here can serve as a reference for other regions with similar characteristics, strengthening Indonesia's position in the global halal tourism market.

METHODOLOGY

This study employs a qualitative research approach aimed at exploring and analyzing how sharia marketing management is implemented within the halal tourism industry in Pangandaran, Indonesia. The primary focus is to understand how Islamic values are integrated into marketing strategies and to identify challenges and opportunities faced by halal tourism businesses in applying these principles. A case study design was selected to allow for an in-depth analysis of halal marketing practices in the specific context of Pangandaran's tourism industry. The case study approach enables the linkage of theoretical concepts of sharia marketing with real-world applications, providing rich, contextual data that highlight value-based marketing strategies and their practical implementation (Yin, 2018).

Data collection involved multiple sources to ensure the validity and reliability of findings. In-depth semi-structured interviews were conducted with key stakeholders, including halal tourism business owners, marketing managers, local government officials, and Muslim consumers who actively use halal tourism services. These interviews aimed to gain comprehensive insights into the adoption of sharia principles, strategic marketing practices, and barriers encountered in the halal tourism sector (Creswell & Poth, 2018). Document analysis was also performed by reviewing marketing materials, halal certification documents, government policies related to halal tourism, and promotional campaigns to evaluate the alignment of marketing activities with Islamic values. Additionally, field observations were conducted at halal tourism facilities such as hotels, restaurants, and travel agencies to directly assess marketing practices, consumer interactions, and service provisions in accordance with sharia guidelines. Purposive sampling was used to select participants and objects relevant to the halal tourism industry in Pangandaran, ensuring that informants had direct knowledge and



experience with sharia marketing management (Palinkas et al., 2015). This approach facilitated the collection of in-depth and relevant data aligned with the study objectives.

Data analysis followed a thematic analysis method where interview transcripts, documents, and observation notes were coded into categories related to sharia marketing principles such as halal product offerings, fair pricing, honest promotion, ethical distribution, and consumer education (Braun & Clarke, 2006). Through this process, patterns and themes regarding strategic implementation and emerging challenges were systematically identified. NVivo software supported the organization and management of qualitative data, enabling a structured and rigorous analysis. Ethical considerations were strictly observed by obtaining informed consent from all participants, ensuring confidentiality, and respecting cultural and religious sensitivities throughout the research process. Participants were fully informed about the study's objectives and their right to withdraw at any time without any repercussions (Israel & Hay, 2006). While the qualitative case study approach provides deep contextual insights, the findings are specific to the Pangandaran halal tourism sector and may not be entirely generalizable to other regions. Nevertheless, the study seeks to develop a value-based strategic framework that can serve as a reference for advancing sharia marketing management in the halal tourism industry both within Indonesia and internationally.

RESULTS

This study employs a qualitative descriptive approach supported by extensive literature review and data collection from various primary and secondary sources related to Sharia marketing management in the halal tourism industry in Pangandaran, Indonesia. The findings are presented systematically to illustrate how Islamic values and principles shape marketing strategies, practices, and outcomes in this emerging sector. The halal tourism industry in Pangandaran is experiencing significant growth, driven by increasing Muslim consumer awareness and demand for products and services that comply with Islamic law (Rahman, 2021). This research reveals that marketing management within this sector is not solely focused on economic gains but integrates spiritual, ethical, and social dimensions rooted in Islamic teachings.

Firstly, the implementation of halal certification emerges as a critical component of marketing management. Halal certification serves not only as a compliance requirement but also as a vital marketing asset that strengthens consumer trust and loyalty. In Pangandaran, halal-certified accommodations, restaurants, and travel packages reassure Muslim tourists about the permissibility and wholesomeness (thayyib) of the products and services they consume. This certification process is closely monitored by local Islamic authorities, ensuring that all offerings meet strict Sharia standards. Consequently, the presence of halal certification is a competitive advantage for businesses, differentiating them in a market where halal assurance is paramount (Ismail & Zain, 2018; Sari, 2012).



Secondly, pricing strategies within halal tourism adhere strictly to Islamic economic principles. The study finds that businesses avoid practices prohibited in Islam, such as *riba* (interest), *gharar* (excessive uncertainty), and unfair exploitation. Pricing is conducted transparently, with fair value offered to consumers to uphold justice (*adl*) and benefit (*maslahah*). The research identifies that such ethical pricing positively influences consumer satisfaction and loyalty. Tourists in Pangandaran reported feeling more comfortable and confident engaging with businesses that demonstrate fairness in pricing, reflecting the integration of Islamic economic values into marketing management (Hasan, 2010; Abdullah & Ahmad, 2015).

Thirdly, promotional activities in halal tourism prioritize honesty, transparency, and ethical communication, in line with the Islamic marketing value of *sidq* (truthfulness). Marketing messages emphasize the spiritual and social benefits of halal tourism, encouraging Muslim consumers to make informed choices. Businesses avoid exaggerated claims or deceptive advertisements, which could mislead consumers and violate Islamic ethical norms (Alserhan, 2011). The use of digital media, social networks, and community events are common channels for promotion. However, this study also notes the challenges businesses face in maintaining Sharia compliance within digital marketing, where some content risks containing ambiguous or misleading information (*gharar*). Despite this, many tourism operators in Pangandaran actively engage in education and awareness campaigns, disseminating Islamic values related to halal tourism and ethical consumption (Riady et al., 2023).

Fourthly, distribution strategies in halal tourism reflect a commitment to equitable access and community welfare. Services and products are designed to be accessible to a diverse Muslim clientele, including families, elderly, and religious pilgrims. Facilities provide appropriate amenities such as prayer rooms, halal food options, and segregated recreational areas, catering to the specific religious and cultural needs of Muslim travelers. This inclusivity aligns with the Sharia principle of *al-insaniyyah*, which emphasizes humane treatment and social justice (Sula & Kartajaya, 2006). Distribution channels also involve partnerships with travel agencies, local communities, and Islamic organizations, fostering a supportive ecosystem that sustains halal tourism growth in the region (Yudityawati & Fitriyah, 2022).

Moreover, the study finds that marketing management in the halal tourism sector is deeply influenced by four fundamental principles derived from Islamic teachings: *rabbaniyyah* (divine intention), *akhlaqiyyah* (ethics and morality), *al-waqi'iyyah* (realism and adaptability), and *al-insaniyyah* (humanitarian concern). These principles guide the formulation and implementation of marketing strategies to ensure alignment with Sharia values while responding effectively to market demands and environmental changes (Afriany, 2023). The principle of *rabbaniyyah* manifests in the intention behind marketing activities, where business actors view their work as a form of *ibadah* (worship). This spiritual motivation encourages sincerity and accountability, fostering an ethical marketing culture. The study reveals that many halal tourism entrepreneurs in Pangandaran prioritize serving the community and pleasing Allah over short-term financial gain (Abdullah & Ahmad, 2015). *Akhlaqiyyah* is reflected in the emphasis on honesty, integrity, and social responsibility. Marketing messages and business



conduct consistently uphold these moral values, promoting transparency, fairness, and respect towards customers and stakeholders. This ethical foundation helps build a reputable brand image and long-term customer loyalty (Hasan, 2010).

Al-waqi'iyah emphasizes realistic adaptation to changing market conditions without compromising Islamic values. The halal tourism industry in Pangandaran demonstrates flexibility in responding to consumer preferences, technological advancements, and competitive pressures while maintaining Sharia compliance. For example, businesses embrace digital marketing tools and online booking systems but implement strict guidelines to avoid content that contradicts Islamic principles (Riady et al., 2023). Lastly, al-insaniyyah ensures that marketing efforts prioritize human welfare and social justice. The study documents how halal tourism businesses engage in community development programs, support local economies, and contribute to social welfare. This approach aligns with the Islamic concept of *maslahah*, or public benefit, positioning marketing as a vehicle for positive social impact (Aisi, 2021; Sula & Kartajaya, 2006).

Despite the successful integration of Sharia principles into marketing management, the research identifies several challenges. One major challenge is the limited understanding and depth of Islamic ethics among some business operators, resulting in inconsistent or partial implementation of Sharia marketing concepts. Another challenge lies in navigating the complexities of digital marketing, where the risk of non-compliant content and misleading promotions persists (Riady et al., 2023). Furthermore, while halal certification provides a competitive edge, the certification process can be costly and bureaucratic, posing barriers for small and medium enterprises (SMEs) in Pangandaran. This limitation affects the uniformity of halal marketing practices across the industry (Ismail & Zain, 2018). Government support plays a significant role in addressing these challenges. Local authorities facilitate halal certification programs, develop supportive infrastructure such as prayer facilities and halal-friendly amenities, and promote public awareness campaigns. This institutional backing strengthens the halal tourism ecosystem and enables businesses to implement Sharia marketing management more effectively (Sari, 2012; Rahman, 2021).

In summary, the research findings provide a comprehensive depiction of how Sharia marketing management functions within the halal tourism industry in Pangandaran. It highlights the integration of Islamic values at every stage of the marketing mix—product, price, promotion, and place—guided by core Islamic principles. These values transform marketing from a purely commercial activity into a spiritual and social endeavor, contributing to sustainable business development and community welfare. The holistic approach to Sharia marketing management observed in Pangandaran's halal tourism sector exemplifies how Islamic business ethics can coexist with modern marketing practices, fostering a unique value proposition that resonates with Muslim consumers globally. This value-based strategy not only supports economic growth but also advances the goals of justice, transparency, and human dignity, positioning halal tourism as a model for ethical and sustainable marketing in the global hospitality industry.



DISCUSSION

This study investigates the strategic implementation of Sharia marketing management within the halal tourism industry in Pangandaran, Indonesia. The results underscore that Sharia marketing transcends conventional marketing paradigms by embedding spiritual, ethical, and social values into every stage of marketing management. This discussion elaborates on the theoretical and practical implications of applying Islamic principles in managing marketing activities for halal tourism, the challenges faced by practitioners, and the broader impact on the industry's sustainability and competitive advantage. One of the most significant findings is the critical role of halal certification in shaping consumer trust and market differentiation in Pangandaran's halal tourism. Halal certification is not merely a regulatory compliance issue but a cornerstone of Islamic marketing credibility. It guarantees that the products and services—ranging from food, accommodation, to recreational activities—comply with Shariah standards, which is indispensable for Muslim consumers who prioritize halal and *thayyib* products (Ismail & Zain, 2018). This aligns with Alserhan's (2011) concept of Islamic marketing as an expression of a worldview that perceives consumers as spiritual beings with responsibilities beyond economic transactions.

The strategic emphasis on halal certification reflects the broader ethical framework mandated by Islamic law, emphasizing transparency, purity, and social welfare. In this context, halal certification works not only as a quality assurance tool but also as a marketing signal that differentiates halal tourism businesses from conventional tourism operators. The presence of halal certification provides a competitive advantage, enhancing customer loyalty and reinforcing the business's reputation within the Muslim community (Rahman, 2021). The pricing strategies observed in the halal tourism sector of Pangandaran further demonstrate the application of Sharia economic principles. Pricing must be just and equitable, avoiding any form of exploitation or unjust enrichment, which is consistent with the Islamic values of justice ('adl) and public benefit (maslahah) (Hasan, 2010). This is a sharp contrast with conventional tourism pricing strategies, which often maximize profit without necessarily considering fairness or consumer welfare. The commitment to fair pricing in halal tourism aligns with Abdullah and Ahmad's (2015) assertion that Islamic marketing is deeply rooted in ethical responsibility, ensuring that consumers are not burdened unfairly and that businesses operate within moral limits.

Promotion in halal tourism in Pangandaran also differs markedly from conventional marketing by emphasizing ethical communication and truthful representation. The study's findings highlight the importance of *sidq* (truthfulness) in marketing messages, which resonates with Islamic teachings that prohibit deceit, exaggeration, and false advertising (Alserhan, 2011). This creates a transparent relationship between businesses and consumers, fostering trust—a key component in building long-term relationships in Islamic marketing theory (Riady et al., 2023). The use of digital platforms for promotion has expanded rapidly; however, the research identifies challenges in maintaining Sharia compliance in online marketing environments. Digital content sometimes risks breaching Islamic ethical standards through ambiguous information (*gharar*) or manipulative tactics, which can undermine consumer trust. This



suggests a need for stricter regulatory oversight and enhanced awareness among marketers about maintaining ethical standards in the digital realm (Riady et al., 2023). Businesses in Pangandaran are responding by integrating Islamic values into their digital marketing policies and using educational campaigns to raise awareness among consumers about halal tourism.

Distribution strategies in halal tourism are also profoundly influenced by Islamic values, prioritizing inclusivity, social justice, and human welfare (al-insaniyyah). This manifests in the provision of facilities that cater specifically to Muslim tourists' religious and cultural needs, such as prayer rooms, halal food availability, and segregated recreational spaces (Sula & Kartajaya, 2006). These services not only comply with Sharia principles but also create a comfortable, respectful environment that enhances the overall tourism experience. The focus on equitable access to halal tourism services aligns with the Islamic emphasis on social justice and community welfare. By collaborating with local communities and Islamic organizations, businesses contribute to socioeconomic development while ensuring that the benefits of halal tourism are broadly shared (Yudityawati & Fitriyah, 2022). This approach resonates with the concept of *maslahah*, which advocates for business practices that bring tangible benefits to society at large (Aisi, 2021).

The integration of four core Islamic principles—*rabbaniyyah*, *akhlaqiyyah*, *al-waqi'iyyah*, and *al-insaniyyah*—into marketing management demonstrates how Islamic marketing is a holistic system rather than a set of isolated practices. The spiritual orientation (*rabbaniyyah*) imbues marketing activities with divine purpose, transforming business from a mere economic activity into a form of worship (*ibadah*). This encourages marketers to maintain high ethical standards and prioritize the collective good over individual profit (Afriany, 2023). Ethical conduct (*akhlaqiyyah*) is foundational to trust-building and reputation management in halal tourism. Marketers' commitment to honesty, integrity, and social responsibility enhances their credibility and fosters sustainable relationships with consumers. This ethical orientation differentiates halal tourism providers from their conventional counterparts and aligns with consumers' growing demand for authenticity and transparency (Hasan, 2010). Adaptability (*al-waqi'iyyah*) reflects the dynamic nature of the tourism market and the need for businesses to respond to technological, social, and economic changes without compromising Islamic values. Pangandaran's halal tourism businesses have successfully embraced digital technologies and modern marketing methods while adhering to Sharia guidelines, showing that Islamic marketing is flexible and relevant in contemporary contexts (Riady et al., 2023).

Humanitarian concern (*al-insaniyyah*) ensures that marketing strategies prioritize welfare, fairness, and social justice. The study finds that halal tourism providers actively engage in community development, local economic empowerment, and environmental stewardship, consistent with Islamic principles of stewardship (*khalifah*) and care for creation. This social responsibility strengthens community ties and enhances the sustainability of halal tourism (Aisi, 2021).



Despite the positive outcomes, the research highlights significant challenges in fully implementing Sharia marketing management in Pangandaran's halal tourism. A major obstacle is the inconsistent understanding of Islamic ethical principles among business operators, especially small-scale entrepreneurs. This gap results in varied levels of compliance and limits the uniformity and effectiveness of halal marketing strategies (Riady et al., 2023). The certification process, while crucial, can be financially and administratively burdensome, particularly for SMEs, restricting their ability to compete equally within the halal tourism market (Ismail & Zain, 2018). This indicates a need for more streamlined, affordable certification mechanisms and stronger government support to ensure inclusive industry development.

Furthermore, the challenge of balancing market competitiveness with strict adherence to Sharia principles remains critical. Businesses sometimes face pressure to relax ethical standards to attract wider consumer segments or maximize profits. Maintaining this balance requires continuous education, monitoring, and advocacy to reinforce the value of Islamic ethics in marketing (Afriany, 2023). Government and institutional roles are vital in overcoming these challenges. The Ministry of Tourism and Creative Economy in Indonesia plays a proactive role in promoting halal tourism by facilitating certification, infrastructure development, and international collaboration (Sari, 2012). These efforts provide a conducive environment for halal tourism businesses to thrive while adhering to Islamic marketing principles.

Cultural diversity and varying interpretations of Sharia also influence marketing strategies in halal tourism. Businesses must navigate these nuances carefully, tailoring their offerings to meet the expectations of diverse Muslim consumers while maintaining the core values of Islam. This cultural sensitivity is essential for expanding market reach and building inclusive halal tourism experiences (Aisi, 2021). Overall, this study contributes valuable insights into the strategic application of Sharia marketing management in halal tourism, illustrating how Islamic values create unique market opportunities and foster sustainable business practices. The integration of spirituality, ethics, and social responsibility in marketing aligns with the global trend toward ethical consumption and corporate social responsibility, positioning halal tourism as a model for value-based marketing in the tourism industry.

The findings underscore that the success of halal tourism marketing in Pangandaran depends on a comprehensive understanding of Islamic principles, commitment to ethical business conduct, effective consumer education, and supportive institutional frameworks. This holistic approach can enhance the competitiveness of halal tourism locally and internationally, contributing to Indonesia's leadership in the global halal economy. Future research could explore more deeply the role of digital innovation in Sharia marketing and investigate consumer behavior patterns within halal tourism across different cultural contexts. Such studies would further strengthen the theoretical foundations and practical applications of Islamic marketing in the growing halal tourism sector. This study aimed to explore how Sharia marketing management is implemented strategically in the halal tourism industry in Pangandaran, Indonesia, and to analyze its value-based approach. Based on the findings and



discussion, the following conclusions are drawn in accordance with the research questions: First, Sharia marketing management in the halal tourism sector of Pangandaran is fundamentally different from conventional marketing due to its integration of Islamic ethical and spiritual principles. The marketing process—from planning, pricing, promotion, to distribution—is guided by Sharia values such as fairness, honesty, and social welfare. This approach transforms marketing activities into forms of worship (ibadah), aiming not only for financial success but also for spiritual blessing (barakah) and societal benefit.

Second, halal certification plays a pivotal role as both a guarantee of Sharia compliance and a key marketing tool that enhances consumer trust and loyalty. The availability and visibility of halal-certified products and services in tourism help attract Muslim travelers who seek assurance that their religious values are respected. Third, the application of Sharia principles in pricing ensures fairness and justice, avoiding exploitation and fostering equitable transactions that benefit both consumers and businesses. This ethical pricing contributes to the sustainable growth of halal tourism by building long-term trust. Fourth, promotion and communication in halal tourism marketing emphasize truthfulness (sidq) and transparency, avoiding misleading information. This ethical communication strengthens relationships between marketers and consumers and supports the overall integrity of halal tourism brands. Fifth, distribution strategies prioritize inclusivity and cultural sensitivity by providing facilities and services that accommodate Muslim tourists' religious needs. This human-centered approach aligns with Islamic values of social justice and community welfare. Finally, challenges such as inconsistent understanding of Sharia principles, certification complexities, and the balancing act between market demands and ethical compliance highlight areas for improvement. Stronger government support, educational programs, and streamlined halal certification processes are necessary to enhance the effectiveness of Sharia marketing management in the halal tourism industry.

In conclusion, Sharia marketing management offers a comprehensive, value-based framework that not only differentiates halal tourism businesses in Pangandaran but also contributes to the ethical and sustainable development of the sector. By embracing Islamic values holistically, the halal tourism industry can achieve competitive advantage, consumer loyalty, and positive social impact.

CONCLUSION

This study aimed to explore how Sharia marketing management is implemented strategically in the halal tourism industry in Pangandaran, Indonesia, and to analyze its value-based approach. Based on the findings and discussion, the following conclusions are drawn in accordance with the research questions: First, Sharia marketing management in the halal tourism sector of Pangandaran is fundamentally different from conventional marketing due to its integration of Islamic ethical and spiritual principles. The marketing process—from planning, pricing, promotion, to distribution—is guided by Sharia values such as fairness, honesty, and social welfare. This approach transforms marketing activities into forms of



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